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OUTLINES OF A GRAMMAR  
OF  
THE SUSU LANGUAGE  
(WEST AFRICA).

BY THE  
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OUTLINES OF A GRAMMAR  
OF  
THE SUSU LANGUAGE.

THERE are two dialects of the language, differing chiefly in pronunciation, and in words of foreign origin: the one, the Sólíma Susu, spoken in the interior; the other, the Kisé-kisé Susu, spoken near the coast. It is to the latter dialect that this Grammar refers. It is much used in commerce along the coast between the Gambia and Sierra Leone.

The Susu has many words in common with the Mandenga, and a few with the Tené. Most of its religious terms, as is generally the case with the West African languages, are borrowed from the Arabic. In its accidence and syntax it differs very much from the Mandenga.

## ORTHOGRAPHY.

The following letters and notation appear to express conveniently the sounds which occur in the Susu language:—

<i>a</i>	pronounced as	<i>a</i> short in man, or <i>a</i> long in father.
<i>é</i>	„	<i>ey</i> in they. .
<i>e</i>	„	<i>e</i> in men.
<i>í</i>	„	<i>ee</i> in see.
<i>i</i>	„	<i>i</i> in mint.
<i>ó</i>	„	<i>o</i> in bone.
<i>o</i>	„	<i>o</i> in hot.
<i>ú</i>	„	<i>oo</i> in moon, or nearly <i>o</i> in do.
<i>u</i>	„	<i>u</i> in full.
<i>ai</i>	„	<i>aye</i> .
<i>au</i>		
<i>oi</i>	„	<i>oi</i> in voice.
<i>n</i>	„	<i>ng</i> in song, singer.
<i>n</i>	„	<i>n</i> in sin.
<i>s</i>	„	<i>s</i> in sure, leisure.
<i>s</i>	„	<i>s</i> in sell.
<i>χ</i>	„	<i>kh</i> guttural.
<i>j</i>	„	<i>j</i> in jet.
<i>g</i>	always hard, as in get.	

And all the other letters of the English alphabet, except *c*, *q*, *v*, and *z*: *p* and *h* are very rare; *p* is known only in *péti* = a sandal, *pé* an exclamation denoting surprise, *páti* = headstrong, *piril* = far.

Final vowels are to be considered long.

A vowel before *χ* in the same word draws to it the *k* of the *χ*, leaving the *k* to commence the next syllable; as *suχu* = hold fast, pronounced *shuk-hu*; *miχi* = person, pronounced *mik-hi*.

But this is not the case when the *χ* commences an affix, as *χα* or *χι*, such affix being regarded as a distinct word.



Similarly, *s* when following a vowel forms a close syllable; as *raso* = to put in, pronounced *ras-ho*.

*n*, *r* and *m* pass into each other; thus *n* before *b*, *d*, *f*, *m*, *s*, *t*, *u*, *y* or *χ* usually becomes *m*; before *g* it coalesces into *m*, as *umbe*=my own, for *un gbe*; before *r* it changes the *r* into *n*, as *naχan na*=with which, for *naχan ra*; before *n* it absorbs the *n*, as *atanan*=he himself is, for *atan nan*; before a vowel it is sometimes dropped, as *na a ra*=he or it is, for *nan a ra*.

The accent ' placed over a consonant indicates that it closes a syllable, as *karafe*=bridle, pronounced *kar-afe*.

The only letters which can end words are the consonant *n*, rarely *n* or *m*; and the vowels *a*, *e*, *i*, *u*, rarely *o*, and the diphthongs *ai*, *au*.

### ROOT-WORDS.

The agglutinating power of the language and its abundant use of prefixes and affixes give it the appearance of dealing in long words, but the roots or simple terms are either monosyllables or dissyllables, more frequently the latter: thus *mangédoχode*=throne, is compounded of *mange*, *doχo*, *de*=king, sit, place. Again, the root of *maraniáχuma*=hater, is *niáχu*=evil, or offence; from which, by prefixing *ra* intensive, is formed *raniáχu*=to dislike; a second prefix *ma* making the noun=hatred, with the participial affix *ma* (=ing), completes the verbal noun with the sense of 'hating.'

In the root-words there is often no distinction between noun, verb, and adjective: thus *χe*=a farm, or to send; *χi*=to sleep, or the twenty-four hours (as *χi yeri to?*=how many days to to-day?); *séli*=to pray, or prayer; *binja*=weight, heavy, or to make heavy; and with this meaning (as in Hebrew) 'honour,' 'honourable,' 'to honour.'

Certain monosyllabic roots are largely used in word-building, as *se* = thing (material); *fe* = thing (said or done); *de* = place; *χun* = head; *fan* = good; *di* = child; *fa* = to come; *fi* = to give; *ki* = to give (as alms); *to* = to look; *tu* = to die; *ti* = to set up or stand; *so* = to enter; *ge* = to dig; *sa* = to place down; *gan* = to burn; *ki* = mode.

### DERIVATIVE-WORDS.

Abstract terms are always formed from the concrete, never the reverse; thus *fawia* = goodness, from *fan* = good; *fafénia* = fatherhood, from *fafe* = father; *mayilengi* = brightness, from *yilex* = bright.

So absolutely does this principle hold, that the language has no adjectives formed from nouns (as heavenly from heaven, humanus from homo), but expresses 'possessing the quality of' by attaching a preposition to the noun; thus 'human' would be expressed by *adabadentideniai*, from *adabadem* = mankind — literally, mankind - standplace - state - in. 'Domestic duties' would be *dembeyäi kéwalli* = in-family doings.

The following are the principal ways in which derivatives are formed:—

1. Compound words are readily made by mere juxtaposition, as—

*wuri fuge* = tree flower, blossom;

*tarmi funi* = bread powder, flour;

*fiwkare funi* = gun powder;

*wula kuni* = wilderness missile, arrow.

2. Abstract nouns, signifying 'state of,' are formed by affixing *nia* to the simple noun, verb, or adjective; as—

*χalaxinia* = destruction, from *χalaxi* = destroy;

*niamafonia* = blindness, from *niamafó* = blind;

or *dowkwinia* = blindness, from *dowkwi* = quite blind;

*furenia* = sickness, from *fure* = sick ;  
*boronia* = corruption, from *boro* = rot ;  
*funwania* = friendship, from *funwan* = friend.

Before *nia*, *thde* is sometimes inserted, meaning ‘ stand-place, circumstances,’ as *mangetidenia* = royalty.

Nouns of this formation are sometimes used adverbially, with or without the affix *i* = in.

3. A verb with *i* affixed becomes a noun, signifying the act itself, or the matter of the action ; thus—

*χurui* = discipline, from *χuru* = to train ;  
*tinkai* = doctrine, from *tinka* = to teach.

4. When the verb ends with *π*, *π* with the affix *i* becomes *nji* (except *fani*, from *fan*) ; as—

*weenji* = utterance, from *ween* = to utter ;  
*mayendenji* = deception, from *mayenden* = to deceive ;  
*χaranji* = learning, from *χaran* = to learn ;  
*marakolonji* = notification, from *marakolon* = to notify, from *kolon* = to know ;  
*marafanji* = beloved one, from *marafan* = love, from *rafan* = to love ;  
*mabolonji* = lameness, from *mabolon* = lame ;  
*mayilenji* = brightness, from *mayilen* = bright, from *yilen* = to brighten.

5. This addition of *ji* to words ending in *π* seems sometimes to be only for euphony, being often omitted when the word stands in construction before another, as *fan* and *fani* are equivalent, and *son fan* = good character, *son niaχα* = bad character, the word for character being *sonji*.

*sundunji* = heart, *asundunji fan* = his heart is good, but *sundun fani* = good heart.

Sometimes, however, the *ji* makes a difference in the meaning ; as *baren* = a relation by blood, *barenji*

= also a brother in the sense of member of the same society.

6. In some cases the verb with *la* affixed signifies the agent; as—

*kítıla* = judge, from *kíti* = to judge;

*battula* = worshipper, from *battu* = to worship.

And with *li* affixed signifies the result of the action; as—

*sebbeli* = a writing, from *sebbe* = to write;

*dali se* = created thing, from *da* = create.

7. The prefix *ma* sometimes turns a verb into a noun; as—

*marakisse* = salvation, from *rakisse* = to save;

*marawassa* = comfort, from *rawassa* = to satisfy,  
which from *wassa* = trust;

*marafan* = love, from *rafan* = to love.

Sometimes it appears to have the force of the Latin 'per' in continuing or strengthening the action; as—

*masumbu* = to mix, from *sumbu* = to kiss;

*mayele* = to mock, from *yele* = to laugh;

*malan* = to assemble, from *lan* = fit, equal;

*máfure* = to hasten, from *fura* = hot;

*maχána* = to waste, from *χána* = to break up;

*maso* = to put on, as clothes or whitewash, from  
*so* = to enter; = to anoint, as with oil.

8. The prefix *ra* often converts a noun or adjective into a verb; as—

*rafan* = to love, from *fan* = good;

*ratofan* = to beautify, from *tofán* = handsome;

and that from *to* = to look, and *fan* = good;

*rakissi* = to save, from *kissi* = safe;

*rasediyen* = to cleanse, from *sediyen* = clean;

*raniaχu* = to dislike, from *niaχu* = evil.

Or, it intensifies the sense of a verb ; as—

*raχaña* = to efface, from *χaña* = to break.

Or, it changes a neuter into a transitive verb ; as—

*ratúbi* = to convert, from *túbi* = to repent ;

*rali* = to deliver, as a parcel, from *li* = to meet ;

*raso* = to put on, from *so* = to go in ;

*rabilin* = to surround, from *bilin* = back again.

9. The affix *ma* (= ing) to any verb makes a present participle, which may be used as a noun ; as—

*rakissima* = saviour, from *rakissi* = to save ;

*rafallama* = maker, from *rafalla* = to make ;

*χun sara ma* = redeemer, from *χun sara*, to redeem ;

*sarama* = buyer, from *sara* = to buy.

The two last verbs change *a* into *e* to signify the price ; as—

*sare* = purchase money ; *χun sare* = redemption money, or price of a slave ;

*umbe sare fi* = pay me the price ;

but *molonji* = value, as *amolonji sa* = fix its value.

10. The affix *ra* sometimes gives a transitive force to a verb ; it is in this case detached from it, and placed after the object ; as—

*fa ara* = bring it, from *fa* = to come.

In *gira* = to break, the *ra* is not an affix.

11. Diminutives are formed by affixing *di* = child, or *yore* = young, the former having reference to size, the latter to age ; as—

*kairidi* = a bit of paper, from *kairi* = paper ;

*yekχaidi* = small kind of sheep ;

*yexedi* = small kind of fish ;

*toχe yore* = chicken ;

*di yore* = baby ; *yekχai yore* = young sheep ;

*tsi yore* = kid ; *barre yore* = puppy ;

*ninge yore* = calf ; *nyari yore* = kitten.

A little child is *dime*; *χame dime* = boy; *gine dime* = girl.

*χamedī* applies to a man of any age, like the French 'garçon.'

*dimedī* or *didi* to any one younger than oneself.

*sugata la* = a young man; *sungatunji* = young woman.

*niaχaledī* = a woman not old; *niaχalefori* = old woman.

12. Names of towns are generally formed by affixing *ia* to the name of the original proprietor or founder; as—

*Farringia* = town of Farring;

*Kabellia* = town of Kabelli;

*Domingia* = town of Domingo;

*Tamuia* - town of Tom;

*Sameia* = town of Samo.

#### GENDER.

In a few cases gender is expressed by affixing *χame* = male, or *gine* = female; as *mange gine* = queen;

*ninge χame* = bull, *ninge gine* = cow;

*di χame* = son, *di gine* = daughter;

*tsi χame* = he-goat, *tsi gine* = she-goat;

*χuru gine* = widow; *toxe gine* = hen.

In other cases gender is expressed, if at all, by different words; as *fafe* = father; *unga* = mother; *faramē* = bull of the herd; *yekχe kuntunji* = ram; *kurkoro* = cock; *tsidumbi* = he-goat.

#### NUMBER.

The plural of all nouns is formed by adding *i* to the singular; as—

*miχi* = person,

*miχii* = persons;

*wuri* = tree,

*wurii* = trees.

## CASE.

There is no distinction of cases except by position. The object of a verb immediately precedes the verb, or, if the verb takes an affix, the object precedes the affix. The object of a preposition also immediately precedes the preposition.

## PRONOUNS.

The personal pronouns are—

SINGULAR.	PLURAL.
1. <i>umtan</i> ,	<i>mukutan</i> , or <i>wortan</i> ;
2. <i>itan</i> ,	<i>wotan</i> ;
3. <i>atan</i> ,	<i>étan</i> .

These are emphatic forms ; ordinarily the *tan* is dropped, and the forms thus shortened are joined as prefixes to verbs or nouns.

The distinction between *muku* and *wor* is, that the former is the 'we' of a family or small circle, but *wor* the 'we' of a nation or mankind.

A more emphatic form is made by substituting *kar* = self, for *tan*. Examples :—

<i>atan umdin</i>	= he me struck ;
<i>umtan atan din</i> or <i>umtan adin</i>	} = I him struck ;
<i>um unkan din</i>	= I hit myself.

The demonstrative pronouns are only two ; *yi* = this ; *na* = that : the latter alone has a plural, *neï* = those. As there is no article, *yi* sometimes = the.

The relative pronoun is *naxan* = who, which, what ; which has a plural, *naxaï*.

The interrogative pronouns are, for persons, *unde* = who ? and for things, *mun* = what ? as, *unde ara* ?

who is he? and *mun féra?* why, or what is the matter?

From *mun* is formed *mundun* = which of the two.

The indefinite pronouns are, *unde* = some, applying to an indefinite quantity or an unknown person, and often equivalent to the indefinite article, as *miχi unde* = a man; and *sende* = certain, applicable to a known or definite person (not thing), as *sende munábe* = a certain person is not here.

*sende* must be distinguished from *se unde* = something.

A greater degree of indefiniteness is expressed by doubling the pronoun or other word with *o* between; as—

*unde o unde* = any one whatever; *naχan o naχan* = whosoever; *ki o ki* = howsoever.

The distributive pronoun is *birin* = each, every.

The distributive numerals are—

*keren keren* = one by one;  
*firin firin* = two by two, &c.

### PREPOSITIONS.

The words answering to prepositions follow the noun or pronoun to which they apply, and, if monosyllables, are attached as affixes. The following are of most frequent occurrence:—

1. *χa* = of, in the sense chiefly of possession, never meaning 'part of,' and applicable only to living beings; as—

*Allaχa binχi* = God's house; *Fa Dikiχa nimite*  
 = Father Richard's hat;

*Allaχa mangedoχode* = God's throne; *undexa* = whose?



With the short forms of personal pronouns it forms the equivalent to possessive pronouns; as—

1. *umχa* = my,            *mukuχa* or *wonχa* = ours;
2. *iχa* = thy,            *woχa* = yours;
3. *aχa* = his, hers,    *éχa* = theirs.

*χa* is not used of members, parts, or attributes of one's person; in this case the possessive is expressed by mere juxtaposition; as—

*wo sundunji* = your heart; *um bellaχe* = my hand;  
*aχáχili* = his mind; *won yúnubi* = our sin.

The *χa* is omitted also in many other cases.

2. *gbe* = of, in the stronger sense of real ownership; as—

*umbe* = my own,    *mukugbe* or *wombe* = our own;  
*igbe* = thy own,    *wogbe* = your own;  
*agbe* = his own,    *egbe* = their own.

*ma* is used in the same sense with *ur*, as *umma* = my own.

3. *χon* = to, with verbs of motion towards persons only, not places; as—

*sigá Allaxon* = go to God; *sigá exon* = go to them;

*fa umχon* = come to me; *um sigama um Faféχon*  
= I going my Father to.

But with *wama* = to desire, *χon* applies by a sort of personification to things also.

4. *be* = to, only after the verb *falla* = to tell, or equivalent verbs, as—

*afalla abe* = he tells to him;  
*muku seli Allabe* = we pray to God;  
*wonχa segi sa Marigibe* = let us sing unto the Lord.

5. *i* = in, into, in the sense of part, element, or quality; as—

*gbenbe sa ai* = put pepper in it;

*fani o mu ai* = no good in him.

When *i* is affixed to nouns denoting action, state, or quality, it makes them adverbial; as *χarámui* = extortionately, from *χarámu* = extortion; *kesseniai* = boldly, from *kesse* = bold.

It is used after verbs of going out; thus—

*abatta mihi banχei* = he has gone out of the house.

This may be explained by considering *i* as only marking the locality of the action.

6. *kui* = within, inside; as—

*ana banχe kui* = he is within the house;

*ana kungi kui* = he is within the canoe;

*um batta asa umbe kankira kui.*

I have it put my own box within.

7. *ma* = on, upon, at; as—

*ana mésa ma* = it is on the table;

*nifanji ma* = on right hand;

*kola ma* = on left hand;

*a tiχi aχa banχe nardéma.*

he stood his house door at.

After the verb *kelli* = to start, get up, *ma* refers to the place of starting; as—

*akelli ta ma* = he starts at town;

*um kelliχi χema* = I start at farm;

*wor kelliχi boχe ma* = we start from the country;

*um kelli sende konji* = I start his home (at).

This use of *kelli* with *ma* is the only mode of expressing 'coming from a place.'

*ma* is also used with reference to a starting-point of

time, in which case the word of time is preceded by *atongo* = it takes; as—

*atongo ya ma* = from henceforth ;

*atongo to ma* = from to-day ;

*atongo asambe ma* = from the beginning.

There are other instances in which *ma* seems to mean 'from,' which may perhaps be similarly explained.

8. *ra* = with, or for ; which sometimes becomes *na*.  
*misáli ra* = for example.

*fera* = for matter, on account, is much used ; as—

*aχa fera* = on his account ; *mun fera* = why ?

*fe naχan ra* = (matter which for) because ;

*gbe fera* = (own matter for) in behalf of ; as—

*Allaχa fei Susui gbefera* = God's matters in behalf of Susus, or, Religious instruction for Susus.

*foχira* = literally, 'with affairs,' is much used in the sense of 'together with' a person ; as—

*nyi sigama ariyanna na aχa lu niaχaliniiai*  
soul will go to heaven that it may live in bliss

*Alla foχira.*  
with God.

The verb *birra* = to fall, with *foχira*, means 'to follow after ;' as—

*sigá birra afoχira* = go, follow him ;

*foχira birra* = a follower, or disciple.

*ra* affixed to nouns sometimes gives them an adverbial force ; as—

*meleniára* = stealthily, from *melen* = stealth ;

*sabbabúra* = through the medium of ; as *Χristi*

*sabbabúra* = through Christ, from *sabba* = plenty, *sabbabu* = by aid of.

## 9. Other prepositions are :—

*bui* = under ; as *mésa bui* = under the table.  
*mabiri*, *birira* = concerning ; *mabirira* = against,  
 in sight of, in regard to, from *biri* = part, side, as  
*be biri* = on this side, *meni biri* = on that side.

Ex. *Fulai gére so Susui mabirira.*

Fulahs war make Susus against.

*nyára* = before ; as, *ana anyára* = it is before him.

*niáχori* = before face of, in presence of.

*teggi* = among ; as, *ana éteggi* = he is among them.

*χambi*, *χambira* = behind, or outside ; as *wuri*

*χambi* = behind the tree ; *Χristi χambi*, *miχi o mu*  
*kissima* = out of Christ, man will not be saved.

*χumma* = over, above ; perhaps *χur ma* = on head.

## VERBS.

The conjugation of verbs is very simple, the persons being distinguished by prefixed pronouns, participles by affixes, and differences of tense by auxiliaries.

1. The pronouns prefixed are, if emphatic, the unabbreviated forms, but more commonly drop *tan*, and become—

SINGULAR.	PLURAL.
1. <i>um</i> ,	<i>muku</i> or <i>won</i> ;
2. <i>i</i> ,	<i>wo</i> ;
3. <i>a</i> ,	<i>é</i> .

The pronouns are always separated from the verbs, if transitive, by the object ; which if not otherwise expressed, must be represented by the third personal pronoun *a*.

## Example.

- |                                      |   |
|--------------------------------------|---|
| 1. <i>um a rafan</i> = I it love,    | $\left\{ \begin{array}{l} \textit{wowa rafan} \text{ or} \\ \textit{mukua rafan} ; \\ \textit{woa rafan} ; \\ \textit{éa rafan}. \end{array} \right.$ |
| 2. <i>ia rafan</i> = thou it lovest, |   |
| 3. <i>aa rafan</i> = he it loves,    |   |

The pronouns are rendered strongly emphatic by subjoining to the verb the pronominal prefixes with *kar na* = in self, or *yeté ra* = in person; as, *um a rafan umkar na*, or *um yetéra* = I love in person; *um anina um yetéra* = I do it myself; *umtan na anina um kar na* = I myself personally do it.

2. The present participle is formed by affixing *ma*; as, *rafamma* = loving; *rafallama* = making, &c.; which are also used as nouns, = lover, maker, &c.

3. The present participle sometimes bears a future sense; as—

*um tir ma umbe feniaxii ra; umkellima.*  
I confess will my own transgressions; I arise will.

4. But a more distinct future tense is made by using as an auxiliary *fama* = coming, and affixing *de* = place to the verb; as—

*sungutunji unde fama dixame beride.*  
a certain virgin will a son bring forth.

But this does not express intention, only simple futurity, and that not as certain, being equivalent to 'will have to.' In questions it is used for 'will you?'

5. The past participle is formed by affixing  $\chi i$ ; as, *rafan $\chi i$*  = loved; *seniyen $\chi i$*  = hallowed; *malan $\chi i$*  = gathered; *ralan $\chi i$*  = met; *gau $\chi u\chi i$*  = awed, which always takes the preposition  $\chi on$  after the object; *tinse $\chi i$*  = purified, clear.

6. The past participle preceded by the auxiliary *na $\chi a$*  (= have?) makes a perfect active tense; as—

*ana $\chi a$  matin $\chi in\chi i$*  = he has directed, from *tin $\chi in$*   
= straight;

*ana $\chi a$  yámar $\chi i$*  = he has commanded;

*um na $\chi a$  arafan $\chi i$*  = I have loved.

In some instances *naw* is used like *na $\chi a$* ; as—

*Yisu naw afalla $\chi i$*  = Jesus has said it.

7. Sometimes *naχa* is used without *χi*, but then the tense is rather an imperfect; as—

*um naχa arafan* = I was loving it;

*um naχa tagan* = I feel tired.

In one instance *naχa* is used without a participle, viz. *anaχa* = he said, which is not quite equivalent to *anaχa afalla*; the former would be used by an interpreter in giving the sense of what had been said, the latter would rather apply to what had been said previously.

8. Sometimes *χi* only forms an emphatic present tense; as *um taganχi* = I am tired; *mun itoχi?* what do you see? which is the ordinary expression for 'what is the matter with you?' *asigaχi minde?* = where is he gone? *unde umdirχi?* = by whom am I struck?

*χi* seems sometimes only to give emphasis; as *umlu* = I live, *umluχi* = I do live.

9. A present perfect tense is formed by the auxiliary *batta* (= have?), which never takes *χi* after it; as—

*umbatta fa* = I have come; *umbatta a rafan* = I have lived;

*ibatta gauχu marigi χon* = you have feared master.

*batta* with *nun* makes a pluperfect; as *um batta akolon nun yanji rakwia* = I had known him long since.

10. *χi* sometimes appears, when affixed to an adjective, to have the force of affirming its application as an attribute; as—

*akini kinixi ima* = he is merciful to you.

11. The pure passive is not used, but the past participle in *χi* with the adverb *nun* forms the only passive tense, viz. an imperfect; as—

*um nafanχi ema nun* = I was loved by them;

*um nun luχi na* = I was living there;

*um nun dirχi χoro* = I was hit yesterday.

But this is rarely used.

12. The imperative seems to be the simple form of the verb; as, *amoχo* = beat it (as a drum); *aramoχo* = shake it; *dundu* = hush! but also with the pronouns prefixed, as *iradundu* = you be silent; *itan a nyin* = yourself cook it.

13. Another way of expressing command or obligation is to prefix a possessive pronoun to the verb; as—  
*wonχα séli* = let us pray; *iχα* or *itanχα rafan*  
 = you must or ought to love.

14. The possessive pronouns are also prefixed to form a subjunctive mood, expressing the intention or result of the action. See *Syntax*.

15. A supposition is expressed by prefixing *χα* (perhaps originally *aχα* = let him or it, as in § 13); as, *χα Alla tin* = if God permit;

*χα umfa tina, um se unde fama ima.*  
 if I come to-morrow, I thing some will give to you.

16. A potential is formed by the auxiliary *fatta* = able, or *noma* = strong (from *no* = strength, victory); the distinction between which seems to be that *fatta* refers to understanding, *noma* to strength; as—

*χα um noma, um fama* = if I can, I will come;

*dunia mu noma χéri naχar fra*;

world not can peace which give;

*ifatta atongo de* = do you know how to take it?

*ifatta kaidi sebbede* = can you write a letter?

17. There are a few instances of verbs used impersonally; as—

*aχoli umma* = it desires to me, i.e. I desire;

*anina χoli umma* = I desire to do it;

*sigā χoli umma tai* = I desire to go to town.

*χoli* expresses desire, *wama* want.

*a rafanχi umma* = it pleases to me;

*anina fera rafanχi umma* = to do it pleases me.

18. Many verbs require the object to be followed by a preposition, *ra*, *ma*, *χω*, *i*, *φόχιρα*, or *de* :—

<i>rafe</i> = to fill,	} take <i>ra</i> , as	{ <i>araféχι</i> <i>yéra</i> = it is filled with water ; <i>abatta findi mangera</i> = he is turned king ; <i>fa na séra</i> = bring that thing.
<i>findi</i> = to turn,		
<i>fa</i> = to bring,		

*nemu* = forget, takes *ma*.

*fama* = will come, takes *de*.

*birra* = follow, takes *φόχιρα* ; as—

*birra umfase sanfoχι φόχιρα.*  
follow my father's footsteps after.

*wama* = desire, takes *χω*.

19. The verb 'to be' in the present tense is *naw .. ra*, or *na*, often abbreviated into *na .. ara* ; in the past tense it is *naw nu .. ara* ; as—

*umtan naara* = it is I ;

*miχι kóbi naara* = he is a bad man ;

*mange naw nu ara yalára* = he was king last year.

With *mu* = not, *naw* is never used, but only *ra* ; as—

*gellidi mu mukura* = we are not soldiers.

#### ADJECTIVES.

1. Some adjectives are also nouns—as *kuia* = long, length ; *simbe* = strong, strength, anvil ; or verbs—as *ballaw* = to imprison, or hard.

2. No adjectives are formed from nouns ; but from adjectives abstract nouns are formed by affixing *nia* ; as *boroxónia* = softness ; *fanía* = goodness ; *forínia* = old age ; *forónia* = blackness ; *kobínia* = badness ; *maragellínia* = nakedness ; *nenénia* = newness ; *yorénia* = youth.



3. Participial adjectives are formed by affixing *ma* to verbs; as *gima* = running; *rafamma* = loving; *sebbema* = writing; *luma* = living; *sunuma* = mourning.

*Degrees of Comparison.*

The affix *ra*, having an intensifying force, makes *agbéra* = more, from *agbo* = much; and a superlative sense is given by doubling *agbo* into *agbegbe*, or *agbegbéra* = most.

These words are used both as nouns of quantity—thus, *agbéra sa* = put more; *agbegbe na* = there is abundance; and also as adverbs to affect adjectives with degrees—thus, *boroχo agbéra* = softer; *kini kini agbegbe Fafe* = most merciful Father; or to qualify verbs—as, *atóbroχi agbegbéra* = he is in the greatest pain.

In comparisons, if the adjective itself is one of quantity, the comparison is expressed by affixing *be* (= to) to the inferior term; as—

*yi dunχe nabe* = this is shorter than that;

*a kuia ibe* = he is taller than you;

*yi di aχumbo bore be* } = this child is { bigger } than the  
*yi di kuia bore be* } } taller } other.

But if the adjective is one of quality, not quantity, *pissa* = above, is placed after it, the inferior term having *be* affixed; as—

*χinye nioχow pissa ye be* = milk is sweeter than water;

*χumi nioχow pissa yi birin be* = honey is sweeter than both these.

*pissa* may be omitted in this construction: by itself it is used as = superior to; thus—

*won Marigi Yisu Χristi pissa Musa be*;  
 our Lord Jesus Christ superior to Moses;

*amu i teggi.*

no comparison between them.

*Numerals (Adjectives and Adverbs).*

	CARDINAL.	ORDINAL.
1.	<i>keren</i>	<i>asinge.</i>
2.	<i>firin</i>	<i>afirinde.</i>
3.	<i>saxan</i>	<i>asaxande.</i>
4.	<i>náni</i>	<i>ananande.</i>
5.	<i>šulu</i>	<i>ašulude.</i>
6.	<i>séni</i>	<i>asénide.</i>
7.	<i>šulu firin</i>	<i>ašulu firinde.</i>
8.	<i>šulu ma saxan</i>	
9.	<i>šulu ma náni</i>	
10.	<i>fu</i>	<i>a fude.</i>
11.	<i>fu 'nun keren</i>	<i>a funun keren de.</i>
12.	<i>fu 'nun firin</i>	
	&c.	
20.	<i>moxonien</i> { <i>(moxo = stir)</i> <i>(nien = end)</i> }	<i>moxonien de.</i>
21.	<i>moxonien nun keren.</i>	
30.	<i>tongo saxan (tongo = take).</i>	
31.	<i>tongo saxan nun keren.</i>	
40.	<i>tongo náni.</i>	
	&c.	
100.	<i>keme keren.</i>	
200.	<i>keme firin.</i>	
1000.	<i>wulu keren.</i>	
10,000.	<i>wulu fu.</i>	
100,000.	<i>wulu waka (waka = onwards, beyond).</i>	

Multiplication is expressed by prefixing *doxode* = seat, to the cardinal numbers; as *doxode keren* = once, &c.

In money, the unit is a parcel of four leaves of tobacco, called *sólofe*, equivalent to 10 cents: five *sólofe* = *doma keren* (one bar); ten *sólofe* = *doma firin* = *batanxa keren* (a dollar).

The five-franc piece passes as a dollar, and an English crown would not pass for more.

In long measure, of cloth, or buildings, the unit is a natural fathom—i. e. the distance a man can stretch from hand to hand, called *kan genya* (= self-stretch?).

Any unit of measure or weight would be called *manira se* = measure thing; a balance is *se manira se*.

English weights and measures are becoming general in the Pongas country.

A large quantity is *niamá* = multitude; an indefinitely large quantity is *amú niun ma* = not ending; many is *wuya*; few is *amuwuya* = not many.

Scarcity is expressed by the phrase, *asoto mu nioχon* = not sweet (easy) to get it.

## ADVERBS.

## 1. Of affirmation, or negation.

*ion* = yes; *arde* = no; *mu, nama, nafa* = not.

*mu* before *a* seems to become *ma*; as *ima aratin* = you don't reply.

*nama* and *nafa* are used in forbidding = must not; as, *inama na nira* = you must not do that.

*nuñdii* = truthfully, from *nuñdi* = truth.

*tiggi tiggi* = truly; *yoχu* = perhaps; *laχiχe* = verily; *mar* = still, as *um mar wama unde χon* = I still want something.

## 2. Of interrogation.

From *mun* = who? are formed *mumbere* = when? *mindin* = where? *mumféra* = why? *munχi* = how? which is used to express 'what is your name?' *iχili munχi* = how are you called? *gon* = where? as *i'nga gon?* = where is your mother? *yéri* = how many? *doχode yeri* = how many times?

## 3. Of quantity.

*agbo* = much; *agbéra* = more; *agbegbéra* = very much; *muqbo* = not much; *nalan* = that is enough; *χungbo* = big; *lamma* = little.

## 4. Of quality or condition.

These seem to be adjectives or nouns used adverbially; as *fure* = sick, or in a sick way; *niáχi* = bad, badly; *mayalow* = healthy, healthily; *kifani* = well, surely, which is used with *suχu*—*suχu kifani* = surely keep. .

## 5. Of time.

*ya* = now; *na bére* = then; *tońu* = while; *meńe* = until; *to* = to-day, which also means 'when' of past time, as *atofa* = when he came; *χoro* = yesterday; *tińa* = to-morrow; *χoro boro* = day before yesterday; *tińa boro* = day after to-morrow; *χoro boro χambi* = second day before yesterday; *tińa boro χambi* = second day after to-morrow; *sonow* = again; *gbilen sonow* = back again; *abadda* = ever; *abadda anun abadda* = for ever and ever; *bere o bere* = always; *loχe o loχe* = daily; *sinden* = not yet; *amubu* = lately (not long); *abube* = long while; *arakuia* = long ago; *mafure* = at once; *siġa mafure* = go at once; *iχulun* = very quickly; *yákossi* = now immediately; *kerenma* = only; *máχimbeli* = slowly, or coldly; *inukelli* = by-and-by (lit., when you are got up, have had out your nap); *damma* = throughout.

## 6. Of place.

*be* = here; *na* = there; *de naχawde* = where; *te* = up; *goro* = down; *kuia* = far; *méni* = yonder; *nakiri* = on other side of; *teġġi* = amid; *nyifanji* = right; *kola* = left; *sogotede* = east (sun up place); *sogo gorode* = west.

## CONJUNCTIONS.

*anun* = and; *ama* = or; *kóno* = but; *χa* = if; *meńe* = except, unless; *eme* = like as—Ex. *eme fafe emedi* = like father like child; *mar sonow* = (still again) moreover; *kabi* = since; *naχi* = thus, so;

*χali* = although (also, until, as *χalito* = until to-day); *χali man sa* = yet notwithstanding; *na naara* = therefore (it is that); *fe naχára* = for, because (matter for which).

## INTERJECTIONS.

*O! pé!* (expressing surprise); *unga* = mother! *yandi* = pray, do! *Alla akabóro* = a corruption of the Arabic 'God is great!'

## SYNTAX.

1. The plural termination *i* is only applied to a noun, not to an adjective qualifying a plural noun; as *miχi fani* = a good man; *miχii fani* = good men.

The only exceptions are the demonstrative *na*, pl. *nei*, when used as a noun; and sometimes the relative *naχan*, pl. *naχai*; but *naχan* singular is often used after a plural antecedent, as *wotan naχan* = you who-soever of you.

2. The adjective usually follows its noun; but the following are exceptions: *tinχin miχii* = just men; *danχania miχii* = faithful men.

3. Attributives with *Alla* (= God) usually precede it; as—

*sembi birin kanji anum abadda Alla!*  
power all possessing and everlasting God!

4. Of two nouns placed together, the first is the dependent one; as, *géia feru* = hill-top; *ninge feru* = cow-horn; *wuri bogi* = tree's fruit; so *kankira* = horse's manger.

5. The possessive affixes *χa* and *gbe* are limited to living beings, and are often omitted where their use would be correct; as *mange doχode* for *mange χa doχode* = king's throne.

6. Before  $\chi ili$  = name, the  $\chi a$  is never used, to avoid confusion with  $\chi á \chi ili$  = knowledge, mind; as  $a \chi ili \text{ mur} \chi i$  = how is he called?

7. The mother's name is put before a son's name to distinguish him from another person of same name; as *Diminka Diki* = Diminka's son Richard.

8. The object of an active verb stands immediately before it, and is preceded by the nominative; as—

*mange yi di*  $\chi ame$  *rafan*.  
king this boy loves.

9. When the object of a verb consists of two or more nouns, the verb is usually placed after the first of them; as—

*abatta sembe fi anun yamari*.  
he did power give and commandment.

But there is an exception in the instance of 'heaven and earth,' which are never separated by the verb; as—

*na*  $\chi an$  *areyana anun dunia da*.  
who heaven and earth created.

10. A transitive verb must always have its object expressed, if not otherwise, by the 3rd personal pronoun *a*; as *mange a rafan* = the king is in love.

11. It is a common construction, when the object consists of several words, to express it first by *a* before the verb, and then after the verb to state it in full; as—

*na*  $\chi an$  *nu a nina na sa*  $\chi e$  *aniun*  $\chi i$  *tin*  $\chi in$   $\chi i$   
who it made there sacrifice full perfect  
*anun lan*  $\chi i$ .  
and complete.

12. The verbs which require a preposition to follow them take the object between themselves and the prepositions; as—

*um nemu a ma* = I forget him;

*birra um fo*  $\chi ira$  = follow me;

*a*  $\chi a$  *fndi i*  $\chi i$  *di ra* = he may become thy child;

*umtan naara* = it is myself.

13. Neuter verbs immediately follow their nominatives; hence the pronominal prefix is in the nominative case, if the verb is neuter; whilst if the verb is transitive, it is in the objective case.

14. With neuter verbs the pronoun is sometimes prefixed, even when the nominative is otherwise expressed; as *soġo aχóroko to* = sun he troublesome (burns) to-day.

15. Verbs of wishing, &c., which require a preposition *ra* to follow their object, may have their object expressed by a verb with *fe* (= matter), which thus becomes an equivalent to the infinitive in English; as *um wama sigafera* = I want to go.

16. The relative *naχan* is subject to the preceding rules respecting the position of the nominative and of the object; hence when it is nominative it commences the relative sentence; as—

*naχan mu sundunji nimisaχi raniaχuma;*  
 who not heart grieved despises;

but when it is the object of the verb, it comes after the nominative; as, *muku naχan tima iniaχori* = which we make before Thee. And, when the verb is such as to require a preposition to be affixed to the object, *naχan* with the affix must stand last in the relative sentence; thus in translating 'O God, from whom . . . . do proceed,' *naχan na* = from whom, would stand at the end of the whole sentence.

17. When the purpose or result of an action has to be expressed by a dependent verb (which in English would be in the infinitive mood), a possessive pronoun precedes the dependent verb; as—

*won berin malanχi, wonχa χunjemáma sa;*  
 we assemble, ours (to) thanks render;

*um wo malenlen, woχa birra umfóχira.*

I you beseech, yours (to) fall me after (= to follow me).

Perhaps the explanation of this construction is that the possessive pronoun (like 'nostrum,' 'vestrum est') expresses the business or concern; thus in the preceding examples the literal meaning would be, 'We assemble, our business being thanksgiving;' 'I beseech you, your point being to follow me.'

18. The demonstrative *na* is used like the English conjunction 'that' (which is itself really a pronoun), to introduce a dependent sentence explanatory of the object or action of the principal verb; thus—

*wo atoma, na yi mixii batta ranene.*  
ye it seeing, viz. that, these persons did become new.

19. And, on the same principle, *na* sometimes precedes the possessive pronoun in the construction referred to in § 17; as—

*aniva na axa lu mayalawi.*

It do, that, his live in health = do it, that he may live in health.

20. The use of the possessive pronouns to form an imperative has the same explanation as in § 17:—

*worxa seli* = ours to pray, let us pray.

21. Motion to a person requires *χow* to be affixed to the person; as, *sigā ifafēχow* = go to thy father.

22. Motion to a place is expressed by putting the place after the verb; as *muku sigama Fallangia* = we are going to Fallangia.

23. Motion from a person or place is expressed by *kelli* = get up, or start; as—

*um kelli akonji* = I come from his house;

*muku batta kelli Fallangia* = we came from Fallangia.

*ma* is often used after the place to express 'at.'

THE END.





OUTLINES OF A GRAMMAR  
OF  
THE SUSU LANGUAGE  
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BY THE  
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