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A Grammatical Sketch

of the

Akra- or Gã-Language,

with some Specimens of it from the mouth of
the natives

and

a Vocabulary of the same,

with an appendix on the Adanme-Dialect,

by Rev. **J. Zimmermann**.

Two Volumes.

Vol. I. Grammatical Sketch of the Akra- or Gã-Language.

Stuttgart, 1858.

Printed for the Basel Missionary Society
by J. F. Steinkopf.

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P r e f a c e.

To write a somewhat complete Grammar and Vocabulary of a hitherto unwritten language would be the task of a man's life even if it were his native tongue he had to deal with; in tempting therefore to give a grammatical and lexical Sketch of the Gã-language a language not mine own, I must plead for indulgence in the largest sense of the term. It is not to be more than the first stepping-stone. The life and calling of a Missionary in Western-Africa does scarcely admit of more; as he has neither the necessary health and strength nor the necessary leisure for such a work, even were he to neglect his other duties, which can not be thought of.

The materials of this works have been gathered from the mouth of the people during a stay amongst them of seven years, but much of it was lost during the Bombardement of Christiansborg in 1854 and an exact arrangement of those left, at the hand of an educated native, would have cost several more years of labour, which would have been not only an unnecessary delay, but also quite disproportionate to other more pressing labours, especially that of translating the Word of God. I have therefore in the course of last year arranged the materials as well as I could; the whole was then revised by an educated native, of whose remarks I availed myself in the final arrangement. In many things I could only offer a suggestion.

A consequence of the semplicity of the roots in this language is f. i. the apparent or entire similarity of words

expressing different ideas (as is the case in the Chinese and also most African languages). Some are distinguished merely by a higher or lower tone and in some cases this has been pointed out in these pages, others have entirely the same form and pronunciation. In the Vocabulary this appears a great obstacle of mastering the words, but in the use of the language it is but little felt and where it is felt, the distinction is supplied by combination, which can be employed to an unlimited extent; so that there is in fact an inherent fulness of the language, which may be developed as much as the richest language of the globe. Here and there I have given a few compounds, the rest is easily to be understood and may easily be formed even by a foreigner.

If I have in many instances taken the liberty to depart from the common framework of grammars, it was done because the organism of the African languages required it. But though I may have failed to discover a new and more fitting framework I may perhaps have supplied in the following Sketch a few materials towards reconstructing it. As to the language in general and some peculiar expressions of the Western Coast of Africa in particular I had in view especially Europeans and Natives of this Coast. People in Europe will easily understand it.

As there does not yet exist any thing like a fixed orthography and there is great difficulty in fixing it, I have often given one and the same word in two or three different modes of spelling and leaving the establishment of a correct Law of orthography to the process of time, the more so, as it is sometimes extremely difficult to find the golden middle way betwixt grammatical orthography and the different phases of pronunciation or the perceptions of the ear. It is true: the rule is: „Write as thou hearest!“ but it is as true, that every individual has peculiarities of pronunciation and also of hearing. Time will teach the right way. So much is sure, that — bad as the new orthography may be —, it is not so bad, as

the English, yea not even as the German Orthography. But still to learn Gã, it must be heard and to read it fluently, we must read whole sentences together as is the case in all other written languages.

The Gã-language being closely related to the Otyi, I would here remark that „The grammatical Outline and Vocabulary of the Otyi-language“ etc. etc. by Rev. H. N. Riis *) (both in English and German), has been to me of the greatest advantage and ought to be studied by every one, desirous of getting a knowledge of a language spoken in this part of Africa.

That the Lord may bless also this pioneer's work for the eventual victory of his Kingdom in Africa is the fervent prayer of the compiler.

Akropong, June, 1857.

J. Zimmermann,
Missionary.

*) Basel 1854. Bahnmaier.

Introduction.

The Akra — or, as it is called by the natives themselves, the Gã-language is spoken by the people inhabiting that part of the Gold-coast of Western-Africa, which is limited in the South by the sea the river Volta in the East and the Akwapim-mountains in the North and North-West, thus forming an triangular plain. It is divided into the Gã proper and the Adãñme, which is a Dialect of it; the former being spoken by about 40—50,000, the latter by about 50—60,000 souls. Some small tribes, the Agotim-people speaking Adãñme, and part of the Popo-people speaking Gã proper, have emigrated and settled beyond the river Volta in the midst of Ayigbe-speaking tribes. Whether there are other tribes speaking a dialect of the Gã, is not yet ascertained.

The Gã proper, spoken by the Sea-towns Gã (Engl. Akra or James-town), Kĩnkã (Dutch Akra), Osu (Christiansborg), Lã (Labudai) and Teši (Tessing) is limited in the N. W. by the Otyi-language; in the East and N. E. by the Adãñme-Dialect of the Gã. The Adãñme (s. Appendix) is limited in the N. W. by the Otyi and Kyerepong, in the East and N. E. by the Ayigbe- (or Ewe-) language which is also spoken by 7 towns on the Western bank of the river Volta. The principal towns or small tribes speaking Adãñme are: Nañwa (a small town near Teši), Tema, Kpoñ (Pony), Kpukprã (Prampram),

Nuño (Ningo) and Adā along the sea-coast; Asadšale (or Ašidšale) and Kpɔni on the western bank of the river Volta, Osudoku (in the plain on the mountain called so) Krɔbɔ (two towns on the Krɔbɔ-mountain: Yilɔ and Manyā), Šai (with two towns on the Šai-mountain) and Agotim (with three towns in the East of the river Volta). Every principal town has numerous plantation villages, Nuño and Adā, besides some fishing-villages, as dependencies.

The Adānme-Dialect is to be considered as the mother-dialect of Gā proper being more primitive and less mixed with foreign elements, than the latter, which is some-what mixed with Otyi; but still the Gā has been chosen as the written dialect, not only because it has been longer occupied by Missionaries, but because of the political and intellectual supremacy of the Gā-tribe as well over the Adānme —, as also over most of the surrounding tribes.

The Gā-language belongs to the one and the same very extensive stock of languages of Western and Central-Africa, with also the Otyi, Kyerepon, Ewe (Dahomey) Yoruba or Aku etc. As characteristic features of this stock either in common with the whole family of Hamitic languages south of the Sahara, or belonging to it in particular may be mentioned:

1) Every primitive root is formed of one initial consonant and one terminational vowel (very probably a common feature of Hamitic languages; comp. the Japhetic with roots of two and the Shemitic with roots of three consonants). 2) A consequence of this peculiarity is that vowels cannot initiate roots and with the exception of some formative vowels (in Gā: a, e, o) also no other words; and that consonants cannot terminate any (with the exception of some liquids, m, n, ŋ), which have in african

Languages the character of semiconsonants. 3) As an other consequence of the 1. feature, mute consonants can not (and therefore in reducing these languages to writing also should not) be reduplicated. 4) Like as Verbs the roots of all notional words, so pronouns are the roots of all pure formwords and forms; the former consisting more of the hard and mute consonants, the latter more of soft and liquid consonants, besides the vowels; and that if a notional word is used as form or formword, its sounds are generally weakened. 5) That formverbs or auxiliary verbs are employed far more extensively than in other languages, to express the relations of the language, therefore as also the double verbs, the verbal prepositions and other verbal combinations. 6) That combination in general is used also more extensively than in other languages to express the relations. 7) That, as the simplicity of the roots does not allow many modifications for the purpose of distinction, this want is supplied by augments or pure forms (s. 4.), by reduplication and combination (5. and 6.) and hence the very great fulness of forms to be observed in these languages. 8) The use of nouns (in Gǎ: da, de, he, hewo, hie, hĩnmei, mli, musu, na, nane, nine, no, nõ, se, ši, šiši, te, teñ, yi, yin, yitšo etc.) as grammatical subjects or objects to individualize a general notion expressed by a verb; and hence the multitude of expressions (as in Hebrew). 9) As connected with this we have to consider the mass of proverbial sayings in these languages. 10) The use of certain adverbs expressing the same notion as the verb, which they are intended to modify, though having a different root. 11) The use of the infinitive absolute. 12) The expression of the negation by a negative voice. 13) The want of a passive voice. Etc. etc. Comp. also Bishop Vidals Introductory remarks to S. Crowthers Yoruba-Grammar and Vocabulary; this Grammar and Vocab.

itself, H. N. Riis Otyi-Gram. and Voc., B. Schlegels Schlüssel zum Ängla-Dialect der Ewe-Sprache (Stuttgart, Steinkopf 1857), Krapfs Kisuaheli-Grammar etc. etc.

Geographical names and remarks, manners and customs of the people, religious and social notions etc. are adverted to in the Vocabulary under the respective words or phrases. Words like „palaver, fetish, tornado, dash, cowries, grandee, caboceer“ etc. etc., which belong as it were to the european language spoken in western Afrika (s. Ablotšire-wiemø, bløfowiemø, n.) will not be strangers to a person studying any of her languages.

More materials for the study of the Gã-language, though only translations, will be found in the four Gospels, 1—3. John, Jude, and Revelation, and Genesis and Prophet Daniel translated into Gã (London, Brit. and For. Bible Society), the translation of Dr. Barth's Bible Stories and a Catechism and select Scripture passages (German and For. School-Book Society, Calw, Württemberg); though only the later of these translations are written in the same Alfabet and Orthography. Of great value, especially for grammatical researches is a translation of the Gospel of St. Matthew and John into te Akra-language by Rev. A. W. Hanson, a native of Akra (Lond. Brit. and For. Bible Society, 1843); but the work is becoming scarce. An english Index to the Vocabulary, an English-Gã-Dictionary and a German edition of this Sketch will, God willing, be added by and by.

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Explanation of the Abbreviations.

- Ad. Adñ., Adãñme.
 adj., adjective.
 adv., adverb.
 acc. accord., according.
 aor., aorist tense.
 art., article.
 augm., augment.
 aux., auxiliary.
 Akwp. Dial., Akwapim Dialect (of the Otyi-Language).
 Ay., Ayigbe (language).
 b., body; s. b., some body.
 C. Dial., Coast Dialect.
 coll. collect., collective noun.
 com., common noun.
 comp., compare.
 conj., conjunction.
 dan. Dan., danish.
 dem. demonstr., demonstrative.
 Dial. D., Dialect; Kr. D., Krobo Dialect.
 dim., diminutive.
 engl. Engl., english.
 eur. Eur. europ., european.
 etc., et cetera.
 Fab., fables.
 f. i., for instance.
 f. fem., feminine gender.
 fig., figuratively.
 frequent., frequentative mood.
 fut., future tense.
 Germ., German.
 gen., generally.
 gr. Gr., greek.
 Hebr., Hebrew.
 imperf., imperfect tense.

- i. e., id est, that is.
 impers., impersonal.
 imperat. impert., imperative mood.
 ind., indicative mood.
 ind. indefinit., indefinite.
 inf., infinitive mood or form.
 init., initial.
 int. interj., interjection
 interr., interrogative.
 irr. irreg., irregular.
 iterat., iterative mood.
 lat. Lat., latin.
 m. masc., masculine gender.
 m. k., moko (some body).
 n., noun.
 neg., negative (voice).
 neutr., neuter.
 n. pr., proper noun.
 n. v. }
 v. n. } neuter v.
 n. k., noko (some thing).
 nom., nominative, nominal.
 num., numeral.
 Ot., Otyi (language).
 obj. object., objective.
 pl., plural number.
 pl. f., plural form.
 perf., perfect tense.
 pers. prs., person, personal.
 pos. posit., positive (voice).
 poss., possessive.
 pot., potential mood.
 pres., present tense.
 prs., personal, person.
 prob., probably.
 pr. n. and n. pr., proper noun.
 pron., pronoun.
 pr. prov., proverb.
 red., reduplication, reduplicates.
 rel., relative.
 refl., reflexive.
 s., see.
 s. b., some body (mōko).
 s. th., some thing (noko).

- sc., scilicet, nämlich; namely.
sec., second.
sec. prs., second person.
sing., singular number.
subj., subject, subjective.
Tab., Table.
th. s., the same.
v., verb.
v. n. and n. v., neuter verb.
v. a., a. v., active verb.
v. imprs., imp. v., impersonal verb.
voc., vocat., vocative (case).
verb., verbal.
=, like, the same as.
(?), not sure.
-

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Part I.

Formation of words, forms and sentences.

Section 1.

Of sounds.

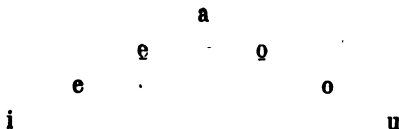
§ 1. The alphabet employed to express the sounds of the Gā-Language is the „Standard alphabet... by Dr. R. Lepsius of Berlin (London, Seeleys, Fleet Street . . . 1855),“ as far as wanted, with the exception of the letter „f“, the sound of which is not represented in the said alphabet. It contains as yet the following letters:

a b d e e f f g h i k l m n ñ
o o p r s š t u v w y.

The Greek circumflex is employed to express the nasal sound of a vowel, e. g. ã (= a in the german words: Gang, Hang, Fang etc.), (—) (=) indicate the shortness and length of a vowel, e. g. tëre , ãhũ etc., the acute (^) indicates the accent the gravis (_) indicates elevation of the voice, e. g. là , blood, la , fire; the sign (̣) under a consonant indicates a vocalisation of this consonant, so that it forms a separate syllable, e. g. ṇšo must be pronounced in two syllables.

According to the organs of speech the letters may be arranged in the following manner:

1) vowels :



2) consonants:

- palatals: k g ŋ h
- linguals: t d n l r s š y
- labials: p b m f v w

Pure guttural consonants the language has not, but y, f and w partake also of the palatal characters. § 72. Remark: In books printed before 1856 a somewhat different alphabet was employed, e being expressed by ė, o by ȯ, ñ by ng, š by ș and f by řu or řu̇.

§ 2. The pronunciation of the letters k t d n l r s p b m f is the same as in English and German.

The vowel a is like the German a and the English a in „father“.

The vowel e is like the close german e, or the English e in „wet“.

The vowel ė is pronounced like the open German e or the German ä, in „Väter“, „Feder“ or the English word „ay“!

The vowel i is pronounced like the German i and the English in „ravine“.

The vowel o is like the German o and the English in „home“.

The vowel ȯ is like the English „aw“ in „law“ and the suabian „a“ in the word „ja“ (= yo).

The vowel u is like the German u and the English in „put, full“.

The consonant g is always hard as in garden, Garten (but see § 7, 1. a and 3.).

The consonant *n̄* is like the English and German *ng*.
The consonant *h* is always heard as in *house*, *Haus*.
The sign *š* represents the English *sh* and German *sch*;
y corresponds with the English *y* and the German *j*;
f represents a peculiar labiolingual which has the same relation to *f*, as *š* to *s*;
v corresponds with the English *v*, but occurs only in some *Ayigbe* (*Dahomey*) words;
w is somewhat different from the English and from the German *w*, though nearer to the latter, it is an *u* slightly modified by the lips.

§ 3. The quantity of the vowels is generally very short, long ones are marked with the usual mark, e. g. *dā*.

But sometimes there occur vowels of such a shortness, that they scarcely form a syllable, but are rather to be compared to the Hebrew *Shewa* or the mute vowels of European languages as „*o*“ in the English „*nation*“, *e* in the German *haben*, *gaben* etc. These have the usual mark (̄) as: *těre* or *tre*, to carry. Comp. *Lepsius Standard Alphabet* p. 27. 28, where the sign (̄) is recommended, which however in *Gā* will scarcely be necessary under vowels.

Some consonants, especially the liquids *m n n̄* partake in so far of the nature of vowels, that they can also be prolonged, e. g. *diñ*, *hañ* (*S. Riis Otyi Gr.* § 6).

§ 4. The intonation and accentuation of the *Gā*-Language are not yet sufficiently ascertained to enable the writer to give the systems of both which undoubtedly exist. A few hints must therefore suffice.

1) The intonation (elevation or depression of the voice) of single words is different from that of sentences. The latter must be left, at least for the present, to the ear. By the former words which are in other respects

alike, are distinguished from each other. This we indicate where it is necessary by the *gravis* (⌣) for the elevation of the voice, whilst we leave the other without sign, e. g. *ni*, and; *nì*, that, which, who; *là*, blood; *la*, fire; *sùmō*, to serve; *sumō*, to love, to like. Some words, especially adverbs, are rather sung, than spoken and this intonation is connected with a long quantity, which can be prolonged according to the will and energy of the speaker, e. g. *dā*, always; *āhū*, continually; *soñ*, altogether; *šōñ*, far away etc.

2) The accentuation of words is also to be distinguished from that of sentences. The former we indicate, if necessary, by the *acute* (˘). It is generally on the root of the word and in compound words not on the „qualifying component“ (*Bestimmungswort*), but on the „fundamental component“ (*Grundwort*). See Riis *Otyi Gr.* § 60. If a possessive pronoun is connected with a noun, the former has the accent (see § 21).

§ 5. Division of sounds.

1) They are first divided into vowels and consonants. This division is also to be observed in the organization of the language itself; every primary root (see § 11) consists of an initial consonant and a vowel, a vowel cannot begin a root, a consonant cannot end it (comp. *ba*, *di*, *fo*, *gu*, *hō* etc.).

2) The consonants *m n ñ* partake as we have seen of the nature of vowels (s. § 1) and may be called semi-vowels; only these of the consonants together with the vowels can stand at the end of a word or syllable in *Gā* (and the other languages of the same stock).

3) Another division of sounds is that into strong and weak sounds: to the latter belong the vowels and the consonants: *m n ñ l r y w*, of which especially the forms

of the language consist; to the former belong the remaining consonants: k g h, t d s š, p b f f v.

4) The division according to the organs and the formation of the sounds see § 1.

5) The rules of euphony based on the closeness and openness of the vowels, as observed in the Otyi-Ayigbe and Aku-Language are not found to be much in force in Gã.

Combination of sounds.

§ 6. The combination of vowels is either of the same vowel (Double-vowels) or of two different vowels, and this again either so that both are pronounced in one syllable or in two.

Reduplication of the same vowels has been employed in two manners, first to denote a long vowel (perhaps formerly consisting of two), comp. § 16, 1. or so, that both are still heard, comp. § 16, 2. In the latter case we use the sign (∴), e. g. nyebaä, you shall come, come! you come, nyebaa, you did not come, bii (pl. of bi, child), children.

The diphthongs or combinations of two different vowels into one syllable of the Gã-Language are the following:

ai, oi, oi, ui; ei, ei; and

ao, oo, ou; eo, eo, iu.

The first series are more closely combined, than the second, which approaches to two syllables. Perhaps it would be more correct, to write a semi-consonant instead of the second vowel (ay, oy etc. and aw, ow etc.) but terminating forms hinder it, as the plural of fai, hat, could not be written fa-yi, because it is pronounced faii (one long syllable). The same would be the case, if we wrote (more correctly) ae, oe, oe, ui etc. The plural faei would be incorrect, because the i of the plural is pure. In the

second series, the lower a, o, e, e are combined with the lower o, the higher o and i, the former by necessity, with the higher u.

Other combinations of vowels, but forming two syllables are: ea, ea, ia, oa, oa, ua; ie, ie, ue etc. which, if the first vowel is not radical, easily change into, ya, wa, ye, ye, we etc.

§ 7. 1) The combination of consonants is of far greater importance than that of vowels; because consonants are the conveyers of notions, the bones of the words and in the Hamitic stock of languages one of them is sufficient to form a root, whilst the Japhetic stock generally requires two, the Semitic three; so that especially by these initial consonants the roots differ and become their peculiar character. The combination of them therefore augments the means of multiplying the roots. They are especially the following:

- a) tš, dš (weakened from ky, gy, ki, gi, comp. the Otyi and other languages); tf, df, (from kwy, gwy?); ny kp, gb, ñm, hw (strengthened p, b, m, w).

These are close combinations, originating in simple sounds. Less close are the following:

- b) kw, wy (from ku, ko; wi, we); and kl, kr; gl, gr; tr, dr (tl, dl); tšr, dšr; tfr, dfr. pl, pr; bl, br; ml, mr; fl, fr; fr, fl; wr, wl. kpl, kpr; gbl, gbr; ñml. Comp. § 12 and the hebrew Shewa.

2) The semivowels m n ñ, which are the only consonants which can in forms and combinations come before others (comp. § 5, 2.) assimilate to the organic class of the following consonants, which never give way to them, e. g. ñk, ñg, ññ, ñh, nt, nd, nn, nl, nr, ns, nš; mp, mb, mm, mf; ñy, ñf, ñw, because y, f and w partake of the

palatal character (see § 1). The Gã-people are however not very strict in these rules.

3) Other combinations of consonants the language does not admit and even in foreign words it puts vowels betwixt the consonants, if otherwise combined or changes the pronunciation, e. g. aspatre and asipatre, shoe; sipisihamle (from the german spitzhammer) -pick-hammer; Atšem for Akyem; dšì for gi etc. and by this pronunciation the Gã-nation is immediately known.

4) It is according to the principal rule § 5, 2. a matter of course that all the consonantal combinations, except those under the second part of this §. are inseparable, because only initial, and that no other double-consonants can occur, except the separable ññ, nn, mm of the same part.

§ 8. Relation and change and other peculiarities of the sounds.

1) Besides the relation and change of the sounds, by which their combination is ruled and effected we have to speak of another, by which one and the same sound changes into another and is related to it, as is observed in all languages, and by which the progress of one and the same language and its relation to another of the same stock is to be seen. In general these are in all languages the same as far as the organs of speech are the same, but they differ as far as these organs differ, the former points back to Gen. 11, 1., the latter to Gen. 11, 7. 9.

2) About the vowels not much is to be said: „A“ may on the one hand be shortened into e, e into e, e into i, i into the semiconsonant y, or on the other hand into o, o into o, o into u and u into w.

3) Just so also the consonants in general change according to their organic order (§ 1): the movement to be observed is from the harder to the softer consonants and

from the throat toward the lips, though it is to be seen that a retrograde movement is also going on, as is also the case in the Japhetic and Semitic languages. — The Gã-language proper appears in this respect more advanced or new than its eastern dialect, the Adãñme, and its northern and eastern neighbours, the Otyi, Kyerepoñ and Ayigbe. If we follow the organic order of the consonants, they change in a horizontal and a vertical direction, beginning by k; this may be softened into g (Ot. opoñko, G. okpoñgo, horse), g into ñ, or into h; t is softened into d, d n l r change very frequently with each other not only in the different languages of the family, and in the different dialects but even in the same town (comp. atade, atale, dress; hürü, hülü, hünü, sun etc.), t and d change with s (here rather retrograde, the Otyi nsa, hand, becomes de in Gã, sa, war, ta; nsã, wine, dã, nsã, before, dã etc.), s becomes š (Ot. and Ad. si, Gã ši); y seems to change in the retrograde movement into dš (Ot. yi, Gã: dšie, to take away); p, b, m, w, when initial, are often hardened into kp, gb, ñm, hw, especially p, which seldom begins a word (comp. Crowther's *Aku* [Yoruba] Gram. Seeleys, Fleet-Str., London 1852); p becomes f (Old Gã: pia, po, pe, New Gã: fia, fo, fe etc. Ad. pe, Gã fe, to do etc.); b becomes m (bi, n. young one, diminutive form, and mi; e. g. ñulami — ñwei-la-bi, high-light-child — star etc.) or w, e. g. ba, to come, when an auxiliary verb becomes wa and at last a (comp. Ot. ba and wa = Gã bi and mi, see above). But „m“ may harden into b as well, comp. Ad. mo, thou; Gã bo; Ad. ma, Gã: ba, to come (Ayigbe: va and fa). In Ayigbe the Gã b is sometimes v, e. g. vi, Gã: bi, child etc., f. becomes f or š (comp. filafo, Ot. mi-firaifo, a blind man, Old Gã: firafo and furafo; Ot fi, Gã: šla, house, home etc. etc.

But as we have already observed in § 7, the palatal

sounds become also lingual, the linguals move toward the labials and backward. K may become t, g = d, ñ = n, and n = m h = y or w, and vice versa; less easily the hard linguals change with the hard labials. — The vocabulary shows more of these changes.

4) Besides the peculiarities of sound already mentioned there are some more of importance. The sound r can not only not terminate but also not initiate a Gã-word (Conf. Riis Gr. § 12); in foreign words beginning with r it is either changed into l or becomes hr (comp. the Greek ϱ). G also seldom initiates a word and only before a e (e) o o and u, before i it becomes dš. K also becomes tš before i; ñ becomes ny before e and i and this may become y (Comp. Ad. ñē, Gã ye etc.); p when initial, generally becomes either kp or f, though there are exceptions, s generally becomes š before i, but not always; the simple š before u is together with it changed into f, the terminating liquid (ñ n m) generally becomes ñ or ne, whilst the Adanme and also the Akwapim dialect of the Otyi like m (seldom or never n) as well only a e o and ñ n m are used as initial forms s. § 13 and 14.

§ 9. 1) The elision of sounds is a consequence of the euphonic rules of the Gã-language. There is hardly any consonant omitted, except a word of notion (Begriffswort) becomes a form or form-word, e. g. ba, to come, when the auxiliary of the future tense (§ 13, 3.) becomes wa, a and even this is assimilated in some cases to the preceding vowel a is also scarcely audible in the pronoun wo, we, us (comp. Ot. wo, thou, where the same is the case, and the „Schlüssel zur Nongla-Sprache“, v. Rev. B. Schlegel, Bremen 1857), and some other words; y is scarcely audible in compounds of the words yi, head; e. g.

yitšo and itšo, head; yitšoi and itšoi, hair etc. The elision of ñ n and m see under 2.

2) But very frequently vowels and the semivowels ñ n and m, when mere forms are cast off. The initial augments e o and a (see § 13, 14) and sometimes ñ n m give way after pronominal forms and in compounds (§ 21, 31 ff.), but are then indicated by the accent or tone. Also the terminational vowels a, e, o, if not radical but only formal, are cut off in compounds, e. g. šina = šiana, house-moath = door; hīna, hīntšo, hīnmei, hīgble (compounds of hīe, face); seo, successor, abifao, fufqo, suckling etc. pl. form with bii (see § 17, 25, 3.) se**b**ii, abifabii, fufobii etc.

Other elisions are mere omissions originating in careless speaking and ought not to be fixed by a written form; also itšo, itšoi, o = wq, ura = wura etc. are to be considered as such.

Section 2.

Of words, forms and sentences.

§ 10. 1). The sounds are the material of which words and forms organically are formed, as these are the material for the formation of sentences. The relations and divisions of the sounds already indicate the rules according to which this process of formation is going on.

The primitive formation of words is that of roots. These are either notional or relational (formal) roots as all the words are either words of notion or words of relation (form). The former are all verbs, the latter the primitive pronouns. These are not only the roots

of form words or relational words but also the elements of the forms (or the inflection) of the language. Many form-words however and even some forms were originally notional words (s. § 24—29). All the words of the language, some adverbs and interjections (§ 35, 2.5.) excepted are derived from these roots, though we cannot show the origin of every word: Foreign words are partly naturalized.

2) The process of formation of notional words and their forms is in general the following:

- a) A notional root is formed by a consonant and a vowel, as: ba, be, bi, bo, bɔ, bu, da, di, dɔ, dū, fa, fā, fe, fē, fi, fo, fɔ, gū, ka etc.
- b) The derived stem is formally not different, as: ba, leaf; bi, child etc.
- c) The derivation or form is expressed by the lengthening of the radical vowel, as: bā, fā, kā, bē, fū, tō, kē etc.
- d) by the strengthening of the radical consonant: dša, dše, gba, gbe, kpa, kpe, dfa, tfa, tše, tši, nma; bla, ble, fra, fle, kra, dšra, nmlē, kplē etc.
- e) by a vowel put betwixt the two radicals: šia, dšie, tšia etc. from ša, dše, tfa etc.
- f) by an initial or terminational augment, as: eba, aba, oba, mba, miba, mimba, baa, baä, bai, bañ, balɔ, bāmō, sale, yeli, here, kane, wiri etc.
- g) by a pure formword added, as: miba, oya, nyenu, amete, tule, kewɔ; ngmene, bianē etc.
- h) by reduplication of the root or word: susu, titi, kukwe (= kwekwe?); momo, nminmi etc.
- i) by adding a notional word which has become a formword or mere form, as: baya, yaba, bako, bañ; nanyo, asrafonyo, nyemi, agbami, balabii, gbomo, semo etc.

k) Two or more words are joined together (compounds). Here the process of formation of words and their forms joins that of the formation of sentences.

l) Several of these formations may of course occur in one and the same word.

3) The process of formation of relational words and forms (as far the latter does not come under part 2 of this §), is less distinct, as may be expected from the weak and liquid elements they are formed of. The formal or relational roots are the most simple forms of the pronouns: mi (m, ñ, n) — J; o-, thou; e-, he, she, it; wq, we; nye, you; ame, a, they (see the Adanme-Appendix and a and me in the Adanme Vocabulary, also a and mo, mei in § 13, 3. § 34 and Voc. of the Gä).

4) Formwords which originally were notional words are to be considered as such respecting their formation; see more about them in § 35 and the Vocabulary.

§ 11. Simple notional roots and stems (§ 10, 2. a. b.) are formed by a consonant and a vowel. The former are all verbs, the latter nouns, adjectives (and adverbs). It is impossible, the means of distinguishing formation being so limited, to find out the primitive meaning of all. — The simple root is to be seen in the imperative mood, sing. number, second person, positive form of the inflection of some of these radical verbs, in the aorist tense, ind. mood, positive form of all (if the pronominal augment is cut off) and in the infinitive of a few. These forms are also used in the vocabulary. — The simple stems may partly have lost a former augment, but we take them, as we find them in the language now. Most of them are concrete nouns. The infinitive form of a verb is as in German always an impersonal abstract, sometimes also

a concrete, noun. Nearly every consonant of the alphabet connected with any one of the vowels — under above (Sect. 1) mentioned rules — forms a root, mostly also a simple stem, as:

		Signification			
of the root,	stem;	—	root —	stem.	
ba	to come,	leaf.	da	to be great;	mouth.
„	to beg,	—	de	(Ad. to say)	—
bā	to lance,	—	de	—	hand.
be	to be boiled,	—	di	(Ot.) to eat.	—
be	to sweep,	—	dō	to be hot,	heat (love).
	to be absent,	—	dū	to plant,	(plant?)
bi	to ask,	child.	„	to leak,	—
bo	to cry,	cover.	fa	to suffice,	Guinea worm.
bō	to ball,	manner.	fā	to take of,	half.
bu	to cover,	hole.	„	to come off,	vein etc.

Compare for a farther illustration the tables N. I. and the vocabulary.

§ 12. Under the name of internal augmentation we may take the formations under § 10, 2. c. d. e. together.

1) By lengthening the radical vowel of primary roots are formed:

- a) secondary roots, i. e. other verbs related to them, but in every other respect independent of them, as: bē, to quarrel; kē, to grant; lo, to take up (sand etc.),
- b) the infinitive (and imperat. mood, sec. prs. sing., pos. form) of a number of verbs (see the tables N. I. and the vocab.), mostly active intransitive, e. g. ba, inf. bā, to come (coming, see und. c.); ya, inf. yā, to go etc.
- c) Besides the verbal impers. noun (the infinitive, s. § 11 and 12, 1. b.) a number of other nouns, adjectives and adverbs not directly connected with a verb; bā,

crocodile; bū (fr. bu, to cover), defence; tent; fā, river, brook; fē, dung; gā, adv. staringly; kā, temptation (fr. ka; v. to tempt); crab; kū, heap (fr. kū, to break?) etc.

2) By strengthening the radical consonant, by means of a consonant added either secondary roots and stems are formed or the language has begun a formation of forms (inflection) which is still in process and not thoroughly developed.

a) The former is especially the case with closer consonantal combinations (see § 7, 1. a.) as:

Secondary roots,	stems.
tša, to dig etc. tše, to call;	tše, father.
tše, to take off, pluck off;	— —
tši, to move;	tši, native sword.
tšo, to shine;	tšo, tree, stick.
tšō, to turn; to teach.	visible body.
tšu, to send; to work; to be red etc.	tšu, room, house.
dša, to be straight;	dša, market.
dšō, to dance;	dšō, dance.
dfa, to break, tfa, to strike;	— —
nyě, to be able;	nye, mother; yesterday.
nye, to hate;	nyě, hatred.
kpq, to crumble off;	kpq, lump.
kpā, to stretch;	kpā, thread etc.
gbe, to kill;	gbě, killing; dog; voice.
ñmā, to scratch; to write; etc.	ñmā, food; a kind of wheat. etc.

b) the latter is the case with less close consonantal combinations, though some of them form also only secon-

dary roots and stems compare: kra, to soothsay; gli, to be in a rage; dšra (or dšāra, dšēra, dšīra, comp. § 3), price; trade; mra, law; — but this formation is especially used for inclinational purposes:

ta, to sit, pl. tra (comp. § 12, 2. and table N. I.);

ko, to take something;

kro, klo, kōro, kōlo, to take things, to pick up, plural form depending on the object, obj. plur. of some verbs, s. § 38, 2.;

to, pl. tro, to be satisfied;

da, pl. dra, to grow, to be large;

dfa, pl. dfra, v. n. to break (of earthen-wares, calabashes etc.);

kpo, obj. pl. kpōro, kplo, to crumble off; etc. (Comp. some other pl. forms of the verb under 3. and the Vocabulary.)

3) By a vowel put between the two radicals the same is effected, but less frequently; comp.

a) šā and šīa, to burn; Šai and Šiai, n. pr. of a mountain and the land, inhabitants and language of it etc.

b) Defect inflectional formations are: aa, the transitive form (comp. the Hiphil of the Hebrew) of a few verbs, as: dšie to take out, from dše, to come out; tšie (hīe) to awaken one fr. (hīe tšē, to awake, comp. § 29). This formation is not much developed and neuter verbs are generally also transitive, or the difference is indicated by other means, s. § 27, 2. a. § 28, 2. b.

bb) the (subjective or) obj. pl. form of some verbs, as: tfa moko nō, to strike some body with some thing; tfia m. k. nii, to strike s. b. with things, s. § 37, 2 ff. tfa te, to cast a stone (at one); tfia tei, to cast stones (at one), to stone.

§ 13. 1) A richer development appears in the outward (initial or terminational) augmentation. The radical pronouns are to be considered as the radical elements of these augments. We begin with the initial augments (§ 10, 2. f. and 3.). Those by which words (stems) and inflectional forms are formed, are the init. liquid — augment ñ n m and the init. vowel — augments a e o.

2) The initial liquid augment ñ n m (often developed into mi, miñ, min, mim) as relational root represents the first prs. sing. of the personal pronouns. It forms s'ems, especially collective nouns, as in Otyi (many of them being Otyi words) and the present tense, ind. pos. of the verb (as in Otyi the augment or suffix „re“ —); e. g. a) verbforms: ba, to come; mba, miba, mĩmba, be coming; Anañ mba, Anañ is coming; together with the pronominal form: mĩmba, miba, I am coming; õba, tbou art, ěba, he is c., wõmba, we are c., nyemba, you are amemba, they are c., āba, they are c. (man fommt), the liquid augm. being neglected in the sing. and 3. indefinite prs. pl.; ñke, mĩke, mĩñke, be saying; āke (man faqt), it is said; b) stems: ñku, shee-or-tree-butter; ntõ, a kind of grass; toll, tax; mplañ, a beam etc. Sometimes these stems have again lost the augment as may be seen by comparing them with the Otyi and Adañme, e. g. fõte, Ot. mfotie, white ants; de, Ot. nea, hand; dā, Ot. nsā, wine etc. Here and there the augment is cut off by combinations, e. g. nšõ, sea (Ot. nsu, water); Ad. wu, Ayigbe: wu may sometimes also be heard wušõ; ntšõ, groans, sighs, otšõ, thy sighs. In words like mra, adv. quickly; mla, law; ñmẽ, to lay (fr. mã, to set?), nyĩe, to walk, ñwei, heaven; above etc. it can not be decided, whether the first liquid is radical and the second cons. formal, or whether the process is the same as in kp gb or whether the liquid is the augment.

3) More distinct and of a more distinguishing character

is the init. augment „a“; its radical pronominal signification is in Adug. they, their; in Gā the same but in an indefinite way, like the German „man“, wherefore, the language having no passive voice, it serves to express this, as: afe, man thut, they do, it is done; but it can also be used of intr. verbs, aba, man fommt, Lat. ventum est, they come. Another peculiar use of it as pronominal form is made, if a noun has a possessive case pl. number preceding it, as: we, house; mañšemei awe, the house of the kings (comp. in some German dialects of the people: *der Könige ihre Häuser*, in Otyi: *menua nesi, meines Bruders sein Haus*, my brother's [his] house). Besides this the init. augment „a“ forms a number of mostly impersonal individual stems and some others, as: bo, to multiply; abo, fruitfield; to, to set; atō, ladle; kpe, to meet, akpe, thousand; sa, to prepare, asa, hall; male, to lie; amale, lie; Comp. also the words: àke (it has been said, *לאמר*), that; agbene (s. agbé nē, this is finished) now (Ot. afeyi); asa, asañ (from sa, iterative auxiliary verb, § 28, 2. b.) again. Though it is an impersonal augment, it forms some personal nouns (compare in Otyi the same) of a more indistinct character, as: Anyemi, pl. anyemimei, brother; ata, father (Papa, only in addressing) awo, mother (Mama, as the former); awu, husband, aña wife; in which the peculiarity is to be observed that the augment can appear only in the address (vocative case); in all other cases these nouns are combined with a possessive pronominal augment, after which the augment a must drop. Without possessive pronouns they cannot in Gā properly be used (comp. the English). For ata and awo tše and nye are used in other cases; e. g. ata! father! mitše, my father etc.

But the augment „a“ forms also the future tense ind. posit. and the potential mood. In these two cases it is not derived from the pronoun „a“, but from the auxiliary

verb *ba* (to come), weakened into *wa* and *a*, and even this *a* is swallowed up by some pronominal augments, in which case we represent it by a reduplication of this vowel e. g. *aba*, shall or will (or must) come; fut. tense, ind. posit:

maba, I shall come,

ooba (inst. of *obaba*, *owaba*, *oaba*), thou shalt come,

eeba, he shall come,

wogba, *nyeaba*, *ameaba*,

aaba = *a(mē b)a ba*, man wird kommen, venturum est.

In the (potential) mood the „*a*“ appears only when the subject is expressed by a noun. See table N. VII.

§ 14. (Initial augments continued.)

1) Whilst the augments *n n m*, *a* and *o* have a mixed character and the stems formed by them, through not the forms, are mostly Otyi, the init. augment *e* is of a pure Gā-character. The radical „*e*“ represents the pers. subjective and possess. pronoun, he, she, it, his, her, it. It is more individualizing than *a*, but less than *o* (thou, thy, thine, thee). Its peculiar character seems to be of a concluding, perfecting kind; the init. liquid augment is not individualizing at all, the *o* augm. most individualizing or distinguishing, the „*e*“ concludes, the indefinite „*a*“, as far as it is pronominal and not derived from *ba* (see § 13) serves to distinguish in an indefinite way all those relations which find no place under *n n m*, *o* and *e*. The „*e*“ is *a*, representing alone the perfect tense, if the verb has a nominal subject, after the pronominal subject it drops and is only represented by the elevation of voice in the pronominal augment, e. g. *N. èfe*, *N.* has made, *mife*, I have made; *òfe*, *èfe* (= *e-èfe*), *wòfe*, *nyèfe*, *amèfe*, *àfe* (= *a-èfe*);

b) the adjective, being as it were a fixed perfect form; the fixing by which the adjective wordform is dis-

tinguished from the perfect inflectional form is then represented by a terminational augmentation of the adj. generally ñ (comp. the instances at the end of c.) Some of these adj. have become nouns, and all may, as in German, be used as nouns.

c) But the augment „e“ distinguishes also the negative inclinational form (or voice). The reason for this may appear strange, as it is in Otyi the case with the liquid augm. ñ n m (Riis Gr. in German § 23); but it does not distinguish the negation from the position, this is done by the peculiar negative tone or voice (as e. g. the question also is distinguished by the voice), but rather the perfection of negation from imperfection, as this is the character of all the tenses, except the perfect. Here also it gives way to the pronominal augment; e. g. N. efée, eféko, efén, N. did not make, has not made, will not make; but mifée, oféko, efén etc. Comp. to 1. a—c. the following instances and the table N. I. and the Vocab., lett. e.

Roots.	Inflections.	word-forms.
fō, to do evil.	prf. pos. èfō has done evil. prf. neg. efóko. imp. „ efōō. fut. „ efōñ.	efōñ, evil, bad. (in compounds: mofōñ, a bad man. nōfōñ, a bad thing).
ye, to be white.	èye, eyéko, eyeē, eyén.	eyeñ, 'yeñ, white.
tšu, red.	ètšu, etsúko, etšuu, etšún.	etšuru (instead of etšun, s. § 20, 4.) red.
bq, to ball.	èbq etc.	èbq, poison.
ša, to rot.	èša etc.	èša, sin.
	etc.	etc.

2) The most individualizing and therefore also the personal init. augment is „o“, as in Otyi, to which the

stems and wordforms formed by it, partly belong. In Gã it is the radical pers. subj. and possess. pronoun sec. prs. sing. (Comp. the Ot. Adñme and Ayigbe). It forms no inflectional form, but a number of personal nouns and some formwords in which the original pronoun is still discernible, as the Gã language likes for the purpose of individualizing in the life of the language to speak to a person, if something is to be very individually and personally expressed (this is in a less degree in every language the case). Comp. the words: Onukpa, alderman, elder; osofo, priest; okpóno, horse; onúfu, serpent; ohíá, want, poverty; onyáí, canoe-tree, silkcotton tree; oyá (;"du gehft"?) adv. quickly; ohá, hundred; obô, adv. fully etc. See Voc. lett. o.

§ 15. The terminational augmentation is still more employed in Gã than the initial. In Otyi and Ayigbe the latter has found a greater development and is also more fixed. This want in the Gã-language is supplied by the terminational augments, which, though they frequently change with each other, are seldom dropped. As the init. augments are to be traced back to the subjective or possessive prs. pronouns, so the terminational is in general to the objective personal pronouns: mi, m, n, ñ; o, le; wq (or q) nye, amę (Ad. me, comp. Gã mei, me' = people, Xente). But neither can this be done so clearly, as with the former nor can the term. augments be so clearly distinguished as the init. ones, because the term. augments are not only subject to far more changes, but can also not be fully distinguished from forms and formwords which were originally notional words, e. g. the termination ñ can be = mi I, = mli, the inside (s. § 29), = ni or dñi, to be (something) see § 33, 3., = ne, from the Otyi de, a thing (Ga: nõ, see this in § 25) and a simple termination of secondary roots and stems of which the origin is un-

known. The same is the case with *mō*, *lē*, *ō*, *o* etc. In general the limits between one form and the other are (flowing) uncertain as is to be expected in a living language not yet fixed in writing.

I shall take those terminat. augments which form not only wordforms but also inflectional forms in the following order:

a) Reduplication of the radical consonant; b) the terminat. augm. *ō*, *o* and *n*; c) the term. augm. *a*; d) the term. augm. *i*; e) the term. liquid augment and the augments *mō*, *lē*, *le*, *li* etc. Other terminat. augments shall be mentioned among these as far as necessary.

§ 16. The reduplication of the radical vowel or the ending vowel (see § 6) is of two different kinds, of which only the first is a grammatical form, though not phonetically defensible, the other is an accidental combination of sounds, but partly audible.

1) We have employed the reduplication of the radical or endvowel of the verb in *Gā* to indicate the length of it in the negative voice of the imperfect or aorist tense ind. mood, which distinguishes this tense from the perf. and fut tense of the same voice. The reason was that originally, according to the Ad. dialect this form was really expressed by adding the vowel *i* or the ending *we* (*pewe* or *pei* = *fee*, *did not*, *made not*), which by degrees was dropped and left only the long quantity to express which by the sign of length (=) would in this case be very inconvenient, because the space above the vowel must often be used for other purposes, whilst in writing the negative voice must be strongly distinguished from the positive. But in this case only one long vowel is to be heard.

2) In other cases the reduplication of the vowel is not

so much a matter of grammer as of accident. If the word ends with the same vowel which forms the term. augment or if the latter assimilates to the former, both are written, and if both heard, the augment receives the common sign (∴), if not, this is ommitted. In other, but inflectional forms no reduplication of vowels is employed except distinctly heard, e. g. naakpa, adv. goodly, much (fr. ne akpa). Comp. the following instances and the next following §§.:

ad 1. fa, to be sufficient, efaa, is or was not sufficient; ke, to say; ekee, says or said not; mikee, I said not, did not say; okée, ekée; wokee, nyekée, amekée, akée etc.

ad 2. a) bō, to create; bōō, mibōō, obōō, ebōō, wōbōō, nyebōō, amēbōō, abōō, imperf. ind. posit.;

but fa; — faä (instead of fao), mifaä etc. hã, to give; hãä, mihãä etc. („a“ and „ã“ are the only vowels, to which the inflectional form o assimilates, and this o the only vowel of which a regular assimilation can be shown.)

b) fa, second. prs. pl. imperat. pos. and first and third prs. pl. potent. posit., if under the influence of the former (s. § 18): wōfaä, nyefaä, amefaä, afaä, e. g. nyehãa wōfaä, let us be enough; but nyehãa, nyefãa etc.

c) If nouns end with i and the plural augment i is joined, we write both, though the latter i is not to be distinguished, but lengthens the former only; e. g. bi, child; pl. bii etc.

§ 17. The terminat. augment o is in Gã as far as my knowledge goes, only used as an inflectional form, but not for the formation of words, and I doubt whether it can be traced back to the object. prs. pronominalform

o, thee, or w_o, o, us (though the init. liquid augment § 13, 1.) might be compared for the latter, or whether it has any relation to the term. augment o and u, by which secondary roots and stems are formed and which are sometimes dropped whilst the inflectional augment o which only forms the imperfect tense, ind. posit. is never dropped and seldom changes or assimilates (conf. § 16, 2. b.); comp. mife_o nakai, I do or did so (always), I use to do (as the Latin imperf. tense); eyi_o, he used or uses to flog thee; but seo, n., pl. se_{bii}, successor, younger member of the same brotherhood; abifao, abifabii, n. little child; fuf_o, n., pl. fuf_obii, suckling; kukuo, adj. pl. kukubii, short; pem_o, adj. pl. pem_oebii, round (and small) etc. In Adañme (see Apendix) the Gã-inflectional augment o either remains, e. g. mpe_o = mife_o; or it seems to assimilate more frequently than in Gã; e. g. mpeë = mife_o (Comp. the Otyi in the later writings). Besides this use in Adañme, the termin. augm. o (or õ or ô) is also used there instead of the pronoun (the article) le in Gã and nõ in Otyi, but with the peculiarity that the plur. form joins this augment; comp. pel_o = fel_o, Gã; maker: pel_ome (or pel_ohĩ) = fel_oi in Gã; makers; pel_oõmei = fel_oi le, the makers (comp. also the irregular Otyi pl. form namfonom or namfo nom, nuanom = the friends, the brothers). Whether therefore the term. augment o was strengthened into m_o and l_o (impers. and pers. augments of verbal substantives, s. § 19) and l_o changed into le (comp. the Ayigbe augm. la = l_o and le in Gã and l_o and o in Adngme) or whether they are a modification of the term. liquidaugment, § 19, cannot be decided. The cases in which o assimilates to a and ã see § 16, 2. a.

§ 18. The terminat. augment „a“ is applied for inclinational as well as wordforms. The cases in which

the term. „a“ is only an assimilation to the radical „a“ instead of the term. „o“ (s. § 16, 2. a.). As an inclinational form it is limited to the second prs. pl. imperat. posit. and neg. or the pl. of the potential as far as dependent on such an imperative (s. § 16, 2. b. and § 40), e. g. nyéfea! do (it)! you shall do it! or nyéhãa wófea nakai! let us do so.

Respecting the formation of words by the termination a it is not always possible to decide whether in words such as šia, sand; fiã, piã, adj. all; atũá, rebellion; afũá, mist, great mass, mĩa, to press, búa (na) to gather etc. „a“ is the radical and the preceding vowel the formal vowel (conf. § 12, 3.) or whether „a“ is the form; the latter is scarcely the case, if a has the accent, as in atũá, and in such cases the preceding vowel is sometimes changed into the corresponding semi-consonant y or w or even š or f; but if a is a mere form, it is sometimes dropped in combinations, as: šĩa, house; šĩ-na, door (though also „šãna“ may be heard). Very probably it is also sometimes weakened into e and e and this termination to be explained by it; e. g. šia and šie, to stretch out; šia, Ot. fiē and fi, house, home; bie, adv. here and bianē, adv. immediately; ti, to scratch; tia, to scratch together, to gather (money etc.) etc.

The origin of this term. augment is scarcely the pronoun a, as it is neither in Adañme nor in Gã used objectively (at the end of the verb), comp. the Ad. appendix. In Ayigbe the term. a is = la and corresponds with the article le in Gã and o in Adañme. That it is shortened from the pronoun ame (Ad. subjective a, objective me) is not very probable. But there is as yet no other way known to explain it. If used for inflectional purposes or where it is decidedly the mere termination of words, as in šia (hie), mĩa etc., it is very short, and toneless, so that it

approaches a semi consonant. To the word of interrogation *lo* (lit. or) at the end of questions it seems to be added, sometimes with the term. liq. aug. for the purpose of force of speech and the *l* changes into *m*, e. g. *Aso oféq nakai moán?* Dost thou really do so?

§ 19. The term. augment „i“, which is the new and most common plural augment in *Gã* and forms also a number of stems; partly of a collective or otherwise plural character, seems to be derived not directly from one of the pronouns, but from the *Adangme* plural *hĩ* and perhaps originally from a word of notion, indicating a multitude or indefinite number (compare *mo*, pl. *mei*, *me*, *Ad. mo*, *me*, *Leute*, people, sing. somebody, *Jemand*; *nũ*, man, male, pl. *hĩ*). In verbs it is only defectively used and also for the plural number; e. g.

a) Pluralform of nouns and adjectives: *To*, pl. *toi*, sheep or goat; *fa*, pl. *fai*, river; *ekpakpa*, pl. *ekpakpai*, adj. good etc. If the sing termination is *ñ*, the plural form is according to § 7, 1. a., and 3., and § 8, 3. 4. to be pronounced *dši*, *ñ* being treated as *ng* or *g*, e. g. *gõñ*, pl. *gõ-dši*, mountain; *mãñ*, pl. *mãdši*, town, nation; *ediñ*, adj. pl. *edidši*, black etc. This is also the case with many other terminations or words with a nasal vowel termination related to or derived from *ñ* (s. next §. and *Vocab.*); in the plural form they show the original liquid termination; e. g. *nine*, pl. *nĩdši*, hand; *nane* (in the *Akwapem* dialect of the *Otyi nañ*), pl. *nãdši*, foot; *tšuru*, ad. pl. *tšudši*, red etc. but sometimes the *i* drops the *ñ*, as: *gwanteñ*, *gwantèi* etc.

b) Forms of secondary roots and collective and other nouns: *kai* to remember; *lai*, fuel (fr. *la*, fire); *naĩ*, coals; *akwei* (from *kwẽ*, to grow), raw ground beans; *abq̄ōi* (s. *bq̄*, to multiply), boiled ground-beans; *wyei*, black pepper; *df̄ōi* and *df̄ei*, grass; *tš̄ōi*, hair; *f̄ōf̄ōi*, flower, *af̄of̄roi*,

blossoms, suñmui, lead; fufudši (see flu and fu), crums; mudši (comp. mu and mlu) dirt; nsoĩ or soĩ, strainer; hãdši (without a sing.) twins etc. Less characteristic is the i in toi, ear (perhaps vessels, see to), tšui (chambers?) heart; koi, hoe; seĩ, country-seat, chair; fai, cap or turban, feĩ, cold; fei, manners?, see Vocab.; foi, race (see Vocab. and comp. the Ot. mirika), bē or bei (fr. bē, to strive), strife; gbē and gbei (compos. gbē, to sound?) voice etc.

c) Together with the reduplication (§ 22) the plural form forms a peculiar kind of adjectives and adverbs, e. g. kpo, a knot; kpoikpoi, knotty; kū, heap; kuikui, heapy (hãufĩ?) and heaply, full of heaps; fe, rag; feifei (sometimes only fei), ragged etc.

d) The verb gbo, to die, has irregularly the pl. form, gboi, gboio, gboia etc. and the frequentative form generally takes the augment i (comp. c.), as: fufui, to swell all over; dšodšoi, to dance every where or in different groups or frequently; nunui, to drink in different, companies etc.

§ 20. 1) The terminational liquid augment is in Gã generally ñ or it widens into a syllable, in Adñme and Ot. m is also very frequent, n very seldom or never used at the end of words. This termin. augment is most frequently used and is the mediator betwixt forms and words of notion, having sometimes a notional signification or must be traced back to a word of notion. It is the pronominal augment of the first person subjective and objective (mike, ñke, I said; kemi, kem', kemomi, tell me), stands sometimes for the auxiliary verb dšĩ or ni, to be (something), e. g. midši, mini, miñ, it is I; more frequently, as also in Ot., Ayigbe and Adañme, for the originally notional word mli (Ot. mu, Ayigbe me, Ad. mi) inside, may sometimes be weakened from the word nō,

pl. *nii*, thing (or *Otyi*: *de*, *ade*, pl. *nde*, *nne*, *ne*) which is very frequently combined with other words; in other cases it seems to stand merely at the conclusion of a sentence either for the article *le*, or as an interrogatory particle (s. § 18) etc.

2) As an inflectional augment the termination *ñ* is used in *Gã* to distinguish the future and present tense (which latter is formed in the positive by the initial liquid augment) of the negative voice from the aorist and imperfect tense (reduplication of the endvowel) and the perfect tense (suffix *ko*), e. g. *efěñ*, will not do, *mifěñ*, I will not do, — but *efée*, does not or did not and *eféko*, has not done.

3) Literally this form of the fut. neg. voice, ind. mood is not different from a number of adjectives formed by the init. augm. *e* and the term. liquid augment, but the peculiar negative voice or tone distinguishes it phonetically and for the ear, so that it cannot be mistaken (s. § 14, 2.) Moreover the term. liquid augm. forms some secondary roots, mostly of *Otyi* extraction, as *dfěñ*, to think, to consider, *señ*, to hang; the aorist tense posit. ind. of such, when connected with the pronominal augm. is again literally not distinguished from the fut. negat. ind., but only by the neg. voice (which we do not indicate by any sign) e. g. *midsěñ*, I considered and *midšěñ*, I will not consider, but phonetically it cannot be mistaken. In all such cases the context of the sentence generally decides also in the written language (comp. also the Hebrew, esp. without vowel signs, as long as the language was living and Dr. Lepsius' reply to the Rev. Ph. Winnes about the Chinese language in the „*Basler Missionsmagazin*, 1teš Quartalheft 1856“). Before the termin. augm. *o* (§ 17) and *a* and *i* (§ 18 and 19) the *ñ* is dropped or changes into a mere nasal sound or *dši*, e. g. *dfěñ*, imperf. *dfěo*,

imperat. pl. dĕā; kroṅkroṅ, adj. pure, clear, holy; pl. kroṅ-kroī; diṅ, adj. black, pl. didši etc.

4) More frequently the terminat. liq. augm. changes into a related syllable (see above) or other form of the liquid character or the nasal sound, as far as wordforms are concerned, and is in nouns and adjectives only to be distinguished by the plural form dši, or by comparison with other related languages or dialects: these terminations are of different forms, but in all the liquids are retained, as: ne, nō, ni, me, mō, mō, l(a), lē, lō, li, l(u), r(a), re, rō, rō, ri, r(u), ru etc. Compare the following instances and the Vocabulary:

Root:

Normal development: fō, to do evil; efoṅ, fut. posit. efoṅ, adj. bad.

Irregular development: kă, to lie (down), kane, to read, Ot. Akuap. dial. kaṅ.

na, to tread; nāne, pl. nādši, foot. Ot. Ak. naṅ. nyō, to fall; nyōmō, pl. nyōdši, debt. (but nyōṅ = nyōlō, see the sequel, pl. nyōdši, slave).

fo, pl. flō, to cut; flō or fōlō, pl. fōdši, hole, rent etc.

tšu, to be red; etšuṅ, fut. neg.; etšuru, adj. pl. etšudši, red.

(mo)? mo, momo, adj. pl. medši, memedši, old etc. etc.

5) The term. liq. augm. (together with the term. aug. o, s. § 17) has received a peculiar development in Gā in the terminations lō and mō, mō; by the former the personal nouns, by the latter partly the imperative posit. and infinitive, and the impersonal nouns of verbs are formed (comp. the termination „er“ in German and Engl. and „en“ in Germ., „ing“ in Engl.) as: fe, to make, felō, maker; fēmō, making, deed, daš Mačhen, Ťhun, and fēmō!

make; *fēmo*, inf. (*mačhen*). to make. Besides this some secondary roots and pl. forms are formed by the termination *mō*, e. g. *sumō*, to love; *kū*, subj. pl. *kūmō*, to break; inf. *suomō*, *kūomō*. Transitive verbs especially have the latter termination, intransitive ones generally only lengthen their radical, *ba*, to come; imp. pos., inf. and impers. noun *bā*; neuter ones take the ending *lē*, *le*, as *dša*, v. trans. and intrans., to divide, v. tr. to adore; v. n. to be straight; *dšā*, division; *dšamō*, adoration; *dšalē*, straitness, righteousness (comp. Hebr. צָדִיק, Greek. *δικη* and *δικειν* etc., Lat. *justus*, germ. *ričten*, *rečt*, *gerečt* etc.). — In Adanme the term. *mō*, *mō* is only *m*, as: Ad. *pem*, *Gā*, *femō*, deed, *lō* is sometimes in *Gā* still = *n̄*, e. g. *won* (from *wo*, *wō*, to watch, comp. *wolomo*), fetish, *δαιμων*, lit. watcher; pl. *wodši*; in Ad. also *lō*, Ot. *fo*, *Kyerepon*, *hō*, *Ayigbe to* and *la*, *a*, the latter being also the article, which is in Ad. *o*, in *Gā* *lē*, in *Otyi*: *nō*.

We see, the terminational liquid augment is in every direction so much connected not only with other terminations but also with formal and notional words, that we cannot go farther in the matter and are by the last mentioned connection already arrived at the compounds which shall be spoken of in the foll. §§. Compare also the Table N. 1.

§ 21. 1) Pure formwords or pronouns we wrote in the first writings of the *Gā* language (of which the four Gospels were printed by the Brit. and Foreign Bible Soc. and „Dr. Barth Bible Stories“ by the German and For. School-Book Soc. at Calw, dem Calwer Verlagsverein) separately according to the German and English use, but the Structure of the *Gā* and the other languages of the same family as well as the partial precedence of our brother-Missionaries of the *Otyi* language in *Akropong* made it ad-

visible to connect the subjective and objective forms of the pronoun with their respective verbs and the possessive forms with their respective nouns and formwords derived from nouns, as is also the case in the Hebrew and some other languages. By this the many small particles of the language connected themselves more with their respective words and the writing becomes more intelligible in different respects. Independent pers. pronouns and most of the others are separately written with the exception of *mo*, somebody and *nõ*, something (but only sometimes), about which see § 25.

2) The pure formwords thus combined with verbs and nouns (comp. § 10, 2. g.) are:

a) The subjective personal substantive pronouns of the verb: *mi-* (*m-*, *n-*, *ñ-*), I, *o-*, thou; *e-*, he, she, it; *wõ-*, we, *nye-*, you, *yee*; *ame-* (Ad. *a-*) they; *a-*, Germ. *man*, they; the form used for the expression of the passive voice of other languages (s. § 40 ff. and the Adñ. App.).

b) The objective personal substantive pronouns of the verb: *-mi* (*-m* [*-n*], *-ñ*), me; *-o*, thee; *-le*, him, her (it); *-wõ* (*-õ*), us; *-nye*, you; *-ame* (Ad. *-me*), them.

c) The possessive personal substant. pronouns of nouns are: *mi-* (*m-*, *n-*, *ñ-*), my (lit. of me, comp. the Greek forms *μου*, *σου*, *αυτου* and the Hebrew), *o-*, thy; *e-* his, hers, its; *wõ-*, our, *nye-*, your; *ame*, their, *a-* (their), the latter only used if a possessive case of the plural number precedes the noun, e. g. *mañšemei aseł*, the kings their throne, Germ. „*der Könige ihr Thron*“, in some dialects, the throne of the kings; comp. § 13, 3.

3) The literal form of the pronouns under a, is the same as that under c, those under b, differ only in the

third prs. sing. and plur. and by being suffixed instead of prefixed, Comp. again the Hebrew, e. g. the use of the pronom. augm. -א and ני-, י-, together with the full form אנני, אני and then the Ad. subjective form a- and objective form -me together with the full Gā form ame. —

Examples: mibí, I asked;	míbi, my child.
obí, thou askedst;	óbi, thy child.
ebí, he asked;	ébi, his, her child.
wóbí, we asked;	wóbi, our child.
nyebí, you asked;	nyébi, your child.
ame } a } bí they asked;	amé } a } bi, their child.

But: Bími, ask me;
 ebíó, he asked thee;
 ebíle, he asked him her. etc. etc.

The pronominal augment is of course put before other init. augments and after other termin. augments. Most init. augments are dropped after the init. pronominal augments: e. g. the fut. tense posit. ind. is: aba, will come; maba, ooba, eeba wooba and woaba, nyeaba, ameaba, amaba; the init. augm. a, e and o in nouns and adj. give way after a possess. pronoun, e. g. okpoṅgo, horse; mikpoṅgō, okp. ekp., wokp. nyekp. amekpoṅgo, akp. The init. liq. augm. sometimes is dropped, sometimes remains, as: oṅko-mo and okomō, thy sadness. The object. pron. augment follows other term. augments without altering them: e. g. kemomi, tell me! edšieole, he saves him; etaoö, he sought thee; etaooo, he seeks thee or sought thee always etc.

§ 22. 1) An intervening branch between the augmentation of the root by forms and formwords and the composition in the process of formation of words and forms is the reduplication (s. § 10, h.). The end and aim of it as well as of every form of the language (and even

of the language itself) is to distinguish (to divide), but **not** by adding a new form or word, but by repeating the **same** word, it is a twin-formation in the organism of the language; in the hamitic languages, as it seems, more developed and perfect, than in the japhetic and even the semitic. To this twin-form also the signification of it answers. Not a new phase of the original notion of the root is generally indicated by it, but the same repeatedly (the life of the language allows also not only the duplication, but the multiplication of the word, comp. forms, as: dabidabidabidabidi! no, no, never! ewiewiewiewie etc. he spoke repeatedly and continually etc.).

2) The reduplication is not only used for inflectional as well as word-forms, but is, as a combination, also a syntactical form and not only different members of the sentence can be reduplicated, but whole sentences (e. g. eya eba, eya eba, eya eba, he came and went repeatedly and continually). The following forms and their applications are the most frequent and notable:

a) A simple root is reduplicated for the purpose of forming secondary roots with a corresponding notion, as: bōbō, to squeeze the bush together, when cut, that it may burn; from bō, to ball, to squeeze; susu (comp. su), to measure, to think: šiši and šišiu (Ot. sisi and sisiw), to deceive; titi, to scratch etc.

b) Every verb is reduplicated for the purpose of expressing a frequency or a continued repetition (a single repetition of the same act, the iterative, see Schlegel's Schlüssel zur Ewe-Sprache, Stuttgart 1857), is in Gã expressed by the auxiliary verb sa (§ 28, 2. b.) of the same act or that several different groups of people do or suffer the same thing; this we call the frequentative mood of the verb, of which every tense of the positive and neg. voice may occur,

e. g. ameyeye nii, amenunu dai, amedšodšoi (about the augm. i in the last case see § 19), they ate (in different groups and situations or frequently), they drank (different) wines, they danced; aakumokumo ametšui le, ~~ni~~ wird ihre Häuser nacheinander abbrechen (people will break their houses one by one), root: kũ, to break, subj. and obj. pluralform kumo, iterative kumokumo.

c) Nouns and adjectives are formed by it from other simple stems or roots; as: tšatša, a country matrass made of grass; ekpakpa (Ot. pa and papa) adj. good; kra-kra, adj. hot; kloklø, luckwarm etc.; sometimes the simple and reduplicated forms of adj. are used, but differently, see § 33, 3.

d) A peculiar kind of adjectives and adverbs, the root of which is sometimes not in the Gã, but in an other related language, but as far as they are adverbially used they often only serve to strengthen the notion of the verb, having the same notion, but being phonetically quite different (comp. The Aku- (Yoruba-) gramm. of Rev. S. Crowther, but especially the „introductionary remarks to it by the late Rev. O. E. Vidal, M. A. Bishop of Sierra Leone); e. g. futáfutã (Ot. the šame), adj. and adv. white; eye futáfutã, or eye futáfutáfutã, to be very very white, comp. ye, to be white.

deñdedeñ, adv. (from Ot. deñ, hard), wa deñdedeñ, to be very very hard, comp. wa, to be hard.

revëve, adv. (from Ayigbe ve, to be hard) hardly, strongly.

pepêpe and pepêpêpe (fr. pe, just), exactly.

falefale, adj. clean; adv. cleanly.

yeyêye, adj. and adv. unquiet, —ly (from ye, to eat, to trouble);

kpalekpale, adj. and adv. bald, baldly (from kpa, to be bald, kpale, baldness); etc. etc.

- e) By a reduplication of the plural of a number of concrete nouns adjectives and adverbs may be continually formed answering in part to the adjectives with the ending y in English and „ig“ in German, e. g. kũ, heap, kuikui, adj. and adv. heapy, heapy; kpo, lump, knot; kpoikpoi, knotty, s. prov. 53; kukudšikukudši, adv. in short (kuku) jumps (sc. to run, to walk etc.) etc. etc. This form is to be considered inflectional or as a continual formation of new words.
- f) A peculiar reduplication of a more syntactical kind occurs in the numbers, definite and indefinite;
- aa) the definite numbers are repeated to express the same relation as is expressed in Hebrew by the repetition of numbers or in Engl. by the same and the particle by betwixt; e. g. ekome kome, one by one, enyo enyo, two by two (Germ. je einš, je žwei, žwei und žwei);
- bb) by repeating a noun with the adj. or indef. numeral fě, each, all, betwixt, the relation which in Engl. is expressed by the words each and every (Germ. jeder, jede, jedeš) is indicated, compare: mofěmo, every-body, jederman, pl. mei fě; nōfěnō, every thing; tšo fě tšo every tree etc.; but with the neg. of the verb: mokomoko, nokonoko etc., s. § 34, 2.
- g) A similar relation is expressed by the repetition of nouns or their number indicating the price of any thing, as: Ahō enemei kpā kpā, these things are sold one string (cowries) each; miheame dšakpo dšakpo, I bought them half a string each; but: Ahō neke toi ne dale enyo enyo, these sheep are sold two dollars each, etc. It is to be observed respecting the reduplication and many other forms, that the

language is not yet fixed, but the formations are still very rapidly going on.

§ 23. 1) In the preceding §§ we have seen the process of formation of inclinational and word-form as far as it is going on by the addition or augmentation of pure forms and formwords or a reduplication of the word. We have now to consider this process as it is effected by the combination of another word of notion with the word of which the relation is to be defined, be it now for a momentary purpose (Inflection or Syntax) or a fixed one (formation of words). Combinations are very frequently and very variously employed in the Gã language. We must first divide also the combinations with notional words into two great classes: vic: first shose combinations in which one of the components has become a mere form though it is or was a word of notion, as gbekeñu, a male-child; ebabi, he will ask; hefatamo, attachment etc. (In this case the formal component has generally no accent); and secondly combinations, in which both components are notional words and remain such, as: šiatše, housefather; nšonlo, seafish. To the latter class also those combinations of which the signification of the components can no more be ascertained, must be added, especially verbal compositions as: fata, fite; futu etc.

2) In cases in which compositions are neither a form of inclination nor of words and therefore the components separately written, they are of a syntactical nature, but are in other respects formally the same and have the same purpose (comp. the same thing in the preceding §).

3) The qualifying component of a compound is either the preposition or the apposition of the fundamental component, as: mañtše, king; bafe, will do (s. § 28, 2. a.); gbekeñu, a male child etc.

4) There are in the Gã-language many verbs qualified by substantives, and form together with them notionally compounds though they formally are separated, as: ta, to sit; ta ši, lit. to sit the ground, i. e. to sit down; ta nq, to sit upon (to sit the surface) etc. These become also formal compounds as soon as the verb is turned into a noun or takes the nominal form, e. g. šitamq, down-sitting; nqtamq, lit. up-sitting, the sitting upon (Germ. das Aufsitzen und Niedersitzen).

5) Besides these there are a number of double-verbs, which are a peculiarity of this family of languages; viz. a notional verb is qualified by another notional verb and expresses together with it a new notion, though formally both remain separated and are never (except irregularly) joined into one word, e. g. he (Ot. gye), to except; ye (Ot. di or de) to eat, to exercise, to enjoy, he noko ye, to believe something, reg. noun: hemq ke yeli, belief, faith (irreg, heyeli, faith; comp. heyeli, liberty) Ot. gye bi di, noun: gyedi; more frequently the notion of one verb is given up and it serves as a mere formword to express a certain relation of the other (s. above 1. and next following §§.) but retains still more or less its notional form and is separated from the other component; e. g. ñō noko hã moko, lit. to take something give somebody, to give someth. to somebody; na-fe, lit. to get to do, i. e. to have accomplished, already done etc. The verb which in such cases serves only to express the relation of the other becomes by degrees also formally a relational or form-or auxiliary verb, i. e. it loses the notional forms, and at last it becomes a mere form of which by and by even the origin can no longer be found. Comp. miñō noko mihã moko, I gave something to somebody, mīkē noko hã moko (only one pronominal augm. left); Ad. ñō to take and de, to say; but ñō-ke, to be saying (pres. tense) Gã: ñkē,

mike; Ot. rese, perhaps originally = de-se, lit. to take to say etc. Comp. kafe, do not do! bafe, yafe etc.

(Anmerk. Könnte man im Deutschen den Ursprung der die Zeitwörter bestimmenden Vornwörter ge=, er= [ge=lauben, glauben und erlauben], be=, bei=, nach= etc. auffuchen, so würden sie sich auch als ursprüngliche Zeitwörter erweisen; z. B. nach v. nahen, ge=, gen v. geben, gehen?? etc. In diesen Sprachen ist's möglich, weil der Entwicklungsgang in allen Stufen vorliegt.)

§ 24. 1) Compounds in which one of the components has become a mere form to express the relation of the other component, though its form may still be that of a word of notion are very frequent and of nearly all the classes mentioned in the preceding §. under 2. 3. 4. 5. We divide them therefore into nouns and verbs.

2) Nominal compounds of this kind must again be subdivided into:

- a) Compounds formed by preposition of the qualifying component and in this case the fundamental component is of so general a character that it indicates only the relation of the qualifying one. This is especially the case with the words nō a thing and mo (mō, mō, mō) a person; (nyo) nū, a man, male; yō, a woman, female; bi, a child, young one, tšē, father, possessor etc. (hebr. לַעֲבֹד), nye, mother etc.
- b) Compounds formed by apposition of the qualifying component, in this case the latter is a adjective or a nominal apposition and the former again a noun of a general notion, esp. again mo and nō (s. a.).

§ 25. 1) We have seen in the §§ 11—20 that the forms can develop and have partly developed themselves out of the simple radical elements of the pronouns; but we have also seen, that the language is not only progressing and

augmenting but also regressing, weakening again and it is impossible always to show the way, by which a form was formed, some are even on the one hand, related to words of notion as well as on the other to elements of form (comp. e. g. the present augment ñ n and m with the first pers. sing. of the pronoun and the word ñô and ñě in Adñ. § 24 and § 13, 1.).

Be it now as it may, we saw that the terminations lo and mo distinguish the personal from the impersonal noun formed of the verb. By the two words mo (mō and mṛ) and nō a similar division is made; mo = man, somebody (jemand) and nō = thing, something (etwas); in Adañme both are nō, pl. nibī. The pl. form of mo is mei, people, persons; that of nō nii, things. Both are frequently combined with other words and appear sometimes as mere forms: e. g. Nyonmo, God; gbomo, man; kramo, Mahomedan soothsayer, seṃmo, successor, tsutšumo, the first; lumo, prince, governor; this mo is scarcely to be distinguished from the abovementioned impersonal form mṛ; but in the pl. form the latter has mṛi, the former always mei. This latter is again used for other purposes. In Adñm. the personal pl. form is me (comp. ame in Gã) and so in Gã also „mei“ is used very frequently as an (older) personal plural form even where in the sing. mo does not appear (comp. the sequel). The mode of affixing is different, either it is simply affixed to the singular (if this is not expressed by a singular form or affix) as: tše, father, pl. tšemei, father-people, fathers (Comp. in Otyi the termination nom, e. g. agyanom); nye, mother, pl. nyemei; nyemi, brother, sister (German: Geschwister), pl. nyemimei etc., or there is a peculiar form of the singular (as mo, s. above) which gives way to the plur. form; e. g. blōfōnyo, European, pl. blōfōmei; Ganyo, pl. Gamei, Gāman, -men; nanyo (orig. nannyo, comp. the

Ot. damfo), pl. nanemei; friend (in this latter case the e between n and m is put in for euphony's sake) etc. The termination mo or nyo, pl. mei can be affixed to some nouns or adv. of place, situation, time and personal nouns formed by it (comp. the Otyi „-fo“), e. g. bię (this place), adv. here, bię mei (or biębii, see the sequel), the people here; most frequently to proper nouns, as: Anań mei, Tęte mei etc. Anań and his people etc. (comp. the Greek: „*οί περι Αλεξανδρον*“, „*αί περι Μαρθαν και Μαριαν*“, Joh. 11, 19.). About mo, mei prefixed see § 26.

A similar use is made of nō, pl. nii, thing; it is the corresponding impersonal affix to the personal mo, mei; as mo is the corresponding impersonal augment to the personal „lo“; e. g. blofonō, something European; pl. blofonii; guqō (guq = trade), ware, pl. guqnii, wares; nyenō (nye, n. and adv. yesterday), the thing of yesterday, pl. nyenii; tšutšunō, pl. -nii, the first (thing), sekpēnō, nagbenō, -nii, the last etc. By this word names are given to things, never seen before by adding it to the noun signifying their action etc. nmanō, something to write with; nmanii, writing implements; nā, art (of any kind), nanō, pl. -nii; implement, instrument etc. etc. Another form of nii is nibii.

2) As mo and nō is used to distinguish personal and impersonal nouns, nyo, nū and yō are used to distinguish the sex. Nyo is no longer separately used as a noun but nū = man, male; yō = woman, female; nyo is the same as nū, but in a more general sense, as „man“ is also used in English. It is added to nouns of nationality, language, dwelling-place etc., as: Blofonyo, European (bro in Otyi, blofo in Gā indicating something or somebody European; the Otyi termination fo is sometimes retained in Gā besides the Gā-terminations); Ganyo, Gāman, Eńlišinyo, Englishman; asrafonyo, soldier; pl. asrafoi wolenyo (fr. wu,

sea, or wo, fishing in the sea), irreg. pl. wolei, fisher etc. If there is not taken any notice of the sex, as this is generally neglected in these languages, the common plural-forms mei or i take the place of the sing. form nyo, which is then generis communis (in Ad. it has still the form „nō“ which is personal and impersonal). But if the sex is to be distinguished, nyo pl. irreg. hī is the masc and yō, pl. irreg. yei, the fem. form, Gānyo, pl. Gāhī, Gāman, -men; Gayō, pl. Gāyei, Gāwoman, -women; oblanyo, pl. oblahī, youth, young man; oblayo, pl. oblayei, maid, young woman, etc. etc.; nyo is only used of men, not of animals, nū, pl. hī, is used to indicate the male sex of animals too, yō remains the same, as: okpoŋgo horse; okpoŋgonu, pl. -hī and okpoŋgoyō, pl. -yei. Not only the sex of animals, but also that of trees is distinguished by these affixes; e. g. abolobanū, a male breadleaftree, abolobayō, a female dto. Comp. § 48. The pl. of nū, hī, is sometimes hīmei; wu, when beginning a sentence or in the vocative awu, husband, has the pl. wumei, awumei; nā, anā, pl. nāmei, anāmei; bi, pl. bii, child (son or daughter); binu, pl. bihī, son; biyo, pl. biyei, daughter; gbekē, pl. gbekēbii (see the sequel) child (according to age); gbekēnu, pl. -hī and -bihī, male-child; gbekēyo, pl. -yei and -biyei, female child etc.

3) A still more extended and diversified use is made of the word bi, pl. bii (weakened into mi, mii, comp. Ot. ba ma, wa, a) child, young one (comp. Ot. ba, mma; Ayigbe vi). It indicates descent, familiar and civil relation, it is the diminutive affix and a peculiar kind of plural form of some nouns with sing. term. augment o (s. § 17) and many other without sing. augment, forming as „mei“ (see above) personal nouns of adv. and impers. nouns, etc. etc. Comp. the Hebr. בן and בת; e. g. bi, pl. bii; child, young one, little one; young relation; slave; word of endearment

used by elder people towards younger ones etc. nabi, grand-child; nyemi (= nyebi), pl. nyemimei, lit. mother-child, full brother or sister according to the Gã-usage; brother or sister (Geschwister); tšebi, fater-child, i. e. brother or sister from the fathers side, half-brother, -sister (if in contrast to this the former is used, the old form nyebi, -bii remains); tšinabi, pl. -bii, calf; okpoṅgobi, foal; tobi, lamb or kid; wobī, chicken; wo, honey, wobi, pl. -bii, bee; — webii, domestics; maṅbii, citizens; kuṣe or koṣe (ko = bush, se hinder part, back part), country, plantation; kose-nyo, pl. kosebii, ħinterwäldler; country people; Osubii, Osu-people; Akropon-bii, Akropong-people; — tēbi (fr. tē, stone), little stone (Steinchen, Steinlein), in the language of children „a new tooth“; ṅulami, pl. -mii (from ṅwei-la-bi = high-light-child) star (s. Ot. asoroma); tša-tšu, pl. tšatšubii, a kind of ants; — gbeke, child, pl. gbekebii; abifao, or (gbeke-) fufo, pl. abifabii, fufobii, suckling (fufo = milk); seo, pl. sebii (different from semo, pl. semei und. 1. successor) the next following younger brother or sister (see se in the voc.); blemabii (blema = old time, Ot. tete), forfathers, ancients; ṅmēṅebii, the people of to day, the present or young generation; yinōbii, people of a generation (yinō); tšutšubii, the first people (s. und. 1. tšutšumo, -mei); sebii, late people, late-comers; yibii, head-children, fruit etc. A reduplication of bi is the adj. bibio, pl. bibii, small, little (comp. fio, fiŋio). Comp. the term. -mi for diff. kinds of fruits.

4) A similar use is made of the words tše, pl. -mei, father and nye, pl. -mei, mother; Besides being used of every description of relationship of elder people towards younger ones, they are together with the forms of address (vocative: ata, awo, s. § 13, 3.) the addresses given by every unmarried young person to married persons of middle age; people of higher age are called ni, grandfather or na,

grandmother. But as the Hebrew בָּעַל the words *tše* and in a less degree also *nye*, if the sex is to be expressly indicated, are farther generalized and signify „author, possessor, inhabitant“ etc. comp. *mañtše*, town- (or- people-) father, king; *nyödšiatše*, possessor of slaves; *niiatše*, possessor of things, rich man; *šikatše*, poss. of gold; *tšinatše*, *tšinaiatše*, poss. or grover of cattle, *toiatše*, poss. of sheep and goats, shepherd; *kplotonye*, a woman raising pigs (comp. *Bienenvater*, *Schweine-Mutter* in some German dialects without any offence used); *Osutšemei*, *Akropontšemei* etc. inhabitants of *Osu*, *Akropong* etc. these latter words with many others of the same kind are scarcely used in the sing. form, so that „*tšemei*“ sometimes occurs instead of the simple „*mei*“ as a pluralform. The formal character of „*tše*“ „*tšemei*“ is also seen by the circumstance, that in *Otyi* the termination „*fo*“ in *Ayigbe* „*to*“ often take its place. Comp. also the words *šientše* (*Ot. damfo*), *šianye* and *šienye*, friend; *tšunye*, a lizzard living in rooms; *nientše*, *dientše*, pl. -*mei*, *Adñ. nitše* (lit. who is father) = self, selves, *midientše*, myself.

5) About the word *nanyo*, pl. *nanemei*, friend, neighbour, fellow, it is only to be remarked that as „fellow“ in English it sometimes is only used to express the same class, kind, form etc. of a person or thing indicated by the word it defines, as the syllables „*mit*“ in German and *cum-*, *com-* in Latin, e. g. *nanyogbomo*, fellowman, *Mitmenſch*; *nanyonõ*, the thing belonging to it, alike to it, fitting it etc.

6) About words defined by one of the nouns *nõ*, *ši*; *nõ*, he, *mli*; *hñe*, *se*; *yi*, *yiteñ*, *masei* etc. see compound verbs § 29.

§ 26. 1) But also of compounds of which the qualifying component is an apposition or rather postposition

and therefore suffixed, § 24, b., some belong to this kind. Every adjective may be used as a noun as in German and partly in English, but if this noun is to be defined whether it is personal or impersonal, the nouns *mo* and *nõ*, s. § 25, 1., are prefixed, e. g. *ekpakpa*, good, the good (*der oder die oder das „Gute“*), *mokpakpa*, a good person, pl. *meikpakpai*; *nõkpakpa*, pl. *niikpakpai*, a good thing. These (kinds of) compounds are less closely connected and the plural form is therefore always expressed in both of the components, which is not always the case with those formed by the preposition of the qualifying component.

2) In the formation of sentences therefore appositions whether nouns, adjectives or relative sentences expressing these, follow the noun which they qualify, but prepositions, i. e. words or sentences having the relation expressed in European languages by the genitive or possessive case, precede the word which they qualify.

3) Compounds of the kind mentioned in the first part of this § have the accent indicating the unity of both components on the qualifying component or the apposition, as: *mokpákpa*, *nõfõñ*, *niifódsianii* etc. The same is the case with the syntactical form of them, as: *kolo fõñ*, a wild beast; *atade féféo*, a beautiful dress; *tšo kpetenkplé*, a large tree etc. Appositive adjectives have, if there are two forms, the reduplicated form.

§ 27. 1) Compound verbs of which one component has assumed, though a notional word, a more formal character (§ 24, 1.) are more frequent, than the nouns of this kind and must as all verbal compounds be divided into those which are inseparable and must or can be written together, or which are separable and can or must be written so; the latter are again combinations of two verbs or of a verb and a noun.

2) a) Verbal inseparable compounds are generally such that the original notion of neither component can be exactly given, though the roots are to be found in the language. Here we have only to mention a few forms in which one of the components has decidedly a formal character though a notional form, as: mādše, to send (a thing, not a person) (mā, to set); ladše, to be lost; to lose (Ad. la, in Gā „to hang, to fasten“); kādše, to lie on one back (kā, to lie); dšadše, to straighten (dša, to be straight); šedše m. k. mī, to make one's pit of the stomach to reach, to comfort; from: mī še, the pit of the stomach reaches, to be comforted; wadše, to harden, strengthen, from wa, to be hard, strong etc. In these words the verb dše, to come out, forth, away etc. seems to be added to the root, qualifying it, for the purpose of making an intransitive verb transitive or a similar purpose (Comp. the Hiphil of the Hebr. and a few examples in §. 12, 3. b. aa.), but the form is only exceptional, the roots being generally intransitive and transitive without alteration; ba, to come; to make to come, let come; or other combinations are used, see 2. and 3. of this §. A similar, but less clear case is with a number of compound verbs of which a component is ke, kě (perhaps only the hard form of dše from ge, comp. tšě, to come out, to awake etc.), as: tšake, to change (s. tša, v.); fiāke, to take the meat from the bones; yerōke or yōrōke, to pull something to pieces; kpleke, to descend; šrāke, to miscarry; šrake, to let something rot (s. ša) etc.

These verbal compounds must be written together as there is only exceptionally a form of the verb put betwixt, as: miladšeke or milakodše, I have not been lost or have not lost; the latter form indicating that „dše“ may also originally have been a noun and object of the verb (comp.

dšo foi, ša foi, wo foi, hie foi in the sequel), as well as a verb.

b) To this class may be reckoned the verbforms with the prefix „ka“ and the suffix „ko“. The root ka signifies „to try“, to venture (comp. the related èkã), but prefixed to a verb it expresses the negative form of the imperative and potential mood as: Kafe, do not do (so)! plur. nyekafea, you shall not do (so)! mikafe, may I not do! akafe, may it not be done! Comp. Kákwe nì ófe; see, do not do it! lit. Try to see and do it.) Rev. 22, 9.: „Ὁρα μη“; — and ὄυx and μη in Greek. (In Adñ. it is „kò“, as „kope“! in Otyi these neg. forms are formed as the neg. forms of the indicat.; in Ayigbe such combinations are very frequent.)

The root „ko“ has the notion of unity in Otyi and Gà and the words ko, indef. article or pronoun, a, an (Germ. ein, eine, ein), adv. once, only; then (einmal, einft; δοϕ), eko, ekome, numb. one; ekoro, adj. and adv. single; singly; krong, ad. and adv. simple (einfaϕ), unmixed, clear; clearly; kroñkroñ, clear (holy), etc. are derivatives of it, but it is lost. Suffixed to the verb it distinguishes the perfect tense of the negat. form of the ind. mood from the aorist and fut. tense, as: miféko, oféko, eféko etc. I have not done, thou etc. (perhaps lit. I have not once done).

Formerly ka was separately written, now both ka and ko are written together with the verb.

§ 28. 1) Verbal separable or separated compounds are those of which the notion of the compound is one, but the components are separable or even always separated (s. § 27, 1.). Most of them belong to the class we are speaking about, of which one of the components has assumed a more formal character.

2) Such compounds consist of two verbs, of which the one expresses a relation of the other:

- a) The verbs *ba*, to come and *ya*, to go are prefixed to verbs to express the relation of direction or movement to or from a place which sometimes in English is expressed by the preposition *to*, sometimes not at all. Whenever a preceding verb implies a movement to or from a place, this movement must be expressed in the next following verb which expressed the end and aim of this movement, e. g. *Edše Abrotširi ebye dšra ye bie*, he came from Europe to trade here; *Wə se ko eete emā leñ eyañ ewekumei*, he will go once to his town to visit his relations; comp. table II. and VII. Formerly we wrote these verbs separately, now we write them together for convenience sake (Comp. in *Otyi* the prefixes *be* and *ko*).
- b) The same verbs together with *dše*, *dše*, to come forth, away; to come from, out; *tšō*, to turn; *tšō*, to show; *ye* (neg. *be*), to be (somewhere); *ke*, *nō*, to take; *hā*, to give, to let; *na*, to get; *sa*, to repeat (or go on to do, comp. Hebr. פִּדִי) *fe*, to make; to do; to outdo etc. are connected with other verbs to express a relation of them, though they are formally separated and retain more or less the form of notional verbs. In European languages these relations are either expressed by forms or by (auxiliary) verbs or prepositions or adverbs or not at all; e. g. *Enyieo ke-yaā Gā*, lit. He walks and goes Gā, He walks (over) to Gā; *eta okpoño no ke-ba bie*, he rode over to this place; *edšeo Abrotširi ebaā*, it comes from Europe; *edšiemī ke-dše bu le mli*; he drew me out of the pit; *eko ke-ba* (he brought it hither, he took it hither); *etre neke dšatšu ne ke-mīya*, he is carrying

this load away; gbomo ne dše Keta ke-tšō Adä ke-ba bię, this person came from Keta through Ada to this place. In these instances the verb „ke“ connected with formal verbs ya, ba, dše and tšō cannot be expressed in English; it indicates that by walking, riding, carrying etc. the coming or going is accomplished. Differently ke and its correlate nō (Ot. de and fa) is employed in the following sentences: Eke neke šika ne womi nyōmō, or: Eñō neke šika ne ewomi nyōmō, lit.: He took this gold paid me a debt, he paid me a debt with this gold; mike-hāle, I gave (it) to him. The language generally does not connect two objects with one verb, nor is there any form expressing different cases nor a preposition, therefore verbs are employed to hinder the former and supply the latter. Oke wolo ne yahā onyontšō, lit. Take this book go give thy master, give this book to thy master; kanemo neke sane ne otšōmi, read this story show me, read this story to me! Mina mite Osu ni mike minyemime! ayawie! Could I go to Osu and speak with my brethren! Enako eya, he is not yet going. Esa eba, he is come again. Eda femi, he is greater than I etc.

These compound verbs can and generally must be separated.

§ 29. 1) But the most frequent of this class of compound verbs are combined with an original noun (§ 27, 1.) standing to the verb in the relation of a (grammatical) subject or object, but now more or less only expressing a certain relation of the verb it is combined with. Some of these nouns have lost their notional signification and are no longer used as nouns, most are still used, but all of them retain the grammatical form and si-

tuation as nouns; we therefore write them separately. The most common are: Mli, connected with an other noun, the termination ñ (s. § 20, 1.), inside, interior; he, outside, bodyself; hewo, outside; ñö (side), masei, side, nearness; no, surface, cover; ši (and šiši), the lower part, ground; na, mouth, brim, end; hie, face; se, back; te or teñ (= te mli) middle; yi, head; yiteñ, crown of the head; tšui heart; musu, belly, de, hand etc. (Comp. Riis Otyi Gram. § 134—141 and the use of the Hebrew words: פִּי, רֶגֶל, שֵׁנִים, etc., also the Ayigbe and Aku [Yoruba] language). The relation of the verb expressed by these words is either its transitiveness or intransitiveness (for which also some forms and form-verbs are used see the preceding §§) or its locality and from this the relation of time manner, cause etc.

2) The formal noun is connected with the verb as its grammatical subject and precedes it: in this case the nominal form of the compound, which ought to be written together retains the same order, the verb becoming the fundamental, the gram. subject the qualifying word, as: Mli hī, to be kind, mimli hī, I am kind, noun: mlihīle, kindness; he wa, to be strong, hewale, strength; na ñö, to be dainty; nañömö, daintiness; hie kö, to be desirous, hiekö, desire, lust; yi wa, to be hard (-headed), yiwale, hardness; tšui sū, to be short of breath, tšuisū, fainting; musuñ tšö, to yearn (מִתְחַנֵּן, *σπλαγχνιζειν*), musuñtšö, yearning etc.

3) The formal noun is connected with the verb as its grammatical object and follows after it: in this case the nominal form of the compound assumes the inverted order, the object becoming the qualifying word, so that such compounds have frequently the same form as those mentioned under 2., and the difference if necessary must be expressed by a relational sentence, e. g. miyiwale ni

awami yi (see wa yi in the sequel), the hardness which I suffered (by some body) and miywale, my (own) hardness. Comp. ba mli, to be fulfilled, noun: mliba, fulfillment; fata he, to join, hefatamō, joining; ta nō, to sit upon, pl. tra nō; nōtamō, nōtramō, sitting upon; ta ši, to sit down, pl. tra ši; šitamō, šitramō, downsitting; pl. šitamōi, downsittings of one, šitramōi, — of many; gba na, to trouble, nagbamō, trouble; egba mina, he troubled me; kpata hīe, to destroy; mikpata ehīe, I destroyed it; but compare: mihīe kpata, I perished, noun of both: hīekpata-mō, perishing, destruction; tši se, to push; setšimō, pushing; ye teñ, to be in the midst (of ye no noun is formed); na tšui, to take a heart, courage, tšuiina, courage etc. etc.

4) Sometimes the grammat. subject and object is wanted, sometimes two of these words are combined, to express the relation, e. g. mihe wa mihe, I have pain (my body is hard to my body); but mihe wa, I am strong and mihe wami, I am recovered; mihīe kã enō, my face relies on his surface, I trust in him; miñō mihīe mifō enō, I take my face cast (it) on him, I hope in him, to him; etc. or: miba mihe ši, I bring myself down, humble myself (here as often „he“ expresses the reflexive relation of the verb).

5) Remarkable are those compounds, in which the grammatical object has no direct relation to the logical or real object, but this latter is put in a direct relation to the verb and the grammatical object expresses the same relation as the ablative case of the Latin and accusative absolute or sometimes the dative case of the Greek language, e. g. da ši (from the Otyi: da ase, orig. to lie down) to thank, midalę ši, I thank him; wa m. k. yi, to be hard to somebody with the head or with respect to the head; to persecute him; ewalę yi, he persecuted him,

not: ewa eyi (Comp. eyile kplebii, he flogged him with a scourge; ekpale fai, he begged him; etfami nō, he struck me with something; ametfiale tei, they cast stones at him etc.).

6) In the inverted form of speech the object, grammatical or logical, may for emphasis' sake precede the subject and verb (predicate), but can never stand betwixt them and it is always to be considered that the object should be repeated as is sometimes done, the preceding object standing absolutely; e. g. mihe etā, dšee mokroko he, me he touched and not another.

7) To this kind of verbal compounds are also to be added a number of verbs connected with a word of notion, very probably a noun, but it may be also a verb, the original signification of which can no longer be ascertained, as it now only serves to modify the verb (comp. a similar form § 27, 2. a.): e. g. dšo foi, to ran, hie foi, ša foi, the same; wo foi, to run and wo m. k. foi, to make somebody to run; foi seems to have the orig. notion of running, as the verbs dšo, hie, ša, wo are of a very general notion; nouns: foidše (irreg.) foihie (?), foiša, foiwo; tši tā (tši = to move, ta = to touch?), to mention, tši n. k. tā, to mention something; bu m. k. fo, to condemn; bubem, to justify; bu mei atē, to judge etc.; here atū, to receive with joy (atū is exclamation of children embracing somebody) dše fū, to stink (fū = bad smell); dše kpo, to come out, kpodše, forthcoming etc. Comp. also the adverbs § 35, 2.

§ 30. 1) We have now to consider the rest of the notional compounds, viz. those of which both components are notional words and remain such (see § 23, 1.); i. e. though the qualifying component serves to define a certain relation or modification of the funda-

mental component, it does so only by its notion added to the notion of the other and forming one new notion with it, and by its place in the sentence; for as I have already remarked it is the same law of the language by which init. and term. augments, prefixes and suffixes, formwords, formal nouns and verbs and notional words are joined to a word to define it and become one word or at least one notion with it or by which word is joined to word and sentences are formed, nay even the combination of sounds belongs as well to the formation of sentences as to that of words being often different at the beginning or at the end of sentences (Compare the tables).

2) As stated in § 23 we have to consider compounds of nouns with nouns, and of verbs with verbs, of nouns with adjectives and of verbs with nouns (and adverbs, see these), these are either separately written or connected and serve either to form inclinational — or word-forms or forms (members, parts) of sentences.

3) Nouns are combined with nouns by putting the qualifying component before the fundamental component the latter generally having the uniting accent: by this combination is expressed the relation of the genitive or possessive case of European languages, the „status constructus“ of the Hebrew. If this combination is very close and common, we write both components together (formal compounds), if less close and common, we separate them, so that only the notion becomes one; a wordform is formed by the former, a form of part of a sentence by the latter; in this case one or both of the components may be sentences, their place and relation remains the same. Comp. Šolemotšu, house of prayer, church, woñtšu, temple of an idol, fetish-house; bayelo, leaf-eater, a kind of antelope; susumotšo, measure-stick; tunte, gun-ball etc. or; gbekebii aniitšumq, children's work; mitšę we, my father's

house, wɔnyontšomei awekumei, the families of our masters etc. or: Moni dši wɔ-Nyoŋmɔ lɛ suomɔ, the love of him who is our God; Nyoŋmo nii ni efe, the things God has done, what God has done; heni midšɛ lɛ mei ni mile, lit. Whom I knew of where I came from; etc.

In these latter cases of compound sentences the words mo, nɔ, pl. mei, nii (s. § 25), and the similarly used words be (time) he (place) bɔ (manner) connected with a relative sentence take the place of one or both of the components. About the forms: moni, meini; noni nini or niini, heni, beni, boni, dani, koni s. § 34 f., § 50 and the Vocabulary.

4) But nouns are also combined with nouns and especially with adjectives by placing the qualifying component behind the fundamental one. This we called apposition or postposition. In this case the qualifying component has the accent. These combinations are less close than those under 3. The relation expressed by this combination is the same which is expressed by the adjective, if used appositively and not predicatively and by other appositions (nouns and appositional sentences) in other languages. Their regular place in Gã is behind the word or sentence they qualify; comp. Gbomo kpákpa, a good person; gbekě bíbio, a little child; yo okuláfo, a woman a widow; with a little modification of the signification: okuláfoyo, a widowwoman; comp. § 25, 2. about the formal noun „yō“; gbomo ohíáfo, a man a poor one (ein Mann, ein Armer), a poor man, the language having no adjunct. for „poor“; gbekě abifáfo, gbekě fufófo, a suckling, gbomo ádesa, a human person, being; abifao, fufófo having already the notion of „suckling“ and ádesã of „human being“ and „gbekě“, „gbomo“ only in general „younger person“, „person“, wherefore gbekě can be used of old men compared with elder ones and gbomo of God, angels, men on the one and animals etc. on the other hand as soon

as personality is attributed to them, comp. the init. augm. „o“ in Otyi and Gã and the termination „mo“ in Gã.

Proper names as most individuating take generally the place of the adjective and the Accent, as: Nyontšo Nyonmo, Nyontšo Jésu, mañšę Dáwid etc. Moni dši wonyontšo Nyonmó le; but if the former should be more individuating and have the emphasis, it must be postponed in the form of an adjective sentence, cut short, as: Nyonmo, wonyóntšo le, or full, Nyonmo moni dši wonyóntšo le, Dawid, mañšę le, or Dawid ni dši mañšę le etc.

Of this kind of compounds only a few are so closely united that they may be written together, comp. § 25 and words as sãnekpákpa, good palawer, gospel, frequently shortened into saneákpa, so: gbomoákpa, a good person, or: a common, real man, leleákpa, a common vessel (not a steamer) etc. though they may also be separately written and have both the pl. form, as: sãdši akpai etc.

§ 31. 1) Verbal compounds in which both components retain their notional character we call all those combinations of which the verb is the centre, be they closely and formally united and written together and only into one common notion (comp. § 27—29). We get three different kinds, viz:

- a) verbs combined with verbs to indicate different relations or to form quite new words and notions;
- b) verbs combined with their subjects to express the subjective relation of a predicate or a sentence, and
- c) verbs combined with their objects, to indicate the objective relation of a predicate or sentence.

By this process before mentioned all the words and forms of inclination, words, and sentences are originally formed, except a part of the adverbs and interjections; but also conjunctions included (s. § 35, 1—5.).

2) The combination of verbs with verbs without conjunctions and without forming two sentences is a feature which seems now peculiar to the family of languages the Gã belongs to, but may originally have been the case in other languages too.

About those combinations, in which one of the verbs only serves as an auxiliary or relational verb, and which are the most common, see § 27—29; here only too other kinds are to be mentioned, viz. a, those compounds of which the signification and therefore also the relation of the components separated can no longer be traced and we have therefore no other place for them, and b, those of which both components are not only separated and retain their notion, if standing alone, but it also can not be shown, that one and which of both serves to define the relation of the other, though they form in the combination one notion.

- a) Under the class of verbal compounds of which the original notion of both components and their mutual relation can no longer be traced, and which must therefore simply be considered as secondary roots, we count all those verbs of two or more syllables each of which could formally be a root by itself and none of which can now be considered as a mere form, as: fíte, to perish; to spoil; kíte, v. defective, only used in the imp. and pot. mood, e. g. kite, go! go on! (perhaps = kẹ-te, see kẹ in § 28, 2. b.); bóte, to enter; — in these cases the termination „te“ which has no accent, may be only a hardened form instead of ne, le, which are forms, comp. the old pronunciation of fene, kane in writings of the last century and in the mouth of old people (also by Hanson in his „Gospels of St. Matth. and John“) fendé, kandé etc. farther: bútu, to overturn; fútu,

to mix, fáta, to join; kpáta, to reconcile, kpéte, to cleave, kpíti, to pick (s. titi), kpótɔ, to rot, to mix as dough etc.; lútu, to be disturbed, muddy (of water); šáta, to pull (comp. ša, the same); etc. These forms are either to be considered as original reduplications, in which one of the consonants changed and the vowel remained the same (as is very probably the case with the Hebrew perfect form as it appears in the Lexicon, so that קטל would be formed by a partial reduplication of the root קטט, קטל, קטל) or the process of their formation was originally the same as that described in § 12, 2. b., the inserted consonant (r, l) hardening into t and the short vowel becoming the accented one, as: bu, blu, būlu, bútu; kpa, kpā, kpāra, kpáta; both of these formations are related to each other and of both single instances can be traced. A similar formation took place with verbs like pilá, to wound (from pla, Ot. pra), lɔkɔ, to go round (comp. words as: logolígi, dokodíki, kosonkosō; afutufata etc.); in words as: lila, to linger, dida, to waver, to shake, hoso and woso, to shake (as a bell) etc. the original reduplication is still visible. Still as we have seen in § 27, 2. a., the possibility of combining two verbs into one and as the form of these verbs indicates two verbs combined; we place them among the compound verb.

- b) Of quite a different kind are those double verbs which though forming one notion not only are separate, each having its own form and relation, but neither serving as a mere form as is the case with those mentioned § 28. Also here we have to distinguish two different applications of this combination, viz. two verbs are continually combined to express a fixed notion, as: he noko ye, to believe someth.,

nõ noko hã m. k. to give someth. to somebody, **dšadše noko tšõ m. k.** to explain something to somebody etc. (the two latter combinations are sometimes weakened, so that one of the components becomes formal, therefore they are mentioned § 28, sometimes they appear both as full notional verbs); or two verbs with their subjects and objects are simply joined together without a conjunction but only for a passing purpose, still expressing one notion and forming one compound sentence, as: **Eba miñõ ekemi**, he came to me told me; **mitao makwe**, I will seek (and) see; etc. The reason of such forms is that there are neither participles to connect such verbs in one sentence, as e. g. he came to me saying, nor are the conjunctions so frequently used as in other languages and even those used bear strong marks of having been originally verbs and short sentences, now used as conjunctions (compare the conj. **ke** § 28; **ni, ši, ake, edšake, etšoake, efãke, akeši, koni** etc. § 35, 4. § 50, 51.

§ 32. The combination of verbs with their subjects is in general the same as in other languages only more close, as we find this especially in old languages (comp. the Hebrew, Greek, Latin). It expresses the relation of the verb to the subject. As we have already seen that the relation expressed by the casual forms of other languages is not so much expressed by a form, as by the place of the noun and the accent, so we find it also here. The subject (subjective or nominative case) is placed immediately before its verb and closely connected with it, wherefore we write it also together with it, if it is a pronoun. Every word or accessory sentence connected with the subject therefore must be placed before the verb and

combined with the subject either as preposition (possessive or genitive case) or apposition in the form of an adjective or an adjective noun or sentence and should the object or part of it be put in advance for emphasis sake, it must be done in the form of an abridged sentence or absolute objective case; and if not all that belongs to the subject can be inserted before the verb, a new sentence must be begun and the verb repeated; e. g. *miba, eba, wɔba, aba*; with emphasis *mi lɛ miba*, I (not another) came; *lɛ lɛ eba*; *amɛnoŋ amɛba*, even they came; *gbekě lɛ yaä*, the child goes; *gbekě tšɛ lɛ mli fũ*, the child's father is angry (lit. the child's fathers inside is swollen); *moni dši mañtše dientšɛ bofo lɛ te*, he who is the king's own messenger went; *dše koloi kɛkɛ, ši gbomei dientšɛ amɛhõɔ yɛ dša lɛ nɔ*, lit. (they are) not cattle only but men even they sell on (being in) the market place. *Gbekébii lɛ, nyekafea-amɛ noko, ši hí kɛkɛ wɔkɛ-ana!* (Respecting) the children do them nothing, for men only we have to do with! —. The vocative case, or the form of the address, the 2 pers., stands in the same relation to the imperat. mood of the verb, as the nominative to the indicative; only sometimes the verb, mostly the subj. is left out, as: *Ata!* (sc. *bo toi!*) Father! (sc. hear!) or: *Femɔ!* (sc. *bo, femɔ*), do (thou this)! If there are two or more subjects combined with one verb, they are generally connected by the word „*kɛ*“, also originally a verb, but now having lost its notion (to take, see § 28) only used to connect words especially nouns of the same relation (e. g. subjects, objects, possessive words etc.), but never sentences which are always connected with „*ni*“ (Comp. *ni = kɛ* and *na = ni* in *Otyi*); e. g. *Anañ kɛ Mensa ba miñõ*, A. and M. came to me. In such cases the word preceding *kɛ*, if a pronoun, has the subjective form (s. § 21, 2. a. b.), that following it the objective form, as: *mikɛlɛ te Adä*, I with him

went to Adā; wherefore both have to be connected with „ke“ which here plainly shows its verbal character. If the independent form of the pronoun is used (comp. § 34), the subjective verbform of it must be repeated, as: Mike bo, wote Adā, I and thou, we went to Adā; this is also the case if for emphasis' sake the subject is put absolutely, as: Neke gbomei ne, amefeko nakai; (as for) these men, they have not done so; in this case the absolute subject is to be considered as an abridged sentence and part of the object or the whole may be placed betwixt it and the pronoun representing it, e. g. Neke gbomei ne, dāne amefeq neke, These man, always they do so.

§ 33. 1) A similar combination connects the verb with its object, only the latter is placed after the verb, and all that belongs to the object is again preponed or postponed to it, so that by these definitions of the object, if preponed to it, it may be considerably separated from its verb. But the relation to the object is far more variegated than that to the subject 1, by the different relations expressed by the object and 2, by the difference of the verbs which either want an object or not, being transitive or intransitive. The Gā language in general has retained more words in a direct objective relation, than the European languages besides this most intrans. verbs are also transitive; the want of casual forms, adverbs and prepositions may be a reason for it or rather a consequence of it; e. g. ba, to come, is also used trans. to let come, to produce; esp. the infin. form often becomes the object of a verb intrans., e. g. hī yeli, good to eat, fō femo, stop to do (see the double verbs 31, 2. b. partly serving the same purpose); and every intransitive verb may have a direct object though not necessarily, e. g. he ye hela ko, to be sick (of) a sickness, mihe miye hela fōñ, lit. my

body is ailing (under) a bad sickness. Or it may be expressed thus: every part of a sentence (conjunctions excepted) not standing in the relation of the subject to the verb must stand to it in the relation of the object, there being neither different forms for the dative nor the ablative nor the instrumental nor locative cases nor prepositions serving this purpose; and if therefore there is more than one object in a sentence, auxiliary or relative verbs are generally provided for them. We have therefore to distinguish the following objects, 1) the passive (personal or impersonal europ. lang. accus. or obj. case), 2) the receptive (dative case), 3) the instrumental (lat. ablat.), 4) resultive, 5) the obj. of place, 6) the object of time, 7) the obj. of manner. We might add the nominative object for cases in which the object contains the predicate and the verb is only a copula, but the language treats the predicates formally just as a resultive or one of the other objects. About the verb *dši*, neg. *dšee*, to be (something) see the seq. 3. Sometimes the definition of the verb will require some or most of these objects.

2) The objective combination of the verb is effected in the following manner:

If a verb has only one object of any kind mentioned, it is followed by it, as: *Gbomo tšuq nii*, man works (things, comp. *niištumoq*, work); *esumoq Nyoñmo*, he loves God. „*Ñme kome fiteq ñmei fě*, pr. 5, one nut spoils all the nuts.“ *Etomi*, lit. it tires me, I am tired etc. — *Ehãle*, he gave him, sc. something; *eñõ šika ehãle, eke šika hãle*, lit he took gold he gave him, he gave him gold (pass. and receptive object connected). If the recept. obj. is only a objective pronominal form, the auxiliary „*ñõ, ke*“ may be omitted, as: *Ehãle šika*, as in English without the prep. to, he gave him gold; if one of the two objects is omitted, because known, the auxiliary may still be used,

as: Eke sika hã, he gave gold (to the person mentioned), or: eke-hãle, he gave (it) to him. Efo enyemi, he weeps (for) his brother, or: efo ehã enyemi, he weeps for his brother; etšõ le, he showed (it to) him, he taught him; edšadše Nyonmo wiemo etšõ gbekëbii, he taught the children the word of God (lit. he explained the word of God showing the children). — Etfã te, he cast a stone; etfã moko te, he cast someb. with a stone, or eke te tfa m. k.; ehe abolo dšakpo, he bought bread for one farthing, or eñõ dšakpo ehe abolo; with a receipt. obj. ehe abolo dšakpo ehãmi, he bought one farthing'sworth bread for me. Tšofatše enuu tšofã ehãã helatše“ pr. 6, a physician does not drink medicine for the sick. — Etšõ oblanyo, he became a youth. Edšürõ feq edšurõ“ pr. 276, benefit produces benefit. „Ka foq loflo“, a crab does not beget a bird. „Alomte efõn miaũ bõ“ pr. 1, a cat will not cease miau crying (miaũ standing in the possessive relation to bõ); ele kanemo, he knows to read (reading), ele wolo kanemo, he knows to read a book (book-reading); but compare: Enyë nõfëno efe, lit. he is able every thing he does, i. e. to do every thing (comp. § 31, 2. b.). Ekpe ablogwã ehãmi, he made a chair for me. Eñõ šika dale edfe efe ga ehã enyontšo biyo ayemforo le, he made a ring of four dollars worth gold for his master's daughter who is bride. — Eba Osu, he came (to) Osu; amekë dšatšui te Akropong amekë-yahã osofoi le, they went to Akropong with loads for ihe missionaries. Eba mli, lit. it came inside, i. e. it is fulfilled (comp. § 29), eba tšu le mli, he came in- (side of) the room, also: eba tšu leñ; eba mãñ, he came into town; eta mihe, he touches my outside, he touches me etc. In all these cases the original nouns mli, ñ; he, nõ, ñõ, hewo, na as enumerated in § 29 are grammatically to be considered as the original object of place (also serving as obj. of time, manner, and even the passive

and all other objects) and the words connected with them as standing in the possessive (or appositive) relation to it; the same is the case with adverbs, being also originally nouns, as: *ete ñwei*, he went up (lit. to or towards heaven), *eba šiši*, he came down; *eye se*, he is behind; but *etšuo nii ye tšu le se*, he works (things being) behind the house etc. — *Eba nye*, he came yesterday; *ehāmi ñmene*, he gave (it to) me to day; *eete wq*, he will go to morrow; *ehe mīye afi kome*, he is (or has been) sick one year; *enyie nyoñnyoñ fē*, he walked the whole night; *efeq nakai dā*, he does so always. While objects of place, if connected with other objects, generally require one of the auxiliary verbs: *ba*, *ya* or *ye*, objects of time are generally added without any and frequently put before the subject. — Obj. of manner are mostly expressed by nouns having become adverbs, as: *Eba mra*; he quickly came; *eke nakai*, he did so etc. to which may be added obj. of frequency etc. as: *eba šii enyo*, he came twice; *kanemo kpā ekpa toi ete*, count six strings (cowries) three times etc.

As already mentioned one or more objects may for emphasis' sake be put in advance, as: *Dane ekemi nakai*, always he told me so etc.

3) By the auxiliary verb *ye*, irreg.; neg. *be*, to be, to exist, *fīđ verhalten*, to be somewhere, to have; adjectives, adverbs and nouns containing the predicate are joined to the subject and it might be called a copula, but its variegated use shows, that the language treats it as another verb, compare: *Eye*, he exists, *eye mli*, *eyeñ*, it is true (lit. it is inside); *eye nakai*, it is so; *eye feo*, it is beautiful, *eye hiegble*, or *eke hiegble*, it is a shame, shameful; *eye šika*, he has gold; *ebeñ*, it is not so; *ebe feo*, it is not nice; *ebe noko*, he has nothing etc. If the adjective has two forms, a simple and a reduplicated one, the simple

one is predicatively, the reduplicated one appositively used, as: Gbomo fefeo, a beautiful person; gbomo ye feo, the person is beautiful. Similar is the case with the auxiliary verb „dši“, neg. irreg. „dšee“, to be (something); (in Otyi ye = to make, to be, in Adng. pe, neg. pi, to make, to be); as: midši otšülö, I am thy servant, amedši gbomei komei ni misumoo, they are some people which I love etc. But still here are two irregularities to be observed, which show the formal character of the verb, first the predicate takes very frequently not the place of the object, but that of the subject and the subject takes the place and form of the object: gbomo dšimi, I am a man; minyemi dšile, he is my brother (sometimes le dši minyemi, edši minyemi); secondly it is weakened into „ni“ and „ñ“, as: Namo dši? or: Namo ni? or: Namoñ? who is (it)? Midši; or mini; or miñ, it is I. The neg. form (the only one, it has) dšee, is differently used, either as formal verb as: edšee mi, edšeeo (and edšee bo), edšeele, edšee gbomo; it is not I; — thou; — he; he is not a man, i. e. a monster, a brute (comp. Germ. „Unmens(che)“), or as a mere form or formword = no, not, and then connected with the posit. form, dšee mi dši, dšee bo dši, dšee le dši, dšee gbomo dšile, dšee gbomo ni, dšee gbomoñ. By this formverb any part of a sentence can be negationed, except the verb, if not in its nominal form, as: Dšee gbomei bloö neke, ši koloi, not men cry so, but beasts; dšee nakai afeö, not so it is done; dšee sùomö amekë amesumöole, ši amenyömöwo keke faa kwra, lit. it is not the service they said they will not serve him, but only their wages are not enough at all.

The infinit. pronominal form „a“ cannot be used with dši and scarcely with ye.

Both verbs dši and ye are defective dši having only this one form and ye only yo (= yeo) besides, for other

relations, especially the future tense, *fe*, to do, to become; *lšō*, to turn, become etc. are used for the former, e. g. *Gbekē ne afe* (or *atšō*) *nū*, this child will be a man; and *hī*, to remain, *ba*, *ya* etc. for the latter, e. g. *ebahī dšei*, he will be (remain) there, *eye dšei*, he was there, *eye dšei*, he is there etc.

By these relations and combinations of the verb with its subject and object every sentence however complicated and variegated is connected into one whole having its centre in the verb.

§ 34. 1) Hitherto we have spoken of the formation of words, forms and consequently sentences only as far as notional words and forms and formwords directly connected with them are concerned. But we find the same process of formation also in pure formwords, as far as their limited number, the weak elements they are formed of and their short forms will allow. We have seen that the roots of all pure forms and formwords are a few of the personal pronouns used at the same time as augments of verbs and nouns: They are the liquid augment: *n n m* (I); *o* (thou); *e* (he, she it), *a* (they), perhaps *o*, *wō* (we); the forms *nye*, you, and especially *ame*, they are already secondary. A formation of the liquid augment is, *mi*, I; of *o*, *bo* (Ad. *mo*) thou; of *e*, *le*, he, she, it; him, her, it; the (definite article, Ad. *o*), also used in *Gā* at the end of sentences as well as words to express their definite relation, Ad. *nē* (comp. the same use, though not so extensive of the Greek article *το*); — farther *ne*, *ene*, demonstr. pron. this; the reduplication *lele* or *le le*, demonstr. pron. even the same. Less plain is the origin of *no*, that; *na-*, *nē?* *mē?* inter. pronouns, what? *nī*, rel. pron. who, which; comp. interrog. pron. *meni*, what? All the rest of the pronouns are either original nouns or adjectives or com-

binations with such. Pure pronouns we therefore have only the following:

Personal pronouns:

Radical pers. pron.		Independent forms.
ñ- n- m- (mi-)	I-; mine.	mi, I.
o-	thou; thine.	bo, thou.
e-	he, she, it; his etc.	le, he, she (it).
wə, ə	we; ours.	wə, we.
(nye)	you; yours.	nye, you.
a (ame)	they; theirs.	(ame) they.

Objective form:

- mi (m', n', ñ') me.
- o, thee.
- le, him, her (it).
- ə, -wə, us.
- nye, you.
- (ame) them.

The possessive pronominal augments are the same as the pronominal subjective verbal augments and therefore initial (in the place of the possessive or preposed qualifying component of the compounds, not in that of the adjective).

Demonstrat. subst. pron.: Ene, this; no, that (lele, the same).

Demonstr. adj. pronouns: le, the def. article); ne, this.

Interrogat. subst. prop. mē', meni (= mē dši, what is it?), nē? what?

Relative pronoun: nì, who, which.

2) But here also notional words are used to supply the want partly becoming formwords and being used as pronouns either alone or in combination with pure pronouns. These are especially the already mentioned words: mo, pl. mei, a man; person, somebody (comp. Germ. man, jemand, niemand); nō, pl. nii, thing, something (etwas);

bie (old noun), here; *dšei*, *dšemei* (old. collective noun), there; *he*, place (without pl. form), *be*, time; *bo* manner; *ko* (s. § 27, 2. b.) one, a, an (indef. art.), *fě*, n. the whole (*Gesamtheit*, Hebr. כול), all, every; *te*, middle (?); *nakai*, *neke*, orig. noun. such, so; and some others.

By these or combinations with them all the rest of the pronouns are supplied. The plur. of *mo*; *mei*, *me*, *me*, is used to form the pronoun *ame*, they (comp. the Adñ.); *mo* and *nõ* and their pl. forms are combined with *ene*, *ne*, and serve for the demonstrat. substantive and sometimes also adjective pronoun, if persons and things are to be distinguished, as: *mone* (somet. *mene*), pl. *menemei*, this (person); *none*, pl. *nii ne* or *niine*, this (thing); *nakai* — *le*, dem. pr. such; *neke* — *ne*, dem. pr. such, even this, of which *nakai* and *neke* precede and *le* and *ne* succeed the noun they define or demonstrate, as: *Nakai gbomo le*, such a man; *neke gbomo ne*, this same man, even this man (but compare „*gbomo neke*“, a certain man [ein Gewisser]); the demonstr. subst. pronoun *no* is strengthened into *noñ* (perhaps = *no dši*, s. 33, 3.) and used adjectively even the same, the very same, as: *nõ noñ*, the very same thing, *nakai gbomo le noñ*, even the very same man. *Bie*, here, *dšei*, *dšemei*, there are used as adverbial pronouns of place; *biane*, immediately; *agbene*, now; — of time (compare the adv. *ñmene*, *ñmeneme*, *ñmeneñmene*, to day, and others); *nakai*, *neke*, so; — of manner. All these can again be strengthened by *ne*, *le*, *noñ*, as: *bie ne*, just here, *dšei noñ*, even there, *nakai noñ*, even so; *neke ne* (just), so; or combined with nouns, as: *biegbe*, *dšei gbe*, *nakaigbe*, this way, hither; thither; thus etc.

By *mo* and the interog. pron. *ně* is formed „*namo*“? who; pl. *namei*? But as soon as a definite noun is combined with it, *mo* is superfluous, as: *Ně gbomo?* or *Mě gbomo?* What man? *Něgbe* (sometimes *nīgbe*)? What

way, where, whither? But with respect to time and manner *te* and *te-tēn*, the former at the beginning, the latter at the end of the interrog. sentence is used, as: *Mē be, mēgbī* (*nē be, nē gbī*) and *te beni, te gbī nì* —? what time? what day? When? *Te tēn?* How? *Te afe tēn?* How shall it be made or done? often simply for how? *Te obake tēn?* How wilt thou say? etc.

To the relative pronoun „*nì*“ also *mo, nō, he, be, bọ* is preponed to define it or use it substantively, as: *moni, he who, the person who, noni, the thing which, what, gbomo lẹ, moni, the man who, a little stronger than „gbomo nì“* and especially used if the article *lẹ* follows a noun directly; but such relative sentences have „*lẹ*“ generally at the end, as: *Gbomo nì ba nye lẹ, the man who came yesterday; heni, where; beni, when; bōni, how.* Comp. also *dā, dāni, before, hewọ nì therefore, koni, that* etc. among the conjunctions.

Of indefinite pronouns of which none is a pure pronoun, the following are to be mentioned: *ko, indef. adj. pronoun or indef. article, a, an; moko, pl. meikomei, somebody; people; noko, pl. nokomei and niikomei, something; heko, somewhere; beko, somewhen, once; gbiko, th. s.; but mokomoko, nokonoko, hekoheko, gbikogbiko* are only used with the neg. voice of the verb they belong to and must then be given by, not any body, — thing, nowhere, never. Comp. also *ekoñ, once more, again, with the neg. voice dōñ, never again, not again. Fě or fiā (old pia) all, every* is used as shown in § 22 with the reduplication of the word it belongs to, if in the sing., so also here: *Mofěmo or mofiāmo, pl. mei fě, — fiā, every body, all (men); nōfěñō, pl. nii fě, every thing; hefěhe, everywhere; befěbe, always, at any time; bọfěbo, anyhow.* See the table N. IV. and V.

§ 39. 1) We have now left four classes of words, the formation and combination of which we have only occasionally mentioned.

They are the adverbs, numerals, conjunctions and interjections. Some of the adverbs and interjections excepted, these all, though formwords, belong according to the process of their formation and form as well as their combination to the classes of notional words already mentioned, but their formal character is partly so much developed that we cannot join them to those, as we did with the verbs and nouns serving as pre- and post-positions.

2) The adverbs are either original and still used nouns, or adjectives or natural sounds imitated; they have no peculiar form of their own and take the place of the object: as: Eba mra, he came quickly; ewie deñdedeñ, he speaks hard; efe yeyēye, he is unquiet; enyie āhū (the ā can be lengthened at pleasure), he walked very long; edšo foi yeredédédé ... (lengthened at pleasure) he rans (hophophophophoph); eša foi kukudšikukudši it rans in a gallop etc.

3) The numerals are formed from one to six like adjectives, from seven to ten like nouns, but take as cardinal numerals the place of adjectives, e. g. Gbomei ekpa, — nyoñma, six men, ten men; ohá, hundred and akpé, thousand, are nominal forms; they all can have the plural form i, and are joined together by „ke“, as: Akpé ke ohai kpānyo ke nyoñmai enuṃ ke ekpa = 1856. There is no form for the ordinal numbers which must therefore be expressed by circumscription, as: Kleñkleñmo, — nō, the first, moñi or noni dši enyo, etc, he who is or what is the second, third etc. Compare also the already mentioned forms and combinations enyo enyo, by two, etc etc, by three etc. § 22 and šii enyo, šii etc etc.

and *toi enyo*, *toi ete* twice, *trice*, § 33. The indefinite numerals are either nouns or indef. pronouns, adjectives or adverbs and are treated as such.

4) More difficultly to be defined is the process of the formation and combination and therefore also the place of the conjunctions. They connect two or more sentences into one compound sentence and express the relation of them, so that the one sentence becomes a part of the other or both have a common central verb or both have the same relation. As such they have either the form and character of auxiliary verbs and are derived from them as, e. g. „*ke*“ connecting two objects or subjects or definitions of such into one, or „*ni*“ (and) and „*ši*“ (but) from *dši*, to be, connecting two sentences; or they are themselves shortened sentences used for such a purpose, as: *akeši*, *ake ni*, *edšake* (= *edši ake* or *edše ake*, comp. the Ot. *efise*), *etšöake*, *efäake*, lit. it turned that etc. = because; or they are nouns, pronouns or adverbs, taking the place of such, but serving the same purpose of connecting sentence to sentence, e. g. *bele* (be = time) *eeba*, than he will come. *Eye hewo le miya*, he is here therefore I will go; *wiemqi ni ewie le edša*, the words which he spoke are just; *babao ni eke le babao ni efe dši nõ*, as much as he said as much he did (lit. much which he said much which he did is it.)

5) The interjections as their name indicates are not parts of the sentence they are put betwixt, but must be considered as independent, but generally abridged sentences expressing an emotion. As such they may be verbs, nouns, pronouns, adjectives or adverbs and of the latter class especially natural sounds imitated; e. g. *äo!* is very probably the vocative word: mother! *ata!* father! *mítšë!* my father! though only expressing an emotion of astonishment, fear etc.; *léleñ!* *anqkwále!* true! *omalee!* true! (lit.

thou liest not!) ō! oh! odšogba! well! pām! well! bum!
nat. sound etc.

6) If we therefore according to the process of formation of words, inclinational forms, formwords and sentences have so to divide words, we have only four classes, viz. verbs, nouns, adjectives and pronouns, the latter three again standing in the same relation to the former and depending on it, because either forming its subject or object or part of these used to define them. The whole process of formation, beginning at the radical verb, is, with the exception of the internal augmentation which may be considered as belonging to the combination of sounds, either preposition or postposition to define the verb or the definitions of the verb, the verb itself being the foundation of the organism of the language, the defining preposition and postposition, whether forms, formwords, nouns and adjectives, or sentences expressing such, containing the law of its development, by which the whole body of the language is formed. We have now only to classify words, forms and sentences according to their use etc. and can then proceed to give examples of the language and the contents of it, as far as we have them, in the vocabulary, where further information is also to be given about each word as much as necessary.

Retrospective tables of formations of § 10—35.

I. Process of formation of notional words and their forms § 11-22.

1. Primary forms of words.

Roots.

ba,	primary root,	to come.
da,	”	” to be grown, large, old.
fe,	”	” to make.
ke,	”	” to say; etc. § 10, 2. a.
ba,	came,	aorist. tence ind. pos. § 11.
ba,	come!	imperat. pos. 2. prs. sing. § 11.
ba,	n. leaf;	simple stem § 11.
da,	n. mouth;	” ” ” ”
fq,	n. fat;	” ” ” ”
	etc.	

2. Internal augmentation.

Lengthening of the radical vowel.

bē,	secondary root;	to quarrel. § 12, 1. a.
kē,	”	” to grant. ” ” ” ”
yā,	infinit.	to go, going. ” ” ” b.
bā,	”	to came, coming. ” ” ” ”
bā,	n. crocodile.	Stem § 12, 1. c.
bū,	-n. tent.	” ” ” ” ”
fā,	n. river.	” ” ” ” ”
wā,	a. strong.	” ” ” ” ”
gā,	adv. staringly.	” ” ” ” ”

Strengthening of the radical consonant.

Root.	Close combination.	
tša, second. root,	to dig.	§ 12, 2. a.
tšē, " "	to call.	" " " "
dfa, " "	to break.	" " " "
kpā, " "	to stretch, draw.	" " " "
nmā, " "	to write.	" " " "
tšē, n. father.	Stem	" " " "
tšo, n. tree.	"	" " " "
nmā, n. food.	"	" " " "

Loose combination.

kra, second. root,	to soothsay.	§ 12, 2. b.
gli, " "	to be in a rage.	" " " "
dšra, } dšira, } dšera, } dšara, }	n. price. Stem	" " " "
tra, pl. form of ta,	to sit.	" " " "
krq, kōrq } klq, kōlq }	pl. form of kq, to take.	" " " "
trq, pl. form tq,	to be satisfied. etc.	

Insertion of i betwixt the two radicals.

šša = šā, second. root,	to burn.	§ 12, 3. a.
šša, n. sand.	Stem	§ 12, 3. a.
dšie, second. root,	to let come out.	§ 12, 3. b. aa.
	from dše, to come out.	
tšie (hīe) second. root, tr. v.	to awake,	§ 12, 3. b. aa.
	from (hīe) tšē, v. n. to awake.	
tšia, pl. of tfa,	to strike.	§ 12, 3. bb.

3. Initial augmentation generally dropping after pronouns etc.

	Root.	Init. liquid augment m, n, ŋ.	
m	ba,	pres. tense, ind. posit. of ba. § 13, 2. a. is coming.	
mī	ba,		
mim	ba,		
(ē)	ba,	the same with the pronominal augment.)	

	Root.	
n̄	ke,	} the same of ke, to say, is saying.
mī	ke,	
mīn	ke,	
n̄	te,	} the s. of te, to conceal, is concealing.
mī	te,	
mīn	te,	
n̄	tō, n.	a kind of grass. Stem § 13, 2. b.
n̄	ku, n.	shee-butter. " " " " "

Initial augment a.

a	bá, aor. t. ind. posit. indefinite 3 prs. pl.	§ 13, 3.
a	wé (their), house.	§ 13, 3.
a	tō, n. laddle.	Stem § 13, 3.
a	sa, n. hall.	" " " "
a	ta, n. vocative word, father.	§ 13, 3.
a	wo, n. " " mother.	" " "
a	wu, n. " case, husband.	" " "
a	n̄ã, n. " " wife.	" " "

á	ba, fut. tense, ind. pos. will come.	§ 13, 3.
á	ba, pot. mood pos. shall, must come.	" " "

(Comp. Table N. VII.)

Initial augment e.

è	ba, prf. t. ind. pos. has come.	§ 14, 1. a.
è	ba, " " " " with the pron. e, he has come.	
(à)	ba, " " " " with the pr. a, man ist gekommen.)	
è	mū, adj. whole.	Stem § 14, 1. b.
è	bq, n. poison, gall.	" " " " "
è	ša, n. evil, sin.	" " " " "
e	fōn, a. bad.	" " " " "
e	fōn, fut tense ind. neg. of fō.	§ 14, 1. c.
e	fōō, aor. " " " " " " " " "	
e	fōko perf. " " " " " " " " "	

Initial augment o.

(o)	bá, thou camest.	§ 14, 2.)
o	yá, adv. quickly.	Stem § 14, 2.
o	bō, adj. full.	" " " "
o	há, num. n. hundred.	" " " "
o	hīa, n. want.	" " " "
o	núfu, n. serpent.	" " " "
o	kpōngq, n. horse.	" " " "

	Root.	
o	núkpa, n. elder.	Stem § 14, 2.
o	sófo, n. priest.	" " " "
o	nyái, n. silk-cotton tree.	" " " "
o	blányo, n. young man.	" " " "
o	bláyo, n. woman.	" " " "

4. Terminational augmentation. § 15.

Reduplication of the endvowel.

e	baa, aor. t. ind. neg. came not.	§ 16, 1.
e	fee, " " " " did not.	" " "
mi	foo, " " " " 1. p. s. I did not weep.	§ 16, 1.
o	kee, " " " " 2. p. s. thou didst not say.	" " "
e	boq, " " " " 3. p. s. he did not create.	" " "
wq	föö, " " " " 1. p. pl. we did not stop.	" " "
(boq, imperf. t. ind. pos. creates or created.	§ 16, 2. a.
e	boq, " " " " 3. p. s. he creates.	" " "
wq	baä, " " " " 1. p. pl. we come.	" " "
a	hää, " " " " indefinite 3. p. pl. it is given.	§ 16, 2. a.
nyé	baä, impert. pos. 2. p. pl. come (you)!	§ 16, 2. b.
	(See term. aug. q and a.)	
nyeka	baä, imp. neg. 2. p. pl. do (you) not come.	§ 16, 2. b.
	bii, pl. of bi, child (see term. augm. i).	" " "
	nii, pl. of nō (irreg.), thing.	" " "

Term. augm. q, o, u.

	feo, imperf. t. ind. pos. does or did.	§ 17.
mi	hoq, " " " " 1. p. s. I pass, use to pass.	§ 17.
o	koq, " " " " 2. " " thou takest.	§ 17.
e	buq, " " " " 3. " " he watches.	" "
	seo, n. successor.	Stem. § 17.
	feo, adj. beautiful.	" " "
	siu, v. to deceive.	Second. root. § 17.
	tao, v. to seek.	" " " "
	hao, v. to trouble.	" " " "

Term. augment a (and e).

nyé	fea, impert. pos. 2. p. pl. of fe, to do.	§ 18.
nyeka	fea, " neg. 2. " " " " " " " "	" " " "

	Root.	
wə	fea, pot. pos. 1. p. pl. of fe, to do.	§ 18.
ame	fea, " " 3. " " " " " " " "	" " "
a	fea, " " indef. 3. p. pl. of fe to do.	§ 18.
	fīa, adj. all. Stem.	§ 18.
	šīa, n. house, home. Stem.	" "
	mīa, v. to press. Sec. root.	" "
	būa, v. to gather. " " " "	" "
	(hīe, n. face. Stem.	" ")

Term. augment i.

	fai, pl. of fa, river.	§ 19, a.
	toi, " " to, sheep.	" " "
	gōdši, " " goñ, mountain.	" " "
	mādši, " " māñ or mā, town.	" " "
	nidši, " " nine, hand.	" " "
	tšudši, " " tšuru, red.	" " "
	kroi, " " kroñ, clear.	" " "
	kai, second. root, to remember.	" " b.
	lai, n. fuel. Stem.	" " "
	hādši, n. (dual form) twins.	" " "
	mudši, n. dirt.	" " "
ame	gboi, aor. ind. pos. 3. p. pl. of gbo to dfe.	§ 19, b.
	kuikui, adj. heapy. Redupl.	§ 19 b.

Term. liquid augment.

	fēñ, } fut. t. ind. neg. of fe, to do, will not do.	
e	fēñ, } § 20, 2.	
e	fōñ, fut. t. ind. neg. of fō, to cease.	§ 20, 2.
e	fōñ, adj. bad. Stem.	" " "
	dfēñ, v. to consider. Sec. root.	" " "
	sañ, adv. nicely. Stem.	" " "
	gōñ, n. mountain. "	" " "

Terminational augments related to the term. liquid augment.

	nine, n. pl. nidši, hand. Stem.	§ 20, 2.
	fine, n. pl. fidši, wing. "	" " "
	kane, n. pl. kanei? light. "	" " "
	kane (Ot. kañ), v. to read. Sec. root.	" " "
	nyōmō, n. pl. nyōdši, debt. Stem.	" " "
	sumq (fr. Ad. suo), v. to love. See. root.	" " "
	tšulq, n. pl. tšūdši, servant. Stem.	" " "
	lele (Ad. le), n. pl. leđši, vessel, ship. Stem.	" " "

Table I.

Root.		
fāla or fla, n. pl. fadši, boil.	Stem.	§ 20, 4.
tšuru, a. pl. tšudši, red.	Stem.	" " "
dšūrō, a. pl. dšūdši, right.	Stem.	" " "
wiri, v. to row.	Second. root.	" " "
here, v. (fr. he) to receive.	Sec. root.	" " "
gbale, v. (gba) to turn in or about.	Second. root.	" " "
	§ 20, 4.	

Terminational augments lo, mo, le, li in their peculiar application.

felo, n. (fr. the verb fe, to make) maker; pl. loi.		
	Stem or branch.	§ 20, 5.
ñalo, n. (from the noun ñā, art) artificer.	Branch.	
	§ 20, 5.	
e kālo, n. a brave man.	Branch.	§ 20, 5.
dšamo, inf. of dša, v. tr. to adore.	" " "	
dšamo, n. adoration.	" " "	
dšale, inf. of dša, v. n. to be straight.	" " "	
dšale, n. straightness, righteousness.	" " "	
dšale, adv. straightly.	" " "	
femo! impert. pos. 2. pr. s. „do it!“	" " "	
kumo, pl. of kū, v. to break.	" " "	
yeli, inf. of ye to eat.	" " "	
hole, irreg. pl. of the v. wo, to lift up.	" " "	

5. Pronominal init. (subjective and possessive) and term. (objective) augment; or combination with pure formwords.
§ 10, 2. g. § 21. (Comp. § 30 and 31.)

m	bío, }	I asked thee. Aor. t. ind. pos. 1 p. s. of
mi	bío, }	
		bi, to ask, comb. with the sec. pr. sing. of
		the obj. pronoun. § 21. Comp. § 31, 1. b. c.
o	bimi, }	thou askedst me. " "
o	bim', }	
e	bile, he asked him.	" "
wə	binye, we asked you.	" "
nye	biwə, you asked us.	" "

ame	Root.	biame, they asked them,	
a		biame, man fragte sie (they were asked). § 21.	
mí		bi, my child, lit. the child of mine. § 21. Comp. § 30, 3.	
a		bi (their), child. § 21. Comp. § 13, 3. and 30, 3.	

6. Reduplication of words and sentences. § 22.

	bɔbɔ, v. to squeeze (the bush), sec. root (comp. the root bɔ). § 22, 2. a.	
	susu, v. to measure, to think.	" " " "
	šiši, } v. to deceive.	" " " "
	šišiu, }	" " " "
	titi, v. to scratch.	" " " "
	yeye, frequentative mood of ye, to eat.	" " " b.
	dšodšoi, frequentative mood of dšo, to dance.	" " " "
	kumokumo, frequentative mood of kū, to break.	" " " "
	tšatša, n. a. country-matress.	" " " c.
e	kpakpa, a. good.	" " " "
	kpalekpale, a. bald (fr. kpa).	" " " "
	futáfutā, a. and adv. white; whitely.	" " " d.
	déndedén, a. and adv. hard, hardly.	" " " "
	kuikui, a. and adv. heapy, heapily.	" " " e.
	(From kū, a heap.)	
	kpɔikpɔi, a. and adv. knotty, knottily.	" " " "
	See prov. 53.	
e	komekome, num. one by one.	" " " f. aa.
e	nyoenyo or enyo enyo, two by two.	" " " " "
	mofěmo, num. inf. every body.	" " " " bb.
	nǒfěñǒ, " " " thing.	" " " " "
	tšo fě tšo, every tree (comp. § 34, 2.).	" " " " "
	mokokoko, (no) body.	" " " " "
	nokonoko, (no) thing.	" " " " "
	gbikogbiko, (n)ever.	" " " " "
	hekoheko, (no) where.	" " " " "
	nu ko nu ko, (no) water.	" " " " "
	kpā kpā, a string each.	" " " g.

Table I.

Root.	
e	ya eba, eya eba, he came and went repeatedly and frequently. § 22, 1. 2.
„e	féó nakai dā dā, eféó nakai dā dā!“ he always does so and he always does so! § 22, 1. 2.
	(Compare with these forms the general love of repetition by the people in speech and song and the same thing in the Hebrew language, though not so much developed.)

Table II.

II. Combination. § 23-33.

1. Combinations with notional words used as formwords and forms. § 23, 1. § 24-29.

a. Nouns.

aa. The fundamental component is formal, the qualifying notional and prefixed. § 25.

Combinations with the formal nouns „mo“ and „no“, to distinguish persons and things. § 25, 1.

Qualif. Comp.	Fundam. Component. § 23.				
Nyón	mó, n. pr. God.	§ 24, 1. 2. a.	§ 25, 1.		
gbo	mo, n. man.				
kra	mo, n. soothsayer.	„	„	„	„
sé	mo, n. successor.	„	„	„	„
lú	mo, n. governor.	„	„	„	„

Qualif. Comp.	Fundam. Comp. § 23.			
		Plur. form: — mei.		
tše	mei, pl. form of tše, father.	§ 24, 1. 2. a.	§ 25, 1.	
nye	mei, pl. form of nye, mother.	"	"	"
nyemi	mei, pl. form of nyemi, <i>Geschwister</i> .	"	"	"
nane	mei, pl. form of nanyo, friend.	"	"	"
Gā	mei, pl. form of Gānyo, Gaman.	"	"	"
bie	mei, pl. form of byenyo, a man here.	"	"	"
Anaŋ	mei, Anang and his people.	"	"	"
guo	nō, n. pl. guonii, wares.	"	"	"
nye	nō, the thing of yesterday.	"	"	"
nakpe	nō, the last (thing).	"	"	"
mi	nō, my thing (used like mine).	"	"	"
ŋmā	nō, writing implement.	"	"	"

With nyo, nū and yō, to distinguish the sex. § 25, 2.

Gā	nyo, pl. Gāhī, a Gāman.	§ 25, 2.
Gā	yo, " Gāyei, a Gāwoman.	" "
oblá	nyo, " oblahi, a young man.	" "
oblá	yo, " oblayei, a young woman.	" "
nyemi	nu, " nyemihī, brother.	" "
nyemi	yo, " nyemiyei, sister.	" "
bi	nu, " bihī, son.	" "
bi	yo, " biyei, daughter.	" "
tšiná	nu, " tšinahi, a bull.	" "
tšiná	yo, " tšinayei, a cow.	" "

With the termination bi, pl. bii; mi, pl. mii, for different purposes. § 25, 3.

na	bi, pl. -bii, grand-child.	§ 25, 3.
tše	bi, father-child; <i>Stiefgeschwister</i> .	" "
nye	bi, mother-child.	" "
nye	mi, " " <i>Geschwister</i> .	" "
to	bi, lamb; kid.	" "
wo	bi, honey-child, bee.	" "
we	bii, n. pl. domestics.	" "
maŋ	bii, " citizens.	" "
kuse	bii, " country-people.	" "
te	bi, n. stone-child, new tooth.	" "
se	bii, pl. of seo, successor.	" "
gbekē	bii, pl. of gbekē, child.	" "
tšatšu	bii, ants.	" "

Table II.

Qualif. Comp.	Fundam. Comp.	
blema	bii, n. pl. people of old.	§ 25, 3.
imene	bii, " the people of to day.	" "
yi	bii, " head-children, i. e. fruit.	" "
agbo	mii, " figs.	" "
nula	mi, pl. -mii, star.	" "

With the term. „tše“ and „nye“ for different purposes.
§ 25, 4.

mañ	tše, n. pl. -tšemei, king.	§ 25, 4.
mañ	nye, n. pl. -nyemei, queen.	" "
nii	tše, n. pl. -tšemei, rich man.	" "
Osu	tšemei, n. pl. the people of Osu.	" "
Adã	tšemei and Adãmei, people of Ada.	" "
šia	tše, n. house-father.	" "
šien	tše, n. friend.	" "
šia	nye, n. female friend.	" "
tšu	nye, n. a lizard living in rooms.	" "
dien	tše, pron. self, himself.	" "

bb. The qualifying component is formal the fundamental notional and suffixed. § 25, 5.

nanyo	gbomo, n. fellow-man, companion.	§ 25, 5.
nanyo	niitšulo, n. fellow-labourer.	" "
nanyo	kuku, n. fellow-piece.	" "
	Comp. Germ. <i>Wit</i> , lat. <i>Com</i> , <i>con</i> - etc.	

cc. The qualifying component, postponed or suffixed, is notional, the fundamental comp. formal. § 26.

Fund. Comp.	Qualif. Comp.	
mo	kpákpa, n. a good person.	§ 26, 1—3.
nō	kpákpa, n. a good thing.	" "
mo	fón, n. a bad person.	" "
nō	fón, n. a bad thing.	" "
mei	kpakpai, } plur. forms.	" "
nii	födši, }	" "

b. Verbs.

aa. Verbal inseparable compounds. § 27, 1. 2.

Verbal compounds with the formal components „dše“
and „ke“. § 27, 2. a.

má	dše, v. to send.	§ 27, 2. a.
lá	dše, „ to be lost, to lose.	„ „
ká	dše, „ to lie backwards.	„ „
dšá	dše, „ to straighten.	„ „
šé	dše m. k. mī, to comfort.	„ „
wó	dše, v. to harden.	„ „
tšá	ke, v. to change.	„ „
frá	ke, „ to lose the meat from the bones.	„ „
yöró	ke, „ to pull to pieces.	„ „
kplé	ke, „ to decend, let decend.	„ „
šrá	ke, „ to miscarry.	„ „
šrá	ke, „ to let rot.	„ „
milá	kodše, } I have not lost.	„ „
milá	dšeko, }	„ „

Different forms of the prf. t. ind. neg.
(1. p. sing.)

With the formal component „ka“. § 27, 2. b.

ká	fe, imp. neg. 2. p. s.	§ 27, 2. b.
nyeká	fea, „ „ 2. p. pl.	„ „
miká	fe, pot. neg. 1. p. s.	„ „
aká	fe, „ „ indef. 3. p. pl.	„ „
ameká	fea, „ „ 3. p. pl.	„ „
	s. § 18 and Ad. Ap.	
N. efé	ko, prf. t. ind. neg., N. has not done.	§ 27, 2. b.
mi fé	ko, „ „ 1. p. s.	„ „
o fé	ko, „ „ 2. „	„ „
efé	ko, „ „ 3. „	„ „
afé	ko, „ „ indef. 3. p. pl. man	
	bat ničt gethan, it has not been done.	„ „

bb. Verbal separable or separated compounds with verbs. § 28.

With the formal verbal components „ba“ and „ya“.

§ 28, 2. a.

bá	fe, pot. pos. compound	Conjugation comp.				
			Table N. VII.		§ 28, 2. a.	
yá	fe, pot. pos. comp.	Conj., comp.	Table N. VII.	”	”	”
ebá	fe,	”	”	”	”	”
eyá	fe,	”	”	”	”	”
ba	fé, aor. t. ind. pos.	”	”	”	”	”
ya	fé,	”	”	”	”	”
nyebá	fea, impert. and pot. pos. comp.	Conj., c.	”	”	”	”
nyeyá	fea,	”	”	”	”	”
	etc.	”	”	”	”	”

Combination of verbs with auxiliary verbs.

ke-	há, to (take and) give.	§ 28, 2. b.
nō-	há, ” ” ” ”	” ”
ke-	fá, to forgive.	” ”
nō-	fé, to do (with someth.)	” ”
ke-	ba, to take (something) and come, i. e. to bring.	” ”
ke-	ya, th. s.	” ”
ke-	dše, to bring out, come out with.	” ”
ke-	tšó, to turn with someth.	” ”
nyíe	ke-ba, walk to (hither).	” ”
nyíe	ke-ya, walk to (thither).	” ”
nyíe	ke-dše, walk from.	” ”
nyíe	ke-tšó, walk through.	” ”
nyíe	ye, walk somewhere.	” ”
wíe	tšó m. k., speak to someb.	” ”
fe	há m. k., do to someb.	” ”
ke m. k.	wíe, speak with s. b.	” ”
”	bé, quarrel with s. b.	” ”
ke noko	tfá m. k. strike someb. with s. th.	” ”
ná	fe, to have accomplished doing.	” ”
náko	fe, to have not yet accomplished doing.	” ”
mináko	mife noko, I have not yet done any thing.	” ”
sá	fe, to repeat to do, to do repeatedly.	” ”
esá	efe, he did it again,	
miná	mife, could I do!	” ”
da	fe m. k. to be greater than s. b.	” ”
	etc.	

cc. Verbs combined with a formal noun as their grammatical subject or object. § 29.

Verbs combined with their grammatical subject. § 29, 2.

Subj. noun.	Verb.	Compound noun.	
mli	hī, to be kind; mlihīle,	kindness.	§ 29, 2.
mimli	hī, I am kind; mimlihīle,	my k.	" "
he	wa, to be hard, stony; hewale,	hardness, strength.	" "
na	ñō, to be dainty; nañōmō,	daintiness.	" "
hie	kpata, to perish; hīekpatamō,	perishment.	" "
hie	kō, to be desirous, hīekō,	desire.	" "
yi	wa, to be ceuel; yiwale,	cruelty.	" "
tšui	sū, to be fainting, tšuisū,	fainting.	" "
musu mli	tšō, } to yearn, musuntšō,	yearning.	" "
musuñ	tšō, }		
musu	etšō (prf. t.), to have diarhoea,	musutšōmō, diarhoea.	" "

With their grammat. object without a logical object.
§ 29, 3. (See adverbs.)

Verb.	Object noun.		
ba	mli, } to come in, be fulfilled, mlibā,	fulfilment.	§ 29, 3.
ba	ñ, th. s. }		
ye	mli, } to be in, to be true.		" "
ye	ñ, }		" "
		(without noun.)	
be	ñ, } neg. irreg. of the former, to be un-	true, not so.	" "
be	mli, }		
ya	nō, to go on, proceed, nōya.		" "
ñō-fie	nō, " "		" "
ke-ya	nō, " with something, bring it forwards.		" "
ba	ši, to come down, sink; šibā.		" "
ba	šiši, to come down; šišibā.		" "
ya	ñwei, to go up, ñweiya.		" "

With their grammatical object and a logical object.

na	na, to see the end, understand; nanā.	§ 29, 3.
na	šiši, to see the ground, underst.; šišinā.	" "
ñme	na, to shut; nañme.	" "
ba	m. k. ši, to humble someb. šišibā.	" "
	See above	" 3.

Table II.

Verb.	Object noun.	
ye	hewo, (to be) for (somebody's) sake.	
ta	n. k. mli, to sit in someth., mlitamō.	§ 29, 3.
tra	" " pl. form; mlitramo.	
ta	he, to touch, hetamō.	" "
tra	he, pl. form; hetramō.	" "
ta	nō, to sit upon; notamō.	" "
tra	nō, pl. form; notramō.	" "
ta	se, to sit behind, setamō.	" "
tra	setalo, prs. n. \oint intersaße. se, pl. form; setramo, setrafoi and setra- loi, \oint intersaßen.	" "
wa	he, to pain, ache; hewale s. a.	" "
wa	yi, to use cruelly, yiwale, s. a.	" 5.
wa	m. k. yi, to treat one cruelly.	" "
miwa	le yi, I treat him cruelly.	" "
kpatata	m. k. hie, to destroy someb. hiekatamō, s. a.	" 3.
mikpata	ehie (comp. wa yi), I destroy him.	" "

With their grammatical subject and object.

Subj. Verb.	Object.	Compound noun.
he wá	he, to have pain.	§ 29, 4.
mihe wá	mihe, my body pains me (myself) or, one of my limbs pains me.	" "
hie ká	nō, to rely upon, to trust.	" "
mihie ká	enō, I rely upon him. n. hienokāmō and nō hieka- mō s. vocab.	" "
amehie kāmō	enō, pl. form; they rely upon him.	" "
ñō hie fó	m. k. nō, to trust in or hope upon somebody. mihie nōfōmō, my hope upon some body; but: enō hie- fōmō, his hope which is hoped upon him, his trustworthiness.	" "
mimusun tšōmi ye	m. k. hewo, my heart (lit. bowels) is yearning for s. b.	" "
mihie ká	mihe nō, I trust in myself.	" "
hie hí	he nō, to take care for one self.	" "

Reflexive combinations.

Subj. Verb.	Object.	Compound noun.	
gbá	he na, to trouble one self.		§ 29, 4.
gbé	he, to kill one self.		" "
sumó	he, to love one self.		" "
mimíá	mihé, I press my face, i. e. I hold out, persevere.		" "
mibá	mihe ši, I humble myself. hesiba, n. humility.		" "
miwó	mihe nq, I exalt myself. henowómo, exaltation.		" "
	etc.		" "

Mixed combinations.

dšo	foi, v. to run (a run?), foidše, running.		§ 27, 7.
ša	foi, " "	foiša?	" "
híe	foi, " "	foihíe?	" "
wo	foi, " "	foiwo?	" "
wo	m. k. foi, make someb. to run.		" "
tši	ta, v. to mention; tatši, mention.		" "
here	atū, v. to receive with joi.		" "
dše	fū, v. to stink; fūdše, bad smell.		" "
dše	kpo, v. to come forth; kpodše, forthcoming.		" "
dšie	kpo, v. to bring forth, reveal, kpodšiemq, revelation.		" "
kpa	fai, v. to take down the hat, to beg (pardon etc.), faikpamq, begging.		" "
but: mikpa	le fai, I begged him.		" 5.
and mikpa	efai, I took his hat off.		" "

II. Combination (continued) § 30-33.

2. Combinations of notional words into compounds and parts of sentences and of sentences into compound sentences.

§ 30-33.

a) Nouns. § 30.

Prepositive or possessive combination.

Qual. comp.	Fund. comp.	
we	kú, n. lit. house-heap, family.	§ 30, 3.
lasu	lélé, n. steam vessel.	" "
la	su, n. lit. fire dust, smoke, steam.	" "
wón	tše, n. fetish-priest (or possessor.)	" "
woñ	tšú, n. fetish-house.	" "
solemo	tšú, n. house of prayer, chapel.	" "
bá	yelo, n. leafeater, an antelope.	" "
Anañ	wé, n. Anang's house.	" "
ko	ló, n. bush-meat, beast.	" "
kó	lo, n. beast, animal.	" "
gbomo	níne, n. man's hand.	" "
gbekēbii	anfišumo, children's (their) business (s. § 13, 3.).	" "
mitšemei	abfi, the children of my fathers.	" "
Moni dši nye le	suomo, the love of one who is the mother.	" "
Nyoñmo	nfi ni efe, what God did.	" "

Postpositive or adjective combination.

Fundam.	Qualif. comp.	
gbomo	kpákpa, good man.	" 4.
kolo	fón, bad, wild beast.	" "
gbekē	bibiō, little child.	" "
tšo	kpétenkple, large tree.	" "
yo	okuláfo, a woman, a widow	" "

Table III.

Fundam.	Qualif. comp.	
nú mo	} n. old man.	§ 30, 4.
pl. hí medši		
yo mo	} n. old woman.	" "
pl. yei medši		
numo	ohiafo, poor old man.	" "
gbekē	abifao, young child.	" "
gbekē	féfeò, beautiful child.	" "
gbekē	abifao fefeò	} a beautiful
gbekē	abifao nì yò feo } young child.	
gbomo	àdesa nì gboò, a human mortal person.	" "
gbomo	nì he mīye lẹ, the sick man.	" "
wọ̀ṣe	Nyóngmo, our father God.	" "
mańtše	Dowúona, king Dowuona.	" "
Dawid	mańtse lẹ, David, the king.	" "
Dawid	nì dši mańtše lẹ " " "	" "
Dawid	moni dši mańtše lẹ " " "	" "
sane	akpa, gospel.	" "
lele	akpa, or lele kpakpa, common vessel.	" "

b. Verbs. § 31—33.

Mixed verbal compounds. § 31, 2. a.

fí te,	v. to spoil, inf. and imp. n. fítemọ.	§ 31, 2. a.
bó te,	v. to enter, inf. and imp. n. bótemọ.	" "
fú tu,	v. to mix, inf. and imp. n. fútumọ.	" "
bú tu,	v. to overturn, inf. and imp. n. bútumọ.	" "
fá ta,	v. to join, inf. and imp. n. fátamọ.	" "
kpá tã,	v. to reconcile, inf. and imp. n. kpa-tãmọ.	" "
kpé te,	v. to cleave, inf. and imp. kpetemọ.	" "
kpó to,	v. to knead, inf. and imp., n. kpo-tomọ.	" "
lọ kọ,	v. to go round, inf. and imp. n. lọ-komọ.	" "
líl la,	v. to linger, inf. and imp. n. lilamọ.	" "
	(Comp. la, lata.)	
di da,	v. to waver, inf. and imp. n. didamọ.	" "
	(da, to run a race, to vie.)	

Table III.

wo		so	} v. n. and tr. to shake, inf. and imp.	
ho		so		
			n. { wosomọ }	§ 31, 2. a.
			{ hosomọ }	
pi	lá	v.	to wound, be wounded, pilámọ.	" "

aa. Verbs with verbs. § 31.

Notional double verbs. § 31, 2. 8.

he-		ye, double verb, to take-eat, to believe,	
he n. k.		ye, to believe s. th.	§ 31, 2. b.
ba m. k. ñō-		ke moko, to come to somebody saying.	" "
ka-		kwe, to try (and) see, to try to see.	" "
mika		makwe, I will try and see.	" "
nyē-		fe, to be able to do	" "
minyēē		mife, I cannot do it.	" "
mīnye enē		mafe, I am able to do this, I can	" "
		do this.	" "
minyen		make, I cannot say it.	" "
		Comp. le femo, le yeli where the infinit.	" "
		form is used nominal and becomes the ob-	" "
		ject of the verb. § 33.	" "

bb. Verbs with nouns and adjectives. § 32. 33.

a) Subjective combination. § 32.

Subj.	Verb.	
mi	ba, I came.	§ 32.
mi lẹ mi	ba, I (not an other) came.	"
mihù mi	ba, I also (I) came.	"
gbekē	te, (a) child went.	"
gbekē lẹ	te, the child went.	"
gbekē ko	te, a child went.	"
mitše lẹ	ba, my father came.	"
Nyoñmo bófo	ba, a messenger of God came	"
Gbomo kpakpa mi	hĩ, a good man's inside is good,	"
	i. e. he is kind.	"
Ghomei kẹ koloi		
pi ni anyēñ aka-		

Subj. name	Verb.	
	ye,	many men and beasts which cannot be counted are, i. e. § 32. There are many men and beasts which cannot be counted.

β) Objective combination. § 33.

Verb.	Object.	
Bi	mi! ask me!	§ 33.
	(Comp. § 32 at the end about the vocative form of the subj.)	
Bi	gbomo ne! ask this man!	§ 33.
Bi	onyontšq! ask thy master!	"
Ye	nii! eat something!	"
Tšumq	oniitsumq (or onii)! do thy work!	"
Ba	mra! come quickly! Comp. § 35, 2.	"
Ba	biq! come hither!	"
Ya	dšei! go there!	"
Ya	Akropon! go to Akropong!	"
Nyenyiea	blqō! walk (yee) slowly!	"

γ) Subjective and objective combination. § 32. 33.

Subj.	Verb.	Object.	
	mi dšie	le, I saved him.	§ 32. 33.
Nyoŋmo	sumq	dšeiŋ, God loved the world.	"
Jesu	ehere	wqyiwala, Jesus has saved the life of our head, i. e. saved us.	"
Silafo	etšōō	filafo gbe!“ Pr. 3. „a blind man does not show the way to a blind man!“	"
„Tšofātše	enuu	tšofā	"
	ehāā	helatše, „a physician does not drink medicine for the sick“ pr. 6.	"
„Ke	okplom ye	nii le,“	"
ohwam	hū yeq	eko,“ pr. 14. „if the okplom (an animal) eat something, the ohwam also eats some.“	"
Ehā	le	šika, or:	"
Eke	šika,		"
	hā	le, or:	"
Eñō	šika,		"
ehā	le;	he gave him gold.	"

Subj. Verb.	Object.	
Israelbii le tfa	mo —	
— ni bule	Sabat le tei, the children of Israel stoned him who broke the Sabat (with stones).	§ 32. 33.
Ehe	abolo dšakpo, he bought bread (for) a farthing.	"
Etšuo	nii.	"
yq	tšu le se, he works behind the house	§ 33. 2.
Eba	nye, he came yesterday	" "
or:	Nye	
eba	miño, yesterday he came to me.	" "
	Dāne	
efiteq	etade nakai, always he spoils his cloth so.	" "
Eye	mli, or.	" 3.
eye	n, it is so (or true).	" "
Eye	nakai, it is so.	" "
Eye	feq, it is beautiful	" "
Efe	mi hiegle, it makes me ashamed.	" "
Eye	falefale, it is clean.	" "
Efe	enii falefale, she does her work cleanly.	" "

d) Peculiar use of the auxiliary verb „dši,“ neg. „dšee.“
§ 33, 3.

Midši	le, I am he (lit. him).	§ 33, 3.
or: Le dši	mi, " " "	" "
Ameđši	gbomei komei ni	
misumo	le, they are some people whom I loved.	" "
Gbo dši	mi, I am a stranger.	" "
Lumo dši	le, he is governor.	" "
Gbono akpa dši	neke lumo ne, this governor is a good man	" "
	Lumo le	
gbomo akpañ	or;	
gbomo akpami	the governor, a good man is (he).	" "
Edšee	gbomo, he is not a man.	" "
or: Dšee	gbomo	
	dši le, he is not a man.	" "
Dšee	gbomei	

Subj. Verb.	bloŕ	Object.	neke,	
ši koloj (sc. „	”	”) (they are) not men cry so	
			but beasts (cry so).	§ 33, 3.

III. Process of formation of formwords. § 34. (35).

1. Formation of pure formwords (pronouns). § 34, 1.

Primary formal roots.

Radical forms.

ñ	}	mi, I.
n		
m		

o, thou.

§ 34, 1.

e, he, she it.

o, wo, we.

— — —

a, they, „man.“

Independent forms. (Secondary formal roots.)

mi, I, (Ad ami).

bo (Ad mo) thou.

le, he, she, it.

§ 34, 1.

wo, we.

nye, you.

— (ame, Ad. a, they; see the sequel.)

Subjective combination with verbs and possessive combination with nouns.

Subj. and Poss. form.			
m-	{	ñ - n - m -	{ I-; mine (Ad. ñ-; ye-).
		o-	thou; thine. § 34, 1.
		e-	he, she, it; his, hers, its.
		wq-	we; ours.
		nye-	you; yours.
(ame-			they; theirs). (Ad. a-).
a-			they (man); (theirs). Indefinite form. See § 13, 3.

Objective combination with verbs.

	Obj. form.
- ñ	} mi, me.
- n	
- m	
- o,	thee.
- le,	him, her, it.
- (o), wq,	us.
- nye,	you.
(- ame	[Ad. — me] them.)

Demonstr., interrog. and rel. Subst. pronouns.

no,	that. }	demonstr. subst. pron.
ene,	this. }	
ně,	} who, what; interrog. subst. pron.	§ 34, 1.
(nā),		
mě,		
nì,	rel. subst. pr. who, which.	

Adjective pronouns.

- le,	demonstr. adj. pr., def. article, the (Ad. -o.)	§ 34, 1.
- le,	" " " (the), at the end of sentences to define them, Ad. ne).	" "
- ne,	dem. adj. pr., this.	" "
- nì,	relat. adj. pron., who, which.	" "

2. Nouns and adjectives and verbs used as pronominal formwords. § 34, 2.

Sing.	Plur.	
mo,	mei; somebody, people.	§ 34, 2.
nō,	nii; something, — things.	" "
he	—, body, self. Comp. § 29, 4.	" "
dientše,	dientšemei, self, selves. § 25, 4.	" "
dšei,	dšemei; (old noun) there.	" "
bie,	— ; " here.	" "
be,	— ; time.	" "
he,	— ; place.	" "
bo,	— ; manner.	" "
fě,	adj. }	
fiā,	" } every; all.	" "
piā,	" }	
ko,	komei; one; some.	" "
nakai	} orig. nouns, such, so.	" "
neke		
	pl. nekemei, nekeni. etc.	

Verb „dši.“

— ŋ = ni, = dši, to be something etc. " "

3. Combinations of pronouns of both classes. § 34, 2.

(= a	a me	} they, see above.		
a	mei ?)			
—	noñ (= no dši ?)	adj. dem. pron.	§ 34, 2.	
	the same.		" "	
no	noñ,	subst. dem. pron.	that same.	
mo	ne,	pl. meñemei,	subst. dem. pron.	
	this (person).		" "	
no	ne,	nii ne,	nibii ne,	subst. dem. pron. (thing).
na	mō,	pl. namei,	subst. int. pr., who?	
mě	ni (= mẽ dši ?)	" " "	what?	

Table IV.

Sing.	Plur.		
mo	ni, pl. meini, mei ni, sub. rel. pr. who.	§ 34, 2.	
neke	— ne, such, even such, this.		" "
nakai	— le, such, even the.		" "
neke	— ne noñ, even this same.		" "
nakai	— le noñ, even the same.		" "
—	neke, adj. pr. certain, f. i.		" "
gbomo	neke, a certain man.		" "
nakai	} adv. dem. pr. so.		" "
neke			" "
bie,	" " " here, hither,		" "
dšei,	dšemei, " " there, thither.		" "
biane,	" " immediately.		" "
agbene,	" " now.		" "
nakai	ne } (lit. this so) dem. pr. so.		" "
neke	ne }		" "
nakai	noñ } even so.		" "
neke	noñ }		" "
dšei	noñ, just there, even there.		" "
nē	} adv. int. pr. where, whither?		" "
nē gbe,			" "
te	gbī (nì dšī) }		" "
te	be (nì dšī) }		" "
te	teñ? how?		" "
he	ni, adv. rel. pr. of place, where		" "
be	ni, " " " " time, when.		" "
bq	ni, " " " " manner, how.		" "
mo	ko, pl. meikomei, some body: subst. indefinite pron.		" "
no	ko, pl. nokomei, niikomei; something.		" "
moko	moko, used with the neg. voice of the verb, (no)body, (not) any body.		" "
noko	noko, (no)thing, (not) any thing.		" "
mo	fēmo, every body.		" "
nō	fēnō, every thing.		" "
—	ko, indef. adj. pr. indef. art. a, an.		" "
—	fē —, every, used with reduplication of the subst. as:		" "
tšo	fē tšo, every tree.		" "
he	ko, somewhere, adv. ind. pr.		" "
heko	heko, (no) where " " "		" "
he	fēhe, every where. " " "		" "
be	ko }		" "
gbī	ko } somewhen. " " "		" "

Table IV.

Sing.	Plu r.				
beko	beko	}	(no)- when, (n)ever adj. ind. pr. §34, 2.		
gbiko	gbiko				
be	fēbe	}	ever, always.	"	"
gbī	fēgbī			"	"
	dā			"	"
bq	ko, somehow.			"	"
mi le	mi-, I (even I), with emphasis.			"	"
	(or mine even mine).			"	"
bo le	o-, thou; thine etc.	"	"	"	"
le le	e-, he, she, it	"	"	"	"
wq le	wq-, we.				
nye le	nye- you.				
ame le	ame- they.				
mi noñ	mi, even I.				
bo "	o etc.				
mi hū	mi, I also.				
midientše,	I myself.				
bodientše,	etc.				
	etc. etc.				

The pronouns according to their

Substantive

Personal.			Demonstrative.
Independ. Subj. and poss.		Obj.	ene, pl. enemei.
mi	ñ-, n-. m, mi-	mi, m	mone, pl. menemei.
bo	o-	-o	none, pl. niine.
le	e-	-le	no, pl. nomei.
wɔ	wɔ-	-wɔ	neke — ne.
nye	nye-	-nye	nakai — le.
ame	ame-	-ame	no — le.
	a-		ene non-
			mone non.
			(none non).
			no — non.
Subst. compound pron.			
Compounds.			
minón	mi-	-mi	
bonón	o-	-o	
lenón	e-	-le	
wɔnon	wɔ-	-wɔ	
nyenón	nye-	-nye	
amenón	ame-	-ame	
midientše	mi-	-mi	
	etc.		
mi	neke,	I for instance	
bo	neke,	thou for instance	
	etc.		
About	mihé, ohé etc,	see	
	§ 29, 4.		
About	minö, ónö, énö etc.		
	see § 25, 1.		
mi	le	mi-	-mi.
bo	le	o-	-o.
le	le	e-	-le.
	etc.		
mi	mi-		-mi.
bo	o-		-o.
le	e-		-le.
	etc.		

Adverbially used

nakai, such, so.

neke, " "

bie, here.

dsei, there.

bene, then.

biane, immediately.

agbene, now.

nakai non.

neke non.

bie non.

dsei non.

nakai non kö.

neke " " etc.

nakai le.

neke ne.

bie ne.

Adjective

-ne.

-neke.

-non.

-le (Ad.-o)

Def. article.

le (Ad. ne)

The same after sentences.

different relations § 34.

pronouns.

Interrogative.	Relative.	Indefinite.
namo?	moni, pl. meini...	moko, pl. meikomei.
pl. namei?	noni, pl. niini...	mofēmo.
meni?	mofēmo ni...	mokomoko.
nē?	nōfēnō ni...	noko, pl. niikomei.
mē?		nofēno.
		nokonoko.

substantive pronouns.

te teñ, te — teñ?	bōni...	(bōko).
enyie? how much?		heko.
nēgbe? nigbe?	heni...	hekoheko.
		beko.
te be (ni dši)?	beni...	gbiko.
te gbī „ „ ?	gbī ni...	gbikogbiko.
	bōnoñ ni...	gbīfēgbī, dā.
	henoñ ni...	
	benoñ ni...	
	etc.	
	bōfēbō ni...	
	hefēhe ni...	
	(gbīfēgbī ni)...	
	(befēbe ni)...	

pronouns.

— enyie?	— ni...	— ko, indef. article.
how much-?	— noñ ni...	— fē — every.
how many-?		

IV. Notional words used as adverbs, numerals, conjunctions and interjections.

§ 35.

1. Adverbs. § 34, 2.

a. Of place.

bie, here.
 dšei, there.
 heko, somewhere, etc. see pronouns § 34.
 nwei, above, up.
 šiši, beneath, down.
 se, behind.
 kpo, outside.
 mli, inside etc. see § 28.
 šia, home, at home.
 teñ, amidst.
 yiteñ, on the top etc.

gbiko, once.
 lebi, in the morning.
 mañkě, early.
 mañkpa, early.
 ademañkě, early.
 fāne, at midday.
 gbeke, in the evening.
 dšelšeremo (see dše tšere, v.)
 at daytime.
 dšenamo, (see dše na), at
 nighttime.
 nyoñ, at night.
 nyoñ teñ, at midnight.

b. Of time.

bene, now.
 agbene, now; abr. sent.
 tšutšu, at first.
 klenkleñ, at first.
 dā, first before.
 biane, immediately.
 mra, quickly.
 momo, (a.) already.
 nmeñe, to day.
 nye, yesterday.
 wq, to morrow.
 nye se, the day
 before yesterday,
 some days ago.
 wq se, the day after to mor-
 row, by and by.
 dā, always.

c. Of manner.

nakai, so, thus.
 neke, " "
 dšogba, well.
 bleo, slowly.
 oyá, quickly.
 ši kome, at once.
 niñlo, " "
 kwa, entirely, together.
 kwra, with the neg. voice
 (not) at all.
 tutu, too much,
 much.
 babao, much.
 fio, little.
 bibio, little.
 pi, much.
 ekoñ, with neg. doñ; again.

ā! yes!
leleŋ! truly!

dabi! no!
ekole, perhaps. etc.

2. Numerals. § 35, 3.

a. Definite.			
éko, ekome,	1.	ohá ke eko,	101.
ényo,	2.	ohá ke enyo,	102.
éte,	3.	ohai enyo,	200.
édfe,	4.	" " ke eko	201.
énumo,	5.	akpé,	1000.
ékpa,	6.	akpei enyo,	2000.
kpáwo,	7.	akpei nyonmá,	10000.
kpányo,	8.	etc.	
nēhū,	9.	b. Indefinite.	
nyonmá,	10.	eko, some.	
" ke ékome,	11.	pl. ekomei.	
" " ényo,	12.	pī, many.	
" " éte,	13. etc.	fě, fiā, piā, every, all.	
nyonmai enyo,	20.	fiō, few.	
" " ke ekome,	21.	enyie?	
" ete,	30.	how much?	
ohá,	100.	how many?	
		etc. s. § 34 and 35, 2.	

3. Conjunctions. § 35, 4.

ni (only connetting sentences, not single words), and.	ši, but, for.
hū, also.	ake, that, as.
hewo, nohewo ni, because; hence, therefore.	akeši, because, for.
alo, lo, or:	ke, if.
edšake, etšoake, ešāake, because.	kedši, if, (neg. ke dšee).
	fe, v. see § 28, 2. b. more than.
	dāni, before.
	koni, ní, that. etc.

4. Interjections.

ā! ah!	bum! nat. sound.
ao! woe!	mútię! hear!
ō! oh!	etc.
adšē! woe!	

Part II.

Application of words, forms and sentences.

§ 36. After we have shown the process of formation of words and their forms as well as of sentences and their forms, from the formation of a simple root to the formation of a compound sentence, it remains now to be shown how all these words, forms and sentences are separately applied in the organism of the language; and as we have seen the verb more than is the case in Japhetic and Semitic languages to be not only the centre of the whole organism, so that nouns, adjectives (adverbs) and pronouns depend upon it, but also to be applied to express most of the relations, expressed in other languages by the prepositions, cases, conjunctions etc., we begin with the application of the verb and its forms together with the words and sentences and their forms, which depend on the verb directly (as subject or object to it), and go then on to the application of words, forms and sentences defining a subject or object, or the application of nouns, adjectives, pronouns etc. their forms and to the sentences expressing them.

Section 1.

I. Application of the verb, its forms and combinations.

§ 37. 1) The verb forms the sentence and is its centre. Every other word or part of a sentence is only a definition of the verb or its definitions. — Every sentence is a judgment or decision of the person speaking either of what he knows and therefore indicates (indicative mood) and what he will and therefore commands (imperative), wishes or permits (potential), or what he wants to know and therefore asks (question). Each of the sentences so modified he may state as positive or negative (positive or negative voice); he may state as present, past or future, as perfect or imperfect or without limits (the tenses: present, perfect and future, or imperfect and aorist); he may speak of himself or to an other or of an other (1., 2. and 3. pers.), of definite or indefinite persons (s. the sequel), of one or more persons (number) and of all these as subjects or objects of the verb (subj. and obj. combination). All these different relations are expressed by and in the verb and its dependences with the forms and formwords mentioned in Part I.

2) The moods (indicative, imperative and potential) are expressed by forms, formwords and combinations.

The question is expressed by the peculiar interrogative tone or voice and some interrog. formwords.

The positive or negative voice is expressed by forms, formwords, combinations and peculiar pos. or neg. tone or voice.

The tenses by forms and formwords.

The persons, the definition of them, by which the passive voice of other languages is expressed (s. § 38—40), and the number and their subj. or obj. use, by the same and the place of the different words and sentences.

§ 38. 1) The moods, voices, tenses, persons and their definitions, numbers and subj. or obj. relations, as far as the persons are expressed by pronouns or pronominal augments of the verb are directly expressed in the verb by their different forms and formwords with those modifications which are necessary because of the euphonic rules and combination of the sounds. Many of the forms are not thoroughly applied, as the language forms only those modifications and definitions which are necessary for the distinction of the different notions of it. This is especially the case with the plural and frequentative formations of the verb, which we therefore mention only occasionally. Besides this there may be many forms not yet found out by us. Those known and their application are the following.

A. Moods.

a) Indicative mood.

aa) Aorist tense,

α) pos, voice (without peculiar form):

(Ke, impert. kēmō, inf. kēmō, v. tr. to say, tell.)

Nyoñmō ké gbōmō,	God told (it to) man.
mikéo,	I told thee.
okémi,	thou toldst me.
ekéle,	he (she, it) told him (her).
wókénye,	we told you.
nyekéwō,	you told us.
amékéwō,	they told us.

Indef. subj. akéame, people told them (man sagte iñnen),
they were told.

oblahí kẹ onukpai, the young men told the old men.

Ńmẹnẹ oblahi kẹmi sane ko, to day the young men told
me a palawer; etc.

Redupl. form: míkẹkẹlẹ, I repeatedly told him; etc.

Combined form: miyakẹlẹ, I went to tell him; etc.

„ „ mibakẹlẹ, I came to tell him; etc.

With the iterative auxiliary verb sa:

misá mikẹlẹ, I told him again.

With the perfective aux. v. na:

miná mikẹlẹ, I did tell him; etc.

Without object: míkẹ, I told; etc.

With two or more subjects and objects joined by auxiliary

verbs: Bó¹ kẹlẹ² kẹ³ nàkai⁴ sane⁵ lẹ⁶ kẹmi⁷ yẹ⁸ mítšú¹⁰ lẹ¹⁰ mli¹¹
nye¹² sẹ¹² afi¹³ lẹ¹³, thóu¹⁴ and¹⁵ he¹⁶ told¹⁷ me¹⁸ this¹⁹ history²⁰ last²¹
year²² in²³ my²⁴ room²⁵.

With the pl. numb. of the obj. expressed at the verb.

Kọ, to take; míkọ enẹ, I took this.

míkọlọ enemei, I took these things.

wọkọlọ „ we took these things.

wọkọ enẹ, we took this; etc.

With the pl. number of the subj. expressed at the verb:

ta, to sit; eta, he sit, ametra, ametára, they sat.

With the pl. of both expressed at the verb: Kù, to break;

Mikùlẹ, I broke it; amẹkùmọlẹ, they broke it; mikùmọ-

amẹ, I broke them; redupl. form: amẹkùmọkùmọ tšui

lẹ, they broke the houses etc.

The use of the indicative mood is plain; that of the aorist tense is the same as in Engl. and German the imperf., in Latin the perfect, in Greek the aorist tense, it is the narrative tense.

β) Neg. voice (init. augm. e and reduplication of the term. vowel of the verb): Ekee, said nót mikẹe, okẹe etc. I said not, I did not say, thou etc.

Redp. mīkēkē: Comb. miyākē, mibākē.

Iterat. Misaa mīkē: misaa mīkē.

Perfective. Minaa mīkē; minaa mīkē.

With pl. form: Amētraa ši, they did not sit down etc.

bb) Imperf. tense (formed by the term. o).

α) Pos. kēo, say, use to say. β) Neg. = aor. s. above
mīkēo, I say, use to say.

okēo, etc.

ekēo, etc.

wokēoo, we tell thee.

Redupl. kēkēo. Comb. mibākēo, yākēo.

Iterat. sää-kēo.

Perfective: naä-kēo?

With pl. forms: gboio; fr. gbo, to die.

amēgboio, they die.

amēkūmōkūmōö, they break.

amēkolōö nii, they take things.

The imperfect tense (= the latin) is used especially descriptive, but without limits of time, as the aorist.

cc) Present tense.

α) Pos. (form. by the init. liq. aug.) β) Neg. = the
aor. or fut. neg. see these.

N. mīkē, nīkē, N. is saying; is about to say.

mīkē, mīnīkē, I am saying; etc.

ōkē, thou art saying.

ēkē, he is saying.

wōmīkē, wōnīkē, we are saying.

nyēmīkē, nyēnīkē, you are saying.

amēmīkē, amēnīkē, they are saying.

ākē, man sagt, it is said.

Red. nīkēkē. Comb. nīyākē, mbākē.

The rest of the forms is analogous to this and not otherwise effected by the init. liq. aug.

The present tense is used, as indicated, when an action

is to be staded as just now going on or about to be done, wherefore it is sometimes used for the immediate future and the neg. voice is in this case the same for both. But when an action is to be represented so, it has also the present tense even if past; e. g. *beni amemfe nakai*, when they were doing so etc.

dd) Perfect tense (init. augm. e).

α) Pos. (with elevation of voice and a light accent on the init. augm.):

N. *èkè*, N. has said.

mìkè, *òkè*, *èkè*;

wòkè, *nyèkè*, *amèkè àkè*.

β) Neg. (term ko).

N. *ekéko*, N. has not said.

mikéko, *okéko*, *ekéko* etc.

The other forms are analogous to these. The perfect tense is used as in English German and Greek with the difference that sometimes it is used also as the pluperfect and fut. perfect in Europ. languages. Many verbs are as in Otyi (and also in Greek) only used in the perfect tense or change their signification or notion. They shall be referred to in the Vocab. The auxiliary v. *na* and *sa* only have the neg. form, the notional verb belonging to them not (see this through all the tenses), as: *enáko èba*, he is not yet come. Comp. form pos. *èbake*, neg. *ebakéko*; *èyake*; *eyakéko*.

ee) Future tense.

α) Pos. (init. augm. ā).

N. *àkè*, N. will say.

màkè, I shall say.

ookè, thou wilt say.

eekè, he will say.

wòokè, we will say.

nyeakè, you will say.

β) Neg. (init. augm. e and term. liq. aug.)

N. *ekèñ*, N. will not say.

mikèñ, I shall not say.

okèñ, etc.

ekèñ, "

wòkèñ, "

nyekèñ, "

ameake, } they will say. amekēñ, I shall not say.
 amake, }
 aake, man wird sagen,
 it will be said.

Red. pos. akeke, adšodšoi (s. § 19) etc. neg. edšodšoiñ.
 Comb. abáke, ayake; ebakeñ, eyakeñ etc.
 Iterat. masa make; misañ mīke (or mīkeñ?)
 Perfective: mana make; minañ make (or mīkeñ).
 With an obj. makeo; mīkeño.
 With pl. forms: makolo; mīkoloñ.
 " " " makūmo; mīkūmoñ; etc.

The future tense is generally employed as in other languages; its form is a remnant of the auxil. v. ba, to come, and as we have seen the present tense (ee) employed for the immediate future and both having only one neg. voice, it may be that this future tense is of a later origin. Besides the strict use of this form for a relation of time, it sometimes seems to express a relation of modality too (Comp. Riis Ot. Gr. § 178) as the nature of this tense as well as the form of it implies such a double use; e. g. mate (fut. t. of the defect. v. ya, to go), I will go, ič will oder werde gehen; miyañ, neg. I will not go etc. but the form of the potential mood, pos., being nearly the same as that of the future tense in the pos. voice, and more-over the fut. tense pot. pos. being also formed by the init. aug. a, it is impossible to distinguish both forms, as there is also much identity betwixt the nature and use of both (see b.).

b) The potential mood.

§ 39. The pot. mood pos. is formed by the init. augm. a, if not combined with a subj. pronominal augment, after this the „a“ drops and is only indicated by a sharp accent on the pron. augment. The neg. voice of it, as

that of the impert. mood is formed by the prefix „ka“. The pot. mood is used to express a command, will or wish of the person speaking, if not expressed directly in the imperative mood and is therefore often applied like the Greek optative. It always follows the imperative mood, if a sentence is begun with this, because the imperative mood (combined with an expressed or not expressed vocative case as its subject), can only initiate sentences. If such an imperat. is the pl. numb. (sec. pers.) which has the term. aug. a (§ 18), the following pl. potential moods take this termination also. —

According to the nature of this and the following mood they cannot be conjugated throughout all the tenses; nor is it possible at present to show the exact limits of them, as their forms are so very much limited and difficult to be found out. The auxiliary verb *hã*, to give, to let, is therefore also frequently employed to express both of them.

aa) Aorist tense (without a form indicating it).

α) Pos.

β) Neg.

N. *áke*, N. shall say.

N. *akáke*, N. shall not say.

mike, I will say.

mikáke, I shall „ „

óke, thou shalt say.

okáke, thou shalt „ „

éke, he shall say.

ekáke, he shall „ „

wóke, *wókeá*, we shall say.

wókáke, *wókákeá*; we shall not say.

nyéke, *nyékeá*, you shall say.

nyekáke, *nyekákeá*.

améke, *amékeá*, they shall say.

amekáke, *amekákeá*.

áke, *ákeá*, it shall be said.

akáke, *akákeá*,

The rest of the forms, if employed, are analogous to these. About the combination of the potent. mood with the imperat., see the latter c. cc.

bb) Future tense.

α) Pos. (as the ind. pos.)

β) Neg.

áke.

akáke.

make.	makáke?
ooke.	ookáke.
eeke.	eekáke.
wooke(a).	wookáke(a).
nyeake(a).	nyekáke(a).
ameake(a).	ameakáke(a).
aake(a).	aakáke(a).
abake(a).	akábake(a).
ayake(a).	akáyake(a).

Aakayakumokumo tšui le, man soll nicht gehen, diese Häuser abzubauen, these houses shall not be (going to be) broken down!

There are perhaps many more forms of the pot. mood; several times a present tense occurred to me in sentences like: kahã ndoo, let it not grieve thee; but it is a matter of course that many of these forms and also of those mentioned occur very seldom and it suffices therefore to show the general way of their formation.

c) Imperative mood.

§ 40. The imperative mood, which has in the pos. voice 2. pers. sing. either the simple root or the lengthened root or the term. mo without expressing the person (the vocative, which forms the subj. of it), and in the 2. pers. pl. the subj. pronominal augm. with the term. aug. a (§ 18), in the neg. voice the prefix „ka“, has no tenses except the present or aorist as we may call it. It is used to express a direct command, wish, prayer etc. and therefore only initiates compound sentences, all the following verbs depending on it take the potent. mood, only the plural term. augm. a terminates also the (plur.) verbs following. It has only the second prs. sing. and plur. Commands, exhortations, prayers etc. addressed to the 1. and 3. prs. sing. and plur. are expressed by the impera-

tive of the auxiliary v. *hã*, to let and the potent. connected with it.

aa) Pos. voice: **Ba!** Come (thou)! **Nyébaä!** Come (yee)! **Bi!** ask! **Bile!** ask him! **Nyébiale,** ask (you) him. **Kemø!** say! **Nyékea,** say (you)! **Susumø!** measure! **Nyésusua,** measure (you)! **Yake!** Go to say! **Nyéyakéaame!** Go to tell them! etc.

Combined with a vocative: **Anyemi, ba!** Brother, come! **Anyemimei, nyébaä!** Brethren, come! **Ata, ba!** Papa, come! **Atamei, nyebaä!** Fathers, come! (Comp. § 13, 3.) **Mítše, kemømi neke sane le!** My father, tell me this story!

bb) Neg. voice. **Káke!** Don't (thou) say (it)! **Nyeká-kea!** Don't (yee) say (it)! **Káfe!** **Nyekáfea!** **Kába!** **Nyekábaä!** **Awomei, nyekáfea neke!** Mothers, do not do so! etc. etc.

cc) Combinations with the aux. v. *hã*, to let. To express a command etc. to the 1. or 3. prs. sing. and pl. the impert. mood of „*hã*“ is used with the sec. pers. sing. and plur. and followed by the pot. mood, as:

a) Pos. **Hã ni mîke or máke,** let me tell!
Nyéhää mîkea or make(a), „ „ „
Hã ni éke or eeke, let him tell!
Nyéhää éke(a) or eeke(a), „ „ „
Hã ni wóya or woote, let us go!
Nyéhää (wóyaä) or wootea, „ „ „
Hã ni améfe or ameáfe, let them do!
Nyéhää améfea or ameafea, „ „ „

ß) Neg. **Kahã ni máke,** let me not say!
Nyekáhää máke(a), „ „ „ „
Nyekáhää woofea, let us not do!

or **Nyéhää wokáfea,** „ „ „ „
Hã ni ekáfe, let him not do!
Nyéhää akábafea nakai, let it not be done so!
 etc. etc.

Sometimes also other tenses are connected with the imperat. of *hã*, f. i. *Kahã ndoqo tutu!* (*doq*, v. impers. to grieve) let it not grieve thee too much!

Just in the same way as the imperat. of *hã*, other imperat. initiating a sentence are connected with following pot. moods, if the sentence is a compound one, as:

kémọlẹ nì éba, tell him that he shall come (i. e. to come).

Fémọ mra nì oógbe na, be quick that thou get ready!
Nyéyaã nì nyeyáfloa tsei ke- ba! Go to (or and) cut wood (trees irreg. pl. of *tšo*, tree) (and) bring (them-)!

Nyekáyaã, koni nyeakáyaladšea, Don't go, that you may not be lost! — A peculiar expression is: *Kakwe nì ofe!* See! do not do it! in which the original notion of *ka* (to venture, to try) seems still to be visible.

About the auxiliary *hã* is to be remarked that as a causative auxiliary (as to let, to cause etc. in Engl.) it can be connected with all the moods and tenses; see Vocab. and specimen of the language.

B. The infinitive form.

§ 41, 1. The forms mentioned in § 38—40 are the principal forms directly combined with the verb (compare about them table VII at the end of this section); particularities as e. g. plur. forms of verbs and which, auxiliary use of them, the form of their imperat. and infinitive, irregularities and defects must be referred to in the Vocabulary, as the limits of this Outline will not allow us to insert all here. But we have to speak a few words, before we consider interrogatory sentences, about that form of the verb called infinitive, which is neither strictly a mood nor a tense of it, but rather the impersonal

noun signifying the action as an abstract thing or being, and no longer as an action or movement. Its correlate is the personal noun formed of the verb, indicating the subject of it (fēmō, making, fēlō, maker). Its different forms we saw in Section 2. of the Part I. Its application is that of a noun and as such it may become the subject or object of an other verb and its own subject or object or both combined with it in the possessive combination, e. g. *Trema kanemō ñōō mīna*, the counting of cauris is not agreeable to me. *Gbomei ayiwale taa Nyoñmō mlihīlē nō* the hard (headed) ness of men does not surpass God's kindness. As a noun it may be connected with an adjective or any other apposition too. Some verbs require especially such objects, as: *le*, to know, to understand, *mile femō, kanemō* etc., *wo*, to undertake, *ewoo bā*, he did not undertake to come; verbs as: *ya, ba, tšu* (to send) etc. have infinitives combined with them as objects of purpose, a peculiar kind of resultive objects, and the latter verb has a personal passive object besides: *Eya kwémo* (different fr. *ēyakwē*), *ēba femō*, he is going to look, he is coming to do; *etšulē ebii akwēmō*, he sent him to look after his children but others are combined with verbs expressing their objects into double verbs, as: *nyē*, to be able; *ēnye efe*, he is able to do; *minyee maye*, I cannot eat; *milee yeli*, I do not know to eat (something unknown) etc. About the use of the infinitive absolute see § 43, 5. and § 47, 3. It is nearly the same as in Hebrew. Other forms of the infinitive did not occur to me in Gā; if it shall be negationed, it must be done by an appositive sentence, as: *Sùomō nì nyeke nyesumōo lē* (Gā-speeches Nr. 1) the service you said you will not serve etc. *Heyeli nì mihee miyee*, my (un)belief (which I do not believe) or by the neg. auxil. verb „dšee,“ § 33, 3. etc. Of tenses there is no peculiar infinitive (as f. i.

in Otyi) but of the perfect tense some adjectives and nouns are formed (comp. § 14).

C. Persons of the verb.

§ 42, 1. A few remarks are necessary about the use of the personal augment subjective and objective of the verb. The personal pronouns, „e“ excepted, refer to real persons, as there is a strong tendency in the african languages to distinguish persons and things, concrete and abstract things etc. s. Table VIII.; but the Gã-language has no peculiar form of the pronominal augments for things and still it shows the same tendency; it therefore seldom employs pronouns as: mi, o, le, wɔ, nye, ame, to represent things, except personified, and frequently drops the pers. pronoun altogether or puts a demonst. pronoun or a noun instead, if referring to a thing; e. g. do-it! cannot be translated: femɔle, but either femɔ! do (it, the thing known); or femɔ nɔ, femɔ enɛ (see the pronouns § 34) femɔ no etc. Sometimes the sing. „e“ is used instead of „ame,“ if subj. and if referring to a plurality of things (comp. the sing. form of the verb for pl. neutral nouns and pronouns in Greek), sometimes the indefinite „a“ can be used instead, but if obj., generally the pronoun is left out altogether in such cases. The indefinite pronoun „a“ is used not only to express the passive voice, taking then the place of the (gram.) subject or having the logical subject for its object, as: ayimi, man fɔɔlug miɔ, i. e. I was beaten etc., but also combined with intransitive verbs, to leave the person or persons acting undefined, as: abá, ventum est, man fam; people came; adšo, man tanɛ etc.

2. If the nominal subject cannot immediately precede its verb, the pronominal subject is put instead, the same is done, if the subject stands as an absolute nominative,

as: *Gbomei ni ba mino le, nye amete ekoñ*, the people who came to me, yesterday they went away again. *Neke gbomei ne, amehi*, these men, they are not good.

3. The same is the case with the object, if it precedes the subject and stands absolutely, though it is frequently left out, as. *Minyemi le, misumoole naakpa*, my brother, I love him very much. *Neke nibii ne mihee*, these things I don't buy etc.

D. Interrogative sentence or question.

§ 43, 1. The place of the words and parts of sentences of questions do not differ from those of other sentences, nor has the verb a peculiar form for it, they are only distinguished by the interrogative voice, as in other languages and, if necessary, by interrogative formwords (as in the L. G. and H. lang.).

2. A simple interrogative sentence has always an interrog. formword. These are: a) The interrogative pronouns and numerals § 34, 35, 3. b) the interr. formwords: *ani* (*adsi?* = is it?); *nto* (perhaps *Otyi* negative = is it not so?); *aso*, then; etc. initiating the sentence, and: *lo* (= *alo, lo, or*); *be*, neg. of *ye*, to be, not; *mo*, then; *moan*; term. *n* (see § 20.) etc. c) Some conjunctions standing instead of these particles, as: *Bele*, then; *keke le*, no *le* etc. Comp. § 50. 51 and Vocab.

a. *Namo ba?* Who came? *Meni ofeq?* What art thou doing? *Ne gbomo dšile?* What man is he? *Mě gbomo dšile?* Th. s. *Te efe ten?* How did he manage? *Enyie otaoq?* How much (or many) dost thou want? *Něgbe oyaä?* Whither doest thou go? *Něgbe eyo?* Where is it? *Te be ni dši?* When is it? *Te gbi ni oba?* What day didst thou come? *Trema enyie okane?* How many cowries didst thou count? etc.

b. Ani nyesumoomi doñ? (Is it that) you no longer love me? Ani dsee nakai oké? Is it not so thou saidst? Nto miké? Did I not tell thee? Aša améfe neke nii ne? And so they have done these things? — Amènu ló? Have they heard it or (not)? Osumomi, bé? Thou lovest me, is it not? Nyéba mọ? You will come then? Nakai nibii le ofeọ moañ? Such things thou couldst do? Oleleñ? Dost thou know him?

c. Bele ebañ? Then he does not come? Keke le ófe? Then thou wilt do it? etc. — About the answers to questions under b and c it is to be remarked, that if they are put in the negative, the affirmative or positive answer affirms the negation, the neg. answer negatives it, as: Obaa ló? Ā (mibaa)! Yes, (sc. I don't come); or: Dabi (miba)? No (sc. I am coming).

3. The questions under b and c moreover imply the questioning of the contrary too and this second question is indicated by the interrog. particle, e. g. Amènu lo (amenúko)? etc. wherefore in double interrogative sentences there is not always need of them or they take their place as what they are, sc. conjunctions etc, e. g. „Mitaä lo mitaa?“ Shall I mention (the tale or fable, see these) or (shall I) not (mention it)? Eeñ lo ebeñ? Is it true or not?

4. Indirect questions generally differ in Gã more from direct questions than in other languages; f. i. Egbo ló? Is he dead (or not)? Egbo lo egbóko dši milee; I don't know whether he is dead or not (lit: He is dead or he is not dead is [what] I don't know. Eeba dšiō, ebañ dšiō milee; or: Eeba ō ebañ ō milee, Whether he will come or not I don't know. Only the questions under a, become regular relative sentences as in other languages: Mile moni ba, I know who came. Minaa heni ete, I did not see where he went. etc.

Quotations of questions are either indirectly or directly introduced, mostly in the latter way: *Yabile moni ba eňō*, go, ask him who came to him; or: *Yabile ake: Namō ba eňō?* — *Yabile ake: Emī ešēko lo?* Go ask him whether he is not yet comforted?

5. Though the succession or order of the words of interrogatory sentences is the same as in others, still as also in these the word which has the accent is either put in advance or otherwise laid stress upon, this is done in interrogatory sentences with the word or part of them which is specially put in question, e. g. *Namō ba?* Who came? *Eba ló?* Has he come? but: *Bā eba ló?* Has he really come? (Comp. § 47, 3. and the Hebrew infinitive absolute). *Lēdiénjšē eba ló?* He himself came? *Dšee dšū odšu? ani tšō otšo?* Didst thou not really steal? wilt thou indeed deny it? *Aso dšee dāne ofeq nakai nii?* Didst thou not always do such things? etc. etc.

E. Application of the subjective and objective combination of the verb.

§ 44. 1. Every verb has a subject, though in the imperat. mood it is not always expressed. But the subject is sometimes only grammatical, the logical subject is then either left unexpressed, or is a definition (attribute) of the grammatical subject, or it takes the place of the object. The verb „*dši*,“ to be has logically two subjects, wherefore in European languages one is called predicate, the verb copula; but in *Gã* it has a grammat. subject and object as any other verb, only the latter frequently changes place and form with the former or is left out (comp. § 30, 3.). See § 31.

2. Every verb can or may also have an object, but not every verb wants it. Those which can be without it

are intransitive, those which require it are transitive. To intransitive verbs the object is sometimes added by auxiliary verbs. The object may be the same with the subject and is then reflexive. Also the object may be only grammatical, the logical object being an attribute or definition of it or otherwise expressed. About the different objects see § 32. — If understood without expression the object may be left out also after trans. verbs.

3. There may be two and more subjects or objects combined with a verb: this is done by auxiliary verbs or by the different place of the objects or by simply adding one object to another, in case there can not be a misunderstanding, comp. § 31 and 32.

4. As far as the pronominal subjective or objective augments or combinations are concerned see § 38 — 40. § 21. § 34 etc.

a. Subjective combination of the verb.

§ 45, 1. The subject is mostly unexpressed in the imperat. mood pos. and neg. in the 2. prs. sing., as: Femo ene! Do (thou) this! Kafe nakai! Don't do so! A noun or pronoun in the vocative case which in the imperative mood takes the place of the subj. must either be implicitly added or may really precede the imperat. mood also in the sing. number; in the plu. number this must be done. But such a vocative may also stand as a simple exclamation or interjection and then a verb in the imperat. mood is implicitly added; as: „Mítšę!“ (sc. kwęmę mi etc.), my father! (sc. look at me! or someth. similar). Some nouns are only used for vocative purposes, as: ata! father! awo! mother! a few others, if without any other attribute, show the enit. augment a, as: awu, husband! ańń; wife! anyemi, brother! because only in the vocative situation (i. e. spoken to) they can stand without a defining attribute; in

all other cases (i. e. spoken of) they require a possessive attribute, as in English.

2. If the logical is also the grammatical subject, nothing needs be said, but that it immediately precedes the Verb either in the form of a noun or if this is already mentioned, in that of a pronoun, or it is combined with it in the form of a personal subj. augment. But if the logical and grammat. subject is different, the latter takes the place of the subject. The following cases are to be observed:

a. The verb expresses an action which its logical subject suffers, i. e. is the object of, but the active subject is not mentioned. For these cases we have in other languages the passive voice, which is wanting in Gā, this therefore is supplied by a grammat. subject, namely the indefinite 3 prs. pl. „a,“ they (man) and the logical subj. takes place and form of the grammat. object, as:

ayimi, man ſchlug mich, I was beaten.

ayio, „ „ dich, thou wast „

ayile, „ „ ihn, he (she) was „

ayiwo, „ „ uns, we were „

ayinye, „ „ euch, you „ „

ayiamē, „ „ ſie, they „ „

ayigbekē „ „ ein Kind, a child was beaten etc.

This form is of course especially applied with transitive verbs (which alone in other languages have a passive voice), but as the pronoun a is a real subject, it can also be applied with intransitive verbs, if the action is to be expressed without a definite subject, e. g. ába, man ſam, ventum est; and moreover as every verb may have an object, the same form is used, if only the verb and its object are laid stress on and defined, abá mra, man ſam ſchnell, people quickly came, aya n̄m̄ene or

ñmēne āya, heute geht man, to day people are going etc.
Comp. the obj. mei and nii. § 47, 3.

b. The notion of the verb is of a peculiar kind, it expresses an action without active subject the active subject of which is not or seldom mentioned, because implicitly understood, the logical subject is passive and therefore again the object e. g. fe, to want, eſemi, I am wanted, eſe ſika, money is wanted; dō, v. n. to be hot; v. tñ. to love; impers. v. to grieve; tō, v. n. to be full, satisfied; imprs. v. to tire; in these two latter cases the grieving or tiring subj. must not necessarily be mentioned, though it may be done, e. g.

edōmi, it grieves me.	etōmi, it tires me, I am tired.
-o „ „ thee.	etōo, etc.
-le „ „ him.	etōle.
-wō „ „ us.	etōwō (pl. form).
-nye „ „ you.	etōnye.
-ame „ „ them.	etōame.

In these cases the subj. is left out as understood of itself or is added in a subjective sentence, edōmi, akō oboomi toi, it grieves me that thou didst not obey me; but it may also be added, as: gbēnyfemō tōmi, the journey tired me.

c. We see from these examples, that such impersonal verbs are somewhat different from those of Europ. languages; and just those impers. verbs are not exactly expressed impersonal, but generally have an inseparable subject without which the verb can either not be used at all, or its notion is quite different, they are either intransitive or trans., and in the latter case their object may be considered as the logical subj.

aa. Intrans. Nyoñmo ne, God rains, i. e. it rains.
N. fa, G. sprenkles, it drizzles.
N. tūc, G. began, (sc. to rain).

N. ba, G. comes (sc. to rain).

N. ši, G. knocks, it thunders.

feī ye, lit. cold eats, it is cold (feī, n. cold ye, v. to eat, enjoy; to manage, to commit; to trouble, to know, gnaw etc.).

bb. Transit.

feī yemi, I feel cold, cold troubles me.

hōmō ye, to hunger; hōmō yemi, I am hungry, etc.

kumai ye, to thirst, be thirsty. etc. etc.

tšui ye, (the heart eats), to be troubled. mitšui yemi (see th. sequel), I am troubled.

d. The latter example leads us to the numerous class of verbs combined with a gram. subject, by which its notion is modified and which therefore notionally cannot be separated from it. We have seen their formation in § 39.

Their logical subject is expressed by an attribute or definition of the gram. subject, as: he wa, to be strong; mihe wa, I am strong; yi wa, to be cruel; hie wa, to be kind; na nō, to be dainty etc. s. § 29, 2.

§ 46. 1. The subject may be a noun or a pronoun or a sentence, it may be a singular or a plural, and there may be two or more subjects, of which again one may be active, the other more instrumental, but in every case it precedes its verb directly and if separated by other words, must be represented by the pronoun combined with the verb.

2. The subject generally alone expresses the number by its sing. or plural form (see § 48 and Table VIII.) but some verb also express it. But if a verb has a plurality of different subjects, they are connected by the auxiliary verb „ke,“ so that only the first of them takes the form of a subj., the next that of an object of ke and therefore only the number of the first agrees with that

of the verb; by the same auxiliary instrumental subjects are added to the active subj. Comp. Mikele ta tšu mli, I with him sit in the room, but wotra tsu mli, we sit etc. Mike tšo yiḡ okpoṅo, I with a stick beat the horse. This latter case can be also expressed with „tšo“ taking the place of the instrumental object: Miyi okpoṅo tšo. The same form verb which is used to connect two subject is also used to express intr. verbs transitive, as: Ob-layo le ke gbekē le eka ši, the girl has laid the child down (lit. the girl with the child is lain down). Okele ta ši, set him down! (Ke has no imperat. mood, therefore the pronoun „o“ is used before it.) In these cases the second subject becomes the object not of ke only, but of the transitive verbal combination „ke-ta ši,“ „ke-kā ši, ke-ba, ke-ya, ke-hā etc.

3. If the subject is an (accessary) sentence, this sentence is treated as one word being geneally one of the formal nouns § 34, 2. with an adjective or appositive sentence and the article as a demonstrative pronoun at the end of it, which as the Greek article „το“ gives a unity to it, as: Moni dši wḡ-Nyoṅmo le bḡ nwei ke sikpoṅ, lit. He (the person) who is our God created heaven and earth. Noni miše gbeye le ba minḡ, what I feared came over me etc. etc. Comp. § 50.

b. Objective combination of the verb.

§ 47. 1. Intransitive verbs can either be used transitive by an auxiliary verb, or they are also used transitively without one or they may have an accessary object of time, place, manner, condition etc. just as transitive verbs, and we have therefore to consider both classes alike as soon as the former have any object; to the objects we count also the adjectives if predicatively used, as stated § 33, because they are treated so by the language,

as well as nouns containing a predicate. The regular place of the obj. and its attributes is after the verb.

2. As the subject, so also the object may be logical and grammatical or only grammatical, the logical object then forming an attribute of the grammatical. This latter is always the case with verbs combined with a grammatical object (Comp. § 29, 3. 4.), if they are transitive as; ta-he, to touch (the outside), ta-mli, to touch (the inside), to touch (the upside), to sit upon; ta se, to touch (the back), to sit behind; ta hie, to sit before, ta ño or masei, to sit at the side, etc. Eta mihe, he touched me, etra amemli, he stirred them up; eta okpongo no, he sat on a horse; ametra mantše se, they sat behind the king; — mantše hie, ño, masei, hewo, — before, besides, at the side of, around the king etc. Eyeo ñwei ke šikpoñ ke nšo ke nibii fě ni yo amemli le ke ledientše ewebii le ni dši esafo le titri le an o, he rules over heaven and earth and sea and all things that are therein, but especially over his people who are his church. etc. The noun „he“ is also used pronominally = self and the reflexive object expressed by it, as: Mita mihe, I touch myself; amegba ameghe na, they troubled themselves: gbeke le ye ledientše ehe awui, the child hurt his own self; miba minoñ mihe ši, just myself I humble etc.

3. The object, the 3 prs. sing, of the personal pronominal augment excepted, has no peculiar place in the sentence. To the indefinite pron. subj. augment „a“ answer the formal nouns „mó,“ pl. mei and „nō,“ pl. nii or nibii as objects, which are often substituted if the obj. is not definitely expressed and yet can not be omitted; egbeo mo, (it kills one), it is mortal; a tereq mei ke baä, people are carried hither; elee noko, he knows nothing; tšu nii, to work (things) etc.

A peculiar kind of objects needs especially to be mentioned, viz. if the verb used has its own infinitive for its object. As other objectively used infinitives it is to be considered as a resultive object, but as the Hebrew infinitive absolute to which it is nearly similar in use, it is employed especially for the purpose of giving emphasis to the verb and therefore it generally takes the first place in the sentence, is negated instead of the verb and especially employed in questions in which the verb itself or the action indicated by it is to be questioned comp. § 43, 5. *Bā eba*, he is really come. *Dšee bā eba*, *ši eyē momo*; he has not come, but he was already here. *Bā eba ló?* Is he really come? *Ašo dšee malemō omaleq ne?* Dost thou now not really tell a lie? *Dabi*, *dšee malemō mimaleq*; no, I do certainly not tell a lie. *Leleñ*, *sūomō miki misumōle doñ*, it is true, (as for) service, I said, I serve him not any more etc.

4. As to the place of the objects, there is a certain order according to which they follow each other, if there are more than one connected with a verb. If the verb requires a personal (receptive) object besides a impersonal one and one of the objects is not joined to the verb by an auxiliary verb, the personal follows the verb immediately, the impersonal stands after the personal, the latter therefore, be it the only object or together with others, is, if expressed by an objective personal pronoun written together with the verb, as: *Esumōmi* he loved me; *ehāle nii*, he gave him things; *ekē enyemi šika*, he gave his brother gold. The next place is taken by the impersonal passive, the instrumental and resultive object; the last place the objects of place, time and manner take, so that if there are two of these latter, that which has the most importance precedes the others, if all three are used,

the object of place is added at the end by an auxiliary. Such are in general always used if the construction of the sentence would become heavy and unintelligible; besides this if there are several objects, one of them, requiring more emphasis, then the others, and especially the object of time is frequently put before the subject of the verb, the object of instrumentality if joined by the aux. v. „ke“ takes the place betwixt subj. and verb as the object of „ke“ and is just treated as a second subject, comp. § 46, 2.

Comp. Esumoḡmi, he loves me. Amegbe gbomo, they killed a man. Efo etade, he washed his cloths. Ehale šikā, he gave him gold. Etfale te, he cast a stone at him. Etšō numo agbene, he has become an old man now. Eba Akropoñ ñmene, he came to Akr. 'o day; Ñmene eba Akropoñ trukā, to day he came to Akropong unexpectedly. Nye ewomi nyōmō darei enyo ye mišsu le mli beni miye fane niyenii le se, yesterday he paid me a debt (of) two dollars (being) in (-side of) my room after the time I had taken dinner. etc. Comp. § 33, 2. About adjective objects see § 33, 3.

5. Every object may be expressed in a sentence; these objective sentences must be treated as one word, as is the case with the subjective sentences, and as such they take their respective places. More about them see in the sequel § 50.

II. Application of the definition of subjects and objects.

§ 48. 1. Before we however procede to show the application of compound sentences in particular we have

to speak of the application of forms, words and sentences defining the subject or object as to their class, number person, quality, quantity etc. Only the first two of these are expressed by a form, viz. the sing. and plur. form, all others by form and notional words and sentences, used as attributes of subj. or obj.; about the former see § 13, 3.; § 19, a. § 20. § 25; 26; 34; about the latter § 21; 29; 32; 33; 34; 35.

2. The relation of the number and class of nouns is the only one expressed by inflectional forms of nouns and adjectives. As far as it is expressed in the verb itself and in its pronominal subjective prefixes and objective suffixes we spoke about it in § 38—40. Here we have to speak about its application to the subject and object of the verb if standing separated from the verb and as it is the same in objects and subjects as well as definitions or attributes of these, if nouns, adjectives or pronouns, to nouns, adjectives and pronouns in general, being an inflectional definition of all. For convenience's sake we speak A, of the number of nouns, B, of adjectives and C, of pronouns: A, Nouns have as we have seen in Part I. Sect 2. (of formations) different forms to express the number, which partly indicate different classes of nouns. The African languages, at least those belonging to the family to which the Otyi, Gã etc. belong (but comp. also Krapf's Grammar of the Suaheli language), though they do not or seldom distinguish sexes and cases of nouns, they distinguish betwixt personal and impersonal, individual and collective, concrete and abstract etc. nouns and to this classification must be partly ascribed the difference of their forms of number, as these latter were very probable all and are partly still notional words combined with the simple stem or other forms of the nouns, to indicate sometimes the sing. and plur., mostly only the plur. number.


These forms of number are either regular or irregular, the former again either formal nouns or a simple augment.

A. Regular number of nouns:

aa. Formal nouns used to indicate it:

α) personal forms: sing. mo, pl. mei; sing. nu, nyo, pl. mei; sing. nu, nyo, pl. hī; sing. yo, pl. yei; sing. bi, pl. bii; sing. -o, pl. bii; sing. tše, pl. tšemei; sing. nye, pl. nyemei; pl. (withont sing. form) mei; tšemei, bii; comp. § 25. § 26.

The sing. mo (person) pl. mei is used to indicate persons without any other distinction, mei sometimes alone to indicate the pl.:

mo, pl. mei, person.	(mei, persons, people).
Nyoñmo, withont pl. God.	tše, pl. tšemei; father.
gbomo, pl. mei, man.	nye, pl. nyemei; mother.
lumo, pl. mei, governor.	nyemi, pl. nyemime;  swifter.
semo, pl. mei, successor, steward.	wu, pl. wumei; husband.
kramo, pl. mei, soothsayer.	nã, pl. nãmei; wife.
tšutšumo, pl. mei, the first person.	Mensamei, pl.; Mensa and his people etc.
kleñkleñmo, pl. mei, the first person.	
nagbemo, pl. mei, the last person. etc. etc.	

The masc. sing. -nyo, femin. yo, com. pl. mei, is used as a gentile or a similar termination; and if the sex is especially to be expressed in the pl. also, with the pl. -hī and -yei; as:

Gãnyo, a Gãman pl. c. Gamei, Gãpeople; pl. m. Gãhī; Gãmen.
 Gãyo, a Gãwoman pl. c. Gamei, Gãpeople; pl. f. Gayei; Gãwomen.

nanyo or nannyo, n. c. pl. nanemei; friend.

blōfōnyo, n. masc. blōfōmei, pl. c.; a European, Europeans.
(but abla from the Ot. abrowa, pl. ablai, European woman.)

The terminations -nyo, pl. hī; -yo, pl. yei indicate number and sex, as:

oblanyo, pl. oblahī, a young man.

oblayo, pl. oblayei, a young woman.

The nouns nū, pl. hī, man, male, and yō, pl. yei, woman, female, are combined with a lot of pers. nouns, to indicate sex and number, whilst other pl. forms are used if the sex is not to be expressed; as:

nyemi, brother or sister (Germ. Geschwister) pl. c. nyemimei.

nyeminu, pl. hī, brother.

nyemiyō, pl. -yei, sister.

bi, pl. bii, child; offspring.

binū, pl. -hī; son, male child.

biyō, pl. -yei; daughter, female child.

gbekē, child, little one; pl. gbekēbii.

gbekēnū, pl. -hī, -bihī, male children.

gbekēyō, pl. -yei, -biyei, female children.

The same nouns are also used of animals, if sex and relation is to be distinguished.

The uoun bi, pl. bii weakened into mi, mii is used as a filial termination in the widest sense, as a termination indicating offspring, fruit etc. and lastly as a mere diminutive termination, as:

bi, pl. bii, child, offspring.

nabi, pl. -bii, grandchild.

tšebi, pl. bii, fatherchild (Stiefgeschwister).

tobi, pl. -bii, lamb kid.

wobi, pl. bii, honey-child, bee.

tebi, pl. bii, stone-child (Steinchen, Steinlein) new tooth.

nulami, pl. mii, star.

agbami, mii fig. .

énmomi, -mii a fruit used for soup) see unter β .

The diminutive termination -o, pl. bii is used, to indicate this relation of persons, as well as of things (see β), as: seo, pl. seḅii successor (with respect to age, rank); abifao, pl -bii; fufoo, pl. -bii, young, suckling child etc.

The plur. term. bii alone is used to form pers. plur. nouns, indicating the home, occupation and similar relations of dependence of these persons: maḅbii, pl. n. citizens; webii, domestics; kuseḅbii, country people; asafobii, people belonging to a company (military expression), ta mli bii, people of the army; Akroponḅbii, people of Akropong; ñmeneḅbii, people of to day; blemabii, people of old. Comp. β .

The plur. tṣemei, fathers (and perhaps here and there to indicate the sex: nyemei, mothers) is used in a similar way, (comp. for bi, the Hebr. בן and בר for tṣe, בעל), without its singular, to indicate citizenship etc. as: Osu-tṣemei, Akroponḅtṣemei etc. people of Osu, Akropong etc.

All words combined with tṣe, nye etc. take of course also their plural form.

β) Impersonal forms: -bi and -o, pl. -bii; mi, mii; nō, pl. nii.

The diminutive terminations -bi and -o, pl. bii; mi, mii; are also used to indicate this relation of things as well as of persons; and therefore the pl. forms -bii and -mii are used also of things as collective terminations: as:

wobì, pl. -bii; honey-child, bee.

teḅi pl. -bii, lit. stone-child (Steinchen, Steinlein) new tooth (in the language of children).

ñulami, -mii, star.

agbami, -mii, fig.

pempeo, pl. pempebii; (s. adj. pl. forms B), little, grain,
little ball, globule.

kukuo, pl. -bii; piece (Stückchen).

tšatšubii, a kind of ants.

balabii, a kind of locusts.

yibii (head-children), fruit (of trees).

nõ, thing, pl. nibii, things, little things.

Nõ, pl. nii; thing, is the impersonal correlate to the personal mo, pl. mei, and indicates thing:

tšutšunõ, pl. tšutšunii, the first (thing).

nagbenõ, pl. -nii, the last (thing).

ñanõ, pl. -nii, implement. etc. etc.

bb. Plur. termination -i.

But by far the most common reg. pl. form is the termination *i* with the modification it requires of the preceding terminational sound of the sing. form. It is applied to all classes of nouns, adjectives (and numerals), there being no peculiar sing. form corresponding to it. It might be called the now plur. form, being a mere form without signification of itself. A few collective nouns have it, but others not, having either no peculiar form at all or the Otyi collective form (init. lig. augm.) or taking even plural forms.

Comp. Gbo, pl. gbõi, stranger, kaselo, pl. -i, disciple; niitšulo, -i, labourer; tšu, pl. tšui, house, room; gbe, -i, pot; wõ, -i; fowl; to, -i, sheep or goat etc.

Tšulo, pl. tšũdši, servant; wõn, pl. wõdši, fetish; nyõn, nyõdši, slave; — wolo, pl. wodši, skin, paper, book; fla, fadši, boil; lele, leđši, vessel etc. S. § 19

Tšui (rooms?), heart; toi, ear; kõi, hoe; suñmui or sumui, lead; abobõi, groundbeans; akwěi, the same if cooked; lai, fuel; mudši, dirt; — a dual form: hãdši, twins

(comp. ñku, sheebutter, ñma, food; nta, net, any thing double; etc.).

Dăi, (different) wines; nui (dif.) waters, šikai (dif. pieces of) gold; lài (dif.) blood etc.

The simple pl. form i distinguishes the impers. abstract termination mo, mo, mō (inf. forms) from the pers. term. mo, as: wiemo, pl. wiemoi, speaking; word; femo, -i, act; and lumo, pl. -mei, governor.

B. Irregular pl. forms of nouns.

Tšo, tree, pl. tšei; nõ, thing, pl. nii and nibii; nu, man, pl. hī (see the reg. Adñ. pl. form-hī) and hime; yō, woman, pl. yei; nyōñ, night, pl. nyōnyōñ? (perh. rather nightly). The sing. term. nyo has sometimes only the pl. term. i, as: wolenyo, fisher, pl. wolei, asrafonyo, soldier, pl. asrafoi etc.

Many nouns have naturally no pl. form, because they are collective; of others having none the cause is not so plain, these are: hīe, face; we, house, dwelling place (comp. šīa and tšu) be, time; he, place; bō manner etc. we, he, bō, šīa and some others have also no formal noun, indicating locality connected with them, e. g. ameyaã amewe lē, they go to their house(s) (Comp. Ameyaã tšu mli, they go into the room), miya šīa, I go home, ebē heko, he is in no place, nowhere, because they themselves serve as such and this may also be the reason of their having no plural. — Comp. Table VIII.

C. Number¹ of adjectives.

a. The adjectives generally have the pl. form i without a peculiar sing. form, but with the same modification effected by the i; as: Ekpakpa, pl. -i, good; efōñ, pl. efō-

dši bad; eyeñ, pl. eyedši, white; ediñ, pl. edidši, black; momoi and irreg. memedši, old; wulu, pl. wudši, great, large etc.; kroñkroñ, pl. kroñkroñ, clear; kroñ, pl. kroñ, simple, pure etc.

b. Those which have the sing. diminutive term. „o,“ have the pl. -bii, as the nouns of this kind: bibio, pl. bibii (=bibibii), small, little; pepeo, -bii, small and round; kukuo, -bii, short etc. but fefeo, beautiful has fefeoi, except applied to a diminutive noun.

c. The form of the adjectives formed by a reduplication of the plur. form of nouns (§ 22, 2. e.) excludes notionally and formally a farther pl. formation.

d. Numerals take the pl. form just as adjectives, as: ekomei, some (fr. ekome, one), nyoñmai, tens; ohai, hundreds; akpei, thousands; but by: enyo, two — nehū, nine reduplication is applied to indicate their only possible plurality, as: enyo enyo, two and two, by twos.

D. Number of pronouns.

a. Formal or radical pronouns express the difference of number by entirely different forms of the words, as: mi, I, wq, we etc. but

b. Notional pronouns or nouns used as formwords take the same pl. form they have as nouns with some little irregularities, or none at all, comp. § 34 and Table V and VIII.

3. a. The pl. form of compound nouns and pronouns is generally applied to both components and if the qualifying component is a preponed plural, the fundamental component has the indefinite possessive pronomial augment „a“ besides; as:

niiatše (pl. of nōtše, possessor of a thing) possessor of things, rich man; mañtsemei abii, children of kings (kings'

children) princes; mañšemei, kings (pl. of mantše); but if the difference of their town or country is to be expressed: mādši atšemei; gbekēnu, a male child, gbekebii hī or gbekēbihī, male children; tšeiayibii, fruit of trees, etc. mokpakpa, a good man, pl. meikpakpai etc.

b. The pl. of the verb, if it has a plur. form, sometimes corresponds with the pl. of the subject, sometimes with that of the object, sometimes with both, comp. § 38—40 and the Vocab., also Table VII.

d. In a few cases the sing. pronom. augment „e“ of the verb corresponds with a plur. imprs. noun (comp. § 42, 1.) because the plur. pronom. augm. „ame“ has a personal character, in most cases this is not noticed, or the collision entirely avoided.

§ 49. 1. If the subject or object of a verb is a personal pronoun combined with the verb, not only the number and class but also the person is defined by it, but if a noun or pronoun stand separately the person must be distinguished. This is generally only necessary with subjects and objects in the first and second person, most separately expressed subj. and obj. being the third person; but if the first and second person is not clearly defined with the personal pronoun connected with the verb, a noun connected with the independent form of the pronoun must be used, as: Mi, Anañ, ba, I Anañ came. Bo, Kwate, yile, thou Kwate didst beat him. Edše mi, numo, he scolded me an old man. Edšie bo, wolenyo le, ló? Did he save thee the fisherman? etc.

2. But with this kind of personal distinction we have already entered the province of attributive distinction or definition in general. This distinction is made by nouns, adjectives, adverbs, numerals and pronouns as well as sentences expressing such, combined with the subject or object as shown in § 23—35; in one and the same sen-

tence several of these attributes may be used, and as the subject as well as the object may also be expressed by sentences, every part. of a simple as well as a compound sentence, as far as it centres in one verb has been treated; only about the combination of these sentences and the use of the conjunctions, by which they are connected, and about the connection of independent sentences, having each an own central verb and the conjunction used for this purpose, we have to add some remarks.

III. Application of compound sentences and conjunctions in particular.

1. Compound sentences centring in one verb.

§ 50. In compound sentences either the subject or the object of the central verb or an attribute of the subject or object is expressed with a sentence instead of a word; wherefore these sentences are treated by the language respecting their place and the formwords defining them as one word.

a. Subjective sentences are either those in which the subject is expressed with a sentence preceding the verb to which they contain the subject, or such as express a grammat. subject and follow the object being joined to the principal sentence by the conjunction „ake,“ that; as: *Moni dši wq Nyoñmo le bq nwei ke šikpoñ.* Pr. 28: „*Moni taoqmi nakai le, emi eše ehe.*“ Pr. 135. Pr. 149: „*Noni bako dā le, eye nšq se.*“ *Meini sumoq Nyoñmo le sumoq amənanemei hū. Niini ñōō mina eba minq.* All sentences of this kind may be also considered as adjective sentences, because the words

„móni, meini, noni, niini, heni, beni, bõni“ can be resolved into a formal noun (mo, nõ, be, he, bõ) and the relative ñi (Comp. § 34). The second subj. sentence in Pr. 28 contains only the logical subj., mi being the gramm. one. — An other kind of such sentences are those having a conditional sentence as subj. as: Ke moko sumõmi le eboõmi toi, if any body love me he obeys me = Moni sumõmi le boõmi toi. Osumõõmi dšikule oboõmi toi, if thou would love me, thou wouldst obey me. Comp. Joh. 8, 19. etc.

The other kinds of subj. sentences express only a preceding gram. subj. of an impersonal verb, as: Edõmi ake ofe ene, it grieves mi, that thou didst so = ofemõ ne dõmi, this thy doing grieves me. Efe šika, ake a-kpõle, money is wanting to redeem him.

b. Objective sentences are similarly construed, but, as the obj. itself, far more multifarious. They are joined to the principal sentence either by relative substant. or adverbial pronouns containing the corresponding noun or demonstr. pronoun also, or by various conjunctions or without any; as: Milee moni ba, I don't know who came. Mafe noni misumõõ, I shall do what I like.

„Moko yaa heni aagbele,“ nobody goes to (a place) where they will kill him. Milee beni mibagbo, I don't know when I shall die. Tšõmõmi bõni mafe, Show me how to act. Kemõmi dani minu ye mokroko na, tell me before I hear it from another. Womi gbõ koni maya, dismiss me that I may go. Hãmi noko ñi maye, give mi something to eat, or shorter: Hãmi noko maye. „Hãmi nũ manũ,“ give me water I will drink i. e. to drink.

Minu ake otšemi, I heard that thou calledst me. Ele ake ebeñ, he knows that it is not true. Ebiñ ake: „Te oyõ teñ?“ He asked him (saying): How

art thou? Ekpami fai, ake mihale gbe. He begged me to give him leave. Kwemo ake eye dsei lo! Look whether he is there or (not)! Amebu wofe fem ake bului dsiwo, they consider us altogether that we are fools = as fools. Efe ehe tamonyontšo dientše, he bears himself (is) like the master himself. „Oke wobe esai le afawo tamoboni woke -faa me ini fe efoñ šiowo le!“ Lit. Take our sins forgive us like as we take (and) forgive them who do evil (and) offend us. = forgive us our trespasses as we forgive etc. Eba mli take (= tamoke) boni miki; it came to pass as I said. Blöfömei leq nii fe meididši, Europeans know (things) more than black people = Blöfömei aniile fe meididši anö, the knowledge of Europeans surpasses that of black people. Misumo ene fe ake noni obámale, I like this better than if thou wouldst tell a lie. — Eba miñö, edšake esumoömi, he came to me because he loves me. Eke akeši elee neke sane ne. He said that he does not know this matter, Dše na hewo le eše gbeye, it was night therefore he was afraid. (Comp. Connection of independent sentences.)

Very frequently the objective sentence precedes its principal being in this represented by a pronoun or not; if the obj. sentence contains a conditional object of manner or of causality, it is generally put in advance. The pronouns and conjunctions connecting both sentences remain the same. Conditional conjunctions are: ke, kedši (neg. kedšee, comp. § 35, 4.), dši, dšikule, kule etc.

„Ke dše na le gbomei fe diq,“ Pro. 11. If it is night all men are black. Comp. Pro. 12. 14. 16. 17. 23. 24. 33. Prv. 36. 52. 57 etc. (Ke and kedši are mostly construed with the aorist tense, never with the imperfect. Eba dši milee, I don't know whether he

came. Ebaä dšikule mīsumo. Would he come I would like it. Joh. 11, 21. 32.: „Owura, ona oye bie dšikule mi nyemi le nañ agbo!“ „Lord, if thou hadst been here, my brother had not died.“

Comp. Pr. 45. 90 etc. Moni sumo bēi le, akele abē, he who loves quarrel, with him people will quarrel. Noni ñō ona le, no noñ oke afite ohe, what is pleasure to thee, even by that thou wilt ruin thyself. Beni eba le, mite momo, when he came, I had already gone. „Henī gwanteñ sumo le dsei eñō eyeñ etaä,“ where the sheep loves it there it puts its white (spots) Prv. Bōni otšu onii le nakai awoḡo nyōmō, as thou workest, so thou shalt be paid etc.

c. Attributive sentences are those by which a subject or object is defined or distinguished, standing instead of a possessive preposed component or a adjective or appositive postponed component (§ 30). They follow the word or sentence they define as adjective sentences being joined to them by the adj. relative pronoun „nī“ „who, which;“ or they precede it as substantive sentences, initiating with the substant. and adverbial relational pronouns: moni, noni; beni, heni, bōni; as: Pr. 13.: Nu nī ake bagbe la le, ataoole kronkron, water by which fire is to be quenched people do not want clear. Pr. 20. 21. 96. 97.

Moni dši mañtše le bi ba, the son of him who is the king came. „Moni hōmō ye le ni egbo le, abii edeka ši,“ after the box of him who died by hunger people do not ask. Pr. „Hienmalḡ be nī afeḡ ebii ahe,“ when (left out) the leopard is absent; than they play with his young ones. — Only with the absent leopard's young ones people play.

2. Compound sentences centring in different verbs (Co-ordinate sentences).

The relation betwixt such sentences is expressed as copulative, adversative and causative by the respective three kinds of conjunctions, or if the relation is manifest by itself, the sentences may be joined without conjunction at all.

a. The most general copulative conjunction is „ni,“ „and“ (to be distinguished from „ni,“ who, what rel. pron. and conj.); it joins the sentences simply to each other, *mīya ni ōba*, I am going and thou art coming etc. A peculiar use is made of it, though seldom, in sentences like: „Awq̄q̄ ni alaa,“ lit.: people do not sleep and not dream = without sleep no dream; but this use is more proverbial; in common language people would say: *Ked̄ši awq̄q̄, alaa*.

The disjunctive conjunction „alo, lo,“ or;“ is used also just as in English: *Obaā lo obaa?* Dost thou come or not? *Ewq̄q̄ alo et̄suq̄ nii*, he sleeps or he is busy. The conjunctions *ekol̄ę -alo* = either -or. *Ekol̄ę eeba alo mīya n̄i mi miyasral̄ę*, either he will come or I will go to visit him. About questions see § 43.

The verbal conjunction „d̄ši, d̄šio, -o“ is used like the Engl. „whether“ and „d̄šio-, -o; d̄šio, -o = whether -or. *Wq̄diq̄ d̄šio woyeq̄ d̄šio wq̄f̄ē t̄fem gbomei d̄šiwq̄*, whether we are black or white, we all are men. *Ebaā d̄ši milee*, I don't know whether he comes.

The verbal conjunction „asa, asañ“ (see the auxil. v. sa) is used like the Engl. „also“ „if“ referring to whole sentences, single words or parts of a sentence have only added the adv. „hū“ which expresses the same: *Gbogbotfal̄q̄ d̄šimi, ni asañ* (or *ni misa*) *mifoq̄ minyont̄šq̄ nii ahe*,

I am a mason, and I also wash my masters' cloth. (But: *mihū mifqō minyontšo nii ahe* = I also wash etc. I too wash etc.)

b. The particular adversative conjunction is „ši,“ „hut“ (very probable originally the same as „ni“ and by old people still used so, both deriving from the verb *dši*). Prov. 31. *Bo le oke ona nanyo kpakpa, ši olee noni ekeq ye ose*, thou sayest thou gotst a good friend, hut doest not know what he says behind thy back. Prv. As an adversative conjunction generally requires a corresponding conceding conjunction or particle (comp. the greek *μεν -δε*) sometimes „moñ.“ (it is true), *ζωαρ μεν*, is put, but generally only an other emphasis is given to that part which is to be contradicted (see above: *Bo le oke, ši ...*, thou sayest . . . , but etc.). If the first sentence is to be entirely revoked also this emphasis is not necessary: Comp. *Misumqle moñ, ši misumqo eniitšumq ne*, him I do love, but I don't love this his business; and Prv. 35. *Moko fee hatšo šiši, ši nqokotšo šiši afeq*, nobody plays under a thornbush, but under the nqokotree (a fruit tree) people play.

c. The principal causative conjunctions are: *hewq*, *nohewq* (always followed by „le“ or „ni“) hence, therefore; *edšake* (= *edše* or *edši ake*), *etfake* (= *etšo ake*). *efäake*, because, for; sometimes „ši“ alone is also used for the latter or connected with *edšake* etc. as: *Ehe miye hewq le ebañ*, he is sick, therefore he does not come. *Edšu noko, nohewq le awole tšun*, he stole something, therefore he was put in prison. *Enyëñ eba, edšake ehe miye*, he cannot come, because (or for) he is sick. *Etšu ebi keba; ši ledientše enaa dekā*, he sent his son (hither), for he himself has no time. *Efee, edšakeši akekole dšogbañ*, he did not do it, for it has not been welltold to him, etc.

Sometimes several of these conjunctions are used and sentences connected by them may be considered as having only one central verb, the conjunctions (see § 35, 4.) being often still used as auxiliary verbs.

How two or more sentences are connected into one by auxiliary verbs, especially „ke,“ and how two verbs are connected without conjunction at all we have seen § 28. 31. 44 ff.

The forms of the

I. Indicative

Positive voice.

Aorist

Simple form.	Plural form.	Frequentative.	Compound form.
(ke, to say). N. ke, N. said. miké, I said. etc. oké. eke. wọke. nyeke. ameke. aké. N. ke gbomo. mikéo, I told thee etc. okémi. ekele. wọkeo. nyekewo. amekenye. akeame. akeame noko.	(kū, to break). N. kũmọ nii. mikũmọ nii. okũmọ nii. ekũmọ nii. wọkũmọ nii. nyekũmọ nii. amekũmọ nii. akũmọ nii. (ta, to sit). (mita ši ota ši eta ši). wotra ši. nyetra ši. ametra ši. atra ši. (gbo, to die). amegboi etc.	(wie to speak). N. wiewie. miwiewie. owiewie. amewiewie etc. (kū, to break). mikūkū uoko. mikũmọkumọ nii. akũmọkũmọ nii. (ta, to touch). mitata n.k. he. mitratra nii ahe. ametratra nii ahe. (ta ši, to sit down). etata ši. ametratra ši. (dšo, to dan- ce). amedšodšoi etc.	(fe, to make). N. bafé. mibafé. obafé. ebafé. wọbafé. nyebafé. amebafé. abafé. N. yafé. miyafé. oyafé etc, ameyatrá ši. ameyakũmọ nii. ameyagboi. ameyaféfe. ameyatratra ši. amebadšodšoi etc.

Imperfect

N. kéọ, N. says or said. mikéo. okéo. etc.	N. kũmọo nii. mitraã amehe etc. ameatraã ši.	N. wiewieọ. mikūkūọ. amekũmọkũ- mọọ.	N. baféo. N. yaféo. miyaféo.
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verb § 37—40.

mood § 38.

Negative voice.

tense.

Simple form.	Plural.	Frequentative.	Compound form.
(fe, to make). N. efee, N. did not do. mifee. efee etc. (ba, to come). N. ebaa. N. baa. mibaa etc. (tfa., to strike). N. tfaale nō. mitfaao nō etc. ameftaa o nō. atfaale no etc. (sumo, to lo- ve). N. sumoo nakai. (tao, to seek). mitaoole etc.	(tfa, obj. pl. of tfa, to strike). N. tfaale tei. mitfaaa ame nii etc. wotraa ši. nyetraa ši. ametraa ši. atrapa ši. (and ataa ši.) wogboii. nyegboii etc. mikūmoo nii. okūmoo nii. amekūmoo nii. (ko, obj. pl. kolo to take). mikoloō nii.	(fū, to swell). mifufuu. ofufuu. efufuu. wofufuui. nyefufuui. amefufuui. afufuui, atratraa ši. akūmōkūmōo. amegbogboii. etc. mikoloōkoloō nii. wokoloōkoloō nii etc. ameboboō re- dupl. sec. roots. amesusuū re- dupl. sec. roots.	N. bakee. miyakee. ameyafee e'c. nyebawiewiee ameyakpleke- kplekee etc. amebatratraa ši. ameyakūmō- kūmōo etc. ameyakoloō. wobakoloōko- loō ameyaboboō. nyebasusuū. etc.

tense.

The same as the aorist tense.

I. Indicative

Positive voice.

Imperfect

Simple form.	Plural form.	Frequentative.	Compound form.
akéomi. akéoo. akéole etc. amebáá. ameháá. amekóó.	amegbóio. ete.	ametraträä ši. amedšodšóio. etc.	oyaféó. etc.

Present

N. mĩnke N. is saying. N. mĩke N. is saying. N. ñke N. is saying. mĩnke, mĩke. òke. èke. wõnke. nyenke, ameñke áke.	N. ntra amehé. ameñkũmó. (bu ši, to lie down). amembumó ši. etc.	N. ñwiewie. N. ntratra amehe. amembibi ši. ameñyeye nii. etc.	N. mbafe. N. ñyafe. òbafé. èyake. ábadšodšoi. etc.
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Perfect

N. èke, N. has said. mĩke. òke. èke. wõke. nyèke. amèke. àke. àkemi.	N. èkũmó nii. mĩkumó etc. mĩtra amehé etc. amègboi Gbomei ègboi etc.	N. ètratra amehe. amèkumóku- mó nii etc. amedšodšoi. Yei le édšo- dšoi etc.	N. óbake. N. èyake. mĩyake, etc. mĩbake, etc.
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need § 38.

Negative voice.

tense.

Simple form.	Plural.	Frequentative.	Compound form.
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The same as the aorist tense.

tense.

N. efeñ, s. fut. tense. or N. efee, s. aor. tense.	The or	same as in future	the aorist tense.
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tense.

N. ekéko, N. bas not said. mikéko. okéko. ekéko. wokéko. nyekéko. amekéko. akékomi. etc.	N. ekumóko nii. N. etráko ameke. ame tráko ši. amegboiko etc.	N. etratráko amehe. amekumoku- moko. etc.	N. ebakéko. N. eyakéko. etc.
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1. Indicative

Positive voice.

Future

Simple form.	Plural form.	Frequentative.	Compound form.
N. wáke or áke. N. will say. make. ooke. eeké. wooke. nyeake. ameake, amá- ke. aake.	N. akúmọ níi. etc. Gbomei agboi. etc. ameátra ši. etc.	N. átratra amehe. mawiewie. oowiewie. Yei lẹ adšo- dšoi etc.	N. abake. N. ayake. mayake. ooyake. eeyake. aayake. etc.

2. Potential

Aorist

N. ake, N. shall or must say. míke. óke. éke. móke, wókeá. nyéke, nyé- keá. améke, amé- keá. áke, ákeá.	N. akúmọ. míkúmọ etc. amétra ši. amétraã ši. amégboi. amégboia etc.	N. átratra amehe. N. áwiewie. míwiewie. etc. Yei lẹ adšo- dšoi. Yei lẹ adšo- dšoia.	N. ábake. N. áyake. míbake. óbake. ébake. wóbake. wóbakeá. etc.
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Present

nke, amemke? | See § 39. | at the end.

mood. § 38.

Negative voice.

tense.

Simple form.	Plural form.	Frequentative.	Compound form.
N. ekéñ. mikéñ. okéñ. ekéñ. etc.	N. ekumóñ. mikumóñ. ame tráñ ši. amegboiñ. etc.	N. etratrañ amehe. amewiewieñ. amedšodšoiñ. etc.	N. ebakéñ. N. eyafeñ. mibawieñ. oyakumóñ nii. etc.

mood. § 39.

tense.

N. akáke. mikáke. okáke. ekáke. wokáke, wo- káke. etc.	N. akákumo nii. mikákumo nii. mikákolo nii. amekátra ši. amekátraä ši. amekágboia. etc.	N. akátratra amehe. mikákükü. amekákumo- kumo nii. amekákumo- kumoä nii. etc.	N. akábake. N. akáyake. mikáyake. wokáyake. wokáyakeä. akáyakeä. etc.
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tense.

Table VII.

2. Potential

Positive voice.

Future

Simple form.	Plural form.	Frequentative.	Compound form.
N. ake. make. ooke. eeke. wooke, woo- ke. etc.	N. akumo. ameatra ši. ameatraä ši.	N. awiewie. etc.	N. abake. „ ayake. etc.

3. Imperative

ba! come! nyébaä! come (you)!	kólo!mo! nyékolo!	susumo! titimo!	báfe! yákwe!
fémo, do (it)! nyéfea, do (you it)!	nyétraä ši! nyekúmo!	nyedšodšoia! etc.	nyebákea! nyeyáfoa!

Infinitive forms.

Root.			
fe, fēmo, doing.	kólo!mo.	súsumo.	is wanting.
ba, bā, coming.	šítramo.	títimo.	
dša, dšā, divid- ing.	kúomo. etc.	wiewíemo. etc.	
„ sale, fitting.			
„ samo, pre- paring.			
ye, yeli, eating			

mood. § 39.

Negative voice.

tense.

Simple form.	Plural form.	Frequentative.	Compound form.
N. akake. makake? ameakake. ameakakea. etc.	N. akakumo nii. makakumo nii? etc.	makawiewie?	makayake?

mood.

kaba! don't come! nyekabaä! kafe! nyekafea!	kákolo! nyekákolo! nyekátraä ši! etc.	kawiewie! nyekawiewiea! etc.	kabafe! nyekabafea! etc.
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Personal form.

Root.

fe, felo, maker.	ta, sing. form talo, sitter.
ye, yelo, yelilo, eater.	plur. form tralo, sitter.
kü, külo, breaker.	wiewielo, murmurer.

Remark to Table VII. Some of these forms of the verb, especially plural, frequentative and compound forms and forms of the potential have not yet occurred to me and are only indicated according to the analogy of the others, as naturally of so many forms some very seldom are used.

Table VIII.

Classes and number of nouns. § 48.

Concrete personal nouns.

Singular.	Plural.	Gender.
mo; man, person	mei, people	common.
səmo, successor	səmei	"
lumo, governor	lumei	"
tšə, father	tšəmei	m.
nye, mother	nyemei	f.
ata, father!	atamei!	m.
awo, mother!	awomei!	f.
(a)nyemi, Geschwister!	nyemimei!	com.
(a)wu, husband!	awumei!	m.
(a)nā, wife!	añāmei!	f.
nū, man	hī, hñmei	m.
yō, woman	yei (yeimei?)	f.
ni, grandfather	nimei	m.
na, grandmother	namei	f.
Gānyo, Gāman	Gāmei	c.
Blōfonyo, European	Blōfomei	c.
nanyo, friend	nanemei	c.
šientšə, friend	šientšəmei	m.
šienye, friend	šienyemei	f.
niiatšə, rich person	niiatšəmei	c.
helatšə, sick "	helatšəmei	c.
Mensa, n. pr.	Mensamei	c.
nyemiau, brother	nyemiñi	m.
nyemiyo, sister	nyemiyei	f.
bi, child (son or daughter)	bii	c.
binu, son	biñi	m.
biyo, daughter	biyei	f.
gbekē, child	gbekēbii	c.
gbekēnu, male child	gbekēbiñi	m.
gbekēyo, female child	gbekēbiyei	f.
oblanyo, youth	oblahī	m.
oblayo, maid	oblayei	f.
wolenyo, fisherman	wolei	c.
asrafonyo, soldier	asrafoi	m.

Table VIII.

Classes and number of nouns. § 48.

Concrete personal nouns.

Singular.	Plural.	Gender.
okulafo, widowed person	okulafoi	common.
okulafonu, widower	okulafohi	m.
okulafoyo, widow	okulafoyei	f.
ohiafo, poor person	ohiafoi	c.
odasefo, witness	odasefoi	c.
adšinafo, counsellor	adšinafoi	c.
gbø, stranger	gbøi	c.
tšulo, servant	tšudši	c.
nyøn, slave	nyødši	c.
odehe, free person	odehei	c.
etc.	etc.	

Concrete personal collective nouns.

	Osutšemei, Osu- people	c.
	kusetšemei, country- people	c.
	mañbii, citizens	c.
	Akroponbii, citizens of Akropon	c.
asafo, company	asafoi	c.
akutšo, tribe	akutšei	c.
mãñ, nation	mãdši	c.
ta, army	tai	c.
weku, family	wekui, wekumei	c.
	webii, domestics	c.
(tabilø, a warrior)	tabii, tabiløi, people of the army	c.

Personal diminutive nouns.

bi, child, young one	bii	c.
abifáo, little child	abifábii	c.
fuføø, suckling	fuføbii	c.
gbekē, child, little one	gbekēbii	c.

Table VIII.

Classes and number of nouns. § 48.

Personal diminutive nouns.

Singular.	Plural.	Gender.
seo, successor, younger member of one brotherhood	seḅii	common.
nabi, grandchild	nabii	c.
tšēbi, father-child	tšēbii	c.
nyebi, mother-child	nyebii	c.

Personal abstract nouns formed of verbs, nouns and adjectives by the personal termination „lo“.

felḡ, maker	felḡi	c.
niilšuloḡ, labourer	niitšuloḡi	c.
gbogbotfalḡ, mason	pl. i	c.
fḡḡ, parent	„ i	c.
yo fḡḡ, midwife	„ i	f.
siselḡ, beggar	„ i	c.
dšalḡ, a righteous person	„ i (s. dša, v.)	c.
„ a worshipper	„ i	c.
„ a divider	„ i	c.
ekālḡ, a brave man	„ i (s. èkã, n.)	c.
amalelḡ, a liar	„ i	c.
ešafelḡ, a sinner	„ i	c.
ñalḡ, an artificer	„ i	c.
niilelḡ, a wise person	„ i	c.
gbobalḡ, a child born after one who died	„ i	c.

Impersonal concrete individual nouns.

nõ, thing, vessel etc.	nii	c.
ñānõ, implements	ñānii	c.
ñmānõ, vessel for food	ñmānii	c.
fufḡnõ, „ for milk etc.	fufḡnii	c.

Table VIII

Classes and number of nouns. §. 48.

Impersonal concrete individual nouns.

Singular.	Plural.	Gender.
adeka, box	pl. -i	common.
abọ, fruit-field	" -i	c.
asa, hall	" -i	c.
ama, pitch	" -i	c.
ato ladle	" -i	c.
awale, spoon	" -i	c.
tšo, tree, stick	" -tšei	c.
abulobatšonu, a male breadleaftree	" -hí	m.
abulobatšoyo, a fe- male dto.	" -yei	f.
tšu, room	" -i	c.
šia, house	" -i	c.
kpata, roof etc. etc.	" -i	c.

Diminutive impersonal nouns.

nő, thing	nibii	c.
ńulami, star	ńulamii	c.
wobi, bee	wobii	c.
agbami, fig	agbamii	c.
tebi, new tooth	-i	c.
eńmomi, a fruit used for sup	-i	c.
pempeo, a little round globule	pempėbii	c.
See also next part.		

Collective impersonal nouns.

(yibii eko, some or one fruit)	yibii, fruit of trees	c.
(nő, thing)	nibii, collectively used of things	c.

Table VIII.

Classes and number of nouns. § 48.

Collective impersonal nouns.

Singular.	Plural.	Gender.
tami, a kind of berries - mi	tamii -mii, many kinds of berries	common. c.
ñku, sheebutter	ñkui, diff. kinds of it	c.
ñmā, food	-i, "	c.
dā, wine	-i, "	c.
là, blood	-i, "	c.
la, fire	-i, "	c.
nu, water	-i, "	c.
—	akweí, ground beans	c.
—	abq̄qi, food of it	c.
— (la, fire)	lai, fuel	c.
—	ñai, coals	c.
etc.	etc.	

Abstract impersonal nouns.

wiem̄, speaking	-i	c.
fem̄, deed, doing	-i	c.
kem̄, saying	-i	c.
bim̄, interrogation	-i	c.
dša, division	-i	c.
dšale, right, righteous- ness	-i?	c.
dšam̄, adoration	-i	c.
yeli, eating, treading	-i	c.
etc.	etc.	

Table VIII.

Classes and number of adjectives. § 48.

Pure Adjectives comp. § 20.

Sing. appositive form.	Predicative or nominal form.	Reduplicated form also used adverbially.	Plural.
'fõn, bad	efõn . . .	— —	efõdši
'yeñ, white	eyeñ . . .	— —	eyeđđši
'diñ, black	ediñ . . .	— —	edidđši
'tšuru, red	etšuru . . .	— —	etšudđši
'dšürõ, right	edšürõ . . .	— —	edšüdđši
'wulu, great	ewulu . . .	— —	ewudđši
'mu, whole	emu	— —	emudđši?
'mo, momo	emomo	emomo, momo	emedđši
old			ememedđši
			emomoi?
imõn, raw	eimõn . . .	eimõnmõn?	eimõdđši

Without the init. augm. "e", if appositively used.

Mixed forms of adjectives. § 20. 22.

'kpa, akpa } ^{Food}	ekpakpa	ekpakpa, (naa-kpa)	-i
'kpakpa }			
fefeõ, beautiful	feõ	fefeõ	-i
tantañ, hateful	tañ	tantañ	-i
krõñ, pure	krõñ . . .	(krõñkrõñ) .	-õi
krõñkrõñ "	krõñkrõñ	krõñkrõñ	-õi
'fe, ragged	efe	efefe	-i
kplei, great	kplei	kpleikplei	-i
kpeteñkple "	kpeteñkple	kpeteñkple	-i
ku, short	kuku	kuku	-i

Diminutive forms.

bibiõ, little	bibiõ . . .	bibiõ . . .	bibii; bibiibii
fifiõ "	fifiõ . . .	fifiõ . . .	fifi?
fiõ "	fiõ	fiõfiõ . . .	—
kukuo, short	kukuo . . .	kukuo . . .	kukubii
pempeõ, round	pempeõ . . .	pempeõ . . .	pempebii
kutrukuo "	th. s.	th. s.	-bii
etc.	etc.	etc.	etc.

Table VIII.

Classes and number of adjectives. § 48.

Reduplicated forms. § 22. and § 19, b.

Sing. appositive form.	Predicative or nominal form.	Reduplicated form also used adverbially.	Plural.
(futā, white)	futāfutā	futafuta	-i?
futāfutā „			
kpalekpale	bald. th. s.	th. s.	-i
deñdeñ, hard	deñdeñ	deñdeñ	-ēi?
(kui) broken	kuikui . . .	kuikui . . .	—
heapy			
(kpōi?) knotty	kpōikpōi	kpōikpōi	—

Classes and forms of adjectives (numerals). § 48.

Regular adjective numerals.

Apposit. sing. form.	Predicative and nominal form.	Redupt. form. Plur.
ko, kome, one, alone	éko, ekome	ekome kome, -i
ényo, two	ényo	enyoy enyo —
éte, three	éte	ete ete —
édfe, four	édfe	edfe edfe —
énumo, five	énumo	enumo enumo —
ékpa, six	ékpa	ekpa ekpa —
ényié, how much?	ényié?	ényié ényié? —

Formed like nouns.

kpáwo, seven	kpáwo	kpawokpawo —
kpānyo, eight	kpānyo	kpānyo kpānyo —
nēhū, nine	nēhū	nēhū nēhū —
nyoñmá, ten	nyoñmá	nyoñmañma -i
ohá, hundred	ohá	oháhá -i
akpé, thousand	akpé	akpékpé -i
		akpei akpei —

Table VIII.

Classes and forms of adjectives (numerals). § 48.

Formed like nouns.

Apposit. sing. form.	Predicative and nominal form.	Redupl. form. Plur.
fiā } piā } every, all fē }	th. s.	fiā fiā piā piā — —
pī, much, many etc.	" " etc.	pīpī etc.

Classes and number of pronouns. § 48.

Pure pronouns.

Sing.	Plur.	Personal.		Impers.		Independ. forms.	
		Personal.	Impers.	Personal.	Impers.	Personal.	Impers.
mi	wq	mi, wq	—	mi, wq	—	mi, wq	—
o	nye	o, nye	—	bo, nye	—	bo, nye	—
e	a	e, ame, a	e, a	le, ame	—	le, ame	—
le	(ame)	le, ame	—	— —	—	— —	—
ene	enemei	— —	—	ene,	ene	ene,	ene
	etc.		etc.		etc.		etc.

Mixed with notional formwords.

neke	nekemei	neke	neke	Compare for the rest the Tables N. IV & V.
mone	menemei	mone	none	
none	niine	menemii	niine	
mēni?	mē' nii?	namo?	mēni?	
namo?	namei?	namei?	mē' nii?	
mofēmo	mei fē	mofēmo	nōfēnō	
nōfēnō	nii fē etc.	mei fē	nii fē	

Different specimen of the language from the mouth of the natives.

I. Proverbs.

1. Alomté efõn miaũ bõ. The cat does not cease miau crying.
2. Ka foq loflo. A crab does not beget a bird.
3. Šilafo etšõõ filafo gbę. A blind man does not show the way to a blind man.
4. Kõle ñya ñšõñ. ¹⁾ The Kõle (river) goes into the sea.
5. Ñme kome fiteq ñmei fě. One nut spoils all.
6. Tšofátšę enuu tšofã ehãã helatšę. ²⁾ A physician does not drink medicin for the sick.
7. Tutšofã ke la yee. ³⁾ Gunpowder and fire do not agree.
8. Šikpoñ ko enyee gbonyo. No land hates a dead body.
9. Blõmq dšee ñmã ñi ayeq. Quarrel is not food which is eaten.
10. Wiemo kpakpa dšeq mlifũ. A good word removes anger.
11. Ke dše na le, gbomei fě diq. ⁴⁾ If it is night, all men are black.

1) ñšõñ = ñšõ mli. The proverb is used like „Winds have ears,” to warn persons not to speak out a secret.

2) About tšofátšę and helatšę see § 25, 4. About enuu — ehãã § 28, 2. b.

3) ke moko ye, to agree with somebody.

4) Dše na, to become night.

12. **Ke okpəngö edšim le, moni ta enö le hü edšimko.**¹⁾
If the horse is mad, he who sits upon it is not also mad.
13. **Nu ni**²⁾ **akə-bagbe la le, ataoole kroṅkroṅ.** Water to quench fire (with) is not wanted clear.
14. **Ke okplom ye nii le, ohwam hü yeo eko.** If the okplom (an animal) eat something, the ohwam also eats some.³⁾
15. **Akə hiṅmeii enyo kwee to mli.** Not with both eyes people look into a bottle.
16. **Ke lilei kome ke lileii akpé kpe le, etoḡ biti.**⁴⁾ If one tongue meet with a thousand tongues, it faints.
17. **Ke onaa lo le, oyeo komi.** If thou find no fish, thou eatest bread.
18. **Humi egbee fiḡ gbemḡ.** A quiet man makes not the noise of an elephant.
19. **Dare kome guonii yee kpaiṅkpawo wḡ.**⁵⁾ One dollar (worth) wares do not eat a fowl of six pence (i. e. does not allow to eat).
20. **Adudón ni kpa gbonyo hewḡ le, ekele ate.** A fly which hovers around a dead body, will go with it.
21. **Tšo ni akə-tfa dfeian**⁶⁾ **kolo le, akə tfaa šia nō.**⁷⁾ A stick with which people strike a beast in the grass

1) dšim, v. n. only used in the perfect tense edšim (Ot. agyimi), to be mad.

2) About kə-gbe see § 28, 2. b.

3) Suum cuique. — No body shall take all to himself.

4) To biti, to faint (from the Otyi).

5) kpaiṅkpawo or kpeṅkpawo instead of kpai kpawo, seven strings of cowries; s. kpa, n., Vocab.

6) dfeiaṅ = dsei amli, inside of the grass.

7) šia nō = house' thing, nō, thing standing pronominally for kolo (beast, animal, cattle) already mentioned.

- (of the wilderness), they do not strike one of the house with it.
22. Nu hīe ye feo, ši ehī mli wọ. ¹⁾ The face of water is beautiful, but it is not good to sleep in it.
23. Ke ona le, no obio mliwo. ²⁾ If thou get, thou askest to put more to it.
24. Ke ofó olilei ošá okpé le, onañ kolo ko òšá òkpe. ³⁾ If thou cut off thy tongue, roast and gnaw (it), thou wilt not get an animal to roast and gnaw.
25. Noni akę-feo taki le añō-fee bā. What a taki (a figure on carts) is made with, with that they make no bā (also such a figure).
26. Kokonté taoq hūlū. Dried cassada wants sun (else it spoils).
27. Akpokplonto tao elà elee le, no dši noni esuo ekue ewoq eñoño mli le. The land-tortoise does not want to know its blood, that is why it contracts its neck (and) puts (it) into its shell.
28. Moni taoqmi nakai le, emi eše ehe. Whosoever wants me so (as I am), rejoices (or is content).
29. Mei fiā yakwoō tšo: akpokplonto tekwo ⁴⁾ le, amane eba. Every body uses to go and climb a tree: the land-tortoise went and climbed: trouble has come.
30. Mo enyee mo yaka. No body hates one without cause.

1) mliwo, infinitive of wọ mli, to sleep in(side).

2) no = then, in this case, comp. 27; mliwo, inf. of wo mli.

3) About the combination of these verbs see § 31, 2. b. òša òkpe are the (fut.) perfect tense, depending on the fut. neg. onañ, thou wilt not have found, roasted and gnawed etc.

4) See § 50, 2. about compound sentences without conjunction. tekwo = yakwo; ya, defective v., fut., acc., and perf. te, see Vocab.

31. Bo le, oke, ona nanyo kpakpa, ši olee noni ekeq ye ose. As for thee, thou sayest, thou hast got a good friend; but thou knowest not what he says behind thy back.
32. Gbomo etaa lo¹⁾ yaka. A man is not meager without cause.
33. Ke eñadši nyie le, ntiblii ye mli. If the engadshi (birds of yellow colour, dwelling in great flocks in their hanging nests on trees and always accompanied by some beautiful red ones, called ntiblii) wander, the entiblii are amongst.
34. Kedši tšo futu tei amli le, efō mīdšra. If wood mix with stones, its cutting is difficult.
35. Moko fee hatšo šiši, ši nqoťšo šiši afeq. No body plays under a thornbush (lit. torchtree, a tree full of thorns), but under the nqoť-tree (bearing sweet berries, nqoť) people play.
36. Kedši hōmo, miye gbō le eke-dše eman. If hunger is eating a stranger, he brought it from his town.
37. Ohīafo ebuu mañ. A poor man does not watch (over) the town.
38. Nudšq ekwōq goñ. A brook does not ascend a mountain.
39. Gbomo tšiq koyq. A man moves the wind.
40. Mokome efee mañ. One makes no town (or people).
41. Ohīafo blē egbee. The pipe of the poor does not sound.
42. Adeda kuku ekuu šii enyo. A short (or broken) bill-hook does not break twice.
43. To gbonyo šee kakla. A dead sheep (or goat) does not shun the knife.

1) ta lo, lit. to be in want of flesh, to be meager, thin.

44. Bāi enyo ehīi bu kome mli. Two crocodiles do not live in one hole (or pool).
45. Beni oda kā akpakaī mli, beḷe tšunye mibo: Awō!
When the oda (a large lizzard living on walls) lies in a basket (for carrying men, espec. Europeans and noble natives), then the housemother (a small lizzard living in rooms) is crying: „Exalted!“ (a kind of cheering). Rem. Only Europeans, Mulattoes, kings, noblemen and educated people are allowed to be carried in baskets on the heads of men; awō! is a cheer used by this occasion.
46. Ke sasabonsam ¹⁾ te ya nọ ḷe, aye we etoḡ. If the earth-devil go to costume, in the witch's house he lodges.
47. Mañtšebii edšoo foi kwee yitšo. A prince does not run to look at the head (which is cut off; because every head cut off in an execution must be brought and showed to the king).
48. Alomte ke: „Mlikpamḡ ñö,“ hewḡ ñi ehee nyõñ. The cat says: „Stretching is sweet,“ wherefore it does not buy a slave (because slaves make trouble).
49. Moko ke kploto hãã klañ šitō. No body gives a pig to a hyena to keep it.
50. Afī ke: Moni gbemi edḡomi, ake moni fā mitšere.
The partridge says: He who kills me does not grieve me as he who plucks my feathers.
51. Moko ke enādši enyo susuu fā. No body measures the river with both of his feet.
52. Keḷši sisa mita ode ḷe, onine osuḡ. If a spectre is shaking hands with thee, thy arm shrinks.
53. Batafobi bi enye ake: „Awo, meni yḡ ohīe kpḡikpḡi ḷe?“ Ekeḷe ake: „Wḡ se ḷe ona momo.“ The young

1) See Vocab.

wild hog asked its mother: „Mama, what are the knotty things in thy face?“ She told it: By and by thou wilt have seen it already.

54. Ke didei dšę fā mli ni eke ake: bā he mīye le, bele ehe mīye leleñ. If the didei (a river fish) leaves the river and says that the crocodile is sick, then it is truly sick.
55. Alañmali feę kpoi amlī. The alangmali (a small lobster) does not play in knotty (or rocky) places (but in the seasand).
56. Ofoi yitšoñ etāā là. The head of the horse-fly does not get into want of blood.
57. Kedši obe floto le, oyaa Wei. If thou hast no bag, thou doest not go to Wei (a place, where corn is bought).
58. Là ye lilei šiši, ni atšęo ladšō. Blood is under the tongue, and people spit spittle (and not blood).
59. Moko lee moni fo Okaikoi. No body knows who has born Okaikoi, a certain man, whose parents were unknown).
60. Moko eñōš šadšo emāā aboño. No body takes the shadsho (a very larg tree with soft wood which cannot he used) and builds a barn (with).
61. Oda le, ake musuñkō ko ye, nohewo le ebu ši eto. 1) The oda (-lizzard) knows that there is belly-ache, therefore it lies on its belly against (the time of it).
62. Ani ke ake: „Tui!“ le, 2) to egbo? Is, if people say „Tui!“ the sheep dead?

1) bu ši, to lie on the belly; to, aux. v. to put away, prepare, do some thing against a certain emergency. Mike mito, I said it before, already.

2) „Tui!“ An interjection to drive small cattle away (lit. flee!), „le“ is the def. article defining the accessory sentence.

63. **Bonso da kpetenkple moñ ; ši nšonkotoḱo gbeoḱe.** The whale is truly (grown) very large, but the sea-porcupine kills him.
64. **Ke lilei ke, ekē ahū ḱe, eke dšeñ yee he gbo.** If the tongue say it be very long, it cannot vie with the boa.
65. **Moko enmee tšo he, ni eyaye koḱo abo.** Nobody lets go a tree and swings in the air.
66. **Anyíee fiḱ se, ni adu tšone.** Nobody follows an elephant and falls into a trap (because that animal will avoid traps by its cunning).
67. **Keḱši noko be odeñ ḱe, kamía nì gbekēbii mītiti onine se.** If nothing is in (the palm of) thy hand, do not close it, lest children pinch the back of it.
68. **Mañ kuku akē-ša tšile.** With a piece of a herring they angle the tshilefish (a large fish caught yearly in August and September on the sand-bank opposite the Akra-country).
69. **Nine se ke koḱo teñ yee he gbo.** The back of the hand and the inside (or middle) of the fist do not unite.
70. **Toii enyo, 1) ši enuu sādši enyo.** Two ears, but they do not hear two stories.
71. **Moko etšōō gbekē Nyoñmo.** Nobody shows heaven

Ad 64. *kē*, to be long ; *ke n. k. ye he gbo*, to vie with s. th.

Ad 65. *ye noko abo*, to swing in something about.

Ad 67. *de*, the palm of the hand ; nine, hand, arm ; *mītiti*, pres. tense pot. posit. depending on *nì* „that“, after a negative „lest.“ Comp. the German proverb: *Ein Schelm ist, der mehr gibt, als er hat.* He is a rogue who gives more than he has.

1) About „enuu“, sing. numb. applied to the pl. *toii*, s. § 42.

- (or God, as whose face, outside, heaven is considered) to a child (because it will see or know him by itself).
72. Gbọ hīnmeii¹⁾ kpleikplei, ši enaa mañ mlinii. The eyes of a stranger (may be) very laŕge, but he does not see the inner things of the town (or nation).
73. Tu fee ye Abrotširi, ni ebamömö ye Gã. A gun does not burst in Europe and wound (people) in Gã.
74. Anmoo kuntu kpọ. A planket is not made into a knot.
75. Afī efee ñmotše. The partridge is not greater (or more) than the planter; at the same time a pun: The partridge (makes not) is not the planter.
76. Yitšo taa ši, ni nakutšo bu fai. The head does not sit down and the knee put on a hat.
77. Tonye akweo aheo tobi. The mother of the sheep (or goat) is looked at (if) the lamb (or kid) is bought.
78. Duñ foọ yo. The dung (-antelope) does not beget the yo (-antelope).
79. Blọ momo hī fe blọ he. An old broom is better than a new one (because sharper, comp. the contrary in the German: *Neue Besen fehren gut*, new brooms sweep well).
80. Šio yee tamii. An elephant does not eat small berries (tamii, a very sweet kind of berries, similar to ripe coffee-berries).
81. Dšu baa dšu kome. Monday does not come one monday (only).
82. Gbomo taa ši, ni aňö tšo aye²⁾ odase. A person

1) In prov. 70 the auxil „ye“, in 72 „dši“ are omitted.

Ad 82. ta ši, hī ši, to sit, to dwell, to exist, s. § 33, 3.

2) ye odase, to witness.

does not sit, whilst they take a tree (or stick) to be witness.

83. Fā tšiq fā yi se. A river moves a river on.
84. Ke okę tšó wo bu mli ni onaa noni yo mli le, ke okę onine wo mli le, ona noni dši. If thou put a stick into a hole and doest not see what is in: if thou put thy hand in, thou knowest what it is.
85. Ke atere ni onaa le, ke akpo na ši le, ona. If something is carried (on the head) and thou do not see it, if it is left down, thou seeest.
86. Hq lei añō fiq hq. With the (long) tail of the hq (-monkey) the hq is bound.
87. Nine lakaa mo. The hand does not deceive one.
88. Abui nì he dq la le, ešää kpā. A hot needle burns the thread.
89. Gbomo fõn hī fe šia flo. A bad person is better than an empty house.
90. Moni ke: „Eñō“ le, ayee ašiile. Him who says: It is sweet, people when eating do not leave, i. e. People do not eat without a person who says: It is sweet (because it would be a great shame according to good native fashion, not to invite him, as every body present is invited when they are eating).
91. Ke oleq onanyo se le, okaa to ohääle. If thou doest not know what is behind thy neighbour's back, thou doest not venture (to buy) a sheep for him (s. ka, v. Vocab.)
92. Mantšesei dšee lai kakadañ nì mei enyo ta nq. A throne is not a long piece of wood that two persons may sit on it.
93. Moko hāmōtšōmō dšee mo šimq. To go before some body is not to leave him.
94. Šuie be nì ayeq lolowa. There is no cabbage, there-

- fore (lit. then) people eat inferior herbs (lolowa, a kind of herbs eaten when better ones are scarce).
95. *Ke oši ñme lẹ, eko ya omama mli.* If thou pound palmnuts, some goes at thy cloth.
96. *Tšo nì te la mli lẹ, ena ñâlâ.* A stick which goes into fire, will begin to burn (lit. its end burns).
97. *Lo nì ñõ lẹ, amane yẹ he.* About a sweet fish is danger.
98. *Moko eñõõ šigbemọhe efee wọhe.* No body makes a place where people fall (lit. a falling-place) a sleeping place.
99. *Nabu lee, akẹ etšẹ mife fei.* The mouth does not know, that its master is afraid. (S. fei, n. Voc.)
100. *Moko kẹ mama he taa mama momo teñ.* „No man putteth (a piece of) new cloth into an old garment.“ Mt. 9, 16.
101. *Awọọ ni alaa.* No sleep, no dream. § 50, 2.a.
102. *Soro ¹⁾ kwe, soro ¹⁾ kwe biẹ.* (It is) different to look and different to look hither.
103. *Nine abeku ahĩši, nì gbonyo šio mo.* The left hand does not remain (quiet), when a dead body knocks against one.
104. *Moni hõmõ ye lẹ ni egbo lẹ, abii edeka ši.* Whom the hunger ate and he died, people do not ask after his box.
105. *Odọmirifa ye noko nì eyeọ dšikule etšan ka.* Would Odọmirifa (n. pr.) have something to eat, he would not dig crabs.

1) „Soro“ is an impers. verb., sometimes irregularly without gram. subj. = to be different: Soromi or esoromi, it is different with me etc.

Ad. 103. If a person is said to have died by poison, they carry him about, and the person he knocks at has killed him.

106. Moko enaa tšo ni eke ebñmeii tšřě¹⁾ na. Nobody sees a tree (or stick) and rubs his eyes at it.
107. Mo hie-wiemq ke tšomö²⁾ le, edšee mo dšemq. To warn some body is not to scold him.
108. Se nuu wiemq. The back does not hear a word.
109. Ke odšu mañšę he le, oke eko dšuq ohe. If thou wash a king, thou washest thyself with some (of his soap, water etc.).
110. Moko ke asāmānukpa³⁾ daa tetfa. No body vies with the orangutang in stone-casting.
111. Nyę be tšofā. Hatred has no medicine.
112. Heni-gwanteñ sumoq le, dšei eñđo eyen etaā. Where the sheep likes it, there it places its white (spot).
113. Moko naa tamq Opale na. Nobody sees like Opale.
114. Hieñmalq⁴⁾ be ni afeq ebii ahe. The leopard is absent, therefore they play with his young one's.
115. Moko eñmōđ kpq ni eši egonti. Nobody makes a knot and leaves his thumb (i. e. without his thumb).
116. Nā tamq oblañ. A wife is like a giant.
117. Moni ñmō kpq le, le ele fenemq. He who makes an knot, knows to loose it.
118. Soro moko yitšoñ, soro moko yitšoñ. Different one's head, different the others (i. e. Every body has his own head).
119. Gā se gbę dši gbę. The way after (the people of) Gā, that is the way.

1) tšřě na, pl. form of tšě na, v. to rub at.

2) hie-wiemq ke tšomö, infinit. of the double verb: wie m. k. hie tšöle, to warn one, s. Voc.

3) asāmānukpa, n. lit. spectre-elder.

4) Hieñmalq = face-scratcher, an epithet of the Leopard (compare: Olowo, kotšę etc.).

Ad 119. The Gā-people consider themselves a leading people.

120. Miwo tšu¹⁾ mihao, ši ote mikpāi. I thatch you a house, but you conceal my strings (for to bind it).
121. Gbekē edfaa akpokplonto, ši gbekē le wao dfa. A child does not break a landtortoise, but a child knows how to break a snail.
122. Beni omīa onanyo ko le, onanyo hū mīmīao. When thou pressest a friend of thine, thy friend also is pressing thee.
123. Ohwam! keđši ote ni bai le eha teñ le hewo le, dšemō; ši wose le, ke nme le tšu le, owaye²⁾ eko. Ohwam! if thou go (and see) that the leaves have covered the palmtree (round about), remove them; for by and by, if the palmnuts are ripe, thou wilt eat some.
124. Noni bako dā le, eye nšo se. What has not come before, is behind the sea. (It can be stated so, because people have not seen it).
125. Moko enaa moko oblañ, nī ehuru eyi ši.³⁾ No body sees the giant (-slave) of another and springs up (for joy).
126. Kele mli ye nii kule, onufu ye noko ni eyeo. If in length would be something, the serpent would have something to eat.
127. Abe mama ni abiq yō ši! One has no cloth and asks after a woman!
128. Šuilafō feę mlu mli. A blind man does not play in the dust.
129. Timtim dšee amada teomō; ši ehe šaomo mli yo. To

1) wo tšu, to thatch a house (with grass, which is bound up by strings).

2) owaye, old form = ooye (from obaye. The ohwam (an animal) eats palmnuts.

2) huru-yi ši, lit. to jump and come down.

- boast is not to plant plantains, but in cleansing about them it consists.
130. Ahĩo mañ nì oheo ¹⁾ beñ? ²⁾ Do people dwell in a town where there is no warm (bread)?
131. Moko ehoo nii eyamãã ñmañmaša, akę eetao eweku-meĩ abaye. Nobody cooks food and puts it on the dusthill (outside of thowns) to seek his relations that they may eat.
132. Ke otšō kolo tšokpemō lę, ke ewō hũ emã ena. If thou show a beast (or brute) stick-chewing (a custom of the natives to keep their teeth clean), even if it sleep, it sticks in its mouth.
133. Kọkọtę wonu ekpa efie ši: ši masro ³⁾ šika dšosru? The kọkọtę sup is poured out: and I should esteem the gold-dšosru (a quantity of Gold = 1 £ Sterling)?
134. Okukuba ke elei ke lę, sone efã. (No sooner) the okukuba (a bush-animal) said: his tail is long (than) the weasel boasted.
135. Tšo nì aklonto be he lę, ekwō dšra. A tree which has no fork, its ascent is difficult.
136. Dše ana ni ašę wọhe. It will get night and a sleeping-place will be found.
137. Bābi gboo fā. A young crocodile does not die in the river (its element).
138. Ke oke wō ñkpla able lę, ehie sogo. If with the fowl thou art unhusking corn, it will not esteem thee (see hie sọ, v.).
139. Atfaa mo tę, ni awo sukukuli atšo ehie. Nobody casts

1) Oheo = Otyi: ohyew, something warm.

2) beñ = be mli.

Ad 133. Kọkọtę is a very precious fish. Kpa, to tilt; fie ši, to pour down.

3) See sro, soro, v. Voc.

a stone at one, and takes up a clod and shows it to him.

140. *Moni eto ke moni hōmō yeḡe le : namo aḥō aḥā?*
One is satisfied and one is hungry: to whom do people sell?

141. *Moni tṣuḡ nii hāo le, eyaa ke emusu flo.* He who works for thee does not go with an empty belly.

142. *Blōfo-okpo ke: Moni yeḡ nii ehāo le, le ogbeḡ la ohāā.* The European dove says: He who eats something and gives thee (some), for him thou quenchest the fire.

143. *Moko eñōō adeda etoo lema he.* No body takes a billhook and cuts an ax (with it).

144. *Wonu nō kolo le na, ši nine enaa eke-fā.* Soup is sweet to (the mouth of) an animal; but a hand it has not got to take it out with.

145. *Ke dšulḡ ke, ele dšū, éyadšu okplem.* If a thief say, he knows how to steal, let him steal a canon.

146. *Moko ke enumo etoo nyoñma he.* No body puts five for ten.

147. *Ke odi adudoñ se le, owuleḡ ofla mli.* If thou care for the fly (to kill), thou wilt hurt thy boil.

148. *Ohī lo, ši oye mḡebo.* Thou abhorrest meat, but thou eatest liver.

149. *Ke akpokplonto hewḡ kulḡ atfaa tu.* If it were for the land-tortoise sake, no gun would be fired.

150. *ſiehōlḡ ko ehōko ba dā.* A cabbage-dealer has never sold (mere) leaves (if you hear himself).

151. *Kāšōlḡ yeḡ nii kāku mli.* The potter eats out of a potshard.

152. *Ke oye lele mli le, odšieḡ mli nu.* If thou art in a vessel, thou takest out the water.

153. *Obeñ nì ayaā hewḡ le oke: Nšḡ le ñme.* Thou art

- not in when people go therefore thou saidst: **The sea is quiet.**
154. **Ke fiq ke: etā lo le, dšee tšokpo kome ni enañ. 1)**
If the elephant say: he is thin (of flesh), not **only** one tray full he has (but still more).
155. **Gbq edšaa kqñölo.** A stranger does not divide **the** meat of the **kq** (or: **komeat**, a festive food).
156. **Gā weku tamq mampam fq, ke okpa le, beḷe ohe gbla.**
A **Gā** family is like the fat of the land-crocodile: if thou anoint (thyself with), thy skin cracks.
157. **Tšebi ke: Dše na; ši nyebi ke. Dše nako.** A father-child says: It is night; but a mother-child says: **It** is not night. (Perhaps relating to the family quarrels springing from polygamy).
158. **Momosa le Kwaw Mensa; mitao Fete aya, ši mībasro ni atšule Gua.** Once Kwaw Mensa (pr. n.) was wishing to go to Fete (about 10 miles); but it was different, when he was sent to Cape Coast (about 60 miles).
159. **Ke otao ñme le, ya Tutu.** If thou wish for palmnuts, go to Tutu (an Akwapim-town, where plenty palm-trees are).
160. **Moko enčö nine abeku etšöq emañge.** No body shows the way to is town with the left hand.
161. **Tšina wqlq šee tšina.** A cowherd does not fear a cow.
162. **Gbe kō gbe edšee.** A dog does not bite a dog till (blood) comes out.
163. **Wq ni edšöq le, akokobesa eke-yaä.** A fowl which is not tame, with supspices it goes (i. e. it is eaten).

1) enañ = ena le, comp. § 20, 1. at the end.

Ad 156. Used to warn people, not to try to derive too much advantage of a **Gā**-family.

164. Gbòbilò lee kolo helatše hewò nì etfałe tū. A hunter does not know sick game therefore he shoots it (tfa tū, to shoot).
165. Loflo nì edšeñ tšere ɛ, mra ekaseq flikimò! A bird which does not get feather(s), quickly it learns to fly! (Used of precocious people).
166. Fiofio adudoñ ye gbe tòi. Little by little a fly eats the ear of a dog.
167. Ke lo ko ke, ewo fò ahù ɛ, eke kploto yee he gbò. If an animal say, it be very fat, it does not reach to the pig.
168. Oia gbīl fa fe tō gbīl. The days of poverty are more than the days of superfluity.
169. Osumò nyontšomei nyoñma ke kpawo. Thou wilt serve seventeen masters. Mt. 6, 24.
170. Gbī nì amō kploto ɛ, batafo atšō hāmō. The day when the pig will be caught, the wild hog will lead the way.
171. Šiši ke ñwei yee gbò. Earth and heaven do not come together.
172. Ke akpokplonto ke: wa hewò, dšikule awoo tako ye šikpoñ ne nò. If the land-tortoise would say (it is): for hardness sake, people would not take up pads upon this earth (i. e. If it would depend on the saying of the land-tortoise, that it is too hard etc. because of its hard shell).
173. Ašantemei wonu ñō, ši ño fo mli tšō. The soup of the Ashanti's is tasteful, but there is too much salt in it (relating to their cruelties).
174. Ehe wa tamò.bā. He is as hard as a crocodile.
175. Hōmō yełe take klañ. He is as hungry as a hyena.
176. Moko yee yełe na ye sū mli. No body buys yams in the ground.
177. Gbekē mā koi ni onukpa hīq šiši. A child builds a

- second story and an old man dwells down stair (relating to the changes of live).
178. Tantra dšimi, dša no mifo ye. I am a tantra (-fish): in the market I bear.
179. Ahõõ alomte ye floṭo mli, ši adšieṭe fañ. A cat is not sold in a bag, but openly produced.
180. Aaye koko eñmon dšikule aaye yekose. Would people eat koko (a kind of yams) raw, they would eat (it so) in the country (or plantation, lit. behind the bush).
181. Wa ke, ehewo dšikule tū egbee ye koñ. The snail says, if for his sake, no gun would sound in the bush.
182. Ke niyenii ye šia le, akee ake ayadšu bayele ke-ba šia. If food be in the house, people do not say, yams shall be stolen and brought.
183. Ananu taa ši, ni abe gugõ akase le. A spider does not sit, that people may teach it to speak through the nose (it knows it already or is represented so in their fables, see these).
184. Klač kplaa tšinā. A hyena does not drive a cow.
185. Ke gbe ke edšeke ahū le, ehoo mañ he. If a way says, it is very long, it does not pass the town (it leads to).
185. Dede mife kolo, ši eke: Kokoñ. Dede is a fool, but she says it is Koko. (Dede and Koko, proper names of women).
185. Kakraka feo gbele nii, ši egboo. The chafer does as if it would die (lit. makes things of death), but it does not die. (These creatures are very troublesome in the houses.)
186. Wo nane egbee ebi. The foot of a fowl does not kill its chicken.
187. Onukpa boo mādši anõ toi. Anelder does not listen to the chattering (lit. ihe thing) of towns.

188. **Ke okakla foð le, oboñ oke-woq.** If thy knife cut thee, thou puttest it in thy sheath (and doest not cast it away).
189. **Ohenyelo ke: otaoq egbo.** Thy enemy says, thou wishest, that he may die.
190. **Lebi dañ dseo fũ moñ, ši wiemo kpakpa dseqoñ (= dseo mli).** In the morning the mouth emits a bad smell, but a good word comes out from it.
191. **Niatše foq dšoi fě, ši efoko yafodšo dā.** A rich man composes every dance, but he has never composed a dance of weeping.
192. **Ke owye yō adfamañ le, onaa mlifũ.** If thou marry a harlot, thou doest not get angry.
194. **Sane foñ ni yō dšeh hewo ni ke afo bi ni awieo atšöle.** For bad palawers sake which are in the world it is that if a child is born, it is instructed.
195. **Ke owo mama ni esaa le, ni atšego oblafo.** If thou wear a cloth which does not fit thee (it happens) that thou art called an executioner.
196. **Nyömötše naa mlifũ.** A debtor does not get angry.
197. **Nyöñ edšee gbí kome ni efo kpeñ (= kpemo, see § 20).** The moon (s. „nyöñ“ in the Vocab.) does not appear one day (only) and cease to shine.
198. **Ke ohe waa oke: Tako ehĩ.** If thou art weak, thou sayest: The pad is not good. (Men and women carry the loads on their heads and use pads).
199. **Dšee noko, ši noko dši no.** It is nothing; but that is something. („Dšee noko!“ is a general evasive answer to enquiries).
200. **Ke batafo ke: dšee enañ, ena noñ.** If the wild hog say: it is not his foot-step, it is it still.
201. **Moko efee kolo ši enyo.** Nobody is twice a fool.
202. **Eto tšo egbe eno.** He cut a tree and fell it over himself.

203. Moko hfe gboo šii enyo. No body is twice ashamed.
204. Moni ena dā lẹ, eke ehī. He who has wine, says it is good.
205. Mlikpamo dši nii dšikule alomte ye eko. If stretching would be riches, the cat would have some.
206. Yitšo kome eyaa adšinā. One head does not go a counselling.
207. Ohĩa nì ehĩa Akwamunyo hewo nì eke Ayigbenyo niọ. ¹⁾ For poverty's sake which empover's the Akwamuman he says he is an Ayigbeman (people who are despiced in the Gã-country).
208. Ke ofie kolo lẹ ni o hããlẹ gbẹ, etšõ onọ. If thou drive away a beast and give it no way, it turns over thee.
209. Noni gbekėbii fe ye klotia lẹ, no onukpai lẹ feo ye mā lẹ mli. What the children do at the ends (of the town), that the elder people do in the town.
210. Moko ke sisai gbaa ta. Nobody arranges battle with spectres.
211. Moko deñ dsee oden. Somebody's hand is not thy hand.
212. Noko nì ayee lẹ, ahoo. What is not eaten, is not cooked.
213. fiọ ebẹ kose dšikule kule wo kolo wulu dšile. If no elephant would be behind the bush, the buffalo would be a great animal.
214. Opassafo ke: Midasefo ye Atyem. The liar says: My witness is in Akyem.
215. Tšu moko nwei ni hwan ešiši atfere. To send some body up and draw away the ladder under him.
216. Abolo flo ehī yeli. Bread alone is not good to eat.
217. Noko ekõ onufu! Something has bitten the serpent!

1) niọ = dšio, an old imperf. tense of dši?

218. Adum ke: ewoñ dši ehĩnmei. The Adum (-monkey) says: His eye be his fetish (or charm).
219. Akeo ekome dāni akeo enyo. People say one before they say two.
220. Toi nì gbāā nabu na. The ear (is it) which troubles the mouth.

II. Gǎ-Histories.

(It is to be remarked that I give the Histories as I got them merely as specimen of the language, and therefore not take any respect as to their truth).

1. Asamañkao ta.

No hewo nì Ašantemei ke Mañkata wu le šiši dši ene: Ake, Ašantenyo ko ba Gua nühemo; ni beni ete dša le no le, ena yō ko nì hō lonšra, ni ekele ake: Olo le, enyie dši ekome? Ni etšōle na. Keke le nū le kele ake: Dše no ohāmi! Ni yō le kele ake: Midšee no. No mli le Ašantemei yeo Guamei ke Gǎmei aņo. Agbene nakai nū

1. The war of Asamang-kao. (About 1824.)

Wherefore the Ashantis with Mac Carthy (Governor of Sierra Leone) made war the reason is this: It is said, that an Ashanteman came to Cape Coast to buy things; and when he went to the market, he saw a woman selling stink-fish, and he said unto her: Thy fish, how much one. And she showed him the price. Then the man said unto her (saying): Take some off for mi! And the woman said: I do not take off. — In that time the Ashantis ruled over the Cape-Coast- and Akra-

le noñ kele ake: Miwooö nyomo kwra doñ, ši milole ekã na! Ni yõ le kele ake: Befele onyontšo le ni yõ Ašante le, le ehe lo ehãmi? Keke le nu ke yõ le ake: Meba ¹⁾ oke nakai? Beni fe se le nũ le eboile dšemo ake: Onyontšo ni yõ Ablotširi le, Osei ke: Ebye Ni yõ le hũ kele ake: Bo hũ onyontšo ni yõ Ašante le, Koñ ²⁾ ke: Eba ni Keke le nũ le ke: Meba oke nakai? ni eboi kitäkãmo, ake aamõ yõ le ke ya Ašante. Ni yõ le dšo foi ke te mõñ, ni eyadšadše sadši le fě ni nũ le efele le. Ni nũ le yiñ ete eman ni eyake; ni Osei hã amõle ni agbele, ake: Mehewo ni ehãã agbele ye dšei?

people. — Then that same man said unto her: I do not pay thee any more at all, but I take it by force! And the woman said unto him: Then thy master which is in Ashanti, he buys the fish for me (i. e. he will pay it). Then the man said unto the woman: Why sayest thou so? Afterwards the man began to scold her, saying: Thy master who is in Europe, Osei (King of Ashanti) says of him: He shall come and And the woman also told him: And also thy master who is in Ashanti, the King says: He shall come and Then the man said: Whysayest thou so? and he began to swear, that the woman shall be caught and brought to Ashanti. And the woman ran off to the fort and told all the things which the man had done unto her. And the man went off to his town and told it; and Osei let him be caught and killed, saying: Wherefore he let himself not be killed there?

1) meba = meni ba, what came, or: why?

2) Koñ, Danish = King.

Ni Osei le tšu ebfoi ke-
 ba, ake ayañð yō le ahāame,
 ni Gua-lumo le hū ekplēē,
 ake eñōle ehā. Beni neke
 sane ne ba le, lumo le ñmā
 ke te Ablotširi, ake mōñ, no
 sane ni eba ne. Ni Koñ, le hū
 ñmā wolo ehā Dan-Kong, ni
 le hū eñgmā wolo ke-ba bie
 mōñ, ake ahā tšofā ke tunte,
 ni ake-yawa. Ni Nliši-Koñ
 le hū wo lele gbe ke tabiloj
 ke asafoiatšemei. Amesafolia-
 tšenukpa le, atšele Mañka-
 ta. Beni Mañkata ne ba le,
 ehie asrafoi akpe; menemei
 fē le tabiloj soñ. Ebayiñ
 ke-mīya neke tā ne; ni beni
 eya le, eke yomo ko kpe ye
 gbe te leñ, ni nakai yomo le
 ke-le ake: „Owura, mikpao
 fai, ni okū ose dā; ši tabiloj
 ni oke-nyie ne efaa; mōñ,
 kū ose ni oyatao meikomei
 hū ofata amghewo; ši Ašan-
 temeï fa tšō!“ Adše Mañ-
 kata na le ake: „O! mitabi-
 loj ne sa mibie, bñni mikame
 awu!“ Ni eyiñ ni ete ekeame
 yawu. Beni amewu ahū
 le agbene Mañkata tšofā le
 etā. Ni Fantemei le ni kele

And Osei sent his mes-
 sengers down, that the wo-
 man may be delivered unto
 them; and the Cape-Coast
 Governor also did not allow,
 that she was delivered. When
 this thing happened, the Go-
 vernor wrote to Europe saying:
 Well, this matter has happe-
 ned! And the King also wrote
 a letter to the Danish King;
 and this also wrote a letter
 to the fort here, that powder
 and lead may be given out.
 And the English King also
 despatched a vessel with war-
 riors and captains. Their
 chief-captain was called Mac
 Carthy. When Mac Carthy
 came, he had thousand sol-
 diers; these all were good
 warriors. He went off to
 this war, and when he went,
 he met with an old woman
 in the way, and this old woman
 told him: „Master, I beg thee
 return first; for the warriors
 thou ledest, are not enough;
 rather return to seek some
 more to them; for the Ashan-
 tis are too many!“ Mac Car-
 thy expressed himself saying:
 „Oh! these my warriors fit
 me, that I will fight with
 them!“ And he went off and
 fought with them, When they
 had fought a long time, then

te ta le, beni amena, ake ametšofä fë ni amehie le etä le, ameboi blomo ake: „Yeñ atudru asa!“¹⁾ Ni ake Ašantemei ke Fantemei fë ye wimo kome le, ame ba nu nibii ni Fantemei keo ye amensra leñ le. Keke le Asantemei na hewale ni amekpätä amehie kpotō. Agbene ke Mañkata kwe, boni Ašantemei kele yeo häa le ni asañ etšofä ni ehie le etä le, eke webii le fë famo²⁾ klante, ni eke Ašantemei kpe hie ahü. Beni fe se³⁾ ni hoo⁴⁾ le agbene ehmä wolo kehä etšudši le eko ke-te Gua-moñ, ni abahäle tšofä; ši beni bofoi le kü amese ba le, ni ayagble adekai le ana le, eyimo⁵⁾ oböbö ke loi ke akpanoi. Nö hewo ni fe nakai le: meini ake wolo le yahä, amemiye oyai ni amele, beni ame hole nomei ameha meini ke wolo le ba hä

Mac Carthy's powder was done. And the Fantis which had gone with him to war, when they saw, that their powder altogether which they carried was done, they began to cry: „Unser Pulver ist aus!“ And as the Ashantis and the Fantis all have one tongue, they could hear what the Fantis said in their camp. Then the Ashantis got strength and destroyed them as clay. Now, if Mac Carthy looks how the Ashantis deal with him and that also his powder is done, he with all his people draws the sword and meets the Ashantis face to face for a long time. After wards, when there was no move, then he wrote a letter and gave it to one of his servants to bring it to Cape Coast-Castle, that they may give him powder; but when the messengers returned, and the boxes were opened, they were full of pieces of meat and bisquits. The reason of this was: those to whom the letter was given,

1) Otyi = „Wotšofä etä!“

2) fāmo, pl. form of fā, to draw.

3) Lit. When (it) became afterwards, without expressed subj.

4) ni hoo- and not passed, without subj.

5) hole, irreg. pl. form of wo, to lift up, to take up.

ame le. Fe se le Mañkata batšu ekoñ, ni ake nakai noñ ba. Ke¹⁾ Mañkata kwe boni. Ašantemei kele wuõ hää, ni asañ enaa tšofä, ni ekeame awu le, ekē esafoia-tšemei le ke meini eke-te. ta le fē ake: Woťšofä etä, ni Ašantemei le hū kewo wuõ ne, nohewo le ke moni osumo le ofe ohe helpo!²⁾ Keke le lele etši ehe ke-te se, ni eyakpasa tšo ko, ni ekpa enine mli ke epitisa-wa³⁾ le ni egbe ehe.⁴⁾ Ehie pitisawa le ye eden ke-kpasa tšo le. Ni beni ekpasaä ši le, kedši Ašantemei le mi-ba enõ le, amemise gbeyē, edšake amesusuõ, ake ehie kã; ši beni yi yawula ši le,⁵⁾ ameyo, ake dšee gbõ egbo,⁶⁾

were in a hurry, when they gave the things to those who had given them the letter. Afterwards Mac Carthy sent again and the same was brought. When Mac Carthy beheld how the Asantis were fighting with him, and that also he did not get powder, he said unto his captains and all whom he had gone to war with, saying: Our powder is done, and the Ashantis also are fighting with us in this way, therefore whosoever wish it, may help himself. Then he himself withdrew himself backwards, leaned against a tree, drew with his hand a pistol and killed himself. So he had the pistol in his hand and leaned against the tree. And while he leaned there, if the Ashantis were coming near him, they were a fraid, because they

1) Ke here and above used like „when“ (s. German wenn und wann.)

2) helpo, Danish: help.

3) pitisawa, a European word, pistol.

4) Such a death is esteemed brav and honorable by the Natives and as they honour Mac Carthy very much, it may be a mere supposition.

5) beni yi yawula ši, lit: when the head came down to the ground = at last.

6) Infinitive absolute negationed.

ši ehie ká. Ni amebawole, ni amefo eyitšo ke-te amensra le mli, ni amedšie emli ansoi le, ni noho le ni fe le, amekpe munēle ¹⁾ amewo he ni amekē šika wo mli; ni le gbomotšo mu le ametšukō ²⁾ ke-te Ašante. Fo le amekē-ši ti, ni etšui le amedša ni ameye. Ye neke ta ne mli noh amemō Mañkata tetremantre kpālo, ni ye gbeyešemō na le amekē, ekpā; keke le ekpā, ni ke ekpā, asrafoi le ni be dšei le beni Mañkata tfa ehe tū le hie foi ke-ba Ašantemei le aňō, smesusuō ake amesafoitše le ye dšei, ni agbeoame. Ni yitšo le ni amekete Ašante le etšō amewoň ni amedšaā nmenenmene.

Ni Mañkata ledientše ni wowieq ehe no edamō le ke-te be mli ni etšofā ke eniyenii tā, ni edšoo foi ahū ke-te egbele mli.

1) munēle, Dan. uniform (Montirung).

2) tšukō, double v. = to roast.

thought that he is alive; but at last they perceived that he was really not dead, but alive. And they took him up, and cut his head and brought it into their camp, and took out the brains, and the skull which was left they sowed into his uniform and filled it with gold, and himself, the whole body, they roasted and brought him to Ashanti. The fat (of him) they boiled into a lump, and his heart they divided and ate. In this same war they caught Mac Carthy's trumpeter, and upon fear he commanded him to blow, then he blew, and when he blew, the soldiers who were not there when Mac Carthy shot himself ran and came to the Ashantis thinking that their captain was there, and were killed. And the head which they brought to Ashanti has become their fetish which they worship till this very day.

And Mac Carthy himself of whom we speak here, he stood on the place where he had stood till the time when his powder and provision was done, and he did not flee at all until his death.

2. Gã-madši blema sãdši. Old stories of the Akra-people.

Neke nii ne ni migba ehe sane ne, gbalo le, ¹⁾ egbami, ake edše nšo mli ni ebø ade ²⁾ ke ewekumei fiã ši kome, ni ameyo nšo ne na. No mli le mokomoko be bie; ši ñme-neñameñe Gamei ³⁾ ni yo ne, kosebiibii dšiamē, ni kose hū ameyo. Neke nū ne ke ewekumei ya wuo. ⁴⁾ Gbi ne ⁵⁾ ehe ye nšo na, ni lele ko damo ši, koni emli gbo-meile tšeø le, ake eba, ni ekwo ahima ⁶⁾ ke-te eyadšie-ame keba šikpoñ. Nū le, egbei dši La-Kote-Aduaosi. Koni ⁷⁾ gbo-meile ni yo lele le mli ⁸⁾ Okeši-Blofomei dšiamē, ni amekēle hī ši. No se Kinkã ⁹⁾ -ke Osu ¹⁰⁾ -ke Nliši-Blofomei hū baba. Koni amēfiã amehāle wolo, ake šikpoñ ne enō, koni ke lele fiã lele ni abadamø ši le, ¹¹⁾ eke wolo atšøame, koni ameyawole nyōmō, edšake šikpoñ ne enōñ. Nakai meini yo sa ¹²⁾ le hāle; ni ekeame, ake wodši ne afite, ši amefe ¹³⁾ ye šika-tšo he, koni eke-ye odase, ake šikpoñ ne enō. Ni amefe nakai.

- 1) the historian, apposition.
- 2) bø ade, Otyi, to begin to exist.
- 3) the Gã-people of to day.
- 4) ya wuo, to go a fishing.
- 5) Gbi ne (or neke) on a certain day.
- 6) fishing-canoe.
- 7) koni, emphatically = ni, and.
- 8) Okeš = Roll - tobacco; Portugie.
- 9) Dutch- 10) the Danes in Osu or Christiansborg.
- 11) and that if any vessel (which) should anker etc.
- 12) formerly.
- 13) sc. the letters or what was written in it.

Ye ko le se le mañtšemei enyo, Akwamumañtše ke Gamañtše ni atšele Okākoi le yo; koni ameyee ¹⁾ kwrā; amewuo dāne, ni Gā-mañtše le kpee amena, ²⁾ ni edšo foi ke-ba La-Kote le nõ, ni ebole abo, ³⁾ koni ewu ta le ehāle. Ni La-Kote le nõ šikatšo ke-ya hā Atšim-mañtše, ni ekeame aba abawu. Ni agbe amefē ⁴⁾ tsem, ni ameyi ⁵⁾ fio pe amena gbe, ni amedšo foi ke-te filau ⁶⁾ se, ni amehi dšemei ke - baši nmenenmene. Ni no se le Gā-mañtše le ke ewebii le fē bahi nõq ne na.

- 1) they did not agree.
- 2) kpe na, to prevail.
- 3) bõ m. k. abo, to take refuge with s. b.
- 4) sc. the Akwamu-people.
- 5) yi, head, number.
- 6) filau, river Volta.

3. Katamanso ta.

The Katamanso war
(about 1826).

Beni ayawu neke ta ne, Gāmei ke Akwapimmei ke Adāmei fā dšu, ¹⁾ ni enõ gbī nyoñma ke ekome le ameše heni ameyabo nsra ²⁾ ye le. Keke le Akwamumei ke Gāmei ke mādši krokomei le ni fata Gā he le baye woñ, ³⁾ koni moko akadšo foi, ni beni ameyeo woñ le lolo le Gbugbramei ⁴⁾ yaye Late-gbe ⁵⁾ heni Ašantemei le boi oföyeli ⁶⁾ ye le. Keke le Gbugbramei le mömõ Ašan-

- 1) broke up on Monday.
- 2) bõ nsra, to encamp.
- 3) ye woñ, to eat fetish, by which two parties bind themselves for a certain purpose.
- 4) Prämpram-people.
- 5) ye-gbe, took possession of the way to Late.
- 6) ye ofõ, to forage.

temei le enyo, ni amefo mo-
kome yi atere¹⁾ mokome, ni
akele yatšo Owura Hanson
Buaben ke Owusuyaomei.²⁾
Ni ameke: „Bele wote heni
agbe gbomo le ye le, edšake
dšei ameŋa ye.“ Ni eno gbii
nyoŋma ke enyo le ameše
Katamanso,³⁾ ni amewo dšei,
ni dšetšerenò le amehi dšei
dšenamò.⁴⁾ Ni gbii ni dši
gbii nyonma ke edfe le no
gbeke ñmledši ekpa⁵⁾ le,
Ašantemei le bu, ni meiko-
mei ke, bene⁶⁾ lo se ame-
nyie; meikomei hū ke: Bene
amebawu. Ni Ašantemei kù
ameşe ekoñ. Ni dše batšere,
ni Gāmei le sa amehe. Keke
le lebi ñmedši ekpa le Blò-
fōmei ete le sa amehe amete
nsrai le fē mli ni amewo Gā-
mei le ahewale⁷⁾, ni ameka-
še gbeyē. Agbene amekū
ameşe ekoñ ke-ba amensra
le mli. Keke ni amebadšo
amehe fio, ni amenu Ašan-
temei le ahe, ni amesa ame-
he. Keke le etšee le⁸⁾ Ašan-
temei le ninaame; keke ni
Ašante-asafatše le ekome
tšutšu batfa tū; ni Gāmei le
hū ke-bawo amedeh,⁹⁾ ni
ameboi wu. Keke le etšee
le Gāmei le bafie Ašantemei
le hū batšo amehie, ni ame
hū ameŋie Gāmei le ke-ba se

- 1) tere, v. n. to carry on the head; v. a. to give one to carry.
- 2) two Mulattoes and their people, who were present.
- 3) A place near the Akwapim-mountains between Osu and Late.
- 4) (till) nightfall.
- 5) in the evening at 6 o'clock.
- 6) perhaps (lit. this time).
- 7) wo hewale, to encourage.
- 8) etšee, it is not long = shortly afterwards.
- 10) took it (the fight) into their hand.

- kplañ. ¹⁾ Keke le beni mañtše Ankla asafoiatše le na, ake ta le efite ²⁾ le, eke, ayake Ankla le, ake etši eya se fio. Ni eke: Ayabi esafoiatše le, ake eya segbe lo éba hie? Ni mañtše Okanta ke: Ayakele ake, emli fliole, ³⁾ lo ekpoo, ⁴⁾ alo bie ebaye ablade ⁵⁾ le ye? Ši mẽ dši noni ta le efite, ni etši eya se, ⁶⁾ ni ebiq, ake eba hie lo eya se; ši enaa nii adši? ⁷⁾ Ni etši eba se fio. Keke le eke, ayake Kwatei Kodšo, ake ehã ni ašã tšofã. ⁸⁾ Ni Kwatei Kodšo ke, ayakele ake: Dabi, ši enme eyi ši ⁹⁾ fio, ši nãdšiašibii ¹⁰⁾ bako; ši ke še ¹¹⁾ tšofã šã bē le, dšee moko aake enanyo. Keke le beni ekã he ewieq ¹²⁾ lolo le, keke ni nãdšiašibii le pue. Ni eke bofo le ake: „Ya ni oyake Ankla!“ Ni eyiñ ete. Ni Ašantemei le fe ekome, ¹³⁾ ni Gãmei hũ fe ekome, ni blofomei le baboĩ amekplemii šikamo. ¹⁴⁾ Keke le se etšee le ameke-bawo Ašantemei le adeñ ekoñ. Ni agbene Ašantemei le badšo foi. Ni Gãmei le pila Osei, ¹⁵⁾ ni ete. Ni beni ete le, etšee keke ni egbo. Ni moni añõ-ta nqle ¹⁶⁾ kã kitã, ake eke Gamei wuu doñ.
- 1) considerably.
 2) that the battle was lost.
 3) mli fii, to be merry.
 4) kpoo, to get rich.
 5) ye ablade, to act nobly.
 6) so that he should go back.
 7) adši, interrog. particle.
 8) to burn the powder (and by that to kill themselves).
 9) ñme yi ši, to have patience.
 10) people from the east (under the feet, s. Voc.
 11) ke še, if (it) reaches.
 12) kã he fe n. k. continue to do s. th.
 13) became one (army).
 14) to load their cannons.
 15) Name of the kings of Ašanti, = Spoiler.
 16) who was set upon (sc. the throne).

III. Gá-speeches delivered by the speakers of the Gá-tribe during the disturbances in January 1854.

1. (About 3000 armed people from Osu, Teši, Niñwa and Tema were assembled the 12 th. of Jan. in Kpešina near Osu, at nighttime. The people having formed a large circle with their chiefs, headmen, captains, speakers etc. in advance, and having saluted each other in due form, choose their speakers and witnesses to accompany them to the different groups. The speaker (otšame). Anañ from Osu came forward and said):

„Osu ni ameyo,¹⁾ ni ameyanu le, akę lumo eba; ši eke, ayatfa tũ ahāle. Ni amebabua oblahĩ bii le ana. Keke ni amebayiñ ameyatfa tũ le. Beni fe se le, akę ayafle lumo le, ni amete ameyafle. Dšetšerenę le, akę ayatše onukpai ye moñ, ni amebayiñ amete. Aso noni akęo noni akęeo,²⁾ amenuu mli eko; ši fe se moñ fędä ni amenu asem-sro,³⁾ akę onia abatšu.⁴⁾

„There was Osu, hearing that the governor (Cruickshank) has come; but he has said, they may come and fire (a salute) for him. And they gathered the young men. Then they arose and fired (the salute). Afterwards it was said, people shall go and salute the Governor, and they went and saluted him. Next morning it was said, that the elders (grandees) were called in the fort; and they went. And now? what was to be told them what not, they heard

1) „ni“ ameyo,“ relating formula see Tables.

2) Compare § 50, 2. a.

3) Otyi = sane sroto, a strange word.

4) tšu onia, to raise toll or tax.

Dšee no ni onukpai le keke ake : „Woyasusu he, koni wona eko wobakeo?“ Ni onukpai le basusu he, ni amebalo hū ke-ya mō na, ni ametšu ake ayake lumo, ake wiemo ko ni etši ehāamele, eba, koni amesusu amekete, bōni amekete amesane yahala mli-hā. Ši ni amehā atšele le, eke amehū ameba mōn; ni onukpai le hū ke, ameyaa. Ni enma samamo¹⁾ wolo ehā akabahā onukpai le, ni nì²⁾ amena samamo wolo le, ni amedšo foi ameyatetei³⁾ amehē. Ni ye mli ahū le lumo tšu hā ayake oblahī le, ake ameba mōn, ni ekeame wie fio; ni oblahī le fē babua amehē na ye mō na le ke Mulatofoi le fē, ni amehā ayakele, ake amebabua amehē na ye mō na, ši éba. Ši ekplēē bā. Ni Mulatofoi kpaame fai, ake amehā ni ate, ši ke atši

nothing of it; but is was rather afterwards, before they heard a strange palawer, that a tax shall be raised. Did not then the grandies say to him saying: „We will go and think about, that we may get something to tell thee?“ And they got up with one accord and went before the fort, and they sent to tell the Governor, saying (respecting) the word which he had mentioned to them, he may come, that they may (think and) tell him how they had chosen the matter (to give). But because they had him called, he said, they rather shall come into the fort; and the grandees (also) said, they will not go. And he wrote a summons (letter) and sent it to the grandees, and when they saw the letter they ran away and concealed themselves (here and there). After a considerable time the Governor sent to tell the young men, they shall come into the fort, that he may speak a little with them. And all the young

1) sama, v. engl.; to summon.

2) nì = beni or nonì, when or because, as.

3) Compounp redupl. form.

amena ¹⁾ le le, bele ameke amefē agboi. Ni amefē amelo hū kete mō leñ, ni lumo le keame ake: Le ni ehā ayatše emañ onukpai le ke-ba eñō, ni etu gbē ²⁾ ko ewo amedēñ ³⁾ ni amekele, ake ameyadfēñ, ⁴⁾ koni amena eko amebakele; ši kpla ne amebakeko le noko, nohewo ni eke, etšame, koni ameyatao nomei ke-ba Hō lebi. Ši wo le wonu, ake onia hewo ni atšame; ši nō hewo ni wotšu, ake ababua nyefē na, koni wofē wokpe mli, boni wofe!“

1) tši-na, lo retain.

2) gbē, voice, word, language (used by old people = wiemo, f. i. Adāñme = Adāñgbē etc.).

3) tu wo m.k. den, to give over to s. b.

4) dfēñ, Otgi verb = susn.

men assembled themselves before the fort with all the Mulattoes, and sent to tell him, that they had assembled themselves before the fort, but he may come. But he did not consent to come. And the Mulattoes begged them, that they may go, for if they should be retained, then they would die with them altogether. And they all went with one accord into the fort, and the Governor told them saying, he (was it who) had his towngrantees called to come to him and given a matter over to them, and they had told him, that they will go to consider, that they may have something to tell him; but till now they had told him nothing, therefore he had thought to call them, that they may go and seek those and bring them on Saturday morning. — But we have heard that for the polltax' sake they were called, and now therefore we have sent, to assemble you all, that we all may decide, how we will act!“

(The resultat of this speech was an agreement upon oath betwixt these towns, not to allow the grantees to go

to the fort nor to pay any tax, even if the Government should fight with them, and to make war with any party breaking the agreement.)

2. Jan. 14. 1854.

(About the same number is assembled on the said Saturday, immediately under the loaded cannons and rockets of Fort Christiansborg. The Mulattoes, some Missionaries from Christiansborg and a deputation from King Taki from Dutch Akra are assembled in a group of their own, to try whether they can do something for peace. The Kpoñ-(Pony-) people have joined the rest, all are armed except the peacemakers. Mr. J. Briandt from Osu brings the message of the Mulattoes over to the people, after the necessary ceremonial, saying [in extract]):

„Ole, dšee nokoñ! Gua amralo ni ba eke Owura Bannerman bawie ye onia-tšumq ne hewq, nohewq le etše anukpai le, koni ekeame, ake ababoī tšumq ekoñ. Ši ameke, ametšuu. Agbene le eke Owura Bannerman, ake lele ēya; ši ekwe, koni ekeame adšadše, ni eñmale wolo. Dšee no eñofie nq. Ni beni ete le se, koni Ow. Bannerman batše mañ onukpai le, ni ekeame. Ameke, amēte ameja susu.

„Thou knowest! it is nothing! — The Governor from Cape Coast which came has spoken with Mr. Bannerman about this polltax, therefore he has called the grandees, that he may tell them that it will be raised again. But they said, they will not pay it. Now he told Mr. Bannerman, that he himself he is going; but he may see, that he may settle (the matter) and write him a letter. Then it was that he went. And when he was gone, then Mr. Bannerman called the grandees and told them. They said, they will go and consider. And they went and came to town. Then he wai-

Ni ameyiñ ke-ba mañ. Ene le ekweame kweamegbe ahũ, ake ameba, lo —; fẽ krãñ! Ā, nakai lo? Ene ye mli ahũ le ebanu, ake Osu ke La ke Teši ke Tema ke Kpoñ ebakpe ye Kpešina, ni amepam eyi uo k. n. . . . Dsee no le hũ eke, bele ke ameba pe ni ameka noko nefemo le, matfa okplem ma-woame? Tfa amanye aba!“

(Badu Asoñko, Osu Otšame le, heto):

„Nyeboa beni kpawo kpawo toi kpawo le ke toi! Ameke: Dsee nokoñ! ší amenyontšo-me dši nekegbomei ne, ni sã-dši ni amekame yeo le eñdõ amena. Dši ake mẽ? ¹⁾ Kedši bianẽ oñã tõ onõ, ni oke: Mike-le ate mõñ ni minyontšo agbla etoi²⁾ ahãmi le: beni okete le, ašõle ye odeñ. Kedši oke: Miyawu nõ le, beni ote le, tšẽ! amõo aheo nii ³⁾ k. n. Agbene hũ le ake: Nõ le dši aatšu onia! — — Ni

ted a long while for them, whether they would come or (not); — (but) all (was) silent. Yes, so it was, or (not)? (Answer: „yes!“ by the witnesses). After this a long while then he heard, that Osu and Lã and Teši and Tema and Kpoñ had met at Kpeshimouth, and he conspired against him etc. . . . Was it not, that then also he said: Well, as soon as they come and venture to do something like this, I shall fire cannons at them? Let happiness come!““

(Answer of Badu Asoñko, the speaker of Osu):

„Listen to what the seven (and) seven times seven said: they said: It is nothing! but their masters are these men, and the things which they do with them is not agreeable to them. What then? If now for instance thy wife tresspass against thee aud thou say: I will take her into the fort, that my master may chastise her for me: when thou goest, she is snatched from thee. If thou say: I will go and bathe in the sea: when thou goest, at once thou art caught and punished, etc. And now it is also said: Above this there shall polltax be raised! — —

1) Lit: Is as what? peculiar expr.

2) gbla m. k. toi, to pull one's ear.

3) h. m. k. nii, to punish one for money.

meikomei hõ amebii ke nii
ye onatšumõ ne hewõ; ši
ñmene ye mli ahũ le akē,
aatšu onia ne ekoñ!
Ši onia le ametšuu, eè! ame-
tšuu! Atamei, dšee bõni
nyeken, ') lo?“ (Heto): „Ā!
wohãã foĩ tongõ!“²⁾

And some have sold their
children and things because
of this polltax (the first time);
and to day — after a long
time — it is said, it shall
be raised again! But
the tax they do not pay, heh!
they do not pay! Fa-
thers! Is this not what you
said?“ (Answer of all): „Ā!
we give not one penny!“

Kinkã-Otšame Alimo
wiemõ (Hetõ).

The speech of the speaker
of Dutch-Akra (Answer).

. . . . Ke amekē ametšuu
onia le, no le womĩnu no;
ši suòmõ ni amekē amesu-
mõõ Nlišiblofõ doñ le, no
le edšaa eè! edšaa! Ši meini
dšoro ši ne fě le, gbĩ ni Nli-
šimeĩ le bahe mõ ne, ani
ameyee won? nto amefě ame-
ye mõ leñ? Kwe le! ñmene
dãni amekẽõ, akẽ amentšẽ
atũa! No le, ke amekẽ na-
kai le, enõõ, eè! enõõ! —
. . . . Ši nyetaoa wiemõ kpa-
kpa nyehãmi!

. . . . If they say they do
not pay a tax, that we can
understand; but the service
they said they do not serve
the English - European any
longer, that is not right, heh!
it is not right. For all who
are lying here about; the day
when the English bought this
fort, have they not then ea-
ten fetish? Were they not
then all in the fort? Lo, to
day it is before they say, that
they revolt! That, if they
say so! that is not tasteful,
heh! that is not tasteful! —
. . . . But seek a good word
for me!

1) keñ = ke dši.

2) foĩ tongõ! interj. s. Vocab. orig. only used by chil-
dren, but employed by this powerful speaker and thence
much used.

Badu Asonko heto.

Badu Asonkos answer.

... Sùomọ̀ ni wọkẹ̀ ake
wosumọ̀ọ̀ Nlìšimeì doń le, no
le wọkwa: wọ̀sùmoqame mon;
ši onia le wọtsuu, ni mọ̀ leń
hũ onukpai le baa; ši ke efõ
onukpai le asedi ke onia le
sedi, bele mā leń edşo; ši
ke eke, ekplēē le, bele wo
hũ wonyēń noko woofe! Tfa
omanye aba! —

The service (of) which we
said, that we do not serve
the English any longer, that
we take back: we will serve
them, but the tax we don't
pay, and into the fort the
grandees do not go; but if
he cease to demand the gran-
dees and to demand the tax,
then the nation has rest;
but if he say, he will not
agree, we also cannot help
it! Let happiness come! —

IV. Gā-adesaí.

IV. Gā-Fables.

1. Ananu ke Ananute ke
sisai ete.

„Mitā¹⁾ lo mitāānye?“

„Womhere no!“

„Dşee²⁾ Ananu ke ebi Ana-
nute³⁾ ni ameyo; ni hõmõ ba
naakpa, ni wo ke ebi koo;
ni kedşi hõmõ boi ame yeli,
ameya lümu no¹, ni ameya-

1. Spider and Spiderson
and three ghosts.

„Shall I tell or not tell you?“

„We take it up!“

„Were there not Spider
and his son Spiderson. And
hunger came very hard; and
the cock and his son had
nothing to pick and when the
hunger began to eat them,
they went upon the rubbish
and sought nuts to crack and

1) tā adesaí, to tell a fable. S. Vocab.

2) A common narrative formula.

3) -te, -te, -tete, name of the firstborn son, ananu,
spider. S. Voc. „adesá.“

taoq ñmei ni ametšo amē-
kpe; ni otšii enyo lo ete fēdā
ni amēna ñmekuli¹⁾ kome. Ni
gbī ko le Ananute te ñme le
eko taomq, ni ena eko pē; ši
beni etšoq hū le, ñme le nyō
obiši bu mli, ni fele awyere-
ho²⁾ naakpa. Ši midšo³⁾
anyēē aye le, Ananute bote
bu leñ; ni beni eya le, eyati
sisai ete nq, sisa yeñ ke sisa
tšuru ke sisa diñ, ni, abq
dšēñ⁴⁾ tam, amēdšuko amē-
he lo amēšeko ameyi dā. Ke-
ke ni amēbile ake: „Nēgbe
oyaā? ni meni otaoq?“ Ni
ekā kōsem⁵⁾ etšōame, ake
hōmō eba amēmā, ni wq
'Nanu ke ebi kqo, ni le humi
eyakpa ši ahū, ni ena ñme-
kuli le, beni etšoq hū le,
ñme le tū ke bote obisi bu
mli, nohewq enyie ese ne.
— Keke ni ameyi ete⁶⁾ le
fē amē here nq ake: „Aso

eat, and two or three weeks
(passed) before they found
one single nut: And one day
Spiderson went to seek for
a nut, and found just one;
but when he cracked it, it
fell into a rats' hole and grie-
ved him very much. *But it*
being bitter not to be able
to eat it, Spiderson went into
the hole and when he was
going, he stept upon three
ghosts, a white (white are
the fetishes) ghost and a red
ghost, and a black ghost, who,
even since the world was
created, had never washed
themselves nor shaven their
heads. Then they asked him:
„Whither art thou going?
and what seekest thou? And
he related his sad palawer
to them; that hunger had
come to their town and the
cock 'Nanu and his son had
nothing to pick; and he the
poor fellow had gone (and)
wandered about a long time,
and he had found a single nut;
also this when he cracked it,
jumped off and fell into a rats'
hole, therefore he was walk-
ing here after it. Then they
three together answered say-

1) kuli, single grain.

2) Otyi = grieve.

3) Gram. Subj. left out.

4) bq dšēñ, to create the world.

5) kā kōsem, Otyi, to relate the history of ones mis-
fortunes.

6) yi ete, yii ete, three heads, used of persons.

imekuli tšañ hewo latša etšao
pam ne!“ Ni ameyafá yere
ke-dše amemōši ¹⁾ ke-ba, ni
amekele ake: „Na yedši! ²⁾
tšēmō ni oho he totoi le moñ,
ši oke ekpakpai le afie.“ Ni
efe take boni amekele le, ni
beni ekwe le, efe yere akpa;
ni eye afe ³⁾ gbī ete ye ame-
nō, ni efi naakpa. No se le
ekeame, ake amewole gbe, ⁴⁾
koni eke noko ayahā enye-
mimei ni yošia le. Ni ameyafá
yere amewo bede mli, ni ame-
wole gbe. Ši beni amekele ya
ni ameyadšie le gbe ⁵⁾ le, ame-
ke ake: „Nmene otšō wōnan-
nyo; ši wobakeo sane ko; ši
kake moko, ni kala neke lala
ne gbikogbiko; ni lala le
noni amela ametšōle le ne:

„Asamañ fufu oò! ⁶⁾
Asamañ koko oò!
Asamañ tuntum oò!

Mitri anya to a mebeye deñ
nyie?

ing: „And for a mere single
nuts sake thou art perspiring
so much?“ And they went
and digged yams from their
plantation-ground and brought
it, and they told him: „See
(here are) yams! peel it, and
cook the peel of it only, but
the good ones cast away!“
And he did as they told him,
and when he looked, it had
become good yams; and he
remained about three days
with them and became very
fat. After that he said unto
them, that they may dispatch
him, that he may bring
something to his brethren at
home. And they digged yams
and put it into a basket and
dispatched him. But when
they accompanied him on the
way, they said: „To day thou
hast become our friend, and
we will tell thee something,
but tell it to no body and
do not sing at any time this
song; and the song which
they tought him was this:

(Solo):

„„Weisser Geist, hoho!
Rother Geist, hoho!
Schwarzer Geist, hoho!

(Chor):

Würd' mein Kopf übertreten,

1) nmōši, plantation-ground.

2) pl. of yere.

3) afe (s. fe v.) may be, about.

4) wo m. k. gbe, to dispatch.

5) dšie m. k. gbe, to accompany one on the way.

6) oò! eè! is often added to words and sentences in
calling or singing.

Ode tri fi' ase,
 Ode nañ fi' ase:
 Ode tri fi' ase!
 Woara yawabosom panyiri!““

Keke ni enyie ni ese šia. Beni amenale le, amenya ehe naakpa. Ši yedsi le ni Ananute ke-ba le, Ananu yatše enanemei, ni amedšie eyi¹⁾ hū naakpa. Ni ameye yere afe nyōñ kome soñ, edšake etere pī tšō; ni agbene le Ananu ke ewebii fiā fi. Ni asañ Ananute yañōo yedši ke-ba dāne.

Ni ye āhū le Ananu ke Ananute ake: „Mibi, boni ofe le fa, mi hū mafata ohe fio, ni bo hū odšo ohe.“ Ši Ananute ekplēē etše, edšake Ananu be dšeñ kpakpa. Ši kēle Ananu tšō nā ko, beni Ananute [baya le, koni ele hegbe ni ete. Gbī nyōñ ni dše atšere no ni Ananute ate le, Ananu yagbu Ananute kotoku ni eke-yaā le šiši, ni enō lamlu wo mli. Ni se ademañkē le, beni Ananu fie

Was würde mir geschehen?
 Den Kopf, den wirft er weg!
 Den Fuss, den wirft er weg!
 Den Kopf, den wirft er weg!
 Du, du beleidigtest die Hauptfetsche!““

Then he walked off and came home. When they saw him, they rejoiced over him very much. But (because of) the yams which Spiderson had brought, Spider called his friends and they praised him also very much. And they ate yams about a whole month, because he had carried very much, and now he, Spider, and all his people got fat. And Spiderson went again (and again) to bring yams always.

After a long while Spider said unto Spiderson: „My boy, what thou hast done, suffices, I also will assist thee, that thou also mayest have rest.“ But Spiderson did not consent to his father, for Spider had no good manners. But still Spider used a trick, when Spiderson was about to go, that he may know whither he went. In the night of the day of which in the morning Spiderson would go, Spider went and made a hole in the bottom of the bag Spiderson was to take with him, and put ashes in. After that early when Spider set out, his father slept, and when he awoke,

1) dšie m. k. yi, to praise one.

no le, etše ewo, ni beni ehie
 tšē le, eyiñ ni eyana ake
 lamlu le efie ši ye gbe no
 no no ni etšō ke-te le; ni
 eyanina Ananute le ye ñma-
 ñmaša ni ake yaä neke mā
 len le. Beni Ananute na etše
 le, ehie fele yā; ¹⁾ keke ni
 ebile, ake: „Ata! mē femo
 oba ye bie? ke osumo, ake
 ote le, ho ni oya, ši mi le
 mibakū mise; ši noni makeo
 dši, ake nōfēñō ni ameakeo
 le, femo! ši katše sane na, ²⁾
 ni kafe ohe niilelo tūtu!“
 Keke ni Ananu kele ake: Ntō
 mifoo? Ši mile boni mafe
 momo; ši ke okū ose dšīñ ³⁾,
 kū ni oya!“ Ni Ananute ke
 etše gbla ⁴⁾ mli. Ananute ba
 šia, ni etše le hū te sisai
 amā len. Beni Ananu še ši ⁵⁾
 ni enaame pe le, efā ake:
 „Nē bului ne dše? meba
 nyešee nyeyi ni nyedšuu nye-
 he? Nyebaä bie, ni maše

he went and saw, that the
 ashes had fallen on the way
 on which he was gone away
 and he went and overlook
 Spiderson at the outskirts
 where they go to that town.
 When Spiderson saw his fa-
 ther, he was astonished; then
 he asked him saying: „Pa-
 pa, what to do here hast
 thou come? if thou like to
 go; pass and go; but as for
 me I will return; but what
 I will tell thee is, that what-
 soever they will tell thee,
 do! but do not speak much
 and make thyself not too
 wise!“ Then Spider told
 him saying: „Have I not
 begotten thee? But I already
 know how to act; but if thou
 say thou will return, well,
 return and be gone!“ And
 Spiderson and his father de-
 parted from each other. Spi-
 derson came home, and his
 father also went to the ghosts'
 town. When Spider arrived
 and had just seen them, he
 broke out: „Where do these
 fools come from? Why do
 you not shave your head nor
 wash yourselves? Come hi-
 ther, that I may shave this
 hair of yours, which is like
 a bush (for you)!“ Then

1) hie fe yā, to be astonished.

2) to speak much.

3) dšīñ = dšīō; to be supplied: „or not, I don't care,“
 return etc.

4) gba mli, to separate, pl. gbla mi.

5) še ši, to arrive.

nyeyitšoi ni tamq kō ne ma-
hānye!“ Keke le ameboi
Ananudšemo, ake le etšōgame
niile lo? Ni amebile ake:
„Meni otao?“ Ni ekā ek-
sem etšōame; ni ameyafā yere
ke-ba, ni amedšie nyoñmai
ete amehāle, ake eho ni eye,
ši etšēmō¹⁾ totoi le ewo ku-
kwei le mli, ni eke yere
kpakpa le afie. Ši Ananu ke
ake: „Te afe teñ ni mašere
yedši kpakpai le mafieh?²⁾
Nyeno³⁾ bului ke koloi ko-
mei⁴⁾ be!“ Ni Ananu ba-
flo⁵⁾ yedši kpakpai le ewo
botoku mli; ši ehoō ahū, ni
ebee. Ni amebadše Ananu
ake le boñ⁶⁾ kolo dšile; ši
elo totoi le ewo botoku le
mli. Ni efe nakai; keke le
amrō le ebe ni etšō yere kpa-
kpa moñ, ni Ananu ye. Ana-
nu ye ahū le ekeame, ake

they began to scold **him**,
whether he perhaps was **the**
person to teach them **wis-**
dom? And they asked **him** :
„What doest thou want?“
And he related his **troubles**
to them; and they went **and**
digged yams and brought **it**,
and they selected thirty **for**
him, saying that he may **boil**
and eat it; but he shall **peel**
the peel off and put it **unto**
the pot, and cast the **good**
yams away. But Spider said :
„How is it that I shall **cast**
the good yams away? **Above**
you there are not any **fools**
and brutes (to be found)!“
And Spider went and cut the
good yams and put it into a
large pot, but he boiled it
a long time, but it did not
get done. And they began
to scold Spider, that he ra-
ther is a brute; for he should
take up the peel and put it
into the large pot. And he
did so, then immediately it
was done and had become
good yams; and Spider ate.
Spider had been there a long
time (when) he said unto
them, that he will go. And

1) pl. obj. of tšē, to peel.

2) še-fō, pl. šere-fie. Term. aug. ñ to conclude the
question, § 20, 1. at the end.

3) Above you.

4) some.

5) pl. obj. of the verb fo, to cut.

6) old form = moñ, rather.

ete. Ni ameyawo bedeo obō
ke yere, ni amekē-bahāle,
ni amekēle yin, koni ameya-
dšiele gbe, ni amekēle ake:
„Na, wōlala ne, wōbatšōo;
ši kala gbikogbiko!“ ni ame-
boī lamo kele tšōmq ake:

(Solo):

„Asaman fufu oō!
Asamañ koko oō!
Asamañ tuntum oō!

(Chor):

Metri anya etc. etc.“

Ši beni amela lolo le, Ananu
hū eboī¹⁾ amrō le noñ; ši
beni amebile le, ekegame; ši
eke, ake, emā lala ko elaā.
Ši beni amekēle etšere mli²⁾
le ni Ananu ete ehie fio pe
le, eboī lala le lamo; keke
le efle ke-dše nwei elu ši,
krum! kekele eyitšo efo, ena-
ne efo, ni egbo hū; ši kēle
ela lolo. Ni sisa yeñ le kē³⁾
enyemimei le ake: „Nyhāa
woyatšiea ehie, ši enii ye
mqbō!“⁴⁾ Ni amebatšie ehie.

they filled a basket with yams,
and they gave it to him and
went with him to accompany
him on the way, and they
said unto him: „See, this
is our song; we will show
it to thee; but never sing it!“
and they began to sing, and
to show him saying:

(Solo):

„Weisser Geist, hoho!
Rother Geist, hoho!
Schwarzer Geist, hoho!

(Chor):

Würd' mein Kopf etc. etc.“

But when they were still sing-
ing, Spider had also imme-
diately begun; but when they
asked him, he did not tell
them, but said, that he is
singing a song of his town.
But when they had departed
from him and he had gone
a little fowards, he begun to
sing the song; then he burst
from above and troke down,
plump! then his head (was)
cut off, his foot was cut off,
and he also died, but still
he went on singing. And the
white ghost told is brethren
saying: „Let us awake him,
for he is to be pitied!“ And
they awoke him. But when
he went again, he began to

1) perf. tense, used like plusq.

2) tšere mli pl. form of tše mli, to rent. See above:
gba mli.

3) kē, to say, must sometimes be written with the sign
of length to distinguish if from the auxiliary verb: kē, to take.

4) About „mqbō“, „ye mqbō“, „na mqbō“ s. Voc.

Ši beni eya ekoñ le, eboř lamo ekoñ, ni efele ¹⁾ nakai noñ. Ši amenale mogo ekoñ ni amesa ametšie ehie. Keke le ameboile yi, ni amefiele ke eden eflo ke-ya sia. Ši beni mei le nale le, amemī še amehe naakpa ameblo: „Yē! na Ananu! Yē! na Ananu!“ šī beni amebi edša-tšu šī le, ekā ekosem etšoa-me. Ni amеше Ananu no amefō, ni ameke: „Ananute nō ²⁾ moñ eba dšeñ!“ ³⁾ Edšakeši ke ote mo mā leñ le, noni afeole, no ofeo, šī ofee ohe take niilelo ko, ni otšōo se ofeo bulu!“ ⁴⁾

sing again, and the same befel him. But they pitied him again and awoke him the second time. Then they began to beat him and drove him off emptyhanded to his town. But when the people saw him, they rejoiced very much, crying: „Halloo! See Spider! Halloo! See Spider!“ But when they asked after his load, he told them his troubles. And they cast Spider's away; and they said: „Spider's behaviour rather (is something which) is manner of the world!“ Because if you have gone to any body's town, what is done, that thou doest, and doest not make thyself as a wise man to become afterwards a fool!

1) fe, v. impers. to happen to s. b.

2) thing, what he did.

3) ba dšeñ, to be fit in the world, fashionable, to behave.

4) Imperfect tense used like an Imperative mood.

2. Gbōlo¹⁾ ke eñā.

2. The hunter and his wife.

„Mitā lo mitāā?“

„Shall I tell or not!“

„Womhere no!“

„We answer!“

„Dšee nū ko ke eñā ni ameyo. Ni atšeo eñā gbei,

„Was not tere a man and his wife, which were there. And his wife's name was Ba-

1) gbobi, to hunt; gbobilo, gbolo, hunter.

ake: Badua. Ni ameyo ko se, ni nu le gbobi; ni lo homo baba, ni anaa mle tete afā ni aho po; ši Badua le, ewu le ke ete gbobimo, enaa lo ke egbeo ke-ba. Ši agbene le, nu le, enaa lo le eko egbe doñ. Ši beni eya ko le mli le, ena, ake hīnmālo efe bayelo, ni enu emli la le momo, ni eke-tšotšoro ši, koni ke ewo gōgōmii le, bele ebaye gōgōmi le. Ni nu le ke-ba šla, ni enā le kele ake: „Kpaō¹⁾ miyee koloi ana lo, ni mihī lo fūlū hū, nohewo le mihoo, ni mitāā he.“ Ke-ke le nu le ekee noko, ni eyin ke-te ni eyatše nibii, ni eflo lo le ni eho wonu le, ni eši ete ni eyaflo amadaf ke-ba, ni ebaši fuifui²⁾ enō-fata he, koni eye. Ši beni ete le, enā le ko ato, ni ebof loi le yeli. Keke le loflo ko basō ši, ni ebof eyiwomō³⁾ ke neke lala ne ake:

dua. And they were in the bush, and there came a meat-hunger, that not even mushrooms could be taken out and cooked; but as for Badua, her husband when a hunting he used to find venison (flesh) to kill and bring. But now he, the man, got not longer any game to kill. But when he went to the bush, he saw, that the „scratch-face“ (leopard) had rent a „leafeater“ (and kind of antelope) and had drunk the blood (in it) and hanged it up, that if it may produce worms, he may eat the worms. And the man brought it home; and his wife told him: „Fye! Never I eat any meat from the mouth of wild beasts, and I abhor also stinking meat, therefore I neither cook nor touch it!“ Then the man said nothing, and went and plucked things (for soup) and cut the meat and cooked and he left it and went to cut plantains and brought them, and pounded fuifui (a native favorite food) to it, and then he ate. But when he had gone, his wife took the ladle and began to eat (from the pieces of) the meat. Then a bird sat down and begun to mock at her with this song:

1) Kpaō, interj. Fye! Šfui!

2) All this is womans-work.

3) wo m. k. yi, to cry at one (mockingly).

„Badua! :|:

Omā sika koe nyara!
Badu' se nkodi aboa furu
Etfase nkodi
Okyiri ō odiō . . .“

Keke ni ekọ te etfale, fě le,¹⁾
ela lolo; ni Badua bakọ lo
le, ni eye; ni loflo le fliki,
ni ela neke lala ne noñ etšö
nū le ye enmō le ši; ši kleñ-
kleñ le nū le naa šiši; ni
beni ena šiši le, eba šia ni
ebabile, ni ehie gbo²⁾ naa-
kpa. Ni aše yō lo nō afō,
ni ake nū le nō ba dšen;
edšake ke nū ke enā ye, ni
yō le mihī noko le ni nū le
hīi le, ehog ehāle keke, ši
eyee eko.

„Badua! :|:

Sie lässt Gold verloren geh'n;
Badu' sagt, sie ess' kein Stink-
fleisch,
Sei nicht recht, dass man es
ess':

Hinter ihm, da isst sie es!“

Then she took a stone and
cast it at it; all (in vain),
it sang still; and Badua took
the meat and ate; and the
bird flew away, and sang this
same song to the man in his
plantation; but at first he
did not understand its mean-
ing; but when he understood
it, he came home and asked
the woman, and she was very
much ashamed. And the wo-
man's was cast away and the
man's was brought into fa-
shion; for if a man and his
wife live together, and the
woman abhor something
which the man does not
abhor, she cooks it at least
for him; though she may
not eat of it.

1) fě le, all in wain.

2) hie gbo, the face dies, to be ashamed.

V. Songs (lalai).

1. The arrival of the English.

(Solo): „Nlišblofö eba!“

(Chor): „Wom'sumo,

Wom'sumo, wom'sumo, wom'-
sumo;

Nlišblofö eba, wom'sumo!“

„The English have come!“

„We like it,

We like it, we like it, we like it;

The English have come! we
like it!“ :|:

2. A Christian song after a native tune and metre.

„Wonyontšo Jesu!	„Thou, our Lord Jesus,
Bo dšielo! : :	Thou saviour! : :
Womba omasei,	We come at thy side!
Bodši wonyontšo! : :	Thou art our master! : :
Bo ni oyo wala,	Thou who life possessest,
Jesu ni yo wala:	Jesu thou who has it:
Womba omasei,	We come at thy side,
Bodši wə nyontšo!“ : :	Thou who art our Lord!“ : :

Though the Gã people sing very much, their songs which are in use, are mostly Adañme or Otyi. Short Gã-songs are composed at random during their plays, dances, work etc. These are often very witty and satirical, but we are still too little acquainted with this part of the language, to have a sure footing as to metre, tune elipses etc. Proverbs and Fables or Tales which already exist by hundreds and even thousands are also continually produced by young and old. But it is also difficult, especially with the latter, by which many a moonlight night is occupied, to get them correctly, and the principal style and spirit of them, partly expressed by theatrical change of voice, songs, natural immitating sounds of voices and noises, interjections etc. are generally lost in writing them down, it is the same with Speeches and Histories, which are principally given by old people who can not write and the younger people who can write are not so able in the language. — Respecting Proverbs it is to be remarked, that though they are as it were, the expression of the law and manners of the country, they are often very ambiguous, and allow not only a bad, but often also an unclean use. See also the Preface.

©

A Grammatical Sketch

of the

Akra- or Gã-Language,

with some Specimens of it from the mouth of
the natives.

And

a Vocabulary of the same,

with an appendix on the Adänme-Dialect.

By Rev. **J. Zimmermann**.

Two Volumes.

Vol. II. Gã-Vocabulary, with an Adänme Appendix.

Stuttgart, 1858.

Printed for the **Basel Missionary Society**
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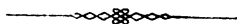
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Explanation of the Abbreviations.

<p>Ad. Adñ., Adãñme. adj., adjective. adv., adverb. acc. accord., according. aor., aorist tense. art., article. augm., augment. aux., auxiliary. Akwp. Dial., Akwapim Dialect (of the Otyi-Language). Ay., Ayigbe (language). b., body; s. b., some body. C. Dial., Coast Dialect. coll. collect., collective noun. com., common noun. comp., compare. conj., conjunction. dan. Dan., danish. dem. demonstr., demonstrative. Dial. D., Dialect; Kr. D., Krobo Dialect. dim., diminutive. engl. Engl., english. eur. Eur. europ., european. etc., et cetera. Fab., fables. f. i., for instance. f. fem., feminine gender. fig., figuratively. frequent., frequentative mood. fut., future tense. Germ., German. gen., generally.</p>	<p>gr. Gr., greek. Hebr., Hebrew. imperf., imperfect tense. i. e., id est, that is. impers., impersonal. imperat. impert., imperative mood. ind., indicative mood. ind. indefinit., indefinite. inf., infinitive mood or form. init., initial. int. interj., interjection interr., interrogative. irr. irreg., irregular. iterat., iterative mood. lat. Lat., latin. m. masc., masculine gender. m. k., moko (some body). n., noun. neg., negative (voice). neutr., neuter. n. pr., proper noun. n. v. } v. n. } neuter v. n. k., noko (some thing). nom., nominative, nominal. num., numeral. Ot., Otyi (language). obj. object., objective. pl., plural number. pl. f., plural form. perf., perfect tense. pers. prs., person, personal.</p>
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pos. posit., positive (voice).	sc., scilicet, nämliċ; namely.
poss., possessive.	sec., second.
pot., potential mood.	sec. prs., second person.
pres., present tense.	sing., singular number.
prs., personal, person.	subj., subject, subjective.
prob., probably.	Tab., Table.
pr. n. and n. pr., proper noun.	th. s., the same.
pron., pronoun.	v., verb.
pr. prov., proverb.	v. n. and n. v., neuter verb.
red., reduplication, reduplicated.	v. a., a. v., active verb.
rel., relative.	v. imprs., imp. v., impersonal verb.
refl., reflexive.	voc., vocat., vocative (case).
s., see.	verb., verbal.
s. b., some body (moko).	≡, like, the same as.
s. th., some thing (noko).	(?), not sure.

A.

(Words beginning with A and not found under A must be sought, after separating the initial „a“ or the pronoun „ame“ under the next following consonant.)

- a-, first letter of the Alphabet, initial augment of many nouns, especially of impersonal individual character; indefinite pronominal augment = they; their (man; iŋr); or init. augment of the pot. mood and fut. tense posit. contracted from „ba“ to come. Comp. Gram. § 13.
- â (or hã, hě) adv. yes.
- aa-, init. augm. of the indefinite 3. prs. pl. of the fut. tense, = aba-, ameba-, they will or shall-.
- abaflo, n. a fragrant kind of wood used by women to wash themselves.
- abalá, abla, n. sail. Adañme th. s.
- abantoli, n. an eatable yellow fruit.
- abasá (Otyi), n. the length of both outstretched arms; a fathom; ta abasa, v. to bet.
- abasata, n. betting.
- abentia, n. grave-yard; redoubt (the Government-grave-yard and a small redoubt are in one and the same place in Osu, wherefore the one name for both).
- abe (Ad. and Ot. th. s.) n. proverb; bu abe, to use a proverb.
- abebu, n. use of proverbs.
- abebulo, n. speaker of proverbs.
- abei, n. butter-fly.
- abedei, amedei, n. a kind of shalls.
- abéku, n. the left (side or hand). Ad. th. s. Ot. benkum.
- abékulo, n. a left handed person.
- abēle, n. a pair of tongs, snuffers or pincers. From be, to pinch.
- abēte, n. a kind of food.
- abibribi, n. a kind of necklace.
- abifao, pl. -fabii, n. a little child. Ad. th. s. comp. fufo and fōo and gbekě.
- abisa, n. a kind of lot; fōto cast lots. Ad. th. s.

- abisafö, n. casting of lots.
 abla, n. falsehood.
 ablā, n. (Ot. abrowa) european woman; lady, also used of mulattoes.
 ablabutu, n. a large kind of beautiful coloured straw-baskets.
 ablade, n. a nobleman.
 ablana (Ot. abrana, Ad. ablana), n. gallery.
 ablanano, n. place on the gallery.
 ablé (Ad. blefo, Ot. abro), n. corn, maize; kũ able, to break corn, gble-, to grind it roughly; wyie-, to grind it (wetly for bread).
 ableba, n. corn-leaf.
 ablebutu, n. ablabutu, a straw-basket of various colours.
 ablefö, n. half-ripe corn; when roasted a favorite food of the natives; s. fö, v. and fgo, adj.
 ablekpamo, n. maize-harvest; fr. kpa able, v. = able kuomo.
 ablekpā, n. the peeling of the corn-ears; s. kpa able, v.
 ablekplamo, n. the same.
 ablekulí, n. eel. Ot. aberekuri.
 ablékuli, n. single grain of corn; s. kuli, n.
 ableküomö or ablekūmö, n. corn-breaking, corn-harvest.
 ablekulo, n. corn-breaker.
 ableküomöbe, n. time of the cornharvest.
 ableñmõñ, and
 ableñmõši, n. corn-field.
 able-obutu, n. a load of corn.
 abletši (Ot. aberikyi), n. goat, male or female; comp. to and to kpakpo, n.; and to gwanteñ, n.
 abletšo, pl. -tšei, n. corn-stick; corn-ear.
 ablo, n. hardness; fe m. k. —, v. to be hard against s. b.; = wa yi, v. and tfa m. k. šiší, or fe m. k. šišitfa, v.
 ablofelö, n. hard person.
 ablofemö, n. hardness, cruelty.
 ablógwa (Ot. abrogwa, Ad. ablogba), n. european chair (s. bro and blö = european).
 ablogwafélo, and
 ablogwakpélo, n. chair-maker.
 ablógwatše, n. chair-man.
 ablóno, Ad. th. s. n. a kind of pudding of the natives.
 abloñwá, Ad. th. s. n. white oil; tallow.
 Ablotširi, Abrotširi and Ablotšili, Ad. th. s.; Ot. Abrokiri, n. pr. Europe, in general: country of the white people, also sometimes used of Amerika, and even of Sierra Leone.
 ablotširi-abla, n. a european woman, lady.

- ablotširi-wiemo, n. any european language = blqfowiemo, n.
 abo, n. refuge; ba abo, v. to take refuge.
 abo (and avo), n. (s. bo) field, garden. Ad. th. s.
 abo, n. suspension, s. ye abo, prv. 65.
 abo, n. number; s. bo.
 aboá, n. a kind of swelling in the body; abuá, th. s.
 abobā, n. refuge.
 abobalo, n. person to whom refuge is taken.
 aboboi, n. (fr. bo, to multiply), ground-beans and other
 beans (comp. akwei), when boiled, a favorite break-fast.
 Ot. and At. th. s.
 abodiamo (Ot. and Ad. th. s.) bottle, esp. common round
 green bottle; comp. atuŋkpā.
 aboká, n. a kind of cloth brought from the East (bokā).
 Abokobi, pr. n. of a village.
 aboló, Ad. th. s., n. bread baked of maize (Ot. abodó):
 comp. komi.
 aboloba, n. leaf in which bread is baked.
 abolobatšo, pl. -, n. the tree from which this leaf is taken.
 abolobatšo-nū, n. male-bread-leaf-tree.
 abolobatšo-yō, n. female dto.
 abološālo, n. baker.
 abolosubo, n. loaf of bread, s. akwábō.
 abompé, n. precocious person; efe abompé, he is preco-
 cious; especially used of children.
 abompéfemo, n. precociousness.
 aboño, n. barn, to preserve the corn till it is used. It
 stands generally in the middle of the „ñmōñ“ or plan-
 tation, and as this is every other year removed must
 often be rebuilt again.
 aboñoši, n. place under and round about the barn.
 abonsám, pl. -sami (Ad. abušam, Ot. qbonsam and abon-
 sam), the devil; a bad person.
 abonsam-dše, or -dšeñ, n. hell.
 abonsám-la, n. hell-fire.
 abónua, n. lemon, lime; lime-colour; adj. lime-coloured.
 abonuanu, n. lemonade.
 abonuatšo, pl. -tšei; lemon-tree.
 abotiá, n. goat; she goat. Ad. th. s.
 abotiri, abotri, n. wrestle; fō-, to-. Ad. th. s.
 abotrifō, n. wrestler.
 abotrifōlo, n. wrestler.
 abotše, n. planter, plantation-possessor; comp. ñmōtše and
 kosenyo.

aboyeli, n. swinging in the air; suspension; fr. ye abo, v. abro-, s. ablo-.

abui, n. needle (Ot. and At. diff. comp. bue, Ad. v. to open; bu, n. hole; gbu, v. to make a hole etc.)

abui-hiñmei, n. eye of a needle.

abuló, s. aboló.

adabañ, s. adebañ.

adáde, 'dáde, 'ade-, Ot. and At. th. s. n. iron.

Adáde, n. pr. of a Fetish in Osu.

adadekramā, n. (Ad. and Ay.) comp. adope and asamānu-kpa, chimpanse.

adadeñkwa, adenkwa, n. summerset.

Adadentam, n. pr. (Ot. = iron-middle) of a Gā-Village.

adafi, n. (perhaps from the Otyi: ade, thing and fi, to come forth) news; only used in the phrase tfa adafi, v. to announce some news.

adafitfa, n. annunciation.

adafitfalo, n. annunciator.

adaka, n. Ad. and Ayigbe and Ot. = adeka, box.

Adāñme, Dāñme, n. pr. Sister or mother-language and tribe of Gā, from Tema till Adā, at the mouth of the river Volta and from this seacoast to the Akwapim-mountains, with the Agotim-branch beyond the river Volta, containing the people of Tema, Kpoñ (Pony), Gbugbrā (Prampram), Niño (Nuño, more properly) and Adā at the coast; and the Asadšale- or Ašidšale-, Osudoku-, Šai- (or Siai)-, Krɔbo- and Agotim-people in the interior, together about 50—60,000 souls. About the language (lit. Adā-gbē, voice or language of the Adā-people) see Appendix.

adāñme, n. Adā-nut; tiger-nut.

Adāñse, n. pr. (Ot. witness) of a Gā-Village.

adawroma! (Otyi expression, s. daw, dao) your grace!

adawtšo, pl. -tšei, n. = kada, jaw-bone.

ade, n. (Otyi, = nō in Gā, thing and dše, world, s. these).

Used in many Gā-phrases, f. i. bo ade, v. to begin existence, to come into the world, to live somewhere, Gā-Hist. 2.

ade, n. a kind of corall.

adebo, n. beginning (s. dšenbo), existence.

adē, adēi, n. or adv. only used in the phrase: wɔ adē, wɔ adēi, wɔ dēi, to sleep sweetly, espec. used of children.

adēiwɔ, n. sweet sleep.

ade-ákpa, n. good, precious corall.

adebáń (= adadebań), v. iron-bar.

adebáńka, n. iron-clow, crow.

adéda, n. bill-hook.

adedenkrúma, n. castor-oil-shrub.

adéka, n. (s. adáka), box.

adeká! adekań! n. (lit. „the thing in advance, sc. how is it?“) Salutation of people who come later than others.

The answer is: „Yā, adšo!“ „It is quiet!“ The salutation answering to this in Gā is: „Hāmō fē?“ which see. ademańkē (s. mańkē), adv. (Ot. ahimadaki) early before sunrise.

adeká, n. time, muse, s. deká.

adéńkū, n. a kind of calabashes with a narrow pointed mouth; s. fao, n.

adesā, n. a human being, coll. mankind. It is more definite than gbomo, mo, man, person and therefore often put in apposition to this: gbomo adesā, a human person, gbomei adesai, men. The origin seems to be Otyi, though the word is not used in it with this signification.

Ad. th. s.

adesā, n. (Ot. = evening), an evening or a touched (Ot. sā, G. tā and sa, to touch) tale, fable (in Otyi: anansem, spider-tale, because the spider plays a principal roll in them). Tā adesā, to make or give out such a tale (which is mostly done in the evening by moon-light, when the people are assembled around the central fires of their yards). See Gā-Specimen N. IV. Ad. nyāsā.

adesātāmō, n. tale-telling.

adesātālō, n. tale-teller.

adfamań, n. (Ot. agwamań); whoring, fornication; pl. -mańi or -maí; whore, whoremonger; bq-, to whore.

adfamańbi, n. bastard.

adfamańbō, n. whore-dom; fornication.

adfamańbōlō, n. whore-monger, whore.

adfamań-yō or yō-adfamań, n. whore.

adi, n. dolphin; s. also atī, n.

adiatširi, n. (Ot. Fanti dial. comp. di ekyiri, to be the next after s. b.), store-keeper, steward, s. semo, n.

adóa, n. (pleasure?), Ad. th. s. a kind of dance and music. (Ot.), the smallest kind of antelopes (*3merghirŕ*, dwarf-hart), only about one foot high and long.

adobe, n. a kind of palm-trees with very large, leaves or branches.

- adodón, n. a yellow fruit of a tree, similar to a plum, but egg-shaped.
- adodón, pl. -dödši, n. fly; fleshfly.
- adodongbâne, n. large fleshfly.
- adoku, n.
- adope, n. chimpanse, see: asamanukpa.
- adro, n. unripe coconut.
- adšanali, n. a kind of wasps; s. asagba, n.
- adšanmalate, n. apple of the eye.
- adšatō (or adšotō from the Ot. gyatō), n. yaws; a kind of pox which many natives get and with which some purposely infect their children, because they consider themselves afterwards safe against the infection. They are not or seldom mortal, but very lingering and of weakening effect. They seem to be the result of animalculae in the skin, as the itch, and are considered so as well as the latter by the natives themselves; ye —, inf. adšatōyeli, to have yaws.
- adšatōfo, n. (Ot.) a person infected by this sickness.
- adšatōyelo, n. th. s.
- adšatōyeli, n. yaw-sickness.
- adšēndšēñ or adšēñšēñ (O. deñkyem), n. a smaller and more slender kind of crocodiles than the „bā“, with pointed heads and long tails and of a reddish colour, living together with the others in the same waters (Comp. also: dšēñ).
- adšensu, n. (Ot. agyensu, n.) received water from flatt housetops.
- adši (sometimes ayi?), perh. an old fut. tense of „dši“, v. to be; = it will or may be; added to sentences stating something doubtful; = perhaps, may be etc.
- adšinā, n. (Ot. agyina, lit. standing), private counsel (comp. gwabō); ya-, to go to counsel.
- adšināfo, adšināfonyo, pl. -foi, adšinālo, adšināyalō, n. counsellor.
- adšināyā, n. going to counsel, consultation.
- Adu, n. pr. of men.
- adu, n. monkey; a kind of monkeys.
- aduatšō, n. confirmation, in the phrase: mā wiemō nō aduatšō, to confirm a word; inf. aduatšomā.
- aduawa, n. Otyi = the Gā = tšoyibii; n. fruit of trees.
- adudón, s. adodoñ, n. fly.
- adufudé, n. (Ot. adefude; comp. ade, n. and fu, v.) intemperateness excess; ye-, to be intemperate.

- adufudénii**, n. pl. intemperate doings or things.
adufudeyeli, n. intemperateness.
adufudeyelō, or **-yelilō**, n. intemperate person.
adukpei, n. (Danish); dagger.
adyenkuma, n. a kind of seafish.
afā, n. half; part; side; adj. half; adv. apart, a side; shortened: 'fā (comp. fā, v. to take out).
afa, n. a small kind of bellows; s. sōnme, n. (Ot. = bellows).
afābañ, n. fence; wall; enclosure.
afāsew, **afāso**, **afāsu** (Ot. th. s.), n. an inferior kind of yams (s. yere); sometimes white, but mostly of a blue reddish colour; therefore adjectively used: violetblue or -red; compare above „abóma“.
afei, **afi**, n. a kind of itches in the skin.
afi, 'fi, n. (Ot. afi, afe, afrihia), year; nye se-, last-; wō se-, next year; ye afi 10, to be 10 years old; ye afi, to keep anniversary. Ad. dšeha.
afi, n. a kind of partridges.
afibe, n. an other kind of partridges.
afiyéli, n. age (of a person); anniversary, festivity.
afiyelō, **-yelilō**, n. guest of a feast.
afla, n. sling; to-, to make a sling.
aflangá, n. flag (from the Portuguese, Danish or English language); ši-, v. to hoist up a-;
aflangáši, n. hoisting up of a flag.
aflangašilo, n. person doing it.
āflaňmė, n. a kind of berries, like bilberries.
āflaňmėtšo, pl. -tšei, n. the shrub of them.
aflata, n. a kind of pap made of corn.
aflatō, n. slinging; see: to afla, v.
aflímata, n. the sparrow; a kind of itch.
aflukpoňgo or **afūkpoňgo** (Ot. afūňkpoňgo), n. back-or hump-horse or belly-horse; either the mule or the camel (both not much known here); but probable the former.
afofro, n. blossom; gba-, to blossom.
afofrogbā, n. blossoming; -mo, n. th. s.
afole or **afore** (Ot. afore), offering, sacrifice; šā-, to burn a-
afolešā, n. offering; sacrifice.
afolešāhe, n. place for sacrifices.
afolešāňō, **afolešālate**, n. altar.
afolešālo, n. sacrificer.
afoto (Ot. afá), n. bellows; s. afa and sōnme, n.
afū, n. back, hump (Ot. efū).

- afua, n. mist, fog; large mass, f. i. t̄rema-, a large mass of cowries; nu afua, a large mass of water, flood.
- afuī, n. foam; kwē —, to foam.
- afuīkwē, n. foaming.
- afūkpoŋgō, s. aflukpoŋgō.
- afūtše, n. humpback.
- afutufata, old Gā: aputupata, n. bat, fluttermouse.
- afutuokō, n. an animal like the rabbit or hare; see **kpeñ-kpeñ**, n.
- afaī, n. miracle; wicked art performed by fetish-priests (s. okomfo); fe —, and ye —, to perform such a miracle. Comp. also nkōnyá.
- afaīyeli, n. performance of miracles.
- afaīyelo, afaīyelilo, n. performer of such miracles.
- afene, conj. and adv. then; now; s. agbene.
- afife (Ot. afyefye or afife from fye or fe, to look), n. looking-glass; glass-pane; glasswindow.
- agã, n. a kind of grasshoppers or locusts (comp. balabii and gogōnigogō); a very small fly, animalcule; a small particle of any thing; nothing, not a bit; adv. with negative voice, not at all; ehãami agã, he gave me nothing or not at all.
- agba, n. a small scaffolding to dey things on.
- agbadša, n. a kind of dance.
- agbaku, n. honey-comp.; s. wo, n.
- agbãmi (= agbãbi, s. § 25, 3.) or agbomi, n. fig (of which there are different kinds, but scarcely any eatable);
- agbãmitšo, pl. -tsei; n. fig-tree; wild fig-tree, generally used as shadow-trees in the street; therefore also called „dšanotšo“, market-tree; and mambrobitšo (Otyi.)
- agbãmu, n. eatable fruit of cactus.
- agbeena, or agbiena, n. the large rainy season from about May till July (s. gbō).
- agbene or agbene (comp. the verb gbe and the pron. ne, Ot. afeyi), adv. now; conj. then.
- agblama, n. lime; chalk.
- agbo ('gbo), n. door, gate; agbo na, before the gate.
- agbo, adj. strong, powerful, mighty; n. a powerful person; to-agbo; ram.
- agbomi awōroke, n. anise-shrub.
- agbroke, n. a kind of vegetables.
- agégēnu, n. a kind of pap or thick beverage made of water, bread and honey.
- agō! interj. ho! ho! -giving notice of approach.

agolo?, n. wheel.

agorgo, agolgo, dan. n. cucumber. (vulgar: pēnis).

Agotim, pr. n. of a land and tribe beyond the river Volta, speaking Adañme.

agwaseñ, n. politeness; polite society; an assembly of respectable people; society; *Gesellschaft*; ya —, to go into society.

agwaseñ-gbomo, n. a polite person.

agwaseñ-wiemō, n. a polite word or language; language of conversation.

ahabia, n. a plant bearing a beautiful red flower and red seeds. Sometimes arrowroot is called so from its similar leaves. The seeds, it is said, are used to weigh gold-dust.

aharabata (a foreign word), or ahalabata, n. the harmatan, harmatan-season, from about January till about March or April. A dry cold wind from the North or East is blowing at this season, so that things and even the skin cracks.

aharabatábe, n. harmatan-season.

ahī, n. (comp. hī, to abhor and ahī in Otyi), only used in the phrase: ye m. k. ahī, to mock s. b. to boast against, to instigate envy (comp. ye he feo; gbe he guo; li th. s.); inf.

ahiyeli, n. mocking, boasting against.

ahiyelo, n. a person doing so.

ahimá (Ot. fr. ahyeñ-ba, small vessel), n. fishingcanoe.

ahimáñka (europ. word), n. hammock.

ahimáñkatšo, pl. -tšei, n. hammock-stick.

ahinkese (Otyi); n. canoe, s. añlese.

Ahódome (Ot.), n. pr. of a Gã-village.

ahofi (or awofi, Ot. ahofi), debauch, debauchery, lavishness, prodigality; bō —, v. to live debauchedly.

ahofibō, n. debauchery.

ahofibōlō, n. debauchee.

ahora, n. reproach, blame; bō —, to blame.

ahorabō, n. blaming.

ahū, n. treasure, concealed treasure; tu —, v. to find such; inf. ahūtu.

āhū, adv. (the „ā“ can be lengthened at pleasure) a long time, very long; continually; very much. Comp. dā, dāne; tūtu, tšō, naakpa, pam, tam etc.

ahūahū (Ot.), n. fear; wo ahūahū = wo gbeyei, to frighten.

ahubō, n. pr. 68; wonder, astonishment; Ot. bo ahu.

ahúm, n. storm.

ahüntō or ahōntō, n. (Ot.) urgency; trouble; fe —, to be urgent, trouble-some.

ahurutiá (Ot. = spring-short), n. a short kind of springing snakes, very poisonous.

ahütū, n. discovery of a treasure; s. tu ahū, v.

ahütulq, n. person finding a treasure.

ahwānyā, n. blossom; leaf; sprout, shoot; gba —, v. to blossom; to sprout; to shoot.

ahwānyāgbamq, n. blossoming; sprouting, shooting.

aikō! (or eiko!) pl. anyeko! Salutation to working people or people comming in work. Answ. Yā ēé! Yā, ata!

Owura! etc. Signif. unkwon. Comp. Daholo! and mo!

aka —, initiating form of the pot. mood, neg. voice.

akadšinam (Ot. akagyinam), n. surety; ye —, to „stand“ (for a debt, „kaw“ as) surety.

akaka, n. crust of bread.

akañ, n. struggle; ši —, to struggle = ši mple and ple he, v.

akañe, n. a fruit of a tree.

akañetšo, pl. -tšei, n. the tree of it.

akañma, n. a bird of prey; the carcion kite; s. akpāna, th. s.

akañsī, n. struggling; vying.

akañšilo, n. struggler, vier.

akasā, n. a kind of pap made of corn, s. aflata.

akase, n. a kind of indigo; s. amati.

akataiwya (Ot. fr.) kata, v. to cower, and awyia, n. sun; sun-cover, n. umbrella.

akatamanso (Ot. = „people“ or „towns-cover“), n. a very large umbrella, such as the chiefs of this country use, when settling a great palaver in the free air or when appearing in state.

ake, conj. (from the verb ke, to say, = people say; saying, לֵאמֹר) that; often only used like a colon or notes of quotation; for; because; as how; whether; than (see also take and tamq). Ot. se, se; Ad. kē, kǎ (Comp. also edšake).

ake aleeno, that perhaps, with neg., lest.

ake beni, that when; sometimes: as, how.

ake boni, as, how (commonly take boni).

ake-lo; whether; whether-or.

ake noni, that what; as, how.

akeši, conj. that; for; because.

ake — — hewq, and

akeši — — hewq; that-because . . .

- akekre, n. a ring or wreath of cloth, flowers etc., crown (*στέφανος*), comp. kakra, tako, mañšefai, n.
- akitafó, akitawifó, n. cactusplant, s. aklati.
- aklabatša, n. s. akrabatša; fence.
- aklati, akrati (Ot. akrati), n. cactus-plant; blofö-aklati, euphorbia.
- aklonta, n. fork of a tree; fork.
- aklontia and akontia, n. pin.
- aklonto, n. horn. Comp. koñ; aklonto seems to indicate more the curved form of horns (as those of rams); for which are to be compared words like: koklo, kutru-ku; kokrolonto etc. and roots of other languages, as: קר (קרן, horn); כר, גל; *κερας*; cornu, genu; circus; carcer; circle, Kerker; corner; horn; Kugel, Kegel etc. etc.
- akluku, akuku, n. a kind of braid of hair.
- akō, n. parrot (the blue one).
- akó or ako, n. a swelling of the eyelid.
- akoble, europ. word, n. copper.
- Akoj, n. pr. of males.
- akoklo, n. a small kind of shells.
- akoko, n. Guinea-corn. Ad. th. s.
- akokobesā, n. (Ot.) a kind of spiced bark; Pr. 163. ♣
- akokos, europ. word, n. cocoa-nut.
- akokos-tšo, pl. -tšei, n. cocoanut-tree.
- akokosu, n. Ot. = wonu, n. fowl-soup; used in proverbs.
- akomfode (Ot. lit. soothsayers property), n. a company of a quarter of Osu (comp. asafó and akutšo).
- akonó, (Ot.) desire; adj. or adv. ye akonó, to be desirable; comp. ba tšine.
- akonta (Ot. th. s.) perhaps europ. word; n. account (but comp. nta and kó); bu —, v. to make an account, reckon.
- akontabū, n. account; reckoning.
- akontabulo, n. reckoner; cassier.
- akotiá, n. short person, dwarf; (Ot.) adj. short.
- Akotiá, pr. n. of a fetish in Osu.
- akotoa, n. keg, powder-keg. Ot. th. s.
- akotoklo, n. a wooden fork to bear up the thatch.
- akotoku, n. fist?
- akotontših, n. prepared crab.
- akpá, n. a trap for beasts; a small scaffolding before houses to dry things on (comp. ágba and Ot. apá th. s.); a bridge.
- ákpa, adj. (shortened from ekpakpa, kpakpa, Ot. papa); good; f. i. gbomo ákpa, a good person; common, f. i.

- abolo ákpa, common bread of the natives, not european (s. akpano); lele ákpa, a common vessel, not a steamer etc.; real; genuine etc. adv. = naakpa or pam, very much.
- akpā or apā, n. block, on which prisoners are fastened by an iron cramp about the wrist; bō m. k. akpā, to fasten s. b. on the block.
- akpābō or apābō, n. fastening on the block.
- akpābōlō or apābōlō, n. stock-master; jailor.
- akpagaī or akpakaī, n. (Ot. apakañ) travelling basket; a long basket in which travellers are carried.
- akpake (Ot. apakye), n. lameness (s. kpa), infirmity; a lame person; s. next word.
- akpaketše, pl. tšemei, n. a lame, mamed or crippled person.
- akpaki (Ot. apaki), n. a larger callabash for measuring things.
- akpakpa, n. the papaw-fruit.
- akpakpatšo, pl. -tšei, n. the papaw-tree.
- akpaku, n. honey-comb.
- akpale, n. rafter (of a thatch).
- akpanō (Ot. pāno), probably a portug. word, from the lat. panis, n. european bread; biscuit.
- akpāna = akāñma and opete, n. the carrion kite, Уаšgeier.
- akpāñma, n. = adufudé; excess; ye —, s. to eat to excess without paying for.
- akpanmayeli, n. excess; spunging.
- akpāñmayelō, n. spunger.
- akpatramō, n. a large kind of spinning beans; comp. yō, n. abōbōi, n.
- akpatša, n. an eatable root.
- akpatuá, n. foolish person, see bulu, kolo, kwašía.
- akpé, pl. akpei (numeral), n. thousand (Ot. apim); comp. kpe, to meet; mei akpé, 1000 men.
- akpei ényo, two thousands. etc. etc.
- akpetše, pl. -tšemei, n. possessor or leader of thousand.
- akpetēkplebi, n. a curious fruit of a tree or shrub growing in the plain or savanna only, used for fetish-business.
- akpetēkplebitšo, pl. -tšei, n. the tree or shrub of it.
- akpiti (Ot. apiti), n. unleavened bread.
- akpitikpiti, n.
- akplō (Ot. peaw), n. spear; lance; dū —, v. to spear; wo m. k. akplō, v. lit. to lift up the spear to one, to threaten him; wo akpōi, v. th. s.
- akplōdūmō, n. spearing.
- akplōwō, n. threatening.
- akplōnō, n. s. akpanō.

- akploto, n. a large kind of apes (comp. kploto, pig?)
 akpo, n. order command, degree; wo —, to give an order;
 wo akpoi, v. to threaten.
 akpōnō, n. s. akpanō.
 akpowo, n. order; ordering, commanding.
 akpowolo, n. commander; lawgiver.
 akpoiwō, n. threat.
 akpokplonto, n. the land-tortoise; see hala.
 akproke, n. a kind of vegetable.
 (What is not found under akr- s. under akl.)
 akrabatša, n. a fence or grove holy to a fetish.
 akрати (Ot. akarāte), n. cactus.
 akratu, n. a kind of beans.
 akromiá, n. sling, swing; fō —, v. to sling.
 akromiáfō, n. slinging.
 akromiafōlo, n. slinger.
 akronti, n. a seafish.
 Akroñ (Ot. nine, the ninth) pr. n. of the ninth son.
 akrowa (Ot. th. s. from korow, town and ba, iittle, dim.
 termination) village, plantation-village.
 aku (Ot. eku) = adu, n. a kind of monkeys.
 Akwete, pr. n. of the second of male twins; of a hill near
 the Šai-mountain; see Akwete.
 akuku = akluku, n. a kind of hair-braiding of the women.
 akuntá, n. s. akontá.
 akutšo (comp. ku, kuku, weku and tšo), pl. -tšei, n. tribe
 (Stamm); quarter of a town; s. akwašon, mañ, asafo,
 weku etc.
 akutšonbii, n. plur. the members of an „akutšo“.
 akutšon-onukpa, n. and
 akutšonukpa, n. the elder of a tribe or quarter.
 akutšonštšei, pl. -tšemei, n. th. s.
 akutšonštšemei, n. pl. = akutšonbii.
 akútu, n. (Ot. th. s.) orange; adj. orangecoloured.
 akututšo, pl. -tšei, n. orange-tree.
 akwabo, n. loaf (of bread).
 akwadu, n. Ot. th. s. banana.
 akwadutšo, pl. -tšei, n. banana-tree.
 akwamfonyo, -fo, pl. -foi, n. canoeman, rower; sailor.
 akwamfoiatše, n. canoe-leader; captain.
 Akwámu, pr. n. of a tribe speaking the Otyi-language, their
 land, situated at the river Volta about 50 miles from its
 mouth, and their dialect.
 Akwámunyo, pl. -mumei, pr. n. Akwámu-man; -people.

- akwašon, n. assemble of the whole town, tribe or nation, s. māñ and ta, n.
- akweī, collect. n. ground-bean; a kind of beans growing under ground in a husk, like the groundnuts. Comp. kwē, to grow (Otyi: atwyē). Cooked they are called „abq̄b̄oi“, n.
- Akwele, pr. n. of the first of female twins; s. Akwoko or Akuoko.
- Akweṭe, pr. n. of the first of male twins, and of one of two similar hills near the Šai-mountain. See Akuṭe.
- Akwoko, pr. n. of the second of female twins, s. Akwele. alágba, or
- alakpa, n. jest, joke; k̄ m. k. d̄še alakpa, to jest with s. b. alakpadšē, n. jesting, joking.
- alakpadšelo, n. jester.
- alali, n. interruption; wo alali, v. to interrupt, s. „d̄šedše“.
- alaliwō, n. interruption.
- alaliwolo, n. person interrupting.
- alañmáli, n. small lobster.
- àlanté, àlamté, àlomté, àtonté, (Ad. th. s.) cat; comp. áya, š̄iagb̄olo, d̄šramoa, d̄šanta, d̄šata; etc., epithets of the cat.
- alátá, n. hook; s. kpoñ; the latter more used in Osu, the former in Gā.
- Aláta, pr. n. of a quarter of Osu, where the people of the king live; s. Kiñkawe, Ašinteblohū.
- aladša, n. a long stick with a prick at the end, to move canoes; mā —, v. to move canoes with such a stick; inf. aladšamā, n. moving a canoe by a long stick.
- aleenō (s. le, to know) lit. „it is not known“, adv. perhaps; especially used to make a whole sentence doubtful, f. i. aleenō n̄i mei l̄ f̄ē baa, perhaps that not all the people will come. - (Comp. ekole, kule); ak̄ aleenō with follow. neg. voice, lest, lest perhaps, haply.
- Alema, n. pr. of males born after a brother or sister who died, see gbobalo, Owu, Ogbo etc.
- alemle, n. name of the season between the second rainy season (s. gbo, n.) and the harmatan (s. aharabata).
- aleñmle, n. a kind of thick honey.
- aleñmlebi, n. the bee-like insect producing it.
- aleñm̄ē, n. trying to stand (of children), fr. ñm̄ē aleñe, v. alō (fr. lō, to take up) and lō (Ot. ana, ana se), conj. or; „alo“ is only used when initiating a sentence, else always „lo“. Ekole-alo, either-or; f. i. Ekole midientšē

- maba alo matšu mibofo**, either I come or send my messenger. S. also **dšio** —, and **dšio-dšio**.
- alokpli**, n. wo alokpli, inf. alokpliwo.
- alomté**, s. alanté etc. cat.
- aloga**, }
alodša, } n. hypocrite? see opasafo, osatofō.
- aluguntugūn**, and
aluguntugū, n. an eatable fruit, called soursap by the Europeans at the Coast, as large as a child's-head.
- aluguntugūtšo**, pl. -tšei, n. the soursap-tree.
- alule**, n. unripe corn-ear (?).
- alului**, n. a bird.
- Amā**, and
Amā, n. pr. of males and females.
- amā**, n. pitch; limé; glue.
- amāte**, n. asphalt („pitch-stone“).
- amadā**, n. plantains.
- amadātšo**, pl. -tšei, n. plantain-tree.
- amade**, n.?
- amagā**, perh. of europ. origin, n. image, idol (Ot. th. s.).
- amagātumu**, n. idol-heap before towns, to take away „mu-su“, s. this.
- amale**, n. lie (fr. male, to lie).
- amalemḡ**, n. lying, irreg. infin. form of male; s. also malemḡ.
- amalelḡ**, malelḡ, n. liar.
- amane**, old. amande (Ot. amane), n. trouble, suffering; na —, v. to get into troubles.
- amanehūlū**, amanehūrū, amanehūnū (Ot. th. s. from hū amane = Gā: na amane), n. trouble; suffering; affliction.
- amanehūnūfo**, n. (Ot. th. s.) sufferer, afflicted person.
- amanya**, n. lint, pledget of lint.
- amanye aba!** or: hā 'manye aba! Let peace come! Salutation, especially used by Fetish-priests, speakers in public etc. Answ. manye ba! or: amanye ba! peace has come! See „omanye“ and Gā-Speeches.
- amañfo** and **amamfo**, n. (Ot. th. s.) ruins, ruined houses or town. Etšō amamfō, v. it has become a ruin.
- amantaka**, n. interruption; wo —, v. to interrupt, inf.
- amantakawō**, n. interruption; comp. matañ, n.
- amāti**, n. indigo, indigo-colour. See also akaši. Wo —, to colour with indigo.
- amātiwō**, n. colouring with indigo.
- amātiwolḡ**, n. dier (with indigo).

- amātšo, n. pitch-tree; tree of which bird-lime is extracted; a kind of shadow-or umbrella-tree.
- amāte, n. pitch-stone, i. e. asphalt.
- ambé, n. a kind of childrens play or dance similar to a cock-fight; ampe, amme, th. s.; tu —, v. to play it.
- ambetumo, n. the playing of it.
- ame, pron. def. 3. pers. pl. they; them; their; see § 34 (Ad. subj. and possess. a. obj. me).
- amedei, n. s. abedei, n. a kind of shells.
- amflao or anflao, n. a beautiful bird of the size of a dove; said to indicate the hours with its call, therefore here called clock-bird.
- ametsřobi, amitsřobi, pl. -bii, date; Dattel.
- ametsřobiitšo, n. Dattelpalme; date-palm.
- amim (comp. the Ot. anim, face), n. unrighteousness, wrong; only used in the phrase: ye m. k. amim, v. to over-reach, to defraud, to cheat; ye hie, v. th. s.
- amimyeli, n. over-reaching; cheat, fraud.
- amimyelo, amimyelilo, n. cheater, defrauder.
- amlakunyo, amlekunyo, pl. -kui, n. probl. europ. word; sailor.
- amlebo, n. a water-frog.
- ampa, adv. (Ot.) well; s. odřogbā, dřogbā. ampa, adv. = leleñ, truly.
- amralo, amrado, amlalř (Ot. amrado), prob. a europ. word, n. Governor (but comp. also: mra, mla; law).
- Amrahia (Meeting-place, Ot.) n. pr. of a Gā-Village belonging to Lā.
- amramo, n. cave.
- amrō, adv. soon, quickly;
 amrō nì, conj. as soon as.
 amrō pe nì, just as soon as.
 amrō noñ, adv. immediately (Ot. amonomara).
- amrōmrō, reduplication of the former, expressing the same, but with more emphasis.
- àmugúi, n. a kind of berries, growing on a tree, of red colour and shape like the raspberry, but in taste like a cherry and with stones or seed like them, therefore here called „cherry“.
- amugúitšo, pl. -tsei, n. the amugui-tree.
- amuma (about the diminutive term. ma s. Ot. ba, young one; Gā: bi, mi), n. a kind of blackberries.
- amumatšo, n. amuma-tree.

añã, pl. añãmei, n. wife; only used with the init. augm. „a“ in an address (vocat. case), if without possess. pronoun. Comp. ñã; see also awu, anyemi; ata, awo.

anai, n. west; comp. yiteŋbe; th. s., bokã or nãdšiaši, east; nšõŋbe, south; koyigbe, kogbe, north.

anaigbe, n. west-way; west-ward.

anaiwyei, n. lit. western pepper; a kind of black pepper used for medicine, s. wyei, n.

Anañ (Ot. four, the fourth), n. pr. of the fourth son.

ananañšabi or collectively -bii, n. a kind of berries.

ananañšabitšo, n. their tree or shrub.

anani, Ad. n.

Anankañmeona, n. pr. of a Village.

anansé, ananase, n. a kind of flax prepared from a wild kind of the pine-apple-or ananas-plant.

ananu (Ot. ananse), n. spider. This animal is the subject of many superstitions; f. i. that it has a bad influence upon children sleeping in the same room; it plays moreover a principal roll in their fables in which the acting personages are mostly animals, whence these fables are called in Otyi spiderstories (anansesem). It is represented as speaking through the nose (as also the devil and other demons are) and its hopping walk etc. is correctly imitated by voice and gestures of the relater.

ananukpã, n. spider-thread; cobweb; s. also: lašinyanyelã, n.

ananukomi, n. spider-bread; a blue berry growing at a low shrub and resembling in taste, shape and colour the black-berry (of brambles).

ananukomitšo, n. the shrub of it.

anawyei, n. a kind of blackpepper, s. wyei and gbõwyei. It is used for medicine; s. anaiwyai, n.

anawyeitšo, n. shrub of it.

ani, interr. part. at the head of questions (not); lat. ne; s. § 43.

aninanse, s. ananse, n.

andële, n. a fine flat seafish.

Añë, n. epithet of God (from ñë, Adñ. v. to be).

anfiao, s. amfiao.

ani, interrog. particle initiating questions, s. § 43 and comp. aso, nto; lô, be etc.

anihao (Ot. th. s. face-trouble?), n. laziness; fe —, to be lazy.

anihaolo, n. lazy person; s. hedšõ, hedšõlo.

anim, n. Otyi = face; s. anum-, amim and hie.

- ańlěńlě, n. a kind of milk-thistle, Mary's thistle.
- Ańla, stlě Ańwálá, pr. n. of the tribe, language and land of the Slave-Coast.
- ańlese, n. common (larger) canoe, s. ahima; ahĩnese and ahĩnkese, n. th. s.
- ańmadě, n. a kind of berries.
- ańmadătšo, n. shrub of them.
- ańmańma, n. a kind of fruits of red colour and as large as a dove's egg, being eatable.
- ańmańmatšo, n. shrub of it.
- ańmenme, n. a kind of sea shells.
- ańokwa (Otyi), n. truth, f. i. ańokwa wiemo, a true word; interj. truly! see: leleń! yeń! amalee!
- ańokwafo, -fonyo; pl. -foi (Ot.), n. a true, faithful person; gbomo —, a faithful man.
- ańokwale (Ot. ańokware), n. truth, faithfulness; ye —, v. to be faithful.
- ańokwań! = ańokwa ni! it is true!
- ańokwaleyeli, ańokwayeli, n. faithfulness.
- ańokwayelo, n. a faithful person.
- ańowatere or watere, n. the water-melon.
- ansám, n. Guinea-fowl. Ot. th. s.
- ansoí, collect. n. brain, brains.
- antěle, s. anděle, n. a sea-fish.
- antruma, n. a kind of birds.
- antšě, n. a play or game with small sticks.
- Anum (Ot.; five, the fifth), n. pr. of the fifth son.
- anumnyám (Ot. anuonyam), n. glory; grace (comp. ani anim, Ot. eye, face and nyam, Ot. and Gã, glory, beauty); wo m. k. anumnyam, to glorify, to honour s. b.; to be gracious to s. b., wo m. k. hĩe nyam, th. s. also kpá anumnyam. Comp. אָנִימָא and אָנִימָא, χάρις, gracia.
- anumnyámwo, n. glorification; favour, grace.
- anumnyám-gbomo, n. a glorious person, a person who is graceful or gracious.
- anununsá, n. a kind of large red ants feeding on sweet things, see also gbese.
- anyansé, s. anansé; and aninanse, n. a kind of flax.
- anyemi, pl. anyemimei, n. brother, sister (Geschwister), only used with the init. augm. „a“ in an address without possess. pronoun, s. „nyemi“ and comp. „ańá, awu“ etc.
- anyenyéli, n. an eatable kind of fruit or berries.
- anyenyelitšo, n. shrub of it.

ao! hao! interj. woe! also used to express amazement (comp. ao, awo, mother).

ao, s. awo, n. mamma, mother (vocat. case).

Aoñla, n. pr. = Añla, country, language and people of the slave-coast.

aoñme, s. awoñme, n. a kind of nuts.

apá, 'pa, n. hire; Ot. th. s.; bꝛ —, to hire; ye apa, to do hire-work.

apābo, n. hiring.

apabolo, n. a person who hires.

apabonii, n. pl. wages for hire.

apafonyo, apafo, pl. -foi, n. hireling; hired person.

apapam, apabohō (Ot. from papa, popa hō, to wipe one's self), n. towel. See also papam and hañkle.

apayeli, n. hire-work; s. ye apa; stipulation, condition.

apayelo, n. hired person, s. apafonyo.

apayelilo, n. th. s.

apasa, n. (perhaps of Otyi-origin, from pasa, v. to commit falsehood, be false, lie) falsehood, lie; comp. amale, n. a similar form with the same signification.

apasafu and opasafu, n. a false person, liar, hypocrite; see osatofu.

aputupata (= afutufata), old pronunciation, still in use, esp. in Teši and by old people; n. bat.

asá (sa, to prepare), Ot. th. s., n. hall; central room of a house, when shut; when open: kpatā. Eye asā le nꝛ, he is in the hall.

asa, asañ, asañ hū, conj. and adv. again, afterwards, once more (comp. the iterative auxiliary sa, to repeat, the Adñ. v. kpa; the Ot. verb sañ, and the adv. ekoñ). Tšutšu le eke ake: Eyeñ; asa eke ake: Ebeñ; at first he said: It is so, then he said (again): It is not so.

Asabi, n. pr. of a Niño-Village.

asabla, n. distemper of children.

asafo, n. Otyi, company; division of an army; mass of men; asafo yū, a large multitude of people, toi asafo, a flock of sheep or goats.

asafobii, pl. n. men of a company.

asafotše, asafotše, asafiatše, n. leader of a company or companies, headman; officer, captain.

asafiatšenukpa, n. headleader; general, chief-captain.

asafokañ, Ot., n. head of an army, van, vanguard.

asafoku, n. part of a company, division; herd, flock.

asafonyo, pl. asafobii, n. member of a company; comrad.

- asāgbā, n. a kind of wasps; s. adšanali, n.
- asamañ, n. Ot. samañ, ghost; asamañ, hades; s. sisa and gbohīadše.
- asamanukpa (asamañ, Ot. hades; ghost, specter). n. chimpanse, living on the islands of the river Volta, where the „sisai“ or ghosts are said to have their towns (s. gbohīadše, hades), whence the name: headghost. Comp. adadekramā.
- ašana, n. a kind of food prepared from a kind of wheat, ņma, and country-beer.
- asāne, pl. -nei (old: asande), n. boil, sore, ulcer, abscess.
- asañma, n. a large kind of blue wasps.
- asañmatšu, n. their nest.
- asañokwa! int. truly!
- asayere, n. a dance of the women, when the men are gone to war.
- asēglēm̄tete, n. and
- asekplemtete, n. a plant with an eatable fruit.
- asēkreme, n. a kind of berries.
- asekremetšo, n. their shrub.
- asemsro, n. Ot. curious story, strange matter, — palawer; hint, information.
- asera, asra, n. snuff.
- asese, n. Ot. th. s., small hut made of branches, in war or other exigences.
- asetao, n. a kind of beads or coralls.
- asipatre, n. shoe; see aspatre.
- asisā, n. civet; s. kañkañ.
- aso, initial interrogative particle, s. § 43 (comp. ani, nto):
Aso mibe neke hegbe ne? Should I not have this liberty? Expected answer: Yes! I have it.
- aso, n. cart, playing card; fe —, to play at —.
- asofelo, n. player at cards.
- asofemo, n. playing at carts.
- asoi, n. razor.
- asoso, n. tinder; spunk.
- asoso, n. (Stindsblase), dfa —, die Blase. sprengen.
- asoyi (?), s. asoi.
- aspatre, Ot. th. s., very probably a europ. word, n. shoe, • boot; s. tokotai.
- aspatrekpelo, n. shoemaker.
- aspatrekpē, n. shoemaking.
- aspatrewolo, pl. -wodši, n. shoe-leather.
- asra, n. (Ot. th. s.) snuff; fū —, to snuff.

asra, n. a kind of fever, said to be the consequence of poisoning, also called

asratutruī, n. th. s. (Comp. atruidī, atridī.)

asrafū, n. snuffing.

asrafūlo, n. snufftaker.

asratō (Ot. asratao), n. snuff-box.

asrafonyo, pl. -foi, n. soldier (comp. sra, to watch; and nsra, camp). Ot. osrani, pl. asrafo.

Asrēma, n. pr. of a Village.

asu, n. (Ot. comp. nsu, water) a kind of religious washing or baptism, connected with feasting, generally after a recovery from a sickness; bō asu, n. to perform this ceremony; Ot. th. s.

asubō, n. the performance of this ceremony.

ašamañ, s. „sisa“ and „gbohīadše“, n.

Ašante, s. Ašinte.

Aši, n. pr. of males and females.

ašifo, n. (an obscene word) whore; whore-monger; see adfamañ.

aši, n. west s. anai and yiteᅅgbē; Adñ. wosi, n.

ašigbē, n. westward.

ašinaw, ašinaō, n. a kind of beads.

ašiñ, europ. word, n. vinegar; &ffig.

Ašinte, n. pr. Asanti.

Ašinteblohūñ, Ašintebrūm, -bloñ, n. pr. (Ašanti-Street) of a quarter in Osu.

Ašintényo, pl. Ašintémei, n. Asantiman, Asanti-people.

ašitū, n. stupidity; fe —, to be stupid.

ašitūfo, n. a stupid person.

ašitufemo; n. stupid behaviour.

Ašiye or Ašiyie (Ot. = asiye), n. pr. of a village („Wel-built“, „welsituated“; „Wohlgelegen“).

Ašoñ (Ot. asoñ, seven), n. pr. of the seventh son or daughter.

Ašoñmañ, n. pr. of a village (Ashongs town), also called Tilamiñ.

(Words beginning with ašu — see under af —.)

Ata, Ot. n. pr. of twins (a twin, s. nta; and comp. hādši; Akuete, Akwele, Akwete and Akwōkō).

ata, pl. atamei, n. Papa, father; address to married men in general, but only used in the vocative case, initiating a sentence and without possessive pronoun; in all other cases „tšē“ is used; f. i. Ata, ba biē! Father, come hither! — Mítšē, ba biē, my father come hither! See also „awo“; and „tšatšē“ in Adāñme.

Ataboniaye, n. pr. of a village.

atade, atale (Ot. atade), n. european dress; wo —, to put on or wear dress (see mama, bu mama); dšie —, to undress.

atadebii, pl. n. the little ornamental things belonging to dress and dressing espec. of women; f. i. comb, sweet odours, brushes etc.

atadedšiemq, n. undressing.

atadewq, n. dressing, wearing of (europ.) dress.

atānme, n. (s. adānme), adānut; a kind of sweet oily nuts, tiger-nut? of which the, here so called, „elephant's-milk“ is prepared.

atatu, n. firmament; single cloud; atatu ewo, the firmament is covered, cloudy; see also oblqtu and omukuñ, omlugu, n. afua, n.

atatuwō, n. cloudiness.

ateke, adj. short = teketēke.

ateñ, n. (Otyi?) in the phrase bu ateñ, to judge, to decide, pass sentence. But compare the Gã-word: te, middle; teñ; ateñ, their middle; bu ateñ, to decide (between them?); ye ateñ, to judge; yi —, and yiyi —, th. s.; also Ot.

ateñ, n. s. te, middle; ateñ, in their midst.

ateñbu, ateñbu, n. judgement, decision. Comp. kodšo.

ateñbuhe, n. place of judgement.

ateñbulq, n. judge.

ateñbusa, -buasa, n. judgement-hall.

ateñyeli, n. judgement, decision.

ateñyelihe, n. place of judgement.

ateñyelq, -yelilo, n. judge.

ateñyilo, n. judge.

ateñyimq, n. judgement.

atfele (Ot. ntwere), n. stairs of wood, ladder comp. atrakpe.

atferq, n. fist; bq —, to make a fist; comp. kqkq and bq kqkq; mā —, v. to strike with the fist (Ot. bq —, v. th. s.)

ati, n. a large kind of seafish, mermaid (?), dolfin (?).

atī, n. a kind of peas growing on a shrub; chickenbeans.

atīšo, n. the shrub of them.

atīa, n. a kind of apples with a nut at their end, which, if roasted, is eatable and tastes like walnut. The apples are in form and taste very similar to some kind of european apples; cashew-nut. There are two kinds: mei-didši-atīa and blqfō-atīa.

atīatšo, n. the tree of them; cashew-nut-tree.

- atibi, n. a country hoe.
 atidī, atiridī, Ot. th. s., n. s. atridī.
 atifō, n. colour, paint; wo —, to paint; to colour; to die.
 atifōwo, n. colouring, painting.
 atifōwolō, n. painter, dier.
 ato, n. ladle (here generally carved of soft wood).
 atō, n. a small bird.
 atō, n. a kind of mice.
 atómo, n. sweet potatoes; batatas; also used of vagabond persons; s. sidšelo, n. perhaps on account of the weedy nature of the batatas.
 atrakpe, n. (Ot. ntraboa) step, steps, stairs (if made of stone; comp. „staffel“ and „stiege“ in southern Germany); comp. also atfele.
 atridī or atruidī (comp. atiridī, Ot. lit. the eating or aching of the head, head-ache), n. fever.
 atšánali or adšánali, n. a kind of wasps. See asāgbā.
 atšanalitsu, n. their nest.
 atše, n. a kind of fang-net, used in smaller brooks for fishing.
 atšentšēn, s. adš., n. unripe palmtree a kind of crocodiles.
 atšikidōdoi, n. (perhaps natural sound imitating the voice of the bird named) a water bird, white and black speckled, with large bills.
 atšoke, n. a lame or halting person. Comp. tšō, v. to halt; and otšolo, tšolo, n. th. s.
 atšua, n. scar, cicatrice.
 atū, n. or adv. (Otyi?) used in the phrase: here m. k. atū, to embrace one, to receive one joyfully (nō yitšo fō m. k. kuę nō, v. th. s.); lo —, s. th. s.
 atūheremō, n. embracement.
 atūlomō, n. th. s.
 atūa, n. revolt; tšē —, to revolt, to rebel.
 atūatšēmō, n. rebellion, revolt, revolution.
 atūatšêlō, n. rebel, revolver.
 atui, = atī, n. a large kind of sea-fish, dolphin. (Pronunciation of the Tęši-people.)
 atófo, and
 atufu, n. the pillow worn by women on the back, where they carry children on; ši-atufu, to put on this pillow; comp. ši otofo, v.
 atufuši, n. wearing of this pillow or putting it on.
 atule, n. (Fanti dial. of the Otyi) blossom of country-wheat (ńma).

atuŋkpā (Ot. atumpaŋ), n. square bottles, gin-bottles, used at this coast; s. abɔdiamɔ.

au! int. s. ao, hao!

avɔ = abɔ, n. field, garden.

awále, n. spoon.

awisā, ayisā, n. (Ot. perh. = awuisā, left by death), orphan.

awie, n. a kind of sea-fish.

awo, n. (Ot. from wo, to bear), pl. awomei; mother, mama; only used vocatively and without possess. pronoun, but in address to any married woman of middle age. See nye; ata; ni; na etc.

awɔba, ahɔba (Ot.), n. bondman, bondwoman, people serving some body for a sum of money, which their owners, parents or they themselves owe.

awoši, awofi, s. ahofi.

awofibɔ, s. ahofibɔ.

awui (Ot.), n. murder (s. wu in Otyi); ye awui, n. to murder, hurt, wound; comp. gbe; pila.

awuisā, n. (s. awui, death, and sā, to be done in Otyi; comp. also awisā) orphan.

awuiyeli, n. murder; wounding.

awuiyelɔ (Ot. awudifo), n. murderer; kolo —, a beast of prey; loflō —, a bird of prey.

awulewule or awilewile, n. a bird (so called from its call).

awuñā (comp. wu and ñā, n.??), n. jealousy; ye —, to be jealous, envious; ke m. k. ye —, to be jealous of s. b.

awuñāyeli, n. jealousy; envy.

awuñāyelilɔ, -yelɔ, n. a jealous or envious person.

awyerɛ, n. Ot. (= „mi“ in Ga. S. this) chest.

awyerɛho (Ot. from wyere ho), n. sadness, grief; fetɔ grieve; s. dɔ; wyere ho he, v. to be grieved; awyerɛho ehā m. k., th. s.

aya, n. cat; s. alante etc. Aya is seldom used.

ayawa, n. (Ot. ayɔwa) brass.

áye! int. (s. ye, v.) be it! let it! all right! laŋ gut feyŋ!

aye (Ot. ayeñ and baifo), n. hag, witch; sorcerer. It is said that these people are able, to burn like a torch at night-time and to do many other curious things; ye m. k. aye, v. to bewitch s. b.

ayekpemɔ, n. the shining of a witch.

ayeyeli, n. bewitching.

ayefare (Ot. fr. fa ye or yire, to take away a wife), n. adultery of men; punishment or fine for adultery.

ayeforo, ayemforo, ayeñforo (Ot. ye foro = yere —, new wife), n. bride. See siyire, th. s, before the wedding; ayeforo used at the wedding.

ayemforoba, n. bride-leaf, a plant used for wreaths.

ayemforokpemọ (s. kpe), n. wedding.

ayemforowu (s. wu and awu), n. bridegroom.

Ayigbé, pr. n. of the so-called Krepe-or Eipe-people, their land in the east and west of the river Volta and their language. They call themselves Ewe and their language Wegbe; s. gbe and Adāñme.

Ayigbenyo, pl. Ayigbemei, pr. n. Ayigbe-man; -people.

ayilo (Ot. hyirow), n. white clay used for white-washing etc.; ye ayilo, to be justified; s. this verb.

Ayere, n. pr. of women.

ayirebii, coll. n. a kind of berries.

B.

Ba, v. imprt. s. bá, inf. bā, to come (Ot. th. s. Ad. ma, Ay. fa), used very extensively, also of things, f. i. able eba, corn has come, grown or ripened; niyenii ba, food came; faleeba, the river is swollen; neke nu ne baā, this water is spring-water; kakla le na ba, the knife is sharp. Sometimes it is transitively used, f. i. šikpoñ eba nii, the earth has produced food; ba m. k., to make s. b. come, ba n. k., to make something come; to bring; but generally the auxiliary v. ke or ño is connected with it to make it transit.; ke n. k. ba, to bring s. th. Peculiar sentences connected with it are: „Miyá maba!“ „I will go (and come again)!“ or „May I go and come (soon)“. Answer: Yā ba! Go and come! also used as a parting salutation „Miyá ba!“ „I am going!“ „Good by!“ Answer: „Ya ba dšogba!“ „Go (and) come well!“ Ya-ba, v. to go to and fro; „ēya ēba ēya ēba,“ he is going to and fro; a peculiar use of it is: „eba momo eto, as he had ordered it to come. Still more extensive is its use as an auxiliary verb to express various relations of direction, place, time and manner. It is as in Otyi and Ad. the auxiliary of the future tense pos., and in Gā, besides that, of the pot. mood pos., but in both cases the „b“ is changed into wa or mostly lost. About the other uses of it see § 28 and the tables.

ba, v. imprt. bá; inf. bā, prs. n. balo; to beg, to petition (perhaps only a modification of the former v.); s. kpa fai and sisē.

- ba, n. leaf; vegetable; dšie bai, to produce leaves.
- bā, n. comming; advent.
- bā, n. the largest kind of crocodiles, of blackish colour and unwieldy form; comp. adšentšen and mampam, n.
- bā, n. a figure on playing-cards.
- bā, pl. form, inf. and impert. sing. pos. bāmō, v. to cut, to lance; amebāmō klante, they stroke with the sword. Bāmō neke tšo ne hewō, cut some off round about this stick. Comp. fo; to; gbu.
- ba dšeň, v. to behave. See dše, dšeň and dšeňbā.
- ba he ši, v. reflex. to humble one's self. S. ba ši and hešiba.
- ba mli, baň, v. to come to pass, to be fulfilled, to come in (Ot. bam).
- ba ši, v. lit. to come down; to incline; to be humble, to be lowly; s. also hie ba ši, th. s.; v. tr. to humble, mibalę ši, I humbled him; but generally: ke m. k. ba ši, v. to humble one; s. šiba.
- ba tšine, v. to produce desire; see tšine, palate; lo ba mi-tšine, meat comes to my taste, I have a desire after meat. Comp. dše tšine and akōņō; hie kō etc.
- ba yi, v. tr. to spare, to save; to care for, to be attentive to some body or some thing. Eba eyi, he spared him.
- baba, n. water; only used in childrens language; s. nu.
- baba, n. a kind of leprosy or sickness of the skin; s. adša-tō, kpiti etc.
- baba, redupl. of ba, to come.
- babao, adj. and adv. much, plenty, many (but without plur. form). Babao ni mikę le babao ni mife dši no, as much as I said, as much I did also. S. pī, pii (Ot. bebrē).
- baduruntšo, n. mortar for pounding „fufui“, s. this; fufui-tšo, th. s. Ot. wōduru.
- baduruňšomlibi, n. the pounder, s. fufuitšomlibi.
- bafolō, n. (fr. fo ba, to cut leaves), leafcutter, despisably used: poor fellow, hungry fellow.
- bakpalō, n. th. s.
- bage, n. (dan.) waiter.
- bai, inf. mō, to enlarge, extent, = goi, v.
- bala, pl. balabii (scarcely used in the sing.) locusts, which sometimes destroy the plants along the coast. Comp. agā, gōgōni gōgō. Ad. th. s.
- balō, n. comer; petitioner (beggar? s. sisēlō); irreg. imperative of ba, v. = nyebaa, come ye.
- bam, adv. and

bambambam, adv. very probable á natural sound imitating strokes; f. i. eyile bambambam, he beat him bambambam; then: vehemently, hastily.

bami, n. cakes or bread of cassada.

bañ, n. kind; character; see „su ke bañ“ and subañ.

bañ n. k. na, v. to hem s. th. in with a ribbon; s. kante na, v.

bañkũ, n. a kind of pap, made of wheat (ñma).

basabasa, adv. and n. (Ot. the s.) hubbub; disorder; disorderly; fe —, to be in a bustle; s. bisibasã etc.

base, n. dan. jailor.

batafo, n. wild hog. (Ot. th. s.).

batara, n. cutter, boat with one mast.

bayã, = leketẽ, adj. and adv. wide, broad; -ly.

bayare, bayere, n. lit. leaf-yams, an inferior kind of yams.

bayelo, n. leafeater, a kind of beautiful antelopes as large as a roe, with regular white lines on their back, of a reddish colour.

bayisã, n. a plant („orphans' plant“) = gbekẽ-bii-amadã, n. senna?

be, n. to be boiled, done, hot enough (of iron); to be ripe (ironically used of men).

bẽ, v. to quarrel, strife, dispute; inf. bẽ; prs. n. belo; eke-mi be, he quarrelled with me; ebẽ ehãame ahũ, he disputed for them a long time.

be, n. time. About the pronominal and adverbial use of this word see the following words and Gr. § 33, 34.

bẽ, bẽi, n. quarrel, strife, dispute; Ad. pei.

bẽ, v., inf. bẽ, to pinch, to squeeze, to cramp, to bite (of ants etc.); to fasten between two sticks (building exp.); used of the face etc. of old men: ehie ebẽ, his face is contracted, mida ebẽ, my mouth is contracted by age; bẽ gũ-gõ — wie, to speak through the nose. Comp. abele, tongs.

'bẽ, s. abẽ, n. proverb.

bẽ, irreg. neg. voice of ye, v. to be somewhere, to have etc. defective v. to be absent, to have not (or nothing), to be untrue; to want; interrog. part. at the end of questions = is it not, f. i. Osumomi, bẽ? Thou lovest me, is it not? also used in the beginning, f. i. Be, eke? Is he not long (grown)? About õ at the end s. § 17. A. th. s. with be, v.

bẽ, inf. bẽmõ, prs. n. bẽlo, v. to sweep.

bẽ, m. k. hĩnmei, to beckon to s. b. with the eyes.

be moko wo mli, double v. to have prejudice against s. b.
 be mli, neg. of ye mli, v. to be untrue, s. be and ye.

bēbe, n. (redupl. of be, time) long time; adverbially used:
 ke-dše blema bēbe, from old times already; nye se
 bēbe, already some days ago etc.

bedē, bedēbēde, adj. weak; fe —, to be weak. S. bōdo-
 bōdo.

Bedekpo, n. pr. (Ad. „hyen-hill“) of a village.

bēdeo, n. a basket made of palm-leaves.

bēglo, n. coopers work, -trade.

bēglofonyo, pl. -foi, n. cooper.

bēi, n. strife, s. bē; Ad. pei.

bele or be le (be, time and le def. art.), conj. then, con-
 sequently, therefore; adv. consequently. Comp. no le,
 keke le, le le, ene, agbene etc.

belekē, be le kē, conj. then-still; then.

bele, bele ši, v. to run, to creep (of plants, as gourds etc.).

belo, n. quarrelsome person; disputant; enemy.

bēlo, n. sweeper (comp. also blō).

bem (Ot. th. s.), n. right; satisfaction; adverbially used:
 bu m. k. bem, to justify s. b.; hā bem, v. give satis-
 faction; ye bem, v. to be in the right, to be just (s. dša);
 comp. bu atēn, bu fō, ye fō etc.

bembū, n. justification, acquittance before judgement.

bembulo, n. justicator.

bemhāmo, n. satisfaction, giving of satisfaction.

bemyeli, n. justice, right; s. also ye ayilo, v.

bemyelo, n. justified person.

bēmō, n. sweeping.

bene, be ne (s. bele), conj. then (lit. this time), there-
 fore; adv. consequently; this time, now, perhaps etc.
 Comp. agbene. Ad. th. s.

beni, pron. and conj. (be ni) when. Ad. th. s. Generally
 this word is followed by the pron. le at the end of the
 sentence it initiates; s. § 34 and comp. moni, noni heni,
 bōni, koni. Sometimes it is used = bōni, how and noni
 what; f. i. beni yō dši no, so it is (lit. how it is, it is)!

beni mikē ne, this is what or how I said.

beni afe ni, conj. sentence, that, therefore that.

beñ, v. s. be mli and ye mli.

beñke (Ot. beñ), v. to approach; to be or come near.

beñkemo, n. coming near, nearness; neighbourhood.

bentuá (Ot. th. s.), n. callabash used as a clyster-pipe.

beo, n. an animal with a very hard skin, resembling a hog.

beste, beṣte, dan. n. brush.

bi, n. child; young one; little one; member of a community etc., diminutive, plur. and collective termination etc.

S. Gr. § 23, 48. Sometimes, if a mere termination, it becomes mi, s. nyemi, ñulami, gōgomi etc. (S. Ot. ba, ma, wa, a and Ayigbé vi, th. s.)

bi, v. inf. bimọ, imprt. sing. bi, prs. n. bilọ, to ask, to question, to demand; to salute or have s. b. saluted; f. i. mibiamẹ, I salute them, said to persons sent to s. b. Comp. the Aku, Ayigbe and Otyi.

bi m. k. na n. k., v. to ask something from some body (lit. to ask the mouth of s. b., as in Hebrew).

bi ši, v. to ask after or for.

biáne (s. bie), adv. immediately, in this moment, just now; dṣee — not just now.

biánebiáne, adv. th. s. but strengthened.

bialọ, n. guest, wedding-guest; friend; dṣe m. k. —, v. to befriend s. b.

bibiō (s. bi), adj. and adv., pl. bibii (Ad. bọbọio), small, little; by old people pronounced: fifio. The plur. is sometimes reduplicated: bibii-bibii, very little (things or persons). See also fiō.

bie, n. and adv. this place; here, hither; bie ke bie, here and there.

biegbe, n. and adv. this way; here, hither.

biye, pl. -nyemei, n. fellow-wife (used by the different wives of one husband).

biianye, pl. -nyemei, n. lit. childrens mother; mother, a woman who has children, female parent. Also used of animals. See nye. Also used by husbands = ñã, n.

biatṣe, pl. -tṣemei, n. childrens-father, a man who has children, male parent; also used = wu, n. husband.

biglo, n. europ. word; trumpet (bugle?).

bilọ, n. questioner, enquirer.

bimọ, n. question, enquiry; salutation.

binu, pl. -bihī, n. son.

bisa, n. child's-bed, bed of a child.

bisatṣo, = gbekēsatṣo, n. cradle.

biti or piti, n. fainting, to —, to faint, pr. 16 (Otyi).

bitribi, n.

biyo, pl. biyei, n. daughter.

bla, v., inf. blamọ, to come again into the world, be born once more (the natives have the doctrine of metempsychosis, or transmigration of the soul); to be or behave

- in the world (comp. ba dšēñ, th. s.); — m. k. to attack one's self to s. b. -tšu, to bind up the lattices on the thatches (comp. wo tšu); to roll one's self up like a snake.
- bla, n. behaviour; character of a person. S. su, dšēñba and bañ, n.
- blabla, adj. violent, fierce.
- blaiblai, n. consumptive person.
- blage, or
- blake, perh. dan. n. tub.
- blakpayō, n. whore; wench. S. adfamañ. (Perh. Gblagbayo, n. woman from Gblagba, an evil reported Ayigbetown, near Mlamfi, on the westside of the Volta).
- blamo, n. being born again into the world; binding up of lattices in house-thatching etc. s. bla, v.
- blamōnii, n. lattices, lattice-work; s. bla, v.
- ble, v. to lie = kã.
- ble, v. to lay across; to ceil; -tšu, — a room.
- ble-no, v. to lay or stretch s. b. upon s. th., ble m. k. tšo no, v. to crucify; s. noblomo.
- ble ši, v. to lie down, to lie (of snakes etc.).
- ble, n. pipe; kpã ble, to whistle, pipe; nu —, to smoke a pipe; flute; any instrument of this kind.
- bleble, adj. loquacious = gobigobi, adj.
- blebo mlebo, n. (europ. Ot. berabo) liver.
- blegi, n. dan. ink.; -to, n. ink-stand.
- blekpãlo, n. piper.
- blekpãmo, n. piping.
- blema, n. old time, ancient time; adv. long ago.
- blemabii, pl. n., the ancients.
- blemanyo, n. sing. of the former; an ancient person.
- blemanō, n. pl. -nii, something of ancient time.
- blemasãne, n. history or matter of ancient times.
- blematšemei, pl. n. ancient fathers, forefathers; patriarchs; ancestors.
- blemo, n. laying, stretching, crossing; ceiling; s. noblomo.
- blemoťšo, n. a kind of cross; stick used for ceiling.
- bleo, n. palm-branches.
- bleǒ, adj. and adv. (Ot. breǒ) soft, slow, mild, peaceful, softly, slowly, mildly, peacefully. Answer to the salutation to people who come from some place: „Heni odšę?“ (lit. „Where thou comest from?“ sc. how is it there?) „Bleǒ!“ „peaceful!“
- bleǒbleǒ, bleble, adj. and adv. redupl. and strengthening of the former.

bleofemo, n. slow action; mild behaviour; meekness.

blibli, s. bribrī.

blikā, n. a kind of poisonous serpents about 5 — 6 feet long; which are said to poison men and animals not only by their bit, but especially by emitting their venom at them.

blinyaň, n. dan. lead-pencil.

blo, v. (a kind of plural or intensive-form of bo, to cry; but also used independently) to cry; to make a noise; to quarrel. Inf. bloṃo.

blo, n. (perh. = belo, s. be, to sweep) broom (Ot. prai).

blo (Ot. bro), radical word for every thing „european“.

It is said that it is = abrow Ot. or „blefo“, th. s. Adñ., corn, maize, because when the first Europeans came to the coast, the women were just grinding corn and said: These men are as white as corn, whence the name.

blo, Ad. n. way = gbe; comp. blohũ.

bloblo, adj. thin, lean, lank; comp. legelege and tñatia.

bloblo, adj. sweet, agreeable; s. doḡoḡoḡo and ñõ, v.

bloblo, conj. much less.

blofo, n. any thing european; n. coll. the Europeans; the whole european state and life at the coast.

blofo-aklati, n. an euphorbia-plant.

blofomeiabii, pl. n. mulattoes with european fathers.

blofoňme, n. europ. nut, pine-apple.

blofonyo, pl. -fomei, n. European; white man in general (Ot. obroni).

blofosa, n. europ. bed; mattress; a string of beads.

blofosane, n. europ. matter, palaver, story; relation etc.

blofošoto, n. europ. pepper; a kind of red pepper of the colour and form of cherries.

blofowiemo, n. european language, any — —.

blohũ, n. street of towns and villages, generally shaded by shadow-trees; Ot. brohũ, n.

blohũntšo, pl. -tšei, n. street-tree; shadow-tree; generally a wild fig-tree.

blolo, n. a quarrelsome person, s. blo and belo, n.

blolo, adj. and adv. sick, sickly; eye —, he is or looks sickly.

bloši, th. s.

bloṃo, n. cry, crying; noise; quarrel.

blonya, bronya, n. new year; ye —, to celebrate it.

bloṭšo, n. broomstick.

blũ, n. engl. blue, wash-blue, adj. blue.

blublu, adj. and adv. all; blublu kwa, altogether.

blúkú, n. (europ. word?) trowsers.

bo (Ad. mo, Ot. wo), pron. independent form of the pers. pron. sec. pers. sing., thou (seldom thee); comp. o.

bo, v. to cry; inf. bō; a kind of subj. plural-form is blọ, v. th. s., but this latter is mostly independently used; bo dšaidšai, v. (s. Ot. gyai) to cry: silence, to command silence; bo m. k., to call out for s. b.; bo wa, to cry loud or hard.

bō, n. cry.

bo toi, v. (toi = ear) to listen, to hearken, to obey; inf. toibō.

bo, n. cover, over-cloth; cloak.

bo, adj. fine (of flower), tender.

bō, adj. and adv. (the pron. is singing), tender, soft, mild (s. bleō, diō, kpō); mildly, softly etc.

bo, n.? 'used in the phrase: he bọ bo, v. to mix ones self up with a palawer; mihe mibọ mibo, I mix myself in a thing.

bọ, v. inf. bọ, to ball, make round, to compress, form, create, s. אבא in Hebr., schaffen in Germ.; to commit, to exercise; to multiply, to get large (of yams in the ground); ke m. k. bọ, to agree with s. b. (comp. ke m. k. or n. k. ye egbọ, th. s.), to make friendship with s. b.; he bọ-bo, v. to interfere, to mix one's self into a palawer. S. bo. (Ot. to strike etc. see Riis Voc. under bo). This is one of the most extensively used verbs in Gā and Otyi, having numerous significations or far more numerous combinations (comp. ye, ye, ba etc. with which it is a similar case). The most common ones are: sane bọ m. k., v. to be guilty.

bọ, v. to wander, stroll about; to be lost; s. bọ ši and bọ ko and ladše.

bọ, m. k. abo = ba abo, v. to flee to some body, to take refuge, s. abo.

bọ ade (Ot.), v. lit. to create someth., to create the world ade often used = dše, dšeñ, in Gā, comp. this and bọ dšeñ), to originate, bring into existence; to invent; to begin someth. or somewhere; to exist (comp. ὑπαρχω and ὑπαρχομαι in Greek) etc.; s. adebọ.

bọ adfamañ, v. to whore, to commit whoremongery or adultery; s. ku gblā and adfamañbọ.

bọ ahōfi (Ot.), v. to live debauchedly. S. ahōfi.

- bɔ, m. k. ahora, v. to blame openly; bɔ he ahora, v. to blame one's self.
- bɔ akpā, v. to fasten a prisoner on a block, s. akpā.
- bɔ apa, v. to hire; s. apa. Ot. th. s.
- bɔ asu, Ot. v. to undertake a religious washing or baptism; generally after a recovery of a sickness etc., connected with fetish-ceremonies and feasting; s. asu.
- bɔ dšēn, v. to create the world; to originate? s. bɔ ade.
- bɔ fō, inf. fōbɔ, v. to do something detestable = to kpa.
- bɔ gwa, v. Ot. th. s. (to put chairs around) to assemble for open council; s. adšinā.
- bɔ he, v. to double, reduplicate (s. bɔ, v. to multiply).
But see bɔ he ahora.
- bɔ hūhūhūwiemɔ, v. to murmur, s. wie hūhūhū.
- bɔ kakara, v. to make a ring; s. kakara.
- bɔ klañma, v. to surround.
- bɔ kɔkɔ, v. lit. to make a fist (kɔkɔ), to warn, forewarn; to threaten.
- bɔ ko, v. to lose one's self in the bush; to be a vagabond.
- bɔ kuku, v. to heap up.
- bɔ māñ, v. to belong to the chiefs of a town.
- bɔ māñtše, v. to make one king.
- bɔ mōdeñ, v. to be diligent, zealous.
- bɔ musu, v. to commit a blasphemous act (s. musu), to do mischief, to contract mischief; to blaspheme.
- bɔ nannyo, v. to make a friend, friendship, communion.
- bɔ nkɔ, v. to make holes in the ground for planting yams.
- bɔ nkulo, = bɔ gwa, v. to assemble, to call people together; to reason or talk in public assembly.
- bɔ nɔ, v. to surpass; to precede; to be preferred; to add; to remain; to be over.
- bɔ nsra, v. (nsra = camp), to exercise (of soldiers), to be drilled; to form a camp; to encamp; s. fe nsra, v. th. s.
- bɔ nyōmɔ, inf. nyōmɔbɔ, v. to make debts; s. mō —, v. th. s.
- bɔ oše, v. to raise a war-cry (of women, when men are at war or make warlike exercise); to sing a war-song.
- bɔ pa, s. bɔ apa, v. to hire. (Ot. bɔ apa and fa?).
- bɔ sū, v. to ball swish, for the building of swish-houses.
- 'bɔ, ebɔ, n. gall, bile; poison; verdigrise.
- bɔ, n. dew; a kind of flying ants; a ball; = abɔ, a fruit-field, a garden (s. bɔ, v.); number; manner etc.
- bɔ̄, n. creation (s. bɔ, v.); friendship s. kɔ m. k. bɔ, v. to make friendship with one.

bq, n. (engl. from barrow), wheel-barrow; **filibq**, th. s., s. **fili**, n.

boápia, n. a kind of monkeys.

bqbq, n. rum (satyrically used).

bqbq, v., redupl. of **bq**; to squeeze the bush which is cut, together, that it may more completely burn; s. **něně**, v. th. s.

bqbqbq, adj. and adv. **ke m. k. fe bqbqbq**, v. to be very intimate with s. b., adv. attentively.

bqbq, n. redupl. of **bq**, n. number; s. **bqni** and **bqbqni**, conj., how, as.

boboi, n. a small sea-fish.

bqbóio, adj. Ad. = **bibio**, small.

bqbqple, adj. very much stinking.

bqbqkū, adj. lazy, pblegmatical; sickly (with a singing pronunciation); adv. lazily, sickly.

bqbq, and

bqbqli (sung), adj. and adv. the same as **bqbqkū**; adv. of intensity to the verb **fq**, v. to be wet; **efq bqbqli**, v. he is very wet (comp. **platšqnaš**, splashingly wet). S. also **dqđq**, **dqđqli** etc.

bqbqni, s. **bqni**.

bodo, v. to press out of form (f. i. tinwares), to be out of form.

bqdq, and

bqdqbqdq, adj. and adv. soft, very soft; fine (of flower etc.); tender (of sprouts and branches); weak; **efe** —, he is weak, efeminated etc. softly, finely, tenderly weakly. See **bedebede**, th. s.; **gble bqdqbqdq**, v. to grind very fine.

bqfēbq, n. and pron. every number, every manner, s. § 34 and **bqni**.

bqfo (Ot., and **obqfo**), n. messenger; apostle; angel; Ad. **tšqlq**, n.

’bqhina, ob., n. green spots in the flesh, produced by a certain sickness; verdigrise?

boi, n. female-undercloth; s. **tekle**; **tšq** —, inf. **boitšq**, to bind it on.

boitšq, n. binding of the female undercloth.

boi = **boboi**, n. a fish.

boi, v. to begin. Inf. **boimq**, s. also **dše šiši**; **bq ade**; Ad. **bue**, v.

boimq, n. beginning, s. **šišidšē**.

bokā, n. east, eastward, s. **nādšiaši**.

bokāgbe, n. and adv. eastward, — s.

bokwe, adj. and adv. soft; easy; fe —, to be strong, at ease, not tired.

bokwe, n. Ad. = gbeke, evening.

bole, v. inf. bolemo, to surround; to compass; to walk around.

bolemo, n. surrounding, compassing.

boliboli, adj. weak, sick, = gbedegbede.

bom, v. to unite; s. bo. Ot. th. s.

boñ, n. (pl. boñi) ribband, ribbon (perh. from dan. or engl. band, bond).

boñ = bo ni, bo dsi, it is thou.

boñ, older and harder pronunciation of moñ, adv. rather.

(boñ, v. Ot. to stink, s. fū and dse fū.)

boñboñ, adj. and adv. stinking; -ly.

boni (s. bo, number; manner; and ni, refl. pron.), pron. and conj. how, as much as, as, s. § 34 and beni, noni etc.

The relative sentence formed by it has generally „le“ at the end.

boqboni, th. s. but stronger, as much ever as, howsoever.

bofēbo ni, th. s., s. bofēbo.

bonsu, bonso (Otyi lit. strikewater), n. whale.

bonto, n. (europ. word?) european boat.

bosao (bosaw), n. sponge of the natives made of bark and membranes of plantain trees.

bóte, inf. bótemo, v. to enter.

botemo, n. entering.

botokú, n. a very large pot of native manufacture, sometimes containing a barrel or more of fluid.

bribrí, bribribrí, adv. expressing a shaking movement and therefore used, to give intension to verbs expressing such, f. i. hoso bribrí, to shake very much; kpokpo bribribribrí, to tremble exceedingly etc. blíblí, th. s.

What is not to be found under br, s. under bl or gbl, gbr.

brubru, adj. and adv. hard, unripe; -ly, -ly; s. gbrugbru, th. s.

bu, v. inf. bū, prs. n. bulo, to cover (Ot. to cover, to break). Like bo a very fruitful root in both languages. The principal significations are the following: to consider, to reckon, to esteem, to hold, to compare; to sit or lie down, to deepen? to watch, to observe, to judge etc.; to alarm; to make an alarm; to be thick (of the branches of a tree etc.), to be frequent, not scarce etc.

- bu abê (Ot. bu be), v. to make or use a proverb, to press something proverbially or in a parable; s. to bu akõnta, Ot. th. s. v. to make an account, to recd.
- bu atêñ (Ot. th. s.), v. to decide, to judge; s. kodšo.
- bu ayilq, v. to cover one's self with white clay; see ayilq, v.
- bu bem, Ot. th. s. v. to justify, to acquit; ebule bem acquitted him.
- bu fq, Ot. th. s., to condemn; to pronounce guilty; e fq he pronounced him guilty.
- bu kusũ, v. to be very thick or bushy (of trees); to be dark (of clouds etc.).
- bu mama, v. to wear cloth, as the natives do (comp. wo alade, v. and mama and tekle).
- bu moko, v. to esteem s. b.
- bu moko noko, v. to consider s. b. as some thing.
- bu na, v. to cover the mouth, be silent (the gesture of covering the mouth with the hand is actually used to express utter astonishment); bu ona! keep thy peace!
- bu nq, v. to cover (the surface); bu n. k. nq, to cover s. th. to conceal it, bu wqđši anq, to cover eggs, i. e. to breed; bu m. k. nq, to cover s. b., to lie with s. b. (obscene).
- bu noko, v. to cover one's self with s. th., to wear; ebukente, he wears country-cloth.
- bu ši, pl. bumq ši, v. to squat down, to lie down; ke hie bu ši, to fall on the face (in prayer or humiliation); to lie on the belly, as beasts do before attacking; as crocodiles when at rest, etc.
- bu tẽntšeo, v. to judge unrighteously.
- bũ, n. tent; hut (s. asese); covering; estimation, judgment; watch, eye ebũ nq dā, he is always on his watch.
- bu, n. grave; hole; well; tša —, to dig a grave, a hole, a well; dšie —, to dig a well; cave.
- bua, v. (Ot. th. s. to answer), to answer roughly, give a hard answer; amẽbuabua amẽhe, they gave each other hard answers.
- bua, inf. buamq, v. to assist (Ot. th. s.) in Gã always connected with the verb ye, which preceds it, as: eye ebuami, he assisted me, he helped me.
- bua na, inf. nabuamq, v. to gather (Ot. boa ano); ebua amẽna, he gathered them; amẽbua amẽhe na, they assembled (together).

buabua, adv. disorderly; enyie buabua, he walks disorderly.

buaam, adv. th. s.

bua nq, v. in the phrase: musu bua nq, to lie, rest over.

bua ši, v. to lie about motionless; to stagnate (of water).

buada (Ot. abuada), n. fast, fasting; ye —, to fast; comp.

hi ñmã, th. s.

buadayeli, n. fasting.

buadayelo, -lilo, n. one who fasts.

bubu, v. redupl. of bu.

bule, inf. bulemq, v. to defile (religiously), to transgress against, to profane; ebule wqñ, he has profaned a fetish; to hurt; ebule efla, he has hurt his sore; in a good sence: to make common, give up to common use, f. i. a house; to dedicate (f. i. a chapel); used also of the religious ceremony performed every year before venturing out upon the high sea in August to catch the large fish, called „tšile“, abule nšq (sea), they have begun „tšile“ — catching or -fishing; to destroy utterly (comp. wule); to be consumed, f. i. esesi ebule, his seed is utterly consumed.

bulelo, n. a person defiling himself etc.

bulemq, n. defilement; profanation; transgressing (against a fetish etc.); hurting; dedication, giving up to common use; utter destruction.

bulq, n. watchman, watch; observer etc. etc.

bulu, n. fool, s. kolo, kwašia etc.

buluniišumq, n. foolish business, foolish behaviour.

buluwie mq, n. foolish talk.

bum, adv. and interj. plump! (imitat. sound); egbe ši bum! he fell down, plump! — bum ši kome, with one stroke! comp. gba, gbu, gbo etc. th. s.

bumbumbum, adv. th. s.

bumq, n. lying down, squatting; s. šibumq.

butru, n. europ. word butter.

butru, n. an old custom said to have been introduced by the first inhabitants of Gã, who came from the sea and whose footprints are still to be seen (comp. Gã-Hist. 2.). It is only made by men, the „yokpemq“ (s. this) of women answering to it. It is connected with many fetish-ceremonies, dances, feasting etc. and ensures to him who makes it an honourable funeral according to native-fashion.

butrufemq, n. the performance of this custom.

butu, inf. -mọ, v. to overthrow, to overset, upset; to capsize; to lie upside down, of vessels etc. Ot. th. s. Comp. also futu, lutu etc.

butulo, n. overthrower.

butumo, n. overthrow; upsetting; lying upside down.

D.

D is the third letter in the Alphabet; words not found here most be sought for und. ad-, ed-, od-.

Da, pl. dāra, dra; inf. daḷe, v. to grow; to be large, great; to be old; comp. kwē, ba; agbo; kpetenkle, kple, wulu; gbọ, gbọdṣọ etc. Neke nū ne da fe enyemime, this man is greater than his brethren; amēdra akpa, they are very large; efemi daḷe, he surpasses me in greatness; age etc. Ad. th. s.

da, Ad. v. to stand. S. damọ.

da, v. inf. -mo; to vie; to bet; — to lend, s. fa, v.

da he, v. to poice; to lift with a lever, pick-ax etc.

dā, dāne, n. and adv. (Ot. da, day; dā, always); eternity; always; daily; eternally; s. ahū.

dādā, redupl. of the former.

da, n. mouth, the inside of the mouth (comp. na and nabu); sometimes dañ = da mli; fo dañ, v. to give answer; gbe dañ, v. to scold, bring to silence; šiu dañ, v. th. s. tfa dañ, v. to give answer; neg. to be silent; ta dañ, to chew. Many other combinations are referred to under the verbs combined with da, where also the formation of their pers. and imp. nouns may be seen.

dā, n. pl. dāi (Ot. nsā), wine; any spirit; teidā, n. palm-wine; nmadā, n. lit. food- or wheat-wine, beer; blofo-dā, n. europ. wine, rum, gin, brandy; blofoñmadā, n. european beer, ale etc. Pl. different wines etc.

dā, adv. (Ot. dā and ansa) before, ever; with neg. never; minako neke noko dā, I have not seen such a thing before; and

dāni, pron. or conj. before. Comp. also fēdā, kpa fēdā; no dani etc.

da ši (Ot. da ase, v. lit. to lie down), v. to thank; midale ši, I thanked him. Ad. th. s. The word is also used ironically.

dabi, adv. (Ot.) no; *ōba ló? dabi; wilt thou come (or)? no; but: Obaa ló? Dabi (sc. miba); wilt thou not come (or)? no (sc. I will come). See § 43. Comp. Ohoho, th. s.

dabida, and

dabidabi, **dabidabidabi** etc. th. s. strengthened, no never!

dabi, n. (child of the mouth) cheek.

dabodabo (Ot. th. s.), n. duck. See also **dokodoko** and **kwakwā**, n.

dadā, redp. of **dā**, adv. always.

dadā, adv. childr. lang. **nyē dadā dadā**, v. to learn to walk.

dadankpo, adv. always?

dade = **adade**, n. iron; weapen, arms; **hie dade mli**, v. to bear arms.

Dadeboase (Ironstoneland), n. pr. of a village.

dadepen, n. steel-pen.

dadesen (Ot.), n. iron-pot.

dagbē, **dagbēle**, n. s. daṅbe, etc.

dagle, dan. n. sealing wax.

dahe, n. lit. the place about the mouth, cheeks, etc.

dahetšoi, coll. n. whiskers.

dāhōlo, n. wine- or rum-trader, wine- or rum-seller.

dāhōmō, n. wine- or rum-selling.

dahólo! (Ayigbe) int. a kind of saluting acclamation: well! welldone! S. **ei ko!** and **mo!**

daī, v. to return, give back; to exchange; f. i. **Edaī enii ehāle ekoñ**, he returned his things to him; s. **kpō**, th. s.

daīmō, n. returning, giving back.

dale, n. growth, maturity, age, largeness, greatness.

dale and **dare**, n. dan. dollar.

dālē, adj. slimy; **efeḡ mo dañ dālē**, it makes one's mouth slimy. Comp. **drete** and **selebē**, th. s.

daletšakemō, n. exchange of dollars.

dalō, n. vier, better.

dama, n. a curious war dress of the natives.

damō, n. wying, betting.

damō (Ad. da), v. inf. **damō** and **damōmō**, to stand, esp. used of persons and higher animals; compare **mā**, **sō**, **ye** etc.; **ke m. k. damō**, v. to place, set, post.

damō, n. standing.

damō he, v. to stand about.

damō hie, v. to stand before.

damō masei, v. to stand at the side.

damō mli, v. to stand in; — — **hā m. k.**, to stand in for some body, to stand in his place, to represent s. b., to stand good for him.

damō na, v. th. s. to be or stand surety.

damo nyomo na, v. to stand surety for a dept. (Comp. gyina obi akawm and akagynam; and see akadšinam).

damo nq, v. to stand upon; to be sure of.

damo se, v. to stand back or behind.

damo ši, v. lit. to stand the ground; to stand, to stand uprightly, surely etc.; ke m. k. damo ši, v. to place, set, post s. b. Comp. Edamo ši ye tšu leñ, he stood or stands (the ground being) in the room, and: Edamo tšu leñ he stood or stands in the room, s. damo; wa damo ši, to stand still; damo ši šiñ, damo ši wa, to stand immovable; te ši damo ši, lit. to get up to stand = to stand up. Inf. šidamo.

damomq and damo, n. standing.

damohe, n. standing-place, station, post.

dañ = da mli, s. da, mouth; -gbo, v. to have a tasteless mouth.

dāne, = dā, adv. always: dāne efeq neke, or: efeq neke dā (dāda), always he does so, he does so always.

dāne, adv. gaily, nicely; ewula dāne, he gaily dresses or adorns himself; egbla —, th. s.

dañfō, n. speaking, answering, fr. fo dañ, v.

dañgbē, n. scolding, fr. gbe dañ, v.

dañgbē, n. voice of the mouth; bi m. k. —, to ask one's opinion.

dañgbebimq, n. asking one's opinion.

dañgbele, n. lit. death of the mouth, tastelessness, fr. dañ gbo, v.

dāni (s. dā), conj. before. Ot. ansana or ansā na.

dañka, n. a kind of music.

dānulq, n. drinker; s. dātqlq, n.

dānumq, n. drinking of wine or strong drink. S. datq.

dao or daw (Ot. daw), v. to depend on one's grace or mercy; f. i. bo midao, on thee I depend (s. adawroma).

đare, dara, s. dale, n. dollar.

dara or dra, pl. of da, v. to grow.

dañšiumq, n. bringing to silence; s. šiu dañ, v.

dañtfamq, dañtfamq, n. answering; tfa dañ, v.

dañtā, n. chewing, s. ta dañ, v.

dātq, n. drunkenness, fr. tq dā, v. to be drunk.

dātqlq, n. drunken person; drunkard.

dawtšo, pl. -tšei, n. jawbone; kada, n.

de, Ad. v. = ke in Gā, se in Otyi: to say, to tell.

de, Ad. verb = tq, to be satisfied; de dā (s. tq dā), v. to be drunk.

dɛ (dĕ, dĕ, Ot. nsa), n. without pl. form the palm of the hand, the inside of the hand, sometimes dɛn = dɛ mli (s. da, dañ); comp. nine, and 𐤃𐤀, in Hebrew; hand, power, care, possession etc. as the Hebr. 𐤃. (See also the Otyi root: de, to take, to have, Gā: kĕ). Ye m. k. dɛ (to be), in s. b. hand, power, possession; to be rich; miyɛ mideñ, I am rich; nō-wo m. k. dɛ, to give over into s. b. hand, power etc. dšɛ m. k. dɛ (to come), from s. b. etc. Other combinations see under the verbs, dɛ and dɛn is combined with, where also their pers. and imp. nouns may be found.

dɛda, s. adɛda, n. billhook; hū dɛda, or adɛda, to work in the field or bush with the billhook; to cut bush; s. gba ko, th. s.

Dɛdɛ, n. pr. of the firstborn daughter.

dšhīemq̄tšo, pl. -tšei, n. walking-stick.

déka, s. adéka, n. box.

dekā, n. free time, leisure; mibɛ dekā, I have no time; dekā nì bɛ hewo, because their was no time. Comp., be; yino, n.

dekeke, adv. silently, on the tip of the toe, efe —, he acts silently.

dɛm = trotro, adj. even, plain, flatt.

dɛn = dɛ mli, s. dɛ, hand; f. i. dɛn kpɔ, v. to be liberal; dɛn wa, v. to be illiberal.

dēñ, adj. Ot. hard.

dēndēñ, dēndedēñ, dēndéndēñ (Ot.), adj. and adv. hard, strong; hardly, strongly; ewie dēndedēñ, he spoke hard words. S. gegēge, adv.

densò, adj. excellent, peculiar, different, s. soro and srɔto.

dɛñwale, n. hardness, covetousness.

dɛrelē (sung), adj. and adv. sickly; yɛ —, to be sickly; s. bloblo, bobolī etc.

dɛtamɔ, n. shaking of the hand, salutation, from: ta dɛ, v.

dɛfa, pl. dɛfra, inf. dɛfā, dɛframɔ, v. n. and a. to break, to spoil, to ruin; esp. used of earthen-wares, but also of other things, f. i. of the eyes; ehīenmeii dɛfra, his eyes are spoiled; comp. tɛfa, v.

dɛfa, n. breaking, cracking, crash; ruin; spoiling; comp. tɛfa, n.

dɛfa (perh. = dɛfi, n.), dung; more decent than „fē“, n.

dɛfɛ, adv. hardly (of pain).

dɛdɛdɛdɛ, n. wood-worm; wood-beetle, spoiling timber; timber-sow.

dfej (sometimes dfoj), coll. n. grass, weed; sweepings, scrapings; useless person; -wo, v. to be dirty (of rooms etc.); wo —, v. to produce grass, etc. „Dfej po dšio, osa ake aloö afie tumo nq! Thou art an outcast and worthy even to be cast on the dunghill!“ a deprecation.

Comp. tšo, tšqi, n.

dfefo, n. green, fresh grass; pasture.

dfejan, n. = dfej amlj; grass-place; ja —, v. to go to privy; = ja tšo nq etc.

dfejankolo, n. animal living in a grassy place, wild animal.

dfejitšo, n. grass-stalk, reed.

dfejiwö, n. dirtiness.

dfěň, Ot. th. s., inf. dfěňmq, v. (the terminational „ň“ is sometimes cut off in conjugating the verb; f. i. dšěq or dšěňq, imperf. tense; ind. neg. fut. dfěň) to think, to consider, to observe, to mind, to care etc. = susu, v. Dfěň he, v. to think about; -mli, v. to consider the contents; -nq, v. to think about, to care for; -se, v. to care after; etc.

dfěňlq, n. thinker etc.

dšěňmq, n. thinking, thought, consideration, care; mind; *vous*.

dfěňmosane, n. matter of consideration.

dfěne, dfine (Ot. a thing of thought, art, consideration); golden ornament.

dfere, s. dfofo, v.

dfetei or dšutei, Ot. gwhite, n. silver, silvermoney; see šika, n. trema, n.

dfetri (Ot. th. s. either = „silver-lump“ or „trading-capital“, s. ti, n., Ot. and G., and the preceding word, or Ot. gua, Adñ. dfa, G. guq, dšra, n. trade), n. a stock of money gathered for a certain purpose, f. i. trade, capital, treasure; bq —, inf. dfetribq, v. to gather such a capital.

dfetribq, n. gathering of money, capital, sparemoney; savingness, husbandry.

dfetribqlq, n. sparing, saving, thrifty person.

dfetei-dale, n. silver-piece.

dfeteikuku, pl. -kukudši, n. th. s.

dfeteinö, pl. -nii, n. some thing made of silver.

dfeteisölo, -ňalq, n. silver-smith.

dfine, n. s. dfěne, n.

dföro, inf. -mq, v. to lie, to be situated (used of persons, places, towns etc., comp. kã, v. ble, v. mã, v.); -he, v. to lie about; -hie, v. --before; -mli, v. --in; -na, v.

--at; -no, v. --upon, on; -se, v. --behind; -ši, v. inf. šidforomõ, to lie on the ground, to lie about; -šiši, v. --down; --under s. th.; -teñ, v. --betwixt; -yiteñ, v. --on, on the top, etc.

dfõromõ, n. lying, situation.

dfra (or dfära), inf. dfaramõ, dframõ, v. to break, spoil, ruin many things; s. dfa, v.; to decrease (used of a swelling caused by Guinea-worm).

dframõ, n. breaking, spoiling, ruin (of many things); decreasing of a swelling caused by Guinea-worm; „fakpã le edše, ši efe dframõ, the Guinea-worm (-string) is out, but the swelling is not yet gone (lit. it wants decrease of the swelling).

dfre, v. dfro, v. s. dfëre and dfõro, v.

di, Otyi verb, to eat, use, enjoy, commit, hold etc. like „ye“ in Gã. Di is used frequently in Gã combined with other words; hie di m. k., v. to be giddy; mihie dim, I am giddy.

di, v. to be black, to blacken; hülü edimi, the sun has blackened me; ediq ahü, he is very black.

di he, inf. hedī, v. to be a habit to s. b.

di nõ = Gã ye nõ (Ot. di so), v. to keep, observe; to hold over s. th.

di se, v. to desire, lust, covet (Comp. Ot. di akyi, to walk after).

didã, v. to stagger, waver.

didei, n. a fish, dace; pl. dideibii.

dideiba, n. a fish.

diéntše, niéntše (Ad. nitše), pl. diéntšemei, pron. lit. who is the father or author; self; own; midiéntše myself etc.; midientše miwe, my own house.

dim, adj. large.

dim = di mi in the phrase: mihie dim, I am giddy. See hie di and di, v.

Dina, n. pr. of Elmina.

dinao, n. (dan.) (Zũghobel) groove-plane.

diñ, ediñ, pl. didši, adj. black. .

diñ (sung), adj. and adv. silent, quiet; silently, quietly.

Femõ diñ, be quiet! Nyetraã ši diñ! Sit quietly!

diõ, adj. and adv. th. s.

dine, v. = didã, n. to stagger, waver.

dl — see dr —.

dõ, adj. and adv. lonely, alone; midõ, I alone.

do, inf. domõ, v. to be gracious; to grant.

do nq, v. to strain, to filter.

dq, inf. dō, pl. dōrō, drō (Ot. th. s.), v. to be hot; to bend, be bent; to be deep, to deepen; imp. verb: to grieve; edomi, it grieves me, it pains me; hie dq, v. to be zealous, wild.

dq fū, inf. fūdō, v. to eat to much, to puff up, to be puffed up.

dq he, v. inf. hedq, to love; comp. sumq. Ot. dq.

dq la, v. to be very hot, red hot.

dq nkānali (Ot. dq nkānare), v. to rost; nkānali, n. rost and dq, to deepen, be deep.

dq ntšeñ, v. to get or have the itch, s. ntšeñ.

dq ntšoi, inf. ntšoidomq, v. to sigh; also domq —, v. th. s. dō, n. heat; grief, sorrow, pain; love.

dodo, v. to be weak; to weaken; hela edodole, sickness weakened him.

dododq, adj. and adv. tender, -ly; careful, carefully.

dodō, dodolī, adv. = bobolī, very wet.

Dófq, pr. n. of an Ayigbe-town in the river Volta.

dokq, inf. dokomq, v. to be sweet, to sweeten.

dokq na, inf. nadokomq, s. nō, v. to sweeten the mouth, to flatter, to persuade; to deceive by flattery. S. nō na and na nō, v.

dokodiki, n. tickling; wo dokodiki, v. to tickle; dokodiki-wō, n. tickling.

dokq, dokodokq, Ot. th. s., adj. and adv. sweet, feeble, sweetly, feebly. Efeq mo dañ dokodokq, it makes one's mouth sweet; eye dokō or dokodokq, it is sweet, agreeable; na dokodokq, a sweet mouth; mi hewodšian fē efemi dokq, lit. all the flesh(es) about me have made me weak, = I feel weak.

dokodokq = dabodabq, n. duck.

dokodokonii, pl. n. sweet things, dainties.

dokodokomq, and

dokomq, n. sweetness.

Dokutšo. pr. n. of a village.

dom, v. to go on a journey; edom, he is on a journey.

dom, adj. and adv. lazy, lazily.

domo, n. a kind of sorcerer; s. kramo etc.

domq, n. (from do) graće; grant.

domq, v. pl. form of do; to be gracious.

domq, v. to settle somewhere = he ši, v.

dqm ntšoi, inf. ntšoidomq, v. to sigh.

doñ, always construed with neg. voice, adv. again (never). Ebaa doñ, lit. he will not come again, i. e. he will never come (again). The word used with the pos. voice answering to it is: ekoñ, once more, again. Irregularly „doñ“ seems to be used in that sentence, in which they express their gratitude: Oyi wala doñ, contr. oyula doñ, the life of thy head again or for ever! May thou live for ever!

Donko, pr. name of the mostly mahomedan countries in the plains at the upper Volta, in the interior of Asanti, Akyem, Akwamu and Ayigbe towards the Kong mountains and the Niger. Most of the slaves come thence (s. Odonkonyo); the land is represented as being well cultivated; elephants, ostriches, camels, horses, asses, cattle, wheat, corn etc. are to be found there; the wilderness Sahara and white people from beyond it as well as articles of trade from thence are known there. The slaves are taken by the Asantis in war and peace and sold in the direction of the coast, where they are generally considered as an inferior race, being mostly caught when grown up already and no more able to learn the language fluently. In general they are a mild and industrious people. It seems that the common name „Donko“ comprises the Mandingo-, Fula-, Felata-, Hausa-, Bornu- and other countries, at least the principal towns of these are known to the „Donkos“. They speak of course very different languages, and Donko can therefore not be used as a name of any particular language.

doo, dow, n. a kind of fever, ague.

döre, inf. döremo (s. do, v. domo, v.), to be gracious.

dörelö, n. gracious person.

döremo, n. gracious act; grace.

doro, dro, n. gall, bile.

doro, dro, v. pl. form of do, v. to be hot etc.

dotenan, n. foot-ring of metal for ornament.

dra, v. pl. form of da, to be great.

dras, europ. word, n. drawers.

dredre, and

drelē, adj. and adv. slimy, slimily; dälē and seblebē, th. s.

dre, inf. dremo, v. s. döre, v.

dro, n. europ. word, chest of drawers, drawers; Untertöfen.

dro, inf. dromo, v. (fr. do, to bend); to fold up.

dromo, n. folding up.

dša, v. to be divided; to divide (comp. διχαρν); inf. dšā; to be straight, right (comp. richten, recht, צרף, lat. justus); to fit, to be fitted, to join, as two boards, which were divided, to be necessary; inf. dšale; to worship, adore religiously, to boil, to bring forth; inf. dšamq. See Ot. gwa, tya and the kindred Gā-roots: tša, dfa, tfa, sa etc., and the transitive form: dšadše. The principal combinations are:

dša gbē, v. to be right.

dša mli, v. to dividé, inf. mlidša; s. gba mli and gbla mli, th. s.

dša nq, v. to fit; inf. nqđša. See tša and tša nq.

dša and dfa, v. Ad. to trade; comp. dša, n. market and dšra, n. price.

dša, conj. (s. dša, v. to be necessary, must and comp. đēī); exept, unless; dša akę and edša ākę (Ot. etya se), it is necessary that; exept that. Comp. dšę, tšę, conj. th. s.

dša, dša nq, pl. dšadši, dšadši anq, n. market; market-place; any large place of a town; judgement-place for open palawer; place for firing gun, drill or exercise of war etc.; dša nq ewo, the market has begun; amęnha lo ye dša lę nq, they are fighting for fish (s. ha) in the market, etc.

dšā, n. division; mlidša; boiling.

dšadša, v. redupl. of dša, v. which see.

dšadšai, v. th. s.

dšadše, inf. dšadšemq, prs. n. -lq, v. (trans. form of dša, to be straight, to straighten; to make straight, smooth, f. i. -gbę, — the way; to declare, explain, confess, preach (s. Ot. kǎ, also used in Gā); dšadše fań, — openly. Generally this verb is connected with the verb: tšō, v. to show; dšadše n. k. tšō m. k. to explain s. th. to s. b. (Comp. in Ot. kǎ-kyere.)

dšaidšai! int. (Ot. gyaigyai fr. gyai, to leave off, be quiet) silence! be silent! bo —, v. to command silence.

dšaku, n. friendship, fathers family; home, native tribe; s. weku etc.

dšale, n. straightness, right, righteousness, justice; adv. straightly, rightly; nekę tšei ne nyíee dšale, these trees do not grow (walk) straightly.

dšale, inf. dšalemq (fr. Ot. gware), v. to rinse.

dšalemq, n. rinsing.

dšalenō, pl. -nii, n. righteous thing, act, just matter;
δικαιωμα.

dšali, Ad. soap = samla.

dšalo, n. a right, upright, righteous person; a divider; a worshipper.

dšamo, n. worshipping, worship, service, religion, faith.

dšamohetšomo, n. religious doctrin.

dšandšandšan and dsrandsrandsrañ, adj. and adv. quick; quickly.

dšanotšo, pl. -tšei, n. market-tree, shadow-tree; s. agbami-tšo etc.

dšanta, n. cat; s. aya, alamte etc. and comp. dšata, n.

dšara, dšara — s, under dšra.

dšase, n. the people about a king.

dšasefonyo, pl. -foi, n. subject; a person who lives under an other; person about a king; courtier.

dšáta (Ot. gyata), n. lion; cat, s. dšanta, n.

dšatq, n. s. adšatq (Ot. gyatq) yaws, a sickness of the skin.

dšatšu, n. load, burden; ame dšatšui feame, their loads surpass (are to heavy for) them.

dšatšu, pl. dšatšubii, n. a kind of ants; s. tšatšu.

dšatšu flikilo, n. flying ants.

dšawu, n. a kind of yams (s. yere).

dše, Ad. th. s., comp. gye in Otyi, and fi, v. to come out, forth, away; to come, appear; to happen; to arise from (comp. dše), to become (s. dši and tšö), to grow; to give out, emit f. i. blood prv. Gbe kōō gbe edše, a doy does not bite a dog (till) it emits (blood); s. dše lā; to take out, away, to remove (comp. dšie; tšē, tše, tšie), f. i. wiemo kpakpa dšeq mlifū, a good word takes away anger; dše mi nq, go away! be off; edše, it has come out, it is loose, etc. The principal combinations to be remarked are: — dše suffixed to a root expressing an intransitive movement, makes it transitive, s. § 27 and comp. dšadše, wadše, ladše, mādše, sedše etc.; he dše, v. to keep aloof; mli dše, to come forth; musu dše, v. to miscarry, etc. The combinations of this verb must be carefully distinguished from those of the noun „dše“, world, see after that. Comp. the phrases: ke he dše nyōmō, to keep aloof for debts sake; f. i. eke ehe dšemi nyōmō, he keeps himself aloof from me for debts sake.

dše afā, v. to go aside.

dše agbo, v. to grow big, stout; to become great, mighty.

- dše alákpa, v. to joke, to sport; s. also: ye he feo, v.
 dše bai, v. to produce leaves.
 dše bu, v. to open a hole or well of water.
 dše dšeñ, v. to leave the world.
 dše dšõ, v. to compose a dance; to give out a dance; s.
 fo dšõ, v.
 dše foi (= dšo foi but unused, s. dšo foi, v.), v. to flee;
 inf. foidšē, which is also used for dšofoi.
 dše fũ, inf. fũdše, v. to stink; s. fũ, bad smell; lit. to emit
 a bad smell.
 dše gbē hã m. k. v. to give, to concede, to grant, to give
 over and above etc.
 dše kpo, v. to come forth, to appear, s. kpo; dšie kpo,
 fã kpo etc.
 dše là, v. to bleed; be bleeding.
 dše lasu, v. to emit smoke, to smoke.
 dše la wo m. k. he, v. to trouble one for s. th., f. i. the
 fulfilment of a promise.
 dše masei, v. to go away from one's side.
 dše mli, v. to go or come out from (comp. dšie mli); to
 escape.
 dše na, v. to come from the mouth; wiemo ko dše ena,
 he dropt a word (s. Gã-Hist. 1.). Comp. dšie na, v.
 dše nõ, v. to go off, away, remove; dše minõ, go away
 from me, be off!
 dše m. k. nõ, v. to happen to come to some body.
 dše ñwane old Gã: ñwane (Ot. gye akyinye), v. to doubt,
 to dispute; mikelē dše ñwane, I doubted or disputed
 with him. Inf. ñwanedšē. Adñ. dše nõ, v.
 dše oblañ, v. to be a giant, s. dši and kpa oblañ, th. s.
 dše osreñe, v. to speak friendly, heartily; jokingly (s. dše
 alakpa).
 dše se, v. to overdo, to do more than enough.
 dše ši (s. dše kpo), v. to come out to appear, to make
 ones appearance (s. dšie ši). Inf. šidšē. Comp. pue, v.
 Ad. th. s.
 dše šiši, v. to begin; dše šiši ekoñ, begin once more! Inf.
 šišidšē. Comp. šiši, n.
 dše tšedši, v. to get feathers (of birds), s. tšere.
 dše tšine, v. to disgust, to be loathome; to tire; edše mi-
 tšine, I am tired of it. S. „ba tšine“ and „tšine“.
 dše, dšeñ (= dše mli, but often used promiscue with
 dše), n. Ad. th. s.; world, every thing visible;
 visible heaven, atmosphere, weather; outward appearance,

- behaviour, manners, circumstances, life; common wealth, etc. One of the most frequently employed stems of the Gā-language (comp. ade and wyiase in Otyi), the use and combinations of which must be carefully distinguished from those of its above mentioned root, dše, v. The principal combinations are the following: ba dšeñ, v. to behave; dšeñbā, behaviour, character; be dšeñ, v. to be not in the world; to know no manners etc. s. ye dšeñ, bọ dšeñ, v. to create the word; but also like: bọ ade, to begin, exist, live, behave; dšeñbọ; gbe dšeñ na, v. to end the world, dšeñnagbe, n. end of the world; but also: to make an end to one's life = gbe he; egbe edšeñ na, he killed himself; to cease to exist, to die; hī dšeñ, v. to be, live, remain in the world; dšeñhile tšere dše, v. to take much; etc. etc., and
- dše dšo, v. to be quiet, to be peace; s. dšo. (Ad. s. next word.)
- dšeñ fite, v. (the world is spoiled, the times are bad, troublesome) to be difficult, troublesome etc. (used of one's circumstances as well as those of a whole common wealth).
- dše na (Ad. dše dšo, s. dšo), v. a curious use of the word „na“, which signifies in Adañme just the contrary (s. dše tšere), to get night, twilight, dusky, evening; dše ena, it is night; dše nako, it is not (yet) night. Ot. ade sā, v.
- dše na, v. Adñ. to get daylight.
- dšenamọ, n. evening (s. gbeke), twilight, nightfall, night; the whole day till night, f. i. ñmeñe dšenamọ, to day the whole day till night.
- dšeñ tše, dše mli tše, v. (the world is clear s. tše), to be clear weather; dšeñtšemo.
- dše tšere (comp. dšeñ tše, v.), Ad. dše na (s. above), v. lit. the world, rents, opens, appears, becomes bright (s. tše, tšere etc.) to become daylight, to down; dše boi tšeremo, it is beginning to down; beni dše etšere le, when it was daylight etc. Comp. dšetšeremo and dšetšerenọ; and ade kyē in Otyi.
- dše, v. (Ot. fi, Ad. dše) to come out, to come forth; to go out, forth; aux. v. expressing the direction from some place; „edše Osu eba“ or „eba ke-dše Osu“, he came from Osu; comp. ye, ba, ya, tšō, ke-ba, ke-ya etc. and § 28.
- dše mli, v. to come from within.
- dše, inf. dšemo, v. to scold, reproach.
- dše, v. to be long. Comp. tše, dšeke, v.

dšedše, v. inf. dšedšemq, to disturb, distract, to silence (children) to intertain, to nurse (a child); to go through-out (comp. dše), to spread, be made known (s. hehe, v.), to echo, to trouble (with words), to shine, to make clear etc. — toiñ, v. the ears hum; s. toi fe heñ, th. s. dšedšelq, n. disturber; nurse of children.

dšee, irreg. neg. voice of the aux. v. dši to be s. th. (comp. Ad. pe and pi, Ot. ye and ñye); to be not; = no, not (when applied to nouns and not to verbs, s. § 33, 3.; and comp. be and the neg. voice of the verb). Sometimes it retains its verbal character and some at other times it loses it and becomes a mere particle of negation (adverb it can not be called, because it can not be used with the verb, except in its nominal or infinitive form), f. i. Edšee gbomo or dšee gbomo dšile, he is not a man; dšee mi or dšee midši, it is not I etc. Dšee ene keke ofe, ši no le hū, not only this thou didst, but that also; ani kule dšee gbena dši. ake bo hū ona mo-bo? shouldst not thou also have had compassion? dšee noko, it is nothing; dšee nakai, it is not so, ani dšee nakai? or: Dsee nakai, ló? Is it not so? A peculiar use is made of it, when an action shall be more emphatically denied than by the mere neg. voice: the infinitive absolute (comp. the Hebr.) with this negation is then used: f. i. dšee dšū midšu, not stealing I stole, i. e. I did certainly not steal; dšee malemō mimaleq, not lying I lie; comp. midšuu, mimalee etc. Comp. also kedšee, if not; neg. of kedši, if; both verbal conjunctions. An other peculiar use of it is made in the narrative styl, as well as in speeches (s. Gā-Specimen 2—4): it is used to express the contrary, an affirmation, in the form of a question but without the interrogative voice, as in other languages, f. i. Dšee nū ko ke eñā, ni ameyo, was there not a man and his wife, and they were; = there was a man and his wife; dšee no ni mi ke ake etc. Was it not then that I said = then I said (d a n n erft sagte ich) etc.

dšeeñmene, adv. generally shortened into.

dšeeñmō, lit. not to day; a long time ago; eba dšeeñmō, he came a long time ago.

dšeeñmō bēbe (s. bēbe), a long time ago already.

dšegōnyo, pl. -godši, n. people from the mountains?

Akwapim-people, people from the interior; s. dšekonyo. dšehe, n. place from whence one came; native place.

dšei, pl. **dšemei**, **dšeme**, adv. there, with verbs expressing a movement (f. i. ya, ba, dšē) thence.

dšēibii, pl. n. the people there.

dšēinii, pl. noun. the things there.

dšēiniiañ (=dšei nii amlī), n. and adv. thereabout, in that region, in those places.

dšēkedšēkedšēke, adv. into small pieces; f. i. fo —, to cut —; grised, spotted.

dšēkē (s. dšē and kē, v. to be long), v. inf. **dšēkēmo**, to be long, far (of distances, ways seldom of time, see tšē, v. etc.).

dšēkēmo, v. length (of ways), distance; **gbē kē dšēkēmo**, a long way; **gbē lē dšēke**, the way is long; **edšēke tšō**, it is too far.

dšēkonyo, pl. **dšēkōdši**, n. (s. dšēgōnyo) mountainers, people from Akwapim etc.

dšelō, n. a remover etc. in this simple form scarcely used; but often in combinations, f. i. **foidšelō** fr. **dšē foi**, a fugitive.

dšelō, fr. **dšē**, to scold, n. scolder, reproacher.

dšemei, **dšeme**, pl. of **dšei**, adv. there.

dšemeiawoñ, contracted: **dšēmawoñ**, n. fetish of a certain place.

dšemeibii, pl. n. = **dšēibii**, the people there.

dšēmeinii, pl. n. the things there.

dšēmeiniiañ, n. and adv. the region thereabout.

dšēmo, n. scolding, reproaching, reproach; **mo hiewiemō edšēe mo dšēmo**, to reproove one is not to scold one, prv.

dšēñ (= **dšē**, n. and **dšē mli**, s. these), n. world; every thing visible; outward appearance; atmosphere, outward heaven, weather; circumstances; behaviour; life; character; common wealth etc.

dšēñ-akōno, n. desire, lust of the world.

dšēñ, n. boa; boa constrictor.

dšēnam, n. Ad. morning. S. **dšē tšere** and the next word.

dšēnamō (s. **dšē na**, v. to grow dusky), n. twilight, night; nightfall; the whole day untill nightfall; f. i. **ñmene** —, to day the whole day. But compare also the Adanme use of **dšē na** (under **dšē na** and **dšē tšere**).

dšēñbā, n. (s. **ba dšēñ**) behaviour, manners; character (comp. **su**, **bla** and **bañ**, n.); coming into the world.

dšēñbii, pl. n. inhabitants of the world; children of the world; wordly people; s. **dšēñnyo**, n.

dšēñbō, n. creation of the world (but s. also **adebō**, n.).

- dšeňbq, n. (Weltfugel) globe.
 dšeňbqoq, n. creator of the world.
 dšeňbosane, n. history of the creation.
 dšeňdfěhmq, n. worldly mind.
 dšeňdšqle, n. s. dšeň dšq; peace of the world; peace.
 dšeňdšqoq, n. pacificator, peacemaker.
 dšeňdšqm, Ad. n. = dšenamq in Gã; evening; nightfall etc.
 dšeňdšqomq, n. pacification (of the world etc.); peacemaking.
 dšeňfeonii, pl. n. nice things of the world.
 dšeňfitemq (s. dšeň fite), n. disturbance of peace; revolution etc.
 dšeňgbě, n. voice, opinion of the word; public voice.
 dšeňgbę, n. way of the world.
 dšeňhile, n. live in the world; life, length of life.
 dšeňkpawo, n. „sevenworld“, der große Wagen od. Bär, the great waggon or bear.
 dšeňkpōmq, n. redemption of the world.
 dšeňmāđši, pl. n. the nations of the world.
 dšeňniile, n. philosophy.
 dšeňňōmq, n. pleasure of the world.
 dšeňnoyeli, n. government of the world.
 dšeňnyo, pl. dšeňbii, n. inhabitant of the world; man of the world; worldling.
 dšeňsamq, n. public arrangement.
 dšeňsane, n. a matter of importance to the common-wealth; great palaver; history of the world; history of the life of a person etc.
 dšeňsaneyeli, n. arrangement of a public palaver; s. ye sane, v.
 dšeňseđi, n. lust, desire of the world.
 dšeňsegbę, n. way after the word, after the multitude.
 dšeňsuomq, n. love of the world.
 dšeňsuōmq, n. service of the world.
 dšeňsusumq, n. thought of the world; worldly mind.
 dšeňšihile, n. life in the world; life of the world; worldly life; length of the existence of the world.
 dšeňšišidšę, n. beginning, foundation of the world; s. dše šiši, v.
 dšeňtō, n. order, preservation of the world.
 dšeňtšemq, n. clearing up of the weather; clear weather.
 dšeňwalaheremq, n. salvation of the world.
 dšera, s. dšra.
 dšere, dšere, v. Plural- or Intensive-form of dše (comp. tše, tšere, tšere, tšere etc.).

dšere ši, s. dšoro ši and dfere ši, v.

dšetšeremọ (dše tšere), n. daylight; getting daylight; day-break; day-time; da-dšetšeremọ, daily; dšetšeremọ ke dšenamọ, day and night, a day of 24 hours (s. gb1); dšetšeremọ ke dšenamọ gb1 nyomai edfe; forty days and forty nights; comp. gb1; fane, nyoñ, lebi, gbeke etc. dšetšerenọ, adv. in the morning; the next morning or day. dši, v. defect. to be (some body or some thing, comp. ye); neg. voice: dšee. Other forms of the verb are not used; but forms of the verb fe, to do, somet. to be; tšö, to turn, to become etc. supply the want. About the construction of it see § 33, 3. Sometimes it changes into „ni“ or the term. liquid-augm. „ñ“; (Ad. „i“) as: Midši, mini or miñ, it is I; gbomo dšile, he is a man; gbomo ni, gbomoñ, th. s. or it is a man. Dšee, the neg. voice sometimes is used with the positive, sometimes without, as: Dšee midši or dšee mi or midšee, I am not (the person), it is not I; edšee gbomo, or: dšee gbomo dšile, he is not a man. Comp. in Ad. dši, neg. dši; pe, neg. pi; Ot. ye, ne, th. s. A most peculiar use of this verb is made in some conjunctions or as a conjunction. About the former comp. the conjunctions kedši (and ke dšee and ke), dšikule; the latter especially appears in two cases, viz. the simple use of dši = whether, f. i. eba dši milee, lit. he came is I do not know, I do not know whether he came; comp. § 43; and the double use of it connected with the second prs. sing. of the pron., dšio-dšio = whether-whether, or: whether-or, as: Mina noko, gbomo dšio, kolo dšio, milee; I saw something, whether it was a man or a beast, I do not know. Niatšẹ dšio, ohiafo dšio; nū dšio, yō dšio, onukpa dšio, gbekē dšio, kēle gbō oogbo, whether thou be rich or poor, man or woman, old or young, still thou must die. Osumo enẹ dšio, osumo enẹ dšio, kọ noni fe ohie feo, whether thou like this or that, take what pleases thee! — Sometimes ñ is added instead of o and sometimes dši is also omitted and only „o“ added to the two disjunctive sentences, eba o ebaño, ekẹkomi sane ko, he has not told me any thing whether he will come or not. See let. o. If dši stands for a mere copula with an adjective, it may be changed with ye, f. i. gbekē bibio dši, it is a little child, or gbekē le yọ bibio, the child is little, but with a material alteration of the sence; comp. nu ne ye

kronkron, this water is clear, and nu kronkron dši ne
this is clear water; about the fut. tense „adši“, adverbially used, s. „adši“, adv.

dšidša, inf. dšidšamo, v. to swagger = dida, v.

dšidše, s. dšedše, v. to sound; to disturb with words; = dšedše, v.

dšidšei, n. a kind of thread made of bark.

dšidši, n. a kind of food of the natives, in lumps or balls.

dšie, inf. dšiemo, prs. n. dšielo, trans. v. (from dše, to come out), to take out or off; to bring out; to produce; to save etc. Ad. dše, Ot. yi. Comp. here. The most common combinations are:

dšie atade, v. to undress.

dšie, m. k. fa, = fo m. k. fa, v. to ferry one over a river.

dšie gbe, v. lit. fo take out a way, sc. from the bush or grass; to make, clear or cleanse the way, dšie m. k. gbe, to make way for s. b., to give way, to accompany on the way (s. Table I.); to give leave to go (s. hã gbe), to help on on the way, to send one off etc.

dšie m. k. hie, v. to make one a present for recovering s. th. lost.

dšie hie ye n. k. no, v. to wink at s. th.; to overlook s. th.

dšie hiena (hina), v. to shave off the hair from the forehead (to exhibit the forehead).

dšie kpo (s. kpo and dše kpo), v. to bring forth, out; to bring to light; to reveal, to disclose. Imp. n. kpodšiemo; prs. n. kpodšielo.

dšie ho, v. inf. hodšiemo, and

dšie musu, v. inf. musudšiemo, to effect an abortus, see musu dše, v.

dšie mli, v. to take out from within; to select, to choose.

dšie musu ye m. k. no, v. to remove the curse from s. b., s. kpa musu, v.

dšie na, v. (s. dše na und. dše, v.); to open the mouth of s. b. or the opening of s. th.; dšie m. k. na, v. to speak for s. b., to interpret; to excuse; edšie ehe na, he excused himself. See nadšiemo and nadšielo.

dšie nyõmõ, v. to take off a debt or make one's self paid without the will of the debtor.

dšie ši, v. to bring forth from under s. th., to bring forth, to bring to light (s. dšie kpo), to reveal, disclose; to betray etc. See šidšiemo and šidšielo.

dšie n. k. tšõ m. k., double v. to disclose s. th. to s. b.; inf. dšiemo ke tšõmo.

dšielo, n. one who brings out etc.; deliverer, saver, preserver; saviour (s. herelo and walaherelo).

dšieloniitšumo, n. saviours work.

dšiemo, n. bringing or taking out; saving, delivering; deliverance; salvation (s. also: heremo, walaheremo, yiwalaheremo).

dšiemobē, n. time of salvation.

dšiemosane, n. history of salvation.

dšikule, conj. (comp. dši and ko, kole, kule) if; but only used in suppositive sentences (comp. ke and kedši); f. i. Osumomi dšikule ofee neke noko, if thou would love me, thou would not do such a thing, or: Lovedst thou me, thou etc. But: Ke osumomi, ofee etc. If thou love me, thou doest etc. Comp. kule, which stands sometimes for it. Ad. dšikune; Ot. anka, th. s.

dšim, v. Ot. gym, to be mad, also used of animals, f. i. horses, when wild or unruly. S. ye seke, v.

dšimfo, n. (Ot. gymfo) madman; mad person.

dšin, dšio, s. dši.

dšira —, s. dšra, v.

dšire, s. dšere, v.

dširō, s. dšūrō, adj.

dšitša, v. to shrink, to start back.

dšo, inf. dšō, v. to dance. Comp. the similar roots tšō, to turn; dšō, v. under he dšō, v. to be astounded, stupified.

dšō, n. dance; fo — and dše —, to compose a dance; fā —, to give out a dance; šiki —, v. to go slowly on in dancing; tšē —, v. to begin to dance, to start a dance; s. tšē, v.

dšo, inf. dšomo, v. to be bitter; acrid; midañ dšo, my mouth is bitter etc.; mihe nu dšo, lit. my watter is bitter, I am dispised.

dšo foi, v. (= dše foi) to run; comp. hie foi, ša foi, wo foi. Dšo foi is more in use than dše foi, but only from the latter a inf. form and a prs. n. seems to be used for both, viz. foidšē and foidšelō.

dšo, inf. intrans. dšole and dšō, inf. tr. dšomo, Ot. dyo, v. to be cool (comp. do, v. to be hot); to get cool, to cool, v. a. and n.; to be quiet, at rest; to be mild, tame; to quiet, to bring to rest, to tame; to bless; to be thankful to s. b. etc. This relation of ideas seems to be common in many west-african languages. The principal combinations are: dañ dšo, inf. dañdšole, v. to

loose the fast or appetite; dšēn dšo, v. s. above; **M** dšo, v. inf. hedšoḷe and hedšō (Ot. hō dyo), to be a rest, at peace, to have peace; to be well or healed again; hewōdšian dšo, v. to feel cold by astonishment; hie dšo, v. to be quiet, have a quiet face (comp. hī dō, v. the contrary), inf. hiedšoḷe; mli dšo, v. to be cool, quiet, mild inside; inf. mlidšoḷe; na dšo, v. to be of a quiet mouth or speech; toin dšo (Ot. asom dyo), v. lit. the inside of the ear is quiet, at rest; to ~~have~~ peace, rest; musuñ dšo, v. to feel relief from belly-ache, mimusuñ dšomi, my belly gets cool or quiet for me; inf. toindšoḷe, etc. etc. Comp. also expressions as: mañ dšo, the town is quiet, it is peace in the salutation: „Mañ fē?“ (How is) all the town? Answ. „Mañ dšo!“ etc.

dšo bi or gbekē, v. to silence or quiet a child (s. laka and dšose, v.).

dšo he, v. to quiet, to cool, to pacify, to tame; v. refl. to rest, midšo mihe fio, I rested a little. Inf. for both: hedšomō.

dšo mli, v. to cool the inside, inf. mlidšomō.

dšo na, v. to soften the mouth, the edge, to sharpen. Inf. nadšomō. Imprt. s. dšo na, f. i. dšo kakla na! sparpēn the knifel

dšo nō, v. to bless (lit. on or upon, relating to the gesture of the hands).

dšo tšui he, v. to quiet one's heart, desire, anger, thirst etc.

dšō, n. rest, peace; s. dšoḷe; dšomō, n.

dšo, n. ditch, nu-dšo, water-ditch, bed of a brook or river; channel; dale, vally.

dšō, v. only used in the phrase he dšō he, hedšōmō, v. to be astounded, stupified; amazed; amehe dšō amehe, they were astounded. It expresses the strongest amazement; comp. fe yā, hie fe yā, na kpe he, etc.

dšoa, n. a sum of 10 Dollars (in Gold).

dšodšoi, frequentative form of dšō, to dance.

dšofalo, n. person giving out a dance.

dšofamō, n. giving out of a dance.

dšofō, n. composition of a dance fr. fo dšō, v.

dšofolo, n. composer of a dance.

dšoi, n. (= dfei) grass. Pronunciation of elder people.

dšolo, n. dancer.

- dšole, v. to lay or rest the head on s. th.; dšole sune,
— on a pillow; to put a pillow under the head. Inf.
dšolemō; Ot. sum, v.
- dšole, n. coolness; peace; rest; s. dšō, n. th. s.
- dšomō, n. bitterness.
- dšomō, n. blessing, benediction; cooling, quieting, taming etc.
s. dšō; rest, peace.
- dšoňku, n. the thighbone; the loins; s. gboň, n.
- dšoro, v. to lie about; s. dšoro, v.
- dšoro ši, v. to lie about on the ground; used of people
in masses; of animals, of villages and towns etc. Comp.
kā, kā ši, v. Some people pronounce this word dšere
ši, some also dšere ši, dšoro ši, s. both. It may be a
corroboration of dšō, v.
- dšōroko, n. a morning beverage made of corn and bananas.
- dšōrō, s. dšūrō and edšūrō, adj.
- dšošuru, n. a measure of gold-dust, about £ 1.
- dšotfā, s. und. odšotfā.
- dšošikimō, n. slow dancing.
- dšotšēmō, n. beginning of dancing; starting in a dance.
- dšra (also dšāra, dšēra, dšīra), a strengthened form of
dša, dša (Ad. to trade); inf. dšrā and dšramō, v. to be
important, difficult, dear (of price), painful, heavy etc.
also transit. used (inf. dšramō), to make important, diffi-
cult; to pain. Comp. also he dšra, na dšra etc. to be
dear, difficult, important.
- dšra, n. importance, difficulty, dearness, price; trade = guō,
ye dšra, v. to trade; inf. dšrayeli, trading; wo dšra, to
offer for sale, inf. dšrawō; to prize, to put prizes on
wares; dše —, v. to sell well, to have a good market;
etc. etc. Comp. also dša, n. market. S. Ot. gua, n.
- dšradšē, n. easy or good selling.
- dšramō, n. importance, difficulty, painfulness = hedšramō, n.
- dšramoa (from the Otyi: agyina moa), n. cat = alamte etc.
- dšrandšrandšraň, adv. quickly.
- dšranii (from the unused sing. dšranō), pl. n. wares =
guōnii.
- dšraniiatšu, n. shop.
- dšraniiatohe, n. magazine; s. fiase, n.
- dšrawō, n. offering for sale; decision of prices.
- dšrawolō, n. person offering s. th. for sale.
- dšrayeli, n. trading; trade = guōyeli.
- dšrayelihe, n. place of trading.
- dšrayelinii = dšranii.

dšrayelo, dšrayelilo, n. trader; merchant, = guoyelo, **guo**
yelilo.

dšrayelilo-niitšumo, n. merchants business.

dšrayelilo-kaselo, n. shop-boy; merchants apprentice.

dšrayelilo-sane, n. merchant's palaver, matter, cause **etc.**

What is not to be found under dšū or dšw see
under df.

dšu, v. inf. dšū, to steal; to rob; to do something in a
thievish or also only in a secret way, s. dšu ši; f. i.
„Adšuu ta awuu,“ prv. „War is not secretly made,“ but
at day time and after due declaration. A secret **attack**
is deemed dishonest. Comp. also ha, fe fem, v. **etc.**

dšu, inf. dšū, v. to wash one's-self, according to the daily
fashion of the natives, all over the body, comp. wu nšo,
wu fa, to bath; fo, to wash (cloth; the hands, face **etc.**);
tšumo, v. to wipe **etc.** Dšu nšo, to wash with sea-
water; — samla, — with soap; — abonua, — with
limes **etc.** A curious expression is: dšu hã m. k., to
wash s. b.

dšu he, v. inf. hedšū, to wash one's self (as the former).

dšu mli, v. to come in by stealth; „le tšutšu eba tšõ mihle
edšu mli,“ he by stealth came in first before me.

dšu ši, v. to act by stealth; f. i. edšu ši ba, he came by
stealth; edšu ši efe neke edšūrõ, he did this good work
by stealth.

dšu, n. Monday. According to the etymology of the names
of the 7 days of the week there are three pairs and a
single one, Wednesday; compare: Ho, Saturday; Hogbã,
Sunday; Dšu, Monday; Dšúfo, Tuesday; -Šo, Wednes-
day; -So, Thursday; Sohã, Friday; but neither can the
signification of these words be stated, though they are
all found in Gã, nor the reason for such a division and
disposition; it seems however that Monday is considered
the first day of the week.

dšū, pl. dšui, n. theft; stealth; stolen article; dšū ke fõ,
lit. theft and transgression, is an expression designating
a very wicked act.

dšū = hedšū, n. washing.

dšuetei (Ot. gwitei), n. silver; s. also dfetei, n. and dfetri, n.

dšulo, n. thief.

dšulo, n. washer (scarcely used, s. dšu, v.).

dšuko, v. to dry meat by fire, to preserve it; inf.

dšukomo, n. drying meat by the fire.

dšūnii, pl. n. stolen goods.

dšukudšuku, dšukudšukudšuku, adv. lively, full of men; used of places, towns, villages; fe —, to be full of men, to be lively.

dšūsane, n. palaver of theft.

dšūnyomowō, n. punishment for theft.

dšutšu, n. washing- or bathing room.

dšūrō, pl. dšudši, adj. good etc. S. edšūrō.

du, v. inf. dumq, to stick (Germ. stechen und stecken), to pierce, to stab; = gbu; to plant (single seeds f. i. by making a hole with the finger), as: du able, to plant maize; and th. l. (but comp. teo, to transplant, to plant trees or other plants).

dū, inf. dū, v. to leak; to catch animals by traps. dū anā, v. to catch with bird's lime.

dū gbē, v. to loose the way, to go astray; inf. gbēdū.

dū he, v. to catch one's self (in speaking).

dū tšōne, inf. tšōnedū, v. to set a trap; to catch by a trap; to catch; — to be caught in a trap. Comp. tšō tšōne, to make or set a trap.

dū, n. leaking; entrapping, catching.

duaba, n. Ot. = tšeyayibii; fruit.

duadé (fr. the Ot., dua, tree and de, yams), n. stockyams, cassada, manioc. Ad. agbeli, n.

duakoro, n. lit. (Ot.) a onemaster; cutter.

duasodúa (Ot. = tšonqšo in Gã), n. lit. treeontrec, parasitical plant.

dudq, n. large pot; = botoku.

dududūdu, = yurududūdu, adj. tasteless, raw.

due, n. comfort? hā m. k. due, v. to comfort.

due, due! comforting interjection, spoken to people in distress. Ad. and Ot. th. s.

duehāmq, n. comforting, condolence.

duku, n. eur. word handkerchief.

dukuduku, adv. to pieces; f. i. kū —, to break to pieces; but also = sukuuku, adv. very (fat f. i.) fi duk., to be very fat.

dukui, pl. n. buttocks.

dulq, n. planter, s. du.

dūlq, n. trapper; bird-catcher.

dumq, n. sticking, stabbing; planting.

duñ, n. pl. dudši; darkness; dudšian, in the darkness; wo duñ, to get dark. Ad. dibli.

duñ, n. a dark grey kind of antelopes of the size of a goat.

duna, n. the hinderparts; hindparts of animals and things; podex; **duna mō ši**, v. to settle.

duñduñduñ, adv. natural sound immitating the strokes of beating, like: bambambam, šošošo, tatata etc. **yi** — to beat severely.

duñnii, pl. n. things of darkness.

duñsane, n. dark, secret matter, palaver; mystery, s. temōsane.

duñwō, n. getting dark; darkness, fr. wo duñ, v.

E.

Words not found under vowel e must be sought for under the next following consonant.

„E“ when initiating words is either the subjective pronoun of verbs, he, she, it, sometimes also applied to a plurality of things, but never of persons; or the possessive pronoun of nouns, his, her, its; or a mere formative initial augment. Comp. § 14, 1. a.; comp. also **le**; f. i. esuomō, his love; **le** suomō, the love to him.

ee — initiating verbs contains the pronoun e and the augm. a of the fut. tense posit. f. i. eeba, he will come (= e ba ba, e-aba).

ēé! int. he! ha! it is sometimes added to proper names of persons, when called for, f. i. Mensa ēé! but to some **ō!** is added and **ēé** cannot be added, though the exact rule cannot yet be stated.

ē! = **ā!** and **hē!** adv. yes! — Comp. also: **yō!** Ot. **yiw!**

ébii, corrupted pl. of **hīeo** = **hēbii**, **hībii**, pl. n. single-cowriēs.

ebō, n. gall, bile; poison. One of the strongest poisons the gall of the crocodile is said to be.

edfake = **edšake** and **etfake**, conj. because; for. Ad. **epeake**.

édfe, Ad. **ewye**, num. four.

ediñ, 'diñ, pl. **edidši**, adj. black; from the verb **di**, to be black; **modiñ**, black person, negroe.

edšūrō, adv. pl. **edšudši**, right, f. i. nine **dšūrō**, right hand; good, dear, beloved; **nanyo dšūrō**, good friend; n. benefit; good work; kindness; alms; **fe** —, to do good.

„**Edšūrō feq edšūrō**“; „Good does good“, prv. The word is also pronounced **edširō**, **edšōrō** and **edšrō**.

edšūrōfelō, n. benefactor.

edšūrōfemō, n. good work; benefit.

edšūrōfemōnii, pl. n. good works.

- ěflo, pl. efodši, adj. emty, bare, void; mere; f. i. wiemo flo, a mere word; adv. emtily, barely only, even; ekome flo, only one. Comp. keke; akpa; yaka, adv. and flo, n. and fo, v.
- efōň, pl. efōdši, adj. bad, evil; from fō, to do evil; n. evil; fe —, to do evil. Comp. bone, adj. and fom, v. in Otyi. Ad. yayam. Mofōň, bad person; nōfōň, bad thing.
- efōňfelō, n. evildoer; malefactor; stronger than „ešafelō“, n. efōňfemō, n. evildoing.
- efōňfemōňii, pl. n. = niifōňfemōňii and niifodšianii, evil acts.
- efū, adj. stinking; kept over night.
- efāake = edšake, etšake, conj. because, for (Ot. efane se).
- efei, efefei, adj. ragged, rent (fr. fe, v.), adv. raggedly; n. rag, rags. S. fe, n.
- egbiň, pl. egbiđši, adj. dry; fr. gbí, to dry.
- egbo, adj. like; ke m. k. ye —, to be like s. b.
- ehē, pl. ehēi, adj. new; Ad. th. s. and other.
- ekā, n. valour, bravery, courage; daring spirit, rashness, arrogance; ekā na, by bravery; by arrogance; fe —, to behave courageously.
- ekafēmō, n. bravery; brave deed.
- ekālo, n. brave, courageous person; heroe; a daring fellow; comp. also ka, v. and kekālo, n.
- ekaň, n. a large sea-fish.
- ekāsane, n. matter of bravery.
- ekāwō, n. encouragement, fr. wo ehā, v.
- eko, 'ko, adj. broken; f. i. kāko, broken dish.
- eko, num. (Ot. th. s.) one = ekome; Ad. kake (Comp. ko); some, pl. ekomei; the word is often used when not expressed in Engl. and German, similar to the genitive particle „du“ in the French, if a part of something is meant and not the whole; f. i. hāmi abolo ko, or: hāmi abolo le eko, give me (some) bread; enu eko, he drank (some) etc. If persons and things shall be distinguished, moko, somebody, noko, something is used. The e is only omitted, if the word is used like the indefinite article; s. ko. Comp. Ot. bi. Eko — eko, the one — the other; s. ekroko.
- ekole (Ot. ebia), adv. and conj. perhaps; ekole eeba, perhaps he will come;
- ekole-alo, perhaps-or (not); either-or. Comp. aleenō; đšikule, kule, kole etc.

ekome, 'kome, num. Ad. th. s. one, as the former; pl. **ekamei**, some; ekōme, adj. unparalleled; einzig; **larg**, enorm etc.

ekomefemo, n. (fe ekome) uniting; unity.

ekomekome, num. one by one; adv. by degrees; eſteo enle ekomekome, he spends his goods by degrees. **Comp** baakō-baakō in Ot.

ekoñ, adv. once more, again; but only used in **positive** sentences and for a single repetition; for **negat. sentences** „doñ“ and for iterative sentences the auxil. verb „sa“ is used. **Comp.** dong; sa, asa, asañ, sañ.

ekoro, adj. and adv. single, simple; apart; alone; peculiar etc. s. soro and sro, v. and kroñ.

ékpa, num. six.

ekpaekpa, num. six by six; Adñ. th. s.

ekpakpa (Ot. pa and papa), kpakpa, akpa, adj. good; n. good (daš Gute); but impers. nokpakpa and prs. mokpakpa; fe ekpakpa, to do good (s. edšürō); adv. (seldom used, but generally „akpa“ and naakpa) well, thoroughly, indeed, truly etc. The simple form „kpa“ only occurred to me till now in the word: onukpa (nū, man), a good man, i. e. an elder, a grandee, a headman, the first among a number (comp. opanyiñ and opanini in Otyi). Ad. th. s.

ekpakpafelo, n. a person doing good, a benefactor.

ekpakpafemo, n. doing good; a good act or work; benefit.

ekpakpafemonii, pl. n. good works.

ekpé, n. baboon.

ekro (= ekoro, fr. ko), adj. single; adv. singly; wherefrom:

ekroko, kroko, num. or adj. other (ander), pl. ekrokomei, krokoi; eko (or ekome) — ekroko, the one —, the other (sometimes only: eko-eko, ekome-ekome). Pers. mokroko, imp. nōkroko. Ad. muno. Tšō —, v. to alter, to assume an other form, colour etc. = tšake.

ekrokotšōmo, n. alteration; = tšakemo.

Elaloe or Laloe, pr. n. of the river betwixt Kpoñ and Gbugbrā (Pony and Prampram), coming from the Akwapim-mountains.

emligidi, adj. green, unripe, of fruits of trees; comp. emñ, adj.

emo, emomo, mo, momo, adj. old, pl. moi and momoi; but generally: medši and memedši.

emoñ, n. strong line to catch fish.

emu, mu, adj. whole, untouched; entire, full, perfect well (Germ. ganz); holy (compare holy and whole, heilig und heil). S. also fē, fā, all. The word emu (attributively used „mu“) is not construed with the auxil. v. ye, as other adj., but with ye, f. i. eye emu, it (or he she) is whole.

emuyeli, n. wholeness; entireness; fulness; perfection; soundness.

Remark.: Words with the initial liquid-augment m, n, ŋ, sound sometimes to the ear as if an e would precede them, because this augment can form a syllable; but the e or vowel-element is not initial to this liquid augment, but inherent to it, and these words most be sought for under the letters m, n, ŋ; or the next foll. consonant; comp. § 13, 14.; f. i. ŋkū, ŋšo, mplaŋ etc.

eña, eñaŋ (ña, ñaŋ, ŋga, ŋgaŋ?), n. pl. eñađši, a kind of canary-birds or -sparrows, living in suspended nests in great flocks, generally together on one tree, sometimes also in the high grass. In their company always a few beautifully coloured birds, called „entibli“ or ntibli, are found, dwelling in the same nests, but somewhat decorated, wherefore the natives consider them as the leaders or kings. S. prv. 33.

ene, pl. enemei, pron. this, s. § 34; so; conj. = agbene, then; but seldom used so.

eñefere, and

eñelfere, n. dan. ginger (Zingiber).

eñmomi (or ñmomi), n. a fruit, called cashocle by the Europeans at the coast, growing at a small plant about 2 or 3 feet high and used for soup (also called „ocro“ by the English).

eñmomba, n. the herb at which the eñmomi is growing; its leaf used for cabbage.

eñmomiwõnu, n. cashocle-soup.

eñmõŋ, adj. pl. ñmõđši, raw, unboiled, unprepared, green; used of yams and the like, of wood, but also of cold, fresh air, as in English. Ot. momono.

eñqli (from the verb ñqli, to be green), adj. green, dark green coloured. Comp. abonua, n.

enumo, num. five (Ot. anum and nnum; Ad. enuo).

enumoenumo, num. five by five.

enyie? inter. pron. how much? how many? (Comp. nyie, to walk, to go.) Ot. ahē?

enyie enyie? how much each?

enyo, num. two (Ot. enu and abieñ or mmieñ, Ad. th. s.,
enyoenyo, num. two by two.

eša, adj. bad, evil, sinful; comp. nōša, niiša, wōša, naša, n
eša (fr. the verb ša, to rot, to spoil); n. evil, misfortune
ruin; sin; mistake, fault; fe eša, to sin, to do wrong
A peculiar use is made of this word in the answer to
saluting questions, as: „Heni odše?“ „„Bleo!““ „Sia?“
„„Eša ko be dsei!““ „(How is it) where thou comest
from?“ „„It is quiet!““ „Home?“ „„There is not
any evil!““ Comp. the similar words: nōša, niiša;
efoñ; tōmō etc. and wōša, naša etc.

ešafēlo, n. sinner.

ešafēmō, n. sinful deed or act; sin; = nōšafēmō, niiša-
fēmō, n.

ete, num. three (Ot. esā, mmiesa).

ete ete, num. three by three. Ad. th. s.

etfakę, or

etšōakę = edšakę, efākę (Ot. efise, edanse), lit. it turns
that; conj. because; for; Ad. epeakę.

etfakęši, conj. because, for; efee, etfakęši esumōō, he did
it not, because he did not like it.

etšuru, tšuru, adj. (fr. tšu, v. to be red, ripe of fruits),
pl. etšudši, red; reddish; yellow reddish; ripe, of fruits
assuming this colour when ripe; of men with copper or
brown red colour, as some natives and Mulattoes. The
adv. fā and some others with the same signification is
used to strengthen this, etšuru fā, very red.

ewulu, wulu, pl. ewudši, adj. -great, large etc. comp. the
correlates: kple, kpetenkple; sase; da etc.

eyeñ, yeñ, pl. yedši, adj. white, whitish; from the verb
„ye“, to be white; ripe, from cornfields. The adj. and
adv. futā, Ot. th. s., is used to strengthen this, eyeñ
futāfutā, white white, very white; s. fā, bōbōli etc.

E.

The letter e does not initiate words, but is only
used as an interjectional expression, here and there
added to a sentence just as is very frequently done
in Otyi; with the nasal sound „ē“ it is = ā, hē, adv.
yes. See also „yō!“

F.

F is pronounced by many old people hard like p, f. i. pā, river etc.

Fa, v. inf. fā and faḷ, to be enough, to suffice; to let s. th. be enough; to increase; to forgive (Ot. firi fri, which is also used in Gā), nō noko fa m. k. to forgive someth. to somebody; kē-fa, th. s.; to lend (money only, s. mā); to borrow (money, s. mā); mifaḷ šika, I lent him money; mifa šika ye eḍēn, I borrowed money from him. „Oke wohe-ešai afawo, tamō bōni woḷe-faā meini feḷ efōn šiwō ḷe!“ „Forgive us our sins, as we forgive etc.

fā, n. forgiveness; lending (money); borrowing (money); river; brook; pool (if sometimes fed by a brook); fā ba, the river comes, swells; — srā, — overflows; — fe, bursts (the sand walls and breaks through into the sea; — tiki, the same. The two latter words are used of lagunes, when they get full and flow into the sea, because at other times there exists only an underground communication).

fā, n. Guinea-worm, thread-worm; a wall of clay, mudwall; ye —, to have the Guinea-worm; to —, to build a mud-wall. Comp. mfa, Guinea-worm in Otyi; fa = fale, n. a dish. Ad. th. s. See also fakpā, n.

fā, adj. and adv. red, blood-red. As adv. it is used to strengthen the verb tšu, to be red and the adj. etšuru, red; tšu fā (also tšu fē) to be very red; etšuru fā, very red; s. etšuru; eyeñ; futā; bōbōli etc.

fā, v. pl. fāmō and inf. fā, fāmō (Ot. fa, th. s.), to come out, to be open; to take out (= dšie), to dislodge; to dispossess; to unroot, root out; to part; to open; to call out for help in danger, f. i. ešā ewōn, he called out for his fetish; to overcome; to command; to cry at some body etc. to menace, to stamp with the foot at s. b. etc. The principal combinations are: fa fā, the Guinea-worm breaks out; to get the Guinea-worm; also fā fa th. s.; hīe fā, inf. hīefāmō, v. to be developed (of children); tšui fā, inf. tšui fā, lit. the heart comes out, up; v. to be frightened, cast down, to grow fainthearted, to despair (s. the contr. tšui nyo ši, nyo mli, to be comforted).

fā fa, v. to get the Guinea-worm; s. ye fa, v. th. s. and fa fā, v.

fā fla, v. to get a boil, ulcer, wound.

- fā gbe, v. to take a way, to enter upon a journey, to travel; gbeḥalo, traveller; gbeḥā and gbeḥāmo, travel.
- fā he, v. to defend; fā m. k. he, to defend some body
- heḥalo, n. defender, advocate (s. dšie na and nadšielo)
- heḥāmo, n. defence.
- fā kpo = dšie kpo and dšie kpo, v. to come forth; to bring out, forth; inf. kpoḥā; kpoḥāmo.
- fā mli, v. to choose, to select; mliḥāmo.
- fā na, v. to open, as bottles, casks etc., inf. naḥāmo; comp na fa, v. to be open.
- fā ntia, v. to kick; inf. ntiaḥāmo.
- fā seke, v. to light the anker; to depart; inf. sekeḥā-fāmo.
- fā wonu, v. to eat soup.
- fā yi, v. to cry at s. b., to rate (anḥerr(ḥ)en), to threaten, to reproach.
- fā, n. = aḥā, half; part; moiety; root; vein, bloodvessel; nerve? adv. partly, half; fā ke fā, half and half; s. fāfāfā.
- fabā, n. rising of the river (which is with large rivers, f. i. the Volta, as regular as with the Nil in Egypt).
- fabaḥ, s. afabaḥ, n. fence.
- fadšiatše (s. fla), n. a person full of sores and wounds.
- fadšiatšoḥā, n. medicin for sores, wounds etc.
- fadšiemo, fafo, n. ferrying over a river.
- fadšo, n. river-bed; Flüßbett.
- fafā, n. breaking out of the Guinea-worm.
- fafale, n. an ulcer; a bad wound; generally of a former Guinea worm, s. fla, n. and fā, n.
- fafele, n. breaking through or bursting of rivers; s. fa fe, fa tiki, v.
- fai (Ot. kyew), n. hat, cap, any covering for the head; kpa fai, v. to take down the hat; kpa m. k. fai (Ot. pa obi kyew), to take down the hat for s. b., i. e. to beg him for s. th., to beg his pardon; to petition (the gesture used by the natives is that they take off their hats and offer them to the person they intreat or cast it at his feet, whether this fashion is original or introduced by Europeans, can not be stated with certainty; compare the other custom of saluting Europeans by uncovering the chest, s. kpa mama, v. to remove the cloth from the chest. Mikpaḥ fai, I begged his pardon (but mikpa eḥai would be: I took down his hat); mikpa noko he fai, I begged for s. th., or I begged pardon for s. th. Kpa fai! beg pardon! Mikpa ofai! I beg thy pardon! Mikpa

ofai nì onô-fami! I beg thee, to forgive me! — Ofai ne! (offering the hat.) Forgive! (lit. Thy hat this!) Fai ne onô! This hat is thine! i. e. It belongs to thee, to forgive etc. But sometimes it is difficult to say, whether „fai“ means hat or „forgivenesses“, s. above; „Fai le fě onôn!“ All forgivenesses (or „the whole hat“) belong to thee! It may be that the origin of wearing hats would give light about this curious relationship between fa and fai and the curious custom. Comp. also: ba, and sise, v.; and pa kyew, v. in Ot. th. s.

faikpalq, n. a petitioner.

faikpamq, n. begging pardon; petition; prayer (comp. solemo and sisemq); Nyontšq le faikpamq, the Lord's prayer; Gebet, Bitte.

fakpā, n. string of a Guinea-worm (about the thickness of twin and sometimes a yard long. It breaks out at any part of the body).

fakpɔ, n. river-island.

fakpomañ, n. town on a river island.

fakpobii, pl. n. inhabitants of it.

fala, s. fla, n. bad wound, sore etc.

fale, n. dish; large plate.

fale, n. multitude, plenty; sufficiency; superfluity; s. notekemq, n.

falefale = farefare, adj. clean, white; adv. cleanly.

falo, n. a creditor = frilo, n. a lender of money; a debtor, a borrower of money, = nyömötše, n.

fāmq, pl. form of the verb fā.

fāmq, n. taking out; coming out; dislodgement; dispossession; unrooting, weeding; developement; opening; parting; calling out for help; command etc.

fāmqñō, pl. -nii, n. s. th. to take out with; some th. taken out.

fana, n. river-shore.

fanabii, pl. n. people dwelling at a rivers-side.

fāñ, adj. open, straightforward, clear, plain; adv. openly, straightforward, clearly, plainly.

fanes, n. dan. foundation; tfa —, to lay the foundation. S. šiši, šišidše, n.

fanestfā, n. laying of the foundation; s. šišitfā, šišidše, n.

fankwao, n. an herb used as cabbage.

fao, pl. fabii, n. small callabash with a long neck used for play.

faohökodi (Ot. lit. be off and free!) n. leprosy. People having this horrible sickness, are frequently left to themselves, wherefrom the name (comp. *Außsag, von außsetzen*); s. kpiti, baba, n.

fära, s. fla, fra.

farefare, adj. and adv. = falefale, clean; cleanly.

fasane, n. river- or water-palaver or matter.

fase, n. the other side of the river; adv. beyond the river.

fata (Ot. th. s. but with a somewhat different application, as: sa, v. in Gã), v. to join; he fata he, to join somebody or some thing. Comp. also: kpata and kpassa in Gã, and bata and pata in Otyi.

fata he, v. to join (v. a. and n.); mifata ehe, I join him; fata he! join something! Inf. hefatamq; prs. n. hefatalq.

fatalq, n. joiner, assistant, companion, helpmate etc. Comp. nanyo; hefatalq; dšielq, hefälo, n. etc.

fatamq, n. joining, assistance, help; addition, s. hefatamq.

fatō, n. making or building of mud-walls, fr. to fa, v.

fatolq, n. builder of swish-walls.

fayeli, n. sickness of the Guineaworm, fr. ye fa, v.

fayelo, n. person having the Guinea-worm.

fe, v. to do; to make (Ad. pe, Ot. ye), inf. femq, prs. n. felq. This is one of the most extensively applied words of the language, its principal significations and combinations are the following: to produce, to commit; to behave, to show one's self, to appear, to seem; to be about, afe ohá, about 100; to be (s. Ad. pe and Ot. ye th. s. and Gã ye, to be; dši, to be; tšō, to become), to become, to get; to be more than, to surpass (as such it is the auxil. verb to express comparison), s. Ot. kyeñ and señ; as: mifeo, I am more, greater, stronger than thou, I surpass, excel thee; mifeo hewale, I surpass thee in power, or: mihewa feo, th. s.; to accomplish (without object, comp. *העץ*); ofē! thou hast acted well, thou hast accomplished something! as imprs. verb it has the signification to seem: f. i. efeomi ake Nyoñmo bane, it seems to me as if it would rain; ke-fe, ñō-fe, to do s. th. with s. th., f. i. šika añō-feo wulamonii, ši dade ake-feo ñānii, of gold ornaments are made, but of iron implements of art. Combinations: he fe feo, v. to be beautiful; he fe oyá, v. to be quick; he fe vī, hewo-dšian fē fe vī, to feel weak; hie fe yā and fe yā, to be astonished etc. efe ake = kedši, if.

fe m. k. ablo, v. to be hard against s. b. = wa m. k. yi, v.

- fe eſto, v. to be or become empty, come to nought.
 fe eſong, ekpakpa, eđšürö etc. s. these.
 fe fē (fē = fear, fright), v. to be afraid, to fear, to be a coward; inf. fefemq; prs. n. fefelq; s. fetq, n.
 fe feo, v. to please; s. feo and feſeo, adj.
 fe flonö, v. = fq, to be wet; ye —, th. s.
 fe gidigidi, v. to be in disorder, in a hubhub.
 fe m. k. fem, v. to plunder one out.
 fe gwañ, v. to shine.
 fe n. k. hã m. k., v. to do s. th. for s. b.
 fe he n. k., v. to do s. th. with someth., to make one's self something; efe ehe nyontšq, he made himself the master; to use; efee he n. k., he does not use it; see ye he niitšumq, v. th. s.
 fe hedšö, v. to be lazy. S. hedšö; inf. hedšofemq.
 fe hō, v. to make a noise, to roar, to be tumultous etc. inf. hōfemq.
 fe klalo, v. to be or make ready.
 fe koñkoñtiele, v. to play the blind mouse buff.
 fe mqbq, v. to be pitiful, to be miserable, to appear so; to mourn, to complain; s. mqbq, n. and ye mqbq, v.
 fe moko, v. to surpass somebody; to imitate s. b., see kase, v. soa, v.
 fe nãdšiañ, v. to retribute, to repay; s. to nãdšiañ, v.
 fe nine, v. to surpass the (ability of the) hand; to reach the highest pitch.
 fe niiseniianii, v. to use one despitefully; to illtread one; s. se, se, v.
 fe nũ, v. to be a man, manly; to behave like a man (comp. the Germ. den Mann machen).
 fe numo, v. to become or be an old man.
 fe sane, v. to become a (sc. bad) palaver.
 fe se, fe se le, adverbial or conjunctive sentence, = afterwards; then; comp. ye ãhũ; no se le; efe ake = ke, kedši etc.
 fe srqto, v. to make a difference.
 fe šö, v. to be slow, slack.
 fe toi, v. to listen = bo toi.
 fe yã = hie fe yã, n. to be astonished, amazed; to wonder; inf. yafemq. Comp. he dšö; na kpè he, v. etc. and yã, n. fe yã, and
 fe yara, fe yera, v. to mourn for a dead person according to native fashion by loud lamentations etc. etc. to make the funeral custom for a dead person by firing guns,

drinking, dancing, singing and processions. These customs ruin whole families, towns and tribes. Where can be done without the knowledge of the european Government, slaves are still slaughtered on the grave of important personages that they may accompany them into the other world. Inf. yera- or yarafemo, sometimes shortened yafemo; but see the preceding word pers. n. yera- or yarafelo.

fe yeyēye, v. to be in trouble, in perplexity; = ye tšu and tšui ye, v.

fe yukuyuku, v. to be broken into small pieces; to be full of little one's, little things, life, activity.

fē, n. fright, fear; s. fe fē, to be afraid; inf. fēfemo, n. The word is perh. Ayigbé, s. fētō (= fēlō? kaketō = kaselo in Gā).

fē, n. dung. S. the decent expression dfa (or dfeian), n.

fē, v. pl. flē; inf. fē, flēmō; to spit (only used of animals which do so, f. i. some serpents; s. blikā, n.); to root, to scrape, to cut, out or up, esp. grass for thatching roofs; efē dfei, he is gathering thatch-grass. A peculiar expression is: yi fē, to suppose: eyi fē, ake enye ni. he supposes, that it is his mother; it seems to stand for „yi fē dši, ake; s. yi, yiñ, n. and fē, adj.

fē gugō, v. to blow the nose; comp. tšine, v.

fē = fiā and piā, adj. all, every; put betwixt the reduplicated singular form of a noun, it conveys the signification every, f. i. mofēmo, every body; nōfēnō, every thing; tšo fē tšo every tree, s. § 22; fē tfem, fē kwa, altogether. The construction of this word does sometimes exhibit it as a noun (comp. the hebr. כֹּל), f. i. it excepts not only the article, but if it stands with a plural in the possessive case, the augment „a“ which ought to follow such a possess. case is generally left out, etc. Comp. „Gbomei fē niitšumōi“ instead of gb. fē aniitšumōi, the works of the whole of men; a peculiar use of fē or fiā is made in summing up a series of assertions etc. f. i. mikpalē fai, miwie āhū, mi fā eyi se: fē tfem ekplee, I begged him, I spoke long to him, I pressed on him, all together (sc. in vain) he did not agree to it. Fiā and piā, th. s. Ad. tfa, tšoa, tšo; Ot. ñnyina.

fē, s. feī, n. cold.

fe, pl. fele and fle, inf. femō; felemō, flemō, v. n. and act. to burst; to break; to burst eggs, i. e. to hatch;

- to bend; to kick; break through the sandbar (of lagunes and rivers in the rainy season); s. fa, n. and tiki, v.
- fē, adj. = fā very red, highly red; adv. used to corroborate the adj. tšuru, red and the verb tšu, to be red; etšuru fē, very red; etšuq fē, it is very red. S. flā, futā; bobolī etc.
- fēlī, fēlō, fēlū, flekū, th. s. as the former and as fā, to corroborate „tšu, to be red.“
- fēdā (kpa), fēdā, adv. = dā, before, efe fēdā nì ete, he did it before he went; kpa fēdā obaä ne? but now thou comest; not before now thou comest (nun erst kommst du)?
- fēfelō, n. = fēto, coward.
- fēfemō (s. fe fē), n. cowardness.
- fēfeo (simple form feo, s. § 22 about reduplication of adjectives, Ot. th. s.), adj. beautiful, nice.
- fēi, n. cold, coldness; cold fever; fēi ye, v. it is cold; fē yemi, I feel cold, I have the cold fever.
- fēi gugō (comp. fē, v.), v. to blow the nose; s. fē gugō, v.
- fēi, n. beauties? be fēi, to have no manners, lee fēi, th. s. but compare the Otyi fyē (or fē), with neg. „nothing“.
- fēibe, n. cold time, winter, cold season (s. aharabata).
- fēihe, n. cold place.
- fēiyelō, n. person feeling cold.
- fēiyeli, n. coldness; cold fever; s. fēi ye, v.
- fēlē, v. corroboration of fē, inf. fēlēmō; to feel itching, to itch; s. flē, v.
- fēlemō, n. bursting (of many things); hatching; kicking; s. fe, fele, fle, femō, fle, mō.
- fēlī, s. fē and fēlō, adj. and adv. red, very red.
- fēlō, th. s.
- fēlō, n. maker, doer; s. fe, v.
- fēlū = fēlī and fēlō, adj. and adv.
- fēmō, n. deed; making; act; becoming, getting etc. etc. s. fe, v.
- fēmō, n. bursting (of one thing), s. fe, v.; hatching; kicking. fē, and
- fēmō, n. rooting up of grass; spitting (of snakes and the like); s. fē, v.
- fēnfēn, adj. dirty, sickly.
- fēne, v. to open, unloose. Old pronunciation fende; Ad. pēne.
- fēnelō, n. unlooser.
- fēnemō, n. opening, unloosing.

feo, v. n. to flourish.

feo, adj. = fefeo, beautiful, nice; Ot. th. s.; n. beauty
adv. beautifully; fe feo, v. to please; efemi feo, it please
me; ye he feo, v. to mock at, to deride, to joke; comp
gbe he guo, which is stronger; ye feo, v. to be beauti
ful. Comp. also fei.

feofemo, v. pleasing; pleasure; comp. nõmq; omanyefemo
feonii, pl. n. beautiful things; beauties.

feoyeli, n. mockery; wit. S. hefeyeli.

fes, n. dan? a small fruit of a tree used by native women
to make yellow signs on their faces.

fesžo, n. the tree bearing it.

fete, and

fetefete, adj. thin, s. legelege; weak; light; tasteless.

feto, n. coward, s. fefelo, gbeyelo and gbeyeşelo; fe feto, v.;
to be a coward; s. fe fe, v. th. s. (According to the
form „feto is Ayigbe.)

fetofelo, n. coward.

fetofemo, n. cowardness; fefemo, th. s.

fetšu, n. privy; but not a decend word; s. ko na, tšo no etc.

fi, v. pl. and inf. fimq (inf. fi); imprs. v. to perplex, to
bring into straits; efimi, I am in perplexity; noko efi,
something has brought him into trouble; to be hard; ta
efi, the fight is hard (inf. fimq); to draw on, to advance;
to become thick (of milk), fat etc. to press together, to
be close together (of people). Ad. th. s.

fi he, v. to bind the loins, to girt; hefi.

fi se, v. to strengthen the back; to back s. b.

fi ši, v. to be firm, stand firm; inf. şifimq.

fi! interj. The signification of this word can not be given;
it is used in the swearing formula, which is like that of
the Hebrews without an expressed principal sentence; fi
takes the place of the latter: f. i. „Mikã kitã, akę: kęđši
efio, kę oye amane mli, kę oba miñõ ni miyee mibuao
le, kęđši akę neke klante ne foo miyitšo fi! I swear,
that if thou art in perplexity, if thou art in trouble, if
thou come to me and I do not assist thee, if not with
this sword (in the hand of the person swearing), my
head is cut off, then —!

fi! int. (for scolding) = fye, pfui!

fiã = fe, piã, adj. all, every; n. the whole of s. th. comp.
fe and § 22. Adn. tfa, tšo.

fiase (Ot. fi, house, ase, under part), n. the lower story;
the cellar, store; prison. S. tşu, tşuñ.

- fiš, n. Ad. = feĭ, n. cold; fever.
- fidiboro, n. dan. a kind of borers (Zeifbohrer).
- fidšiatše, n. lit. a possessor of wings, winged creature of any kind (Geflügel, כנף); s. fine.
- fidšitefidšite, adj. and adv. unruly, unquiet; fe — or ye —, to be unquiet; fitrifitri, th. s.
- fifi, pl. n. (either from the verb fi, to be close or fiso small) narrow places; fifiš, in narrow places, in the corners, in secret; comp. fođšian, under flo, n.
- fiso, old pronunc. of bibio, pl. fifi, adj. small, little; adv. little; s. also fio.
- fila (Ot. fira), v. (seldom used) to be blind; s. fula and fila.
- fiti, v. s. fi.
- filo, n. binder.
- fišo, n. binding; pressing together; press; closeness; trouble, straits; congealing, curdling.
- fiš, fišfiš, adj. perh. europ. word; fine, nice, beautiful.
- fine, old pronunc. finde, n. pl. fidši, wing.
- fiš, adv. in the highest degree; exactly; fane fiš, high midday, about 12 o' clock; s. ketekete, th. s.
- fiš, adj. narrow; s. legelege.
- fiš, fišfiš, adj. and adv. little, small, = bibio, fiso; few; n. a little.
- fiš, fišfiš, adj. and adv. white (Ot. the s.), s. futā; ye fiš (comp. ye, to be white), to be very white; yeš fiš, very white, clean, clear.
- fiš, inf. fiššo, v. to spend, to use up; to spoil; s. kpata hie, v.
- fiš hie, v. to darken the face; to mar — —.
- fiššo, n. spender; spoiler.
- fiššo, n. spending; spoiling. S. hiekpatašo.
- fišfišfiš, adv. exactly; carefully; accurately, precisely; thoroughly.
- fiš, s. also fra.
- fiš, inf. fiššo, v. to salute; ēflanye, he salutes you; to welcome.
- fiš, fala, pl. fadši, n. boil, ulcer, bad open wound; different from „asāne“, abscess. Comp. fafale; fadšiatše, n. a person full of „fadši“ or boils.
- fiš, n. the fruit of a tree; s. flatšo.
- fiš, s. aflada, n. a kind of pap.
- fiš, adj. sanguinic, lively, active; unruly; ye —, to be —; adv. actively, rashly etc.; s. fišfiš and klāmāklama, th. s.

flaka, n. europ. word (Frack?), coat of men and women; frock.

'flaņa, s. aļaņa, n. flag.

flatšo, pl. -tšei, n. a tree of beautiful, hard rēd wood, but generally crooked.

flē, v. to itch, to feel a tickling sensation; s. fli, v. (corrob. of fē, v.).

flefle, adj. light; lightminded; frivolous; ohīe ye flefle, lit. thy face is light, i. e. thou art lightminded, frivolous.

flekū, = fā, fē, feli etc. very red; tšu flekū, to be very red.

flēmō, n. itching, fr. flē, v.

flēmtšo, v. (europ.?) to ram.

flēntšo, n. window-frame.

fleñ, = šoñ, adv. far away, far behind; damō se fleñ! stand back! — aside, separately.

fli, v. inf. flimō, to feel a tickling sensation; to itch = fiē; to blow; to whistle (s. kpā blē and fli blē; kpā or fli tetremantre); to peep at; mli fli, v. to be joyful, cheerful, glad; inf. mliflimō; mihewolo fē flimi, all my skin itches; mimli flimi; I am glad, joyous etc.

fli = fri, firi, s. fri.

fliſli, adv. early in the morning = mañkē, ademañkē, mañkpa.

fliki, v. to fly; inf. flikimo; prs. n. flikilo.

flikilo = fidšiatše, n. a winged or flying creature of any kind (Gesflugel); f. i. tšatšū flikilo, n. flying ant.

flikimo, n. flying; flight.

'flikiti, ofl. n. flying ants.

flimō, n. itching; itch; s. gbīñ; blowing, whistling.

flo, = eflo, attributively used; adj. empty, vain, mere; wiemō flo, an empty word; a mere word; ekomeflo, only one; mokomeflo, only one person; with neg. not any thing, not any person; mokomeflo be dšei, not any body is there.

flo, floflo, v. to be dry (of grass).

flo, pl. form of the verb fo, to cut; to cut severel things, to cut into pieces; inf. flomō.

flō na, n. pl. form of fo na to inform; to denote; to denounce; eflō mina, he denounced me; inf. naflomō; prs. n. naflōlo.

flo, pl. fōdši, n. hole; cave; corner (comp. koñ), small narrow place, narrow lane; fōdšiañ, in holes; in small, narrow places, lanes etc.

floflo,

floflo (ploplöplo), corroboration of flo, empty, vain etc. adj. distant, remote; thorough; adv. remotely; thoroughly; throughout = šõñ.

floloi = afofo, afofloi, n. blossom.

floke, inf. flokemõ, v. to come forth; bai —, leaves come forth.

floqo, n. one who cuts into pieces.

flomqo, n. cutting to pieces, s. fo.

floñó, frõñõ (lat. furnax, port.), n. oven of every kind.

floñto, n. velvet.

floñtofai, n. velvet-cap.

floqó, n. a kind of raw bags for corn, salt etc. Comp. kafũ, ablabutu, kotoku etc.

floq, v. (corroboration of fo, flo, to cut), to prepare meat into a favorite dish of the natives, called floq or floqfloq, by cutting it into small pieces and stewing it with fat or palm-oil, water, red pepper and some soup-plants, esp. „sebe“ and „enmõmi“.

floq, n. and

floqfloq, n. meat-stew, native fricassee.

flo, v. corroboration of fũ, to crumble (of bread), s. fluflo and fufudši.

fluflo, n. lungs.

fluflo (s. flo and fũ), v. to crumble; comp. fuflo, fufudši, n. crumbs; fragments.

fo, obj. pl. flo, inf. fõ, fomõ; flomqo, v. to be cut (perh. with the inf. fõ); to weep (inf. fõmqo and yãfo from the Adñ. v. foya, th. s., no pl. form but with the frequent. fõfoi); to cut (inf. fomõ, pl. flo or folo, inf. pl. flomqo); the principal combinations are: na fo, v. inf. nafõ, to cease (the mouth or end is cut, s. fo na) = fõ; se fo (the back or end is cut), v. to cease, as the former; inf. sefõ; etc.

fo ba, v., pl. flo bai, to cut leaves (a despised work); inf. baiflomqo, pers. n. baifloqo.

fo ba, s. fo m. k. yi ba.

fo m. k. da (or dañ), lit. to cut s. b. mouth; to cross s. b. mouth, to give answer; mifoo edañ po, I gave him not even an answer.

fo fa, v. to cross a river; inf. fafõ.

fo he, v. to weep for s. th.

fo hie, v. inf. hiefõ, to endeavour, to try; mafõ mihie mafõ nyõño, I will try and do it at once.

- fo ketia, v.** (Ot. *tya tyetia*) to circumcise (lit. to cut short) inf. *ketiafō*; circumcision is generally practised among the Gā-, but not among the Otyi-people (s. *folo*). It is performed as with the Mahomedans from whom the custom may derive (Comp. Gen. 17, 25.), by a certain person (not a priest) when the boys are about 12—14 years of age; the act does not seem to bear a religious character. Of circumcision of females as is customary in Abessinia and has been said to be in use also in these parts, nothing seems to be known here, though Gā-girls do not like to marry uncircumcised natives, s. *folo*, n.
- fo kpitio, v.** inf. *kpitiofō*, and
- fo kuku, v.** inf. *kukufō*, to cut short, to shorten, f. i. a way, a speech, a time; *flō kukudši*, pl. form of the former, to cut into pieces.
- fo mli, v. n.** to weep inwardly; to grudge; to pass over; to be too much; f. i. *Ašantemei awonu nō, ši nō efo mli tšō*, the soup of the Ašantis is tastful, but there is too much salt in it; *fo mli*, pl. *flō mli*, to cut asunder, in two; *mlifō*, *mlifomō*, *mliflomō*.
- fo moko, v.** to weep for somebody.
- fo m. k. na, flō m. k. na, inf. nafō, naflomō, v.** to denounce; *miflō ona ma hā onyontšō*, I denounce thee to thy master. This act is considered by the natives most hateful, even if duty requires it.
- fo se, v.** to make to cease, s. *se fo*.
- fo ši, v.** to go about, especially in procession, as it is custom of the natives at their plays, dances, weddings, funerals and other customs; inf. *šifō*; pers. n. *šifolō*.
- fo tako mli, lit.** to cut the pad asunder, to cause a separation between relations, friends etc. inf. *takomlifō*.
- fo teñ, flō teñ, v.** to cut in the midst, asunder, s. *fo mli*; to insert, put between; inf. *teñfō*, *ateñfō*, *ateñflomō*.
- fo m. k. wiemoñ, v.** to address one during his speaking with another person, to interrupt.
- fo yafonu, yafonui, v.** to weep tears.
- fo m. k. yi ba, lit.** to cut the leaf of one's head or price, s. *yi*; v. to buy one entirely as a slave, not only take him as a bond or in pawn; in the former case the person becomes a member of his owner's family for life and death, calls him father and is called child (son or daughter), and the owner is answerable for his behaviour, debts etc.; in the latter case the bond-person is only a surety and the person who has given him, is

answerable for him (s. awōba); wherefore bond-people are often worse off, than slaves. The word or phrase „fō yi ba“ refers to a custom (of cutting a leaf asunder over the head of a person bought; inf. yibafō; prs. n. yibafolō.

fō = fōse and fōte, v. to pour out.

fō = yāfō and fomō, n. weeping.

fō, ofo, n. a kind of black monkies, the skins of which are merchandise.

fō, v. inf. fō, fōmō, prs. n. folō; to be wet (Ot. fōw), to wetten; to wash f. i. cloth; face and hands or feet (s. dšu, and dšale, wu, tšumō, v.); to beget (Ot. wo); to bear, bring forth children, young ones (of animals), to produce etc. fō m. k., to beget, bear s. b., but also to midwife (fōlō, yo fōlō, n. a midwife; fōmō, n. widowery). Combinations; ke m. k. fō bi, to beget a child with s. b., a decent expression; f. i. „Okele afō bii nyoñma ke enyo!“ „Mayest thou beget 12 children with her (or him)!“ A common wedding salutation or wish. „Mikele fō bii nyoñma,“ „I begot 10 children with her“ (my wife). These expressions and many similar plain ones (comp. musuñbi) are used not only because it is a great honour, as under the Old Testament, to have many children; but especially, because young relations, slaves etc. are also called children and on account of polygamy.

fō atade he, v. to wash cloth; atadehefōmō, prs. n. atadehefōlō.

fō bi, v. to bring forth or beget a child; inf. bifōmō, bii-fōmō; prs. n. bifōlō, bii-fōlō, parent; comp. folō, bii-anye, biiatše; awo; yofōyo, n.

fō bōbōlī, v. to be very wet; s. bōbōlī.

fō dañ, v. to wash the (inside of the) mouth.

fō dē, v. to wash the hands.

fō n. k. femō, v. to be accustomed to do s. th.

fō he, v. inf. hefōmō, to wash; fō nii ahe, to wash cloth; niahefōmō; washing; niahefōlō, n. washer.

fō hie, v. to wash the face; witty expression, to drink too-much; inf. hiefōmō.

fō mli, v. to wash the inside, to cleanse (f. i. glasses, pots etc. with water); fō mli! wash it; inf. mlifōmō.

fō ñmāfi, v. to bear sons and daughters alternately; inf. ñmafifōmō.

fō nii ahe, v. to wash cloth; s. fō he.

fõ sa, v. to wetten the bed.

fõ, n. wetting.

fõ, n. fat; slime, phlegm; sperm; to fõ, to be fat; wo —, th. s.

fõ, n. (Ot. th. s.) condemnation; guilt; adj. condemnable, condemned; guilty; bu fõ, to condemn; fõbu, condemnation; comp. bu atẽn and bu bem; ye fõ, v. to be in the wrong, guilty; fõyeli.

fõ, adj. green, fresh, soft, unripe, undried; dfeõfõ = dfei fõ, fresh grass; able fõ, half-ripe maize, as it is roasted or boiled and eaten; comp. eñmõñ; eñõli, adj.

fõ, v. inf. fõ and fõmõ; to cease; to cast; to be wicked, bad, to act wickedly; s. efõñ; impert. sing. fõmõ! but in compounds only fõ, f. i. nõ fõ ši, cast it down. The principal combinations are: nõ (or ke) hie fõ m. k. nõ, lit. to take the face and cast it on s. b., i. e. to trust in him, to hope upon him; comp. hie kã m. k. nõ; kũ hie fõ n. k. nõ, to wink at s. th., to overlook s. th.; nõ yitšo fõ m. k. kuẽ, to take the head and cast it on s. body's neck, to fall upon or around one's neck, to hug, to embrace; s. here atũ, th. s.; še-fõ, obj. pl. šere-fõ and šere-fie (ši), v. to cast down, away; miše-fõ or miše mifõ, I cast it away; mišere nibii ne mifie (ši), I cast these things away.

fõ abisá, v. to cast the lot; inf. abisafõ; fõ-ye m. k. nõ, - - over one.

fõ abõtĩri, v. to wrestle; s. abõtĩri, abõtĩrifõ, abõtĩrifõlo.

fõ hie, v. s. combinations under fõ; inf. hiefõ, hiefõmõ; to cast one's face on s. th. or s. b.

fõ mli, v. to cast in; to give over and above; to add; inf. mlifõ; comp. wo mli, v.

fõ nine, v. to move the hand to and fro, to wink, to beckon.

fõ nõ, v. to cast upon; to give over and above = wo mli; inf. nõfõ; nõ hie fõ m. k. nõ, to trust in s. b. See combinations under fõ; fã fõ n. k. nõ, to boast with s. th.

fõ m. k. nõ, v. to cease or give up some body's manners, Gã. Fables 1.

fõ ošiki, n. to cast or to throw dice; to cast the lot; = fõ abisá; — ye m. k. nõ, — — over s. b.; inf. ošikifõ; prs. n. ošikifõlo.

fõ se, v. to cast back.

fõ ši, v. to cast down; to lay down; inf. šifõ.

fõ te = tfa te, v. to cast a stone; fõ m. k. te, - - - at s. b.; inf. tefõ.

fõ yā, v. to cast the net; inf. yāfõ.

fõ, n. corner; s. flo, koñ, n.

fõ, n. cast; dirt; wickedness; adj. dirty, unclean; ofe fõ, thou art dirty, unclean. Dšu ke fõ, robbery (or theft) and wickedness, is an expression to design a very wicked secret act; dšu ke fõ dši nõ ne, this thing is very wicked; bõ fõ, v. to do s. th. detestable = to kpa.

fõbite, n. pebble; marble.

fõbõ, n. a detestable act, fr. bõ fõ.

fõbū, n. condemnation.

fõbulõ, n. condemnator.

fõfida, n. a distinguished day.

fõfloo, adj. uttermost.

fõfoi, coll. noun, flowers, flower.

fõfõitšo, pl. -tšei, n. shrub or tree bearing flowers.

fõfole, adj. and adv. tender, -ly; soft, -ly; especially also used of an effeminate education; milee mibii fõfole, I do'nt bring up my children softly.

fõfolele, n. effeminate education.

foi, n. run, race? used in the combinations: dšo foi, v. hie foi, v. ša foi, v. to run, to flee; wo foi, v. to make to run, to drive away, to turn to flee; comp. in Otyi: tutu mirika; in Adñ. du fo, hẽ fo, sa fo, tu fo, v. th. s.

foidšẽ, n. running; fleeing.

foidšo, n. th. s. but unused.

foihiemõ, foišamõ, n. th. s. but scarcely used.

foitšẽmõ, n. running.

foiwõ, n. turning to flight.

foiwomõ, n. running.

fõi, ofõi, n. horsefly.

fõkle, n. dan. apron.

fõlo, n. one who cuts; weeper, weeping person, also yāfõlo.

fõlo, n. uncircumcised man; an abusive name for men of surrounding tribes, who have not the custom of circumcision.

fõlo, n. washer; parent, genitor; s. fõ; yo fõlo = fõmõyo, n. midwife fr. fõ, to midwife; comp. also yõfõyo, n.

fõlo, n. a wicked person; a dirty fellow = mudšiatše, n.

fõmõ, n. weeping; s. fõ and yāfõ, n.

fõmõ, n. washing (of cloth, face, hands etc.); begetting; generation; production; birth; midwifery; nature.

- fõmõ, n. ceasing, ending, end; casting, throwing, thrust wickedness.
- fõmõbe, n. birth-time.
- fõmogbena, n. birthright.
- fõmogbi, n. birthday.
- fõmõhe, n. womb, matrix.
- fõmõnu, n. *Kindswasser*; mother-water.
- fõmõnii, pl. n. after-birth. Prv. Alo gbomo lẹ asie se ni ake fõmõnii lẹ ba šia, the man is cast away and the after-birth brought home.
- fõmõse, se, n. th. s.
- fõo, pl. fõbii, adj. tender, young; comp. fufõo, fõfõle etc.
- fõse, v. and
- fõte, v. to pour, to pour out; s. fie ši; inf. fõtemõ, fõsemõ.
- fõte, n. (Ot. mfote, mfotie) white ants, termites. S. gbõtšui, n.
- fõsemõ, n. and
- fõtemõ, n. outpouring.
- fõtetše, n. queen or mother of the white ants, s. gbõtšui; a kind of snakes falsely supposed to produce white ants.
- fõtoli, n. a kind of frumenty; s. aflata.
- fõtõ, n. and
- fõwõ, n. getting fat; gathering fat; s. to fõ and wo fõ, v.
- fõyeli, n. guiltiness; guilt; s. ye fõ (Ot. fõdi).
- fra, s. fla and fa, obj. pl. of fa, to lend; to borrow.
- fra (mã), v. to grind (ground corn, s. mã), the second time; comp. fra Otyi, to mix and wye; gble; inf. framõ.
- Frafra, pr. n. of a Gã-village.
- frãke, inf. frãkemõ, v. to loose meat from the bones or fish from the fishbones; — hĩnmei se, v. to draw up the eye-brow.
- frãkemõ, n. loosing the meat from the bones.
- framõ, n. second grinding.
- fre, fere; s. fle, fele, pl. v.
- fri, firi (Ot.) = fa, v. to lend, to forgive; to give (money) in advance; to give free? to liberate? inf. frimõ; prs. n. frilõ.
- frĩ, adj. (perh. of europ. origin or from the preceding word); free; hã frĩ, v. to liberate, = kpõ; hã m. k. ye ehe; ye frĩ, to be free, inf. frĩyeli = heyeli from ye he.
- frĩ-gbomo, n. freeman.
- frihãmõ, n. liberty, liberation.
- frilõ, n. lender, creditor; = falõ.
- frimõ, n. lending; = fã.

frimō, = flimo, s. fli, v.

friyeli, n. liberty; = heyeli, n.

friyelō, n. free person.

fřo, v. s. flo, v.

fřofřo, adj. fresh, watery, soft (of land well watered); fe —, to be watery, well watered.

fřofřofemō, n. state of being well watered.

fřonō, adj. cold; ye —, to be —.

fru, adj.

frufu, adj. = flu, flufu, v. dusty, powdered.

fu, v. Ot. th. s. to grow luxuriantly.

fū, n. immoderateness, immoderation; adj. and adv. greedy; gluttonous; greedily; gluttonously; pale, yellow, sickly; whitish of colour = futā; luxurious; fe fū, inf. fufemō, n. to be greedy, gluttonous; pale, yellow; sickly; luxurious; dō fū, inf. fudō, n. to be cloyed, puffed up. Comp. fu, v. and fū, v.

fū, adv. exactly, closely; used to define the verb na, to see; kwē to look; kwē fū, to look closely; s. fufūfu, th. s., and altogether, Adj. th. s.

fū, v. inf. fū; to scent, to smell, to stink, to snuff, to bury, = to; to swell, to make to swell, to have or get the dropsy, to clysterize.

fū, n. bad smell, stink; scent; - dše -, to stink; inf. fūdsē.

fū asra, v. to snuff, inf. asrafū, prs. n. asrafūlo.

fū he, v. to smell at.

fū hie = tū hie, fite hie, v. inf. hiefūmō; to darken the face, to frown, to look black (upon), to make a sour face.

fū, n. burial.

'fu, efu, adj. what is kept overnight (bread, meat etc.); stinking.

fudō, n. puffing up, being cloyed; s. dō fu, v.

fūdšē, n. stinking, bad smelling; bad smell.

fufemō, n. gluttonizing, gluttony.

fufu (s. fu, flu, flufu), v. to crumble.

fufu, generally pl. fufudši, n. crum, crumb, crumbs; fragments.

fufō, n. female breast, udder, milk; hā —, v. to give suck, to suckle; nā fufō, v. to milk; nu —, v. to suck.

fufōbii, pl. of fufō.

fufōhālo, n. woman that gives suck, nurse, milking animal.

fufōhāmō, n. suckling, giving suck; milking.

fufōakplelētšo, pl. -tšei, n. a tree bearing fruits of the size and form of the breasts of old women (fufōakplelē).

fufonulɔ, n. suckling = fufoo.

fufonumɔ, n. sucking.

fufonā, n. milking.

fufoo, pl. fufobii (s. abifao), n. suckling; baby; generally: gbeke fufoo, gbekebii fufobii; comp. also fɔo, adj.

fufū = futā (Ot. th. s.), adj. and adv. white, whitely.

fufu and fufui, n. a favorite food of the natives, a dough of mashed yams, cassada or plantains, eaten to soup; ši —, to mortar or beat or pound or mash it in a wooden mortar; s. badurutšo, n.

fufufu, adv. thoroughly, be —, to sweep —.

fufuitšo, n. the wooden mortar, in which the fufui is pounded or mashed; s. baduruñtšo, th. s.

fufuitšoñbi, and

fufuitšomlibi, n. the pestle or beater or pounder, by which the „fufui“ is pounded; s. baduruñtšomlibi, th. s.

fufuba, n. a plant.

fufudši, pl. of fufu, crums.

fufufu = fū, adv. exactly, closely; na —, to see exactly, thoroughly.

fūfūi, v. frequent form of fū, to swell, to swell every where and very much; to have the dropsy.

fūhe, n. burial-place; Ad. pumhe, n.

fukofukɔ = hikohikɔ, natural sound, n. hiccough; — fele, he has the hiccough.

fula, v. (Ot. fira) = fila and fila, Ad. th. s., old pronunciation; to be blind; sometimes combined with hīñmei, hīñmeii fula, to be blind; v. a. to blind; fula hīñmeii, to blind the eyes; inf. fulamɔ (the lit. signification is: to be overspun).

fulafo, pl. fulafoi (Ot. onifiraifo), n. a blind man; s. filafo, n. fulamɔ = filamɔ, n. blindness.

fulɔ, n. glutton.

fulu, n. a kind of fever, nervous fever; comp. fei, asra, atridi, n.

fūmama, n. burial-cloth.

fūmɔ, n. being luxurious, s. fū; swelling, dropsy, clyster.

futa, inf. futamɔ, v. to stir = lota; mitšine nɔ futami (or lotami), I have stomach-ache, inclination to vomit.

futā (Ot. fitā), and

futāfutā, futāfutāfutā, adj. and adv. white, very white; ye futā, ye futāfutā, to be very white; eyeñ futā, very white; comp. ye, to be white; fā, fē, fei etc. futamɔ, n. stirring.

futefute, adj. mixed? hīe —, adverbially used: early at twilight = hīe mātāmātā, dšetšerenḡ etc.

futu, v. inf. futumḡ, to mix; comp. also butu.

futu mli, v. to mix into; inf. mlifutumḡ.

futufutu, n. mixture, confusion; adv. promiscue, confusedly, pell-mell.

futufutumei, pl. n. mixed people.

futufutunii, pl. n. mixed things.

futulo, n. mixer.

futumḡ, n. mixing; mixture.

fūwe, n. burial-house.

fūyei, pl. n. burial-women; women attending a funeral; *Flagerweiber*.

S.

S has been chosen as the seventh letter of the Alphabet for the peculiar sound given it by the natives, between f and š, s. § 2. Formerly we expressed it with šu; sometimes it changes with f and sometimes with š.

fa, v. to blame; to twin, twist (cord on the lap; comp. nyēne, v.).

fā, v. inf. fāmḡ; to scatter, to sprinkle, to water; Nyoñmo fā, to drizzle; to comb; to conjure; the principal combinations are: gbē-fā, v. to scatter (v. a. and n.), amēgbē amēfā, they scattered themselves; egbē amē efā, he scattered them. fā m. k., v.

fa he, v. to repent of s. th., to be sorry; mi fā mihe ye neke sane hewḡ, I repent this matter; efa ehe ye ehe ešai le ahewḡ, he repents his sins; inf. hefāmḡ; prs. n. hefalḡ.

fā nḡ, v. to water, moisten, sprinkle, wet; no fāmḡ.

fā nḡ nu, ḡ. th. s.

fā yi, v. to comb the hair; comp. gba yi; inf. yifāmḡ.

fā-fō n. k. nḡ, v. to boast with s. th., s. fō, v.

fā moko yi nḡ, v. to boast against; to conjure against s. b., inf. yino fāmḡ, yino fā.

fālḡ, n. scatterer.

fāmḡ, n. scattering, watering, wetting, moistening, sprinkling; s. fā and fāmḡ, v.

fāfā = fififi, adv. hurriedly.

fāne, n. midday, noon; old pronunciation: fande; Adn. pianē; Ot. awyia, n.

fāne fīntī, n. high noon, exact noon, hottest part of the day.

fāneniyenii, pl. n. dinner.

fāneniyeli, n. th. s., dining.

fānewō, n. siesta; midday-sleep, a general custom among natives and Europeans, but scarcely a recommendable one.

fao, inf. -mō, v. to maw, māhen; -nō, v. th. s.

fe, inf. fē, v. to vomit (comp. fie, v.); to be homesick; to long, desire etc. Comp. hie tše, — tšō, v.

fē, n. vomiting; homesickness, desire, longing (s. hietšere). fē, and

fēfe, and

fēfēfe, adj. and adv. like; equal; entire, safe; alike; equally; entirely, safely.

fe, inf. fē, imprs. v. to be wanting (Adñ. piē, v. Ot. ka, v.); noko efemi, I want something, eš gebricht mir etwaš; efe šika, gold or money is wanting; efe fio nì wobaše, it wants a little (while) till we reach; efe kpānma, ten strings are wanting; in this signification it is generally used in the perf. tense; to be left, over; to leave over; maye nii nì fe le, I eat what is left; comp. fe, efei, n. and adj.; femi eko, leave me something!

fe, n. want, rest; f. i. mamafe, rest of cloth; rag; s. se, v. impers.

'fei, efei, feifei, adj. rent, ragged.

fe, inf. femō, v. to play; to be of a friendly, communicative disposition, to be sociable; eke mofēmo feō, he is friendly with every body; eke moko fee, he is unsociable; to play for money; to game; to commit whoremongery, adultery; eke yō kroko fe, he committed adultery.

febilō, n. play-mate.

felō, n. person vomiting, being homesick.

felō, n. player.

fem, adj. empty; fe m. k. —, v. to plunder one out; s. ha, v. femfemō, n. plundering.

femō, n. play, game; sociableness; friendliness; elee femō, he knows no joke, he is sourminded; whoremongery, adultery; comp. G. and Ot. bō adfamañ, — ahofi, v. and Ot. goro, v.

femonō, pl. -nii, n. play-thing, toy.

fere, inf. feremō, v. to prosper; to yield much, to increase, to be lucky; comp. šade, n.

ferelō, n. prosperous or prospering person.

feremō, n. prosperity, increasing, good luck; s. šade, n.

fi, inf. fi, v. to grow fat, stout; to prosper.

fi, n. fattening, fatness, stoutness.

fie (Ot. fie or fyie, Ad. th. s.), to pour out; to cast (iron, lead etc.); to cast away, to cast out, to drive out, away.

Comp. also gu, v. in Ot. and pue in Adñ.

fie na ši, inf. našifiemo, to flatter; = doqo na, v.

fie nq (Ot. gu so, Adñ. pue nq, v.), inf. nqfiemo, v. to pour upon; to go on; gener. ñđ fie nq; eñđ fie nq, he went on; — m. k. nq, v. to surprise, to attack; see gbe nq, v.

fie nu, inf. nufiemo, v. to piss; decent expression for šamq, v.

fie se, inf. sefiemo, v. to cast back, behind.

fie ši, inf. šifiemo, v. to pour down, out; to lie about, s. dfere, v. to spill, to be spilled; hie — —, v. to be of a downcast face; fie la ši, v. to spill blood (by murder etc.).

fiemo, n. pouring, casting, driving out.

fie, n. cabbage; s. ba, n.

fifia, inf. fifiamo, v. to rub with a liquid, f. i. — abonua, — — lime's juice; s. fo, v. and kpa, v.

fifiamo, n. rubbing with a liquid.

fila, v. to be blind, to blind; s. fula; Ot. fira; inf.

filamo, n. blindness, blinding.

filafo, n. blind man; s. fulafo, n.

filao, s. firao, pr. n.

fili, n. carriage, cart etc.

filibo, n. wheelbarrow.

filigbe, n. carriageroad.

filigblalo, n. carriage-man; drawer of —.

filigblamo, n. drawing of a carriage.

filinane, n. carriage-wheel, = kokrolonto, n.

fififi, = fafafa, adv. hurriedly; in a hurry.

Sirao, or

Sirau, filau (Ot. th. s. Ad. th. s.), pr. noun of the river Volta; Ayigbe: Amu.

fiq, n. upper thigh. Ad. th. s.; pl. irreg. fođši.

fiq, n. elephant; nu-fiq, n. water-elephant, i. e. hippopotamos. Ad. th. s.

fiqblo, n. lit. elephant-broom; elephants tale, used by princes like a fan.

fiqmunum, n. trunk of an elephant.

fiqwu, n. (elephants bone); ivory.

fq = šq, v. to suck (marrow from a bone); — na, to kiss.

fue, v. = fie, v.

fue, n. = fie, n.

fula, v. = fila, v. etc. etc.

G.

Ga, n. ring.

Gā, pr. n. of Akra or Jamestown; of the people, language and land between the rivers Volta in the east, Sakumofio in the west, and the sea in the south and the Akwapim-mountains in the north, of the Gold-coast, Western Africa; in Ot. „Nkrān“ (wandering ants), of which the Portuguese formed „Akra“. The people are an industrious and powerful tribe, well grown, of a somewhat reddish - dark colour and good mental and bodily abilities; they reckon the Añwala-, Ayigbe-, Agotim-, Akwāmu-, Akwapim- and Akyem-tribes to their army, all having one common chief, hitherto the chief of Dutch Akra or Kīnkā (s. this). The Gā-language, spoken by about 100000 — 120000 souls, is divided into two principal dialects, sc. Gā-akpa (Gā proper), spoken by the people betwixt the sea and Akyem and Akwapim along the coast from Akra or Jamestown to Tema, by about 40000 souls and the Adāñme (Adā-gbe, language of Adā) by the rest of 60—80,000. The latter consists of several dialects and is purer and less mixed, but also less developed, than the Gā proper. Some tribes of both dialects have emigrated beyond the river Volta, the Agotim-people, speaking Adāñme from about Nuño, and the Popo-people, partly still speaking Gā proper from Gā, Kīnkā, Osu etc. The country forms a plain and is watered by a few small continual brooks. It is divided into two different parts, sc. the coast with its seatowns and the dry grass-plain or savanna, 5—10 miles broad along the sea and the fertile bush along the Akwapim-mountains with its many villages and plantations. In the N. E. of the latter part are situated the mountains Šai (or Siai), Osudoku, Asadšale (or Noiyo Noya), Krobo and Yogāgā, all foremountains of the Akwapim-chain, the first four each containing the principal towns or town of the tribes of the same name. Seven cities on the west-bank of the Volta, from Agrafe in the south to Batq in the north, speak the Ayigbe language.

gā, adv. staringly, immoveably; ekwe ñwei gā, he looked up staringly.

gā, agā, n. a kind of grasshopper; a small animalcule; adv. with neg. voice: nothing.

Gābii, pl. n. = Gāmei, Akra-people.

gabogabo, adj. deep, furrowed (man's face f. i., or some kinds of cloth) = vōvō, adj.

gadšā, adj. large, broad, great; nabu gadšā, a large broad mouth.

gaflo, n. dan. fork.

gāgā, n. a large black ant.

gāgā, adj. Adñ. long, high, = kakadañ in Gā.

gaī, n. bow, arrow; tšē gaī, to shoot an arrow; sting (tšē, to sting).

gaikpā, n. bowstring.

gaīmlibi, n. arrow.

gaitšēlō, n. archer.

gaitšēmō, n. arrow-shooting.

gaitšo, n. bow.

gālā, glā, n. a kind of reed or rush.

galitšo, n. spear; s. akplō.

galo, n. (europ. word) gold-border; gold-lace.

Gānyo, pl. Gāhī, masc. n. Gā-man, Akra-man.

Gānyo, pl. Gāmei, com. n. Gā-man, Akra-man, - person; pl. Gā- or Akra-people; s. also: Gābii, n.

Gātšemei, pl. n. = Gāmei, Gābii, Akrapeople.

Gāyo, pl. Gāyei, n. Gā-woman.

gba, inf. gbā, gbaḷ, gbamō; pl. gbła, inf. gblamō, n. and act. v. to divide (= dša, Ot. pai); to saw, to rend; to strike, to smite; to cast lots; to distinguish, to relate, to declare (s. dšadše), to talk; to prophesy, to soothsay (but comp. kra), to indicate; to cease = fō; to get sour, to ferment (s. also kpa); prs. n. gbalō, gblalō. Principal combinations: he gba, he gbła, v. to hurt one's self; to be divided, rent about the body or outside; mli gba, — gbła, v. to be divided inside, inf. mligbamō, mligblamō; na gba, v. to be divided at the end, etc.

gba afofro, v. to shoot out blossoms, to blossom; inf. afofro-gbamō.

gba ahwánya, v. th. s. said of maize; inf. ahwányagbamō.

gba dañ, v. to rend the mouth.

gba enyo = gba mli enyo and gbła enyo, v. to rend in two.

gba fū, and

gba futa, v. to be white for harvest (used of maize) = ye fū, futā, fufū etc.

gba m. k. hīe mā, v. to strike s. b. in the face.

gba kō = hū adeda, v. to cut the bush for making a plantation; inf. kōgbā, prs. n. kōgbalō.

gba mã, obj. pl. gbla mãi, v. to give one a stroke with the palm of the hand; inf. mągbamọ and maigblamọ.

gba mli, pl. gbla mli, v. to divide, to confess; - - enyo, to divide, split in two; - - kpo to confess; inf. mligbamọ, mligblamọ; = mlidša.

gba na (lit. to rend one's mouth), v. to trouble, esp. with words; to grieve; gba he na, v. to trouble one's self; inf. nagbamọ, henagbamọ.

gbà, = bum, int. and adv. with one stroke, s. gbo and gbu.

gba ta, n. to put into battle-array.

gba te, v. to break stones, to quarry.

gba yi, v. to divide the hair; yigbā.

gbā, n. division; s. gbamọ and gblamọ; prophesy, telling; s. gbale, sanegbā etc.

gba, n. Ad. = aboño, barn and akpa, s. this.

gbā! interj. indeed! adv. still, really, truly, however etc. = kē, adv.

gbā and gblā or gbālā, v. inf. gbā, gblā, gbālā; to marry (only used of the woman, comp. kpe and wye), to take a husband; egbā nū or egblā nū, she has taken a husband; to live with a man (unlawfully), comp. wye, v. and fe, v.

gbā, n. marriage, matrimony; s. gbla and wye, n.

gbā, n. a kind of large seafish; gbañšala, gbañšla, th. s. dried (lit. stinking „gbā“).

gbadša, n. a leather girdle of the natives containing their cartridges; girdle.

gbala, s. gbla.

gbālā, s. gblā.

gbale, v. to turn in somewhere (from the way, journey), to arrive, s. where; to happen; enę akagbaleo! may this not happen to thee! Adñ. kpale, v.

gbale mli, v. to part, divide.

gbale, n. prophesy, soothsaying; s. gba, v.; relating of a story, s. sanegbā, n.

gbalọ, n. prophet; soothsayer, s. kramo, okomfo; teller of a story; imprs. crack, chink = kañ, n.

gbāmi, s. agbāmi, n. fig.

gbamu, s. agbāmu, n. fruit of cactus.

gbamọ, n. division, s. gblamọ and gba, v.

gbantęng = gwantęñ (Ot. the same), n. sheep, s. to; to-gbantęng, toabotiá.

gbatšu, n. a fetish-house, in which the soothsayers have their business (soothsaying-room).

- gbe, v. inf. gbē and gbemọ, to fall, = nyo, v. a. and n.; to kill (inf. gbē and gbele), to murder, to slaughter; to quench; to strike, beat, flog; Ad. th. s. to strike out; ke-gbe, v. a. to fall, to cast down; gbe nii, v. jocose expression: to eat, devour s. th., to drink hastily; comp. fe, fe ase in Otyi.
- gbe dañ, v. to kill the mouth, i. e. to make it tasteless; to stop the mouth, to make ashamed to speak; inf. dañgbē, dañgbele; comp. dañ gbo, v.
- gbe he guọ, v. to kill the trade, i. e. to despise, inf. heguogbē, -guogbele; comp. he guọ gbo, gbe hīe; hīe gbo etc.
- gbe he, v. to kill one's self, egbe ehe, he killed himself = egbe edšēñ na; inf. hegbē, hegbele.
- gbe m. k. he guọ (s. gbe guọ), v. to kill one's trade, to despise one; inf. heguogbē, heguogbele; prs. n. heguogbelọ.
- gbe hīe, v. to meet face to face (comp. kpe); to come into close conflict; to banquet, to be in merry company together eating and drinking and making merry; to despise = gbe guọ, gbe he guọ (lit. kill the face, comp. hīe gbo), to make ashamed; egbe mihīe, he made me ashamed; inf. hīegble, hīegbele, hīngble; hīegbē.
- gbe la, v. to quench the fire; comp. la gbo, v.
- gbe mli, v. to fall in, to fall into; egbe bu leñ, he fell into the pit; inf. mligbemọ.
- gbe na, v. (to kill the mouth, to finish the end), to finish, to accomplish; egbe eniitšumọ le na, he finished his work; to make ready; agbe na, it is ready; inf. nagbē, Ad. gbe nya, v.
- gbe moko nādšiañ, v. to fall before one's feet for supplication, adoration or prayer;
- gbe m. k. nādšiaši, th. s. inf. nadšiañgbemọ, nādšiašigbemọ.
- gbe nii, v. to eat much, to devour; to smooth.
- gbe nma, v. to thrash country-wheat (s. nma); comp. gble, v.; to eat much, s. gbe nii, v.
- gbe nọ, v. to fall on or upon; inf. nogbemọ.
- gbe m. k. nọ, v. to fall upon s. b.; to attack, to surprise, to overtake; inf. nogbemọ; but compare also tua and nina, v.; hē, v.; ti m. k. ši, v.
- gbe ši, v. to fall down; to cast down, also ke m. k. or n. k. gbe ši, to cast s. b. or s. th. down; — to fall short, to loose (in trading) etc. inf. šigbemọ.

gbe ta, gbe ta no, v. to finish the war, to conquer, to gain the victory; inf. tagbē, tanagbē; comp. ye nọ, ye kōnim, v.

gbe yi, v. to fill up, to make up a certain sum of money; egbe daleiohā lẹ yi, he made up the hundred dollars; inf. yigbē.

gbē, n. killing, slaughtering; murder; see gbele and awuiyeli; falling, fall; comp. gbemọ and šigbemọ.

gbē, gbei, Ad. gbī and gbē, Ot. ne^o, n. voice; gbe wa, strong, loud voice; egbē eša, his voice is harsh; sound; word; language, = wiemọ (in Adanme gbī is always used so), nu m. k. gbē, bo m. k. gbē toi, v. to obey s. b. (comp. לָקַח in Hebr.); gbeiañ ñme kpọ, v. to be hemmed in the voice (lit. to have a knot in the voice).

gbē, n. dog, = šifulo; a kind of harmless sickness of the skin (called red dogs by Europeans at the coast), comp. gbē, gbei, n.

gbẹ, v. inf. gbemọ; to sound, to crash, to crow; Adñ. kpā, v.

gbẹ, v. inf. gbē; to dissolve, to scatter (n. and act.), to spread, to be in disorder (of hair, thread etc.); gbe-fā, th. s., amegbe amefā, they spread out, they scattered themselves; migbeame mafā, I will spread them out; I will scatter them; gbẹ yiñ, v. to dishevel the hair; inf. yingbē.

gbē, n. spreading, dissolution; disorder of hair, thread etc.

gbẹ, v. pot, waterpot made by the natives; comp. kukweì, kulo, botoku etc. Ad. buẹ, n.

gbẹ, n. way (Ad. blọ, Ot. kwan); used as in other languages in the most extensive manner; the principal signification and combinations are: Opportunity, custom, manner; access, allowance, liberty, power (comp. hégbẹ) etc.; it is adverbially used = ward, wards, as: biegbẹ, hitherward; dšiegbẹ, thitherward; hiegbẹ, forward, on; segbẹ, backward; nšongbẹ, seaward, i. e. southward (comp. ָ in Hebr. = west), s. also ninedšürögbe; koyigbẹ, bushward, i. e. northward; yitegbẹ, (headway) westward, windward; anaigbẹ, th. s.; nādšiašigbẹ (feetward), eastward, leeward; bokāgbẹ, th. s. Combinations with verbs are also very frequent, as: Dū gbẹ, v. to loose the way, to err; fā gbẹ, kọ gbẹ and yi gbẹ, to take a way, to enter a journey; nyie gbẹ, to journey, to travel; dše gbẹ and dšie gbẹ, to open, make, prepare a way; to accompany on the way; hā gbẹ and ñme gbẹ to give

- way, allowance, liberty; to allow; tši gbę, to stop the way, to hinder; wo gbę, to dispatch one; na gbę or na hegbę, to have allowance; tšö gbę, to show the way; kwe m. k. or noko gbę, to expect s. b. or s. th. Comp. the infinitive or nominal impers. nouns and the prs. nouns of these combinations in the sequel. The regular pl. is: gbei, but gbedši in the phrase: to gbedšianq, to order.
- gbě, gběi, n. a kind of itches, s. gbe, n.
- gbě, adv. much, very much = gbogbögbö.
- gbebimq, n. asking the way, allowance.
- gbede, v. to be weak; inf. gbedemq.
- gbedē, gbedegbedē, adj. and adv. weak, weakly; fe —, to be weak.
- gbedēfelq, n. weak person.
- gbedēfemq, n. weakness.
- gbedelq = gbedēfelq.
- gbedemq = gbedēfemq.
- gbedšē, n. waymaking; = gbedšiemq, n.
- gbedšelq, n. waymaker.
- gbedšēgbę (Ot. and also used in Gã, tempon), n. headway, highway, highroad; s. also okponqgbę.
- gbedšianqotö, n. ordering, order.
- gbedšianqotolo, n. orderer.
- gbedšielq, n. way-maker, -cleanser etc. companion.
- gbedšiemq, n. making, preparing, cleansing of a way; accompanying on the way; = gbedšē, n.
- gbedü, n. loosing of the way; wandering (s. tšomlo), erring.
- gbeena, agbeena = gbięna, n. first rainy season.
- gbefã, n. entering upon a journey; departure, parting, setting off; s. gbeyimq.
- gbefã, gbefãñ (s. fã, afã), n. part; proper part; due, duty; right; accordance; comp. also gbęna.
- gbehãmq, n. allowance; liberty.
- gbehe, n. place, way, point etc. comp. he and gbe.
- gbeheñmoñ, n. dog-louse, i. e. flea, because it is here only at the dogs; s. lopo, n.
- gbei, pl. nonn; ways; the testicles; name; in this latter signification, which is most extensively used, it is sometimes treated as a plur., f. i. ye egbei anq, in his name, sometimes also as a singular; hã m. k. gbei, wo m. k. gbei, to give a name to s. b., to call him; but: tšę m. k. gbei, to call s. body by the name; bi m. k. gbei, or bi m. k. gbei aši, to ask some body's name, — after s. b. name; fe —, to make a name, to make s. b. of

renown (comp. **רָם** and **רָם רָעָל** in Hebr.); **nō m.** **!**
gbei wo m. k., to call s. b. by s. body's name; **y**
gbei, v. to have a (great) name, to be of renown
 etc. etc.

gbeihāmō, gbeiahāmō, n. namegiving = **gbeiwo.**

gbeiwō, n. th. s.

gbekē, pl. gbekēbii, m. gbekēnu, pl. gbekēbihi; f. gbekēyo,
pl. gbekēbiyei, n. child; young person (esp. from 3—15
years, but also under and above that age, comp. gbekē-
abifao, — fufō; and oblanyo, oblayo); younger person
of any age (s. onukpa), f. i. nonę dši onukpa, ši moko
le dši gbekē, this one is older and the other one is
younger; mibi gbekē, my younger or youngest child;
minyemi gbekē, my younger brother or sister (= miseo);
 sometimes the word is also applied to higher classes of
 animals.

gbekē-abifao, n. a young child, babe.

gbekē-fufō, n. a suckling babe.

gbekēbii, pl. n. the young folk, youth (die Jugend), young
 people.

gbekēbiiamadā, lit. children's plantains, Ot. mmofrabrode,
n. th. s. a plant = bayisā, n.

gbekēbiianiitšumō, n. childrens' business; business carelessly
 done.

gbekebiiānō, pl. -anii, n. childish thing; thing pertaining to
 a child.

gbekēbiiāsane, n. childrens' palawer, matter of little impor-
 tance (s. onukpa).

gbekēbiiāši, n. youth, childhood.

gbekēbiiatšōmō, n. teaching of children.

gbekēbiiatšu, n. children's room.

gbekēlakamō, n. silencing or quieting of a child.

gbekēlē, n. nursing of a child.

gbekēlēlō, n. child's-nurse.

gbekēnō, n. some thing of a child.

gbekēsa, n. child'sbed.

gbekēsatšo, n. child's bedstead; cradle.

gbekēsu, n. child's behaviour.

gbekēwomō, n. carrying of a child.

gbekēyō, pl. -yei, n. female child; little girl.

gbeke (Ad. gbokwe), n. even, evening; adverbially used:
 in the evening.

gbekebe, n. evening time.

- gbekenaši, n. late evening, adv. late in the evening.
 gbekenō, pl. -nii, n. something of the evening.
 gbekeniiyenii, pl. n. supper.
 gbekeniitšumo, n. evening-business.
 gbekesane, n. evening-palawer.
 gbekomo, n. entering upon a journey; departure; setting off; = gbeḥā and gbeyimo, n.
 gbekpamo, n. going to meet one, fr. kpa gbe.
 gbekpāmo, n. harmony, union.
 gbekwelo, n. expectator.
 gbekwemo, n. expectation, hope; s. me and hie kā no, v.
 gbeladšemo, n. loosing the way; = gbedū.
 gbele, adv. Ad. = pēñ in Ot. and Gā, ever, at any time;
 gble, th. s.
 gbēle, gble, n. death (comp. gbo, to die and gbe, to kill), dying, killing, expiring, extirpation, ineffectiveness etc.; s. also gbonyo. With the signification = death the word is as extensively and variously used and also personally as in the semitic and japhetic languages (comp. owu in Otyi). Death is said to be the first person created by God. A few combinations are: na gbele, to see death; sa gbele, to be worthy of death, inf. gbelesale; sa na gbele, v. to taste death; še gbele gbeye, to fear death; hie-gbele, hiegble, hiegble, n. lit. death of the face, i. e. shame, s. hie gbo and gbe hie, v. Ad. gbenō and gbe-gbē, n.
 gbēle, v. s. gble; to open.
 gbelebe, n. time of death; mokomoko lee egbelebe, nobody knows the time of his death.
 gbeleso, n. death-fat, a plant.
 gbelegbeyēšemo, n. fear of death.
 gbelehela, n. deadly sickness, mortal sickness.
 gbelekakra, n. collar-bone; Schlüsselbein.
 gbelesa, n. dead-bed.
 gbelesale, n. deathworthiness.
 gbelesane, n. criminal, deathly palawer.
 gbelese, n. time or state after death.
 gbeleşemo, n. = gbelegbeyešemo.
 gbeleşiši, n. reason, cause of death.
 gbēle, s. gble, v. to grind.
 gbelo, n. slaughterer, murderer.
 gbemi, n. (obscene, but less than so), vagina.
 gbemo, n. fall, falling.
 gbemọhe, n. a dangerous („falling“ -) place.

- gbemọ, n. sounding; sound, noise, crass etc.
 gbemọṅṅ, n. a kind of preserved fish, rotten and mashed
 gbemọṅṅ, n. sounding instrument.
 gbemọ-okadi, gbemọkadi, n. letter; note.
 gbena, n. end, side of the way (s. gbetoi); part, **right**
 privilege; due, duty; wages, payment, punishment, =
 gbefāñ, n.
 gbenanii, pl. n. things due or right.
 gbemē, n. = gbehāmọ, waygiving, allowance.
 gbenyielọ, n. traveller.
 gbenyiemọ, n. travelling, journey.
 gbenyiemọ-atade, n. travelling-dress.
 gbenyiemọṅṅ, pl. -nii, n. any thing used in travelling.
 gbenyiemọṣo, n. travelling-stick.
 gbese, n. a kind of red ants, which are very fond of sweet
 things, espec. sugar; and live on trees, esp. on coffee-
 trees; Ot. ahoho.
 gbeshi, n. the inward voice, whether bad or good, there-
 fore not fit to represent the word conscience properly
 (comp. kla, n. and heniile, n.).
 gbese, n. backside, outside; menstruous courses of women,
 because they must on such occasions leave the house
 and go to a separate place, s. tšuse, th. s; ya gbese,
 to have the menstr. courses; adv. aside, outside.
 gbeseya, n. the monthly courses, catamenia.
 gbeshọ, n. potter, s. šö gbẹ.
 gbeshö, n. potters work.
 gbeteñ, n. middle of the way, halfway; adv. in the way.
 gbetoi, n. lit. way-ears, wayside.
 gbetšeli, n. corn-stick, stick of maize.
 gbetši and gbetšimọ, n. stopping of the way, hinderance,
 hindering.
 gbetšilo, n. person hindering.
 gbetšölọ, n. one who shows the way, way-leader, guide;
 s. tšö gbẹ.
 gbetšömọ, n. showing the way, way-leading, guiding.
 gbewō, n. despatching, despatch, waymoney; s. sise, n.
 gbewolo, n. dispatcher; person paying the travelling ex-
 penses.
 gbeyē, gbeyei, n. fear, awe, sublimity; Ad. th. s. ye gbeyē,
 v. to be fearful, awful, sublime, to impress with fear etc.;
 še —, v. to fear, to be afraid, to respect; še m. k. gbeye,
 to fear, respect one (Ad. ye gbeyē, th. s.); wo gbeyē
 and wo he gbeyē, v. to frighten, to make afraid; to im-

- press with awe; comp. fě, n. fetɔ, fěfemɔ; kpokpo, v., nmiñmi, n. etc.
- gbeyesane, n. horrible, fearful, awful story, matter, accident.
- gbeyěšelo, n. coward; = fetɔ.
- gbeyěšemo, n. fear, awe, respect.
- gbeyewo, n. frightening, overawing, threatening, hegbeyewo, th. s.
- gbeyewolo, n. a person who makes people afraid.
- gbeyeyem, n. Ad. = gbeyěšemo.
- gbeyimo, n. = gbefā, gbekomo, n. entering upon a journey; departure, setting off.
- gbeyilo, n. person departing.
- gbī, v. inf. gbīmo, to be dry; to dry; to be ripe, to ripen (of corn etc., comp. tšu, ye etc.); also used of persons in a satirical way: egbī, he is dry, ripe, precocious; shrewd.
- gbī, n. Ad. = gbē, voice.
- gbī, n. pl. gbīi, day (Ad. ligbī, Ot. da) of twenty four hours; but comp. the contrasts: fāne, day; nyon, night, also: dšetšeremo and dše namo, evening and morning; day and night. Gbī is very frequently and extensively used, f. i. gbīi ete ne, lit. these three days, now, this time some time; nmenē dši gbī ete ne, to day is the third day, the day before yesterday, some time ago; gbī ko and gbī ko le, adv. once, ever, one day; gbīko-gbīko, adv. with. neg., never (comp. dabi, dabidabi in Otyi, and ligbioko in Ad.); te gbī nì dši = te be nì dši? when was it? what day was it?
- 'gbiena, agbiena, n. large rainy season, early rains, about April — June.
- gbīgbāle, adv. firmly.
- gbīmo, v. drying, ripening.
- 'gbīn, egbīn (fr. gbī, v.), pl. gbīdši, adj. dry, ripe.
- gbītō, n. appointment of a day; fr. to gbī, v.
- gbla or gblāla, v. inf. gblamo; a kind of plural form of gba, v. (s. this), to divide; to rend to pieces; to draw, to withdraw; to drag; to dress gaily (perh. = to diversify). Combinations s. under gba; mli gbla, v. to be rent asunder; s. gbla mli; inf. of both: mligblamo; comp. also: kpla, v.
- gbla sao, v. to draw a saw.
- gbla mli, v. a. to rend asunder, into pieces; - - enyo, - - in two, inf. mligblamo.
- gbla na ši, inf. našigblamo, v. to try to catch in speaking.

gbla n. k. fie se, v. to drag after.

gbla m. k. toi, v. to pull one's ear, to rhasitize.

gbla nii, v. to cast the lot (according to Hanson).

gblalo, n. divider etc.

'gblama, agblama, n. lime.

gblamo, n. division; rending, rent; gay dressing, dress etc.

gblā, gbālā, n. marriage, matrimony, married state of women;

comp. gbā; wye; kpe, v.; kũ gblā, v. to commit adultery.

gblākũlo, n. adulterer, adulteress.

gblākũomo, n. adultery; s. ayefare, n.

gblānii, pl. n. things given to a girl and her family in the time of marriage; things pertaining to marriage.

gblānō, n. singular of the former; any thing pertaining to marriage.

gblāsane, pl. -sādši, n. marriage-palaver.

gblāyō, yogbāyo, n. married woman.

gble or gbēle, v. (Ot. and Ad. bue; comp. also pue in Ot.

and Gā and gbu in Gā), inf. gblemo, to open (f. i. a

door, a box, any thing shut; comp. fēne, fā na); gblemo

šna le! open the door! to take into use (= bule); he

gble, inf. hegblemo, to be open at the outside, s. gble

he; hie gble, v. n. to get daylight to be civilized, inf.

hiegbemo, s. gble hie; mli gble, v. n. (the inside is

open) to open inwardly, inf. mligbemo, s. gble mli; na

gble, v. n. to be openmouthed, to be open at the open-

ing or door (s. na kā), inf. nagbemo, see: gble na;

no gble, v. n. to have an open surface, inf. nogbemo,

s. gble no; se gble, v. n. to be open at the back, inf.

segbemo, s. gble se; yingble (comp. yinkā), v. n. to

be openheaded, i. e. mad, comp. ye seke, inf. yigbemo,

s. gble yin, v.

gble he, inf. hegblemo, v. a. to open the outside, to begin common life again after mourning etc.

gble hie, v. a. to open the face, be friendly, inf. hiegbemo, s. hie gble, v.

gble mañ, v. to enter a town (in war).

gble mli, v. a. to open the inside, inf. mligbemo.

gble mōñ, v. to force a fort, fortress.

gble na, v. n. to open the mouth, opening, door etc., inf. nagbemo, s. na gble; gblemo na, open it!

gble no, inf. nogbemo, v. a. to open the surface, upwardly; s. no gble.

gble se, inf. segbemo, v. a. to open the backside, backwardly; s. se gble.

gble tšui, v. a. inf. tšuiablemō, to open the heart.

gble yi, v. a. inf. yigblemō, to let ut; s. nã yi, v.

gble yiñ, v. to smadden, to make mad.

gble = gbèle, n. death.

gble and gbèle, gblemō, v. to grind roughly (f. i. ñma, wheat; able, corn etc.), to thrash; gble n. k. mlumu, v. a. to grind s. th. to dust.

gblelo, n. opener.

gblemō, n. opening.

gblelo, n. grinder, thrasher.

gblemō, n. grinding, thrashing.

gblemonō, n. an instrument for opening.

gblemonō, n. a grinding, thrashing machine.

gbligbli, n. a kind of epilepsy; lunacy; ye —, v. to be lunatic, inf. gbligbliyeli, prs. n. gbligbliyelo.

gbligblitšofā, n. medicine against lunacy.

gbligbliyeli, n. lunacy.

gbligbliyelō, n. lunatic person.

gbo, n. a kind of thread used to ment nets.

gbo, plur. v. fr. gbo, v. to smooth, to plane, to wash (f. i. - dañ, - - the mouth).

gblomō, n. smoothing, planing.

gbo, inf. gbō or irreg. gbèle, s. this (seldom gbomō), pl. ghoi, inf. gboimō, v. to die (comp. gbe, v. a. to kill); to become ineffective, powerless, tasteless; to go out, to end, expire, die away, fade, to be effaced, spent etc. to be done, fully ground, clean, fully smashed; comp. gar, flein, adv. tšofā gboko, the medicine is not yet fully ground. The principal combinations of this very frequently and multifariously used verb are: da or dañ gbo, v. n. inf. dañgbō, dañgbèle, to be tastless (of persons), to have a tastless mouth, s. gbe dañ, v.; he gbo, v. n. to be without feeling at the outside, inf. hegbele, hegbō; hie gbo, v. n. to have a dead face, i. e. to be ashamed, inf. hiegbō and hiegbèle, hieble; ke owekunyō gbo le, ogboo; ši ke ehie gbo le, ohie egbo, if thy relation died, thou doest not die, but if he was ashamed (his face died), thou hast been ashamed (thy face has died); comp. gbe hie; hie fie ši; mli gbo, v. n. to be inwardly dead etc., inf. mligbō, mligbele; na gbo, v. n. to have a dead mouth or be without sharpness or taste; f. i. kakla le na gbo, the (mouth of the) knife is not sharp (štumpf); ngo le na gbo, the salt has lost its savour; toi gbo, v. n. to be dead-eared, disobedient =

gbo toi, th. same, inf. toigbō, toigbele; comp. toi sa; bo toi, etc. etc. Sometimes such grammatical subjects are put behind the verb with a kind of absolute objective signification; f. i gbo toi (= toi gbo), v. n. to be dead respecting the ear, gbo hīe etc.

gbo toi = toi gbo, inf. toigbēle and toigbō, v. to be disobedient.

Ogbo, pr. n. thou diedst, s. gbobalo.

gbō, n. dying; gbō dši nì ogbo! dying thou shalt die! (Hebr. מוֹתָ מוֹתָ) gbō kē ogbo! gbō ogbo! th. s. pl.

gboimo nyeagboi, dying ye shall die! plur. form.

gbo, n. the second or small rainy season, the latter rains from September or October to December. Comp. Ahabata and agbiēna, n.

gbó, adv. and int. = bum, gba, gbu, with one stroke; egbe ši gbó, he fell down, plump! adv. however, still, completely etc.

'gbo, agbo, n. gate; — na, place before the gate, adv. outside; „ἐπι ταῖς θύραις;“ at the door, gate.

'gbo, agbo, adj. mighty, powerful, great.

gbō, v. n. gbō and gbōle, to be old; infirm, weak, decayed; to be frequent; comp. bō, bu, wu he; v. a. to smooth, to plane, pl. gbō, inf. gbōmō.

gbō, pl. gbōi, n. stranger, foreigner (accord. to Hanson: „mokpoñ“), guest; fe m. k. gbō, v. to show hospitality to s. b.; comp. kē m. ye egbō = kē m. k. bō, to become or be one with s. b.; s. fe ekome, bō nanyo etc. Ad. kpā, n.

gbō yi, v. to plait the hair.

gbobalo, n. lit. deathcomer, i. e. a child born after an other who died, which is supposed to be born again (s. bla). Many curious ceremonies are made with such, their faces are cut, they are put into an oven, dragged in the street till some body takes them up etc. and peculiar names are given to them, as: Ogbo or (Ot.) Owu, thou diedst; Abiata, Alema, Abēbio (come again) etc.

gbōbi, inf. gbōbimō, v. to hunt; used of men and animals, f. i. leopards, dogs, cats (šīagbōlo, s. this); comp. mī, v. to hunt with dogs.

gbōbilō, gbōlō, n. hunter.

gbōbimō, n. hunting, s. mile.

gbodšō (s. gbō), v. to become weak, to be weakened; ehe gbodšō, he is weak; to be sick of the palsy; to be laid

- up with the gout; inf. gbodšomq. See gbede, kũmq, vī etc.
- gbodšolo, n. a person sick with the palsy; a weak person.
- gbodšomq, n. weakness = gbedemo; palsy = kũmq.
- gbodšomotšofã, n. medicine against palsy.
- gbodšui, n. a kind of antelopes; s. odabo and odabote, th. s.
- gbofelo, n. hospitable person.
- gbofemo, n. hospitality; fr. fe gbq, v.
- gbogbōgbo, adv. very much.
- gbogbo, n. wall; Wand, Mauer.
- gbogbotfã, n. wall-building, i. e. masonwork; ele —, he is a mason.
- gbogbotfalq, n. mason. S. fatolo, n.
- Gbogbolulu, pr. n. of a village on the road from Osu to Krqbo.
- gbohĩ, pl. of gbonyo; the dead.
- gbohĩadše, -dšeñ, n. the world of the dead, supposed to be situated on the islands of and beyond the river Volta; hades; Ot. asamañ.
- gbohĩafũ, n. burial.
- gbohĩafũhe, n. burial place.
- gbohĩagbe, n. the way of the dead, the milky way.
- gbohĩañ = gbohĩ amli, in or among the dead.
- gbohĩañ, pl. -nii, n. s. th. appertaining to dead persons.
- gboiatohe, n. lodge for strangers, inn, hotel.
- gboiatolo, n. a person lodging strangers; inn-keeper, host.
- gboimq, n. dying (Daß Sterben von Vielen); infinitive n. of the pl. verb: gboi, s. gbq, v.
- gbqle, n. old age, weakness; s. gbq, v.
- gbqlo = gbqbilq, n. hunter.
- gbqlo, n. an old, weak person.
- gbomq, he, v. to warm one's self, inf. hegbomq.
- gbomo, pl. gbomei; n. man (perhaps mortal person, s. gbo, to die and mo, pl. mei, person); person, therefore also used of God, angels, but this should perhaps be discountenanced and only „mo“ used. Sometimes it is applied to superior kinds of animals. Comp. also: adesã, mo, etc. Ot. onipa; Ad. nõmlq, nõ, n. Ay. amę, n.
- gbomobañ, n. human kind, mankind, human nature.
- gbomodšeñ, n. human existence, being, character etc., s. dše, dšeñ, n.
- gbomodšũ, n. men-stealing.
- gbomodšulo, n. men-stealer, s. odšotfalq, n.

- gbomogbē, n. murder, manslaughter; s. gbe, v. and awuī-yeli, n.
- gbomogbelo, n. murderer.
- gbomobi, n. child of man; Menschenkind, Menschensohn.
- gbomohenō, n. kind of men.
- gbomohōlo, n. slave-dealer.
- gbomosu, n. shape, form, character of men, s. su; bañ, dšēñ, n.
- gbomotšo, pl. -tšei, n. body (of man); comp. kanetšo, sa-tšo etc.; Ad. nōmlotšo, Ot. onipadua, n.
- gbomotšōmō, n. incarnation, becoming man.
- gbōmō, v. to decrease (f. i. water), comp. gbō, v.
- gboñ, n. joint of the body, hip.
- gbonyo, pl. gbohī, n. dead person; corps; dead body of any kind; carcass; the word is used appositively like an adjective to indicate any thing dead, rotten, useless etc. f. i. kakla gbonyo, a knife which is not sharp; fili gbonyo, a carriage which does not go etc. s. gbo, v.
- gbonyobi, n. posthumous (person).
- gbonyobu, n. grave.
- gbonyofū, n. burial.
- gbonyofūhe, n. burial-place.
- gbonyowomō, n. carrying of a corps.
- gbonyowu, n. bone of a dead person.
- gbonyoyitšo, n. head of a dead person.
- gbošī, n. leaving after death.
- gbošinii, pl. n. things left by a person deceased, inheritance; ye —, to inherit these things.
- gbošiniiasane, n. palaver about inheritance.
- gbošiniiyeli, n. inheriting, inheritance.
- gbošiniyelō, n. heir, s. wofase.
- gbōtō, n. reception, lodging of strangers.
- gbōtohe, s. gbōiatohe.
- gbōtšui, n. a kind of antelopes; anthill of the white ants or termites, about 5—8 feet high and exceedingly hard; their form is piramidical. They contain inside a mass of cells like a honey-comb, in the middle of which the dwelling of their queen (fōteiatšē“); is found, consisting of a hard piece of clay as large and twice as thick as a man's hand, perforated for ingress and egress of the labourers who feed her and carry her eggs away; she herself, being of the size of a small finger and in shape like a catterpillar, is immured in it (s. fote and fōtetšē). All these heaps are considered as holy and for this reason sometimes fenced in by an „aklabatša“ or holy fence.

gbɔwyei, or

gbɔwyei, n. a kind of pepper, strangers pepper; s. wyiei.

gboyeli, n. perhaps originally hospitability, s. gbɔ; unity, friendship; harmony; fr. ye egbo, v.

gboyō, pl. -yei, n. female stranger.

gbu, pl. gbulɔ, inf. gbū, gbulomɔ, v. to perforate, to stab, to dig through = du; comp. Ad. bue, pue, bli; gbu, v. and bu, n. boĩ, v. in Gã.

gbū and gbulomɔ, n. perforating, stabbing.

gbu, adv. and int. = bum, gba, gbo, with one stroke, plump! —

gbūnō, gbulomɔnō, n. instrument for perforating, boring, stitching etc.

gedšē = gadšā, adj. large, broad.

gegēge = dēndedēn, adj. and adv. hard, hardly; fe —, v. to be —.

gegēgefemɔ, n. hardness.

gēgēnu, agēgēnu, n. a kind of pap or thick beverage made of bread, water and honey.

gēngēngēn, adv.

ge-, -ge, s. dšē-, -dšē.

gi-, -gi, s. dšī-, -dšī.

gidi, gidigidi, adj. and adv. unruly, wild, disorderly, disturbed = basabasa and bisibasā, giddy; ye —, v. and fe —, v. to be unruly etc.

gidigidifelɔ, n. an unruly person.

gidigidifemɔ, n. unruly, unquiet state; disorder, disturbance; giddiness.

gidigidiyelɔ, n. = gidigidifelɔ.

gidigidiyeli, n. = gidigidifemɔ.

gīgīntšo, pl. -tšei, n. a stick to stir up food in cooking.

gigōnigigó = gugōnigugó, n. a kind of grasshoppers.

glā = gālā, n. a kind of reed.

gli, v. to be hot; to be angry, in a rage, inf. glimɔ; s.

gri, th. s. and mli fū, mli wo la, v. etc.

gligli, adj. very hot.

glili, grili, n. Grille, cricket.

glilo, n. enraged person.

glimɔ, n. anger, rage; s. mlifū, mlila, n.

gō, v. to become stale by hard cooking.

gloñ, adj. great, high; s. groñ.

glɔ, adj. rough, unkind (perh. eur. word); s. gro, th. s.

'gō, s. agō! int.

gobigobi, adj. loquacious, = blēblē.

godšo, adj. and adv. high long; slender, -ly.

godšogodšo, adj. and adv. th. s.

godšoglógo, adj. and adv. th. s.

goe, v. to extent, enlarge; get larger.

gögö, s. gügö.

gögömi, pl. -mii, n. worm, caterpillar; wo —, v. to be or get wormy; to grow or produce worms. Comp. šiwo and adudoñ, n.

göi, v. to belch.

göimö, n. belching.

golegu, n. Ad. thumb = gonti.

göñ, n. pl. gödši, mount, mountain; hill; hill; Ad. yö, n.; s. also kpoñ, n.

gönti, n. thumb.

gošigoši, adj. and adv. odd, strange, perplexed; oddly, strangely; fe m. k. gošigoši, to produce a strange feeling; efeomi gošigoši, I feel very strange; he fe —, to be in perplexity; yiñ fe —, v. th. s.

gošigošifemö, n. strange, odd feeling.

gro, n. dan. rough word; ehämi gro wiemöi, he gave me rough words.

groñ, = gloñ, adj. high, great; comp. also kwö, kwöñ, kwöñkwöñ and kroñkroñ or konoñkonoñ, in Otyi.

gu, v. inf. gü, to forbid, to speak against, to gainsay.

gü, Ad. v., to turn.

gua or goa, n. (Ot. th. s.) the guaiava-fruit.

guatšo, pl. -tšei, n. the guaiava-tree.

Gua, pr. n. of Cape Coast.

Guanyo, pl. Guamei, man from C. Coast; Cape-Coast-people.

güfa or güfa, n. (dan. gul farve) yellow colour; a root to be had in the market for yellow-colouring or dying.

gügö, n. nose; fē —, v. to blow the —.

gugöfē, n. blowing of the nose.

gugönigugö, n. a kind of large grass-hoppers; s. agā, bala, n.

gugwe, n. Ad. = tšitši, chest, breast.

gum, n. a large snake-eating bird of the size of a stork.

gumö, v. inf. guomö, to peel.

guna, n. = duna.

guo, n. (Ot. gwa, th. s. and „seat, s. gwa and ablogwa) trade = dšra; ye =, v., = ye dšra, to trade; whole behaviour, conversation, character, combined with he in the phrases: gbe m. k. he guo, s. to despise one, to mock at one; he guo gbo, v. to be despised. Comp. dfa, v. in Adñ.

guogbō, n. s. heguogbō, n. despised state; s. he guo gbo, v. guogbē, n. th. s., s. heguogbē and gbe he guo, v. guogbēle, n. th. s.

guomō, n. peeling, s. gumo; comp. kumō, sumō, sumō, v. guonii, pl. n. wares = dšranii.

guoyeli = dšrayeli, n. trading, trade.

guoyelo, guoyelilo, n. trader; marchant, = dšrayelo, n.

gwa, n. (Ot. th. s.) seat, stool; sitting together for consultation, especially in open council on the marketplace;

bō —, v. to place seats around, to sit together, to consult; inf. gwabō (Ot. th. s.). Comp. adšinā (Ot. agyinā), n.

gwabō, n. sitting; open consultation, council; open assembly of the people; s. agwaseñ, akwašōñ, n.

gwabolo, n. member of a consultation or sitting of a council.

gwañnyo, gwañmei, n. = dšekōnyo, Akwapim-man, -people, people from the interior; according to some persons the signification would be; uncircumcised people (s. folo), according to the Akwapim-people it is the name for the Kyerepoñ-people. If written kwañnyo, which the pronunciation allows, it would signify: way-man, way-people (Ot. kwañ = way).

gwantēñ, pl. -teñi, n. (Ot. gwañ = to, sheep or goat; gwanteñ, sheep; teñ = long); sheep; generally to-gwanteñ; s. to, n. and to — abotía.

gwantēñbi, to — gwanteñbi, n. lamb.

gwanteñhetšoi, n. wool.

gwanteñyō, pl. -yei, n. ewe; comp. to — agbo, n.

gya, gye — etc. s. und. dša-, dše-, or dfa-, dfe-, etc.

H.

Ha, v. inf. hā; to be covered, to cover (comp. kata and hata in Ot.); to draw s. th. over s. th., to cover s. th. for the purpose of snatching it away, to snatch, to raff; to huddle; ameha lō ye dša le nō, they snatched up the fish in the market; to rob, to plunder; ha m. k. to plunder s. b. Combinations: he ha, v. n. to be covered outside; inf. hehā, s. ha he; hie hā, v. n. to have the face covered; hiehā, s. ha hie; nwei le hie eha, the heaven is covered; nō ha, v. n. to have a covered surface; inf. nghā, s. ha nō, etc.

ha dfai, Ad. = hō, v. to sell.

ha he, inf. hehā, v. a. to cover round about; to cover one's self; eha ehe mama, he covered himself with his cloth (s. mama).

ha hĕ, v. a. to cover the face, surface; inf. hĕhã.

ha momo, v. inf. momohã, to stutter, to falter; prs. n. momohalo.

ha no, v. inf. nohã, to cover up, to cover the surface.

hã, n. covering, plundering; s. ha, v.

'ha, ohá, num. Ot. th. s., pl. ohai, hundred; ohai enyo, two hundred; ohai ete ke ekome, 301; ohai edfe, 400 etc. ohaha, hundred by hundred. Comp. huhã, indef. num. and lafa, Ad. num.

hã, n. torch.

hã! int. oh!

hã, v. to give, inf. hãmo (Ot. mã, Ayigbe na), this is one of the words, in the form and use of which the relation of most of the languages of Africa south of the Sahara may be observed; s. ke, nõ etc.), to give one's self, to show one's self; to let, to allow, etc. etc. This word is most frequently, extensively and multifariously used and gives the greatest difficulty to Non-Africans. It not only serves as an auxiliary verb like „to let“ (lassen) but also as a „verbal preposition“ (Comp. Riis Outline and the word „mã“ in his Vocab., and § 28, § 31 and Tab. II. 1. b. bb. etc.) used to express the relation of the Dative-case of other languages or of prepositions like „to“, „for“, „instead of“, „of“ etc. or as the language does not like to combine an impers. and a pers. object with one transitive verb, it is used to supply one object with a formal verb (comp. in Engl. the preposition „to“ supplying the same want of a dative (case); f. i. mihe šika mi hã m. k., I received money for s. b. nõ n. k. hã m. k., to take s. th. for s. b. or to give s. th. to s. b. If it is always kept in view, that the language has no prepositions but instead of them auxiliary verbs (as: ke, nõ, tšõ, dšę, ye, ba, ya etc.), the difficulty will be easily overcome. A peculiar use of „hã“ is to be noticed, because not included in the three categories above alluded to. It is similar to the Engl. and Germ.: to give or show one's self (sich geben, sich zeigen) but more frequently employed, f. i. boni eyo hãã, as he is; boni efe ehã dšĭ nõ, how he did, as he did (is this), or: so he did (wie er ist — und sich gibt; wie er that ist das —, oder: so that er, so machte er's). As in these cases the verb „hã“ takes the place of the reflexive „he“ self, so it is used also in a few words for „he“ outside, body, f. i. dšĭ and dšĭ he, to wash one's self, dšĭ m. k.

- he, to wash s. b. or dšu hã m. k., th. s., dšu being treated as an intrans. v. Comp. נתן and ירב in Hebrew.
- hã bem, inf. bembãmo, v. to give satisfaction, s. bem.
- hã due, inf. duehãmo, v. to give consolation, to comfort; s. due. Ad. th. s.
- hã fo, inf. fohãmo, v. to give condemnation, to condemn, s. fo and bu fo, v.
- hã gbę, v. inf. gbęhãmo, to give way; to allow, s. hã hegbę, v.
- hã hegbę, v. inf. hegbęhãmo, th. s.; to give power; to empower, to authorize, s. hegbę (Ot. hõ kwañ).
- hã se, v. inf. sehãmo, to put back, cast back; s. tši hã se, double v.
- hã tšui, inf. tšuihãmo, v. to give heart, = hã due, to comfort, to hearten, to encourage.
- habahaba, adj. and adv. thin, light, meager; fe —, v. to be or become thin etc.; thinly. Comp. helehele, adj. th. s.
- 'habia, ahabia, n. a plant, the black round seed of which is used for gold-weighing, s. mei, n.
- hãdši, plur. or dual noun, twins; the sing. hañ seems not to be used (comp. ata and nta in Otyi, and nta in Gã; s. also Akwete and Akuete; Akwete and Akwoke); pr. n. of two hills near the Šaimountain: „The Twins.“
- hãhala ši, inf. šihãhalamo, v. to delay, to tarry, to linger; s. lila ši, and comp. la, v.
- hai, s. hayi, n.
- hai! interj. to drive birds away; haihai! th. s.
- haihai (s. the former), adv. in: hie m. k. haihai, to treat s. body contemptuously.
- hala, inf. halamo, v. to choose, to elect, to select; to divide, to judge (κρίνειν, comp. bu and kodšo); to catch in words, Mt. 22, 15., according to Hanson, to entangle; comp. la, hahala (perh. only a kind of reduplication of ha-la), lila etc. The h in this and the following word approaches the german ch or strong guttural h. Ad. hara, v.
- hala mli, v. inf. mlihãmo, -to select etc.
- hala, n. turtle, seaturtle. Comp. akpokplõnto, n.
- halanoño, n. turtle-shell.
- halawolo, pl. -wodši, n. turtle egg.
- halabata, harabata, ah., n. harmatan season.
- halalo, n. elector, selector.
- halamo, n. choosing, electing, selecting, choice etc. s. hala, v.

- halamõbi, n. elected person, chosen person.
 halitõpei, n. dan. a kind of chisel.
 halq, n. coverer; plunderer, s. ha, v.
 hãf̃q, n. giver, s. hã.
 hamle, n. dan. hammer.
 hamletšo, n. handle of a hammer.
 hãmo, n. giving etc. s. hã, v. gift; s. kē, v. and n.
 hãmo, n. = hie, the place or time before s. th. or s. b.
 (Ot. kãñ), comp. esp. the salutation „hãmo fē“? addressed to people who went or came before one, lit. (How is) „all before“? Answ. „hãmo ye dšogba“ or „eye dšogba“ or „hãmo dšq!“ it is well, it is quiet (Comp. se, heni, šia etc.), adv. before; tšõ hãmo, to turn before, go, come before etc. s. se; nyie hãmo, to walk before, etc. Etšõ mihãmo efe, he turned before me did it, i. e. he did it before me.
 hãmõbii, pl. n. people who went before, s. sẽbii, pl. n.
 hãmo, n. (obscene), penis, s. nũtšo.
 hañ, adv. (Ot. th. s.) brightly, shiningly; s. kane, kañ, kañkañkañ and heñ.
 handspa, n. dan. spade.
 hañkle, n, dan. towel, s. papam, n.
 hanõ, n. pl. hanii, cover, covering.
 hao, inf. haomq (Ot. hã and haw), v. to trouble; to be in trouble; to disturb; to be disturbed; to care; to sorrow; to be frightened; some times the verb is connected with one or the other of the gram. subjects or objects be, hie, mli, nq, tšui etc. Comp. gba na.
 hao he, v. inf. hehaomq, v. to be in trouble; to trouble one's self.
 hao mli, v. to stir up.
 haoiq, n. troublesome person, disturber = nagbalo, n.
 haomq, n. troubling, disturbing; trouble disturbance, care, fright.
 haomqsane, n. troublesome news.
 hase, n. ton, pipe (perh. europ. word).
 hãtšo, n. torchtree, a large tree full of thorns; its wood is used for torches (hã). •
 hai, hayi (Ot. th. s.), n. forest; high grown bush, which has not been cultivated for a long time; perh. from ha, to cover; s. lakpa. The arable land is here not an open field, but a forest, though sometimes thickly inhabited. The farmer cuts a piece of it down every year, burns the wood and plants his corn or yams without digging

up the stumps or turning up the ground between the former; the power of production is so great, that the land, manured as it is by the ashes, yields about four or five good harvests, of corn it produces two in one year. As soon as the produce gets too small, which is the case in two—four years, there being no great change in the kinds they grow the land is left to become bush again and new bush is cut. It is natural that a farmer wants a large piece of land to get his livelihood, in consequence of such an unreasonable farming. Every kind of such fallowbush has its peculiar name according to its age or hight; s. lakpa, n. lakpa-tša, n.; kō, n.

he, v. inf. hemq̄ (Ot. gye), to take, to receive to buy; to accept; to contain, to sustain. Comp. also the verbs: here, hīe, nō, kē, kq̄, wo etc. The verb is especially used of taking with the hand from the hands of s. b. (s. hīe, to have or bear in the hand), f. i. he n. k. ye m. k. deñ, to take, receive, accept, buy s. th. from (the hand of) s. b.; but he m. k. noko, to take some thing from s. b. by power, to punish him, amehēle šika, they took money from him (against his will, ſie nañmen iñm Gēld ab); therefore: to extort, to exact; combined with hō, to sell, it has the signification, to cost, as: Ahō wq̄ ahe kpañma, they sell a fowl they buy (for) 10 strings, i. e. A fowl is sold (or bought), or costs 10 strings. As aux. v. = to begin; f. i. šla ne mīhe aſite, this house begins or is about to spoil; sometimes with infin., f. i. ehe hūmq̄, it wants tilling; s. tao, v.

he hekpa, v. to take usury, interest; which is not less than 50—100 per cent among the natives and even far more according to circumstances.

he ebq̄, v. to receive poison, to be poisoned.

he m. k. nō, v. to receive one?

he m. k. to, v. th. s.

he ši, v. inf. šihemq̄, to settle in a place.

he - ye, double verb, inf. hemq̄ ke yeli, irreg. heyeli, lit. to take (and) eat (or use, own etc., s. ye), to believe; mihe noko mīye, I believe s. th., mahele maye, I will believe him; ehe enō eye, lit. he believed his palaver, i. e. him, or in him; imperat. hemq̄ oye or he oye! believe; pl. nyehēa nyeyea! believe (ye)! Comp. gye-di, in Otyi; gba - gbq̄ in Aku or Yoruba. Pers. n. heyeli-lq̄, n. (irregular) believer. Comp. he ye, v. to be sick

(with he as gram. subj.) and ye he, v. inf. heyeli (**wit** he as gram. obj.) to be free.

he, n. without pl. (Ot. hū or hō) outside, exterior body, member (s. henō), self; place; state, station s. also hewq; adverbially used: outside, about, at, or off etc. This very frequently and multifariously employed word is one of the nouns, employed as formwords or postpositions s. § 23—29, § 34. 35., like: da, dañ, de deñ, hīe mli, na, nq, se, si etc. See esp. § 29. It defines the relation of locality as the outside, the exterior, the body (contrary „mli“) and as such the prepositions: At, about, of, on etc. German: An, um, von, auf, wegen, bei, be—, an—, zu— in verbs, as also the adverbs: about, at, on etc. can be compared but *must* not be confounded with it. Connected with this it expresses the reflexive relation s. § 34 (self). It takes either the place of the (grammatical) subject or object of the verb it is combined with, as the combinations will show, though the space will allow only a part of them to be mentioned, the others will then easily be understood or found under their respective verbs; the most common are: ba he, v. inf. hebā, to come at (zukommen); bā he (or hewq, s. this), v. inf. hebāmq; to cut s. th. round about (behauen); be he, to quarrel about, inf. hebemo; bi he, v. a. to ask about bq he, v. to reduplicate (verdoppeln), inf. hebq; bq he ahora, s. ahora, v. to cast blame on one's self; bu he, v. to watch about, to respect one's self; hebū; da he, v. to vie for, hedamq dq he, v. to be hot for or about a thing to love; dšq he, v. to rest; hedšq, hedšqle and hedšomq, s. dšq; dšu he, v. to wash (abwaschen), hedšū; fā he, v. to defend; hefāmq; fata he, v. a. to join; fo he, v. to cut one's self; hefō; fo he, v. to weep about or for (beweinen, erweinen), inf. hefomq; fq he, v. to wet, to wash (benetzen), hefomq; fō he, v. to leave off (ablassen), hefōmq; fū he, v. to smell at, hefū; fa he, to repent; gbe he, v. to kill one'sself, hegbē, hegbēle; gbu he, v. to perforate, hegbū; ha he, v. to cover (bedecken), to cover one's self; hehā; hā he, v. to give for, to give one's self; hehāmq; hō he, v. to sell one's self, hehōmq; ho he, to pass over (vorbei, vorübergehen); hū he, v. to till, dig about (behacken); kā he, v. to lie at, to move, to live; to continue (anhalten, anliegen) hekām; la he, v. to hang at (anhängen); le he, v. to know about; le he,

to live by; to subsist (sich ernähren); li he, to mock, to sneer at (bespötteln); mā he, to build about; nō he, to fight about; nu he, to hear about, to feel; sa he, to prepare one's self; ša he, to whitewash; še he gbeye, v. to fear for one'sself, to fear; še he, to reach, to arrive; to shave; ši he, to knock at; ta he, to touch, to sit about, te he, to conceal one's self; titi he, to scratch at or about; to he, v. to compare; to answer, comp. here nꝛ, v.; tši he, to move one's self; tšō he, v. to turn one's self; tšu he, to cleanse, sanctify; wa he, to pain; wo he nꝛ, to lift one's self up, to be proud; wo he nꝛ, v. to begin again; wꝛ he, to watch about (be-wachen); wu he, to make war about, to be frequent, common; ya he, v. to go near, at (hinzuqehen), ye he, to eat, enjoy one's self, i. e. to be free, inf. heyeli; ye he, to be about; ye n. k. he niitšumꝛ, v. to want; yo he, v. to acknowledge one's self; e'tc. etc. By these examples the many other combinations of „he“ with verbs (as their gramm. obj.) will easily be found out and also the nominal combinations be formed; to mention them all would lead too far. As gram. subj. compare it in the following verbs:

he bꝛ, v. n. to be double, inf. hebꝛ.

he bꝛ bo, v. to interfere; to meddle with (unnecessarily).

he dꝛ, v. n. to be hot (outside or round about), to be heated; to be dear to, f. i. ehe midomi, he is dear to me; inf. hedꝛ.

he dšꝛ, v. n. to be cool, quiet, peaceable, tame, s. dšꝛ, inf. hedšꝛ, hedšꝛle; he dšꝛ m. k. also used = hewodšian dšꝛ, v.; mihe dšꝛm', I am at ease, happy.

he dšō, v. n., and

he dšō he, v. n. to get cold, eine Gänsebaut bekommen; to be amazed, astounded (stronger than hie fe yā, fe yā, na kpe etc.), inf. hedšomꝛ.

he dšra, v. n. to be difficult; painful; important; hedšramꝛ.

he fe m. k. nii, and

he fe m. k. uii, v. to be touched, to feel compassion; to be in trouble; = he hĩa m. k. v.

he fe oyá, v. n. to be or act quickly; to be in a hurry, s. oyá, fe —, oyáfemꝛ.

he fi, v. to be in straits.

he flě, v. to feel a tickling sensation.

he fꝛ, v. n. to be wet, inf. hefꝛmꝛ; comp. fꝛ he, v.

he fū, v. n. to be swollen or to swell, to stink; inf. he fūmọ, hefū.

he gbla, v. to be rent.

he guọ gbo, v. n. to be despised, s. gbe he guọ; mihe guọ egbo kwra; I am entirely despised; inf. heguogbẹle

he hīa m. k., v. inf. hehīamọ, to be troubled, tired.

he kā, v. n. to be uncovered, exposed; to be alive, to move to be free or at liberty to move; to have leisure, s. na dekā; comp. kā, hīe kā etc., inf. hekāmọ.

he kōmọ m. k., v. n. lit. the body bites (s. Germ. beißen) to itch; mihe kōmomi, my skin itches me.

he kpọ, pl. — kplọ, v. to crack, to loose the skin, bark etc.

he kpetẹ he, v. to adhere to, inf. hekpetemọ.

he kpokpo, v. n. to shake to tremble (of fear etc.), inf. hekpokpomọ.

he kūmọ (s. kū), v. n. to feel broken all over, inf. he-kūomọ; comp. hewodšiañ kūmọ, v.

he lo gbeī, v. to get the itch; s. lo, v. and gbeī, n.

he sa, v. n. to be bodily fit or ripe, inf. hesale; s. sa.

he tā, v. n. lit. the body is done, to be well again, healed; to be clean from a sickness of the skin; s. tā. Comp. Ot. hō sa.

he tše, v. n. to be clean (bodily and spiritually), to be holy, inf. hetšemọ; comp. tšu he, v. and hetšumọ, n.; Ad. he tšo, v. th. s.

he tšẹ m. k. v. a. to loathe, to hate, to detest s. b.; inf. hetšẹmọ; s. tšẹ, v.

he wa, v. n. to be strong, sound, well; to be tough; ehe wa tamọ bā, he is as tough as a crocodile; to be hard; ehe wa tamọ te, he is as hard as a stone; inf. hewale; comp. wa, hīe wa, na wa, tšui wa, yi wa etc.

he wa he, v. n. to feel pain; mihe wa mihe, I feel pain in or over my body, s. wa he and comp. hewodšiañ wa he; yitšo wa he, v. etc.

he wo fọ, v. to be fat.

he wo la, v. n. to be hot, feverish; to be greedy; - - - frafra, he is very greedy.

he wo mudši, v. to be dirty.

he ye, inf. heyē, -yeli, v. n. (lit. the body eats, labours), to be sick; mihe miye, I am sick; ehe aye, he will get sick; inf. heyeli, but scarcely used; s. hela; ye he and heyē, v.

he ye, v., s. ye, v. to be somewhere etc.

he ye nii, neg. he be nii, v. to be fortunate; - - kololē,
 - - - in raising cattle; mihe ye kēnii, I am fortunate in
 getting presents etc.

he yi, v. to be full (all about).

hē, ehē, adj. new; Ad. th. s.

he and hē s. after he —. Words being combined with
 the noun he and not to be found under the following
 must be sought for without he.

he-ahorabo, n. self-blaming; s. bo he ahora, v.

he-atade, n. dress, just on the body.

hebā, n. coming at or about some thing; s. ba he, v.

hebā, and

hebāmo, n. cutting off around s. th., s. bā he, v.

hebē, n. quarrel about s. th.; tao —, v. to seek strife;
 fe —, v. to contend.

hebēlo, n. quarrelsome person (about s. th.) s. be he, v.

hebē, n. pinching, pressing round about; binding up of a
 stick-wall or fence; pl. heblemo.

hebimo, n. asking, questioning about s. th. (Nachfrage); s.
 bi he, v.

heblemo, n. stretching or binding about, s. ble, v.

heblamo, n. th. s.

heblomo, n. cry or quarrel about s. th.

hebo, n. cover, sheath; case; f. i. sune-hebo, pillow case.

hebo, n. reduplication, addition, joining of one thing to
 an other, multiplication; s. bo he, v.

hebolomo, n. surrounding; fr. bole he, v.

hebū, n. watching about s. th. (Bewachung); estimation etc.
 s. bu he, v.; self-esteem.

hebulo, n. watch, sentinel.

hedamo, n. betting for; vying for, emulation.

hedalo, n. emulator.

hedamomo, hedamo, n. standing about.

hedo, n. outward heat; zeal for s. th.; love; s. sumo,
 v. and n.

hedolo, n. lover, s. suolo, n.

hedomo, pl. -mei, n. beloved person.

hedšadšemo, n. straightening about s. th.; -- of one's self.

hedšō, n. dancing about.

hedšo, n. rest; = hedšole; peace.

hedšole, th. s.; s. he dšō, v.

hedšolo, n. resting person, peaceful person, peacemaker;
 s. he dšō and dšō he, v.

- hedšomō, n. resting, rest-giving, taming, appeasing, peace making; fr. dšō he, v.
 hedšō, n. laziness; fe —, v. to be lazy.
 hedšōfelo, n. lazy person = hedšōlo.
 hedšōfemō, n. laziness.
 hedšōlo, n. = hedšōfelo; lazy person.
 hedšōmō, n. astounding, amazement; s. he dšō he and comp. yāfemō, nakpē, n.
 hedšrā, n. price; wo —, v. to price s. th.
 hedšramō, n. difficulty, pain, importance; s. he dšra, v. Adn. hedfam.
 hedšramowō, n. paining, troubling.
 hedšrawō, n. pricing, offering for sale.
 hedšrawolo, n. a person offering s. th. for sale.
 hedšū, n. washing (all over the body), bathing at home; s. dšu he, v. and comp. wu, v., fo, v. and dšale, v.
 hedšube, n. washing- or bathing-time.
 hedšulo, n. person washing another.
 hedūmō, n. planting, sowing about; stabbing, piercing one's self, s. du, v.
 hefālo, n. defender, advocate.
 hefāmō, n. defence, s. fā he, v.
 hefāmowiemō, n. defending speech.
 hefa'alō, n. joiner, partner, companion; helper, assistant.
 hefatamō, n. joining; partnership; companionship; help, assistance, s. fata he and comp. kpetē he, ke m. k. bō; ye-bua m. k. v.
 hefeo, n. outward beauty.
 hefeoyelo, n. mocker.
 hefeoyeli, n. mocking, s. ye he feo; comp. heguogbē.
 hefeoyelilo, n. = hefeoyelo.
 hefēhe, hefāhe, hepiāhe, adv. every-where, comp. fē, fiā; Ad. hetfāhe, hetšohe, n.
 hefī, n. self-binding, girding.
 hefīmo, n. strengthening; fi he, v.
 hefitemō, n. self-spoiling.
 hefō, and
 hefomō, n. cutting of one's self; weeping for —; s. fo and fo he, v.
 hefolo, niahefolo, n. washer-man, -woman.
 hefomō, n. washing (of face, hands, cloth, s. dšu), s. fō he, v.
 hefomōnō, pl. -nii, any thing used for washing.
 'hēfomō, ehēfomō, n. new birth.

- hefōmo**, n. leaving off; s. fō he, v.
hefosemo, n. spilling, pouring about.
hefū, n. smelling at; s. fū he, v.; smell.
hefūmo, n. swelling all over fr. he fū, v.
hefāmo, n. repentance, s. fa he, v.
hegbā, **hegbale**; **hegbalamo** etc. comp. gba, v. and gbla, v.
hegbalamo, n. division about s. b.; breaking off; fr. gbla he, v.
hegbē, n. suicide, s. gbe he, v.
hegbe, n. place, s. also gbehe.
hegbe, n. way to s. th., access; allowance; liberty; privilege, right (Vollmacht, ἐξουσία); duty.
hegbehālo, n. person giving allowance.
hegbehāmo, n. way-giving; allowance; Bevollmächtigung; fr. hā hegbe, v.
hegbelo, n. person killing himself; Selbstmörder; fr. gbe he, v.
hegbeyewō, n. frightening, threatening; s. wo he gbeyē, v.
hegbeyewolo, n. threatening person.
hegbīmo, n. drying (outside).
hegbomo, pl. -mei, n. person about one, neighbour, s. nanyo; nanyo-gbomo, n.
hegbomo, n. warming of one's self.
hegbole and **hegbodšomo**, n. bodily weakness, infirmity (of age etc.); palsy; s. gbō and gbodšo, v.
hegbō, n. planing; s. gbō, v.
hegbū, n. perforation.
heguogbē, n. mocking, s. gbe he guo, v.; self-despite.
heguogbēle, n. th. s., and despisedness; despite, fr. he guo gbo, v.
heguogbelo, n. mocker.
heguogbō, n. despisedness, fr. he guo gbo, v.
hehā, n. covering, s. ha he and he ha, v.
hehamama, n. cloth for covering.
hehanō, pl. -nii, n. covering, cloth; shield = tšēn, n.
hehawolo, n. leather-cover.
hehāmo, n. giving of one's self; s. hā he, v.
hehalamo, n. choosing, selecting; s. hala, v.
hehe, v. to spread (of a rumour), inf. hehemo; comp. here, v. both from he, v., and dšedše, v.
hehemo, n. spreading of a rumour; buying of one's self, s. he, v.
hehīamo, n. uneasiness, trouble, fr. he hīa, v.
hehīemo, n. liberty, s. hīe he and comp. ye he, he kā, v. etc.; independence.

- hehīḷe, n. outward goodness, s. hī v. to be good; self-abhorrence, s. hī, v. to abhor.
 heho, n. passing, s. ho he, v.; out-doing = nahō, n.
 hehōḷo, n. person selling himself.
 hehōmo, n. selling of one's self, s. hō he, v.
 hehosomo, n. shaking, s. hoso, v.
 hehūḷo, n. tiller, v.
 hehūmo, n. tilling about s. th.; s. hū he, v.
 hekā, n. self-trial; self-examination, fr. ka he, v.
 hekāmo, n. movement, liberty, life; s. he kā and comp. hiekāmo; continuing, continuance, s. kā he, v.
 hekē, n. giving away of one'sself, s. kē he, v.
 hekeḷe, n. bodily length, stature.
 hekēmo, n. sighing about s. th.
 hekemo, n. saying about s. th.
 heko (s. he, place and ko, one, a, an), adv. somewhere, some place.
 hekohekō, adv. somewhere with. negative voice, nowhere.
 hēkō, s. hiekō, hīkō, n.
 hekōmo, n. itching of the skin.
 hekpā, n. circumition, going round; dragging off; s. kpa, v.
 hekpa, n. interest, use-money (ḶinḶ); s. kpa, n.
 hekpā, n. string about s. th.
 hekpamo, n. self-anointing, s. kpa he, v.; paying interest, fr. kpa he, v.; turning one's self.
 hekpeteḷo, n. adherer.
 hekpetemo, n. adherence, attachment; joining, s. kpete he and he kpete he, v.
 hekpokpomo, n. shaking (by fear, cold), trembling (Ot. hōpopo).
 hekpokemo, n. plucking off; hurt, damage; s. kpoke; he kpoke, v.
 hekpōmo, n. self-redemption; s. kpō, v.
 hekpomo, n. breaking off of the bark of a tree the skin etc. spoiling; kpo (he), v.
 hekpromo or hekplomo, n. th. s.
 hekūomo, n. = hegbodšomo, bodily infirmity, brokenness; palsy; pride; s. he kūmo, v.
 hekukudši, pl. n. pieces from s. th.
 hela, n. (bodily fire), sickness; Ad. hīo, n.; hela ye, v. to be sick; hela nyemi, = mihe miye, I am sick.
 hela nyē m. k., — deñ m. k., v. to be suffering by sickness.
 helà, n. relative, Blutšverwandter; blood in the body; s. helo, n.

- helatšalo**, n. physician.
helatšamo, n. healing of a sickness, s. tša, v.
helatše, pl. -mei, n. sick person.
heladžemo, n. loss of one's self; s. ladše he, v.
helakalo, n. self-deceiver.
helakamo, n. self-stilling; self-deceit; s. laka, v.
helā, n. helalame, and
helamo, n. singing, dreaming, hanging about s. th.
helatamo, n. seaming, s. lata, v.
helē, n. knowledge about s. th., s. le he, v.; self-knowledge.
hele, v. s. here, v.
helē, n. subsistence, living; s. le.
helimo, n. self-mocking, s. li, v.
helo, n. flesh (about the body) only used of men, seldom of animals (Ot. hōnam); body; s. gbomotšo; private parts as in Hebrew; ke helo fe yakayakanii, v. to commit self-pollution. Comp. also hewolo, hewodšian; and lo and wolo, n.
helo-sedi, n. lust of the flesh.
helo-taomo, n. th. s.
helo, n. buyer, taker.
helogomo, n., or
helokomo, n. wandering about; s. logo, loko, loko he, — ši, v.
helokomogbe, n. circuitous road; Umweg.
helomomo, **helomo**, n. self-cursing; s. lomo, v.
helonemo, n. dislocation; s. lone, v.
hemā, n. building about, plastering; s. mā, v.
hemo, pl. -mei, n. sweet-heart; concubine.
kemo, n. buying, taking, s. he, v.
hemō ke yeli, n. faith, fr. he-ye, v. to believe; s. heyeli, n.
hemonii, pl. n. prize, cost; s. dšra, n. na, n. yinii, n.
heñ, adj. and adv. = hañ, bright, clear; -ly, -ly.
hēna, n. s. hēna, hīna, forehead.
hēnamo, n. getting of one's self (s. na, inf. namo, Ot. and Ad. nya, v.), richness; pride.
henē, Ad. = heni, pron. and conj. where.
heni, adverb. pron. and conj. where (= he ni) s. § 34 and Table IV. and V.; heni midše le, nyelee, ni heni miyā le hū nyelee, you know neither where I came from nor where I go to. Generally „le“ concludes the sentences formed by heni, comp. § 49, 50 and the words: beni, when; boni, how; noni, what; moni, who etc. A peculiar use of heni is to be mentioned: if

some body comes from a journey, he is saluted: „Heni odše?“ or: Heni odšeñ? Lit. (How is it) „where thou comest from?“ Answ. „Bleõ!“ etc. etc. S. bleõ.

henii, pl. n. of henõ, n. members; deserts, custom etc.

heniitšumõ, n. need, want, use; miye heniiitšumõ, I want it.

henõ, pl. henii, n. kind, species; form, shape; deserts (Ber-
dienst), habit, custom; case, lot, luck etc. limb, member,
pl. furniture.

heḡo or he nõ, n. s. he, n. and nõ, n. upon or on one's
self.

heḡoḡo, n. = heho, passing; passover, s. ho he nõ, v.
to pass over.

henõmõ, n. fight, struggle about s. th.

heḡwõ and heḡwómõ, n. lifting up; exaltation, glory,
honour; pride; from wo he nõ; comp. also wõ, hewo,
yidšiemõ, anumnyam, n. Ad. heḡwom, n.

heḡwõ-atade, n. proud attire.

heḡwólõ, n. one who lifts up; one who lifts himself up,
who is lifted up, exalted (accord. to Hanson for „μεγας“
Mt. 20, 25.

heñõmõ, n. sweetness, agreeableness; s. ñõ, v.

henũ and henumõ, n. feeling, fr. nu he, v.

henu, n. water about or at s. th.

henunõ, pl. -nii, n. nerve? s. fã, n.

henyeḡõ, n. hater, enemy; = hetšẽḡõ, n. hikolõ n.; belõ, n.
henyẽ, and

henyemõ, n. hatred; s. nye, hetšẽmõ, hĩkõ, bei, n.

henylemõ, n. walking about; Umhergehen, — laufen.

here, v. a., inf. heremõ, to exept (Ot. gye), corroboracion
of he, comp. dše, dšere, tše, tšere etc. to take up
or out (= dšie), to save; to receive; to be kindled, to
catch fire; to strike root, anwachsen; to help, to take
s. body's load or work for a while.

here m. k. atũ, v. a. to embrace s. b. (s. atũ), to receive
s. b. with joy; inf. atũheremõ; s. Ot. gye atũ.

here m. k. hĩeme, v. a. to receive s. b. joyful, s. hĩeme;
hĩemeheremõ.

here m. k. hĩe, v. to esteem s. body's face.

here nõ, Ot. gye so, v. a. to take up the word, to an-
swer, if called by name; to take the word; to begin to
speak (Hebr. ענה); comp. to he, v. inf. nḡheremõ; Ad.
he nõ, v.

here šiši, v. to strike root in the ground.

- here wala (Ot. gye nkwa) and here yi wala, v. a. to save or spare one's life; to save, to preserve, to keep safe, s. na wala, yi na wala; inf. walaheremq, yiwalaheremq; prs. n. — herelo.
- herelo, n. receiver, saver, saviour.
- heremq, n. accepting, receiving; acceptance, reception; salvation, s. dšiemq and the preceding word.
- heremqnilē, n. saving wisdom.
- heremqsane, n. history of salvation.
- hereñ, adj. warm, hot; fe —, v. to be warm, hot.
- hesale, n. bodily fitness, maturity, s. he sa, v.; comp. hie sa, v.
- hesalo, n. preparer.
- hesamq, n. preparation fr. sa he, v.
- hesuomq, n. self-love; s. sumq he, v.
- hesuolq, n. self-lover.
- hesusumq, n. meditation; Nachdenken.
- hešamq, n. white-washing.
- hešatamq, n. dragging about.
- hešē, n. arrival; shaving one's self.
- hešiba, n. humiliating; humiliation; s. ba he ši, v.
- hešibalq, n. humble person.
- hešimq, n. knocking at (Anstoßen); (obscene: self-pollution, onany, s. fe helo yakayakanii); fr. ši he, v.
- hešišimq, n. self-deception fr. šiši he, v.
- hetā, and
- hetāle, n. recovering, s. he tā.
- hetā, pl. hetramq, n. touching.
- hetemq, n. concealing; s. te he; concealing one's self.
- hetemo, n. stumbling; s. te he, v.
- hetitimq, n. scratching, s. titi he, v.
- hetō, n. answer; comparison, s. to he.
- hetramq, n. touching; sitting about fr. ta he, pl. tra he.
- hetšelo, n. pure, holy person.
- hetšemq, n. movement, activity, purity; holiness; s. kroñ-kroñ and hetšumq; fr. he tše, v.
- hetšēmq, n. loathing; s. he tšē, v. a.; hatred.
- hetšēlo, n. enemy; hater.
- hetšakemq, n. self-change; change; conversion; change of dress.
- hetšimq, n. movement; fr. tši he, v.
- hetšī, n. closing up; s. tši, v.
- hetšō, n. illumination; Beleuchtung; fr. tšo he, v.

- hetšqi, pl. or collect. n. hairs about the body of men and animals; s. tšqi, yitšqi, dahetšqi etc.
- hetšqiatšę, n. hairy person; hairy creature.
- hetšqiatade, n. hairy dress.
- hetšõmq, n. turning of one's self; self-show; ostentation, pride; conversion; s. tšõ he, v. doctrine about s. th.
- hetšulo, n. purifier; sanctifier.
- hetšumo, n. purification; sanctification, fr. tšu he; comp. hetšemq; wiping, fr. tšumo he, v.; business about s. th.; fr. tšu he, v.
- hewā, and
- hewale, n. strength, power; soundness, health; hardness; violence; fr. he wa, v. n.; pain, fr. wa he, v. a.; wo m. k. hewale, v. a. to strengthen s. b. = wadšemq; inf. hewalewo; ye hewale, v. n. to have power, be strong.
- hewalenanõ ko, s. th. done by power.
- hewale-niitšumo, n. powerful deed.
- hewalesane, n. matter of power.
- hewalewõ, n. strengthening; corroboration; encouraging; s. tšuihãmq, n. th. s.
- hewalewolq, n. corroborator.
- hewalq, n. strong, powerful person (*Gewaltiger, Starfer*); violent person.
- hewadšemq, n. = hewalewõ, n. self-strengthening.
- hewielq, n. slanderer; speaker about s. th.
- hewiemq, n. speaking about s. th.; slandering, fr. wie he, v.
- hewõ, n. self-exaltation, pride; honour etc. s. wo he; wo he nq, v. henqwomq, v.
- hewodšian, n. s. hewolo, n.
- hewomq, n. th. s., s. henowomq, n.
- hewolq, n. proud, highminded person.
- hewõ, hewomq, n. watching; s. wq he, v.
- hewolq, n. watchman, s. wq he, v. and comp. wqñ, wq-lomq, n.
- hewq, old noun = self, sake etc., but now only used as a postposition = he: about, around, for — sake, through, by etc. oba mihewq thou camest for my sake; sometimes connected with whole sentences taken as one notion or word, as: Edšake ebaa miñõ hewq le mite eñõ, because he did not come to me, therefore I went, to him. Comp. also nohewq, mēhewq, etc. Ot. uti; Ad. he, n.
- hewqñ = hewq ni, hewq dši.
- hewolo, pl. hewodši (sometimes = hewulo, hewudši), n. the flesh (s. helo) or skin (s. wolo) about the body;

- flesh, skin, body etc. often used promiscue with he, helo and in the same combination (s. Ot. hōnam); hewodšian = hewodši amlī, the body; hewodšian dšō, v. to be discouraged, struck with horror, to get cold by a horrible appearance; — dšō m. k., v. to ease, to give ease, etc.; hewodšian fē, lit. the whole of the inside of the skin, the whole body; mihewodšian fē ekūmō, my body is quite broken, sick, tired; ehewodšian fē wa ehe, all his body pains him; hewodšian fē fe dōkō, v. n. to be weak (s. dōkō); hewodšian fē wa he, v. = he wa he, v. to have pain all over the body.
- hewū, n. warring, fighting about s. th.
- heyeli, n. liberty, fr. ye he, v. to be free; comp. hehīemō, th. s.; comp. also odehe, n. fū, adj.
- heyeli and heyē, n. (seldom used) sickness = hela, fr. he ye, v. to be sick; Ad. hīō, n.
- heyeli, n. (irregular formation = hemō ke yeli from the double verb he — ye, to believe), belief, faith; Ad. hem ke yem, n.
- heyelitšōmō, n. doctrine of faith.
- heyō, pl. -yei, n. a girl or woman chosen by s. b. for a wife, intended wife, person who fits s. b. for a wife; comp. hemo, n. šiyeri, n. nā, n.
- heyomō, n. perceiving, perception, animadvertion; fr. yo he, v.
- heyom, Ad. n. th. s.
- he, pl. hele, v. to catch? to catch fish with a net from the shore; comp. ya wuo, fō yā, ša lo, v. etc. inf. hē, helemō; to knock against s. th., see he ši; ke n. k. he heko, to knock with s. th. against some place. Ad. th. s. he he, v. to knock one's self against s. th.
- he ši, v. n. and a., inf. šihē, to fall down with vehemence; to throw down with vehemence (niederſtürzen, v. n. and a.); comp. lu ši, tfa ši, gbe ši, nyo ši etc. Oyishe ši! horrible curse.
- hē —, s. hīe — and hī —. Ad. th. s. f. i. hēna = hīena, forehead, etc.
- hē, v. to attack.
- he, n. loins; fi he, to gird the loins; inf. hefi, heſimō; s. mliteñ, n.
- hē = yē, adv. hotty (of pepper etc.) ešāmi hē.
- hefi, heſimō, n. girding (of the loins); comp. mīa he, fi mliteñ, v. Ad. mlemfīa, th. s.
- heſimōñō, n. girdle; heſinō, th. s.

hehe, inf. -mō, v. a. to adorn, = wula, f. i. a child; to outfit, f. i. a canoe, vessel.

hehe, v. inf. hehemō, to bloom, prosper (used of men); gbekē ne heheo, this child is blooming; fe hehēhe, th. s.

hehēhe, adj. and adv. blooming, bloomingly, s. hehe, v.

hele, v. to catch, s. he; to shrink, to start back, corroboration of he; comp. he, v. here, v.; kpokpo; šere, v. inf. helemō.

hele he, v. = he he, v.

hele ši, inf. šihelemō, v. to shrink; to start etc. (zusammenfabren).

hele m. k., v. a. to knock against s. b., to knock down, to gore; to be knocked etc. pl. of he, v.

helehele and herehere, adj. and adv. thin, light, little etc.

fe —, v. to be thin etc. thinly, lightly etc. = haba-haba, adj.

hele, n. and

helemō, n. catching (fish, s. he); knocking; goring; collision.

helemō, n. shrinking, starting, fr. hele, v.

hele, n. fisherman; s. wolenyo; fr. he, v.

heñ, adj. and adv. very clear, bright; used both of light and sound, and corroborating verbs expressing such, as:

tšo heñ, to shine brightly; gbē heñ, to sound clearly;

toiian fe heñ, the ears ring (die Ohren läuten); Germ.

helle. Comp. he, the root of this word, also hañ,

kañ, kane (in Otyi and Gã).

hēna, s. hēna, n. forehead.

here, here ši etc.; s. hele.

hētē, s. hietē, n. clearness; covetousness; civilization; civility.

hētšo, s. hietšo; face, forehead; etc.

hereñ, adj. and adv. = heñ.

heñwale, n. strength of loins; the loins are considered as the seat of strength.

hī, v. inf. hīle (Ad. to sit); to remain, to keep; to dwell (Comp. ta and te, v. in Ot. and ta, v. in Gã); to be, to

behave; to abstain from, f. i. hī nãmā, to abstain from

food, to fast (Ot. di buada, and Gã ye buada); to abhor,

detest, esp. religiously (comp. kyī in Otyi); to consider

s. th. religiously unclean; wōñ ne hīo wō, this fetish ab-

hors fowl; to hate; connected with the first signification:

to be good (Ot. ye, comp. kpakpa, adj.), to be fit, to

suffice, to be right, to better (guten, bessern), ehī ke mba,

it is getting better (of a sickness); etc. Ehī hāmi akē

miyāā, it is good for me to go; mli hī, to be inwardly good, to be kind, mild etc. inf. mlihīlē. This verb is very frequently and multifariously used, especially also in combinations, f. i. hīe hī he nq, v. to be circumspect, to take care (lit. the face remains on the self); mihīe hīq mihe nq, I take care for myself, comp. kwe nī ahī, th. s., = sole he; hī m. k., inf. hīmq, to backbite s. b. = hīe m. k.; hī with the inf. of an other verb is = to continue (anhalten), hī bimq he, to continue to ask (but hī bimq; to be good to ask); etc. Comp. also hīe, v. Ad. hī, v. and hē, v.

hī m. k. deñ, v. to remain in one's power.

hī he nq (s. hīe hī he nq), v. a. to take care for; inf. henqhīlē.

hī m. k. hīe, v. to remain before; to abhor one('s face).

hī ke wula šī, double v., to be good and come to the ground, i. e. to be perfect; inf. hīlē ke šiwulamq.

hī n̄mā, inf. n̄māhīlē, v. to fast; s. ye buada, th. s.

hī nq, inf. nqhīlē, v. to remain, abide upon s. th.

hī šī, v. n. to remain, to dwell, to live (šī being the gram. Obj., which can be let away, if an other obj. of locality takes its place, or both must have a verb, f. i. hī tšuñ, to remain in the room; hī šī ye tšuñ, th. s. comp. ta šī ye tšuñ, to sit down [being] in the room, and ta tšuñ, to sit in the room); inf. šihīlē.

hī šīši, v. to remain on the ground; to remain down.

hī, irreg. pl. of nū, n. man, male. Comp. the Adñ. pl. form hī, in Gā i. Besides hī also hīmei is used.

'hī, ahī, n. boasting against, mocking detestation; only occurring in the phrase: ye moko ahī (= hī m. k., v. to detest one, to hold one in abhorrence?); inf. ahīyeli. Comp. ye he feo, gbe he guq, etc. also: to mock at one, to boast against one.

hīa (Ot. hīā), v. n. inf. hīamq, to be poor, needy; to be in need of; v. imp. with the logical subj. as an Obj., to want; to distress; ehīami, ake — I want that —, it is necessary for me that; comp. fī; šika ehīamī, I want money, I am in distress for money, comp. fe, v.; he hīa m. k., v. to be in perplexity; to want pasttime; Langeweile haben; = hīe tše, v.

'hīa, ohīa (Ot. th. s.), n. poverty, need, distress, want; „ohīa mīdšra,“ prv. „poverty is hard!“ ohīa hīa m. k., v. to be in poverty; ohīa ehīami, I am in poverty.

'hīabē, n. time of need.

h'ladšen, n. state of poverty; s. dše, n.

h'iafo, oh'iafo (Ot. oh'iani, pl. ah'iafo), n. der Arme; poor man. „Oh'iafo be nanyo,“ prv. „the poor has no friend!“

hiabia, adj. and adv. clean; cleanly; tight, neat; neatly.

hiáo! interj. be it so! Amen! especially religiously used in responding to the prayers of fetish-priests; perh. from hī, v. to be good; to remain.

hiáw, irreg. pl. hlebii, hēbii, n. single cowry; s. trema; kpā, tšakpo etc. The word is very probable originally the diminutive hieo, little face, pl. hēbii, hēbii corrupted „ébii“. It is sometimes mockingly put in apposition to proper names, as „Tete hiaw“, to indicate covetousness in small matters, trifles, as one cowry.

h'iyeli, n. suffering by poverty; fr. ye oh'ia, v.

hie, v. a., inf. hīemq, to carry, to hold in the hand, to handle, to use, comp. mō; to hold fast, to have (Ot. kura); to continue = hī, kā he, hie mli; to bear, to endure etc. to give into one's hand for carrying; comp. also he, v. The word can not be used for carrying on the head, s. tēre, or on the shoulders, s. tfa kōn; or of heavy burdens, ■ wo, or of cloth, s. wo or bu; but especially of light things which one can hold in the hand. Comp. especially the following uses of the word: Amēhie blōmq, they cried continually; hela hie m. k., sickness has taken hold of s. b.; hela h'emi ahū, I was a long time sick; s. he ye; hie moko, v. to carry one (sc. in one's mouth), to slander him = wie he (comp. „austragen“). Ad. hē, v. th. s.

hie m. k. deñ, v. to give into one's hand.

hie bōbōbō, — dōdōdō, v. to treat carefully, kindly.

hie foi, v. to run (s. foi, dšo foi, ša foi; wo foi), inf. foi-hīemq. Ad. hē fo, v.

hie he, v. to hold one's self, i. e. to be free; inf. hehīemq; = ye he, v.

hie hō, v. lit. to carry an embryo; to be with child; to be with young one's; comp. hō; nō hō, na musu; inf. hōhīemq.

hie lah or lamq, v. to use to sing; to continue to sing.

hie mli, v. inf. mlihīemq, to hold fast; s. mō mli; to use repeatedly.

hie m. k. soisoi, v. to illtread s. b.

hie musu, v. = hie hō, to be with child; inf. musu-hīemq.

hie m. k. nyōmq, v. to be indebted to s. b.

hīe, n. face; eyes, sight; surface; front (the contrary of *se*, s. this); as *he*, *mli*, *se*, *yi*, one of the words most frequently and multifariously employed, especially as the grammatical subject and object of verbs. Used as adverb and postposition it expresses the relations of „before, forward; on; upon“; etc. Respecting the relation of time, „*lšutšu*, *kleñkleñ*, *dā*“, respecting that of place „*hamo*, *no*, *na he*“ are to be compared (s. *Ot. ani*, *Riis eni*; *Ad. hě*, n.). The principal combinations are the following: 1) verbs with *hīe* as their object: *ba hīe*, v. to come forward; *ba moko hīe*, v. to come before one('s face); *bu hīe*, v. to cover the face; *fiťe hīe*, v. to disguise; *fo hīe*, v. to wash the face (s. *dšu*, v.); inf. *hīe-fomō*, ironically used; to drink too much; *fū hīe*, v. = *tū hīe*, to darken one's face, to frown; *gbe hīe*, v. to make ashamed; inf. *hīegbē*, *hīegbēle* (s. *hīe gbo*); to meet at a convivial party; to fight hand to hand, inf. *hīegbemō*, comp. *gbe*; *gble hīe*, to open the face, to be open, to be friendly; *ha hīe*, = *bu hīe*, to cover the face; *kā hīe*, v. to reproach = *gbe hīe*, v.; *kpātā hīe*, v. a. to destroy, inf. *hīekpātāmō* (comp. *hīe kpātā* and *fiťe*); *ke hīe fō* m. k. *no*, *ke hīe ñme* m. k. *no*, - - *kā* m. k. *no* etc. s. under *fō*, *ñme*, *kā* etc.; *ke hīe ñme moko* or *noko* (*Ot. de ani kari obi*), v. to weigh some body or some thing with the face, to estimate; *kpe hīe*, to meet the face; *kū hīe fō* n. k. *no*, v. to wink at s. th.; *mīa hīe*, v. inf. *hīemīamō*, to press one's face together, to sustain (f. i. pain etc.); *ñō hīe fō* m. k. *no* = *ke hīe fō* m. k. *no* (s. *ke* and *ñō*), v. to trust in s. b. (lit. to take the face and cast it upon s. b.); *hīe kā* m. k. *no*, v. th. s.; *ñō hīe ñme* m. k. *no*, th. s.; *ša hīe*, v. to rub one's face; *to hīe*, v. to suppose; to direct one's face (upon s. th.); *tše hīe*, v. to smile; *tšie* m. k. *hīe*, v. to awake one (comp. *hīe tšē*); *tšō hīe*, v. to turn one's face; to turn before = *tšō hamō*; *tū hīe*, = *fū hīe*, v. to frown; *wadše hīe*, v. to harden one's face, to be or become cruel, hard (s. *hīe wa*); *wie* m. k. *hīe*, v. to reprove s. b.; *wo hīe no*, to lift up the face, the eyes; *ya hīe*, v. to go on, forward; etc. etc.

hīe ba no, v. to remember (again); s. *kai* and *hīe kā no*; *mihīe eba no*, I remember it.

hīe ba ši, v. to be meek, humbleminded (s. *ba he ši*); inf. *hīešibā*; *ehīe ba ši*, he is mild.

hīe bu, v. a. to get night, dark = *dše na*, v.

hīe bu ši, pl. hīe bumọ ši; or kẹ hīe bu ši, nõ hīe bu ši, v. to fall down on the face; inf. hīešibumọ.

hīe di, v. inf. hīedimọ, to be giddy; mihīe mīdimi, I am giddy; but mihīe di, I am black.

hīe dọ, hīe dọ la; inf. hīedọ, v. to have a hot face; to be zealous, anxious, prone upon s. th.; to be out of temper; to be passionate; to be wild (s. dšọ, hīe dšọ, he dšọ).

hīe dšọ, v. to be bitter-faced, covetous; inf. hīedšomọ.

hīe fā, v. inf. hīefā, to get an expressive face, to be developed (of children).

hīe fe mọbomọbọ, nyānemọ, nyāgemo, nyāñ-kemọ, etc. s. these adjectives and nouns and the combination of fe, v.

hīe fe yā, v. inf. hīeyāfemọ, to wonder, be astonished = fe yā; na kpe he; he dšọ he, v. amehīe fe yā, or: amehīe feame yā, they are or were astonished; Ad. hē pe ya, v. th. s.

hīe fe m. k. totọtọ, v. to be sad; ehīe fele totọtọ, = ewyere eho ehe, he is sad.

hīe fo kli, v. to be giddy = hīe di, v.

hīe fọ, v. to have a wet face (be drunk?); s. fọ hīe, v.

hīe fō m. k. nọ, s. kẹ hīe fō m. k. nọ under fō nọ, v. and hīe, n.

hīe fie ši, v. n. to be ashamed, to hang one's face down; inf. hīešifiemọ.

hīe gble = dše tšere, v. inf. -mọ, to get daylight; comp. gble hīe, v.

hīe gbo (lit. the face died), v. to be ashamed, inf. hīegbō (seldom used) hīegble or hīegbēle; comp. gbe hīe, v.; ohīe agbo bianẹ! thou wilt just now be ashamed; ehīe gboo noko, he is of nothing ashamed, he is shameless; ohīe agbo! be ashamed; comp. ani wu in Otyi, th. s.; Ad. hē gbo, v.

hīe hī, v. to get better = hī hā m. k.

hīe hī n. k., v. to abhor s. th.

hīe hī n. k., v. to keep something in view, to care for it, to like it.

hīe hī nọ, v. to keep in view, to keep in remembrance; comp. hīe ye nọ, — kā nọ, kai: Ad. hē hē, v. to be alive.

hīe hī he nọ, v. to keep one's self in view, to take care; nyehīe ahīa nyehe nọ, take care for yourselves! = comp. sọle he, kwẹ he, kwẹ nì ahī, v. etc.

- hĕ ho he, v. to miss, to overlook; *übersehen, übergehen.*
- hĕ kā, v. inf. hĕkāmo, to be alive; to be active, lively; minaa noko ni hĕ kā, I see nothing that is alive; hĕ kā m. k., to be mad, ehĕ kālę, he is mad; s. yĩnkā, v. Ad. hĕ kā, v.
- hĕ kā he, v. to be alive or cognitious about s. th.
- hĕ kā no, v. to remember; s. hĕ hĩ no, — ye no; to trust in, s. hĕ fõ no; mihĕ kā Nyõmo no; I trust in God; I hope upon God; Ad. hĕ kā no, hĕ ñe no, v.
- hĕ kā ši, v. n. to be moderate; to be wise, prudent, s. le nii, ñā etc., inf. hĕšikāmo; mihĕ kā ši and mihĕ kā miši, I am moderate; comp. hĕ sa, v. to keep well house.
- hĕ kō (Ot. ani bere), v. to desire, to lust; inf. hĕkõ; comp. di se, ba tšine, v.
- hĕ kō ši, v. = hĕ bu ši, v. to fall down to the ground; pl. hĕ kōmo ši, v. to lie on the face; s. nabu kō ši, v. th. s.
- hĕ kpa no, lit. the face turns from (s. kpa); v. to forget; comp. hĕ kā no, the contrary; ohĕ akakpa edšürõfemo no, do not forget a benefit! Mihĕ kpako no! I have not forgotten it!
- hĕ kpātā, v. n. inf. hĕkpātāmo; to be spoiled, to perish; s. kpātā hĕ, v.
- hĕ lo, v. to frown = hĕñmei lo, and lo hĕ wo mli, v.
- hĕ lu ši, v. to fall with the face to the ground.
- hĕ me, v. n. to be content; to be glad, to feel at home; to be happy (comp. hĕ tše); mihĕ me bię, here I am content, at home; mihĕ meę, I am content with him; I am faithful to him, also: hĕ me m. k. he, to be content with, or to be faithful to, s. b.; inf. hieme; comp. me, v.
- hĕ ñě, Ad. v. to be alive (lit. the face exists); hĕ ñě, th. s.
- hĕ sa, v. n. to be fit, ripe (of persons); to be steady; grave, solid; inf. hĕsale, s. sa; to be hard; to be precocious (ironically used); Ad. hĕ sa, v.
- hĕ so m. k., v. a. (Ot. ani so), to honour, esteem, respect s. b.; inf. hĕso; ehĕ soõmi, he respects me. „Ke okę wõ kpla able lę ehĕ esõõõ,“ prv. If thou thrash corn with a fowl, it does not respect thee.
- hĕ šā, v. inf. hĕšā, to be selfish; covetous; to have a sunburnt face. Comp. also hĕša, n.; fe hĕša, v. fr. hĕ and eša, adj. bad.

hĕ tĕ, v. n. (s. tew in Otyi) to be covetous; to be cunning, wise, civitized; to be clear, as water; inf. hĕtĕ.

hĕ tĕe, v. n. to be clear, to have a clear pure surface (of water); inf. hĕtĕemō.

hĕ tĕe, v. inf. hĕtĕere, hĕtĕeĕe, to be homesick; -- m. k. or n. k., - - - after s. b. or s. th.; to be dissatisfied with one's condition (s, hĕ me, the contr.).

hĕ tĕĕ, v. n. n. to awake (comp. tĕĕe hĕ); inf. hĕtĕĕ.

hĕ tĕeĕe, v. and

hĕ tĕere, v. n. to awake, to come to one's self (zu ſich ſelber kommen); mihĕ tĕere mi, I came to myself; inf. hĕtĕeremō.

hĕ tĕō, v. = hĕ tĕe, to be homesick; inf. hĕtĕōmō.

hĕ wa, v. n., lit. to be hard-faced; to be hard; to be strict; to be covetous; inf. hĕwā, hĕwale.

hĕ ye la, v. to be enraged, fierce; = ye flaſa; to be very much intent upon s. th., comp. hĕ dō, v.

hĕ ye nō, v. to keep in view = hĕ hĭ nō; neg. irreg. hĕ be nō; Ad. hĕ nĕ nō.

The following combinations with „hĕ“ and many others are sometimes negligently pronounced, so that only „hĭ“ or „hĕ“ is heard. For correctness' sake they are all fully written. In Adaſme „hĕ“ takes nearly entirely the place of „hĕ“.

hĕbii, hĕbii, pl. n. single cowries; s. hĭaw, hĕo, n.

hĕbule, hĕbumō, n. evening time = dŕenamō; s. hĕ bu, v.

hĕbumō, n. covering of the face; fr. bu hĕ, v.

hĕdile, -mō, n. giddiness, fr. hĕ di, v.

hĕdō, n. heat (of the face); passion; zeal; wildness; fr. hĕ dō, v.

hĕdōlō, n. zealous; fierce; wild person; also used of animals.

hĕdŕōlō, n. bitterfaced person; envious, covetous person; fr. hĕ dŕō, v.

hĕdŕōmō, n. covetousness; envy.

hĕdŕōle, n. peace = hedŕōle, fr. hĕ dŕō, v. tameness;

hĕdŕō, n. th. s.

hĕfāmō, n. expressiveness of the face, fr. hĕ fā, v.; development of children.

hĕfitelō, n. disguised person.

hĕfitemō, n. disguise; fr. fite hĕ, v.

hĕflēmō, n. itching of face.

hĕfōmō, n. washing of the face; drunkenness; fr. fō hĕ, v.

hĕfō, n. endeavour; trying; fr. fo hĕ, v.

- hiefloṃo, hiefō, n. cutting of the face (with divers marks).
 hiefolo, n. a person with a cut face (not used, but hie-
 nmlaitše, n. instead of it).
 hiefūṃo, n. frown, fr. fū hie, v.
 hiefūlo, n. frowning person.
 hiefū, n. stink-face (scolding word: „Kwe ehiefū!“ look at
 his ugly face!)
 hiegbemo, n. hand to hand fight; conviviality, fr. hie gbe, v.
 hiegbē, n. spite, s. gbe hie, v. and hiegbēle, n.; reproof,
 reproach.
 hiegbelo, (despicer) reprover, reproacher.
 hiegbēle (higble, hēgble), n. death of the face, shame; dis-
 grace; bashfulness; fr. hie gbo, v.; spite, fr. gbe hie, v.;
 na —, to see shame, to be disgraced; wo m. k. —, to
 make one ashamed, to put shame upon s. b. A peculiar
 plural-form is hiegbedši in
 hiegbedšianii, pl. n. shameful acts or doings.
 hiegbedšianiifemo, n. shameful act.
 hiegbēlewō, n. disgracing.
 hiegble, n. = hiegbēle, n.
 hiegblemo, n. friendliness; fr. gble hie, v. daylight, fr. hie
 gble, v. = dšetšeremo.
 hiegbō = hiegbēle, n.
 hiehanō, pl. -nii, n. covering of face, veil.
 hieheremo, n. expection of face, countenance, fr. here
 hie, v. therefore, countinancing, acknowledgement.
 hiekālo, n. a living, active person; Nyoŋmo hiekālo, the
 living God. Ad. th. s. The word can be used in con-
 trast to „gbonyo“ of any thing „living“.
 hiekāmo, n. living; life, fr. hie kā, comp. wala; remem-
 brance; s. nōhiekamo, hienokamo, n. hope; confidence,
 fr. hie kā nō, v.
 hiekasemo, n. immitation of one's face, fr. kase hie, v.
 hiekō, n. lust, desire; envy.
 hiekōlo, n. lusting, desirous, envious person.
 hiekpamo, n. forgetfulness, fr. hie kpa nō, v. s. nōhie-
 kpamo, hienokpamo; but: percolation, clarification; fr.
 kpa hie, v. to take off the surface.
 hiekpātālo, n. destroyer, spoiler; fr. kpātā hie; comp. fite-
 lo, n.; reproacher.
 hiekpātāmo, n. perdition; destruction, fr. hie kpātā, v. n.
 and kpātā hie, v. a.; comp. fitemo, n.; reproach.
 hiekpē, n. meeting face to face; glance at one's face, fr.
 kpe hie, v.

h̄elom̄o, n. frowning; staring.

h̄el̄o, n. holder, carrier, fr. h̄ie, v.

h̄iem̄ē, n. contentment; pleasure, joy, fr. h̄ie m̄e; comp. m̄iše.

h̄iem̄eherem̄o, n. joyful reception, fr. here m. k. h̄ieme, v.

h̄iem̄iam̄o, n. forbearance; endurance; endeavour, trial = h̄ief̄o, n.; fr. m̄ia h̄ie, v.

h̄iem̄ial̄o, n. person enduring hardships or sufferings.

h̄iem̄o, n. carrying, bearing, holding; slandering; fr. h̄ie, v. Ad̄n. h̄ēm.

h̄iena, **h̄ina**, **h̄ēna**, n. lit. brim or end of the face, i. e. forehead, comp. h̄iet̄šo; Ad. h̄ēnya, n.; kwe m. k. h̄iena, v. to respect person, *προσωποληπτειν*.

h̄ienakwem̄o, n. respect of person.

h̄ieñmlait̄še, pl. -t̄šemei, n. cutface; person from tribes who cut their faces.

h̄ieñmei, **h̄iñmei**, pl. -ii, n. lit. face-nut; eye; well of water; eye of a needle; = ךַּ in Hebr. **H̄iñmei** (Ot. ani, ani wa) is also used as gramm. subj. or. obj. like h̄ie, na, ño etc. but not very frequently; f. i. be h̄iñmeii, v. to hint with the eyes; ebemi h̄iñmeii, he gave me a hint with his eyes; dfa h̄ieñmei, obj. pl. dfra h̄ieñmeii, lit. to break the eyes (s. dfa), to spoil the eyes; fila h̄ieñmeii = fila, v. a. to blind; s. fila; kōdō h̄ieñmei, v. a. to look askint; to leer at s. th.; to be envious; m̄ia h̄ieñmeii, to shut the eyes; tfa h̄ieñmeii, lit. to strike the eyes, i. e. to shut and open them once, inf. h̄ieñmeiit̄fā, s. this; to twinkle; wo h̄ieñmei n̄o, obj. pl. (irreg.) hole h̄ieñmeii an̄o, to lift up the eyes etc. Ad. h̄ēñme, n.

h̄ieñmei dfa, pl. h̄ieñmeii dfra, v. n. to loose the eyes, s. dfa h., v.

h̄ieñmei, kōdō, v. n. to have a crooked eye, to look askint (schiefen); to leer upon s. th.; to be envious, comp. Mt. 20, 15.; inf. h̄ieñmeikōdōm̄o; s. kōdō h̄ieñmei and comp. h̄ie kō, v.

h̄ieñmei lo = h̄ie lo, v. to frown.

h̄ieñmei m̄ia, v. n. to have the eyes shut, s. m̄ia h̄ieñmei, v.

h̄ieñmei n̄o ha, v. n. to have a covered eye, i. e. to have weak eyes, to see not well.

h̄ieñmei n̄o siu, v. a. th. s.

h̄ieñmei n̄o t̄še, v. a. to have clear, pure, sharp eyes.

hienmei no yete, v. lit. to get a stone on the eye, to have a cataract.

hienmeiñ sa, = hie sa, v. n. to be fit.

hienmeiñ šã m. k. v. n. to be hard, covetous, unfriendly, suspicious; **ehiemeiñ šããle** fe noko, he is exceedingly unfriendly; inf. **hienmeiñšã** = hiešã; comp. also **hiewa**, v.

hienmeiñwa = hie wa, v. n. to be hard-eyed i. e. to be hard, cruel, covetous.

hienmeibelo, n. hinter with the eye.

hienmeibē, n. hint with the eyes; fr. be hienmei, v.

hienmeidfã, **hienmeiidframo**, n. spoiling the eyes; fr. dfa h., v. or h. dfa, v.

hienmeidfalo, n. person spoiling the eyes.

hienmeiiano, n. surface of the eyes; **hienmeiino**, th. s.

hienmeiiasē, n. eye-brow; **hienmeiise**, -setšoi, th. s.

hienmeiiasē-kotoku, n. eye-lid; -sewolo, -setoto, th. s.

hienmeikōdōlo, n. squinter; leerer; envious person; fr. **kōdō** h., v. or h. **kōdō**, v.

hienmeikōdōmo, n. looking asquient; leering; envy.

hienmeiko, n. spoilt eye; s. ko, adj.

hienmeikotše, n. person with a spoilt eye; **Einäugiger**; **hienmeikometše**, th. s.

hienmeinoṭe, n. cataract.

hienmeinoḥã, n. darkness of the eye; fr. **hienmei no ha**, v.

hienmeinoṭšemo, n. clearness of the eye; fr. **hien. no tše**, v.

hienmeiñšã, n. = hieša, unfriendliness; hardness; suspicion.

hienmeiñšãlo, n. unfriendly, suspicious person.

hienmeišã, n. evil eye; s. eša, adj.

hienmeitfa, n. stroke or twinkling of the eyes, moment (**Augenblid**); **afe nakai hienmeitfa**, it was done so in the twinkling of an eye.

hienoḥile, n. remembrance; care for s. th. or s. b. fr. **hie hĩ no**, v.

hienoḥō, n. overlooking; missing; **Uebersehen, Uebergehen**; fr. **hie ho (he) no**, v.

hienokãmo, n. remembrance; trust; confidence; hope fr. **hie kã no**, v.

hienokpalo, n. forgetful person.

hienokpamo, n. forgetting; forgetfulness; fr. **hie kpa no**, v.

hienokwemo, = **hienakwemo**, n. reception of person; **προσσωποληψια**; s. **hietšo**, n.

hienowomo, n. elevation of face.

hiesale, n. fitness; maturity; steadiness (of persons); precociousness; fr. **hie sa**, v.

- hiesamŋ, n. preparation of face, surface, fr. sa hie, v.
 hiesŋ, n. respecting, honouring; respect, honour, estimation, fr. hie sŋ, v.
 hiesŋlŋ, n. respectful person.
 hiesubaň, n. likeness of face.
 hiešš, n. covetousness; -ššlŋ, n. covetous person, fr. hie šš, v.
 hieša, hīša, hiešadšeň, n. selfishness, suspicion, hardness. fr. hie ša; fe hieša, v. to be selfish etc.
 hiešafemŋ, n. selfishness; -šelŋ, n. etc.
 hiešalŋ, n. a selfish, suspicious, hard person.
 hiešikāmŋ, n. moderation; frugality; thriftiness; fr. hie kš, v.
 hiešifiemŋ, n. shame fr. hie fie š, v.
 hiešibumŋ, n. falling on one's face.
 hiešimā, hiešimamŋ, n. fixing of face.
 hietē, hītē, hētē, n. covetousness; cunning, knowledge; civilisation etc. clearness = hietšemŋ; fr. hie tē, v.
 hietitimoŋ, n. scratching of one's face.
 hietō, n. direction of the face to a certain object, fr. to hie, v.
 hietšele, n. = hietšere, n.
 hietšemŋ, n. clearness, cleanness (of face or surface), fr. hie tše, v.; friendliness, cheerfulness, fr. tše hie, v.
 hietšemŋ, n. friendliness, smiling, smile, s. tše hie, v.
 hietšere, hītšre, hētšre, n. homesickness; fr. hie tše, v. want of pastime; dšie —, v. to pass the time, hietšere-dšiemŋ, n. time passing; Zeitvertreib.
 hietšē, n. awaking, fr. hie tšē, v.
 hietšeremŋ, n. coming to one's self, fr. hie tšere, v.
 hietšemŋ, n. awakening, fr. tšie hie, v.
 hietšimoŋ, n. movement of face.
 hietšōmŋ, n. turning of the face; turning before = hamŋ-tšōmŋ, fr. tšō hie, v.
 hietšo, hītšo, hētšo, pl. -tšei, n. = hiena, forehead: kwe -nŋ, v. to respect persons, s. hiena, n.
 hietšumŋ, n. wiping the face, fr. tšumŋ hie, v.
 hietūmŋ, n. frowning, frown, fr. tū hie, v.
 hiewadšemŋ, n. hardening of one's face fr. wadše hie.
 hiewale, n. hardness (of face); boldness; cruelty; covetousness fr. hie wa, v.
 hiewalŋ, n. hard, covetous person.
 hiewielŋ, n. reprover; exhorter.
 hiewiemŋ, n. reproof; admonition, exhortation; fr. wie m. k. hie, v.

- hiewome**, n. carrying of the fore part.
hiewā, n. going on; advance, progress, fr. ya hīe, v.;
 = noya, n.
hiewalo, n. person progressing.
hiewafemo, n. = yafemo, astonishment; wondering fr. hīe
 fe yā; comp. nakpē; hedšōmq; Ad. hēyapem, heya-
 pepei, n.
hiewomq, n. recognition of one's face, fr. yo m. k. hīe, v.
hīe, Ad. v. = kwe, v. to behold.
hīe, Ad. adv. = biē, here.
hīe, n. Adñ. fence = afabañ.
hīhī, redupl. of hī, v. to detest thoroughly; ehihīle kōkōko,
 he detested him exceedingly much.
hiko, v. to hickough.
hikohiko, n. hickough = fukofuko.
hikō, n. s. hiekō, lust, envy.
hikōlo = hiekōlo, n. envious person.
hīle, n. goodness; remaining, dwelling; abhorrence, abo-
 mination, esp. in a religious sense; fr. hī, v.
hīlehe, s. šihīlehe, n. dwelling.
hīlenō, pl. hīlenii, good thing, good work (unclean thing?)
 s. niihīnii.
hima, v. to drive (fr. the wind): koyo le hima lelele ahū,
 the wind drove the vessel a long time.
'hima, ahima (Ot. ahyema, diminutive of hyeñ, vessel), n.
 the smallest kind of canoes, fisher-canoe, comp. anlese,
 abiñese = ahyeñkese); duakro, lele, n.
'himañka, ahimañka, n. europ. word; hammock.
hina, s. hīena.
hin., hīñ. s. under hīe.
'hīnkese, ah. (Ot. ahyeñkese), n. a large canoe.
hīñmei, s. hīeñmei.
hirihiri, n. and adv. confusion; confusedly = gidigidi, sa-
 kasaka, th. s.
hīša, s. hīeša.
hītē, s. hīetē.
hītšo, s. hīetšo.
ho, v. to pass; to pass over; to proceed, to go on well;
 to flow, to overflow; to cook; compare to the latter:
 be, tfa (dša); ši, šā. Inf. homq and hō. Sometimes
 ho is used like an auxil. verb = ya, ba etc. f. i. hota
 ši, to (come and) sit down, ho-kā ši, to (go and) lie
 down etc. Ad. ho, v. to go, to come.
ho he, v. to pass; to outdo = ho na.

ho he nɔ; v., inf. hehō and heñhō; hehomɔ and heñomɔ to pass over; to overtake.

ho-kā ši, v. to lie down, s. ho, v.

ho la, v. inf. lahō (perh. to overflow with fire) to be very active, lively; to be wild; to be playful; to be wanton; frolicsome; naughty etc. (esp. used of children).

ho na = ho he, v. inf. naho, to pass over; to surpass, to out-do; -run etc.

ho nii, inf. niñhomɔ, v. to cook.

ho-ta ši, v. to sit down, s. ho, v.

ho-ya, v. to pass and go, i. e. to pass away, to vanish.

hō, n. uproar, noise; fe-, v. to make a noise, uproar.

hɔ, v. pl. hɔlɔ, to shove in, to put in, to insert (einfchieben); to be inserted, to lie betwixt two things, to lie in a cavity; perh. formerly: to be with child, s. hɔ, hɔlɔ, hɔrɔ. Inf. hō, hɔlɔmɔ.

hɔ mli, v. inf. mliñhɔ, th. s.

hɔ, n. fetus; embryo; an unborn child; „woñāmei ke bii ke hɔi,“ „our wives, children and unborn ones“, a common expression of men in speaking of their families, as their dearest good, as in Germ. „Weib und Kind,“ „Haus und Heerd z.“ a kind of very small monkeys with large heads; — No hɔ, v. inf. hɔñō, v. to conceive; hie hɔ, inf. hɔñiemɔ, v. to be with child, comp. na musu, hie musu etc. wo m. k. hɔ, v. to impregnate; inf. hɔwō.

hō, n. insertion, etc.

Hɔ, pr. n. Saturday; comp. Hogba; according to native counting Saturday is the 6. day of the week.

hō, v. to sell; „ahō enē ahe kpañma,“ „this is sold (and bought) for ten strings“ (of cowries), inf. hōmɔ. This verb seems formerly to have had also the signification: to hunger, comp. hoo, hōmɔ, hōlɔ, n.

hō nkloñ, v. to snuffle, to snore.

hō, adj. cold, cool, nu hō, cold water, s. hōñ.

hoble, n. dan. plane.

hoble-adade, n. plane-iron, Šobeteiſen.

Ahodōme, pr. n. of a Gã-village.

hōfelɔ, n. noisy person.

hōfemɔ, n. noisemaking; noise; uproar; s. bu, v.

Hogba, pr. n. Sunday; s. Hɔ, pr. n. Sunday is kept as a day of rest by many heathen and considered the 7. or last day.

hogba-atade, n. sunday-dress; -dšamo, -solemo, n. sunday-service.

hohiemo, n. pregnancy; fr. hie ho, v.

hohoi, v. frequentative of hō, to sell.

hohe, v. (accord. to Hanson) to keep.

hōlañu, n. Adñ. cowries = trema in Gã.

hole, v. sometimes pronounced holo, obj. pl. of wo, v. to lift up; to lift or take many things up, to take (things) away etc. f. i. miwo mihie no; I lift up my face; mi-hole mihieñmeii aŋo, I lift up my eyes. Comp. also ko and kōlo. Inf. holemo.

hole he no, v. inf. henholemo, to overgrow (according to Hanson, Mat. 13, 7.). Comp. wo, v.

hole no, pl. v. of wo no, to lift up (many things); inf. nōholemo.

holehole, adj. and adv. loose; loosely, lotteriq; holi-holi, th. s.

holo, v. s. hole, v.

holo, n. cook (gener. nii holo or kuke, kuku, europ. word).

holo (s. horo), n. a person who is with child; an animal that is with young one's. The word is not used alone, but like an adjective as an apposition, f. i. yō holo, a woman with child; fr. ho, v. and n.

holo, pl. v. of ho, v.

hōlo, pl. hōloi, n. seller; seldom used alone, but frequently in compounds, as: tawahōlo, seller of tobacco etc.

—, pl. hōloi and hōdši, n. a hungry person; hōlo dšile ake klañ, he is as hungry as a hyena. Comp. hōmo, hoq, n. perh. fr. a verb hō, or hōq, v. to hunger; s. Adñ. Voc. hōq, n.

hōlo, hōno, hōñ, n. shadow, susumá (comp. woñ, nyōñ etc.). Comp. hō, adj.

holomo, n. insertion, fr. holo, pl. v. of ho, v.

hōmo, pl. hōmoi, n. selling, sale; — pl. hōdši, hunger (Ot. okom Ad. hōq); scarcity of any thing, f. i. nuhōmo, — of water; lo-hōmo, — of meat etc.; hōmo yemi, hunger eats me, i. e. I am hungry (comp. kumai, fei etc.); hōmo gbele, hunger has killed him; sometimes the pl. is used: hōdši yeomi naakpa, I am very hungry; wo hōmo yi, to cry the hunger out, to cry after it (as it is custom to do after thieves found out, women and children running after and making a noise at them), a custom of the hōmowo-festival, s. hōmowo.

homo, v. to be accustomed; to prosper; s. ho, v.

homọ, n. cooking, fr. ho, v.

họmọ, n. inserting, fr. họ, v.

hômọwọ, n. lit. the outcrying or mocking of hunger; a common feast or festival of the natives of Western Africa after the harvest of corn and yams, a kind of harvest-home, generally called yams-custom, celebrated with gun-firing, singing, music, dancing, eating and drinking etc. and in the interior also with sacrifices of men. Along the coast it is celebrated at the end of August or beginning of Sept. It is at the same time the new year of the natives. Comp. wọ, v. and wọ yi, v.

hōñ = hōlọ, hōnọ, n. shadow.

họñđ, -ñlọmọ, n. cōception; fr. ñđ họ, v.

hōq, Adñ. n. = hōmọ, hunger; hōq, ñemi ye = hōmọ miyemi, I am hungry; comp. suq, v. and suomọ, n.

họniitšumọ, n. saturday-business.

'hora, ahora, n. blame; s. ahora and ahorabọ.

horo, s. hole and holo, v.

họrọ, s. họlọ.

hoso and woso (Ot. wosow, hosow) v. n. and a., inf. hosomọ, to shake, to quake, to move to and fro; šikpoñ hosọq, the earth shakes; yahoso ñmlele or hosomọ ñmlele, ring the bell! comp. kpokpo and dida, ša, tši he, v. etc.

hosolọ, n. ringer (of a bell).

hosomọ, n. shaking, quaking; ringing; šikpoñ hosomọ, earth-quake.

họwō, n. impregnation; fr. wo họ, v.; s. họ, n.

họwolọ, n. impregnator.

hre, v. s. here, v.

hre, v. s. hele, v. here, v.

hreñ, adj. s. hereñ.

hrihri, adj. s. hirihiri, adj.

hu, v. to blow (the fire with a fan), to fan, to blow clean, but comp. fli; to storm (s. ahum); inf. hūmọ. Ot. th. s.

hū, v. to hum; to roar as a lion; inf. hūmọ. Comp. ahūahū, adv. and n.

hū, inf. hūmọ, v. to till the ground; to hoe; to cultivate the land; hū adeda, to work with the billhook, i. e. to cut the bush for burning and cultivating; hū kọi, to work with the hoe, to hoe; hū n. k. he, to cleanse or weed about s. th., hū able he, to weed maize or corn; hū mli, v. to weed in s. place.

ba, n. adj. and adv. blowing (of the wind); stormingly; exceedingly much.

hū, n. watch; clock.

hū, conj. also, too, even, likewise, comp. tete. It is postponed to the word to which it belongs; *miba ni minyemi le hū ba*, I came and also my brother came; *miba ni minyemi ba hū*, I came and my brother also came; *dšee-keke*; *ši-hū*, not-only; but-also.

hū, **āhū**, n. or adv. s. **ahū**, n.

hūahū, **ahūahū**, n. fear, horror.

huhā, adj. innumerable; akpei **huhā**, many many thousand; comp. **ohā**, num.

hūhūhū, **hūhūhūhū**, adv. murmuringly; wie —, v. to murmur, to grumble.

hūhūhūwiemo, n. murmuring.

hūhūi, Adñ. adv. loudly, aloud.

hulo, n. fanner; s. **hu**, v.

hūlo, n. Bauer; farmer, tiller of the ground; s. **okwafonyo** and **kosenyo**, th. s.

hūlonii. pl. n. farmers-implements.

hūlotšu, n. farm-house.

hulu, v. s. **huru**, v.

hūlū, **hūnū**, **hūrū**, n. sun; — ete **ši**, - - is risen; — **nyō ši**, - - went down; — **damo**, - - standeth in his height; — **tšo**, - - shines, etc. **wyere hūlū**, v. to sit in the sun.

hūlūdamo, n. the highest stand of the sun in the meridian.

hūlūšinyō, n. setting of the sun.

hūlūšitē, n. rising of the sun.

hulutšo, n. sun-shine.

hūlūwyeremo, n. warming, sitting in the sun.

humi, n. a quiet, unpretending person; an humble person; prov. 18.

humidšeñ, n. humble behaviour.

hūmo, n. humming; roaring.

hūmo, n. tilling the ground, farming, cultivation.

hūmonō, pl. -nii, n. farming-implement = **hulonō**, n.

hūnō, n. Adñ. husband = **wu** in **Gā**; **kunu**, Ot.

hūnū, s. **hūlū**, n. sun.

hūru. **hru**, v. (Ot. th. s.) inf. **hūrumo**, to jump, to spring; **bayelo huruo gbagbagba**, or — — **guaguagua**, the leaf-eater (an antelope) jumps hophophop; to leap, to leap over, = **teke**, v.; also **huru** — **teke**, double v. th. s.

hurulo, n. jumper.

hūrumo, **hrūmo**, n. jumping, springing, leaping.

hurududū, adv. with one crash; gbe ši hurududū, to fall down with one crash.

hūsū, n. limit, boundary, border; comp. n̄mañmaša, klotia, kpokpa, nagbe etc. Mikele dše hūsū, I border with him; dšie hūsū, v. to make out the limits or borders.

hūsūdšē, n. bordering.

hūsūdšiemō, n. making out of boundaries.

hwāñ, v. to be out of joint disjoined (of members of the body); to disjoin, to dislodge; inf. hwañmō.

hwāñmō, n. disjoining, dislocation of a joint of the body.

'hwāñ, ohwāñ, n. a small animal of the bush.

hwānyā, v. to shake; -nine, — — the hand.

'hwānyā, ahwānyā, n. the maize-blossom; gba —, lit. to divide or part into blossoms, to blossom (of maize and other corn).

hwānyāgbamō, n. blossoming of corn etc.

hw = w̄ (Ayigbe-sound) see in some Adañme-words from Ayigbe, in the Ad. Voc.; in Gā generally changed into „w“, f. i. hwō; A., G. wō, to morrow; though the few words under hw — might be also written so. The same sound appears also in Otyi.

I.

Properly written no Gā-word initiates with „i“ (a, e, o being the only initiating vowels); but besides proper nouns beginning with I, the syllable „yi“ (head) is sometimes negligently pronounced, so that only i is heard. Whatever is not found under „i“, must be therefore sought for under y, „e“ or „ñ, n and m“. Scripture names beginning with J are left unaltered, such as Jehowa, Jesu, Johane, Jakob, Jakobo, Israel etc. In the Krōbō-Dialect of Adañme, „i“ is the possessive and subjective pronominal augment = mi, my and mi, I, from „imi“ indep. pronoun, G. mi; and besides that used to express the verb „dši“ = ni, ñ in Gā.

Israelnyo, pl. Israelmei or Israelbii, pr. n. Israelite.

i- = yi = head.

iteñ = yiteñ, n. crown of the head.

itšo, = yitšo, n. head.

itšqi, = yitšqi, n. hair of the head. etc. etc.

K.

Ka, v. inf. k̄a, to stick to (Ot. to be wanting); to be fixed, fastened (with nails); to pain by sticking to, to

bruise; to stay, to stain (of spots not to be washed out); to do s. th. conjunctly, inf. kamọ, amefē ameka nitšumọ kome ametšu, they all conjunctly did one work; to stand in for another, mika n. k. mihäle, I stand in for him respecting s. th.; ke m. k. ka, v. to take part with s. b. in s. th. (f. i. in buying, selling etc.), s. Prov. 92; to venture, to try, to tempt; maka makwe, I will try and see; to nail, to fasten nõ hie ka noko, to fix the face upon s. th., subj. pl. kãla, kla; inf. kamọ klamọ; to lay things into the sun to dry; inf. kamọ; to scoop; to be accustomed, to be inured, to be bound to; to be frequent, not scarce etc. etc. Comp. „ka“ in Adñ., and „ko“.

ka, conjunctive verb used together with ke, ke ka, as for, respecting; ke kami, as for me —.

About ka as auxiliary verb s. § 27. Comp. „ko“ in Adñ.

ka he, v. to cleave to, to stain.

ka hie, v. to fix the face on s. th.

ka mli, v. to be fixed in something, to stain.

ka na, n. to fasten at s. th.

ka nii, v. to put things into the sun.

ka nọ, v. to be fixed upon s. th., to cleave to, to be customary, dānumọ ka enọ, he is given to drinking, he is an accustomed drunkard.

ka nõ, v. to be fixed at; to fix at.

ka n. k. ohyew (Ot. ohyew = hot), v. to warm s. th.; wärmen, aufwärmen.

ka sa, v. to sun a bed.

ka se, v. to stick behind.

ka segbe, v. th. s.

ka ši, pl. kla ši, v. to stick to the ground.

kã, n. sticking to; staining; ambush, waylaying; proof, trial, venture, temptation; custom, habit; frequency; s. ka, v.; wo kã, to waylay, to lie in ambush, inf. kawõ.

kã, n. crab; „kã fọ loflõ“, prv. A crab does not beged a bird.

kã, v. pl. and inf. kãmọ, to lie; to lay; |to lie open, to be open, naked, to open; to speak (Ot. th. s. in Gã seldom used, s. kã-ke), to speak openly, to admonish, reprove, reproach (inf. kã and kãmọ) etc. he kã, v. inf. hekãmọ, to be unbound, at liberty to move, to be alive, to be free; to be exposed, naked; hie kã, inf. hiekãmọ, v. to be alive (Ot. „ani da“); hie kã nọ, inf. hienøkãmọ, v. to remember; to trust in, to hope; hie kã ši,

inf. hlešikāmo, v. to be quiet, moderate, thrifty; mli kā, v. to have an open inside; na kā, v. inf. nakāmo, to be open (-mouthed, lit.), f. i. šina le na kā, the door is open; ena kā, it is open; no kā, v. to have an open surface; se kā, v. to have an open back; to be open behind; yitšon kā, yin kā, inf. yitšonkāmo, yinkāmo, v. to be openheaded, i. e. to be mad; eyitšon kāle, he is mad; s. seke; etc. etc. A peculiar expression is: heni ekā le ehī, where he lies it is not good, i. e. he is nearly dead, he died, which is seldom said immediately after the death of a person, but this or a similar expression, as: „ehō-fō ši“, „enyēē hela le“ etc.

kā he, v. inf. hekāmo; to lie at s. th., to continue, to persevere; to last; to discover one's self, s. he kā, v.; auxiliary verb to express this relation, as „still, noch“, f. i. ekā he etšuq nii, he works still, lit. he continues working, he continues he works, comp. ya no; lolo; kē etc.; ke n. k. kā, to lay s. th., comp. ta, damo, te ši etc.

kā hie, v. to lie before, inf. hiekāmo; to censure, reprove etc.

kā-kē, v. lit. to speak and say, i. e. to speak to; mikā sane le mikelē, I told him the matter; comp. dšadše — tšō and kā — kyere in Otyi.

kā kitā, v. inf. kitakāmo, to swear; kā Nyoñmo kitā, to swear by God; kā kitā fo m. k. no, v. to swear against s. b. Comp. kiá.

kā mli, v. inf. mlikāmo, to lie in s. th.

kā na, v. to lie at the mouth, end, limit, shore of s. th.

kā no, v. inf. nokāmo, to lie upon; to continue = kā he; to rely upon, to rest with, to depend upon, to be upon one's responsibility, to be one's duty; neke sane ne kā mino, this matter lies upon me, is my duty; a peculiar expression is: sane ne „kā te ko no“, this matter lies upon a stone, i. e. there is something else behind; about hie kā no, to trust, s. hie and kā, v. (above).

kā no to (?), v. to be full (used of com-ears).

kā se, v. to lie behind; inf. sekāmo.

kā ši, pl. kāmō ši, inf. šikāmo, v. to lie down, to lie on the ground, to rest, to be sick; to be in a certain condition; ke m. k. kā ši, v. to lie with s. b. = ke m. k. wō; comp. dšōro ši, dšēre ši, ble ši; mā ši. Bōni sane le kā ši ne, as the palaver stands; ekā ši hāwō, it is ready for us.

kā, v. Adñ. to say; conj. = ake, that.

kã, n. reproof; admonition; fr. kã, v. to reprove; s. kãmo, n.
 kã, n. a kind of plates or dishes of the natives; s. kã, v.
 to be open.

'kã, ekã, n. boldness, bravery.

kã, n. gumi arabicum; s. kãtšo, n.

kã, adv. through; gba kã, to rend through, s. kã, to be
 open.

kabë, n. time of affliction or trial.

kabu, n. a kind of beetles, s. koke and tōni, th. s.

kãbu, n. crab-hole.

kadá, n. jaw, jaw-bone; the latter is sometimes taken from
 enemies slain, as a trophy and tied to the large war-
 drum.

kadi, v. inf. kadimo, to sign, to fill up wanting plants in
 planting.

'kadi, okadi, n. sign.

kadilo, n. signer.

kadimo, n. signing.

kadra, n. Adñ. bill-hook = adeda in Gã.

kadše, v. to lie on the back; inf. and impert. sing. kadše-
 mo. - About the end-syllable — dše, s. § 27.

kadšemõ, n. lying on the back; comp. kã ši, bu ši, sõ ši,
 kpsa ši, v.

kafe, n. dan. coffee.

kafedumõ, n. coffee-growing, -planting.

kafekpulu, n. coffee-pot or jug.

kafenumõ, n. coffee-drinking.

kafenulo, n. coffee-drinker.

kafetasa, n. dan. coffee-cup.

kafetõmõ, n. trans-planting of coffee (-trees).

kafeteolo, n. coffee-planter.

kafewõ, n. coffee-growth, -produce.

kafote, n. silk-cotton, used for pillows etc.

kafu, n. a kind of baskets made of leaves, f. i. palm-leaves;
 comp. floto, kpanya, ablabutu etc.

kafute, n. a kind of sandstone.

Kai, pr. n. of females.

kai (or kae), v. inf. kaimõ, Ot. th. s. to remember; to re-
 mind; comp. ka, v. and kã, v.

kailõ, n. reminder.

kaimõ, n. remembrance; reminding; admonition.

kaimõfemõ, n. lit. making remembrance, accord. to Hanson:
 feast, festival.

kaimõõ, pl. -nii, n. token of remembrance.

- kaimokadi, n. sign or token of remembrance.
 kaka, n. crust of bread; break of the bread (Unbruch); hard baked bread; small round bread-loaves.
 kakadañ, adj. long, high (Ot. teñteñ, Adñ. gāgā).
 kakao, n. aching pain in any part of the body, esp. tooth-ache.
 kakašā, n. baking of small bread or cakes.
 kake, num. and adj. Adñ. one; only, alone = kome; keke in Gā.
 kakla, n. s. kakra, n. ring.
 kakla, n. knife; comp. kito, n.
 kaklanabā, n. sharpness of a knife.
 kakladšote, n. whetting-stone for knives; s. nadšote, th. s. and dšo, dšo na, v. to whet, to sharpen.
 kakladūmo, n. stabbing; s. dū, v.
 kaklana, n. lit. mouth of the knife (comp. ק in Hebrew), edge of the knife.
 kaklanadšote = kakladšote.
 kaklahebo, n. sheath for a knife.
 kaklatšo, pl. -tšei, n. handle of a knife.
 kaklahetšulo, n. knife-cleanser; kaklahešalo, th. s.
 kaklahetšūmo, n. knife-cleansing; s. tšūmo; kaklahešamo, th. s.
 kaklaka, or kakraka, n. a kind of beetles, called „cockroaches“ at the coast.
 kāko, n. pot-shard, s. ko, adj.; comp. gbeko, kpuluko etc. th. s.
 kakra, n. = kakla, n.
 kakra, n. ring pad, polster of a ringform, to stand round pots upon; according to Hanson crown (στειφανος), comp. akekre and tako, n.
 kakrada, n. oyster.
 kakradañoño, n. oyster-shell.
 kāla, kla, pl. v. of ka, v. to fix, to nail; inf. kalamo, klamo.
 kalamo, n. fixing, nailing.
 kalo, u. chalk; lime.
 kalo, n. meat of crabs; s. ka, n.
 kalo, n. tryer, tempter; adventurer, s. ekālo, 'kālo. Comp. ka, v.
 kālō, n. a person lying down (only used in compounds); a reprover, admonisher, comp. kã, v.
 'kālō, ekālō, n. a bold, brave person, an adventurer, see ekã, n.
 kama, n. back-fin of fishes.

- kamfrā, kamflā, n. a kind of sea-fish.
 kamfrātoto, n. kamfrā-scales, small silver-coin.
 kamisa, kamsa, n. europ. word: shirt.
 kamkam, adj. active, lively (fr. ka); ye —, v. to be lively,
 active.
 kāmō, n. lying; opening, s. kã.
 kamō, n. s. ka, v. and kã, n.
 kāmōkāmō, redupl. pl. form of kã, v.
 kampe, n. europ. word: sofa.
 kaná, kanán, n. accord. to Hans. corner = kōñ.
 kane (old pronun. kande), v. Adñ. th. s. Ot. (Akwap. Dial.)
 kañ; inf. and imprt. sing. kanemō, to count; to read;
 ke m. k. —, to dispute with s. b.
 kane, n. Ad. th. s. Ot. kanea, light, candle; comp. la; lus, n.
 kanelō, n. counter, reader.
 kanemō, n. counting, reading.
 kanetšo, n. candle-stick, s. lus-tšo.
 Kaneši, pr. n. of a place.
 Kānkā, pr. n., s. Kīnkā, th. s.
 kañkañ, adj. and adv. bright, brightly (s. kane, hañ etc.).
 kañkañ, n. civet-cat.
 kañkañbei, n. }
 kañkañdru, n. } civet, used as spices for the body.
 kañke, n. a tin vessel; s. tšins, tšens, n.
 kantē, n. europ. word, captain of a vessel.
 kante, v. inf. katemō, to hem.
 kante na, v. to hem in (cloth) = bañ na; inf. nakatemō.
 kao, n. dan. cake.
 kaosū, n. dan. stocking, sock.
 kaosulō, n. knitting, s. lo, v.
 kaosulolō, n. knitter.
 kase, v. inf. kasemō, to learn; — m. k. to imitate s. b.
 Ad. th. s.
 kase, n. politeness; fe —, to be polite, inf. kasefemō.
 kaselō, n. learner, scholar; disciple; apprentice; Ad. th. s.;
 imitator.
 kasemō, n. learning; imitation.
 kasefemō, n. politeness, gentleness; s. agwaseñ, n.
 kasegbomo, n. polite person; gentleman; s. agwaseñgbomō, n.
 kasemōhe, n. place of learning.
 kasemōtšu, n. room or house of learning.
 kasemōwe, n. house of learning; school.
 kášōlo, n. former of native dishes or plates (s. kã, n. and
 šōlo, n. šō, v.) potter; s. gbēšōlo, n.

kāsō, n. potters work.

kāšōlotšu, n. potters shop.

kāšōsū, n. potters clay.

kata, v. to lift up, to carry f. i. a child; to embrace.

katamō, n. lifting up; embracing.

Katamanso, pr. n. of the battle-field of 1826, in which the Ashanti's were beaten by the tribes under the Danish and English protection, about 10 miles from Tema inland, near the village Sasabi, at the foot of the Akwapim-mountains.

kate, verbal preposition, contracted from kē ate, s. kē and ya, v.; to, unto; till, untill; s. § 28.

katekate, adj. sour, acid; nyānyānyā, th. s.

kāšō, pl. -tšei, n. a shrub bearing small yellow flowers of a strong smell, and cods; belonging to the mimosa-plants and producing gumi arabicum; s. kā, n.

kausu, s. kaosu, n.

kawe, n. europ. word, a large cloak with a cowl.

kawē, n. a kind of salt or salt-petre brought from the interior and used as medicine for horses.

kawō, n. ambush, ambuscade, waylaying, s. kā, n. ka, v. and wo ka, v.; Ad. th. s.

kawolo, n. way-layer; person lying in ambush; Ad. th. s.

kē, inf. kemō, v. to cry aloud; to make a rush, to rush; amekē kē-ba enō, they rushed upon him. S. also kē, v.

kē m. k. yi, v. inf. yikēmō; to cry at s. b., to scream at s. b.

ke, inf. kē, v. to present, to give as a present; to grant; to forgive, comp. fa, v. firi, v. hā, v. The verb kē, having an impersonal and a personal object, is generally construed with the auxil. v. kē or nō; nō n. k. kē m. k. kē n. k. kē m. k., to present s. th. to s. b., eke šika kēmi or enō šika ekēmi, he presented gold unto me; enō-kēame, he forgave (it to) them.

kē, n. present, grant, forgiveness, s. kēnō, nōkēnō.

ke, n. a heap, a bundle, a load; nšō-ke, nšōke, lit. sea-heap, wave, breaker; laike, a bundle of fuel, wood; dšei, a bundle of grass etc.

kē, v. inf. kēmō, impert. sing. kēmō, to say; to tell; to command; Ot. se, Adn. de; seldom: kē; comp. kā, wie, dšadše-tšō, gba etc. A peculiar form and use of this very frequently employed verb is the verbal-conjunction „ákē“ (Adn. kā, kē, Ot. se), which answers exactly to the Hebr. כִּי and generally to „that“ (Daß, ότι), but

stands frequently only in the place of a colon or notes of quotation, as: Ekēmi ake: „Miba“, he told me (saying): „I am coming“; ekēmi ake ēba, he told me that he is coming. If kē has no object behind it and the words said immediately following, ake may be left out, as: Eke: „Mafe!“ and eke ake: „Mafe!“ he said: „I will do it!“ etc.

ke, inf. kele, v. n. to be long, eke naakpa, it is very long; s. also dšeke, v.

kě, auxiliary verb, s. § 28; without inflection, Ot. ne, de (and fa), Ad. nē and kē; originally to take, to hold = nō, with which it changes and which must be used, if an inflection of the auxiliary is necessary (as in Ot. fa). It expresses generally the relation of connection, instrumentality etc. as the prepositions „with, by, through“ or the conjunction „and“ as far as the latter connects subjects or objects, but not verbs (for these see „ni“, Ot. „na“), or the ablative case of the latin and the dative case of the greek language. In these cases it may be said to supply the grammatical want of a verb to one or more of the two or more subjects or objects, connected with one (notional) verb, f. i. Mike minyemi le tšuo niitšumo kome, I and (or with) my brother have one business; eke tšo yile, he flogged him with a stick, etěreḡ gbomei ke dšatšui, he carries people and loads; mikele te, I and he went, I went with him; eke šika hāmi, he took gold gave me, he gave gold unto me; eke-hāmi, he gave (it) to me; mike-ba, I came with (it), i. e. I brought (it), eke-te, he went with (it), i. e. he took it away; very often the relation expressed by „ke“ is entirely neglected in other languages (even in the related Otyi) whilst it is indispensable in Gā; f. i. ewo edšatšu ke-te, Ot. osoa n'adesoa ko, he took his load away (lit. Gā: he lifted up his load went with, Ot. he lifted up his load went). This is especially the case with such forms as: ke-ya (aor. ke-te, s. ya and te), ke-ba, ke-yaši, ke-baši, ke-tšō, ke-dše etc. expressing the relations of: to, unto, till, untill, through, from; f. i. Enyieḡ ke-yaä Osu, he walks and goes (therewith, thereby) to Osu, he goes to Osu on foot; edšo foi ke-ba bie, he fled and came hither, he fled hither; minu ke-dše Osu tōn, I heard it directly (and it came) from Osu etc. etc. Besides the abovementioned conjunctions and prepositions expressed by kě, those prepositions

which are used in the greek, latin and german languages as fore-syllables of verbs are to be compared, esp. *συν-*, *con-*, and *mit-*, *bei-*, *be-*, *ge-* etc. A peculiar use of *ke* is to be noticed in expressions, like: *nu ke kpulu*, jug with water, *nu ke glase*, glass of water etc.

ke, *ke dši*, *kedši* (Adñ. *kē*, *kedši* and *tše*), verbal conjunction generally followed at the end of the sentence by „*le*“, lit. say, say (it) is, if (*wenn*, *geseht*, *gesagt*, *fallſ* etc.), negat. *ke dšee* *ke dšee* (s. *dši*, v.); *ke osumomi le*, *bomi toi*, if thou love me, obey me; *kedši osumomi le* etc. th. s. *kedšee nakai le*, *bele kemo!* If it is not so, then say (it)! *ke*, *kedši*, is generally construed with the aorist tense, seldom with an other, never, as far as I know with the imperf. Comp. also *dšikule*, *dši*, *kule* and Ot. „*se*“ and „*a*“ at the end of the conditional sentence. Of verbs combined with the auxiliary „*ke*“ infinitive forms are formed also combined with *ke*, f. i. *ekemi bā*, mine and his coming; *ekemi wiemo*, his speaking with me.

ke-aši, = *ke-yaši*.

ke-ba (s. *kē*, aux. v.), v. to come with, to bring; verbal prep. (to, unto, till, untill, if the direction is from a remote place or time to nearer ones, s. *ke-ya*.)

ke-ḅa — *ke-ya*, v. to come and go; verbal adv. to and fro.

ke-dfa, v. to break with.

ke-dše, s. *kē*, aux. v. to come out with, to bring out; verb. prep. (from, of).

ke-dšee, s. *ke*, verb. conj.

ke-dši, s. th. s.

ke-fe, s. *kē*, aux. v. to do with —, to make with —, to make by —, to make from — etc.

ke-fō and

ke-fō ši, v. to cast down, away; s. also *še-fō* and *fō fō ši*, v.

ke-fie no, v. to go on; to put upon.

ke-hā, v. to cover with.

ke-hā, v. to give (s. th. to s. b.).

ke-he, v. to buy with.

ke-hī ši, v. to dwell, remain, live with.

ke-ho, v. to pass with, to pass; to cook with.

ke-ho, v. to insert (s. th. betwixt s. th.)

ke-hō, v. to sell with-.

ke-hū, v. to till the ground with-.

ke-ka, v. to try, venture with-; s. *ka*, v.

ke - kā, v. and

ke - kā ši, v. to lie with -, to lay (down).

ke - ke, v. to present (s. th. to s. b.).

ke - kē, v. to say s. th. to -.

ke - kō, v. to take up with.

ke - kō, v. to bite with.

ke kpāñ, s. ke-pañ, v.

ke - kpe, v. to meet with.

ke - kū, v. to break with.

ke n. k. kuma, v. to spare; tu use s. th. sparingly.

ke - la, v. to hang, fasten with; to sing with.

ke - le, v. to know by.

ke - le, v. to feed with, to nourish by.

ke - le he, v. to live by; milee noni eke-leo ehe, I don't know what he lives by.

ke - li, v. to mock with.

ke - lo, v. to take up with; to take up together; to knit or weave by or with.

ke - lu, v. to strike with.

ke - lu ši, v. to fall with, - - by.

ke - mā, s. to set; to build with; to lend; (any thing, except money, s. fa).

ke - mō, v. to take hold by or with.

ke - na, v. to see with or by; to get by.

ke - nō, v. to struggle, fight with.

ke - nu, v. to hear with or by; to feel with; to drink with.

ke - nyā, v. to rejoice with.

ke - pañ, ke kpañ, v. to conjure; to make a conjuration; to make a covenant with.

ke pe, v. = ke - fe, v.

ke - pila, v. to wound with.

ke - po, v. = ke - fo, v. to cut with.

ke - sa, v. to prepare with.

ke - sō, v. to forge with or by.

ke - sō or sū, v. to poison by or with.

ke - sra, v. to watch or visit with.

ke - sū, v. to contract with.

ke - sumo, v. to love with.

ke - ša, v. to rub, polish, whitewash with.

ke - šā, v. to burn with.

ke - še, v. to reach with, to make, s. th. reach; = ke-yaši, combined form: ke - yaše (to, unto, till, untill).

ke - še, sometimes = ke-dši, verbal conjunction, = if.

ke-ši, v. knock with; combined form: ke-yaši (Ot. de kosi) = ke-ya (to, unto, till, untill); lit. until it arrives or knocks; comp. ke-še, v.; masumole ke-yaši migbelebē, I will love him until death.

ke-ta, pl. tra, v. to touch with; to sit with, to set.

ke-ta he, v. to touch with.

ke-ta mli, v. to stir with; to sit in with; to set in, into.

ke-ta na, v. to touch with at s. th.; to set at; to dispute with; to cover the end, brim with.

ke-ta nọ, v. to sit on with; to set on; okele ata ablogwa nọ, set him on a chair.

ke-ta se, v. to set behind; to touch behind with.

ke-ta ši, v. to sit down with; to set down; eke gbekele ta ši, she set the child down.

ke-te, v. to conceal s. th.

ke-te, v. aor. tense of ke-ya, s. this; to be gone with.

ke-tfa, v. to strike with; to build with.

ke-ti and

ke-titi, v. to scratch with.

ke-to, v. to put away, to order, s. to, v.

ke-to, pl. tro, v. to be satisfied with.

ke-tra, v. pl. of ke-ta, s. ta, v.

ke-tša, v. to dig with.

ke-tša nọ, v. to be connected with, to be joined to, to continue, s. tša nọ, v.; neke fā ne ke fulao tša nọ, this river is connected with the Volta.

ke-tše, v. to pluck with.

ke-tšē, v. to sting with; wobii ke gaī tšē mo, bees sting (one) with a sting.

ke-tše, v. to delay with; to call with, s. tše, v.; ekemi tše fio, he delayed or stayed a little with me.

ke-tši, v. to move with; s. tši, v.

ke-tši he, v. th. s.

ke-tši na, v. to stop up with, to hinder with; ake tšo tši gbe le na, the way is stopped by a tree.

ke-tši se, v. to push (behind) with.

ke-tši tā, v. to mention with.

ke-tū, v. to jump with.

ke-wa yi, v. to be cruel with.

ke-wadše, v. to strengthen with or by; mike-awadše mihe, I will strengthen myself by (it).

ke-wamọ, v. to creep with.

ke-wie, v. to speak with.

ke-wiri, v. to lift with, tšõne akẹ-woq tšo kple ko, ši dšee nidši fodše; with a machine a large tree is elevated and not with mere hands.

ke-wo, v. to sleep with; to lie with.

ke-wō, v. to war with, to fight with; ekele awu, he will make war with him.

ke-wye, v. to marry with; eke mamai ekpa wyele, he married her with 6 dresses (as a dowry).

ke-wyi, v. to avoid by.

ke-wyie (wie, wye) v. to grind with.

ke-ya, v. to go with, to accompany; aor. ke-te, fut. ke-ate, prf. ke-ete; s. ya, v. Auxil. verb ke-ya, prs. ke-mīya, - - nya, imperf. ke-yaä; perf. ke-ète; aor. ke-te, fut. ke-ate, v. lit. to go with, used as verbal prepos. = to, unto, till, untill; into etc. if the motion goes from a nearer to a farther place or time (s. ke-ba) s. §. 28. Etereo dšatšui ke-yaä Akwapim, he carries loads to Akwapim; edšo foi ke-te Krobo, he fled to Krobo etc. Of time ke-ši, generally in the compound form ke-yaši is more in use.

ke-yaši, v. s. ke-ši, v.

ke-ye, v. to eat with; to deal with; to agree with; to be one with; s. ye, v.

ke-ye na, v. to negotiate, bargain with.

ke-ye, neg. yee, yeñ, yeko, v. to draw (water etc.) with; eke blage yeo nu, she draws water with a bucket.

ke-ye, neg. ke-be, v. to be some where with, to stop with; to join with; Ekemi ye, he is with me; ekemi be, he is not with me, s. ye, v. Ad. ke-ñě and ñě ñě, v.

ke-yi, v. to flog with; akẹ tšo yile ahū, he was much beaten with a stick.

ke-yo, imperf. tense of ke-ye, to be somewhere with.

ke-yo, v. to perceive with or by.

kě, v. inf. kěmo, to press (by keeping back the breath, as a woman in travail, or as in lifting up s. th. heavy or in crying out); to rush upon s. th. with violence; amẹ-kě ke-ba eno, they rushed upon him; to lift s. th. heavy, s. kě, v.

kě he ši, v. to travail; s. kōmo, th. s. and kěmo, v.

kě he ši bo, v. to cry with great power.

kě or kẹ, Adñ. conj. that = akẹ in Gã. S. also tšẹ in Adñ., Ot. sẹ.

kě, at the end and kẹle at the beginning of a sentence, conj. yet; still; though; even; (Doč), dennoč, wengleč),

- obgleič; žmar). Eba kě, yet he came, or: Kěle eba th. s. Eba mra, ši kěle ekpe se, he quickly came, but still he came too late; nakai noñ kě, even so, just so; Ad. th. s.; bele kě (blekě) then still-.
- kě, Adñ. pron. = no in Gã, that, those; but following the word to which it belongs; f. i. nõmlọ kě, G. no gbomo, that person.
- kěkālọ, n. a bold man; a brave man; an adventurer = ekālọ, comp. thís, ekã and ka.
- kěkē, v., redupl. of kē, v. to grant.
- kēkē, v. redupl. of kē, to say; to say repeatedly or frequently.
- kěkē, adv. only, solely, but; conj. generally followed by „le“ or „ni“, then, comp. bele, no le. Comp. kake, Adñ. one. Comp. also flo, pe, tō, dō, th. s.
- kekēke, adv. repeatedly (f. i. sounding, speaking etc.) esp. to corroborate, kē, gbe etc.
- keketē, adv. very drily; used to corroborate verbs with the same notion, as: gbí, v. to be dry, gbí keketē, to be very dry, very stiff, hard etc.
- 'kekré, akekré, n. wreath, crown (στεφανος); any thing bound round the head, s. fai, n.
- kēlọ, n. one who makes presents; presenter, granter.
- kēlọ, n. a person rushing upon s. th. (lifting up s. th., crying etc.) s. kě, v.
- kele, n. length, fr. ke, to be long.
- kēle, conj. yet, still, = kě, s. this.
- kēlọ, n. sayer, teller fr. kē, v. to say.
- kēlọ, n. s. kě, v. (and kě, v.) person lifting s. th. heavy; cryer.
- kēmọ, n. saying, telling, fr. kē. v. to say; tale.
- kēmọ, v. inf. kēmọ, to press by keeping back the breath, to sigh. S. kě, v. Comp. also kōmọ, v.; s. also dọmọ ntšqi, v.
- kēmọ, n. sighing; sigh; comp. also: ntšqidọmọ, n.
- kēmọ, n. lifting up of s. th. heavy, fr. kě, v.
- kenam, n. dry fish (esp. herring, s. mañ) fried with palm-oil and pepper (comp. Ot. nammeat and kye, to fry).
- kenamhōlọ, n. dealer in fried fish.
- kéne, adj. barren (only used of persons, men and women, about animals s. šã, v.); yō kěne, a barren woman; kéne dšile, he (or she) is childless; fe-, to be childless.
- kěne, Ad. conj. = kēle, still, though.
- kénefěmo, n. barrenness (of persons) s. kéne, fe-.

kenken, adj. and adv. bright; brightly; the latter esp. to corroborate verbs of related notions, as, tše-, to be very pure; comp. kane, kañkañ, adj., hañ, heñ etc.

kēnō, pl. kēnii, n. present; grant; dash.

kénte, n. Ot. th. s., cotton-cloth made by the natives, consisting of narrow cotton stripes of different colours, sewed together. Most of it is manufactured in Ayigbe or Krepē.

kentehōlo, n. dealer in native cotton cloth.

kentehōmo, n. dealing in it.

kentelō, n. weaving of it.

kentelolo, n. cotton-weaver.

kētēñ, n. wicker-basket.

kēredši, adj. and

kēredšikēredšikēredši, adj. large, very large = kpleikplei.

kese, adj. (Otyi) large, great = kple in Gá.

kesui, n. dan. cheese.

kesuifemo, n. cheese-making.

kesuifelō, n. cheese-maker.

kesuihōlo, n. cheese-monger.

kesuihōmo, cheese-mongery.

kete, n. a set of play-instruments; a kind of musik made by them; a kind of dance.

keṭe, s. ke-te and ke-ya.

ketea (and ketia, Ot. tyetia), orig. adj. and adv. short, only used with the verb „fo“ in: „fo ketea,“ v. to cut short, i. e. to circumcise.

keteafō, n. circumcision. It is practised by the Gā- and Adañme-tribe and a peculiarity of theirs. It is not directly connected with their religion, nor executed by persons holding religious office, though it is always in the keep of a certain family. The boys (and only they, but not girls also, as some authors affirm) are circumcised about the 13. year of age (comp. Gen. 17, 25.) which time points to a Mahomedan origin. Comp. folo.

keteafolo, n. the person whose business it is to circumcise boys. The business comes from father to son.

keteapopoe, n. Ad. th. s.

kétekéte, adj. and adv. exact; exactly; fāne ketekete = fāne fintī, high noon; exactly in the middle of the day. Comp. also fitšofitšo.

keya, s. ke-ya, v.

kiá (kyā, s. kã) and

kiá kita, v. (acc. to Hanson), to swear; s. kã and na, v. kikë, adv. Adñ. thus, so = neke in Gã.

Kĩnkã (sometimes also heard Kãnkã and Gingã, Ot. th. s. Comp. Gã and ñkrã) pr. n. of the town of Dutch Akra, the king of which is the head-king of the petty kings of Gã (Akra), Osu (Christiansborg), Šai, Krobo, Akwapim, Akyem, and some others.

kĩnkã, n. fine dress. Comp. kañkañ.

kĩnkã, adj. and adv. full of people, populous.

Kĩnkãnyo, pl. Kĩnkãmei, pr. n. a Kĩnkã-man, Kĩnkãpeople; Kĩnkãbii, pl. n. th. s.

Kĩnkãwe, pr. n. of a quarter of Osu.

Kĩnkãwebii, pr. n. of the people of it.

kinta, n. s. kita, n. oath; command.

kiri, n. only used with „fo“ in fo kiri, v. to be giddy; and hĩe fo kiri, v. th. s. —

(kiri, v. = gli, gri, kri, v. to be in a rage; to be mad; also used of animals).

kirifõ, n. giddiness.

(kirilo, n. enraged, maddened person or animal).

(kirimõ, n. rage).

kitã, sometimes kinta, n. (Ot. ntam) oath (perh. fr. kye nta, to cut in Otyi, comp. the hebr. (ברית כרת) sworn agreement betwixt two persons (comp. pãñ, kpãñ); the matter agreed or sworn to, therefore: commandment; command; (comp. mra, mla) kã kitã, to swear; = na, v.; kã m. k. or n. k. kitã, to swear by s. b. or s. th.; kã kitã fõ m. k. nõ, to swear and cast it upon s. b., i. e. to bind s. b. by an oath; tõ kitã, to break an oath; to transgress a commandment or agreement sworn to etc. tõ kitã nõ, th. s.

kitãkãlo, n. swearing person.

kitãkãmõ, n. swearing.

kitãñõtõmõ, n. and

kitãtõmõ, n. breaking of an oath, agreement, commandment; transgression.

kitãtõlo, -ñõtõlo, -n. transgressor.

kite, defective verb, v. to go on, only used in the imperative and potential mood; sometimes it is combined with the Otyi verb nante, to walk (= Gã nyĩe), as: kite nante, go on (and) walk; if not „nante“ is a corruption from: ñi wõte, ñi wáte = that we might go. The word may derive from ke-te (comp. ke-fie nõ).

kitekite, v. redupl. of the former.

kitea = ketea, s. this and the following words. Ad. th. s.
kito, n. pocket-knife.

Words which are not found under kl must be sought for under kr, the former being more the pronunciation of the younger, the latter that of the elder people.

kla, a plural form of ka, v. to be fixed; to fix, to nail; to bruise.

kla, inf. klamo, v. (Ot. kra) to divine, especially used of the fortune telling or divining of the Mahomedans, s. klamo; the word seems to be connected with kla, n, s. this, perhaps the same as *δαιμονιζέσθαι*. Comp. gba and ka, v.

kla ši, pl. of ka ši, s. this.

'kla, okla, n. ('kra, okra, Ot. th. s.), ghost, spirit, soul (comp. sisa; mumo and susumà, Ot. sunsum); genius; demon (comp. wõñ); the slave chosen by his master to be his continual companion and - according to the notion of some tribes of western Africa — to be sacrificed over his grave that he may accompany him in the world to come. The word is one of the greatest difficulty to be defined. According to the notion of the natives the „kla“ of a person exists before his birth and may be the soul or spirit of a relation or other person already dead (s. bla, v.); as soon as a woman is with child, she goes to a fetishpriest (see wõñtšë and okomfo) and asks the „kla“ of her child which is called by the priest, sundry questions, which are answered by the priest who pretends to hear the „kla“ etc. In life the „kla“ is considered partly as the soul or spirit of a person (s. susumá), partly as a being apart of and without him, who protects him, gives him good or bad advices, s. kla, v. etc. (s. gbeši); receives thanks and thankofferings as a fetish (s. wõñ and comp. *δαιμων*). Every person is moreover supposed to have two „kla“, a male and a female, the former being of a bad, the latter of a good disposition (s. klā and kiā, n.). After death the „kla“ becomes „sisa“, s. this. In the language of Christianity the word „kla“ has formerly been used = *δαιμων*, afterwards is was left unemployed.

'klā, oklā, n. (Ot. 'krā, krawa), feminine gender of kra, n. s. this.

klā, v. to shove a business which is not agreeable, upon another (ein Geschäft auf jemand anders schieben); amēñ-klā, they shove their business upon eachother.

klaba, n. s. klā.

klabi, n. child of a spirit; a child which is born the same day of the week in which its parent is born, is called his or her „klabi“; s. kla, n.

klakate, n. span (measure); klo, th. s.

klakūñ, klakūñu (Ot. krakum), n. dan. kalkun, turkey.

klakuñbi, n. young turkey.

krakuñwoło, pl. - wođši, n. turkeyegg.

klala, n. white linen (comp. kpekpe); bleached calico.

klala-atade, n. white linen or cotton dress.

klalo, s. klamo, n.

klalo, adj. and adv. ready; fe-, to make ready, to be ready; comp. gbe na, v.; sa, v.

klalofemo, n. making or being ready; preparation; readiness.

klāmāklāmā, adj. and adv. greedy, fierce; greedily, fiercely.

klamo, pl. or klamoï, n. lit. a person who has a „kla“ or is possessed by a „kla“ (= klalo from kla, v.); or perh. = klamo, inf. or imprs. n. „oracle“; a person by whom the „kla“ is called or asked (s. klatšemo); a diviner, soothsayer etc. Comp. okomfo and gbalo. Especially mahomedan fortune-tellers are called thus.

klamo, n. nailing, fixing; s. ka, v.

klame, n. fortune-telling; divining; soothsaying, comp. gbale; fr. kla, v.

klamonii, pl. n. things pertaining to soothsaying or a soothsayer.

klañ, pl. klādši, n. hyena; especially the larger kind; Ad. gbede, n.

klañ, adj. broad?

klañma, n. circle; adv. around, bo-, v. to surround.

klañmabō, n. surrounding.

klante (Ot. krante) n. perh. a portugie word; sword; cutlass.

klata, n.; slice (of yams etc.).

klatafō, n. cutting in slices.

’klati, aklati, n. cactus.

’klati-afabañ, n. cactus-fence.

’klatiñme, n. cactus-thorn.

’klatitšo, n. cactus plant.

’klemna, n. a kind of vegetables.

klewi (probable an Ayigbeward), n. a certain bird.

klili, krili = glili, n. cricket; Grille.

klo, n. span.

klọ, kọlọ, pl. form of kọ, v. to take (many little things); to gather; auflesen.

klọkọ, n. bolt.

klọkọ, adj. loquacious; s. gọbigọbi, blẹblẹ, th. s.

klọkọ, adj. lukewarm; fe-, v. to be lukewarm; s. kulọ-kulọ, adj.

klọkọfemọ, n. lukewarmth; loquaciousness.

klọkọ, s. kroko, ekroko; adj. other.

klọmọ, n. taking, gathering, fr. klọ, v.

klọmọbi = kromọbi, n. firstborn.

'klonta, s. aklonta, n. fork.

'klonto, s. aklonto, n. horn.

klọpé, n. dan. button.

klọpéflọ, n. buttonhole.

Klọte, pr. n. of a lagune and small rivulet N. E. of Osu; its spirit or fetish (wọù).

klọtiá, n. boundary, limit; comp. husu, ñmañmaša etc.

klọ, s. kulu, n.

kluku, n. the hinder part of the head, occiput.

ko, inf. komọ, v. to pick; to hew stones.

kọ, n. bush, wood, forest; country if contrasted with the town, interior; north, s. koṅbẹ. The Gá-country is divided into the plain or savanna covered with grass (s. ñá, n.) along the sea and the forest along the mountains and in the interior, called „kọ“. This latter is neither, as has been supposed, the primitive forest nor a forest like those found in Europe, but rather, as far as arable land is concerned, the fallow field (s. gba ko), of which one portion after the other is cultivated for a few years and then let to itself for 10—30 years again. It is pretty well inhabited and therefore „kọ“ and „ko se, kose, kuse“, used = country, the towns being at the sea- or river-side or on the mountains (s. Šai, Křořo, Osudoku, Akwapim etc.). Comp. also „akrowa“ and „mañ“, n.

kọ se (kose, kuse) n. lit. behind the bush (šinterwald), cultivated land and villages in the bush (see the preceding word), country in contrast to town: „ete ko se,“ he went into country (for recreation of health, agriculture, pleasure etc.); plantation; „etšuo nii ye ko le se,“ he works in the plantation, comp. ñmōñ, abọ, trom, n.; ñá, n. Bọ ko, v. to stroll about (in the bush); gba ko, v. to cut bush; šá ko, v. to burn bush etc.

ko, auxil. verb of the negative voice of the imprt. and pot. mood and of the posit. subjunctive mood in Adñ. = ka in Gã, comp. §. 27. 28; kope, do it not, do not do it = kafe in Gã.

ko (comp. eko in Gã and Ot., and ekome in Gã), perhaps originally a radical verb in Gã and Otyi, now indef. pronoun or article, pl. komei a, an (ein eine); as such it is less used as the indef. article in Engl. and German, the nouns being often left without any article and only if the definiteness or indefiniteness must be expressed connected with the definite article „le“ and the indefinite „ko“; compare: Nū le eba, the man (mentioned) has come; nū eba, (a) man has come (not a woman); nu ko eba, a (certain) man has come, some man has come; gbomo ko neke eba, a certain (or some) man (whose name I have forgotten) has come; — some; any; one; once; in the latter signification (if not in a verbal) it is used to express the perfect tense of the negat. voice, indicat. mood of verbs (s. § 27, 2.), ebáko, he has not yet come (or not once come); comp. ba ko, come once (fomm' einmal!), come now, come then! Whether the negative Adñ. particle „ko“ (Gã ka) has any relation to this, is doubtful. Comp. bi in Otyi.

ko, n. (=koñ), pl. kodši, horn, esp. some very long horns of large antelopes, as the otrōm, etc. Š. aklonto, the s. 'kō, akō, n. parrot, esp. the blue kind with red tails.

kō, pl. kōlo, or klo, inf. komo, kolomo, imperat. sing. ko, v. to take (up) with the fingers, the bill, the mouth; pl. to pick up (auflesen); to eat (of birds); generally used for taking up smaller things, comp. ñō and wo, v. but also used very extensively like an auxiliary verb as kē, ñō, wo, f. i. yakō ke-ba, lit. go take and come, i. e. bring (it)!

kō gbe, v. to take a road, to enter a journey (einen Weg einschlagen).

kō mli, pl. kolo mli, inf. mlikomo, -kolomo; v. to pick out, select.

kō noko he noko, v. to have s. th. to do with s. th.

kō, v. negligent pronunciation of kwō, v. to climb up.

kō, pl. kōmo, inf. kōmo, v. to stick (f. in the teeth, bill, mouth); to bite; to gripe; mimusuñ kōmi, my belly gripes me, I have belly ache; to be in travails, = kē, kēmo, kōmo, v.

kō na, v. to stick in the mouth, bill etc.

- ĩõ myanyoñ šiši**, v. to bite the teeth together.
ĩõ ši, v. lit. to bite the ground; figuratively: to lie dead on the field of battle; comp. „in's Graß beißen“ in German.
ĩõ, n. a kind of food made of maize-flour and eaten in „hõmõwõ.“ Comp. kpokpoi.
kõble, akõble, n. eur. word: copper.
kõblenõ, pl. -nii, n. s. th. of copper.
kõbõ, n. strolling or loitering about (in the bush): wandering, s. tšomlo; running of in the bush; vagabondry; fr. bõ ko, v.
kõbõdšẽñ, n. vagabonds life.
kõbõfo, n. (Ot. form = kõiõlo) stroller; vagabond.
kõdõ, v. to be crooked, inf. kõiõmõ; -toi, inf. toikõiõmõ, v. to bow the ear falsely.
kõdõ, kõiõñ, pl. kõiõdšĩ, adj. crooked, also tropically used; perverted; hĩnmei kõiõñ, squinting eye.
(kõiõdšẽ, pl. -tšemei, n. a person of a crooked, perverted character; an unrighteous person).
kõiõmõ, n. crookedness.
(kõiõkõiõšomõ, n. perverted judgement).
kõiõ, v. inf. kõiõšomõ, to judge; to dispute; kẽ m. k. —, to dispute with s. b., comp. bu atẽñ and dšẽ ñwane, v.
kõiõ, pl. kõiõoi, n. a kind of trees.
kõiõlo, n. judge; disputer.
kõiõlošẽĩ, n. judgement-seat.
kõiõšomõ, n. judgement; justice; dispute; palaver.
kõiõšomõbe, n. judgement-season.
kõiõšomõhe, n. place of judgement.
kõiõšomõšẽĩ = kõiõlošẽĩ.
kõiẽñ, n. cornet of an elephant tooth used by kings for music and signals in war, kpã-, fli-, v. to blow the horn.
'kõi, akõi, n. garden-bed, layer (s. kobe, in Adñ.).
kõiõba, n. lit. bed-leaf, a kind of nightshade.
kõiũ, n. a kind of berries.
kõiõbã, n. cutting down of the bush for cultivation, fr. gba ko, v.
kõiõbalõ, n. a person cutting bush.
kõiõbẽ, kõiõigbẽ, n. interior, north, north-ward (lit. bush-way, s. nõõ).
kõiõhãñ, n. a large beautiful bird with a crown on his head, living near rivers. Ot. th. s.
koi, prh. = kũẽ, n. neck of a building, covered doorway; s. kpatã, n.; second story of a house.

- koi, n. hoe; hū —, to hoe, to work with the hoe.
 koī, n. bite (of a serpent f. i.).
 koihūmō, n. working with the hoe.
 koihūlo, n. labourer with the hoe.
 koikoi, kwoikwoi, kuikui, n. heaps, ruins; comp. kpoikpoi.
 koikoi, adv. little by little, used of water etc. when spilling; efiēq ši koikoi, it spills little by little; in drops;
 kōkoi, adv. th. s.
 koiši, n. the place under a covered door-way, under the door, s. kpataši; lateši etc. ši = šikpoñ.
 koitšo, n. handle of a hoe.
 koklo, kokro, v. to roll; to wallow, to wetter; generally used of round or roundish things. The word seems to be a natural sound, being also found in other languages: comp. כִּרְכַּר, גִּלְגֵּל; κυκλος, circus, Kugel, kugeln; Kegel, fegehn; Cirkel etc.
 koklo, kokro, n. old palm-wine, i. e. such as drawn from trees felled a long time, which is unhealthy.
 koklō, kokrō, adj. large and round; round.
 koklogbánting, n. lit. roll-sheep; a kind of beetles rolling round pieces of dung before them, s. tōni, th. s.
 koklobii, a kind of diminutive plural of koklō, but used as a noun, globules, little round grains. Comp. § 25.
 koklolo, n. roller; -mō, n. rolling.
 koklolonto, kokrolonto, n. wheel; ironically, a humpback.
 koklolontoteñ, n. axle.
 koklodšo, kokrodšo, n. the fruit of a tree, about as large as a coconut; the ashes of it is used for soap, together with palmoil etc.
 koklodšotšo, pl. -tšei, n. the tree bearing it.
 kōko, n. a plant with roots like yams, and eaten like it.
 'koko, akoko, n. Guinea-corn; the stalks of it resemble maize, but where maize bears the blossoms, this corn has also the fruit, which resembles lin-seed.
 kōkō, n. palm of the hand (s. de), but generally when shut or filled, therefore fist; handful; bō kōkō, v. inf. kōkōbō, lit. to make or ball, a fist, therefore, to warn; de-kōkō, fist.
 kōkōbō, n. warning, admonition.
 kōkōbōlo, n. admonisher.
 kōkoi, adv. in drops; = koikoi, adv.
 kōkōdene, n. frog.
 kōkōkō! warning interjection: stop! don't! mind!
 kokole, n. a seafish, shad-fish?

kòkònsá, n. hypocrisy; lying; s. amale, apasa.

kòkònsafo, n. and

kòkònsalo, n. a hypocrite; comp. opasafo, osatòfo, n.

kòkònté, n. cassada dried in the sun and afterwards made into flour etc.

kòkòté, n. a very tasteful sea-fish.

kòkos, akòkos, n. europ. word, cocoanut.

kòkosnu, n. cocoa-milk.

kòkostšo, pl. -tšei, n. cocootree.

kòkpo = ko-okpo, n. wild dove; bush-dove.

kole, v. to pick with the finger-nails, with claws etc. to dig with the same; to pick out. Inf. kòlemo. Comp. kò and kòlo and kò, v.

kole, conj. if; adv. perhaps; s. kule.

Kòle, pr. n. of a small rivulet with a lagune east of Akra or Jamestown.

kole, conj. then; seldom used; s. keke le; and comp. kule, conj.

kòlemo, n. picking, digging with s. th. sharp as claws etc.

kòli, inf. kòlimo, v. = kole, v.

kòli, n. a kind of precious beads or coloured stones, worn as ornament by the natives of this coast and paid by the same weight of gold. It is said, that they are digged out of the ground all along the Slave-coast and found in ordered strings, as the bones of a decayed snake or as if formerly bound together, the string being decayed. Some suppose that they are of animal origin (such is the idea of the natives themselves), some that they were manufactured in Egypt, some thousand years ago and brought here by the first settlers, and some that they were formerly manufactured in Venice and the art lost. Comp. also adiakpa, adeakpa, n.

kòlimo, n. picking.

kòliko, n. gall; bile; s. ebo, n. th. s.

kòli, n. Adñ. = kòñ, shoulder.

kòliši, n. Adñ. elbow (lit. under shoulder).

kòlinò, n. Adñ. shoulder (upper shoulder).

kòlo, n. lit. bushmeat, bushflesh (comp. lo, loflò, ñşòñlo, fañlo, helo, wolo, hewulo); beast of the field, any quadruped, cattle, animal in general; brute; foolish person, fool; body, piece (f. i. loads, barrels etc.). Sometimes the word is separated as: ko leñ lo, meat of the (mentioned) bush; comp. ko, ko se, n.

kologbē, and

- kolojiagbē, n. slaughtering of beasts.
 koloiatšu, kolotšu, n. stable; yard for cattle.
 kolokwelo, koloiakwelo, n. herdsman.
 kolobi, n. little animal, — creature.
 kolobu, n. hole of a beast.
 koloniitšumọ, n. foolish business, foolishness.
 kolonilyenii, n. food, fodder of beasts.
 koloniiyeniiand, n. manger.
 kolonö, pl. -nii, n. s. th. pertaining to animals.
 kolo, pl. form of ko, v. to take; to hem in; inf. kolomọ
 kolo, n. taker, gatherer.
 kolo na, korọ na, inf. nakolomọ, to hem in, s. bañ, v
 mu, v.
 kolo, n. a kind of palms.
 koloyibii, pl. n. the fruit of it.
 kolo, n. a biter; a biting person or animal.
 kolomọ, n. taking (of many things, s. ko, v.), picking up;
 gathering.
 'kome, ekome, num. one, alone; mikome, I alone.
 kōm, and
 kōmi, n. boiled maize-bread; used where baking is prohibi-
 ted by the fetish.
 kōmi, n. dan. (Æümmel) cumin; caraway; gen. osukōmi.
 'komfo, okomfo, n. (Ot. th. s. fr. the Otyi-verb kom, v. to
 be possessed of a fetish) diviner; soothsayer; s. gbalọ
 and klamọ.
 komọ, n. picking of stones.
 komọ, n. taking; comp. also kolomọ, fr. ko, obj. pl. kolo,
 to take; picking, eating of birds.
 kōmọ, v. to bite (pl. form), to gripe; to have gripe, to
 be in travail; comp. kō, kē, kēmọ and ko, v.
 kōmọ, n. biting, griping; sticking, fr. kō, v.
 kōmọbē, n. time of travelling.
 'komọ, ñkomọ, n. (Ot. the s.) sadness, grief; ye — (Ot.
 di —), v. to be sad, grieved; to relate a sad story; to
 complain; to commune with each other in confidence, to
 discourse. Ad. th. s.
 'komoyeli, ñkomoyeli, n. sadness, grief; sad story; story;
 discourse.
 'komoyelilo, 'komoyelo, ñkom., n. a sad person; mourner.
 'komoyeli-atade, n. mourning-dress.
 'komoyelisane, komosane, n. sad story, sad palaver.
 koñ, pl. kodši, n. corner, extreme, end, horn (comp. ko, n.
 th. s. and aklonto).

kõh, pl. kōdši, n. Adñ. kōli, shoulder; tfa kõh, v. to carry on the shoulder, to shoulder; comp. tere, wo, hie, v.; ñme m. k. kōh nō, v. to oblige one; to give one allowance.

kõh, n. dan. king (comp. mañtše); especially the king in Europe who has power over the natives; native kings are seldom or never called thus; except in Kropo, s. Ad. Vocab.

koñ-atade, n. royal garment.

kona, n. lit. outskirts of the bush (s. ko and na); privy; ya —, v. to go to —; comp. nyā, wa; tšonō, tšui ase, nšona, niase etc.

koně, Adñ. conj. = koni in Gā, that; ðamit.

koñfai, n. crown, s. mañtšefai and akekre, n.

koni, conj. (fr. ko and ni, s. both), that, so that; ðamit, ðaß, ðamit ðaß; followed by the pot. mood; comp. ni, th. s., and ake. By some people the word is very frequently used and must then often be given by „and“ (s. ni) and „and so“, „then“; comp. also keke ni; noni, bñi, dani etc.

kõnim, n. (Ot.) victory; ye —, to gain the —.

kõnimyeli, n. victory.

kõnimyelilo, -yelo, n. victor.

kõnno, n. upper shoulder.

kõnse, n. place behind the shoulder-shoulderblade.

koñte, n. cornerstone.

kontromfi (Ot. th. s.), n. a large kind of monkeys (šundš-añfe?).

kõñtfa, n. carrying on the shoulder.

kopé, n. europ. word, cup.

kose, kuse, n. = ko se, lit. place behind the bush, bush with the plantation in it; plantation, country.

koseade, n. = kosedšeñ.

koseadebo, n. plantation-life; s. adebo, n.

kosebii, s. kosenyo.

kosedše, and

kosedšeñ, n. state of the country.

kosefemo, n. country-play.

kosegbe, n. way to the country; plantation-way; byway; path.

kosehile, n. kosešihile, n. living dwelling in the country; country-life; country-dwelling.

kosehilehe, n. country-dwelling-place; country-seat.

kosenyo, masc. n.; pl. kosehī, man from the plantation; com. n. pl. kosemei and kosebii, planter; rustic; farmer; peasant; boor, clown, rough person; country-man.

kosesane, n. country-palaver.

kosetše, pl. -tšemei, n. country-man; owner of a plantation = n̄mōntše.

kosetšu, n. country-room; — house.

kosewe, n. country-house; — seat.

koseyo, pl. -yei; fem. n. country-woman, woman from the plantation etc.

kōsōnkōsō, pl. -soī, Ot. th. s. n. chain.

kōšā, n. bush-burning.

kōšikoši, adj. and adv. (fe m. k. yi —, v. to make one's head to go round); doubtful; at a loss.

kota, v. inf. kotamō, to fold, to fold up (of cloth etc.).

kotai, and

kotaikotai, adj. folded, wringled, contracted; s. kūatai, th. s.

kotalo, n. folder.

kotamō, n. folding.

Kotei, pr. n. of males.

koto, v. inf. kotomō, to incline, bow (s. kūa ši and kula ši); — m. k. to bow before s. b.; koto toi, v. to incline the ear for false judgement; redupl. kctokoto, v. to be over-civil, servile.

koto ši, v. inf. šikotomō, to bow down.

koto, n. bow, arch; kotomō, n. th. s.

koto, koti, n. engl. coat.

kotō, kotoŋko, kotōto, adj. and adv. bowed by age; old, very old; agedly.

kotokotomō, n. servility.

koṭoko, n. the large kind of porcupines.

koṭokogaī, n. the quills (lit. „arrows“) of the porcupine.

koṭokoṭo, n. bubble, bubbling, adv. -ly; tsa —, v. to boil bubblingly, to bubble.

kotoku, n. pocked, bag etc. stomach; comp. floṭo. Ot. th. s. wo kotoku mli, v. to pocket.

kotokuŋduku, n. pocket-hand-kerchief.

kotokufimō, n. closing of a bag.

kotokufēnemō, n. opening of a bag.

kotokupā, n. lit. string of the stomach or of a bag; meat-pipe.

kotokuna, n. opening, brim of a bag.

kotomō, n. bowing, inclining; bow (Büdfing); arch; = sa-tšoyiteŋ, Bettŋimmeī; teŋter.

- kotoŋko, s. kotō, th. s.
 kotose, n. back; Rücken.
 kotosewui, n. back-bone(s).
 kototo, s. kotō.
 kotoŋo, n. bower, person bowing; servile person.
 kotša, n. sponge of the natives made of fibres of trees and used for washing, wiping, cleansing their teeth etc. Comp. bosao and nšoŋkotša.
 kotše, pl. -tšemei, n. lit. bushfather, lord of the bush, one of the epithets of the leopard, comp. olowo, mlantfi, hienmalo etc.
 kotšebi, n. young leopard.
 kotšebu, n. leopards lair.
 kotšo, pl. -tšei, n. a kind of trees; s. kodšo, n.
 kotšu, n. bush-house.
 kowe, Ad. s. Ad. Voc. bush-village.
 kowe, n. a plant of a strong sweet scent used for tea, put into soup etc.
 kowetšo, n. th. s.
 kowie, n. a plant or shrub, very propable a kind of pepper = kowyiei, n. bush-pepper.
 koyo, n. air, wind; here koyo, v. to take the air; koyo tfa, v. to blow (of the wind); — nme, v. to cease blowing. Comp. ahum.
 koyoheremo, n. air-taking; airing.
 koyohumo, n. blowing of the wind.
 koyoŋmē, n. ceasing of the wind.
 koyotfa, n. blowing.
 kp generally initiates words, seldom p alone; sometimes both are used.
 kpa, v. inf. kpa, kpaŋo, kpaŋe, pl. form: kpla; to be moved, to move about (ziehen, umherziehen), to be drawn, dragged; to draw; to break; to break off, to cease, finish; to snap; to snatch; to take off; to anoint, — mu, to anoint with oil; to be bald, inf. kpaŋe; to be void of, to miss, want; etc. Compare gba, kpā and pa, pai in Otyi. The principal combinations are the following: hie kpa no, v. to have the face drawn off, to forget, s. kpa hie no, inf. hienokpaŋo; yi kpa, yiteŋ kpa, v. to be baldheaded, hairless, inf. yiteŋkpaŋe; Nyoŋmo kpa, v. God ceases (sc. raining), s. Nyoŋmo ne, ši etc. Ad. kpa and kpaka, v.
 kpa fai, v. inf. faikpaŋo, to draw or take off the hat (Ot. pa kyaw); f. i. kpa ofai, take thy hat off; to show sub-

mittance by this, to beg pardon, to beg s. th. by it, to beg, to pray; mikpale fai, I took my hat off for him, I submitted to him, I begged his pardon, begged s. th., prayed to him (but mikpa efai, I took his hat off, comp. in Otyi the difference betwixt: mepano kyaw and mepa nekyaw). The gesticulation used in submitting or begging is not only to take one's hat off before the person begged, but sometimes to offer it to him or cast it before his feet; though on the other hand the sensible origin is not at all a hinderance to the tropical use of the word; comp. in this respect the hebrew in the most part of its roots.

kpa gbe, v. inf. gbekpamo, to go to meet s. b. = kpe, v. kpa he, v. inf. hekpa, hekpamo, to give interest of money; s. hekpa, interest.

kpa he, v. inf. hekpamo, to anoint, s. fo and fifia; — mu, — with oil; to go away, turn away.

kpa hie ye noko no, v. to withdraw the face from s. th., to forget, to overlook, to wink at, comp. hie kpa no, v.

kpa mli, inf. nlikpamo, v. to select, to make a difference; to be dainty, delicate; comp. ko mli, hala mli, v.

kpa musu, v. inf. musukpamo, to take away the curse or calamity, f. i. sickness, witchcraft etc., it is generally done by a sacrifice (sometimes human), offered to the fetish. The sacrifices of this kind are often found in the roads.

kpa na, v. inf. nakpamo, to break the mouth, i. e. fast, breakfast; to test = ka.

kpa nibiian, kpa niian, = kpa nii aml, inf. niiankpamo, to be dainty; s. kpa mli, v.

kpa no, v. to draw off, f. i. s. b. from a chair; kpa m. k. ye manšesei le no, to dethrone s. b.

kpa se, v. to withdraw one's-self from behind s. b., to deny him; to forsake; to betray s. b. comp. kpa ši, kwa, tšo, tšö segbe etc., inf. sekpamo.

kpa ši, v. inf. šikpamo, to suppose (draw a conclusion); to draw down, to break down; to discover, to betray; to walk about (durč žie hēnd); mikpaa šai, I don't think.

kpa n. k. tere m. k. yi, v. to cast s. th. opon s. b. (guilt etc.)

kpa, n. a want; a blemish; to kpa, v. inf. kpato, to do s. th. shame-ful; deformity of body etc. (s. akpake); kpa ye he, v. to have a blefish; kpa be he, v. to be blameless.

kpā, v. inf. kpāmo, to stretch; to blow a musical instrument with the mouth, comp. קצו in Hebr.! kpā blē, to play a pipe; — tetremante, — a trumpet etc. to gaggle (of fowls). Ad. = to cry.

kpā blē, inf. blēkpāmo, v. to pipe; s. fli, v.

kpā mli, v. inf. mlikpāmo, to stretch, f. i. the body, the arm; see also šia; „ekpā enine mli“, he stretched (out) his arm.

kpā, n. something stretched, cord, string, line, twine, thread; tropically: ironical poetry or song; esp. string of cowries, = 40 cowries (Ot. bañ), which in former times were put on a string. In the latter signification the word has for its frequent use's sake undergone some irregularity in the plural form as f. i. the engl. „penny, pence“; f. i. kpā (instead of kpā kome), one string (= $\frac{2}{3}$ of a penny); kpāenyo, 2 Str., kpāete, 3 Str., kpāedfe, 4 Str., kpāenumo, 5 Str., kpāekpa, 6 Str., kpēñkpawo (= kpāi kpawo), 7 Str., kpēñkpanyo, 8 Str., kpēñhū, 9 Str., kpānma (= kpāi nyoñma), 10 Str., kpānma ke ekome, 11 Str., kpānmai enyo, 20 Str., meo = 25 Str. or half a head; tšakpo = $\frac{1}{2}$ Str. or 20 cowries, omelē = $\frac{3}{4}$ Str. or 30 cowries. Tše he kpā, v. to take off the string, i. e. to excuse, = fā he; dšie na e'c.; ye kpā mli, v. to be in a string, i. e. to be bound. „Mišū nii, koni mana kpā lo kpāenyo,“ I am working, to get one or two pence (i. e. a few pence) by it.

kpā, kpañ or pāñ, pām (Ot. pām), v. inf. kpāñmo, very probably related to the former, to bind each other, to make a covenant; to plot, to conspire (this bad sense is more usual); — m. k. yi nq, v. yinokpāñmo, to plot against s. b.

kpākpā, redupl. noun. adverbially used: in strings, a string each, s. § 22, 2. g.

kpā wo m. k. toiañ, v. lit. to blow s. b.'s ears full (comp. einem die Ohren voll machen, in den Ohren liegen), to tell into s. b. ears (also in a good sense), to tire one by speaking; to inculcate.

kpa fēdā ni —, kpako ni —, kpako fēdā ni —, conj. lit. ceasing before now, not before now, now (at last).

'kpagai, kpakai, s. akp.

kpai, n. a full load (of corn etc.).

'kpake, n. s. akpake.

'kpaki, n. s. akpaki.

'kpakaï, n. s. akpakaï.

'kpákpa, akpakpa, n. the papaw-fruit.

'kpakpatšo, pl. -tšei, n. the papaw-tree.

'kpakpa, ekpakpa, adj. (Ot. pa, papa) good; real; common natural, native, homemade; adv. well, very, much, very much = naakpa; Ad. = leleñ, truly, verily!

'kpakpafelo, n. a person doing good, s. edšüröfelo, n.

'kpakpafemo, n. doing good; good behaviour; good work comp. edšüröfemo, n.

kpäkpä, adv. quickly, = kplokplo, oyäya; paopao; pampam.

kpäkpä (öbscen), n. wind from the stomach.

kpakpatä, adj. and adv. good; strong; hard, stiff; wa —, v. to be very hard, gbī —, v. to be very dry; etc.

kpakpatafemo, n. strength; hardness etc.

kpákpo, n. he-goat, gen. to-kpákpo (Ot. papo), n. pr. of men.

kpäkpo, n. (Ot. baka) small lake; pit; lake, lagune.

Kpakpoinehü, pr. n. of a village lit. „ninelake“ („Neunweißer“).

kpäla, v. s. kpla, pl. form of kpa; to drag; Ad. kpaka, v.

kpale, v. inf. kpalemo, to turn, to turn back, to return; to call s. b. back; to turn in; to call in from the way.

Comp. kpa, v. Adñ. th. s. Comp. also gbale, v.

kpale, n. baldness fr. kpa, v.

kpale, and

kpalekpale, adj. and adv. bald; baldly; ye —, v. to be bald; kpa —, v. to be baldly bald, i. e. very bald; comp. kpatä.

kpalemo, n. returning, turning in; recalling, calling in fr. kpale, v.

kpalo, n. a person moving or walking about etc. fr. kpa, v. (seldom used alone, but in compounds).

kpälo, n. player of a musical instrument, which is blown, f. i. blekpälo, piper; tetremantrekpälo, trumpeter; kofeñ-kpälo, blower on horn; comp. also fli, v. and kpälo, Ad. n. cryer.

kpä, and

kpamo, n. moving, walking about; dragging, drawing, breaking off, ceasing, anointing, halting, taking in etc. fr. kpa, v.

kpāmo, n. stretching; blowing of a musical instrument; fr. kpä, v.

kpāmo, kpāñmo, pañmo, n. covenant; plot, conspiracy, fr. kpä, kpañ, v.

kpanā, kpanaku (kpanaku accord. to Hanson), adj. strong, valiant, great, big; gbomo —, a valiant, strong man; a distinguished man; germ. „sonderlich“.

kpānehū, kpānmá etc. s. kpā, n.

kpányā, n. basket, comp. ablabutu, kafū, floto, akpagaī, n. etc.

kpānyo (perh. = kpā-enyo), num. eight. kpenkpānyo, eight strings cowries; Adñ. kpānō.

kpaō! int. fye! pfui!

kpaśa, v. to lean; inf. kpaśamo.

kpaśa he, inf. hekpaśamo, to lean about.

kpaśa nō, v. inf. nokpaśamo, to lean upon, to trust upon.

kpaśa ši, v. inf. šikpaśamo, to lean down (on the elbow).

Comp. bata in Otyi and the related roots kpa, kpata, fata in Gā and pata, fata in Otyi, paśa in both.

kpaśalo, n. leaner.

kpaśamo, n. leaning.

kpātā, v. inf. kpatamo, to destroy; to smooth, to plain; to appease, to reconcile. Comp. kpa, Ot. pata; and fata in both languages. Hie kpātā, v. to perish (lit. to have an erased face); inf. hiekpātāmo, s. also:

kpātā hie, v. inf. hiekpātamo, to destroy; = fite, v. Ad. th. s.

kpātā (Ot. patā) = kpale, adj. bald, grassless, plain, empty, void; fe —, to be bald etc.; comp. yikpatātše, n.

kpata, n. thatched roof, open shed, kitchen (s. lateši), open hall (s. koiši); roof.

kpātāfemo = kpale, n. baldness, emptiness.

kpātālo, n. appeacer, peacemaker, reconciler; fr. kpātā, v.

kpātāmo, n. appeacing; peacemaking; reconciliation.

kpātāmonii, pl. n. things given to appeace.

kpataši, n. roof-ground, under-roof; open place thatched over, s. kpata, n.

kpatātše, yikpatātše, n. baldpated person (⊗(ašʃoʃf).

kpate, n. smallpox.

kpate ša m. k., v. to be killed by the smallpox.

kpate fie m. k. he or nō, v. to get the smallpox.

kpato, n. a shameful deed, fr. to kpa, comp. fōbo, th. s.

kpatu, v. to kill violently or suddenly; to dispatch.

kpatu, and

kpatukpatu, adv. suddenly, unexpectedly; in a hurry; = trukā.

kpatumo, n. murder; violent or sudden death; despatch.

kpawo, num. seven. „Boni mādši kpawo kpawo toi kpawo le ke ne!“ „This is what the seven times seven tribes

- said!“ A phrase used by speakers at great assemblies of the people for political purposes. See Gā-Speeches
- kpe, v. inf. kpē and kpemō, to meet, if the subject is a plural, amekpe, they met; na kpe, na kpe ši, th. s. kē m. k. kpe, to meet s. b., kē m. k. yakpe, or ya m. k. kpemō, to go to meet; kpe m. k., to make s. b. to meet to meet, to call, to invite, to call together, to assist = here; to meet one's teeth, to gnash with the teeth, s. kpe ši; to know, gnaw f. i. bones, corn-ears, any thing hard = ye, to eat, esp. nuts etc., na kpe and na kpe ši, inf. nakpē and našikpē, v. to meet (with the mouth, i. e. for consultation etc.), to come together, to be of one opinion. Connected with other verbs „kpe“ is sometimes used to express „round about, altogether“, f. i. „kwe mei kē kpe,“ to look at people round about; nyie kē kpe, v. to go round; bole kē kpe, v. to surround.
- kpe mli, v. to meet in s. place.
- kpe na, v. to meet the mouth, the point; to sustain, to continue, to bear; to gain the victory (aushalten, verharren, beharren) = hie mli, mīa hie, v.; to reach, be long enough (of cord etc.); to find, to meet with, = yere na, v.
- kpe se, inf. sekpē, v. to remain behind, to come too late.
- kpe ši, na kpe ši, v. šikpē, našikpē, to meet, become one, to be united.
- kpe yō, v. inf. yokpēmō, lit. to meet a woman. The original signification seems to be: to marry (used of the husband, comp. wye and gbā, gblā) in a lawful and proper way with many ceremonies; then to make a certain custom or ceremony, often by already married women (answering the „butruñwō“ of males), in which the woman adorns herself very costly, and with her companions goes round the town singing, dancing and visiting her good friends. See „butruñwo“, n., kromōšūñwō, n. th. s.
- kpē, adv. entirely; ši —, v. inf. kpeši, to remain up all night, to watch (comp. wq, sra and bu, v.).
- kpē, n. meeting. S. kpemō; fr. kpe, v.
- kpē! int. expressing horror or the approach of danger!
- kpe (related to the former), v. inf. kpē, kpemō, pl. kplē, inf. kplēmō; to keep closely together, to cleave to, see kpetē and na kpe he, to join, to sew; to grin, to fix with the eyes, to bewitch; to be bright (of metals, stars, the moon etc.) as far as no warmth is connected with it, comp. tšo, v., f. i. hülū tšoq, ši nyontšere kpeq, the

- sun shines, but the moon is bright; to flash, to lighten; to chisel, carve; na kpe he, v. inf. nakpe, henakpe, to be astonished, confounded, to wonder; comp. fe yã, hie fe yã, v. which is weaker and he dšõ he, v., he kpleke he, v. which are stronger; fe nakpe, v. the same.
- kpe amane hã m. k., v. to bring into perplexity, trouble, palaver.
- kpe bi, v. to carry a child on one's back.
- kpe mli, v. inf. mlikpe, mlikpemo, to decide, to be resolved; to chisel, to carve.
- kpe na, v. to sew together.
- kpe nyõmo hã m. k., v. to bring into debts.
- kpe nii, inf. niikpe, v. to sew.
- kpe, n. sewing, joining, grining etc.
- kpeete, n. Adĩ, = abonua, limone, lime.
- kpe sebii, v. lit. to carry backchildren (s. kpe bi, v.), to produce ears, said of maize.
- kpeke, n. grey or unbleached linen or cotton; sack-cloth.
- kpeke-atade, n. dress of it.
- kpeke, n. covetousness, avarice; fe —, v. to be covetous.
- kpekpefemo, n. covetousness.
- kpekpele, n. covetous person; miser, niggard.
- kpele, s. kple, pl. of kpe, v.
- kpelo, n. a person meeting an other; inviter; gnawer; helper, assistant (for mercies sake in carrying etc.); „kpelo edsee afũ,“ prv. a helper is no humback.
- kpelo, n. joiner; okplõ-kpelo, a person making tables; sewer, tailor, niikpelo, th. s., aspatre-kpelo, shoe-maker.
- kpemo, n. meeting, gnashing, joining, helping, assistance, gnawing; yõ-kpemo, wedding; a certain ceremony, see kpe yõ, v.
- kpemo, n. bewitching, brightness, shine, flash, lightening, s. also kplemo and kpē, n.
- kpenõ, pl. -nii, v. joining-, sewing- implement.
- kpenē, adj. and adv. short, small; shortly; mama —, small cloth.
- kpenkpen, adj. brittle, adv. very quickly, comp. oyá oyá, mramra; abruptly.
- kpenkplē, n. rabbit; hare.
- kpesu, n. a basket used to keep fowl.
- kpete, adj. and adv. open, openly.
- kpetē, adj. dry, barren, unfruitful; s. oleñle and ñmeñmete, th. s.

kpete, v. inf. kpetemo, to cleave; to be glutinous, to stick to; „he kpete“ or „he kpete he“ or „ke he kpete he“, v., inf. hekpetemo, to cleave to; amekpete Nyoŋmo he, or amehe kpete N., or amehe kp. N. he, or ameke amehe kp. N. he, they cleaved to God; kpete he, th. s. kpete he, v. inf. hekpetemo, to cleave to, s. he kpete etc. kpete mli, v. to stick in s. th.

kpete no, inf. nokpetemo, v. to stick upon s. th.; ke —, v. to fix upon.

kpete ši, v. to stick or cleave to, — — to the ground; to bear, to sustain, = kpe na; to continue.

kpete šiši, v. to cleave to the ground.

kpetekpete, adj. and adv. glutinous; soft, weak; softly; fe —, v. to be —.

kpetekplebii, pl. n. a fruit in shape similar to the cashocle (s. enmqomi); used as charm or fetish.

kpetekplebiitšo, pl. -tšei, n. the tree or shrub bearing it; the bark of it is used as operating medicine; the wood is exceedingly hard or rather tough.

kpeteŋkple, corroboration of kple; pl. -kplei, adj. great, large, tall, big; comp. koklō; wulu, adj. and da, v.; fe —, to become —; dši —, to be —; kpeteŋkpleŋ, it is large.

kpī, kpitī, kpitikpiti, adj. and adv. thick; muddy (of darkness, water, mist, clouds etc.); thickly.

kpintiŋ, adj. safe, sound, healthy, strong; -ly.

kpintinkpliŋ, th. s.

kpiti, v. inf. kpitimo, to pinch, to scratch = ti, titi; to grub, - - up; to pick up; to take up or out (used of sand, flour, rice etc. comp. ko, koḷo, kole, v. tšotše, v.

kpiti, n. Ot. piti, leprosy; ye —, to be leprous. Comp. faohökodi.

kpitimo, n. pinching, scratching; grubbing, picking.

kpitikpete, adv. confusedly; amekamo ši —, they lay about confusedly.

kpitiō, adj. and adv. short, shortly; comp. akotiá; n. a short time, s. fio, adj.

kpitiokpitio, adv. frequently; shortly; often.

kpitiyeli, n. leprosy.

kpitiyelō, -yelilō, n. leper.

kpla (or kp̄ra), pl. form of the verb kpa, to be dragged, drawn; to strip (f. i. maize); to brush; to drag, to draw; to drive, f. i. cattle; to lead; inf. kplamo. Comp. Ad. kpaka, v. th. s.

kpla-ñme se, double v. and **kpla-fie še**, double v. to take some body off; **ekplaame efie ese**, he went off with them.

kpla, **kpra**, n. the armadillo; **Otyi: pra**. The name is very probable derived from the broken skin of this interesting creature.

kpla, adv. round about; — **tšēm**, all around; a long time; since.

kplaba, n. a kind of gum; which the natives use for mending pots.

kplabatšo, pl. -**tšei**, n. the tree producing it.

kplakpayo, pl. -**yei**, n. whore = **adfamañ**; s. **gblagbayō**, n.

kplakpla, adj. and adv. rash, careless; rashly, carelessly; comp. **kplekple**, **flefle**; **flafla**.

kplakplafemō, n. carelessness.

kplalo, n. dragger, driver etc.; fr. **kpla**, v.

kplamō, n. dragging, driving, stripping; brushing.

kplañ, adj. and adv. much, many; well; long, a long time.

kplanā, adj. plain, even; void, desolate = **kplenē**.

kple (pl. of **kpe**, v.), v. to fill, fulfill; nine **kple he**, v. to be able; to have sufficient hands, strength, time etc.

kple, pl. of **kpe**, v. to shine.

kple, **kplei**, **kpleikplei**, adj. large; great; high, tall; big; s. **kpeteñkple**, adj. th. s.

kplē, v. inf. **kplēmō** (comp. **Ot. pe**, **pēne**), to like, to agree to, to allow; to let; **ekplēē kpatamō**, he would not be appeased; **Ad. th. s.**

kplidšō, adv. full, hanging full = **wodšowodšō**, adv.

kplebii, pl. n. scourge, whip (perhaps one with several tails and therefore plural); **yì m. k. kplebii**, v. to scourge, to whip one; **kpa**, n. th. s.

kplebiyi, n. scourging.

kplebiyilo, n. scourger.

kpleke, inf. **kplekemō**, v. to sink, to descend; to come to shore (of fishermen); **he kpleke he**, v. inf. **hekplekemō**, to be astounded, astonished = **na kpe he**, **he dšō he**, stronger than **fe yā**; **kpleke m. k. or n. k.**, v. to let or make s. b. descend, to let down (s. the end); to give instruction to fetish-pupils; — **wōñ**, v. to let the fetish descend for the purpose of asking him about unknown things. The fetish-priests called „**okomfoi**, **gbalqi**, **kramoi**“ use to wear an iron chain round their neck by which they pretend to let the fetish descend = **-wōñtše**, to make one a fetish-priest; from this derives: **kpleke m. k.**, v. to let (the fetish descend upon) s. b., i. e. to

make him a man possessed by the fetish („okomfo, gbá ló, kramó, wòntše“); comp. wòh mō m. k. and m wòh, v. tše wòh, etc. About the form comp. § 27 the endsyllables „dše“ and „ke“, and the, v. kple, v. Ać kple, v.

kpleke ši, inf. šikplekemó, v. to descend, to climb down to come or go down.

kplekemó, n. descending.

kplekple, adj. and adv. froward, unruly, unquiet; precocious, = kplakpla, fẹfẹ, krukru abompé; fe —, v. to be froward.

kplekplefemó, n. frowardness.

kplete, adj. and adv. slimy, tough; -ly.

kplēm, n. a kind of the fruit, called sweet-sap; s. nāwyei, n. kplēmto, pl. -tsei, n. the tree of it.

kplemó, n. filling, fulfilling; sufficing; finishing; s. kple, v.

kplēmó, n. liking, agreeing; agreement, allowance.

kplikpli, adv. convulsively; šō —, v. to have convulsions.

kplim, v. inf. kplimmó, to be thick (with fat), to be hard. impenetrable; to be inured, accustomed; senseless.

kplo, n. pl. kpodši, cliff; comp. kpoñ, kpoñ,

kpló, kpro, pl. form of kpo, v. to break off, to pluck off, to crumble off, — down (f. i. bark, rough skin, dried mud etc.), v. n. and a., inf. kplómó.

*kplō, okplō, pl. okploĩ, n. table, kpe —, v. to make a table, s. kpe; ñmē —, v. to spread the table, to give a repast.

kplokó and kplotó (Ot. pręko, prokó from the portugie „porco“), n. pig, only used of the tame one, s. batafo; a very unclean person.

kplokofó, n. pigs-fat.

kplokolo, n. pork.

kplokoniitšumó, n. uncleanness.

kplokotšę, m. n. -nye, f. n. possessor of a pig.

kplokotšu, n. pig-stile.

kplokplo, adv. quickly, oyāya, mramra; frequently, often, = kpitiokpitio.

kploku, n. field- or bush-mouse, comp. kwakwe. It is of the size of a european rat, the african rat being much larger.

kplokubu, n. hole of a mouse.

kplómó, n. breaking off; stripping; crumbling off; fr. kpló, v.

kplotó, s. kplokó, n.

- kpo**, v. (perh. to move; to remove; to be soft; to soften) to refuse an offer.
- kpo**, kpo nɔ, n. yard, outside; adv. outside, out (Hebr. (חוצה, חצר)); dše —, v. to go, or come out; inf. kpodšē; dšie kpo, inf. kpodšiemɔ, v. to take out, bring forth, bring to light, reveal; fā kpo, v. inf. kpo fā, = dše kpo dšie kpo (comp. adi in Otyi).
- kpo** wolo, v. to tan (leather), s. wolokpolo, n.
- kpo**, int. plumb! natural sound of a fall; gbe ši kpo, to fall down, plumb! comp. bum etc.
- kpo**, okpo, n. club; = tšokpoti, n.
- kpo**, adj. and adv. quiet, simple, mild, comp. diš, bleš; fe —, v. to be quiet, mild; — mildly, simply, quietly; int. kpō! kpō! (sympathizingly used) be quiet! bft! bft! comp. kpo, v.
- kpo**, okpo, n. dove.
- kpo**, pl. kplɔ, inf. kpomɔ, kplomɔ, v. n. and a. to crumble off; to break off (esp. of a rough skin, bark, dry surface); to strip; to pluck off; to scale etc. s. also kpoke, v. a. Kpo kpoŋo ši, v. to clear the throat.
- kpo**, akpo, n. decree, law, s. kita, mla.
- kpo**, n. heap, hill, lump, knot, island; nšɔ-kpo, island in the sea; fa-kpo, n. river-island. Besides the reg. pl. kpoi also kpo bii seems to be used; comp. kpoñ, n.
- kpo**, inf. kpōmɔ, v. to redeem; to buy free; to liberate.
- kpo bii**, diminutive, pl. of kpo, lumps = kpoi.
- kpo biikpo bii**, adj. and adv. consisting of small lumps, lumpy in small lumps.
- kpodšē**, n. forthcoming; appearance.
- kpodšielɔ**, n. revealer.
- kpodšiemɔ**, n. revelation; apocalypsis.
- kpo fā**, n. appearance.
- kpo ikpoi**, adj. and adv. th. s. but without diminutive modification; rough, uneven; hilly.
- kpo ke**, v. active form of kpo (§ 27), to crumble off.
- kpo kemɔ**, n. crumbling.
- kpo ko**, n. the concavity of the elbow; kpo ko anɔ, on the arms.
- kpo kai**, pl. n. boundaries = klotia, husu.
- kpo kpo**, v. inf. kpo kpomɔ, to shake, to tremble; to shake s. th., to shake off; = hoso, woso; he —, v. inf. hekpo-kpomɔ, v. to shake, tremble, be frightened; of men, by fear, cold etc. mihe kpo kpo, I tremble; comp. also ŋmi ŋmi, v.

- kpokpo, adv. quietly, plainly, unreservedly; wie —, v. speak —.
- kpokpoi, pl. n. a kind of food made of maize-flour and palm-oil, and eaten to soup.
- kpokpoku, kpokproku, n. new corn.
- kpokukpoku, n. a large waterbird living at the river Volta in size as a goose.
- kpólò, n. softener; refuser of an offer, fr. kpo, v.
- kpólò, n. a person stripping s. th.
- kpòlò, n. redeemer; liberator.
- kpòmò, n. crumbling off, breaking off; stripping; s. kpólòmò, th. s.
- kpòmò, n. redeeming; redemption; liberation.
- kpòmòni, pl. n. means of redemption.
- kpòmòsane, n. history of redemption.
- Kpoñ, pr. n. („island“) a town, 40—50 miles up the river Volta near mount Yogaga; comp. poñ in Otyi in Nyañkò poñ; Akropoñ etc. and Kpoñ, n.
- kpoñ, n. hook; angle.
- Kpoñ, pr. n. of Pony betwixt Tema and Prampram (lit. hill, Ot. „poñ“).
- Kpòñkpo, pr. n. of a village.
- 'kpòñò, okp. n. (Ot. okpòñkò), horse; Ad. sò, n.
- kpòñò, n. the uppermost part of the throat or windpipe; kpòñò bẹ, v. to have the throat narrowed (s. bẹ) i. e. to be so sad as to wish to weep without being able to do it, comp. („als ob ihm die Kehle zugeschnürt wäre“); inf. kpòñòbẹ.
- kpòñòbẹ, n. great sadness.
- kpòñòši, n. place of or about the head of the wind pipe; kpò —, v. to clear the throat.
- kpòñòšikpò, n. Kehlkopf, head of the wind-pipe.
- kpòò, v. to get rich; to be benefitted.
- kposa, v. inf. kposamò to rub with the hands as in washing cloth; to wash cloth etc., by rubbing, comp. fò; to full; comp. also bosao, n.
- kposalò, n. washer, rubber, fuller.
- kposamò, n. washing, rubbing, fulling.
- kpoti, n. club, knot, tšokpoti, n. knotty stick; s. okpo, 'kpo, n. and ti, v.
- kpotia, n. ring, finger-ring.
- kpotò, inf. kpotòmò, n. and a. to be thick, muddy, doughy, over ripe, mellow; to rot, putrify; to knead; satyrically: to be very rich.

- kpotomo**, n. kneading; rotting etc.
kpotō, adv. thickly; as mud, as dough; gbe —, v. to kill
 in heaps.
kpotoi and **kpotokpoto**, adj. thick, muddy, doughy, over-
 ripe, rotten; fe — v. to be — — —
kpotofemo, n. rottenness etc.
kpotonkpoto, n. a kind of food made of yams boiled into
 a dough.
kpotšile, n. a seafish.
kproke (fr. kpo, v.), inf. -mo, v. to strip off.
kprokemo, n. stripping off.
kpronkpron, adj. and adv. dirty; -tily.
kpulu, pl. kpudši, n. mug; jug; cup.
kpuñkpā, n. barrel; com. hase.
Kpukprā (or Gbugbrā), n. pr. of the town Prampram of the
 maps.
Kpukprānyo, pl. -mei, -bii, -tšemei, n. Prampram-man;
 -people.

Words not found under

- kr** see under **kl**.
kra, v. and n. s. kla.
krāñ, **ñkrāñ**, n. (Ot. th. s.) wandering ants.
kra, **krakra**, adj. hot.
krādikplēñ, **krāñodikplēñ**, n. the smaller kind of hyenas
 (comp. **klañ**, **krañ**, n.).
kradoa, n. padlock.
kraka, n. cartridge; comp. **gbadša**, n. The cartridges of the
 natives are made of wood.
krakate, n. span.
krake, inf. -mo, v. to have a crack.
krakte, n. dan. funnel; **trakte**, n. th. s.
krakuna, = **klakuñ**, n. turkey.
krāmākrāmā, adj. fierce, greedy.
krānā, n. silence; adj. and adv. silent; silently; this word
 has the peculiarity, that it can be used without verb, f. i.
 mitšele ahū, ši (fē fe) krānā; I called him a long time,
 but (all is) — silence; comp. **yi fē**, n.
krata, **klata**, n. slice.
krawa, n. s. **krā**, n.
kre, **kere**, n. = **kele**, n.
krēdē, adj. and adv. sure; clear; exact; true, genuine =
kron; -surely, clearly, well, exactly.
krēkrē, Ad. = **klēñklēñ**, **krenkren**, first.
kri, n. giddiness.

kri, = kli, adj. giddy; fo —, v. to be giddy.

krifō, n. giddiness.

krikri, krikrikri, n. adj. and adv. silence; silent; silently =
krānā, comp. this.

krō, v. to murmur.

krō, adj. large. Seldom used; comp. kokrō, koklō, adj.

krō, = kolo, klo, pl. of ko, v.

'kro, 'koro, ekoro, adj. and adv. (fr. ko) single; simple;
singly, otherwise, by itself; s. kroñ; kroñkroñ; adj.

Krōbo, pr. n. of a mountain, tribe, country and (Adañme)
dialect N. East of Gā betwixt the Akwapim-mountains
and the river Volta.

krōbo, n. a bark of a tree used as spices, to rub the
body with.

'kroko, ekroko, pl. 'krokomei, adj. other; s. ko, kro, koro etc.

kromōbi, n. first-born (generally, if a boy, called Tete, if
a girl Dede). Ad. krombi.

kromōbifomo, n. Erstgeburt; first birth.

kromōbigbena, n. right, duty of the firstborn.

kromōtšun, n. a custom, men have to make before marriage;
wō —, to make this custom (s. butru); a principal part
of it is to be put in a room (tšu, kromōtšu) for a night.

kroñ = kwōñ (Ot. th. s. seldom used adj. high; fr. ko, kwō,
v. to be high or deep. S. also grōñ, adv.

kroñ, pl. kroñ adj. and adv. single, simple, pure, genuine,
clear; holy (fr. ko, v. ? and indef. art); singly, simply,
purely etc. Comp. ekro, ekoro etc.

kroñkroñ, corroboration of the former, adj. and adv. simple,
pure, clear (of water), unmixed; holy; s. he tše and
tšu he.

kroñkroñmo, pl. -mei and mokroñkroñ, pl. meikroñkroñ,
kroñkroñbi, pl. -bii, n. holy person.

kroñkroñfelo, n. sanctificator, = hetšulo.

kroñkroñfemo, n. sanctification; holiness; s. hetšumo;
hetšemō, n.

kroñkroñnō, pl. -nii, n. a holy thing.

kroñkroñsane, n. holy history.

'kropon, okr., n. eagle? a larg bird of pray, feading on
living animals.

krosalo and krosadó, n. Ayigbe word, perh. from the port.,
dollar, s. dale, n.

Krote pr. n. (s. Klote) of a lagune N. E. of Osu.

krukru, adj. and adv. unruly, unquiet, = kplekple; unquietly
fe —, to be unruly.

krukufemọ, n. unquietness.

krusalo, n. port. word?, spices.

ku, v., inf. kũmọ, v. to cut into very small pieces; to poll the hair.

kū, v. to break; to knuckle; to turn. The pl. form is kũmọ, redupl. kumọkumọ; inf. kũmọ or kũomọ (comp.

Adñ. kuọ, suọ, and sumọ and suomọ in Gã). Mli kũ,

v. inf. mlikũomọ, to be inwardly, entirely broken; nine

kũ, inf. ninekũ, v. = ya gbe se, ya tšu se; s. tšu se, n.

kũ able, inf. ablekũomọ, v. to earn corn.

kũ n. k. bọ he, v. to double s. th.

kũ hie fọ n. k. nọ, v. to wink at some th.; to overlook s. th.

kũ mli, v. to break in (two); inf. mlikũomọ.

kũ na, v. inf. nakũ and nakũomọ, lit. to break the mouth, edge, end; to oppose, to act against.

kũ nane, v. to break a leg.

kũ nine, v. s. nine kũ, under kũ, v.

kũ nọ, v. nọkũ and nọkũomọ, to break over; to transgress; to be over, to be much, to be superfluous = teke nọ, v.

kũ se, v. inf. sekũ sekũomọ, to turn back, to return, to come again; to be converted; perverted; comp. tšọ he, v., th. s.

kũ ši, v. inf. šikuomọ, to break down; tšui le fě kumọ-kumọ ši, all the houses are (every where) broken down.

ku yi, v. yikũ (s. yi), to cut the hair (of the head).

kũ, n. (Ot. th.s.) company = akutšo, heap, flock; part (piece, s. kuku, tšoku and tšokuku); comp. also kuikui and observe the phrase: bua na kui kui, v. to gather in heaps; adj. short; weku, akutšo, dšaku n. etc.

kũa, n. monkey, ape (in general, s. ofo, họ, etc.).

kũa, v. inf. kũamọ, v. to bend, to contract, to wrinkle, to be wrinkled = kota; to bow = kula.

kũa ši, v. inf. šikũamọ, v. to bend the knees, to kneel down.

kũatai, adj. = kotai, which see.

kudọ, n. helm, rudder.

kudọtše, pl. kudọtšemei, n. steersman.

kue, n. neck (comp. sěñ, kpoñọ).

kuenii, n. necktace or neck-ornaments.

kuikui, n. heaps, ruins, broken pieces; adj. heapy, ruinous, every where broken; adv. heapily; in heaps; comp. koi-koi, kpoikpoi etc.

kuklū, kukrū, adj. large = kokro; large and round; round.

- kūkú, pl. kúmòkúmò, redupl. of kū, v. to break.
- kuku, kukudši, n. piece, part, broken particle, stump; fathom = abasa; fo —, v. to cut short, to shorten; adj and adv. short; shortly = kukuō.
- kukudabi, n. maize of last year, comp. kpokpoku, n.
- kukufā, n. half-fathom, i. e. yard.
- kukufō, n. short-cutting, shortening.
- kūkuku, adv. boldly; quickstepped; manly; ebote mli —, he stepped boldly in.
- kukuli, n. ball; lump; su-kukuli, lump of clay; lo-kukuli, piece of meat.
- kukuō (pl. kukudši kukui, kukubii?) adj. and adv. sort; shortly.
- kukuḷ, Adñ. v. = kḷ, to take.
- kukwe, kukwei, n. small pot for boiling things etc.; comp. gbē, kulo, fa, fale etc.
- kula, v. to bend, to bow; inf. kulamḷ; s. kūa.
- kula ši, v. inf. šikulamḷ, to kneel down, to bow the knees = kūa ši, v.
- 'kulafo, ok., n. widower, widow.
- kulamḷ, n. bending, bowing, fr. kula, v.
- kule, auxil. v. can, will, shall.
- kule (fr. ko le, comp. koni, noni, boni etc.) conj. to express the subjunction of the sentence it initiates, f. i. kule mī-sumḷ, I would love it; = dšikule at the end of sentences = if, with the same mood; adv. perhaps; soever (etwa).
- kuli, n. a small particle of any thing; a grain, f. i. able-kuli, a grain of maize; a drop, nu-kuli, a drop of water; a mote; Adñ. gu, n.
- kulikuli, adv. in drops.
- kulo, n. a kind of pots used for washing; washing-basin.
- kuloḷ and kulokuloḷ (s. kloḷoḷ, adj.) luke-warm.
- kuloḷ, n. breaker; reaper of maize.
- kulu, n.
- kūma, Adñ. n. thirst; s. kūmai.
- kūma, v. inf. kūmamḷ to use with fragality; generally: nò kūma or ke-kūma. But perhaps it is Otyi adj. = little.
- kūmai, n. thirst, kūmai ye, v. inf. kūmaiyeḷi, to be thirsty; kūmai yemi, I am thirsty. Comp. hōmḷ, feḷ; and Otyi osukum; and kuma, v.; Ad. kuma ye, v.
- kūmaiyeḷi, n. thirsting, thirst.
- kūmaiyeḷiḷo, -yeḷo, n. a thirsty person.

kūmayemforo, n. (Ot.) lit. bridemurder, a plant, the fruits of which like that of the bur cleave to the cloth. It is said, that during a wedding ceremony some had come into contact with the skin of the bride and she being ashamed to remove them, was hurt by them during the dance and killed, whence the name.

kumelo, Adn. n. castor-tree = adedeñkruma.

kumi, **kum**, **kōmi**, n. boiled bread.

Kumi, pr. n. of males.

kūmī, n. rum (foreign word and satirically used, s. **bo**, n.).

Kumkum, pr. n. of a village, also called Otyiriahantañ. The name „Kumkum“ is said to derive from the hollow sound of the ground there.

kūmō, pl. verb-form of **kū**, to break; to break several times, to fold up = **kota**; to break all over; to have the palsy; to feel as if the whole body would be broken; inf. **kūmō** and **kūomō**, redupl. **kumōkumō**.

kūmō, **kūomō**, **kumōmō**, n. breaking, brokenness; palsy; folding up; reaping (maize) harvest.

kūmōbe, **kūomōbe**, n. harvest-time.

kūmōtšofā, n. medicine against palsy.

kuntú, n. wool; woolen stuff, blanket. Ot. th. s.

kurā, s. **kwrā**.

kuse, **kuselo**, **kusenyo** etc. see **ko**, **košē**, n.

kuse! int. = beg your pardon! (Ot. th. s.) s. **taflatše**.

kusō, int. halloo! hoho!

kusū, **kusukusu**, adj. and adv. thick (of foliage, darkness, hair etc.) dark; -ly; -ly.

kusum, n. eur. word; costum.

kutruku, n. circle; adj. and adv. round, -about. Ot. **kotoñ-kroñ**.

kutša, **košša**, n. bundle, grape; a kind of country-sponge made of a bark. Comp. **šaw**, **šao**; **bosao**, n.

kutú, n. circle.

kutu, adv. in heaps.

kutū, n. heap; flock, herd.

kútu, n. a small kind of pots, s. **kulo** a small fence in which yams is preserved.

kutumpō, **kōtōmpō**, n. Ot. th. s. false-hood, hypocrisy; comp. **osato**; **apasa**; unrighteousness; ye —, fe —, v. to be false = **pasa**.

kutumpōfemō, n. hypocrisy.

kutumpōfelo and

kutumpofo, n. false, unrighteous person; hypocrite; = osatofō, opasafo, n.

kutumpoyeli, = -femō, n. falsehood, hypocrisy; unrighteousness.

kuyō, adj. wide, long, large = yā, of dress etc.

kwa, inf. kwā, kwamō, v. to abdicate; to deny; to gainsay; to desert; to do purposely, kwā ekwa, purposely he has done it; to loose the colour.

kwā, n. abdication; denial; desertion; wilful act; *Wißfür*; losing colour.

kwa, adv. entirely; together, truly, indeed; comp. kwa, v. which seems to imply the orig. meaning of „to be firm“; s. also anōkwa (anō = na, mouth, in Otyi); = tšēm, f. i. fē kwa, all together; even, also, ſogat = tete, po. Ot. = without cause, Gā: yaka, yakatfa).

Kwabenya, pr. n. of two villages.

'kwadu, akw., n. bananas.

'kwafonyo, okw., pl. -foi, n. = kosenyo, hūlo, farmer, plantationman, boor. Ot. th. s.

kwākwā, n. natur. sound, duck, = dabodabo, n.

kwākwālabite (Ot. kwākwādabi), n. raven.

kwākwā antrebō, n. childrens play; hide - and - seek; = okeyo, n. th. s.

kwākwe, n. house-mouse, comp. kploku, obīši, n.

kwakwebu, n. and

kwakweflo, pl. -fodši, n. mousehole.

kwakwrakwa, n. a kind of yams.

kwamañ and

kwamamfo, n. the whole company of slaves belonging to one master (sometimes like „familia“ in latin); comp. Ot. akoá, slave.

kwasafo, n. (= koa-asafō. Ot. 'koa, slave), th. s.

kwanne (Ot.), n. way-toll; *Beggeld* (fr. kwan and ade, pl. nne).

Kwantanañ (Ot. lit. „four-way“ place, where two ways cross eachother) pr. n. of a village.

kwao, v. to besmear; to plaster.

Kwao (Ot.), pr. n. of one born on Thursday.

kwaomō, n. besmearing, plastering.

kwašía, (Ot.) adj. and n. foolish; fool, s. bulu, kolo, n.

kwatrekwa, Ot. th. s., n. raggamuffin; („Zump“), ragged or nearly naked person.

kwe, imprt. s. kwe and kwemō, inf. kwemō, v. to look, at, to view (comp. na); to care for, to watch over;

- comp. bu, sra, wō, v.; to provide for. Ot. fyē (fe); Adñ. ye, hie, v.
- kwē bi, v. to care for a child.
- kwē gbe, v. inf. gbekwemō, to look on the way, to expect, comp. mē, v.
- kwē he or hewō, v. to look about.
- kwē hie, v. inf. hiekwemō, to look in or at the face; to receive one's face.
- kwē hīna, v. th. s.
- kwē m. k. fe n. k., v. to do s. th. for s. body's sake; kwe m. k. hewō fe n. k., th. s.
- kwē mli, v. inf. mlikwemō, to look into, to search.
- kwē nō, v. inf. nōkwemō, to oversee, to watch, care for etc. to be attentive.
- kwē m. k. nō nō, v. to look upon s. body's example (s. nō), inf. nōnōkwemō.
- kwē se, v. inf. sekwemō, to look back.
- kwē šī, v. to look down.
- kwē šišī, v. to look under s. th.
- kwē m. k. yi, v. inf. yikwemō, to care for s. b.
- kwē! behold! lo! int.
- kwē, inf. kwē, v. to grow, to spring up (of seed, plants, comp. da, wo, v.).
- kwē, n. growth.
- kwē afuī, v. to foam, inf. afuī-kwē.
- 'kweī, akweī, n. ground-beans; see also abōbōi, n.
- kwei, = koi, n. door-way.
- kwelō, n. looker; overseer; herdsman; provider.
- kwemō, n. looking; caring, care; watching; oversight, inspection; providence.
- kwo, ko, adj. broken, cracked, comp. kũ, v. ku and kuku, adj.
- kwō (negligent pronunciation kō), v. inf. kwōlē and kwō, to be high, deep (comp. „altus“ in lat.); to come or go up, ascend, spring (of wells), to climb, up; kwō tšo, to climb a tree, kwō ke-ya goñ ko nō, to ascend a mountain.
- kwō, n. climbing, ascension.
- kwōlē, n. height; depth.
- kwōlō, n. climber.
- kwōñ and kwōñkwōñ (comp. krōñ, Ot. the s. and konōñ-konōñ), adj. and adv. high, deep; highly, deeply.
- kwōñō = kpoñō, s. this.
- kwō šī, n. to descend.
- kwō šī = kūa šī; to kneel down,

kwrā = korā, kurā (Ot. th. s.), corroboration of kwa, adv truly, fully; really; indeed; together, entirely, at all ebaa kwrā, he is not at all coming.

ky s. under tš.

Kyerepoñ, pr. n. of a language spoken by a suppressed tribe in the interior.

L.

La, pr. n. („fire“) of a town 2 miles east-ward of Osu; generally called by Europeans Labudai, Labude; by the Akwapim-people Dāde (comp. Late); the seat of one of the greatest fetishes, called Lakpā.

la, v. n. and a., inf. lā, lala, lamo, to knit together; to hook, to fasten (a window etc.), to catch, f. i. by words, to join (as the links of a chain); to dream (inf. lamo), to sing, inf. lamo and lala; la m. k., v. to sing s. b., in praise or scorn.

lā, n. hooking, joining.

la, Adñ. v. = ladše in Gā, perh. to hang some-where (s. the preceding word), to err, to be lost; to lose; to forget.

la, n. fire, light (comp. kane); pl. lai, fuel. Comp. ogyā in Ot. Dọ la, v. inf. ladọ, to be very hot; comp. also ho la, hie ye la etc.

là, n. pronounced with a higher voice than the former, blood; Ot. mogya, Ad. muo; fie là ši, v. to spill blood; the pl. lai is used for much blood as in Hebr.

la ñō sa m. k., v. to sing a mock-song (s. kpā) about s. b.

ladō, n. heat; fr. dọ la, v.

ladše, v. sometimes separated la dše, comp. la, Adñ. verb and § 27, to be lost; to disappear; to lose (Ot. yera).

Perf. tense, neg. voice, ind. mood: ladšeko and lako dše, inf. ladšemọ; comp. also: wosusumai eladšeñwo, our souls are never lost (for us).

ladše gbe, v. to lose the way; Ad. la blo, v.

ladše hie, v. inf. hieladšemọ, to disappear out of one's sight; eladše mihie, he disappeared before me.

ladšelọ, n. loser.

ladšemọ, n. losing; erring; disappearing; perdition; s. hie-kpatamọ, fitemọ, n.

ladšenö, pl. -nii, n. any thing to take fire-coals with.

ladšö, n. spittle; tšě —, v. inf. ladšötšēmọ, to spit; — fie m. k. no, — at s. b.

ladšönö, pl. -nii, n. spitbox; ladšötšēmönö, th. s.

- ladšōtšēmō, n. spitting.
 lafōsemō, n. issue of blood.
 lašifiemō, n. spilling of blood.
 lahō, n. wantonness, naughtiness; issue of blood; fr. hola, v.
 laholō, n. wanton, naughty, wild person.
 lai, pl. n. or collect. n. fuel; firewood; lē lai, v. to gather
 fuel, firewood, inf. lailemō. Comp. tšo, n.
 lailelō, n. person gathering firewood.
 lailemō, n. gathering of firewood.
 laitšo, n. firebrand; piece-firewood.
 laka, v. inf. lakamō, to persuade, to silence, to still; to
 beguile, to deceive. Comp. dōkō na and šiši, v. Ot.
 dada, v.
 laka gbekē, v. inf. gbekēlakamō, to still a child, to silence
 a child.
 laka he, v. inf. helakamō, to deceive one's self.
 laka hie, v. hielakamō, to deceive, beguile s. b.
 laka na, v. th. s.
 laka tšui, v. to still or silence the heart.
 lakalō, n. persuader; silencer; deceiver.
 lakamō, n. persuasion; silencing; deception.
 lakpa, n. excuse; to lakpa, inf. lakpatō, to make excuses;
 to deny; comp. dšie na, fā he; na hā m. k. v., abla, n.
 lakpatō, n. excusing (if untrue); denial.
 lakpatolō, n. a person excusing himself.
 lakpatše, n. th. s.
 lakpa, n. low bush not yet sufficiently grown to be cut for
 cultivation, comp. ko, hayi, n.; gba, v. hū —, v. to cul-
 tivate such bush, in want of better.
 lakpahumō, n. cultivation of unripe, young bush.
 Lakpā, pr. n. of the great fetish in La. He resides in a
 drum, which is secretly renewed from time to time by
 the fetish-priests.
 lakpatša, n. a kind of young bush, = lakpa, n.
 lala, pl. v. of la, v. to be entangled.
 lala, n. singing; song; hymn.
 lalatše, pl. -tšemei, n. singer; precentor; composer.
 lalilei, n. fire-tongue, i. e. flame.
 lālō, n. hawk.
 Lālō, n. pr. of „gbobalqi“ (n. which see).
 laļō, n. a person hooking or joining; dreamer; singer; fr.
 la, v.
 laloku, n. Adñ. an animal living in the river Volta and said
 to come to shore and eat grass. It is said to be of

- the size of a pig, the skin of it resembles that of a pig also.
- Lamei, pl. people of La, — towns; sing. Lanyo.
- lami, n. finger-nail; nail of the toes.
- lamiflomo, n. cutting of the fingernails.
- lamlu, n. lit. fire-dust, i. e. ashes; ash-colour; death-colour (of black people).
- lamo, n. hooking; joining; dreaming; singing; dream.
- lamo, n. steam; s. lasu.
- lamo and lemo, inf. th. s. v. to lick; s. šo, v.
- lañmo, n. navel.
- lañmoñblu, lamogblu, -gbugblu, n. rupture of the navel, very common among the natives, because newborn children are negligently treated in this respect.
- lano, n. place over the fire.
- lao, n. dan. sheet.
- lasa = latšā, n. a fruit.
- lasrēmi, n. spark.
- lasū, n. (comp. sū) smoke; steam; lit. fire-dust.
- lasūlele, pl. -leđši, n. steamer; s. lele, n.
- lasūogle, n. whirl-wind.
- lašā, n. fire-burning.
- lašeremo, n. kindling of a fire.
- lasū, n. th. s.
- lata, v. latamo, to stitch; to base.
- latalo, n. stitcher, baser.
- latamo, n. stitching; basing.
- latamokpā, n. basing-thread.
- late, n. fire-stone, i. e. hearth.
- Late, pr. n. of a town 25 miles north of Prampram in the Akwapim-mountains; the inhabitants speak Kyerepon; Ot. Date.
- lateši, n. hearth-ground; kitchen, comp. koiši, kpataši, Teši (and Ot. -ase in Bibiase, Odumase etc.).
- latele, n. hearth-stone.
- latša, n. (= la tfa?, tfa, to boil) heat; sweat, perspiration; latša tša, v. to be hot; to cause sweat, perspiration, inf. latšatšā, -tšale; latša tšale, he is hot, heated, he perspires. Adñ. th. s. Comp. hōmo, kūmai, fei etc.
- latšā, n. stir-apple; an eatable fruit.
- latšabe, n. time of heat; hot season (comp. otšokrikri); summer.
- latšagbei, n. heat-pimples.
- latšatšā, -tšale, n. heat; perspiration.

latšatšo, pl. -tšei, n. stir-appletree.

latšo, pl. -tšei, n. fire-stick; fire-brand; s. laitšo, n. th. s.

latšo, n. sharpness, wickedness; bravery, fr. tšo la, v.

latšolo, n. sharp, wicked; brave fellow.

lau, s. lao, n. sheet.

Lawe, Adñ. pr. n. of males.

lawō, n. heat; fr. wo la, v. to be hot; comp. also mlila;
mli wo la, v. heating; burning, kindling.

lawolo, n. incendiary.

le, inf. lē, aor. neg. irreg. lè with neg. voice, and regul.

lee, v. to know, to wit; sometimes = to be able, to

understand, f. i. mile femō, I am able, understand, know

to do it; milee yeli, I don't understand to eat, i. e. I

can not eat it; le nii, v. to know things, to be learned,

understanding, prudent, wise; inf. nilē or niilē; comp.

also na, na na, na šiši, yo; nye, v. ñā, n.; Ot. nim; hū.

Adñ. th. s.

lē, le, n. knowledge, wisdom; understanding, comp. niile.

le be, v. to know the time; to be aware.

le dšei, v. to know there; to have been —.

le he, inf. helē, v. to know one's self.

le he ko, v. to know a place.

le he nii, inf. heniile, v. to know about one's self; to be
conscious.

le se, v. to know one's back; to be circumspect.

le, inf. lē, lemō, v. n. and a. to feed; to nurse; to nourish;
to raise; to bring up, inf. le; to widen, to be wide,
broad, inf. lele and lemō.

le he, v. helē, to support one's self.

le lai, inf. lailemō, v. (to feed the fire?) to gather fire-
wood.

le mli, inf. mlilemō, v. to widen (inside).

le m. k. ši, v. to stretch s. b. out; to hurt, wound, injure
s. b. inf. šilemō; to forsake, to leave one alone.

lē, n. feeding; nursing; nourishing; raising, bringing up.

le, pl. lehi, Adñ. n. vessel, ship, boat = lele, pl. ledši,
in Gā.

le, pron. comp. § 21, 34; independent pers. subst. pron
he, she (it); comp. e; Adñ. le, Ot. onō; demonstrat.
adj. pr. or defin. article, the (ðer, ðie, ðaš); Ad. o, also
used to define sentences; in this case = Adñ. nē, Ot.
nō; personal objective pronoun, combined with the verb,
him, her (it), Ad. le, Ot. nō; f. i. Gbomo le ni nyie
biē le; le eyile; the person who walked here about,

(even) he flogged her, *der Mensch der da herumgin der schlug sie.*

le, pron. Adñ. he, she; him, her; s. the former.

lēbi (formerly legbu), n. morning; adv. in the morning (morgenš); — mra, — mañkē, — mañkpá, — ademáñkē early in the morning; comp. also dše tšere, v. dšetšere mō, n.

lēbibō, n. morning dew.

lēbila, n. morning light.

lebilala, n. morning hymn.

lebiniitšumō, n. morning-work.

lebiniyenii, pl. n. break-fast, comp. nakpamō, n. and kpa na, v.

lebinō, pl. -nii, n. s. th. pertaining to morning.

lebisolemō, n. morning-prayer; morning-service.

lebisāne, n. morning palaver.

leđientšē (Adñ. lenitšē), pron. he himself, himself; she herself, herself.

legehao, n. dan. Šágenričter; an instrument to rectify saws.

legelege, adj. slender, thin; fe —, v.

legelegefemō, n. slenderness.

lēhe, n. feeding place; pasture.

lei, n. tail.

lekete, leketerēle (s. le and tetre), adj. and adv. wide, broad; -ly.

lekolo, n. fat cattle, fatling.

lele, pl. leđši, n. vessel, ship, boat (comp. ahima, aheñ-keše, duakro, anlese etc.). Adñ. le, Ot. hyeñ. Lele mō m. k., v. to be affected by sea-sickness; s. nšō, n.

lele, pron. corroboration of le, even he, or she, the same; conj. = no le, keke le, then.

lelebbii, leleñbbii, pl. n. ships-crew.

leleđfā, n. ship-wreck (s. dfa).

lelekpelo, n. ship-wright (s. kpe, v.).

leletšeiényo, two-mast-ship. } Both of these formations are
leletšeiēte, three-mast-ship. } quite irregular in Gā, but frequent in Otyi, comp. duakro, one-mast (Šinmaster).

leletšē, pl. -tšēmei, n. ship-master, captain.

leleñ, adv. certainly, truly, verily; int. verily, truly! comp. asanokwa, anokwa; kredē etc.

leleō, adj. and adv. narrow; narrowly.

leletšo, leleñtšo, pl. -tšei, n. ships-mast; a kind of cloth.

leleyā, n. going in or of a ship.

- lelo, n. knowing, wise, prudent person.
 lelo, n. feeder; nurse.
 lema, n. ax.
 lemo = lamo, inf. th. s., v. to lick.
 lemo, n. breadth; wideness, width.
 lēmo, n. licking.
 lete, v. to be frugal, moderate, to spare; inf.
 letemo, n. sparing; frugality; moderation.
 lete he, inf. heletemo, v. = lete, v.
 li, inf. limo, v. to scoff, to mock; stronger than ye he
 feo or gbe he guo.
 lia, inf. liamo, v. perh. europ. word, to line.
 liamo, n. lining.
 liamošo, pl. -tsei, n. ruler.
 lila ši, v. inf. šililamo, to be in doubt; to be hanging about,
 to loiter; to delay, defer, tarry. Comp. dida, v.
 lilei, n. tongue; nšo-lilei, n. sea-tongue, a kind of seafish
 (Zunge); la-lilei, flame; — nta, double tongue, literally
 and tropically.
 Ligblē, pr. n. of the great fetish in Prampram.
 liñli, adj. and adv. crooked, -ly; nane liñli, a crooked leg.
 lilō, n. scoffer.
 liō = legelege, adj. thin, slender.
 limo, n. scoffing, mocking.
 lo, v. inf. lō and lomō, to take up, to take away; gener-
 ally used of a mass of things taken up together, comp.
 ko, koḷo; wo, hole; nō; dšie, v. etc. wherefore: to
 scoop up (aufschöpfen), f. i. sand, swish, stones etc., inf.
 lomō; to weave; to knit; to twist; to make nets, baskets,
 bags etc., inf. lō. Peculiar expressions are: nu lo m. k.;
 wō lo m. k. etc. water takes s. b. away; sleep overcomes
 s. b. Alo gbomo le afie, ni ake fomōnii ba šia, the man
 (child) is cast away and the afterbirth brought home, prv.
 lo atū, inf. atūlomō, to take with the arms, to embrace,
 comp. atū, here atū; lo hie, — hieñmeii, v. to frown;
 lo hie wo mli, to frown at, to stare at; comp. kpe, v.
 lo n. k. hū, v. to take away in a storm, at once.
 lo là, inf. làlomō, v. to take up blood; to bring blood and
 its revenge upon one's self; elo mañ là, he has the re-
 venge of the tribe upon him, s. mañ, n.; blood spilt must
 be laken up, because it defiles the ground; this is done
 by the revenge or punishment for it.
 lō, pl. lōi, n. flesh; meat; living creatures; helo, hewolo,
 flesh of man; kolo, bush-flesh, wild beast, beast; lofiō,

bird; lo, nšɔŋlo, fāŋlo, fish, sea-fish, riverfish; wolo, skin
lo ŋkū or ŋkūŋ, lean meat; wo lo or loi, v. to bring
forth fishes (of water); lošra, lošla, lošalá, n. lit. rotted
meat or fish, a kind of preserved fish etc.; gbe lo, v
to kill (to catch) fish, hō —, v. to sell —; ša lo, v
to angle; etc.

'lo, alo, conj. and interrogatory particle, or, in close con-
nection of the sentence the „a“ is cut off. Also if it
is the interrogatory particle, it may be translated with
or, the following contradictory sentence to be left out,
f. i. Ōba lo? Are you coming or (sc. not)? **Comp.**
be; nto, ani, aso, Ot. ana; lat. ne, num; greek *μη* (im
Ἐφωάβισθεν „hā“?). A very frequently used word at
the end of enumerating sentences is „lo nō“, „or a thing“
= „or the like“, „or so“, „etc.“

lō, n. weaving, knitting, twisting etc., s. lo, v.

lɔ = lɔŋ, n. a kind of thread, twine or cord made from
the „adobe“ -palm-tree.

lodū, n. catching of fish or game by traps.

lofā, n. fish-river; fish-pool.

lofine, pl. -fidši, n. fin; s. fine.

lo flikilɔ, n. flying fish.

loflō, pl. lofōdši, n. bird, comp. lo, kolo etc.

loflōbi, n. young bird.

loflōbu, -flɔ, n. hole of a bird.

loflōdū, n. bird-catching.

loflōdūlɔ, n. bird-catcher; s. dū.

loflōflikimɔ, n. flight of birds.

loflōnabu, n. birdsmouth, bill.

loflōtšu, n. birds-nest.

loflōwao, pl. -wabii, n. birdsfinger, claw, talon.

loflōwiemɔ, n. birds-talk.

loflōwɔlɔ, pl. -wɔdši, n. birds-egg.

logbē, n. catching of fish fr. gbe lo, v.

lohetolo, lotolo, n. scales of fishes.

lohōlɔ, n. fish-monger.

lahōmɔ, n. fish-mongery.

lɔke, inf. lɔkemɔ, v. to sprain; to disjoint, dislocate; mi-
nane eloke, my foot is sprained; = lɔŋe, v. th. s.

lokemɔ, n. spraining; dislocation; disjoint.

lɔkɔ (or lɔgɔ), v. inf. lɔkɔmɔ, to go round, - - round
about, astray.

lɔkɔmɔ, n. going round, astray.

lòkòlìkì or lògòlìgì, adj. serpentlike, gefòlàngelt; fe —, v. fòlàngelìn.

lòkò ši, inf. šilòkòmò, v. th. s.

lòkoñ, n. horn of a beast.

lòkotiò, lotò, pl. -bii, adj. very small; fe —, v. to be - -.

lòkpròkemò, n. scaling of fishes.

lòlò, adv. still; yet; now; ehìe kǎ lòlò, he is still alive; comp. kǎ he, v.

lòlò, n. weaver, knitter etc., fr. lo, v.

lòmò, n. taking up.

Lòmò, pr. n. of males.

lòmò, inf. lòmò, lomòmò, v. to curse; to scold hard; to blaspheme; s. bọ musu, v.

lòmò, lomòmò, n. cursing, scolding, blaspheming; s. mu-subò, n.

lomòlò? n. cursing person.

lomòmò, n. catching of fish, venison.

lòñ, n. a kind of thread, twine or cord made of the „adobe“-palm-tree. S. lo. It is generally used for basing only.

lòñšala, lòšla, lòšra, n. preserved fish, lit. rotten fish.

lòta, inf. lotamò, v. to stir up = futa, v. tšine nò —, v. to have stomach-ache, to be inclined to vomit.

lòpo, n. flea = gbèheñmoñ, s. this.

lòšamò, n. angling fr. ša lo, v.

lotò = lòkotiò, pl. -bii, adj. very small.

lototo, n. fish-scales.

lowò, olowò, n. leopard = kotšè, hìeñmalò etc.

lowu, n. fish-bone.

loyeli, n. meat-eating, flesh-eating.

loyelò, n. meat-, flesh-eater.

lu, v. inf. lū and lumò, pl. lumò, to strike, to smite, to fall; to cast; lu m. k. tẹ, to pelt s. b. with a stone; lumò - - tẹi, - - - - stones; to be dull, stupidified foolish.

Comp. tfa, v. fò, v.

lu ši, v. inf. šilumò, to fall down, comp. tfa ši, gbe ši, v.

lū, n. striking, smiting; falling; pelting; dullness.

lū, n. skylight; hole or opening in the top of a house or thatch; chimney.

lulò, n. striker, peltèr.

lululu, adj. and adv. (imitation of the sound of flowing water) soft, quiet; -ly, -ly; of the flowing of a river; fe —, v. to be quiet; to flow quietly.

lululufemò, n. quietness.

umò, n. casting, striking, pelting; fr. lu, v.

lumo, pl. lumei, n. prince; governor; commandant; see amrado; mañšebi; ablade; ye lumo, v. inf. lumoyeli, to govern.

lumobi, n. prince.

lumohewale, n. power of government.

lumoyeli, n. government; rule.

lumoyelibē, n. time of government.

lumoyelihe, n. place of government; seat of government.

lumoyino, n. period or reign of a governor.

lumoyinoḃii, pl. n. contemporaries of a governor.

lus, n. dan. candle; comp. kane, n.

lustšo, pl. -tšei, n. candle-stick.

luḃu, inf. lutumo, v. to mix (with earth, mud etc.; s. futu); to dig the ground (and mix it for cultivation); comp.

lota, futa, v. futu, v.

lutumo, n. mixing; digging.

M.

Words not to be found under M. s. under ñm.

Mã, v. inf. mã, and mãmo, pl. mãmo, to lie, of hard and large things, to stand, used of boxes, presses etc.; comp. damo, v. to lay, to set, to put, to stand, v. a., generally „ke-mã“; to build = tfa; — to borrow; to lend (not used of money, but of other things, s. fa, v.); to knock with the bones of the fist. Comp. Ot. mã, to give; and Gã: damo, v.

mã aladša, v. to row with long sticks, where ground is to be found.

mã he, v. inf. hemã, to plaster (a house etc.).

mã hie, inf. hïemã, v. to set before; to stand or lie before.

mã mli, v. inf. mlimã, to stand, lie, rest in; to set into; to plaster inside.

mã na, v. inf. namã, to stand at etc.

mã no, v. inf. nomã, to stand on.

mã se, v. inf. semã, to stand back, behind.

mã n. k. no aduatšo, v. to affirm s. th.

mã ši, v. inf. šimãmo, šimã, to stand, lie, rest on the ground; to set down, to stand down.

mã tšu, inf. tšumã, v. to build = tfa tšu, v.

mã yi ši, v. yišimã, to let the head sink down.

ma — before verbs = mi a, mi ba, I will or shall, comp.

Table VII.

mã, n. lending; borrowing; setting; standing; building; box on the ear, stroke; gba m. k. hĭe mã, to strike s. b. into his face; etc. fr. mã, v.

mã, n. maize-flour, generally wet, because ground with water; dough; to mã, to put the loaves into the oven; flour.

ma, Adñ. v. = ba, to come; Ot. ba, Ayigbe fa.

mã, mãn, pl. mädši, n. building?, town, people of it, tribe, nation; country. In this word as in da, dañ; de, deñ; te, teñ, the terminational augment ñ = mli is sometimes separable, sometimes inseparable, as mãn le and mã leñ, inside of the town, the town and its contents; as the ideas of both may also be considered separable or inseparable (comp. go to town, go into town, rule the town [together with its contents] rule in the town, Gã: ye mañ le nọ and ye mã leñ nọ). Ot. omãn; Ad. mã, mãm, th. s.

maba = mawa, n. maid-servant (Mągb).

mädše, inf. mädšemo, v. to send (some thing, not persons, s. tšu, v.). Comp. mã and § 27 about the compounds of „dše“.

mädšelo, n. sender; speditör.

mädšemo, n. sending, spedition, s. mädše and comp. tšu, v.

mädši, pl. of mãn, n. towns, tribes.

mädšimädši fě, all the different towns or tribes.

mädšiasane, n. national palaver.

mągbamo, n. striking, boxing, s. gba mã, v. maigblamo, th. s.

mągbalo, n. boxer.

mągbelemo and mąwyiemo, n. grinding of flour; s. mã, n.

mahütšo, pl. -tšei, n. mahogany-wood; — tree.

mahütšo-okplö, n. mahogany table.

mähãõ! salutation (Ot. = „mannii“ in G. how is the town here?) answer: mãn dšọ! the town is quiet.

maí, n. (s. mã) boxes; gbla maí, v. to box.

male, inf. malemo, v. to lie, comp. pasa; pecul. sentence: omalee, omaleko! lit. thou didst not lie, thou hast not lied! = it is true, thou art right!

'male, amale, n. lie.

'malelo, amalelo, n. liar = opasafo.

'malemo, amalemo, n. lying; lie.

mãlo, n. setter; builder fr. mã, v.

mãm, Adñ. n. = mãn, town etc.

mãmã, redup. v. of mã, v.

mama, n. cloth of any kind; cloth or dress upper garment of the natives, consisting of a large square piece tastefully cast by men over one shoulder or fixed round the waist and flowing down to the feet, by women it is fixed above the breasts (generally when married) or under them (generally when unmarried) and only reaching to the knees. The latter wear a kind of shawl over it. See *lekle*, under-cloth of men and *boi*, n. th. s. of women. With poor people the „mama“ is also the „cover“ in the night; during hard work it is put aside; sometimes it is used as vessel to carry s. th. in. Comp. the Hebr. *lustoms*. *Dšie mama*, v. to put the cloth off; with men „to remove it from the chest as a sign of respect; *bu* (or *ha* or *wo*) *mama*, v. to dress with it, to wear native-dress (comp. *wo atade*); to cover one's self with cloth; *lo mama*, v. to weave cloth; *kpe mama*, v. to sew cloth etc. *lo mama mli*, v. to wear a „mama“ which is to large; to embroider.

mamabū, -*bumo*, n. wearing of native-dress; covering.

mamadšiemo, n. undressing; uncovering; a sign of respect.

mamafe, n. rest of cloth; rag.

mamahā, = *mamabūmo*.

mamahefomo, n. washing of cloth; s. *niahefomo*, n.

mamahōlo, n. cloth-dealer.

mamahōmo, n. cloth-dealing; s. *hō*, v.

mamakpē, n. sewing of cloth.

mamakpelō, n. native tailor, — seamstress; s. *niikpelō*.

mamakwamo, n. losing colour of cloth.

mamalolo, n. weaver.

mamalō, n. weaving.

mamalomo, *mamaňlomo*, th. s.

mamaňlō, n. embroidering, fr. *lo mama mli*.

mamawō = *mamabū*, -*hā*; but seldom used; comp. *wo atade*, v.

mami, n. engl. = *ma'am*, *madam*.

māmō, pl. form of *mā*; n. setting; standing; building; s. *mā*, v. and n.

māmpām, *māňkpām*, *māňkpāň*, Ot. *māmpām*; n. land crocodile; it is of a smaller size, than those living in water (*bā*, *dšeňdšeň*), and eaten by the natives.

māmu, n. roasted maize-flour, a favorite food for travellers, warriors etc. made into pap; s. *tremasugbo* etc.

māň, pl. *māđši* (Ot. *omāň*, Adň. *mam*), n. lit. inside of a town = *mā mli*, s. *mā*, town, towns-people as a body;

- tribe; people, nation; kingdom; country (in a political sense); comp. akrowa; mañku, asafo, ta, akutšo, dšaku, weku; šikpon; akwašõn etc.
- mañ, pl. mañši, n. a kind of herring, the seafish most frequently caught along this coast and in great masses sold into the interior.
- mañ-akutšo, pl. -tšei, n. town-quarter with its inhabitants; divided into „wekumei“ or families.
- mañ-asafo, n. town-company; a military division answering to „akutšo“, which is a civil-division.
- mañbii, pl. of mañnyo (seldom used), lit. children of a town (comp. the Hebr.) towns-people; citizens.
- mañbõ = mañtõ, n. founding or foundation of a town; fr. bõ mañ.
- mañbõlo = mañtõlo, n. founder of a town (after whom it is often called, f. i. Ašõnmañ, Yaomañ, Adšeiamañ, Adu-mañ etc.).
- mañbũ, n. towns-watch, protection of a town or people; fr. bu mañ, v.
- mañdfã, n. breaking, destruction of a town, or the people; fr. dfa mañ, v.
- mañdšõ, mañdšõle, n. public safety, security, peace, s. dšõ, hedšõ, hedšõle etc.; fr. mañ dšõ, v.
- mañfõ, n. walking in the town in procession; fr. fo mañ, v.
- 'mañfõ, 'mamfõ, am., n. ruins (of a town); s. koikoi, kuikui.
- maño, n. the mango-fruit.
- mañotšo, pl. -tšei, n. mangotree.
- mañgó, maño, n. Ot. th. s. foot-stool; bench; s. seĩ, ablogwa.
- mañkẽ = ademañkẽ, and 'mañkõ, am., n. (Ot.) civil war, s. mañšõ.
- mañkpã, n. and adv. early in the morning; (at) daybreak; — mra, very early; lebi-mañkpã, s. lebi, n. hĩe futefute, — mãtãmãtã, n.
- mañkpã, n. walking about in the town; s. kpa, v.
- mañkpagbẽ, n. loitering dog; loiterer.
- mañkpam, s. mampam.
- mañkpẽ, mañkpemõ, n. assembling or assembly of the town or people; s. kpe, v.
- mañkralõ, mañkralõ, n. town-genius, s. kla; the first in rank after the king.
- mañkũ, n. part of a town, tribe.
- mañnii, pl. n. things belonging to a town.
- mañnye, pl. -nyemei, n. lit. towns-, people's- or country-mother; queen, if ruling (s. mañtšõñã) first woman in

- a town, who has to lead the women in any public business or in war. She has female officers under her. This institution is of great services. Ye —, v. to be queen etc. inf. mañnyeyeli. Comp. mañtše, n.
- mañnyo, pl. mañbii n. the sing. is seldom used; citizen, inhabitant of a town mānyo, th. s.
- māñnoyeli, n. government of a town; s. mǎntšeyeli, n.
- mañse, n. back of the town, behind the town; region far away; adv. afar, far away, afar off, -soñ, very far; etc
- mañse, he is gone to a far country, on a journey; mañse —, foreign; mañse-wiemo, foreign language etc.
- māñsenyo, pl. -mei, -bii, n. foreigner; stranger; s. gbo, n.
- māñseno, pl. -nii, n. strange, foreign thing.
- māñsō, mansō, n. public difficulty; rivalry; guilt; rebellion, revolution; civil-war. Comp. sō, atūa. Ke m. k. tšō mañsō, v. to live with s. b. in rivalry.
- māñsōtšō, n. enmity (of public kind), rivalry; comp. nyē, hedšō, hiekō etc.
- māñsōtšōlo, n. rival, enemy; fr. tšō mañsō.
- māñsu and
- māñsubañ, n. character of a town, nation, etc.
- māñta, n. army of a town or people; war of a town or people, s. ta, n.
- māñtabiloi, n. garrison, soldiers, warriors of a town.
- mañtō, n. founding of a town, fr. to mañ; comp. bo mañ; mañbo.
- mañtolo, n. founder of a town = mañboło.
- mañtše, pl. mañtšemei or mǎdšiatšemei, n. lit. towns-father; country-father („Landesvater“); king; first person of a town; cabooseer; major. (König; Bürgermeister; Schultheiß); ye mañtše, v. to be king etc. to rule, reign; inf. mañtšeyeli; wo m. k. mantše, inf. mañtšewō, to exalt. s. b. to be king, to make s. b. king; kpa mañtše (sc. ye sei le no) inf. mañtše kpamo, to dethrone a king, s. kpa. Comp. mañnye, n., and koñ, n. mǎtše in Adñ.
- māñtšebi, com. n. -binu, pl. bihi m. n. -biyo, pl. biyei, f. n. kings-child; prince; princess.
- māñtšebō, n. creation of a king; = mǎntšewō, n.
- māñtšefai, n. kings-hat, crown, diadem. Comp. akekré, n., kōñfai, n.
- māñtšekpamo, n. dethroning of a king; fr. kpa māñtše, v.
- māñtšemāñ, n. Kings-town; residence.
- māñtšëñǎ, pl. mañtšëñǎmei, mañtšëmeianǎmei, wife of a king; queen, comp. mañnye.

māntšeseŋotamo, n. enthroning of a king, fr. māntše ta sei no, v.

māntšesei, n. seat of the king, sometimes richly decorated, throne; māntše ta (sc. sei) no, the king is enthroned.

māntšeseiterelo, n. throne- or stool-bearer to the king.

māntšesemo, pl. semei, n. the first person in rank after the king; s. mañkralo, semo, n., successor of a king.

māntšeseo, pl. -sebii, n. the next following or puisne brother of a king; the crown-prince, successor.

māntšeta, n. royal army.

māntšetše, n. father of the king.

māntšetšo, n. royal staf; scepter.

māntšewe, n. king's house; court; residence.

māntšeweku, n. royal family.

māntšewebii, n. royal household.

māntšewiemo, n. a royal word.

māntšeyeli, n. reign; kingdom; government.

māntšeyelihe, n. kingdom; residence of the government.

māntšeyino, n. time of government of a king; Dawid, māntše le yino, under the king David (gr. ἐπὶ c. gen.).

mānyāmānyā, adj. and adv. rough, with a rent surface, disorderly; kagūmo akutu le mānyāmānya, take wo tšotšeo fufui hie, don't peel the orange roughly, as (if) a fowl picks the face of a pudding.

mānyāmānyāfemo, n. roughness.

Manya („I have found“ or „I shall find“), pr. n. of one of the Krobo-towns (that one belonging to Odoñko Azu, s. Yilo, pr. n.).

Māsa, Mānsā (Ot.) pr. n. of the third daughter.

masei, n. and adv. side; near; ba mimasei, come at my side; ba miñō, come to me. Ad. mase, n.

maseigbei, n. access to a person; s. ñōgbe, n.

māša, n. rotten dough, i. e. leaven; comp. ša, šala, lošla etc. wo.

māša, inf. māšawō, v. to leaven; but comp. fū, v. to be leavened.

māšawō, n. leavening.

māši, n. land of a people, people, nation.

mātā, mātāmātā, adj. and adv. mixed, slimy, soft; slimily; fe —, v.

mātāfemo, n. softness etc.

matañ, n. interruption; wo —, v. to interrupt; = alali, anantaka, etc.

matañwō, n. interruption.

mâtō, n. putting bread into the oven; to mǎ, v. to put the doughy bread into the oven.

mâtólō, n. person doing this (in Germ. „Schießer“).

mâtše, Ad. n. = mǎntše.

mawa, n. maid-servant, *Magd.* The word is either Otyibaba, maba, mawa, female person; or dan.

mē, inf. mē, to wait; - - for; to expect, to hope; to remain, to be quiet; comp. kwe gbe; hie me, inf. hieme, v. to be at home, to be content, s. hie tše, th. contrary.

mē, n. waiting.

mě, měni, inter. pron. what? Sometimes it is put at the end of inter. sentences, as: Sane ni adšadše atšō le dši mě? lit. the palaver which was related is what? = what is the palaver? —

meba, meba, = meni ba, adv. pron. lit. what came? = why? Meba okeemi? Why didst thou not tell me? = menihewo ni . . .?

mēbeyinō? what time, when?

me, Adn. pron. objectively used, them, = ame in Gǎ; n. people = mei in Gǎ.

mei, n. matter coming out from the eyes esp. when sick.

mei, n. small red beans growing at a shrub and used for gold weighing.

meitšo, n. the shrub of them.

mei, me, pl. of mo which see, n. person; = people; Germ. man, see a.

meiabo ni, as many as . . .

meididšianō, pl. -nii, n. something appertaining to black people; comp. blofōnō, n.

Meididšiašikpon, pr. n. lit. black people's land (s. modin), Africa.

meididšiasane, n. palaver, matter of black people; comp. blofōsane, n.

mele, inf. melemo, v. dan. to inform, report, esp. one's self as sick etc. („melden“).

melelo, n. informer, reported; person reported as sick.

melemo, n. report, information; report, that s. body is sick.

mēle, adj. bad, nasty.

mlēlē, omēlē, n. thirty cowries.

mēlo, n. waiting person.

melō and adj. stupid, lazy; dull.

memedši, irreg. pl. of momo, adj. old; hī medši or hī memedši, old men.

mēmō, n. waiting.

mene = mone, dem. pron. this (person); pl. menemei.

mēne? = what (is) this? = meni dši ene?

meni = mē, the former more used in the beginning, the latter more at the end of sentences and in combinations, int. pron. what? f. i. Meni eke? What he said? Eke mē? th. s. Mē gbomo ba? what man came? But „ni (ni)“ being originally also a verb = dši, to be (comp. nì, rel. pron. and conj.) meni gbomo ba? can also be said. Sometimes „meni“ is also put at the end of a sentence.

menimeni? whatever? used as adv. above all, best, f. i.

Ke ele nā menimeni le, elee tamō blōfōmei, if he understood art best, he does not understand like the Europeans.

S. fe n. k. v.

Mensā and **Mēsā**, pr. n. of the third son (Ot.); s. Mansā, pr. n.

mensre, n. dan. physician; doctor; comp. tšalō; tšofatše, n. mensretšu, n. doctors' room; apothecarys' shop.

mereke, n. large river-fishes with flat heads, a great article of trade in the Voltaregions.

mfonini, **mfoniri** (Ot. th. s.) n. picture; s. amagā, subaň, henō etc.

mfuna, n. a kind of young bush; s. lakpa, n.

mi, v. inf. mile, hunting with dogs (comp. gbōbi); ya mile, v. th. s. (go ahunting).

mī, v. inf. mīmō, to submerge, to sink; to be swallowed; to swallow; to make swallow; to dip into; to enter into s. business; to venture, to dare.

mī, n. round little stones or nuts to play with; s. fōbite; a similar stone.

mī, m' Adū. n. inside = mli in Gā, mu in Otyi, me in Ayigbe.

mī, n. breast- or chest-bone; chest; heart (comp. tšitši and tsui); mī še, inf. mīse, v. (the breast-bone reaches, is large enough) to be content, happy; to rejoice, similar to hīe me, v.; šedše m. k. mī, v. transit. of the former (comp. § 27 about dše) to make one's breast, or chest satisfied, to comfort, rejoice s. b., inf. mīšedšemō; ke nine fō mī na, to lay the hand upon the breast (in acknowledgement of guilt, accusation etc. or in giving a promise; die Hand auf's Herz legen.

mī, m -, n -, ŋ -; -mī, -m', -n, -ŋ, pers. pron. I; mine; me; comp. § 34.

mīm-, mī-, m-, n-, ñ-, present augment § 13 f.

mīa, v. inf. mīamō, to squeeze, to press; to gird one's self; -he, v. to gird the loins, inf. hemīanō; -señ, v. to throttle, to strangle; s. señ, v. and n.

mīa hīe, inf. hīemiamō, to press the face, to sustain, to bear (pain, labour etc.).

mīalō, n. a person pressing etc. fr. mīa, v.

mīamō, n. pressing, squeezing, girding; throttling. Comp. señmō.

mīañ, pl. mīadši, n. mole, molewarp.

mīamōñō, pl. -nii, n. girdle.

midō = mikome, mikeke, I alone; only I; comp. tō, eko-metō, th. s.

mīdši, pl. of mīlē, n. drum.

mīdšiyilō, n. drummer.

mīdšiyī, n. drumming, fr. yi mīlē, v.

mikeke, mikome, I alone, I only.

mīle, n. sporting, hunting with hounds; comp. gbōbimō, n.

mīlelo, n. venison; = gbōbilo, n.

mīleloniiyenii, pl. n. prepared venison.

mīlō, n. sportsman, comp. gbōbilo, gbōlo, n. th. s.

mīlē, pl. mīdši, n. small kind of drums; yi-, v. drum; s. otéte, obónu etc.

mīlēyī, n. drumming.

mīlēyilō, n. drummer.

mīlētše, n. th. s.

mīm-, s. mī-; present augment.

mīlō, n. swallower; dipper.

mīmō, n. submersion, sinking; swallowing; dipping; baptism.

Mimpemihōasem, pr. n. of a village (Ot. = I don't like palaver! comp. Odōmiabra = If thou love me, come! pr. n. of a village not far from the former).

mīñ = mini = mīdši, it is I.

mīñ- = mīm-, mī-, present aug.

mīna, n. chest; comp. tšitši, fufo, n.

mīše, n. contentment; happiness; rejoicing, joy; pleasure, comfort. S. mī, n. Comp. hīeme, n.

mīšebē, n. joyful time.

mīšedšēlō, n. comforter, rejoicer, fr. šedšē m. k. mī, s. mī, n.

mīšedšemo, n. comforting, rejoicing; comfort; s. kpatamō, n.

mīšedšemosane, n. comforting circumstance.

mīšesane, n. joyful news.

mitšo, pl. -tsei, n. a tree bearing the nut, called „mi“, n.
 mla, mra, Ot. th. s., n. law; wo mla, v. inf. mlawō, to
 give a law; tō mla, v. inf. mlatō, mlatōmq. to transgress
 the law; comp. kita, akpō. S. mā, v. to set.

mla, mra, mramra, adv. quick, quickly; soon (perh. fr. the
 Ot. bra, come!)

mlantfi, n. leopard, comp. olowq, kotše, hieimalq, n.

mlatōmq, n. transgression of the law.

mlatōlo, n. transgressor of the law.

mlatšōlo, n. law-teacher; lawyer; νομικός.

mlatšōmq, n. teaching of the law.

mlatšōmqwolo, n. and

mlawolo, pl. -wodši, n. book of law.

mlawō, n. law-giving.

mlawolo, n. law-giver.

mlawomq = mlawō, n.

mle, mele, n. mushrooms.

-mle, mule, n. depth? s. mu mle, -mule, s.

mlebo (Ot. berabo) n. liver (perh. europ. word).

mlefo, n. a mild person, comp. bleō.

-mlelo = mlelo, n. venison.

mli (shortened m', n, n) n. inside; adv. and substantive
 postposition in inside, inwardly; etc. Ot. mu, m (n, n),
 Adn. mi. m (n, n). Mli is one of the nouns used as
 relational- or formwords to express the relation of place,
 comp. he (the contrary of mli), hewq; hie, se; no, ši,
 šiši; nō, masei; yi, tšui, te, teñ etc. Comp. §§ 24—26,
 § 29, §§ 44—47. The most common combinations with
 mli, by which all may be sufficiently understood are the
 following: ba mli, inf. mlibā, v. to come in; to be ful-
 filled; contracted bañ; be mli, beñ, neg. v. (s. ye mli)
 to be not in, to be not true, to be false; beñ, it is not
 so! bē mli, v. to sweep in some place, --into; be mli,
 v. to take hold in (with pincers), to pinch in; to nar-
 row into etc. Comp. be, v.; and be v.; ble mli, v. to
 lie in a place, s. ble; bote mli, v. to enter; dfa mli,
 inf. mlidfa, v. to break the inside...; dq mli, v. to bend;
 dša mli, inf. mlidša, v. to divide; dše mli, v. to come
 forth from; dšē mli, v. th. s., dšie mli, v. to take out;
 fā mli, v. to take out; fo mli, v. pl. flq mli, to cut in
 two; fq mli, v. to wash inwardly; gba mli, pl. gbla mli,
 inf. mligba, -gbamq, -gblamq, to divide = dša mli; gbe
 mli, inf. mligbemq, v. to fall in; to fall into (einfallen,
 hineinfallen); gba mli, v. to bore through, to make hole

- into, to perforate; hī mli, v. inf. mlihīle, to dwell in; hō mli, to lie in a cavity, to lie betwixt; to shove in, -into; ka mli, v. to stain; kā mli, to lie in; kō mli, v. to pick out, pl. klo, kōlo mli; kā mli. v. to break into; kpa mli, v. to select, to be dainty; kpā mli, v. to stretch one's self; kpe mli, v. to decide; kpō mli, v. to redeem from; le mli, v. to know the inside, i. e. about; le ę mli, v. to widen (the inside); lo mli, v. to take out from; lu mli, v. to strike into, to fall into; mā mli, v. to stand in, to put in etc. mī mli, v. to sink into; to dip into; mō mli, to take hold in, at, of; na mli, v. to see into, to have insight; nā mli, v. to press in, to squeeze out, to shut up; nō mli, v. to take from; sa mli, v. to prepare inwardly; ša mli, v. to wipe, white-wash the inside; ta mli, pl. tra mli, v. to sit in; to touch the inside, to stir, - - up; to move; tša mli, v. to dig; tšō mli, v. to turn in; wo mli, v. to cast in, to give over and above; wo mli la, v. to make one angry, comp. mli wo la; wu mli, v. to cast one's self into (the water) to bath; ya mli, v. to enter = bote; ye mli, negat. bę mli, v. to be in, to be true; shortened yeñ, yeñ! = truly! yi mli, yiñ, v. to strike in; to hit; to enter upon (a journey); eyiñ etc, he went off, he departed; nmeņe miyiñ, to day I started; yo mli, v. to perceive etc.
- mli bę, v. n. to be inwardly narrow, contracted; s. bę, v. mli dša, v. to be divided, inf. mli, dša, comp. dša mli, v. mli dšo, v. n. to be sparing, illiberal (inwardly bitter, s. dšo); inf. mli-dšomq.
- mli dšo, inf. mlidšoę, v. to be kind.
- mli fe m. k. tei, = mli ta, v. to be touched, moved; comp. also yi mli.
- mli fli, inf. mliflimq, v. n. (to feel inward tickling?) s. fli, v.; to be glad, happy; mimli flimi, I am glad; comp. mi se, hie me, nyā, v.
- mli fe fla, v. to have an inward complaint.
- mli fū, v. n. inf. mlifū -mq, to swell inwardly, i. e. to get angry, to be angry; comp. mli wo la, gli, v.
- mli fū m. k., v. a. to be angry with s. b.
- mli gba, pl. mli gbła, inf. mligbamq, mligblamq, v. to part in two, to be divided, comp. gba mli, v.
- mli gbo, v. to be without inward feeling.
- mli hī, inf. mlihīle, v. to be inwardly good, to be kind.
- mli kpq, v. s. kpq, v.
- mli ę, v. to be inwardly wide, roomy.

- mli nu he, v. to feel inwardly.
 mli pila, v. to be inwardly wounded.
 mli ta, v. n. inf. mlitā, to be inwardly touched or moved; comp. yi mli, mli fe m. k. tei, v.
 mli tše, v. n. inf. mlitšemḷ, to be inwardly pure, clear; Ot. mu tew, v.
 mli tšere, v. n. corrobor. of the former, s. tše, tšere, to be inwardly rent; to be rent in two, to be divorced.
 mli tšō ye n. k. hewḷ, v. to yearn about s. th. = musuñ tšō, v.; inf. mlitšō.
 mli wa, v. n. inf. mliwalḷ, to be inwardly hard; to be difficult.
 mli wo la, v. n. to be inwardly hot (s. wo la), to be angry; emli wo m. k. la, he is angry about s. b.; inf. mlilawō; comp. wo m. k. mli la; mli fū; gli v.
 mliba, n. fulfillment; fr. ba mli, v.
 mlibē, n. narrowing; fr. bē mli, v.
 mlibemḷ, n.; sweeping in s. place; fr. bē mli and mli bē, v.
 mlibotemḷ, n. entering; entrance, ingress etc.
 mlidša, n. division; part = mligbamḷ; fr. dša mli and mli dša, v.
 mlidšalḷ, n. divider.
 mlidšē, n. coming or going forth.
 mlidšiemḷ, n. production fr. dšie mli, v.; exception.
 mlidšielḷ, n. producer.
 mlidšomḷ, n. sparing; illiberality; fr. mli dšo, v.
 mlidšolḷ, n. illiberal person.
 mlidšolḷ, n. a merciful person.
 mlidšole, n. yearning.
 mlidšḷ, n. th. s.
 mlifāmḷ = mlidšiemḷ, n.
 mlifi, mlifimḷ, n. binding into s. th.
 mlifilḷ, n. happy, glad person.
 mlifimḷ, n. happiness, gladness, fr. mli fli, v.
 mliflomḷ, mlifō, n. cutting into pieces; fr. fo mli, pl. flo mli, v.
 mlifomḷ, n. grudging, grudge, fr. fo mli, v.
 mlifomḷ, n. inward washing; fr. fo mli, v.
 mlifū, n. anger.
 mlifūlḷ, n. angry person.
 mligbamḷ, mligblamḷ, n. division; part = mlidša; fr. gba mli and mli gba; s. gba, v.
 mligbalḷ, mligblaḷ, n. divider; s. gba, v.

- mligbe, n. way into s. place, ingress; inside; comp. hegh and segbē, n.
- mligbemq, n. falling in or into.
- mligbomo, pl. -mei, n. inward man; soul? (acc. to Hanson)
- mligbū, n. perforation.
- mlihā, n. inward covering.
- mliheremq, n. taking in.
- mlihile, n. dwelling or remaining in some place fr. hī mli; kindness fr. mli hī, v.
- mlihilebe, = šihilebe, n. dwelling.
- mlihilo, n. inhabitant; kind person; comp. tše, n. mañnyo, n. tšutše, n.
- mlihō, n. lying betwixt; shoving in, fr. hq mli, v.
- mlihūmq, n. cultivating in a place.
- mlikā, n. staining; stain, fr. ka mli, v.
- mlikamq, n. sticking, paving, fr. ka mli, v.
- mlikāmq, n. lying in a place.
- mliklōmq, mlikōlōmq, n. picking out.
- mlikpalq, n. a dainty person; searcher.
- mlikpamq, n. th. s.; daintiness. fr. kpa mli, v.; distinction.
- mlikpamōniiyenii, pl. n. dainty food, dainties.
- mlikpāmq, n. stretching (one's self); resting.
- mlikpelq, n. a decisive person.
- mlikpē, n. decision.
- mlikpemq, n. chiselling.
- mlikpe, n. meeting in s. place.
- mlila, n. inward fire, heat, passion; anger; wo m. k. —, v. to grieve s. b.
- mlilatše, pl. -tšemei, n. a passionate person.
- mlilawō, n. grieving; making angry.
- mlimōmq, n. taking hold of s. th.; comprehension; faith, trust; fr. mō mli, v.
- mlinā, n. pressing out, squeezing.
- mlinalq, n. a person who has insight.
- mlinā, n. insight, fr. na mli, v.
- mlinamq, n. treading, stepping in.
- mlināmq, n. shutting in.
- mlinii, pl. n. inward things; bowels.
- mliši, n. bosom.
- mlitā, mlitamq, pl. form mlitramq, n. sitting in a place; touching; feeling; fr. ta mli and mli ta, s. ta, pl. tra, v.
- mlitasane, n. a touching story.
- mlitemq, n. concealing in s. place.
- mliteñ, n. waist.

- mliteñbõñ**, n. girdle = heſimõñ, miamõñ, n.
mliteñfimo, n. girding.
mlitſa, n. digging (in a place).
mlitſamo, n. inward healing; s. tſa, v.
mlitſemo, n. inward purity.
mlitſemo, n. calling in.
mlitſeremo, n. (inward) separation, disunion; divorce fr.
mli tſere and **tſere mli**, comp. tſe, tſere, v.
mlitſõ = musuntſõ, n. yearning, mercy.
mlitſõmo, n. showing; inward change.
mlitſumo, n. wiping out.
mliwale, n. inward hardness; difficulty.
mliwõ, n. casting in (over and above); giving into the bargain; the thing given into the bargain; the worst, the outcast, etc. also used of men. Comp. „Dreingabe“ in Germ.
mliya = mlibotemo, n. entering; ingress.
mliyi, **mliyimo**, n. (daß Einſchlagen, v. yi mli, einſchlagen); striking into; entering a journey, a way; touching, moving.
mliyomo, n. inward perception.
mlo -, s. ñmlo-.
mlu, n. dust.
mlumlu, adj. dusty; adv. into dust, f. i. gble n. k. mlu-mlu, v. to grind s. th. into dust; inf.
mlumlugblemõ, n. grinding into dust.
'mo, **emo**, pl. medſi (and moi) adj. old; f. i. nũ mo, pl. hĩ medſi, an old man; yõ mo, pl. yei medſi, an old woman.
'momo, corrob. of the former, adj. pl. momoi and memedſi, old; adv. already (ſchon, längſt); comp. Ot. dada, dedaw, th. s. fr. da, v.
mo! Ot. salutation = aikõ! in Gã.
mo (mõ, mõ, mõ), pl. mei, n. man (Menſch), person; some body; pl. people (man); comp. §§ 25, 26, 34; and ame, me, a. In combinations mo, pl. mei, distinguishes persons from things, s. § 48; f. i. mofon, a bad person, nõfoñ, a bad thing; comp. nõ, pl. nii, n. Connected with verbs, as their subj. or object it expresses these undefined, though personal, as „a“, if the subject: f. i. mo ke ake . . . , some body said that . . . mei le ke, people say, or ake (man ſagt), it is said; ke afe ene le, ayiq mo, if this is done, people flog one (wenn man daß thut,

fo wīrd man gefōlagen); agbe mei komei, some people were killed; comp. also moko.

mo, Adñ. pron. independ. = bo, thou.

mo ko, pl. mei komei, s. moko.

mo diñ or

modiñ, pl. meididši, n. black person, negro; comp. also motšuru and blofonyo, n.

mō, adv. and conj.; then; comp. mō, moñ, adv.; ba mō! come then!

mō, pl. mōmō, inf. mōmō, v. to hold; to catch; to take hold of.

mō he, v. to take hold at.

mō mli, inf. mlimōmō, v. to take hold of; to hold fast; to trust, believe.

mo ši, - šiši, v. to take hold of the ground.

mō, mōñ, pl. mōdši, n. fort; any stone-house with a flat top. Comp. צור and מצוד in Hebrew.

mo, moñ (Ot. mom), adv. rather; conj. though; žwar (indeed, it is true); ekeke moñ; ši kēle mile; though he did not say it, I know it still; er ſagte eš žwar niçt, aber içh weiß eš doçh.

moañ, muañ, adv. or interrog. particle, very probably connected with the former, really, indeed; ofe neke noko moañ?! thou couldest really do such a thing?! Ani ohje be hiegle moañ?! Is thy face really without shame?! Art thou really so shameless?!

mōbō, n. (Ot. th. s.) misery; feeling of misery, mercy (misericordia); pity; compassion; ye mōbō, v. gen. nii ye mōbō, to be pitied, pitiful, miserable; minii ye mōbō po! I am very miserable; eye mōbō, it is a pity! na mōbō, v. inf. mōbōnale, to have mercy, pity; to have compassion; (sometimes also kwe mōbō, th. s.); nami mōbō! have mercy upon me; enale mōbō, he pitied him; comp. מרחם, ἔλεειν; and musuñ tšō, mli tšō, v.

mōbōmōbō, adj. and adv. pitiful, sad; fe —, v. to be —, to be —.

mōbōmōbōfemō, n. sadness; pity.

mōbōnā and

mōbōnale, n. mercy, pity, compassion; comp. domō; anumnyam; musuñtšō etc. Ot. mōbōrehūnū and ahūmōbō, n.

mōbōnalō, n. a merciful person.

mōbōnanii, pl. n. things according to mercy; done for mercies sake:

mōbōnii, pl. n. misery.

- mōdeñ, n. (Ot. th. s.) diligence; bō —, v. inf. mōdeñbō, to be diligent. Comp. hīedō, v.
- mōdeñbō, n. diligence, energy; zeal.
- mōdeñbōlō, n. diligent person.
- mōdeñbōdšeñ, n. diligent manners.
- modiñ (s. mo diñ) pl. meididši, n. black man; negro.
- modiñsane, n. history, state, matter of a native.
- mofēmo, moñāmo, mopiamo, pl. meifē, pron. every or any (body); see § 22, 2 f., and comp. fē, flā, piā; nofēno.
- moi, n. a kind of sea-fish; s. boi, n.
- moko, mo ko (s. mo, n. and ko, pron.), pl. meikomei, n. but used as pron. some body (jemand); a body; a person. With neg. voice: no body (niemand); f. i. moko bē, lit. some body is not here, no body is here; but comp. dšee moko, not a person; if not the verb, but the noun shall be negated. Comp. noko, n. and nōko, n. in Adñ.
- mokomoko (pl. meikomei, not reduplicated), th. s. as the former, but stronger and therefore generally used with the neg. voice = no body at all; comp. nokonoko, hekoheko, gbikogbiko etc. and § 22, 2 f.
- mokpōñ, n. (accord. to Hanson); a stranger; s. gbō, n.
- mōlō, n. catcher.
- mom, moñ = mo, adv. rather. Ot. th. s.
- momo, adj. corrobor. of mo, old; pl. memedši and momoi (acc. to Hans.); adv. already.
- mōmō, pl. v. of mō to catch, to hold fast.
- mōmō, n. catching, holding.
- momo, n. impediment in speaking; stottering; ha momo, v. inf.
- momohā, to stotter, stammer.
- momohā, n. stottering, stammering.
- momohalō, n. a stotterer (said to be generally a passionate person).
- momosa, adv. already before; a long time ago; s. sa and momo; comp. momo, adv. and sa, n. and adv.
- mone, mene, pl. menemei, pron. this (person); comp. ene, none; mo, ne; Ad. nōne.
- moni, mo ni; pl. meini, mei ni, rel. pron. he or she, who; who (der, der; der, welcher; die, die, die, welche); comp. noni and ni, rel. pron.
- mplāñ, n. pl. mplāī (Ot. mprāñ) beam.
- mr —, s. under ml.
- mra, mramra, adv. quickly; soon (comp. Otyi: bra, come!)
- mra (Ot. th. s.), mla, n. law.

- mũ, pl. mũmõ, inf. mũmõ, v. to sip.
 mũ and mũa, v. to be tidy; he mũ, he mũa, v. th. s., to be clean, orderly; to be fat.
 mu, v. to breathe, inf. mumõ; to shut the mouth and keep s. th. in one's mouth; to hem (cloth), inf. mũ, comp. bañ (na) v. kqõ (na) v. toi.
 mu mule, v. inf. mulemumõ, to dive; to conceal, be silent; to disappear.
 mu mle, v. th. s.
 mu na, v. inf. namũ, v. to be silent, s. bu na; to hem in; to make to speak = dšie na wiemõ, v.
 mu ši, inf. šimu, v. = mu mle, v.
 mũ toi, v. inf. toimu, to be deaf.
 'mũ, emu (Ot. th. s.), adj. whole, entire (qanž).
 mũ, n. hemming.
 mu, n. oil; bļõõmu, europ. oil; mu tšuru, n. red oil, i. e. palmoil; pl. mui, different oil.
 mũa = bua, v. inf. muamõ, to shut (the mouth).
 mũa na, inf. namuamõ, imprt. sing. muamõ, = bu na (Ot. bu ano, comp. bu in Gã and bua na), to shut the mouth, be silent; to keep s. th. in the mouth, to mumble = mu, v. to fold up (f. i. an umbrella).
 muamõ, mũmõ, n. shutting the mouth; mumbling; keeping s. th. in the mouth.
 muañ = moañ, s. this.
 mubē, n. time of oil, oil-season.
 mudē, adj. tasteless, saltless.
 mudši, pl. n. dirt (diff. oil, s. mu, n.).
 mufõlõ, n. anointer; anointed (with oil).
 mufõ, n. anointing (with oil) fr. fõ mu, v.).
 mugã, inf. -mõ, v. to devour.
 'mugui, amugúi, n. a kind of berries.
 mugu, v. to shake, to move, to creep, inf. mugumõ.
 mugu he, v. to shake one's self; inf. hemugumõ.
 mugu ši, v. inf. šimugumõ, to creep on the ground.
 mugulõ, n. a person who shakes himself; creeper.
 mugumõ, n. shaking, moving, creeping.
 mugumugu, adj. fat, round; fe —, v. to be —, —.
 mugumugufemõ, n. fatness.
 muhemõ, n. oil-buying.
 muhelõ, n. oil-buyer.
 muhõ, n. curtain.
 muhomõ, n. oil-boiling.
 muhõmõ, n. oil-selling; fr. hõ mu, v.; and scarcity of oil.

- mui, adv. at once; eladše mui, he at once disappeared.
 mukā, n. measuring or trying of oil (s. kā, v.).
 mule, n. depth; mu —, v. to dive.
 mulemulō, n. diver.
 mulemumō, n. diving.
 mulō, n. a person breathing etc. fr. mu, v.
 'muma, àmumá, n. a kind of berries.
 mu, mum (a frequent root in afr. languages for the same idea) dumbness; tō —, v. to be dumb; to be or become speechless; verstummen.
 mumō, n. breathing; shutting the mouth, keeping s. th. in the mouth; s. mu; breath; spirit, s. מוֹר, πνεύμα; comp. kla, kra; susuma; sisa, etc. Ad. mum; Ot. homhome, n.
 mūmō, n. sipping.
 mumtō, n. dumbness.
 mumu, v. redupl. of mu, v. which see.
 mumu, n. a river fish.
 mumui, n. and adj. dumb (comp. mu, v. and momo, momohā! mu toi, v. toimulō, toimū n.).
 muna, v. to frown. Ot. v.
 munǝle, n. dan. uniform; scarled red colour.
 munō, n. oil-vessel.
 musu, n. belly; used frequently as gram. subject or object = mli.
 musu fite, v. inf. musufitemō, to miscarry; to have a disordered stomach; fite musu, inf. th. s. to destroy the fruit in its mothers womb.
 musu tšō, v. to have diarrhoea; tšō musu, v. to operate (of medicine).
 musuñ tšō m. k. v. to yearn = mli tšō m. k. v.; inf. musuñtšō. Comp. מוֹר and σπλαγχνιζέσθαι.
 musu, n. (Ot. th. s.) mischief; misfortune, disaster, calamity, adversity; curse; musu eba m. k. nō, a calamity has befallen s. b.; kpa musu, v. inf. musukpamō, to take away the curse etc. by a sacrifice to the fetish (generally in the roads before towns); bō —, v. inf. musubō, to do something abominable, cursed; to blaspheme; to do mischief; omusu abua onō! thy curse may gather over thee! (A common curse).
 musubō, n. mischievous act; curse; blaspheming; blasphemy.
 musubōlō, n. mischievous person; ungodly person; blasphemer.
 musufo, n. Ot. a mischievous person.
 musuéfo = Ot. musuyéfo, n. th. s.

- musufitemo, n. miscarrying; disorder of the stomach.
 musugbī, n. unfortunate day.
 musukotoku, musuñkotoku, n. lit. belly-bag, i. e. stomach
 musulilei, musuñlilei, n. lit. belly-tongue; i. e. milt, spleen
 musuñ gbī, v. and
 musuñ wa, v. to be able to sustain hunger, = nyē hōmo, v
 musukpalo, n. a person taking away the curse by a sacri-
 fice; fr. kpa musu, v.
 musukpaímo, n. the act of taking away the curse.
 musutšō, -mo, n. diarrhoea, open bowels.
 musuñtšō, -mo, n. yearning, mercy („bowels of mercy,
 ⲟⲡⲓ, σπλαγχνά“).
 mutē, n. oil-stone; wet.
 mutē = mudē, adj. tasteless, saltless.
 mutšuru, n. red oil, i. e. palm-oil.
 mutsurute, n. oil-stone; wet = mutē, n.
 mutšuruterelo, n. palmoil-carrier.
 mutšuruteremo, n. palmoil-carrying.
 mutukutšo, n. a tree growing along the lagunes (the man-
 grove-tree?)

N.

Words having the augment n or ñ prefixed must be sought for under the next following consonant, if not found here.

Na, v. inf. nā and namo, v. to see; to find, to have; to tread, to stand (comp. da, damo); to swear; — n. k., to swear by s. th. Adñ. th. s. It may be that different verbs are united in this; na, to see, Ad. th. s., Ot. hū; na, to get, Ad. na and Ot. nya; and na, to stand up., to tread, Ad. da (comp. Gǎ: damo, Ot. gyina. Na (Ad. th. s. and Ot. nya) is used as an auxiliary verb, to express the relation of time which is indicated by the adv. already; yet in Engl. (ἤδη; ἔτι); with neg. voice = not yet; positively it is seldom used; f. i. miná miké, I already said it (I got to say it); minaa make, I did not yet say; minañ make, I will not yet say it; mináko make, I have not yet said it. Besides this na is used to express a wish (a kind of optative mood) f. i. miná miké! could I say it, I wish I could say it!

The most common combinations with the verb na (comp. also na, n.) are:
 na n. k. or m. k. he tšui, v. inf. hetšuinamo, to be content with s. th. or s. b.

- na he tšuidšürö, v. inf. hetšuidšürönamo, to be pleased with, to be glad of; comp. na tšui, -tšuidšürö.
- na mli, v. inf. mlinā, to see the inside; to have insight.
- na na, v. inf. nanā, lit. to see the mouth, the beginning, the end (comp. na, n.) to understand; comp. na šiši, v.
- na n. k. le, double v. to see (and) know, to understand.
- na nane, v. to swear by one's leg (a very common oath: „mana minane!“).
- na nii, v. inf. niinā, niinamo, to see things, to see; to have sight; to get things, i. e. to get rich; s. ye nii, v. and niatše, n.
- na nõ, v. inf. nõnā, to see something, to feel pain; to suffer. Mina noko! éé! Mina noko, éé! Woe me! Woe me! Expression of severe pain or grieve or mourning.
- na nq, v. inf. nqnamo, to tread upon.
- na noko, v. = na nõ, v.
- na nya, Ad. v. = na na, v.
- na Nyonmo, v. to swear by God.
- na sane, v. to get a palaver.
- na se, v. to gain, to profit; inf. senamo.
- na segbe, v. to have recourse to, to recover.
- na ši, v. inf. šinamo, to tread the ground, to stand up, — upon. Comp. damo ši and te ši, v.; and nana, v. nana ši, v.
- na šiši, v. inf. šišinā, -namo, to see the ground, the bottom, the reason; to understand; to discern.
- na tše, v. to sweat by one's father; a very common oath.
- na tšui, v. to get or take a heart; to take courage; inf. -namo; impert. na tšui, take courage!
- na tšuidšürö, v. inf. -namo; to take a good heart (see edšürö), to be of good cheer, comfort; to be happy, joyful; comp. mli fi, mī še, hie me, nyā, v.
- na yi, yiñ, yitšo, v. to get a head, to get reason etc. comp. yi, yiñ, n.
- ña, ña —, see after na and before ne.
- na, n. mouth (Ot. āno); the outward, mouth (comp. da), opening; brim; edge (hebr. פ); worth, price; boundary; beginning or end of something, the utmost part; shore, nšona, sea-shore; fa-na, borders of a river. As da, he, hie, mli, nq, nõ, se etc. this noun is used as a post-position and adv. expressing the relation of place and by tropic use also that of time and manner (s. § 29) as: at, to, near, accordingly, according to; at the point of; along etc. German: an, neben, auf; nach, gemäß,

entlang etc. In Ot. sometimes ano, sometimes hū, hō are the corresp. words; Ad. nya. As the gramm. object it appears especially in the following combinations: bā na, inf. nabāmō, to cut the end round about (beschnneiden); bē na, — nabu (s. this), to contract the mouth = na be, v.; bi m. k. na gbē, = פ לנשׁ, inf. nagbēbimō, v. to ask the mouth (opinion) of s. b.; befragen; bu na, v. inf. nabumō, to cover the mouth (with the natives a sign of silent astonishment), to be silent; bu ona! keep thy peace; bua na, v. (Ot. bo āno, comp. bu āno; and in Gā, mu, mūa), to gather, to assemble; dāmō na, v. inf. nadāmō, nadamomō, to stand at, near, on the brim, shore etc. to stand firmly, s. damō mli, damō nādšian; dōkō na, v. inf. nadōkōmō, to sweeten the mouth of s. b.; to persuade with sweet words, to flatter; dša na, inf. nadšamō, to fit; comp. dša, tša, v.; dše na, v. to come from the mouth, s. Gā-Hist. (fich vernehmen lassen); dše na, v. th. s. dšie na, v. nadšiemō, to excuse, to interpret; dšō na, v. inf. nadšō, to sharpen; fā na, v. inf. nafāmō, to take off the mouth, the cork, uncork; to open (bottles and such vessels, comp. gble na); fe na, v. nafemō, pl. fle na, inf. naflemō, to burst open, to open a fester, to burst open, v. n. fi na, v. nafimō, to bind the opening, to bind up (a bag etc.); fo na, inf. nafō, pl. flo na, inf. naflomō, v. to cut one's mouth, to report, accuse s. b.; to cut the end or brim; gba na, v. inf. nagbamō, to trouble, pl. gbla na, v. inf. nagblamō, lit. to rend the mouth, to discourse; gbe na, v. inf. nagbē, lit. to kill the mouth, the end, to end, to finish; gble na, v. inf. nagblemō, to open (doors, boxes etc., comp. fā na, gbu na); gbu na, v. inf. nagbū, to bore an opening, to open; hī na, v. nahīle, to abhor one's mouth, to keep malice, so as not to salute or speak to s. b.; ekemi hī na, he does not speak with me; ho na = ho he, v. inf. nahō, to pass over, to overrun; ka na, v. inf. nakamō, to insist; kā na, v. inf. nakāmō, to lie at, near; kō na, v. nakō and nakōmō, to stick in the mouth or bill; kpa na, v. nakpamō, to break the fast, to breakfast; kpe na, v. nakpe, to sew up; kū na, v. nakū, nakūmō, to gainsay; to speak or be against; lata na, v. inf. nalatamō, to base the end (in sewing); le na, v. nale, to know (one's mouth, words); to know the number, --- price; mā na, v. namāmō, to stand at, near; to set at; to build at, near, at the shore etc.; mū na, mūa na, v.

to be silent, shut the mouth; to keep s. th. in the mouth; s. bua na, and bu na; na na, v. inf. nanā, to see the end, to understand; nã na, v. inf. nañãmo, to shut the opening, door etc. to shut; nyle na, v. to walk along, at, according to; nõ na, v. nañõmo, to be sweet, agreeable (to the mouth), s. dokõ —; nu m. k. na gbē, v. inf. nagbēnumo, to hear from one's mouth; aḅḅoren, aḅḅoren; pã, po na, s. fã, fo na; sa na, v. inf. nasã, to taste; misa gbele na, I tasted death; misa mina (lit. I tasted my mouth, with respect to s. th.). I tasted (it), comp. sa, v.; sqo na, v. inf. nasqomo, to seal up; še na, v. našē, to reach the mouth, to be sufficient, to satisfy; ši na, v. inf. našimo, to knock against one's mouth, to act against one's word, s. kũ na and ši, v.; šq na, v. inf. našqomo (to lick one's mouth), to kiss; ta na, pl. tra na. inf. natamo, natramo, v. to touch the mouth; to dispute; to trouble with words; to tempt = tšõ na; to cover the end, brim etc. to sit at, near, along; tq na, pl. trõ na, v. inf. natõ, natromo, to tire one's mouth; to make tired of speaking; te be tired of speaking; tõ na, v. inf. natõmo, to transgress one's word; comp. na tõ and tõ, v.; tša na, v. inf. natšamo; to adjoin, to be in contact, to continue; s. tša, v.; tše na, v. inf. natšemõ, to trouble, to teaze with words; to unseal; tše, v.; tši na, v. inf. natšimo, to close the mouth, opening etc., to confine, imprison etc.; tšõ na, v. inf. natšõmo, to turn one's mouth, word; inf. natšõ, to tempt to bad words (or actions) s. ka, v. ta na etc., wie na, v. inf. nawiemõ, to speak one's mouth; to salute, to interpret, comp. nadšiemõ; yere m. k. na or yire m. k. na (s. yi na), v. inf. nayeremõ, to come unawares to some body's speaking about one; to overhear unawares; ye na, v. inf. nayeli, to bargain; to negotiate; yi na, v. inf. nayimo, to intercept one's speaking; yo na gbē, v. inf. nagbēyomo, to know s. b. by his voice, to know one's voice, word, manner of speaking, etc. As grammat. subject it appears especially in the following combinations:

na ba, v. inf. nabã, to be sharp (of knives etc., comp. na = edge);

na ba ši, v. inf. našiba (Ot. ano bre ase) to let the mouth down (comp. „den Mund hängen lassen“), to decrease (in zeal, power, passion etc.), to be softened, to give in. Comp. ba ši, v.

- na be, v. inf. nabele, -mo, to have a narrow, contracted mouth, as old persons; to have a mouth like a pair of tongs, so as to pinch with, as ants, crabs, pincers etc.
- na du, v. to leak at the opening, at the cork etc.
- na dša, v. inf. nadšale, to be straight, right in speech; to have a straight end or brim; s. dša, v.
- na dšo, v. inf. nadšomō, to have a bitter mouth, to have a bad mouth („ein scharfes oder böses Maul haben“).
- na dšō, v. to be quiet in speaking.
- na fā, v. inf. nafā, nafāmō, to be open; s. fā na; of bottles and similar vessels.
- na fe, pl. fle, v. inf. nafemō, naflemō, to burst open.
- na gbo, v. inf. nagbele, = daṅgbo, to have a dead mouth; to have no taste (after sickness etc.).
- na homō nō, v. inf. nanohomō or nonahomō, to know by heart, to say by heart.
- na kā, v. inf. nakāmō, to be or lie open; of doors, rooms, houses etc.
- na ke enyoq ši, v. to have scarcely finished speaking; a very peculiar expression, lit. „the mouth says it is fallen down“; „beni ena ke enyoq ši“, when he had finished speaking.
- na kō ši, v. to bite the ground, i. e. to fall on one's mouth; pl. na kōmō ši, s. kō, v.
- na kpa', v. inf. nakpamō, to say s. th. hesitatingly because it is amiss or wrong, to miss with the mouth; s. kpa, v.
- na kpe, v. nakpē, to be gathered; to be of one opinion; more frequently:
- na kpe ši, v. inf. našikpē, th. s. f. i. beni amēna ekpe ši, when they were assembled; when they had become of one opinion; s. kpe, v.
- na kpe he, v. to be astonished; s. nakpe, n.
- na kū, v. inf. nakū, nakūomō; to have a broken mouth, edge etc., to be forward in speaking.
- na ṅō, v. to have a sweet, flattering mouth; s. na doqō; to be dainty; inf. naṅōmō.
- na še, v. inf. našē, to be sufficient (in price); comp. še na, v.
- na ši, v. inf. naši and -mo, to be worth; ona ši oha, thou art worth a hundred; comp. na, = price and ši, v.
- na tō, v. inf. natōmō, to transgress with the mouth, with words; to make a mistake in speaking; comp. tō na, v. and tō, v.

- na tša, v. inf. natšamo, to fit, to adjoin, to be perpetual, comp. tša na; tša, v.
- na tše, v. inf. natšemo, to have a pure, clear mouth; to speak fluently and purely; ena tšeko, he can not yet fluently speak.
- na tši, v. inf. natši and natšimo, to be stopped or closed up; s. tši na, v.
- na wa, v. inf. nawale, to have a hard mouth, to be hard; comp. wa, v.
- nã, n. grandmother, pl. namei. Ad. th. s.
- naakpa, adv. well, very, very much.
- nabã, n. sharpness fr. na ba, v.
- nabã, and
- nabãmo, n. cutting the mouth, opening, brim, end; s. bã, v.
- nabê, n. narrowness of mouth, as that of old men; formation of mouth like that of a pair of tongs or pincers, as ants have.
- nablemo, n. th. s. of the pl. form ble, v.
- nãbi, pl. -bii, n. grandmother-child, i. e. grand-child; comp. nã, n.; ni, n. nye and nyemi, n.
- nabimo, n. asking of the price, fr. bi na, v.
- nabinu, pl. -bihí, n. grandson.
- nabiyo, pl. -biyei, n. grand-daughter.
- nabu, n. lit. hole or opening of the mouth (s. bu); mouth, often used = na, hole, opening, lip; pl. nabui, lips.
- nabualo, n. gatherer, fr. bua na, v.
- nabuamo, n. gathering, assembling; assemble. S. kpemo, n.
- nabuamophe, n. gathering-place.
- nabumo, n. covering of the mouth, opening etc. silence, fr. bu na, v.
- nadamo, nadamo, n. standing at, along, for etc.; fr. damo na, v.
- nadoqolo, n. flatterer; persuader; fr. doqo na and na doqo, v.
- nadoqomo, n. flattering, persuading.
- nadoqomowiemo, n. flattering word, — speech.
- nadša, nadšale, n. straightness of mouth, speech, opening, brim, end etc.; fr. na dša and dša na, v.
- nādši, pl. of nane (Ot. th. s. and nañ), foot.
- nādšiañ = nādšiamli, n. foot-print, foot-step, stead, post-position = instead of, for etc. ba —, v. to come instead of s. b.; damo —, v. to stand for s. b., - - surety; to represent s. b., inf. nādšiañdamo; dše nādšiañ, v. inf. nādšiañdšē, to go out of one's way („aus den Füßen gehen“); dšie nādšiañ, v. to remove out of one's way,

- inf. nādšiaṅdšiemō; fā nādšiaṅ, v. th. s.; he nādšiaṅ, v. to take recompence, inf. nādšiaṅhemō; kā —, v. to lie in one's place, inf. nādšiaṅkāmō; ke nādšiaṅ, v. inf. nādšiaṅkē, to grant instead, to make a present instead; mā nādšiaṅ, v. inf. nādšianmāmō, to stand in the place of s. th. (s. damō); na nādšiaṅ, v. to get s. th. in exchange; nō nādšiaṅ, v. to take s. th. instead of s. th., in exchange; ta, pl. tra nādšiaṅ, v. to sit in one's place, inf. nādšiantamō, -tramō; to —, v. inf. nādšiantō, to repay, to retribute, to retaliate, to recompence; ye nādšiaṅ, v. to take s. b. place or office, inf. nādšiaṅyeli; ye —, v. to be in s. b. place, instead of etc. neg. be —; yi —, v. nādšiaṅyimo, to remain on the same spot, to go in a circle (also used in argument) etc.
- nādšiana, n. the place at the feet of s. b. foot-prints, — steps, postpos. at the feet, to the feet, f. i. gbe —, v. to fall down at s. b. feet etc.
- nādšiaši, n. place under one's feet, standing place, situation etc. east = bokā; the four points of the wind are named from the situation of a person lying on his back with the head to the west and feet to the east (perh. from burial?); comp. yiteṅ, yiteṅgbe or anaigbe, nine-dšūrōgbe or nšōṅgbe and nine abekugbe or koṅgbe or koyigbe; and nādšiaši, -gbe.
- nādšiaṅigbe, n. east-way, adv. east-ward.
- nādšiaṅdāmō, n. surety, standing surety; representation; fr. damō nādšiaṅ, v.
- nādšiaṅdāmōlo, n. surety; representant; representative.
- nādšiaṅdšē, n. going out of one's way; fr. dšē nādš., v.
- nādšiaṅdšiemō, n. removal out of the way, fr. dšie nādš., v.
- nādšiantō, n. repaying; repayment; restitution; retaliation; fr. to nādš., v.
- nādšiantolo, n. restituter, retaliater.
- nādšiaṅyeli, n. taking office for or after an other; succession; fr. ye nādš., v.
- nādšiaṅyelilo, -yelō, n. successor.
- nadšolo, n. person with an evil tongue; fr. na dšo, v.
- nadšomō, n. bad mouth, evil tongue; strict, true saying.
- nadšō, n. sharpening of tools, — of the mouth (for scolding etc.).
- nadšole, n. quietness of mouth, speech; kind words; fr. na dšo, v.
- nafālo, n. opener, bottler; fr. fā na, v.
- nafāmō, n. opening of bottles etc.

- nafemo**, **naŋemo**, n. bursting open; fr. fe na and na fe, v.
nafi and **nafimo**, n. binding up, closing of bays etc.; fr.
 fi na, v.
nafitemo, n. corruption of mouth, speech.
nafo, **nafo**, n. reporter, accuser, talebearer; fr. fo na,
 fo na, v.
nafo, **nafo**, n. reporting, accusing; talebearing; report;
 accusation; summons.
nagbalo, n. troubler; troublesome person, from gba na, v.
nagbam, n. troubling; trouble.
nagbamosane, n. troublesome palaver.
nagbe, n. ending, finishing; end; aim; fr. gbe na, v.
nagbegbi, n. last day.
nagbelo, n. finisher.
nagblamo, n. discourse; fr. gbala na, v. but s. naŋigblamo, n.
nagbele, **nagbo**, n. tastlessness, fr. na gbo, v.
nagbelo, n. opener, a person opening doors, boxes etc.
nagblemo, n. opening.
nagbu, n. piercing (open).
nahile, n. malice-keeping; fr. hi na, v.
nahilo, n. malice-keeper.
nahomo, n. knowing or saying fluently (by heart).
nakai, pron. such; adv. thus, so; comp. neke; nakai noŋ,
 even so; Ad. dša.
nakamo, n. being open; opening; fr. na ka, v.
nakpamo, n. break-fast; fr. kpa na, v. speaking amiss, fr.
 na kpa, v.
nakpe, n. meeting; unity of opinion = naŋikpe; fr. na kpe, v.
nakpehe, n. meeting-place.
nakpe, n. astonishment, fr. na kpe he; amena kpe amehe,
 or efeame nakpe, they were astonished. Comp. fe ya;
 he dšo etc.
nakpe, **nakplemo**, n. sewing up the ends, comp. kata na,
 baŋ na, v.; fr. kpe na, v.
nakulo, n. gainsayer; forward person.
nakū and **nakūmo**, n. gainsaying; opposition. fr. kū na, v.;
 forwardness fr. na kū, v.
nakutšo, pl. -tsei, and **nakutšona**, n. knee.
nale, n. dan. fool; fe —, to make a foot of.
nal, n. only used in combinations, — seer; — finder.
namo, n. finding, getting.
namo, pl. namei, inter. pron. who? ameyi enyo le ateni
 namo? who among the two? Ad. nene.

- namû, namûamq, n. shutting of the mouth; keeping of s. th. in the mouth, fr. mu or mua na, v.
- nam, n. a knowing person, well-informed person (fr. na mli?).
- nana, n. understanding; fr. na na, v.
- nanalo, n. an understanding person; ein verständiger Mensch.
- nana, v. reduplication of na, v. to tread, to stand upon etc.
- nana ši, = na ši, v.
- nānakānsowa, n. (Ot.) great-grandchild; great-grand-parent; comp. nā (Ot. nānā) grand-mother.
- nañāmō, n. shutting (of doors, boxes etc.), fr. ñā na, v.
- nāne (old pronunc. nānde perh. = na-ade, comp. na, v. to tread and ade, Ot. = thing, s. also nine, kane, fine, n. etc. Ot. nāñ, nāne), pl. nādši, n. foot; wheel. Comp. nādši, nādšian, nādšiana, nādšiaši etc.; fā nāne, v. and wo nāne nq, v. to walk quickly; nyie nāne nq, v. to go on foot etc.
- nānehēnq, nānehīntšonq, n. shinbone.
- nānehēfomq, n. foot-bath.
- nānemāhe, n. foot-print; footing.
- nānenonyielq, n. pedestrian; fr. nyie nane nq, v.
- nānenonyiemq, n. walking on foot.
- nāneši, n. sole of the foot.
- „ „ place under foot, comp. nādšiaši, n.
- nānešimaŋq, n. foot-stool.
- nānešimq, n. kicking; kick.
- nānešiwao, nānewao, pl. -wabii, n. toe.
- nānetšitši, n. (comp. tšitši) heel.
- nānetšo, pl. -tšei, n. lit. foot-stick (s. tšo), i. e. shin-bone.
- nanii, pl. n. dainties.
- nānkutšo, pl. -tšei, knee = nakutšo.
- nanō, n. eternily; ke-ate —, until eternity. Comp. dā, Nanyoŋmo, n.
- nañōlq = niia mlikpalq, n. dainty person.
- nañōmō, n. agreeableness fr. ñō na, v.; daintiness, fr. na ñō, v.
- nanetu, and
- nantu, n. calf of the leg.
- 'nanu = ananu, n. spider.
- 'nanukpā, n. spider-web.
- nanyo, pl. nanemei (= nanenyo nanyo, -mei, comp. damfo, pl. namfo in Otyi) n. friend; neighbour (Nāchster), fellow, comrad; ke m. k. bq nanyo, v. inf. nanyobq, to make friendship with s. b. In compositions it is used

- like the engl. fellow —, lat. com —; germ. Mit —;
see f. i. nanyobomo, n.
- nanyobō, n. friendship; communion.
- nanyodšulo, n. fellow-thief.
- nanyofelo, n. fellow-agent.
- nanyobomo, pl. -mei, n. fellow-man; person of the same rank.
- nanyogbo, n. fellow-guest; — stranger.
- nanyoniitšulo, n. fellow-labourer.
- Nanyoñmo, pr. n. of God, either = eternal God (comp. dā, nanō = eternity, Ot. dā, pl. nna, day; dā, always) or God of the ancestors, comp. nā, nanakansowa (Ot. nā, = mother; nānā = grandmother etc.).
- nanyofelo, n. playmate = febilo, n.
- nanyotšulo, pl. -tšudši, n. fellow-servant; pl. nanemeitšūdši.
- nasā, n. tasting, taste; fr. sa na, v.
- naso = asañ (Ot. nanso), conj. also; moreover, again.
- našomo, n. sealing, seal; fr. so na, v.
- nasa, n. bad, wicked mouth; s. eša, adj.
- našē, n. -sufficiency, satiety; fr. še na, v.
- našigblamo, n. discourse with the purpose of catching one in speech; fr. gbla na ši, v.
- našimo, n. worth; fr. na ši, v.; act against s. b. words, fr. ši na, v.
- našomo, n. kissing, kiss.
- natamo, natramo, n. dispute; quarrel; fr. ta na, pl. tra na, v.; sitting at or along; covering of the end, brim etc.
- natolo, n. transgressor; person who makes mistakes, fr. tō na and na tō, v.
- natomo, n. transgression of s. b. words, fr. tō na, v.; mistake in speaking.
- natšakemo, n. recanting.
- natšalo, n. fitter.
- natšamo, n. fitting, adjoining, contact, continuation (comp. noišamo); fr. tša na and na tša, v.
- natšelo, n. teazer fr. tše na; person speaking correctly fr. na tše, v.
- natšemo, n. teasing, troubling; fr. tše na, v.; clear speaking, correct speech; fr. na tše, v.
- natši, n. movement; s. tši, v.
- natši and natšimo, n. stopping up of the mouth, opening, passage etc. fr. tši na, v.
- natšilo, n. person hindering or stopping one's way.
- natšolo, n. tempter fr. tšō na, v.

- natšō, n. tempting, temptation.
 natšōmō, n. recanting.
 natšōwiemō, n. tempting, provoking word.
 nawalē, n. hardness, harshness (of words), fr. na wa, v.
 nawalō, n. hard, harsh person.
 nawalōdšēñ, n. hard, harsh behaviour, character.
 nawielō, n. interpreter; = nadšielō, advocate.
 nawiemō, n. interpretation, speaking for some body, salutation.
 nayeli, n. bargaining, negotiation.
 nayelō, nayelilō, n. bargainer, negotiator; fr. ye na, v.
 nayelisane, n. negotiating palaver.
 nayeremō, n. overhearing unawares, fr. yere na, v.
 nayi, nayimō, n. interception of speech, fr. yi na, v.
 nayomō, n. knowing by the voice.
 ña, ñã, v. inf. nã and pl. ñamō, inf. th. s., to press, to squeeze (= mĩa), (to press the hand?) to salute, to visit (comp. fla and sra, v.), to shut, to be shut, to give order, to sing out.
 ña, inf. ñã, v. to learn (f. i. a trade).
 ña hīe, v. to shut the door before s. b.
 ña mli, v. inf. mliñamō, mliñã, to shut the opening, inside; to press in; to squeeze out.
 ña m. k., v. to salute, visit s. b.
 ña na, v. inf. nañamō, to shut (the opening, door etc. s. na, n.).
 ña nō, v. inf. nōñamō, to press upon, to squeeze the surface, to shut the cover (s. nō, n.).
 ña se, v. inf. señamō, to shut behind.
 ña ši, v. inf. šiñamō, to press down.
 ña m. k. yi, inf. yiñã, to give a peremptory order to s. b., to cry (and stamp) at s. b. („anherrſchen“); inf. yiñãmō, to shut one up or in.
 ña m. k. yi se, v. inf. yi señamō, to shut after s. b. head, i. e. to shut s. b. in, to close after a man; Gen. 7, 16.
 ñã, n. pressing, squeezing.
 ña, or ñã, pl. ñamei; when without any possessive pronoun or case before it (i. e. in the vocative case or address (aña, añamei (comp. ate, awo, ao, anyemi, awu), n. wife (in her exclusive relation to her husband, comp. biianye, bienye and yō); espoused bride (comp. also šiyere and ayemforo). It is custom to betroth young girls, even sucklings (and children in the mothers womb

on condition that they are girls) to some male, adult or young; from that time he has to give presents to her and her parents and she is bound to him and called ña, wife, or šiyere (ši, promise, and yere, Ot., wife); during the bridal ceremonies, when dressed and adorned as bride, ayemforo (s. this) and after marriage again ña, aña. Comp. wye yō, kpe yō, v. Adñ. yō, th. s., for „wife“ and „woman“; comp. „Weib“.

ña, ñā, generally ña nō, ñānō, n. grassy plain, field (where there is no bush, s. ko, n.) savanna; esp. the level between the sea and the mountains as far as there is no bush (fr. ña, to press?); wilderness.

ña nō or ñānō, in or on the field; comp. dša nō, asa nō, ko se etc. Eye ña le nō, he is in the field.

ñā, n. (Adñ. gā; Ot. nyansā, comp. ña, v. na, v. Ot. nya, to get, and ña, to visit) counsel, advice; art; wisdom; prudence; trade; craft; cunning; trick etc. le ñā, v. to know wisdom, art, to have prudence; to know a trade; wo ña, v. inf. ñawo, to give counsel, advice; ñā mli, adverbially used: prudently, cunningly; secretly.

ñabi, n. step-child (lit. wife's child) of a man; comp. wubi, n.

ñaisō, n. wounds betwixt the toes from perspiration.

ñai, collective n. coals; ñai ke la, fire-coals; s. the next word.

ñālā, v. to dry, to shrink; inf. ñālā.

ñālaī, ñālaī, adj. dry; verfoht.

ñalē, n. wisdom, knowledge, prudence (s. le ñā, v.); trade, mastership.

ñalo, ñālo, n. visiter; a person shutting or pressing, s. ña, v.

ñālo, ñāñlo, n. beast of the field, s. kolo, n.

ñālo, n. artificer; prudent, wise man; counsellor; tradesman; master of a trade; fr. ñā, v.

ñālofemō, -yeli, n. mastership.

ñamō, n. shutting; pressing, squeezing; saluting, visiting; visit; fr. ña, v.

ñāna, n. rain-water gathered from thatched houses, comp. adšensu, n.

ñāñ — or ñānō —, prefixed to a noun, indicates wild, s. ñānōkpoñō etc.

ñāñī, adj. and adv. cold; -ly.

ñāñkolo, n. beast of the field.

ñāñō, pl. ñāñii, n. implements or instruments of an artist, artificer, tradesman; machine; comp. tšōne, n.

ńanokpońo, n. wild horse; a kind of antelopes, in size and shape like a horse.

ńano (s. ńa, n. ńa no), n. field; ńa le no, the field; adv. in or on the field; comp. dńano, n. etc.

ńanonii, pl. n. things of the field; wild growing things; comp. ko-, koń- and ńanokpońo, ńanotńina etc.

ńanotńina, ńańtńina, n. a kind of buffalo, s. wuo, wō, n. ńańi, n. arm-hole.

ńawiewo, n. word of advice.

ńawō, n. counselling, advice, fr. wo ńa, v. Ot. tu fo, v.

ńawolo, n. adviser.

ńawyiei, n. a kind of sweet fruit of a tree; sweet-sap; comp. aluguntuguń, n.

ńawyieitńo, pl. -tńei, n. tree bearing it.

ńawyę, n. living (of a man) with a wife; married state; matrimony; comp. yōwyę and gblā, n.

'nē, enē, demon. pron. Ad. th. s., this; Ot. yi. Comp. monę, none.

nē? int. pron. what? = mē, me?; where whence, whereto? = nębe?

ne, v. to rain; always constructed with Nyońmo (which see) for its subject; Nyońmo neo, God rains; = it rains.

Comp. fā, ba, Nyońmo ba; tue etc. Nyońmonē, n. rain; Nyońmonemo, th. s.

ńē, aux. v. in Adń. = ye, to be and ńō, ke in Gā, de in Ot., to take. S. Apendix.

ńębe, int. pron. lit. what way, where, — to whither; whence, s. nē; ńigbe, th. s.

ńęhū, num. nine; amęyi ńęhū, they are nine in number.

ńeł, n. a kind of reeds.

ńeł and nē, Ad. = nęhū.

ńeke, pl. nekemei, demonst. pron. generally followed by ne, this, such; ńeke gbomo ne, this man or such a man; but if construed adjectively = certain, f. i. gbomo ko ńeke, a certain person (whose name I have forgotten); noko ńeke, a certain thing. Comp. also nakai and § 34. Ad. kíkē, th. s.

ńełeno, n. (the) opposite (thing or place), nsongbe ńełeno dńi końgbe, the opposite (or contrary) of south is north.

ńełeno, adv. opposite; ye —, inf. ńełenōyeli, v. to be —.

ńełenonō, n. opposite thing or place or direction.

ńełenoyeli, n. oppositeness.

ńenyanke, n. saw-fish, s. nyanyanke.

ńełeł, = ńełeł, n. shells.

nf. — s. und. mf.

'ñgañ, pl. 'ngadši, s. eñañ eñañ, n. a kind of birds.

ñgā = ñā, n. Adñ. ga; art.

ñg- s. under ñ.

ñgō, n. = ñō, salt.

ni, v. (Ot. th. s. or ne) = dši, to be something; it is inflexible and sometimes shortened into „ñ“; f. i. midši, mini, miñ, it is I; gbomo ni or gbomoñ, it is a person. Comp. ni, pron. and conj. and ni, conj. Ad. „i“ as terminational augment; th. s. f. i. anokwañ, Ad. anokwai, it is true!

ni, rel. pron. which, who; that; (Ot. a) comp. moni, noni; when; comp. beni, where; comp. heni, how; comp. bñi; conj. that, as for the purpose that, construed with potent. mood. Comp. ni, v. and conj. and ake, conj. ni, conj. and, Adñ. th. s. Ot. na; only used to combine sentences or verbs, but not nouns (comp. ke). Comp. ni, v.

ni or nĩ, n. pl. nimei, grandfather; Ot. nana; comp. nã, nye, n. etc.

ni, nii, nibii, pl. n. of nō (which see). The word in its sing. and pl. form is very frequently used in combinations (as mo, mei of persons), to replace an object wanting etc. see the sequel.

nibi or nĩbi, pl. -bii, n. grand-child, grandfather-child, s. nabi, n.

nibii, diminutive pl. form of nō, thing; n. little things, things. nidši, pl. of nine.

niahefolo, n. washer; fr. fo nii ahe, v.

niahefomo, n. washing of cloth etc.

niañ = nii amlı, n. inside of things; region; adverbially used: in the things; about; dšemei niañ, there about.

niañkpalq, n. dainty person.

niañkпамq, n. daintiness, fr. kpa nii amlı, v.

nianyey, pl. -mei, n. rich woman; s. niaťšey, n.

niaťō, n. s. niito.

niasedi, n. desire (after things) fr. di nii ase, v.

niaťšey or niaťšey, pl. -ťšey, n. lit. father or possessor of things, rich man; used in apposition = adj. rich; nã niaťšey, a rich man; yō niaťšey, rich woman, but also „nianyey“, n. th. s.

niahewumq, fr. wu nii ahe, v. and

niañwũmq (fr. wu niañ, v.), n. superfluity.

- niiba, n. production (of fruits of the field); fr. ba nii, v. begging; comp. sisemo, n.
- niiboni, pl. n. things created, creatures; creation; s. bo.
- niidoni or nidoni, pl. grievous things; grief; = nii ni doŝ mo.
- niifemoni or nif., pl. n. (fr. nõfemõ) deeds; doing; behaviour etc. Ad. niipemni, n. th. s.
- niifõdšiani (comp. nõfõn), pl. n. bad deeds, ats; bad doing, acting; bad behaviour.
- niihini, pl. n. detestable things; things religiously unclean to s. b., s. hi, v.
- niikeni (fr. nõkenõ) pl. presents; dashes; s. ke, v.
- niikpamo, n. harvest, taking of things from sun or rain; the contr. of kamo, n., fr. kpa nii, v.
- niikpalo, n. reaper.
- niikpe, nikpe, n. sewing, tailors work or trade, fr. kpe nii, v.; mile niikpe, I know to sew; I am a tailor.
- niikpenõ, pl. -nii, sewing implement.
- niikpele, nikp., n. tailor; seamstress.
- niile, nilõ, n. knowledge (of things) wisdom fr. le nii, v.
- niilelo, nil., n. knowing, wise person.
- niina, nina, n. sight fr. na nii, v. to see.
- niiseniani, pl. n. ill-use, abuse; fe m. k. niiseniani, v. to use one ill, to illtreat one; comp. se, v. to ill-treat.
- niisenianiifelo, n. mischievous person; illtreat.
- niisenianiifemo, n. ill-use, ill-usage, ill-treatment.
- niitõ, niiatõ, nitõ, n. putting in order; keeping things together.
- niitolõ, n. a person who put things in order, or who keeps things together.
- niitšulo, nitšulo, n. workman, labourer, fr. tšu nii, v.
- niitšumo, nitšumo, n. work, labour; business; calling; duty; ye he niitšumo, v. to be in want of; to use, to employ s. th.
- niitšumobe, n. time of or for labour; season of labour.
- niitšumofimo, n. pressure of business.
- niitšumoghe, n. work-place; work-shop.
- niitšumokpamo, n. rest, stoppage of labour; Feierabend; fr. kpa niitšumo, v.
- niitšumogbi, n. day of labour; working day.
- nikutšo, pl. -tšei, n. ell-bow = ninekutšo, n.
- nikutšoyiši, -šiši, n. ell-bow (the outer or under-part of it).
- nile, s. niile, n.
- nilelo, s. niilelo, n.

nina, v. inf. ninamò, to overtake.

nina, s. niina, n.

ninalò, n. overtaker.

ninamò, n. overtaking.

nīnē, inf. -mò, v. to press down (f. i. a swelling); s. ñǎ, v. bòbò, v.

ninemò, n. pressing, squeezing.

nine, old pronunc. ninde, pl. nidši, n. arm, hand, outside or back of the hand, comp. de (and Hebr. י = nine, and כ = de); branch; trunk (of the elephant) forefeet and shoulder of beasts, etc. The word is very probably combined of ni = di (Ot. = to eat) and nde, ade (Ot. thing); fe —, v. to surpass the hand; to be too much etc.

nine abeku, ninebèku, n. left hand; north = koṅgbè; see nǎdšiaši, n.

nine dšürò, ninedšürò, n. right hand; adv. to or at the right hand; south.

ninedšürògbè, n. right handway, i. e. toward the right hand; south, southward = nšogbè.

ninefē, -lè, n. surpassing of the hand; state of being too much of s. th.

ninese, n. back of the hand.

ninewao, pl. -wabii, n. finger, s. wao, n., comp. nanewao, n. nitšulo, nitšumò etc. s. niitšulo, niitšumò.

ñkánali, ñkánale, ñkánare (Ot. th. s.), n. rust; dọ —, v. to get rusty.

ñkánalidò, n. rusting, getting rusty.

ñkani, Ot. th. s., n. a kind of yams.

ñkatiè, n. Ot. th. s. groundnuts.

ñkatièbò, n. bearing of groundnuts, s. bọ, v.

ñkatièdūmò, n. groundnut-planting.

ñkatièmu, n. groundnuts-oil.

ñkatièhūmò, n. groundnut-growing.

ñkatièwonu, n. groundnuts soup.

ñkatièdùlò, -hùlò, n. groundnuts grower.

ñklòñ, nkròñ, n. (sound imitating snoring), snore.

ñklòñhǒ, n. snoring, fr. hǒ —, v.

ñkò, n. small heaps of ground put to the yams plant; bọ —, v. to heap yams.

ñkòbèñ, n. (Ot.?) or okòbèñ, n. cloth dyed with red clay for mourning, redness (from clay, etc.) dirtiness; wo —, v. to be dirty, red.

ñkòbò, n. yams-heaping.

ñkòbòlò, n. yams-heaper.

- ńkomo, 'komo, Ot. th. s., n. complaint, lamentation; sadness, grief; ye ńkomo and ye 'komo, v. to lament, be sad, complain. Ad. komo, n.
- ńkomojeli, n. complaining, lamentation, sadness, grief.
- ńkomojelilo, -yelo, n. complainer; sad person.
- ńkomojelisane, n. sad story; sad palaver.
- ńkōnya, ńkūnya (Ot. fr. kom, v. to be possessed by a spirit and nya, v. to get), n. a miracle done by spiritual power; generally used of the natural and unnatural miracles of fetish-priests, ye —, v. to perform such. Comp. afaí; okomfo.
- ńkōnyayeli, n. performance of miracles; juggling etc.
- ńkōnyayelo, -yelilo, n. performer of miracles; juggler, conjurer; kind of fetishpriests, s. okomfo, afaíyelo, -felo, n.
- ńkpai, n. (Ot. mpai) curse; libation; a certain fetish-ceremony; yi ńkpai, v. to perform a libation; to take away the curse.
- ńkpaíyí, n. taking away the curse; performance of a libation.
- ńkpaíyilo, n. person performing this ceremony.
- ńkrāñ, n. wandering ants (Ot. th. s. and Akra- or Gǎ-town, people and language). These ants march some times in great number and invest but at the same time cleanse houses, stables, devouring every kind of vermin.
- ńku, n. shea-butter, treebutter used by the natives to anoint themselves after washing. It is imported from the upper Volta.
- ńkū, nkūñ, ńkūm, n. lean meat; adj. lean, meagre; lo ńkū, lean meat.
- ńkulo, n. assembly; bo —, v. to assemble; comp. gwa, n. bo gwa, v.; to reason, decide.
- ńkulobo, n. assembling, assembly; reasoning; decision.
- ńkwañ (Ot.), n. soup; = wonu, n.; palmsoup, shortened from the Ot. mekwañ, n.
- ńlai, adj. dry, verfoht, s. nālā, v.
- ńlai, n. a kind of knives to scrape the mudwalls smoothly.
- ńleñle, adj. thin (of pap etc.).
- ńma, v. inf. ńmā, pl. ńmla, inf. ńmlamo, to scratch, f. i. one's face; to make characters into or on s. th.; to sign (s. kadi), to draw; to write; — wolo, v. - - a letter, - - on paper.
- ńma he, v. Inf. heńmamō, lit. to sign, to blame one's self = bo he ahora, v.
- ńmā, n. scratching; drawing; writing.

- ñmã, n. Ad. th. s. a kind of wheat, very small and black, of which bread is made; food of every kind; eyeë ñmã, he does not eat.
- ñmã-aboló, n. bread of this.
- ñma, n. fragrance; perfume; sweet scent; dŕe —, v. to be odorifeous, fragrant; tŕo fã kę ñma, n. perfumery; spices.
- ñmã, n. fish-eggs.
- ñmãdã, n. lit. food-wine, beer; blofo-ñmãdã, european beer; ho ñmãdã, v. to brew (beer).
- ñmãdãholo, n. brewer.
- ñmãdãhomọ, n. brewing.
- ñmãdŕĕ, n. fragrancý; sweet scent.
- ñmãdũlo, n. grower of wheat.
- ñmãdũmọ, n. growing of wheat; s. dũ, v.
- ñmãhũlo, n. = ñmãdũlo; s. hũ, v.
- ñmãhũmọ, n. = ñmãdũmọ.
- ñmafi, adv. alternately; fo —, v. to bear alternately (sc. boys and girls).
- ñmafifolo, n. person bringing forth boys and girls alternately.
- ñmafifomọ, n. bringing forth alternately.
- ñmafi-ñmawolo -, words used in dividing things equally; as: mine —, thine —, mine —, thine —. Esp. in childrens language.
- ñmañ, ñma, n. a kind of large antelopes.
- ñmañma, n. a large antelope in the neighbour-hood of the river Volta, said to have one horn on the forehead and being very shy and swift, of the size of a horse; perhaps the unicorn of the bible (not the rhinoceros!).
- ñmãtŕũ, n. or
- ñmãtŕo, pl. -tŕei, n. ear of wheat (see ñmã) used by the fetish-priest for fumigating.
- ñmawu, n. side (of body).
- ñmawuañ = ñmawu amlı, chest; n. insides of the sides; adv. at the side.
- ñmawutŕo, pl. -tŕei, n. rib.
- ñme, n. palmnut (with the flesh of it, s. ñme).
- ñme, n. nut, kernel (f. i. of the palmnut).
- ñmĕ or: ñmei, n. thorn.
- ñmĕ, inf. ñmĕ, ñmĕmọ (pl. ñmĕlĕ or ñmlĕ), v. to lie; to lay; to put (comp. ba; mã. to, ta, kã etc.); to shut; to lay eggs; to miss, to let, to open; to be open; to per-

- mit; to lay out, to spread; to submit to be calm, quiet etc. (Comp. ba, brẹ in Ot.)
- ńmĕ he, v. inf. heńmĕ, heńmĕmo to lay open; to give s. b. free; to liberate; to let, to let go, to loose.
- ńmĕ mli, v. mlińmĕ, to put in, into; tše tšui ńme mli, to comfort one's self; to shut, to lock.
- ńmĕ na, v. inf. nańmĕ, to be shut; to shut, lock.
- ńmĕ m. k. naša, v. to give s. b. a bad answer.
- ńmĕ nọ, v. inf. nọńmĕ, to lay or put upon; to add.
- ńmĕ (and ńmō) okplō, v. inf. okplōńmĕ, to spread the table; to make a feast.
- ńmĕ se, v. inf. seńmĕ, to put back; to shut behind.
- ńmĕ ši, v. inf. šińmĕ, to lay down; to lie down; to submit.
- ńmĕ tšui ši, v. inf. tšuišińmĕ, to lay the heart down; to have patience; - - hã m. k., - - - with s. b.; to be patient; comp. to tšui (ši), hã tšui nyō mli; th. s.; and tšui fã, mli fũ, mli wo la etc. the contrary; Ot. to bo ase, v.
- ńmĕ yi, inf. yińmĕmọ, v. to shut in; s. ńã yi, v. th. s.
- ńme yi ši, v. to let the head down; inf. yišińmĕ; = ńme tšui ši, v.
- ńmĕ, n. laying; lying etc.; shutting, locking; fr. ńme, v.
- ńmĕ, adv. open; openly; wide open; gble ńmĕ, v. to open wide.
- ńmega, n. a finger-ring, made from the kernel of a palm-nut; dšọ —, v. to make one by rubbing on a stone.
- ńmele, pl. form, though seldom heard of the verb ńme.
- ńmele, ńmle, pl. ńmedši n. bell; clock (comp. gbe, to sound; ńmele tfa, v. (the bell stricken), to strike the bell, inf. of both: ńmle-tfa, ńmle enyie atfa? ńmedši enyie atfa? what o'clock may it be? The answer is somewhat curious, as the sing. or plur. is used somewhat strangely; f. i. ńmle kome (one o'clock); ńmedši enyo (two o'clock); ńmedši ete, -edfe, -enumọ, -ekpa; but ńmle kpawo (seven o'clock); ńmle kpanyo, -nehũ, -nyońmá!, -nyońma ke ekome, — nyońma ke enyo; but it is also sufficient to say: atfa ekome, enyo etc. (lit. it struck one, two etc.); or ńmele eše, the clock reaches; eše enyo, it is two o'clock; etc. hoso or woso ńmele, v. inf. ńmele hosomọ, to ring the bell. Comp. hũ.
- ńmelehosolọ, n. bell-ringer.
- ńmelehosomọ, n. bell-ringing.

ñmeletša, n. striking of the bell, the hours; bour; clock; timekeeping.

ñmeletšalo, n. time-keeper, person striking the hours on a bell.

ñmelewosolo, -wosomò, s.

ñmelehosolo, -hosomò, n.

ñmēlo, n. layer; person laying or putting s. th. fr. ñme, v.

ñmēmò, ñmelemò, n. missing; letting; allowing; opening etc. fr. ñme, v.

ñmemu, nut-oil; esp. the oil made from the kernel of palmnuts (not palmoil, s. mutšuru).

ñmeñmlebi, pl. n. brushwood, copse.

ñmenū, -numò, n. gathering of palmnuts, fr. nu ñme, v.

ñmenulo, n. gatherer of palmnuts, fr. nu ñme, v.

ñmetšo, ñmeitšo, pl. -tšei, n. nuttree; any tree bearing nuts.

ñmeteñmete, adj. and adv. full of small spots, spotted, grised; comp. dšekedšeke, damdam, ñwātāñwātā etc.

ñmiamò, n. mud; s. ñmòto, n.

ñmīñmī, n. fear; terror, horror; — mō m. k., v. to be taken hold of by fear, dread etc. to shake; comp. še, še gbeye; he kpokpo, etc.

ñmīñmīmòmò, n. fearing; dreading etc.; s. the former.

ñmlitša, n. gravel, consisting of small iron-stones.

ñmō, ñmō (perhaps from the former v. ñme, imperf. form ñmeo, comp. hie tše and hie tšō) v. to spread; — okplò, — the table. Comp. also kě, and kò, v., tše, v. Adñ. = tšò, v. etc.

ñmō, pl. ñmōñmō and ñmolo, ñmlò, inf. ñmō, ñmolo, ñmlò (ñmlomò), v. to laugh; — m. k., to laugh at s. b., to deride, sometimes also

ñmō he, v. to laugh about.

ñmō ši, v. to laugh at.

ñmō, pl. ñmōlò, inf. ñmō, ñmōlòmò, to tie, to bind; comp. ñmē, v.

ñmō, n. laughing, laughter.

ñmōlò, ñmlò, th. s.; wo m. k. na ñmōlò, to make one to laugh; ye —, v. to be laughable.

ñmolo, n. laugher, derider.

ñmōlòkpā, n. lit. laugh-string, laughter; wo ñmōlòkpā, to raise laughter; hā m. k. = wo m. k. na ñmōlò, v. to make one laugh.

ñmōlòkpāwō, ñmlòwō, n. causing to laugh; joke.

ñmōlòkpāwolo, ñmlòwolo. n. joker; jester.

ńmǒń, or ńmǒ, pl. ńmǒđši, n. planted field, plantation (comp. abo, ko, ńǎ, n. etc.) able-ńmǒń, corn-field; **duade-ńmǒń**, cassada-field etc.

ńmoń, pl. ńmodši, n. louse.

ńmońmǒńmo, adj. and adv. swollen; fe —, v. to be swollen.

ńmońmǒńmǒfemo, n. swelling.

ńmońmlo, n. or

ńmońmolo, pl. ńmońmodši, n. board; gba —, v. to saw boards; gbǒ —, v. to plane.

ńmońmologbamǒ and

ńmońmologblamǒ, n. boardsawing.

ńmońmologblalǒ, n. boardsawer.

ńmońmologbǒlǒ, n. carpenter; s. srenke, n. and gbǒ, v.

ńmońmologbǒ, n. planing.

ńmǒtǒ, n. (comp. kpǒtǒ) mire.

ńmǒtǒ, adj. and

ńmǒtǒńmǒtǒ, adj. and adv. miry; mirily.

ńmũi, or mũi, adv. and interj. hush! at once! **Ebote tšui**

ńmui, he went into the room-hush-, gone-. Comp.

krǎnǎ; bum etc.

no, dem. pron. that; pl. nomei, those; Ad. kě, lolǒ.

no hewǒ, nohewǒ, conj. therefore; wherefore; Ad. dšahē.

no lǛ, conj. then = kǛkǛ lǛ, be lǛ.

no mli, adv. then.

no nǒń, dem. pron. even that; pl. nomei nǒń, even those;

no gbomo lǛ nǒń, even that same person.

no nǒń kě, th. s., still that same.

nǒ, v. inf. nǒmǒ, to wrestle, struggle, quarrel; to fight.

nǒ he, v. to struggle for or about.

nǒ (nǒ), pl. nii (Ot. ade) n. thing, comp. §§ 24—26,

29; goods, riches; property; palaver, matter, state; in-

strument; vessel; implement; etc. one of the most fre-

quently used words as well as the next following, from

which it scarcely can be distinguished. Nǒ, pl. nii serves

to take the place of impersonal subjects or objects,

if not expressed and still grammatically required, as mo,

mei do, if they are personal. It is therefore often used

like a pronoun or formword, as he, mo, mei; etc. Comp.

esp. the follow. cases: Minǒ, my thing (mine), onǒ (thine),

enǒ (his, hers, its) wonǒ, nyenǒ, amenǒ, anǒ; pl. (seldom

used) minii, onii etc. Namo nǒ? Whose (thing, pos-

session)? Mone nǒ, this one's (possession); yi or, ńa

m. k. nǒ or nii, to flog or strike s. b. with some

thing or things; na nǒ, na nǒ ko (noko), to see s.

th. i. e. to suffer pain; ñon ð, salt-vessel; ñän ð, pl. ñänii, instruments of art; nõfõn, something bad, a bad thing, nõša, a sinful thing (comp. mofõn etc.) nõhewõ, nõ hewõ, wherefore, the thing for which etc. etc. Comp. also: sane, n.

nq (nõ), n. (pl. nqi — ?) Ot. so, surface, cover, upper side, top etc. what is over, more than enough; the contrary of ši and šiši; used, like this, and hie, he, mli, se etc. as postposition to express the relation of place and tropically also of time, manner etc. and as adverb. Comp. up, upon, on; over; above etc. in Engl. and auf, oben, zu, an, fort, weiter, über, etc. in Germ. It is seldom used as grammat. subject but very frequently as gram. object, f. i. ba nq, v. inf. nõbã, to come upon etc. bẽ nq, neg. voice of ye nq, v. which see; bẽ nq, v. inf. nõbẽmõ, to sweep upon, over etc. ble nq, v. inf. nõblemõ, to stretch or cross upon, over, on; to ceil or cover a room; to crucify; bu nq, v. inf. nõbumõ, to cover; to defend, to watch over; damõ nq, v. nõdamõ, to stand upon, of men (see mã nq); do nq = tõere nq, v. inf. nõdomõ, to strain; dšẽ nq, v. inf. nõdšẽ, v. to come off, to take off; dšẽ nq, v. to come from above, dšie nq, v. inf. nõdšiemõ, to take off the surface, to take off from s. th., dšõ nq, v. to bless or say a blessing over s. th., to consecrate; fã nq, v. inf. nõfãmõ, to take off the surface, cover etc. fi nq, v. inf. nõfi, nõfimõ, to bind up; fõ nq, v. to cast upon; gble nq, v. inf. nõgblemõ, to open the surface, cover; ha nq, v. nõhã, to cover up; hã nq, v. to give over and above; here nq, inf. nõheremõ, lit. to take up; to answer, comp. to he, v.; hi nq, v. inf. nõhile, to remain, dwell upon; ho nq, v. inf. nõhõ, to pass over; hũ nq, v. to blow off; ka nq, v. inf. nõkamõ, to be fixed upon, to cleave to; kã nq, v. inf. nõkãmõ, to lie upon, to rest upon; hie kã nq, v. to trust upon; kpa nq, v. inf. nõkpaõ, to draw or drag off (from a chair); to dethrone (a king); to pluck off; kũ nq, v. inf. nõkũ, nõkũmõ, to break from above (lo nõ, comp. alo, lo, lit. „or more“ = and so on; and th. like etc.); mã nq, v. nõmã, nõmãmõ; to stand upon; to build upon; to set upon; nana nq, and na nq, v. inf. nõnanamõ, nõnamõ, v. to tread upon, to tread down; nyẽ nq, v. to spueeze down; ñme nq, v. to lay upon; sa nq, v. to fit upon; ši nq; v. to knock upon; to add; to repeat; ta nq, pl. tra nq,

v. to touch the surface; to sit upon; to ride, inf. no-tamo, notramō; te no, s. ya no; teke no, v. to leap over; to be over, superfluous; inf. notekemo; ti no, v. to stumble upon (as spiders would do, s. Gā-Fables) to no, v. to order upon, to set upon; to repeat; inf. notō; to no, inf. notomo, v. to smooth: to iron; tō no, v. inf. notōmo, to transgress; tša no, v. inf. notšamo. to continue; tše no, v. to pluck from; to reduce; tši no, v. to close up; tšo no, v. to shine upon; tšō no, v. to turn upon, over, up; tšumo no, v. to wipe; wo no, v. inf. nowomo, to lift up, to exalt; wo he no, v. inf. henowōmo, to lift one's self up, be proud; to exalt s. b.; wyie no, v. to grind upon; ya no (aor., perf. and fut. te no), v. inf. noyā, to go on, to proceed; ye no, v. inf. noyeli, to rule, to have the power over —; to inherit (s. ye); ye no (neg. voice be no) v. to be upon, on, up, over etc. (aux. v.); yi no, v. to come down upon, to strike upon; to come upon; yo no = yeo no, imperf. tense of ye no; etc. etc.

no fā, inf. nofā nofamo, v. to be open; comp. fā no, v. no gble, v. inf. nogblemo, to be open, comp. gble no, v. no ha, v. inf. nohā, to be covered; comp. ha no, v. no kā, v. inf. nokāmo, to be open (of boxes, covers etc.) comp. kā; fā, gble; nme, v.

nō and

nō - see after no -, nō - and no.

noḅa, n. coming upon, on, over; fr. ba no, v.

noḅlemo, n. stretching upon; crossing; ceiling; crucifixion; fr. ble no, v.

noḅumo, n. covering; lying upon; watching; defence: fr. bu no, v.

noḅamo, n. standing upon; fr. damo no, v.

noḅamohe, n. footing.

noḅomo, n. straining; fr. do no, v.

noḅšē, n. coming off; taking off; reducing (of price), reduction, fr. dše no, v.; going off, away.

noḅšelo, n. reducer; s. noḅšelo, n.

noḅšiemo, n. taking off; fr. dšie no, v.

noḅšolo, blesser; consecrater.

noḅšomo, n. blessing; consecration; fr. dšo no, v.

noḅāmo, n. opening; discovering, fr. fā no and no fā, n.

noḅēnō, pl. nii fē; nōḅiānō, pron. every; any (thing); comp. fē and moḅēmo.

noḅī and

- nořimŏ, n. binding up.
 nořŏ, n. casting upon, increasing; adding.
 nořŏň, pl. niifŏdři (comp. also: niifŏdřianii) n. bad thing, evil; sin; impers. noun formed by eřŏň, evil and nŏ; comp. mořŏň, n. and § 25 and 26.
 nořŏňfelŏ, = eřŏňfelŏ, n. evil-doer; culprit; comp. eřafelŏ, nŏřafelŏ, nořŏlo, mořŏň etc. and Ot. adeboneyefo, n.
 nořŏňfemŏ, n. bad act or deed; sin.
 nořbe, n. way up to s. th. „Aufweg.“
 nořblemŏ, n. opening.
 nořhā, n. covering up.
 nořhanŏ, pl. -nii n. cover; shield, s. třeň, n.; shawl and the like.
 nořherelŏ, n. person answering or replying or taking up speaking.
 nořheremŏ, n. answering, replying, taking of the word; answer; response; comp. hetŏ, n.
 nořheremŏlala, n. response-hymn or song.
 nořewŏ, conj. therefore; generally followed by le or nì.
 nořewŏ hũ nì — therefore also —.
 nořewŏ, pron. and conj. why, whatfore, wherefore.
 nořhile, n. remaining, dwelling upon.
 nořhŏ, n. passing over; surpassing.
 nořkā and
 nořkāmŏ, n. cleaving to; custom; practice; habit; use; fr. ka no, v.
 nořkāmŏ, n. lying upon s. th. fr. kā no, v.; opening, fr. no kā, v.
 nořkēňŏ and
 nořkē, n. gift, present; s. niikēnii, pl. of it.
 nořkpalŏ, n. usurpator; person straining or clarifying s. th.
 nořkpaŏ, n. drawing or dragging off; dethroning, fr. kpa no, v.; straining, clarification.
 nořkũmŏ, nořkũomŏ, n. breaking off.
 nořlo, n. fighter, wrestler.
 nom, n. (Ot. th. s.) spoil, booty, esp. of war; nŏ —, v. to spoil, plunder; to make prisoners.
 nořmā, nořmāmŏ, n. standing, lying, building upon s. th.
 nomňŏ, n. spoiling, plundering; making prisoners.
 nomňŏ gbomo, pl. -mei, n. prisoner of war.
 nomňŏlo, n. plunderer; person making prisoners.
 nomňŏnii, pl. n. plunder, spoil, booty; prisoners of war.
 nomňŏniidřa, n. dividing of the spoil.

- nōñ, pron. (Ot. ara) same; even; lenoñ, the same, even he or she; nakai nōñ, even so; comp. no, pron. Ad. kē, which see also in Gā.
- nōna -mo, nōnana -mo, n. treading upon, down, fr. na nō and nana nō, v.
- nōna, n. pain, torture; torturing, suffering, fr. na nō, v.
- nōnalō, n. suffering person.
- nōnasane, n. painful story, palaver.
- nōnyemo, n. squeezing down; fr. nyē nō, v.
- nōne, demonstr. pron. this (thing); pl. nii ne or niine.
- nōni (= no ni, comp. moni, bōni, koni, dāni etc.), rel. pron. what; which; that, only used of things; comp. moni.
- nōñmē, n. laying upon; fr. ñme nō, v.; being shut.
- nōsuomōñō, n. will, wish, s. suomō and nō, n.
- nōša, n. = eša, sin; evil.
- nōsafelo, n. sinner.
- nōšafemo, n. sin; sinful, evil act = ešafemo.
- nōšimo, n. knocking upon; adding; addition; repetition fr. ši nō, v.
- nōtalō, n. rider, sitter.
- nōtamo, nōtramo, n. sitting upon, riding, fr. ta nō, pl. tra nō, v.
- nōtekemo, n. overflowing; superfluity; fr. teke nō, v.
- nōtimo, n. stumbling upon fr. ti nō, v.
- nōtō, n. putting on, „Auflegen“; repetition, fr. to nō, v.
- nōtomō, n. smoothing or ironing cloth; fr. to nō, v.
- nōtomō-okplō, n. smoothing-table.
- nōtonoto, adv. repeatedly.
- nōtōlō, n. transgressor.
- nōtōmō, n. transgression.
- nōtōmōñō, pl. -nii, v. transgressive act.
- nōtšamo, n. continuing; continuation; fr. tša nō, v.
- nōtšemo, n. reducing; reduction; fr. tše nō, v.
- nōtšimo, n. closing up; fr. tši nō, v. concealing; keeping in secret.
- nōtšōmō, n. turning upon fr. tšō nō, v.
- nōtšūmō, n. wiping off, fr. tšumō nō, v.
- nōwō and
- nōwomō, n. uplifting, elevating; elevation, exaltation fr. wo nō, v. and nō wo, v.
- nōwolō, n. elevator.
- nōyā, n. going on, proceeding fr. ya nō, v.
- nōyalō, n. progresser.

nøyeli, n. ruling, governing; government; overcoming; inheriting etc. fr. ye nq, v.

nøyelilo, nøyelo, n. ruler, governor; heir.

nøyelibe, n. time of government.

nøyelihe, n. place of government.

nøyimo, n. coming or striking upon.

ñõ, n. salt.

ño-odi, n. large basket resting on wooden sticks and thatched, in which salt is preserved.

ño-yiteremo, n. salt-load: a basket of salt, as they come into the interior.

ñõ (or ñõ) inf. ñõ and ñõmo, v. to take (nehmen), (Ot. fã), used like kě, as auxiliary verb, f. i. ñõ-hã, to (take sc. something) and give (to some body); ñõ-fe, to take and do, i. e. to do with; see kě and its combinations; to be agreeable (angenehm seyn), inf. ñõmo.

ñõ m. k. na, v. to be agreeable to some body; inf. na-ñõmo.

ñõ (ñõ), (noun, but not frequently used as such) side, neighbourhood; contact; (Umgebung); dwelling; comp. he, hewo and masei; postposition, used like he, hie, mli, na, nq etc., to express the relation of locality, as the prepositions: near, to, by, at etc. It is scarcely, if ever used as gram. subj., but very frequently as gram. object of locality; f. i. ba m. k. ñõ, to come to s. b.; inf. ñõbã; be m. k. ñõ, to be absent from, or not in possession of, some body; s. ye ñõ; dše m. k. ñõ, v. inf. ñõdšë, to go away from s. b., to leave s. b.; dšë m. k. ñõ, v. to come from s. b. (s. dšë, used as auxil. v.); gbale m. k. ñõ, v. to turn in to s. b.; ho m. k. ñõ, to pass by to s. b. or s. b. house; kã ñõ, v. to lie by, near or with; mã ñõ, v. to stand or lie at or near (used of things); to build at or near s. b. house); šë ñõ, v. to reach or arrive at . . .; ši ñõ, v. to knock at or against; ta ñõ, v. to sit with; te ñõ, s. ya ñõ; to ñõ, v. to keep at or in; to lodge with; tšõ ñõ, v. to turn by, in etc. tšuo m. k. ñõ, to sleep with s. b.; ya m. k. ñõ, v. perf. aor. and fut. tense te m. k. ñõ, to go to s. b.; ye m. k. ñõ, neg. be m. k. ñõ, v. to be or live with or near s. b., to be in possession of s. b.; imp. tense: yo m. k. ñõ.

ñõ-fe; ñõ-hã and other double verbs with ñõ as auxiliary v. see explained in § 28 and comp. kě, v. and its combinations and ñõ, v.

ñõbã, n. advent; arrival at or near s. b.

n̄ödšē, n. removal from s. b.

n̄ögbe, n. access (Zutritt); approach.

'n̄oli, eñoli, adj. green.

n̄ölo, n. taker.

n̄öm̄o, n. sweetness, agreeableness, fr. n̄ö, v.

nsēni, n. (Ot. th. s.) balance, pair of scales.

nsoroké, n. bush fit for cultivation (s. kō, n.).

nsra, n. (Ot. th. s.) camp; b̄o —, v. inf. nsrab̄o, to encamp;

to exercise, to be drilled; b̄o m. k. nsra or ke m. k. b̄o

nsra, v. a. to exercise, to drill (soldiers); to nsra, v.

inf. nsratō, to encamp. Comp. sra, v.; and asraf̄oyon, n.

nsrab̄o, n. exercise; drilling; encamping.

nsrab̄oḷo, n. driller; encamper.

nsratō, n. encamping; encampment.

nsratol̄o, n. encamper.

nsrō, nsrōñ, n. faithfulness; feigned faithfulness; Augen-

dienst; hypocrisy; ti nsrōñ, v., inf. nsrōnti (Ot. ?) to act

faithfully toward the master against the fellow-servants

or labourers; to report fellow-servants, to feign faith-

fulness; to play the hypocrite etc.

nsrōnti, n. faithful acting towards the master, reporting;

dissembling; hypocrisy.

nsrōntil̄o, n. faithful servant; reporter, Augendiener; hypo-

cite.

n̄šo, n. sea; sea water (comp. Ot. nsu = water; Gā nu,

sweet water); wu n̄šo, v. inf. n̄šowum̄o, to bath in the

sea; n̄šo m̄o m. k., inf. n̄šom̄ōm̄o, v. to be affected by

sea-sickness; n̄šo m̄ōmi, I am sea-sick (see leḷe m̄o m. k.,

the same); n̄šo f̄ā, v., inf. n̄šof̄ā, to be low-water-tide,

to ebb; n̄šo yi, v.; inf. n̄šoyim̄o, to be high-water tide;

nyie n̄šōñ, and nyie n̄šo hie, v. inf. n̄šoñnyiem̄o, n̄šo-

hienyiem̄o, to make a seavoyage; etc. Comp. wu, wu-

šo; Ad. wō; Ayigbe: wō; Ot. po, n.

n̄šobē, n. season of the sea.

n̄šobii, nsōñbii, n. sea-men, sea-people.

n̄šodšēñ, n. sea-life.

n̄šof̄ā, n. ebb-tide, v. n̄šo f̄ā, v.

n̄šogbe and n̄šōñgbe, n. south, south-ward.

n̄šohie, n. surface of the sea.

n̄šokē, n̄šrokē, n. wave (s. kē).

n̄šokpakpo, n. sea-lake; bay; cove.

n̄šo-kpo, n. sea-island.

'n̄šōñ = n̄šo mli.

n̄šona, n. sea-shore.

- nšqnamañ, n. sea-town.
 nšqmođmq, n. sea-sickness.
 nšqñmē, n. calmness of the sea.
 nšqñkotša, n. sponge.
 nšqñine, n. sea-arm; bay; cove.
 nšqñlala, n. sea-song.
 nšqñlele, n. sea-vessel.
 nšqñlo, n. sea-fish.
 nšqñq, n. surface of the sea = nšqñie.
 nšqñnyielq, n. passenger in a vessel.
 nšqñnyiemq, n. sea-voyage.
 nšqñnyo, pl. nšqñmei, n. seaman.
 nšqñyā, going to sea.
 nšqñsane, nšqññō, n. matter or thing pertaining to the sea.
 nšqñse, n. transmarine place or country; comp. kose; mañse etc. Noni bako dā le eye nšqñse, prov. What has never come before is beyond the sea.
 nšqñši, n. ground of the sea.
 nšqñšikpoñ, n. sealand.
 nšqñta, nšqñta, n. sea-war; -tawu, n. th. s.
 nšqñta, n. marine.
 nšqñtabilq, n. mariner.
 nšqñte, n. stone from the sea; rock in the sea.
 nšqñwale, n. power of the sea.
 nšqñwō, n. = nšqñyimq; Steigen der See; = nšqñmē, n. calmness of the sea.
 nšqñwumq, n. sea-bath, fr. wu nšq, v.
 nšqñyimq, n. flood-tide.
 nšqñrke, s. nšqñke; n. wave.
 nta (Ot. ata, pl. nta, twin) n. pair; any thing double; tūnta, double-gun; gbe-nta, double way, cross-way etc. ntanta, adv. by pairs.
 ntāñ, n. a kind of nets for carrying things in; comp. yā, n.
 ntia, n. kick; fā —, v. inf. ntia-fā, to kick, to try to kick in lifting the heel; ši —, -inf. ntiašimq, to kick.
 ntiafā, n. kicking; trying to kick.
 ntiafālo, n. kicker.
 ntiašilo, n. th. s.
 ntiašimq, n. kicking.
 nto, interrog. particle, not; lat. ne, greek μή; nto mike? Did I not say it? = I certainly said it. Comp. aso, ani; be, lo etc.
 ntō, n. a kind of high and very rough grass; wild sugar-cane?

- nto, n. (Ot. the same) toll, tax, custom, duty; comp. onia; he nto, v. to take duty; yi nto (or 'to) v. to receive or pay duty; comp. tšu onia, v.
- ntohelo, n. tax-gatherer; tollkeeper.
- ntohemo, n. taxing.
- ntohemohe, n. custom-place, custom-house.
- ntoyilo, n. tax-gatherer; tax-payer.
- ntoyi, n. tax-gathering; tax-paying.
- ntfēi, n. gun-stick, rammer.
- ntfēn, n. a kind of itch; do —, v., inf. ntfēndo, to get the itch.
- ntfēndo, n. itching.
- ntfēndoḷo, n. a person having this itch.
- ntfemiatše, ntfēntše, n. th. s.
- ntšiñ, ntšim, n. a kind of food prepared of boiled blood and pepper.
- ntšuma (Ot.) n. a kind of red clay, used for dying (rooms etc. but also cloth, s. nkobeñ, n.).
- nu, v. inf. nū and numo, to perceive; to hear, to understand; to feel; to smell; to drink; nu ñme, v. to gather palmnuts; nu tawa, v. to smoke tobacco; nu ble, v. to smoke a pipe; nu he, v. to hear about; to feel; nu mli, v. to hear the contents, to hear of s. th. etc.
- nu niañ, v. to be inquisitive.
- nu, n. water, esp. sweet water or drink-water, comp. nšo; any fluid as such, if only its fluidity shall be signified, f. i. hieñmeiñ-nu, eyewater, i. e. tears; wo-nu, fowl-water, i. e. gravy; soup; he-nu, fluid of any thing; mli-nu, fluid in any thing, sap; nu ñmā, water fit for drink, cooking; nu hō, cold water; nu la, hot water; nu kulokulo, lukewarm water; ye nu, v. to draw water; nu nu, v. to drink water; fo nu, v. to weep water, i. e. tears, s. yafonu; fie nu, v. decent expr. to make water; s. šamo; etc. Pl. nui, sometimes used for different kinds of water, different particles of water, drops, tears etc., comp. daī, lai etc.
- nū, pl. hī and hīmei, comp. § 48; n. man, male (s. also nyo); the word is used to indicate the sex of men, animals and plants; comp. yō, female and mo, gbomo; wu, ñā; tše, nye, etc.; binu, son; gbekēnu, male child; okpoñonū, male horse, stallion; abolobatšonū, male bread-leaf-tree etc. nu mo or numo, pl. hī medši, hīmedši; n. old man; used as title of honour to high persons,

- as kings etc. (Comp. „Sire“ in French and Engl.); fe
 nū, v. to make a man, to behave as a man, to be a man
 („den Mann machen“). Ad. nyumu, n. Ot. obarima, n.
 nu-afua, n. flood of water.
 nuba, n. water-plant.
 nublage, n. water-tub.
 nubu, n. water-hole, tank, well; comp. hiehmei, n.
 nubudše, n. well-digging, fr. dše nubu, v. to dig a well.
 nubudšelo, n. well-digger.
 nudšo, n. water-ditch; valley containing a brook; aqueduct.
 nufemo, n. manhood, fr. fe nū, v.; bravery = ekā, n.
 nufomo, n. weeping tears; hiehmeinufomo, n. th. s.
 nufiemo, n. pouring out of water, making water; fr. fie
 nu, v.
 nugbe, n. water-pot.
 nuhase, n. water-cask.
 nuhe, n. penis (decent expression, s. yöhe).
 nuhie, n. surface of water; פנימים.
 nuhō, nu hō, n. cold water.
 nuhōmo, n. scarcity of water (lit. water-hunger).
 nukē, n. water-wave.
 nukpulu, n. water-jug; pitcher.
 nukpunkpā, water-barrel.
 nukuli, n. water-drop.
 nula or nu la (and nu ke la) n. hot water.
 nulō, n. drinker; hearer etc. fr. nu, v.
 numo or nu mo and nu momo, n. pl. hī medši, old man.
 numo, n. drinking; hearing; feeling, perceiving etc. s. nu, v.
 nuñ = nu mli.
 nuna, n. waters edge; shore.
 nuñlo, n. water-animal.
 nuñma, n. food-water (?); drink-water.
 nuno, n. surface of water = nuhie, n.
 nunu, redupl. v. of nu, v.
 nunulo, n. waterdrinker.
 nunumo, n. waterdrinking.
 nuše, n. behind or beyond the water, comp. nšose, mañse,
 faše, kose etc.
 nūsu and
 nūsubañ, n. male-, manly character; s. hīaniifemo, nu-
 femo, n.
 nufāmo, n. sprinkling of water; watering; fr. fā nu, v.
 nušiši, n. ground, bottom of water; muddy water at the
 bottom.

- nušišikpoto, n. muddy water at the bottom.
- nute, n. water-stone; drip-stone.
- nutō, n. water-bottle (generally a calabash-flask); water-bladder; s. šāmoto.
- nutšamo, n. digging for water; s. nubudšē, n.
- nutše, n. possessor of water (a well & i.).
- nūtšo, pl. -tšei, n. male-rod (more decent than hāmo).
- nuwō, nuñwō, n. putting in water.
- nuyē, n. water-drawing, water-fetching.
- nuyelo, n. water-drawer; water-carrier.
- ñulami (= ñwei-la-bi = high-light-child, comp. nsoroma in Otyi) n. star. Comp. also holami in Adñ.; and hulami, n.
- ñulamiiaheniile, n. astronomy.
- ñulamiiaheniilelo, n. astronomer.
- ñulañ, pl. ñulaĩ, adj. shining, bright (perhaps connected with ñulami; = starry).
- ñwā, v. to disregard; to contemn, insult = nyafi, v. comp. also kwa.
- ñwañ, oñwañ, n. fool; = bulu.
- ñwane, n. doubt; difference of opinion; uncertainty; dše -, v. inf. ñwanedšē, to dispute; to doubt; ke m. k. dšē -, v. to dispute with s. b. (Comp. gye akyine in Ot. and dše nõ in Adñ.)
- ñwanedšē, n. doubt; dispute; difference of opinion; Ot. akyiŋgye.
- ñwanedšelo, n. doubter; disputer; sceptic.
- ñwāñwā, n. wonder; astonishment (Ot.), surprise; ye —, v. to be surprising, astonishing; comp. fe yā, hie fe yā; na kpe he; he dšō, v. etc.
- ñwātāñwātā, adj. and adv. speckled; ñwētēñwētē, adj. th. s.
- ñwei, n. heaven (comp. Nyoñmo; Ot. osoro Ad. hiom, hyom); height; adv. on high; up; above; upstairs etc.; contrary šiši; šikpoñ; heaven and earth; ba —, v. to come to heaven; be —, v. s. ye ñwei; dšē ñwei, v. to come from above; aux. v. used = from above; šē ñwei, v. to reach to heaven; to reach heaven; ši —, v. to knock at heaven, to reach to heaven; comp. esp. the expression: keyaši ñwei, = to heaven; ta ñwei, v. to sit above, — — in heaven; to touch heaven; te ñwei, s. ya ñwei; tšu —, v. to send up; wō ñwei, v. to sleep upstairs; ya ñwei, v. perf. aor. and fut. tense: te ñwei, to go up; to go to heaven; comp. esp. the

expr. ke-ya ńwei, ke te ńwei, ke-ate ńwei, = (go) to heaven; ye ńwei, neg. be ńwei; aux. v. to be up, above, in heaven; imperf. yo ńwei; etc. Comp. also no, yiteń, hie, n.

ńwei-asafu, n. host of heaven.

ńweiba, n. coming to heaven; coming up.

ńweibi, n. child of heaven.

ńweibo, n. creation of heaven.

ńweibolo, n. creator of heaven.

ńweibumo = hiebumo, n. cloudy weather fr. ńwei bu, v.

ńweidseń, n. heavenly world; heavenly life; s. dseń, v.

ńweigbe, n. way to heaven.

ńweigbe, n. voice of heaven.

ńweihā = ńweibumo.

ńweihie, n. face of heaven.

ńweila, n. heavenly light.

ńweilabi, s. ńulami, n.

ńweimańtseyeli, n. kingdom of heaven.

ńweimo, pl. — mei; n. heavenly person.

ńweiniiyeli, n. heavenly inheritance.

ńweinō, pl. — nii, n. heavenly thing.

ńweishilehe, n. heavenly dwelling-place.

ńweita = ńwei-asafu, n. heavenly host.

nweitsemo, = dseńtsemo, n. clear weather fr. nwei tse, v. = dseń tse, v.

ńweiyā, n. going to heaven; ascension.

ńweiyeli, n. heavenly inheritance.

ńweiyiń, n. heavenly mind.

ńwētēńwētē = ńwātāńwātā, adj. speckled.

Words not found under ny- may be sought for under ni- and nyi-.

nyā, v. inf. nyāmo, pronounced with elevation of voice, to exult, to rejoice (over s. b. or s. th.), to triumph; nyā! rejoice!

nyā, inf. nyā, v. obscene word: cacare. See wa, wa nane, ya kona, tšono, tšō he, ya dfeian, -nii ase etc. Comp. nyā, v.

nyā, nyānyā, adv. (Ot. th. s.) slowly.

nyāfi or nyāfē, inf. nyāfimo, v. to disregard, despise, condemn; to use spitefully; comp. ńwā; ńa yi, fā yi; h, gbe heguo, s. etc.

nyāfilo, n. spiteful, disregarding person.

nyāfimo, n. disregard; spite, despite.

nyàlọ, n. exulter; triumpher fr. nyà, v.

nyàmọ, n. exultation; rejoicing; triumph fr. nyà, v.

nyàmọ, v. inf. th. s. to lick; to bathe, to foment; to bathe a wound, boil or sore, generally with hot water; -fla, to bathe a sore etc.; to cast a bad look on s. b. = kpe m. k.; nyemọ, th. s.

nyamọ, n. bathing, fomentation; evil eye.

nyāñā, inf. nyāñāmọ, v. (= nyañe, which see); to disfigure; — hie, to disfigure the face; to make an ugly face; to express disgust; — na, v. to disfigure the mouth etc.

nyāñānyāñā, adv. swarmingly, of the movement of worms, vermin etc.; nyie —, v. to swarm or walk swarmingly; roughly = sakasaka, bisibāā etc.

nyāñāmọ, n. disfiguring; expression of disgust.

nyāñe, inf. nyāñemọ (sometimes nyāge, -mọ nyāñke, nyāñkemọ), v. to be disgusting, ugly; to disgust, abhor; to express disgust; to make ugly; he nyāñe m. k., v. to be disgusting, to disgust or abhor one's self; mihe nyāñemi, I disgust myself; nyāñe he, inf. henyāñemọ, th. s.; nyañe hie, v. to disgust one's face.

nyāñelọ, n. a person disgusting or abhorring s. th.

nyāñemọ, n. disgust, abhorrence; dirtiness; fe or ye nyāñemọ, v. to be dirty, disgusting.

nyañkese, n. a plant with rough leaves used for cleansing things.

Nyañkoa (Ot. = God's slave, God's servant fr. Nyome and akoa), n. pr. of persons.

nyañkunton, n. a kind of trees (rainbow-tree, fr. nyankon-ton, Ot. rain-bow); nyonmosatšo, th. s.

nyānyānya, adj. and adv. sour; acid; fe —, ye —, v. to be sour.

nyāfemọ, and

nyānyāfemọ, n. slowness.

nyānyānyāfemọ, n. sourness; acidity.

nyanyata, n. a plant used as medicine and charm.

nyānyōñ, pl. nyānyōđši, n. tooth; kpe nyānyōđši ašiši, v. to gnash the teeth; ša nyānyōđši anọ, v. to cleanse the teeth; comp. tebi, tēlō, n.

nyānyōđšianošamọ, n. toothcleansing; s. tā, n.

nyānyōđšianošamọkotša, n. sponge or bark for cleansing the teeth; s. takotša, n.

nyānyōđšiašišikpemọ, n. gnashing of teeth.

nyānyōñkakao, n. tooth-ache.

nyānyōntšalọ, n. dentist.

nyonyoňfá, nyányoňfámo, nyanyođšifamo, n. taking out of a tooth.

nye, n. and adv. yesterday.

nye se or **nyese, n.** day before yesterday.

nye, pl. nyemei (Ot. *nā*), **n.** mother; generally used of every married woman in speaking to her; comp. *tše, ni, na, bi* etc. also *bianye, bienye*; **awo, n.** *Wónye, háwo nu wónu! Mütterchen! Gib uns etwas Wasser zum Trinken!*

nye, pron. you, ye; your; the same if standing independently or in the subjective, objective or possessive relation; comp. § 21 and 34. **Ad. th. s., Ot. mu.**

nyedientšemei, yourselves.

nyefē, all of you.

nyehe, yourselves (relative).

nyehū, you also.

nyenō (s. nō, n.), yours.

nyenoň, even you.

nyekeke, only you.

nyē, inf. nyēmo, v. to be able; to can; to hold, to contain. The construction of this verb is somewhat difficult, as it cannot, like „le“ be construed with the infinitive of the verb expressing the action, one is able to do, but this verb must either stand in the same tense as „nyē“ or in another tense; the object of this action may stand betwixt both or follow them, comp. the following instances: *Minyē mife* or *manyē mafe*, I am able to do or make; *manyē nakai mafe*, or *minyē mife nakai* or *manyē ake mafe nakai*, *manyē ake mifeo nakai*, I am able to do thus; *minyēň nii ne matšu*, I cannot do this work; *minyēě enę maye*, I cannot eat this (comp. *milee enę yeli, th. s.*).

nyē, s. nyē, v. to walk.

nyē, nye, inf. nyē, v. to hate; sometimes **nyē he, th. s.** (comp. *henyelo = nyelo, n. enemy*).

nyē, n. hatred; enmity.

nyebēbē, adv. already yesterday; **s. bēbē, adv.**

nyebi, pl. -bü, n. motherchild (comp. *tšebi* and *bi*), full brother or sister (*Geschwister*). To be born of one mother is considered a more intimate affinity, than of one father; wherefore **nyebi** and **tšebi**, mother's child and father's child, are sometimes put into contrast. Comp. „nyemi“, and the very similar relations and views in the old Testament and among nations, where polygamy exists, in general.

- nyebii, pl. n. people of yesterday; comp. ñmenebii, n.
 nyede, n. hand, power of the mother.
 nyedšomq, n. mothers blessing.
 nyegbē, n. mothers voice; s. gbē, n.; mother-murder, s.
 gbe, v.
 nyehedo, n. mothers love.
 nyelala, n. mothers song.
 nyelà, n. mothers blood.
 nyēlo, n. able, powerful person, fr. nyē, v.; comp. he-
 walq, n.
 nyēlo, n. hater; enemy.
 nyelomq, n. mothers curse.
 nyemāñ, n. mother-town; mothers town, home.
 nyemei, pl. of nye, mother.
 nyemeiamodeñbq. n. motherly zeal, diligence, care.
 nyemi (from nyebi, which see), pl. nyemimei, n. Ad. th. s.
 and mami; Ot. nua; brother or sister, *Geschwister*.
 Whilst nyebi excludes any other relation, nyemi includes
 relationship in general and is used for relations of the
 same age very extensively (comp. tše, nye, bi etc.); as
 in Hebrew. Nyemi as nanyo is frequently used to indi-
 cate general brotherhood or fellowship.
 nyemibi, n. Bruderskind, Schwesterkind; Nefte, Nichte; ne-
 phew, niece.
 nyemihedo, n. brotherly love; *φιλadelphia*, Brudersliebe.
 nyemihesane, n. brothers palaver, concern.
 nyemimeiabq, n. brotherhood.
 nyemimeiabi, n. *Geschwisterkind*, nephew or niece.
 nyeminū. pl. nyemimeihī, n. brother.
 nyeminukpa, n. elder brother or sister.
 nyemiyō, pl. nyemimeiyei, n. sister.
 nyemiyomq, n. brotherly acknowledgement.
 nyēmq, inf. nyēmq, v. to grope; s. nyiemq, v. and its
 compounds.
 nyemq, n. ability, power, possibility; comp. hewale; he-
 gbe, n.
 nyēmq, v. = nyāmq, v. to bath, foment.
 nyene, inf. -mq, v. to twist (f. i. a rope).
 nyeñnyeñtsi, n. bad, profligate life; bq —, v. to lead a
 profligate life; adj. profligate.
 nyeñnyeñtsibi or bi nyeñnyeñtsi, n. prodigal son.
 nyeñnyeñtsibq, n. profligacy; debauchery; comp. ahosibq, n.
 šitšiamq, n.
 nyeñnyeñtsibolo, n. profligate person; debaucher.

nyera and nyeram, v. inf. nyeramō, to dazzle; to be bright.
 nyerám, nyeramnyerám, adj. and adv. dazzling, bright;
 brightly.

nyeramō, n. dazzling; brightness.

nyia, v. inf. nyiā, obscene (corroboration of nya, v.); to
 have diarrhoea; comp. musuñ išō, v.

nyie, inf. nyiemō, v. to walk (= nante); — gbe, inf.
 gbenyiemō, v. to travel; — nšō hie, inf. nšohienyiemō, v.
 to travel by sea; nyie hešiba mli, v. to walk in humility;
 nyie ke-ya, v. to walk to s. place; nyie ke-ba, v. th. s.
 etc. etc.; nyie nane nō, inf. nanenonyiemō, v. to go on
 foot.

nyie dšale na, v. to walk straight, righteously; inf. dšale-
 nanyiemō.

nyie he, — hewō, v. to walk about; inf. henyiemō.

nyie hamō, v. to walk before, in advance; inf. hāmnyiemō.

nyie hie, v. to walk before; inf. hienyiemō.

nyie mli, v. to walk in s. th.

nyie na, v. to walk along, according to etc.

nyie nō, v. to walk upon, over etc.

nyie se, v. to walk after, to follow; to persecute; inf. se-
 nyiemō.

nyie sese, v. to go or walk backward; inf. sesenyiemō.

nyie ši, v. to walk on the ground (= nyie šikpoñ); to
 walk on the belly; — on hands and feet; to grovel.

nyie m. k. šiši, v. inf. šišinyiemō, to speak (ill) of s. b.
 behind his back; to think or act bad against s. b.; to
 seek one's harm, fall; ye m. k. šiši, v. th. s.

nyielō, n. walker; traveller.

nyiemō, v. to grope, to feel with the hands; s. nyēmō, v.
 th. s.

nyiemō he, v. to grope, to feel about.

nyiemō mli, v. to grope, to feel inside.

nyiemō ši, v. to lie with hands and knees on the ground,
 to feel the ground, inf. šinyiemō.

nyiemō šiši, v. to grope or feel the ground; the bottom etc.

nyiemō, n. walking; travelling.

nyiemōkotoku, n. travelling bag.

nyiemōtšo, pl. -tšei, n. walking-stick; = dehyemōtšo, n.

nyō, inf. nyō, nyōmō, v. to sink, to fall; to fall in battle,
 to be slain; comp. gbe, gbe ši, v.; kōmō ši, v.

nyō hie, v. to fall on the face.

nyō hiegbē, v. to fall forward.

nyō mli, v. to fall into, in.

nyõ nq, v. to fall upon.

nyõ se or segbe, v. to fall back.

nyõ ši, v. to sink or fall down; to go down, to set (also used of the sun).

nyõ šiši, v. to fall under s. th.

nyõ, nyõh (pl. nyonyon?), n. night; adv. at nighttime; the contrary of fāne, n.

nyõdšiahõlõ (not used), n. slave-dealer, s. nyõh.

nyõdšiatše, n. debtor; a person full of debts; s. nyomõ and nyomõtše; possessor of slaves, s. nyõh, n.

nyõ, n. falling, sinking, going down, setting; fall.

nyõmõ, n. th. s. but seldom used; s. šifiemõ (fall of many).

nyõmõ, pl. nyõdši, n. (lit. falling, fall, s. nyõ, v.) debt; duty; wages; dše nyõmõ, v. to deduct a debt; to take a pledge; hie —, v. inf. nyõmõhitemõ, to owe, to be in debt; mihiele nyõmõ darei ohà, I owe him hundred dollars; bõ —, inf. nyõmõbõ, v. and mõ nyõmõ, v. inf. nyõmõmõmõ, to get indebted, into debts; ye —, inf. nyõmõyeli, th. s.; wo nyõmõ, inf. nyomõwõ, to pay a debt; to pay the wages; to pay; to repay; to punish; ke he dše m. k. nyomõ, v. to keep aloof from s. b., etc.

nyõmõbimõ, n. asking in debts.

nyõmõdšē, n. taking of a pledge (by force); s. awoba, n.

nyõmõndšiemõ, n. deduction of a debt.

nyõmõhitemõ, n. owing; indebtedness.

nyõmõhiele, = nyõmõtše, n. debtor.

nyõmõmõ, and

nyõmõmõmõ, n. getting into debts.

nyõmõtše, pl. -tšemei, n. debtor; s. nyõdšiatše.

nyõmõwõ, n. paying; payment; wages; repayment; punishment.

nyomõwõbē, n. time of paying.

nyõmõwodšiemõ, n. deduction from payment.

nyomõwolõ, n. payer.

nyõh = nyõ, n. night; = nyõ mli, in the night, at nighttime.

nyõh, pl. nyõdši (fr. the verb nyõ; comp. also nyõmõ; the word seems to stand instead of nyõlõ, debtor, comp. wõh, n.), n. slave. It is however seldom used, slaves being either called tšũdši, servants, or bii, children; Ot. akoa, n.

nyõh, pl. nyõdši, n. moon; f. i. nyõh edše, v. the moon shines; comp. nyõhntšere, month; nyõh dše, the month begins; — gbo, the month dies, is finished.

nyõndšë, n. moonshine; s. nyõñ dšë; beginning of a month.

nyõndšenii, pl. monthly wages, — allowance; comp. nyõñ-niiyenii, pl. n. Ad. hulamidšenii, th. s.

nyõngbele, n. end of a month, s. nyõñ gbo, v.

nyõñkpemõ, n. = nyõñšerekpemõ, n. moon-light, Mond-schein.

nyõñmá, pl. nyõñmaí, num. ten; nyõñma ke ekome, eleven; — ke enyo, twelve; — ke ete, thirteen etc. nyõñmai enyo, twenty; — ete, thirty etc. s. § 35.

nyõño, adv. at once; mafo mibie mafe, —, I will try and do it at once.

Nyõñmo (without plural-form), pr. n. God (Ot. Nyame and Nyankõpoñ; Adñ. and Ayigbe: Mawu). As God is considered the spirit or soul of heaven, or heaven the face (s. Nyõñmo hie) or outward appearance of God, Nyõñmo is also used for heaven, f. i. Nyõñmo ke ši-kpoñ, heaven and earth, the latter also being considered a personal being or deity; comp. ñwei, n.; and as raining, lightening, thundering are considered direct (acts of God and therefore not expressed by impersonal verbs), Nyõñmo seems to be used for „rain“, though his personality is never lost sight of, comp. N. ne, God rains, it rains; N. tue, God begins to rain; N. fá, v. G. drizzles; N. ba, G. (or rain) comes; N. ši, G. knocks, i. e. it is thundering etc. „Ani Nyõñmo aba? Milee, ledši onukpa, efeo bofëbo ni esumoq, lit. Will God (rain?) come? I don't know; he is the highest, he does whatever he likes.“ Instead of Nyõñmo sometimes Nanyõñmo, sometimes Mawu and sometimes Nyõñmo Mawu is used; here and there also Tšë Nyõñmo, father God and Ata Nyõñmo, th. s., and even simple wõtšë, wofë wõtšë, our father, the father of us all (Ulvater) etc.

Many animals, plants and other things have names which are combinations of the name of God, in Gã as well as in the related languages (comp. in Germ. „Herrgott's vögelin“, „Gotteskühen“, etc.).

Nyõñmo-abolo, n. the Lord's supper; = nyontšõniiyenii.

Nyõñmo-bã, n. coming of rain.

Nyõñmo-bi, n. son, child of God.

nyõñmobieté (th. s. as the foll.), n. carrion kite (Aasgeier); s. opéte, n. akãñma, n. akpãña, n. th. s.

nyõñmobitete, n. th. s.

nyõñmõbitete, n. (lit. „God's first born child“) swallow.

nyõñmofãmo, n. drizzling; s. N. fá, v.

- nyoñmohle, n. lit. God's face; visible heaven, s. ñwei hie, v.
 Nyoñmo-kita, n. oath by God.
 nyoñmonemo, n. raining; rain.
 nyoñmonkrakro, n. scorpion.
 Nyoñmo-kpamo, n. ceasing of rain, fr. N. kpa, v. to cease raining.
 Nyoñmo-kpemo, n. lightening.
 nyoñmomañ, n. city, people or land of God; kingdom of God.
 nyoñmoñte, n. (lit. God's stone) hail.
 Nyoñmo-namo, n. swearing by God; s. na, v.
 nyoñmonu, n. rain-water (s. Nyoñmo); s. ñana, n.
 nyoñmosatšo, pl. -tšei, n. (lit. God's bedstead) a tree of peculiar form, s. nyañkuñtoñ, n.
 nyoñmošimo, n. thundering, fr. N. ši, v.
 Nyoñmo-srawa, n. lightening, Bliḡ.
 nyoñmotšina (lit. Gods cow), n. giant beetle.
 nyoñmotuemo, n. beginning of rain, s. N. tue, v.
 Nyoñmo-šia, n. house of God, s. šia, n.
 Nyoñmo-tšu, n. house of God, temple, *μαος*, chapel; s. tšu, n.
 • Nyoñmo we, n. house of God, temple, including yards etc., *ιερον*.
 Nyoñmo-wiemo, n. word of God.
 Nyoñmo-yeli, n. being of God; rule of God.
 nyōñnii, and
 nyōñnii, pl. n. night-things, i. e. bribe, because given at night-time; things pertaining to night.
 nyōñniitšumo, n. night-work.
 nyōñniiyenii, pl. n. monthly food, i. e. provision for slaves, bond-people and servants etc.; s. nyoñdšenii, pl. n.
 nyoññō, pl. -nii, n. s. th. pertaining to moon, month, or to slaves.
 nyōñnū, pl. nyōdši hī, n. male slave.
 nyōñnye, n. -nyemei, mother of a slave; mistress (of a slave), s. nyōñtše, nyōdšiatše, nyontšō, n.
 nyōñnylemo, n. night-travelling.
 nyoñnyielo, n. person travelling at nighttime; nightwalker.
 nyōñtšere, n. moon, comp. nyōñ and dšetšeremo and tše, tšere, v.; nyōñtšere dše, v. = nyōñ dše, to be moonlight; — ye emu, v. to be fullmoon.
 nyōñtšeredšē, n. moonlight.
 nyōñtšerekpemo, n. th. s., moonshine; s. nyōñkpemo, n. and kpe, v.

nyontše, n. father, possessor of a slave, master; s. nyōdšiatše, n. and

nyontšo, nuntšo, nyontšo, nontšo (perh. = nyontše, slave-father, slave-possessor, comp. nyōdšiatše), n. master, lord (sometimes also like mistress, lady); comp. the Otyi words: owura, awura, also used in Gǎ; ye nyontšo, inf. nyontšoyeli, to be master, to master; to lord over; to rule („herrschaft“); — fio, little master, young master. Ad. th. s. and mawetše, awetše, wetše, n.

Nyontšo-bā, n. the coming of the Lord.

nyontšobi, n. masters child; youngmaster, -mistress.

nyontšogbi, n. the Lords day.

nyontšomañ, n. Lords-town, — people.

nyontšomoñ, n. masters house, — palace.

nyontšoniienii, pl. n. the Lords supper; = Nyoñmo abolo, n.

nyontšonō, pl. -nii, n. thing, possession, property of the master.

nyontšoniitšumo, n. masters business, — work.

nyontšonā, n. masters wife, mistress; s. awura, n.

nyontšosane, n. masters palaver.

nyontšose, n. (behind) the back of the master.

nyontšosuomō, n. masters service.

nyontšotšu, n. masters room.

nyontšowe, n. master's house.

nyontšoweke, n. master's family.

nyontšowiemo, n. masters word.

nyontšowō, n. giving of the mastership; comp. wo nyontšo, v.

nyontšoyeli, n. ruling, mastership; government; lording („herrschaft“).

nyontšoyelibe, n. time of government etc.

nyontšoyelihe, n. governmentsplace; — seat; s. lumoyeli, mañšeyeli etc.

nyontšoyelisane, n. palaver about mastership, government, power over s. th. or s. b.

nyōntšu, n. slave's room or house.

nyōñweke, n. slaves-family.

nyoñyeli, n. slavery.

nyoñyelibē, n. time of slavery.

nyoñyelihē, n. place of slavery.

nyōñyō, pl. nyōñyei, nyōdšiyei, n. female slave.

nyu —, s. nyo —.

nyumu, Ad. n. = nū, man.

nyu, n. Adñ. water = nu in Gǎ.

nyumu, Ad. n. = nubu, well.

O.

The initial letter „o“ is in Otyi and partly also in Gã used as initial augment to indicate personality, as „a“ impersonal individuality and „n ñ m“ collectivity; if a possess. pronominal augment precedes the nouns, „o“ is generally omitted, as also in some other cases, wherefore words not to be found under „o“, may be sought for under the next following consonant. See § 13. 14.

- Ō! interj. oh! o! ah! alas! Added to some names, as Kwatei ō! = he! comp. eé!*
- o-, pronominal possessive and subjective initial augment of the second pers. sing., thou; thine; comp. bo and Ot. wo, wu, Adñ. and Ayigbe o; Ad. mo.
- o, pronominal objective (terminational) augment of the second pers. sing., thee; Ad. th. s. and mo.
- 'o- = wō, pron. we; our.
- o = -wō, pron. us; Ad. th. s.
- o, Ad. definit. article = le in Gã.
- ō, is added = dši, dšiō for the conj. whether; ō — ō, whether-or; Ot. the s. f. i. eebaō ebañō, milee, whether he will come or not, I don't know.
- o, deminutive termination, f. i. pempeo, pl. -pebii, etc.
- obentá, n. a kind of musical instrument consisting of a stringed bow which is stricken in playing.
- obiši, n. rat (of a very large size).
- obišibu, -fiq, n. rats-hole.
- obišilo, n. rats-flesh (eaten by some people here).
- obla, 'bla, n. youth, youthfulness, youthful strength, beauty, wantonness, etc. (s. oblahiñ, oblayeiañ, oblanyo, oblayo and the verbs bla in Gã and bra in Otyi); obla m. k. mli, v. to be full of pleasure and joy of youth; to be wanton.
- oblafo, n. (Ot.) executioner; assistant of fetish-priests, who has to kill the animals for sacrifices etc.
- oblai, n. rheumatism, rheumatic swelling.
- oblahiñ, n. youth, age of youth, s. oblayeiañ; gbekëbii-ashi etc.
- oblaišã, n. dislocation or distortion of a limb.
- oblahianii, pl. n. youthful things, behaviour etc.
- oblahianiifemq, n. youthful behaviour, -doing, -act.
- oblañ, pl. oblañ, n. strong, stout or large person; giant; dše — and gba —, v. to be strong etc.

- oblañdšē }
 oblañgbamo } n. strength, stoutness.
- oblānyo, pl. oblahī, n. youth, lad, young man.
 oblanyodšeñ, n. character of a young man.
 oblanyofemo, n. youthfulness, behaviour of a young man.
 oblañšimo, n. behaviour of youth; s. obla and obla ši m. k. mli, v.
- oblayō, pl. oblayei, n. virgin, maid, grown up girl; young woman.
 oblayodšeñ, n. character of a maid, girl; s. dše and dšeñ, v.
 oblayeiañ, n. virginhood, maidenhood, youthful age of women, comp. oblahiañ, n.
- oblayeiañō, pl. -nii, n. some thing pertaining to girls.
 oblayeianiifemo, n. maidenlike behaviour.
- oblekú, n. a bird with a voice like a cuckoo.
 oblempōñ, n. a kind of officer of state; a rich, noble person, s. ablade, n.
- oblōtu, n. cloudy heaven, cloudy weather; — wo, v. it is cloudy; heaven is covered.
 oblōtuwō, n. cloudiness.
- obō, obōbō, obōbōbō, the reduplication used as plur. form, adj. and adv. full; comp. yi, v. to, māmāmā, emu, adj. and adv.; n. fulness; wō —, v. to fill; inf.
- obōwō, n. filling, fulness = yimo, n.
- obofo, 'bofo, n. (Ot.) messenger; angel; apostle; Ad. tšolo, n. th. s. Comp. also somafo, n. in Otyi.
- obohīma, n. a kind of sickness, producing green spots in the flesh; verdigris.
- obónu, n. the large war drum and the instruments belonging to it; s. mīlē, dšō, kete, obentá, ble, sañkū etc.
- obonuyī, n. drumming with the war drum.
- obubuafo, n. broken, crippled person (Ot. th. s. fr. bubu, v. to break).
- obudañ, adj. foolish; s. bulu, kwašía, kolo etc.
- obutu, n. load; f. i. able —, a load of corn.
- odā (s. Ot. da, v. to lie), n. a large reddish lizard dwelling on and in the walls of seatowns; s. tšunyē and odiñmoḷo, n.
- odákréo, n. a kind of lizards.
- Odale, prop. noun of females.
- odanta (Ayigbe-word), n. under-dress of women, = boi, n.; also used of that of men = tekle, n.
- odase (Ot. adanse), n. witness, testimony; ye —, v. to witness; inf. odaseyeli.

- odase kōdoñ, n. false (crooked) witness; = odasefōñ, n.
 odaséfo, -fonyo, pl. -foi, n. witness.
 odasefobimō, n. questioning of a witness.
 odaseyeli, n. witness, witnessing; testimony.
 odaseyelikita, n. witness-oath.
 odaseyelilō, odaseyelō = odasefo, but seldom used, n.
 witness.
 odehe (Ot. dehye), n. free, noble person; comp. heyelilō
 and ye he, v.
 odehebi, n. a child of a free or nobleman, free by birth.
 odiñmōlō, n. a kind of lizards living in human habitations,
 but considered poisonous; comp. odā, tšunye, mañkpañ,
 mampam etc.
 doi, n. a kind of sea-fish, dolphin (?); š. atī, n.
 odóno, n. smallest kind of drums; yi —, v. to drum.
 odónti, n. cotton; wick; also = wiki, n.
 odóntikpā, n. cotton-thread.
 odóntilō, n. cotton-weaving.
 odóntilolō, n. cotton-weaver.
 odóntimama, n. cotton-cloth; s. kente, n.
 odóntitšēlō, n. cotton-spinner.
 odóntitšēmō, n. cotton-spinning.
 odóntitšo, pl. -tšei, n. cotton-tree; -shrub, -plant.
 odše! (for men) odše ko! (for women) morning salutation;
 ans. Ya edša! etc.
 odšogbā, odšegbā; odšogbāñ, 'dšogba, adv. well, good.
 odšo, n. men-stealing; kidnapping. Ot. th. s.; tfa —, v.
 to kidnap.
 odšotfā, n. kidnapping.
 odšotfalō, n. kidnapper.
 ofé, n. and adj. (fr. fe, to be more); high, powerful, mighty,
 almighty (person); s. agbó; hewalō etc. Nyoñmo ofé,
 God almighty.
 ofē, n. a fruit similar to coffee.
 ofetšo, pl. -tšei, n. tree bearing it.
 oflō, n. a season of the year after the harmatan and before
 the first rainy season, s. otšokrikri.
 oflote, ofrote (Ot. th. s.), n. a large antelope of the size
 of a hart.
 ofó, n. black monkey (Ot. th. s.).
 ofó, n. forage; spoil, plunder; ye —, v. inf. ofōyeli, to
 forage; to plunder (provisions); comp. ñō nom, ha, v.
 ofoi, n. horsefly; Bremse.
 ofoiblō, n. Fliegenwedel; a small broom to drive away flies.

oföyeli, n. foraging.

oföyelilo, -yelq, n. forager.

ofiē! Salutation in the evening; answ. Yā edša! or Yā ena! etc.

Ogbó, pr. n. of children born after a brother or sister deceased (lit. „thou diedst“); s. gbobalq, Owu etc.

ogbölele, n. shark; Ꞥaiḥiḥ.

Ogidigidi, n. epithet of God: Confuser, thunderer (used during thunder-storms); s. gidigidi, adj.

ohá, pl. ohái, 'ha, 'hai, num. (n.) hundred; ohai enyo, two hundred; ohai ete, ohai edfe etc. Comp. § 35 and huhu, num. Ad. and Ay. lafa.

oháhá (= ohá ohá), num. by hundreds.

ohē, n. kind of gum; copal.

ohēhelq, n. copal-buyer.

ohēhemq, n. copal-buying.

ohēšrayeli, n. copal-trade.

oheterelq, n. copal-carrier.

ohetšo, pl. -tšei, n. tree producing it.

ohīa, 'hīa, Ot. th. s., n. poverty; fr. hīa, v.; ohīa ehīale, he is pressed by poverty.

ohīafo, Ot. th. s., n. poor man, poor person; used as apposition = adj. poor. „Ohīafo bē nanyo,“ the poor has no friend, prv.

ōho, ohōhó, adv. no (comp. „hāã“ th. s. in the suabian dialect of German).

ohyeo (Ot.), n. hot bread.

okadi, 'kadi (fr. kadi, v. to sign), n. sign; mark.

okadiñmā, n. making signs, marking.

okēyo, n. „hide and seek“ play of children.

okēš, okēši, n. roll-tobacco, as imported by the Portuguese.

Okēš, Okēši, n. Portugal; -ablotširi, n. th. s.; -nyo, pl. bii, Portuguese.

okqle, n. a large bird of the eagle kind.

okplem (Ot. 'premo), n. cannon; tfa —, v. to fire a cannon.

okplemte, n. cannonball.

okplemtunte, n. th. s.

okplemtfā, n. firing of cannon.

okplemtfalq, n. gunner.

okplö, n. (Ot. opröñ) table; feast; ñmē or ñmq —, v. to spread the table, to make a feast; sa okplö, v. to prepare the table; ta — he, v. to sit at table.

okplöhetamq, -tramq, n. sitting at table.

- okplónmē, -nmō, n. table-spreading; making of a feast; hospitality.
- okplósamō, n. preparation of the table.
- okpo, n. club; s. kpoti, n. th. s. in tšokpoti, n.
- okpó, n. dove; pigeon; s. konkpo, kose-okpo, wiriokpo etc.
- okposansā, n. a kind of seafish.
- okpotšu, n. dove's cot.
- okropoñ, oklopoñ, pl. okropoĩ, 'krop., n. (Ot. th. s.) a kind of eagles.
- okukuba, n. a bush-animal.
- okulá, n. widow-hood, comp. abla; Ot. okuna; fe —, v. to be widowed.
- okulafemō, n. widowhood.
- okulafo, n. widower; widow.
- okulafonū, n. widower.
- okulafosane, n. palaver of a widow.
- okulafoyō and yō okulafō, n. widow.
- olewunō, n. sand-bank.
- olenlēmō, n. dry, waste, barren place.
- olowō, n. leopard; comp. kotše, hieñmalō, mlantū etc. th. s.
- omanye (Ot.?), n. peace, happiness, joy, grace, loving-kindness, kindness etc.; public acts of this kind; festivals, weddings, etc. The word is especially used by religious people and religious things. Comp. hedšole in Gā and ma, v. and ye, v. in Otyi. Omanyeba or Tfa omanyeba! (s. tfa, v.) Let peace come! Answer: Omanyeba! peace come! Salutation used esp. by fetish-priests and priestesses, public speckers etc.
- omō, n. rice.
- omōkao, n. rice-cakes.
- omōwonu, n. rice-soup.
- omōhūmō and
- omōdūmō, n. cultivation of rice.
- omōnmō, n. rice plantation.
- omunkuñ or
- omlukuñ, omluga, n. cloudiness = oblotu; dšeñ eši omunkuñ, it is cloudy.
- onía, or onyía, n. tribute, toll, tax; comp. nto; tšu onía, v. to exact, gather, or pay tribute, inf. oniatšumō.
- oniatšu, n. custom-house.
- oniatšulo, n. tax-gatherer; — payer.
- oniatšumō, n. tax-gathering; tax-paying.
- onúfu, n. serpent, snake; s. šikpā, and šinō, th. s.

- onufubq**, onufu-ebq, n. poison of a snake.
- onufukō**, n. bite of a snake.
- onukpa**, 'nukpa (perh. = nū kpakpa, good man, comp. Ot. opanyiñ, opanyini) n. old man, elder; alderman; grandee of a town, land or nation; principal; ruler; magistrate; first of a company etc. adj. old, elder, eldest; minyemi nukpa, my elder or eldest brother; ye onukpa, v. to be old, elder, eldest; ye m. k. onukpa, v. to be elder than s. b.; fe onukpa, v. to be old etc. Comp. gbekē, oblyano etc. and nu mo, yo mo; da, v. and daļē n.
- onukpadšeñ**, n. life, karakter, behaviour of old people, s. dše, n.
- onukpafemq**, n. old age = daļē; gbōļē.
- onukpagbē**, n. voice, word of an old man, superior.
- onukpaniitšumq**, n. work, labour of a grown up person; s. gbekēbiiianiitšumq, n.
- onukpaiasane** and
- onukpasane**, n. matter, palaver of old men, of the grandees, of grown up person; ye —, v. to act or do like old people. Comp. gbekēbiiiasane, n.
- onukpasaneyeli**, n. acting or speaking like old people.
- onukpayeli**, n. state or business of grown up or old people, grandees, principals, magistrates etc. or of being elder than s. b.; age.
- opása** and **apása** (fr. pasa, v. to lie), n. (Ot.) hypocrisy; lie; falsehood; ye or bq opasa, v. to act as a hypocrite; to lie; to be false. Comp. amale; osato; kōtōmpq; n. kōdoñ, adj. etc.
- opasabq** and **opasayeli**, n. falsehood; hypocrisy.
- opasabqlo** and
- opasayelo** and
- opasafo** (Ot.) n. hypocrite, liar, false person.
- opehenadi** (Ot. „thou likest to be king“), n. morningstar = totō, n.
- opehenadianii**, pl. n. ambition; fe —, v. to be ambitious.
- opehenadianiifelq**, n. ambitious person.
- opehenadianiifemq**, n. ambitiousness.
- opense**, n. a kind of small white porcupines; comp. šadeboa and koťokq, n.
- opéte**, n. papaw-fruit, if spoilt on the tree; s. akpakpa, n.; carrion kite, s. akāñma, n. th. s.
- osai** (fr. sa, v.), n. castrate; eunuch; used of men and animals.

osato, n. hypocrisy (Ot. prodigality; waste); ye or fe —, v. to be a hypocrite. S. opasa, th. s.

osátofo, n. hypocrite.

osatofemq and

osatoyeli, n. hypocrisy.

osq, n. a kind of wild cats, in form resembling a fox; -akpa, n. the common one; -diñ, n. the black one.

osqbu, -fq, n. hole of it.

osqfo 'sofo (Ot. perh. = sqrefo, one who prays) n. priest; ye —, v. to be priest; comp. wqñtše, wqłomo, okomfo, n. etc.

osqfo-atade, n. priestly robe; s. osqfotade, th. s.

osqfoiasane, n. matter or palaver of priests.

osqfoniitšumq, n. priests business.

osqfonō, pl. -nii, n. priests parts, -property.

osqfoiatade, n. priestly garment.

osqfosemo, pl. -mei, n. assistant priest.

osqfowō, n. making s. b. priest; priestly honour.

osqfoyeli, n. priesthood; priests office.

osqfoyō, n. priestess; s. wqyō, n.

osre, n. comb; -femq, -gbq, n. comb-making.

osrefelq, n. comb-maker.

osregbqlq, n. th. s.

osrē, osrēñ, n. a kind of sea-fish.

ošā, n. a kind of wood.

ošātšo, pl. -tšei, n. a tree used for building.

ošāñmoñmoñmolo, n. board from this tree.

ošāmplañ, n. beam, rafter of it.

ošé, n. a war-cry or song of women; bq —, v. to raise this cry.

ošebq, n. war-crying.

ošebqlq, n. war-crier.

ošeku, n. backbiting; bq m. k. he ošeku, v. to backbite s. b.

ošekubq, n. backbiting.

ošekubqlq, n. back-biter.

ošī, n. short foot or leg; mā oši, inf. ošimā, to walk on the toes because of a short leg.

ošīfo, n. lame person; person with a short leg; comp. akpake; otšqlq etc.

ošiki, n. dice; fš —, v. to play dice.

ošikifš, n. dice-play; lot-casting.

ošikifšqlq, n. diceplayer.

ošiko, n. a kind of bark used to rub the skin with.

ošimalq, s. ošīfo.

- ošimá**, n. halting because of a short leg; fr. *mā oši*, v.
- ošrá**, n. mishap, misfortune; -nyie m. k. se, v. to be unfortunate; -ba m. k. no, v. something bad happened to s. b. etc.
- otente**, n. kind of drum, esp. the european, s. mile, obonu etc.; yi —, v. to drum.
- otenteyilo**, n. drummer.
- oten'eyi**, n. drumming.
- otfa ši ogbo!** horrible curse: fall down and die! -n. = pestilence (?), s. *oyiaheši*, th. s.
- oti**, n. aim; target, mark; tfa —, v. inf. *otifā*, to shoot at a target, mark (Ot. = head; it is said that the forehead of a culprit called Oti, was once made a mark of and from him the name derives).
- otifā**, n. shooting at a target, mark-shooting.
- otifalo**, n. target-shooter, mark-shooter.
- oto**, n. a kind of food of boiled yams mixed with palm-oil and eaten with eggs.
- otofo**, n. a peculiar custom of the Gā- and Adañme-tribe, but kept more strickly by the latter, according to which no unmarried girl ought to wear cloth, a narrow strip excepted; as soon as the first signs of puperty appear, they are to be kept at home in the town, exempt from hard labour, well fed and profusely covered with ornaments. In Krobo they wear a peculiar straw-hat, in Šai a kind of black turban made of strings. Having performed many ceremonies, they are then exhibited in the town by dancing and playing as marriageable; ši —, v. inf. *otofošī*, to perform this custom; comp. *atufu*, n.; ši *atufu* or *otufu*, v.
- otofošī**, m. performance of the *otofu*-custom.
- otofoyo**, pl. -yei, n. girl under this ceremony.
- otro**, n. a plant.
- otrumu**, 'trumu, n. and adj. ungrateful person; ungrateful.
- otšāmē** (Ot. *okyame*), n. speaker; reporter; interpreter; he is one of the most important servants of king and nation, as his business is to report the different opinions and proposals of the different parties in public palavers. He is accompanied in this by witnesses. Ye —, v. to be speaker; to act as speaker. See Gā-Speeches among the Specimen of the Gā-language.
- otšāmēyeli**, n. speaker's business.
- otšame - odasefo**, n. witness accompanying the speaker.
- otši**, n. week; *ñmeṅe dši* —, to day it is a week.

otšo! lit. burn thou! int. used by people in bushburning. otšokrikri (lit. „thou shinest hot“); n. a short but very hot season of the year in April or May just before the first rainy season sets in and in which the bush which is cut, is burnt.

otšọlọ, n. lame person; fr. tšọ, v. to halt.

owele, n. revenge; tọ —, v. to revenge.

oweletọ, n. revenging.

oweletọlọ, n. revenger.

owura (Ot.), 'wura, n. master, lord; šir; = nyontšọ. Comp. awurā, mistress. By young people „owula“.

Owu, n. (Ot. = „thou diedst“, s. Ogbo in Gā) pr. name of a child born after one deceased; s. gbobalọ, Ogbo etc.

owurayeli = nyontšoyeli, n. ruling („Herrschaft“).

owyia, n. a small bush-animal.

oyá, n. haste; adv. sometimes redupl. oyáya, quickly, hastily; comp. mra, fe oya, inf. oyafemọ, to be quick; ye ogai, v. th. s.

oyai, pl. of the former, th. s.

oyafelọ, n. a person in hurry, a quick person.

oyafemọ, n. hurry; quickness.

oyaiyeli, n. hurry.

oyaiyelọ, oyayelilọ, n. a person in a hurry.

oyáya, oyayáya, = oyá.

Oyarefa, Oyadefa, Oyadufa, pr. n. of a village of the Lá-people.

Oyé and

Oyó, pr. n. of females.

P.

Words not to be found under p are to be sought for under kp or f, comp. § 7, or the vowels a, e and o. Pa, pe, pẹ, po, pọ, pu is the pronunciation of fa, fe, fẹ, fo, fọ, fu, by old people, people of Teši and the Dāñme-Dialect.

Pā, pronunciation of old people for fā, n. river; lake; pool of sweet water.

pa = fa, v. to be much.

pā = fā, v. to take out.

'pa, apa, n. hire; bọ apa, to hire; ye —, v. to work for hire.

'pabọ, n. hiring.

pabọlọ, n. a person who hires.

- 'pafonyo, apaf. pl. 'pafoi, n. person hired; hireling.
 pam, adv. and
 pampampam, adv. much, very much; = tam, po, tutu, tšō, naakpa, adv.
 pampasó, yiteñ-pampaso, n. crown of the head (Ščitel).
 pampī, n. a small stick driven perpendicularly into the ground; esp. the small low fences before towns to exclude evil spirits; obstacle, stumbling-block; offence; Ot. th. s.
 pampam and
 paopao, adv. quickly = mramra.
 papa, n. fan.
 papahū, papam, n. towel; Ot.
 papo (Ot.) = kpakpo, n. he-goat.
 pasa, v. to lie; to be a hypocrite, comp. opasa, apasa.
 pasamo, n. lying = amale, malemo.
 patu (Ot. th. s.), n. owl.
 pe, old pronunc. and Adñ. = fe, v. to make.
 pe, n. corn (on the foot), Šūšnerauge; to —, v. to form a corn.
 pe, pepēpe, pepēpe, adv. Ot. th. s. just, exactly; but, only; perfectly.
 pesē, adv. th. s.
 pei sane mli, v. to investigate.
 pei, n. dan. chisel? (Štemmeifen, Štečbeutel).
 pen, peñ, n. engl. pen.
 peñkakra, penfōkakla, penkini, n. pen-knife.
 peñ, adv. (Ot. n. time, s. ši and toi in Gā) once; minale peñ, I have seen him once; never, if construed with the neg. voice; minakole peñ, I have never seen him (lit. - not seen him once); Ad. gble.
 pesu, n. Ot. th. s. a basket or cage in which fowl are kept. It is generally suspended in the yard.
 petē, adv. openly.
 peteple, adv. openly = fañ.
 pē (pii), Ot. th. s. adj. and adv. much, many; comp. ba-bao, adj.
 piā, = fiā, fě, adj. and adv. all; every.
 piā, inf. piāmo, v. to stop.
 piā lele he, v. to stop a canoe by the paddles.
 piñ, inf. piñmo, th. s.
 piti, n. swoon; to piti (comp. to) v. to faint; s. biti, th. s.
 pititō, n. fainting.
 pitipiti, adj. and adv. close; closely.
 pitisawa, n. europ. word, pistol.

plamplamplam, adv. brightly, in flames; flamingly.

ple, v. inf. plemo, to agonise, to be in agony; to struggle;

— n. k. he, to struggle for s. th.

plemo, n. agony; struggle.

plene, v. inf. plenemo, to die in multitudes; ta le plene, the army is slain; to die by violence, by accident.

plenemo, n. slaughter; violent death.

ploplöplo = flofłöflo, adv. very far away = šoñ.

pompi, pompo, europ. word, n. pump.

pue, inf. puemo, v. Ot. th. s., to come forth, to appear = dše kpo; to rise, of sun, moon and stars. Comp. gble, Adñ. and Ot. bue, to open.

R.

No Gã-, Adañme- or Otyi-word initiates with this consonant and even foreign words undergo a change, the r being either changed into l or d or pronounced with aspiration as in Greek (ῥ).

Raspe, n. dan. rasp.

raspe, n. raspberry.

raspe dá, n. raspberry-vinegar.

S.

The letter „s“ is seldom retained in Gã before „i“, but generally becomes „š“, with which it frequently changes, sometimes also with „t“, comp. ta, v. and „sa“ v., etc.

Sa, v. inf. sale and samo; to be fit; to fit; to be worthy, ripe; to be right, due, equitable, just, inf. sale (Ot. fata) (comp. dša); to fit, prepare, order, repair etc., inf. samo; to taste; to touch (Ot. s. th., comp. ta); to try, prove, estimate (s. ka); to castrate (Ot. th. s.); aux. verb. to express the iterat. mood: to repeat, do again; construed with the definite form of the verb, as the auxil. v. na; f. i. esa eba, he came again; again he came; wherefrom: asañ, asa, conj. again, more-over; asañ hū elee, more-over he knew it also not; comp. kpa, in Adñ. He sa, v. inf. hesale, v. to be outwardly fit; hie sa, v. to be fit (of face, appearance) to be ripe (used of persons); inf. hiesale; comp. sa hie, v.; toi sa, v. inf. toisale, to be of fit ears, i. e. to be hard, to be fit, obedient, but generally used ironically: to be of hard ears (s. wa), disobedient.

- sa m. k. ade, v. to clyster, = fũ, v.
 sa da, v. to be tastful to the mouth.
 sa he, inf. hesamo, v. (Ot. sa hã) to touch (the outside);
 to order or prepare about; to prepare one's self.
 sa hewo, v. th. s.
 sa hie, inf. hiesale and hiesamo; v. to be fit in one's face,
 to please one; esa mihie, I am pleased with it, it pleases
 me; I am content with it; inf. hiesale; to prepare the
 face surface of s. th., inf. hiesamo.
 sa na, v. inf. nasã, to taste; misa mina, I tasted (it); but:
 misa dã le na, I tasted the wine; and misa mina dã,
 th. s. to touch the end etc.; inf. -mo, v. to mend the
 end, brim, edge etc.
 sã, n. loop; iron work of doors and windows (Eisen-Band).
 sã, n. mat; bed.
 'sa, asa, n. hall or largest or middle room of a house.
 sa, n. former time (s. sa, aux. verb); adv. formerly, once;
 milee sa or sa le milee, formerly or once I did not
 know it; s. momosa, n.
 sa dfa, v. ?
 sã, n. strong scent, smell; dse —, v. inf. sãdšẽ, to emit
 a strong smell; comp. fũ, n. and dse fũ; ñma n. and
 dse ñma v.
 saba, n. kidney.
 Sabañ, pr. n. of males.
 saba, n. antidote.
 sablã or
 sablañ, n. surname, nickname; sign of a person; Namens-
 zug; seal.
 sablok, n. dan. night-gown (Schlafrock).
 šadeboa, n. a kind of small white porcupines; comp. opense,
 kotoko. (Ot. th. s. = luck-animal).
 sãdšẽ, n. strong smelling; strong scent; comp. sã and dse
 sã, v.
 sãdši, pl. of sane, n. which see.
 sãdšiyeli, n. settling of palavers.
 'safo, asafo, n. company.
 safro, n. a kind of sea-fish.
 'sãgbã, asãgbã, n. a wasp dwelling in the walls of houses.
 'sai, osai, n. castrated; person or animal; s. sa. Ot. th. s.
 sai or sei, n. country-seat, chair or stool carved of one
 piece of wood; comp. gwa, ablogwa, maño, n.
 sakasáka, adv. disorderly; Ot. th. s. Comp. bisibasa. Fe —,
 v. to be in disorder, to do disorderly.

- sakasakafemọ**, n. disorder; disorderly behaviour.
sakasakafelo, n. disorderly person.
sale, n. fitness, worthiness; worth; fr. sa, v. n.
salọ, n. fitter, preparer fr. sa, v.
samañ, Ot. = sisa in Gā, n. spirit; ghost.
'samañ-nukpa, as., n. chimpanse.
samañseo, n. testament of a deceased person; s. sisamla, n.
samfé (Ot. th. s. or safe, safi), n. ~~key~~.
samfle, pl. samfedši, n. (Fanti-word = house-hole); window.
samfle-afife, n. window-glass.
samfese, n. shutter; place behind the window.
sâmlā, n. soap; country-soap.
samọ, n. fitting; preparation; order.
sañ, adv. well, nicely; beautifully; perb. fr. sa, v.
sañ (or sañọ), n. monument over a grave; grave-stone;
 grave walled in.
sañ, n. thatched stone-house; comp. tšu, mō; samfle, n. etc.
sane, old. pronunc. sande (comp. sa, v. in Otyi and Gā,
 and se, v. and asem, n. in Ot.) pl. sādši; (Ad. th. s. pl.
 sanehi), n. thing; matter; palaver; word; cause; con-
 cern (Saché); misane dši no, that is my palaver, con-
 cern; edsee misane, It is not my palaver, I have nothing
 to do with it; sane eba, there is palaver; sane be, there
 is no palaver; sane le beñ, the matter is false; sane
 le fite, the cause is lost; sane fōñ, bad thing; palaver;
 sane le egbo, the palaver died, is concluded; sane gbo-
 nyo, a rotten palaver; sane kpakpa, sane akpa, good word,
 gospel, Ewangelium; sane srọto, strange matter; sane le
 eladše, the cause is lost; etc. etc. bi sane (mli), to ask
 some thing to investigate, = pei sane mli, tao sane mli;
 bo sane toi, v. tc listen to a cause, palaver; gbe sane
 na, v. to finish a palaver; le sane, v. to know a pala-
 ver; na -na, v. to understand a matter; na -šiši, v.
 th. s.; tötō sane, v. to confuse a matter; ye sane, v.
 inf. saneyeli (Ot. di asem), to settle a palaver, to judge;
 to order a cause; sane ye, there is palaver; - - m. k.
 ke m. k. teñ, there is s. th. betwixt two persons; sane
 le yeñ, the matter is true etc. etc.
saneakpa, sanekpakpa, n. good word; gospel.
sanebimọ, investigation; fr. bi sane, v.
sanemlibimọ, sanemlipeimọ, th. s.
sanedšo, - dšọle, n. settling or rest of a palaver.
sanedšomọ, n. settling, adjusting of a palaver.
sanefitemọ, n. loss of a cause.

- sanegbā, n. conversation; taletelling fr. gba sane, v. to tell a tale.
- sanegbele, n. conclusion of a cause, s. sanenagbē, th. s., and sanedšomo, n.; sanedšo, -le, n.
- sanenqheremo, n. taking up of a palaver.
- saneƙpakpa, -akpa, n. gospel.
- saneƙpakpadšadšemo ƙe tšomo, n. preaching of the gospel.
- saneƙkodšomo, n. adjusting or judging of a palaver; s. ƙodšo, v.
- saneladšemo, n. loss of a cause.
- sanemlipeimo, -mlitaomo, n. investigation.
- sanenagbē, n. end of a palaver; fr. gbe sane na, v.
- sanenumo, n. hearing of a cause.
- sanesroto, n. strange matter.
- sanešiši, n. cause of a palaver.
- sanešišinā, n. insight into a palaver; fr. na sane šiši, v.
- sanešišitšomo, n. explanation of a palaver.
- sanetōtōmo, n. confusion of palaver.
- sanetōtōlo, n. person who confuses a palaver (by speaking etc.).
- saneyeli (Ot. asemdī), n. palaver-settling; judging; judgement; council; etc.
- saneyelo, -yelilo, n. palaver-settler; judge; counsellor etc. a person liking palavers.
- sañkū, n. (Ot. and Ayigbe th. s.) musical stringed instrument; organ; forte-piano; tša —, v. to play it.
- sañkūfā, n. organ-playing etc.
- sañkūfalō, n. organplayer etc.
- saŋbo, n. bed-cover.
- sānyā, n. tin, zink; pewter.
- sanyanō, n. pewter-vessel.
- sao, saomo, inf. saomo, v. to cleanse about trees.
- sarawa, srawa, n. lightening; rocket; tša —, v. to fire rockets.
- sarawatfā, n. firing of rockets.
- sasabonsam, Ot. th. s., n. lit. devil of the earth, a bad spirit supposed to live in the forest and to be in connection with sorcerers (s. aye); comp. also abonsam. Comp. in German: Erdgeist, Baldeufel, Kobold etc.
- sase, n. and adj. largeness; age; large, old; too old (comp. sa, v.).
- Sasabi, pr. n. of a village belonging to Tema.
- sasamo, n. bed-making.
- satšo, -tšei, n. bed-stead; s. sa, n. and tšo, n.

- satšonq, n. cover of a bed-stead; Bettbimmel; s. kotomq, n.
 satšu, n. bedroom; see setšu, n. which is more used.
 saus, n. dan. sauce.
 sē, v. inf. sē, to be scarce; to be impoverished; he sē,
 inf. hesē, to be scarce.
 sei, v. inf. seiṃq to use spitefully; comp. niisenianii;
 eseimi, he used me spitefully. Comp. Ot. sei, v.
 sē, sēñ, n. throat; fo —, v. to cut the throat; wo sē kpā,
 v. to hang; s. sēñ, v.
 se, n. back (s. kotose), hinderpart, hindpart; what follows
 after; consequence; end; last etc.; adv. behind, after;
 used as postposition: (the contrary of hīe, hāmō, which
 compare; see also he, hewq, mli, na, nq, ši, tšui, yi etc.
 and § 29, 44—47); as the preposition: after, behind,
 (nach, hinter); as gram. subj.: se fo, inf. sefō, v. to be
 cut off behind, to cease, = fō; but esp. as gram. obj.,
 as: ba se, v. inf. seḅā, to come after, behind, late; be
 se, s. ye se; damq se, v. to stand behind; di se, inf.
 sedi (comp. the Otyi) to long after, to desire, to lust;
 to care for, fe se, aux. v. lit. to do after, be after; but
 generally used = afterwards, f. i. fe se le eba, after-
 wards he came (s. kpe se); hā se, v. lit. to give back,
 used as aux. v. „ke-hā se“ = „back“ backward, if the
 preceding verb is not already indicating a direction, f. i.
 tši ke-hā se, to cast down backwards, to cast behind;
 ka se, v. to be fixed behind; kā se, v. inf. sekāmō, to
 lie behind; to remain behind, to be behind (compare
 kpe se, ye se, th. s.); kpa m. k. se, v. to withdraw
 from s. b., to deny s. b. (comp. kwa m. k.); kpe se, inf.
 sekpē to remain behind, to come too late; kú se, v. inf.
 sekū, sekūmō or sekūomō (s. kū, v.), to turn the back;
 to return; to be converted (s. tšō he); — m. k. se, to
 turn s. b. back, to send s. b. back; la se, v. to fasten
 the back, to hook behind; la samfle se, fasten the back,
 to hook behind; la samfle se, fasten the back 'of the
 window, i. e. the shutter; mā se, v. to stand behind;
 to set behind; na se, v. to gain the end, i. e. to profit,
 inf. senamō; ñā se, v. to shut behind; ši se, v. to knock
 behind to leave behind; ta se, pl. tra se, v. inf. setamō,
 setramō, to touch behind; to sit behind, used of the
 relatives of kings etc. who sit behind him (in judgement
 etc.) to strengthen him or give importance to him, comp.
 setrafoi, pl. n.; s. also asetrafo, n.; te se, s. ya se; to
 se, v. to put behind; tše se, tše yi se, v. to call back;

- tši se, tši yi se, v. to push behind, after (f. i. at a carriage); tšō se, v. to turn behind, back; tšō m. k. šegbe, to show the way after s. b., i. e. to betray him; tšu se, v. to send behind; - - back; - - after, tšu-dše m. k. se, v. to send after; ya se, aor. perf. and fut. tense te se, to go back, behind, after; ye se, neg. be se, v. to be behind; ye se, v. inf. seyeli, to deceive (s. šiši, v. th. s.); yo se, v. to perceive the back, end etc. i. e. to understand, to acknowledge; etc.
- šebā, n. coming behind, back, after.
- sebe, n. aftertime.
- sebe, n. a kind of fruit (love apples?) used for soup; blo fōsebe, europ. „sebe“, bon d'amour.
- šebii, pl. of seo; pl. n. younger brethren or sisters; misebii ete dšile, he is the third (brother) after me; the ears of maize at the stalk.
- seda, n. dan. silk.
- sedaduku, n. silk-handkerchief.
- sedakpā, n. silk-thread.
- seđamō, n. standing back, behind; assisting, assistance, fr. damō se, v.
- seđi, n. longing after; care, desire, lust; fr. di se, v. to long, lust, desire.
- sedilo, n. desirous person; caring person.
- sefō, n. ceasing = fōmō, fr. se fo, v.
- sefō, n. throat-cutting, fr. fo sē, v.
- sefomō, n. after-birth.
- sefomonii, n. th. s.
- seḡē, adj. and adv. sleepy, drowsy; drowsily.
- segisao, n. dan. fret-saw.
- segbe, n. after-way; way after s. b., tšō segbe, v. to betray.
- segbetšōlō, n. betrayer.
- segbetšōmō, n. betraying.
- segblamō, n. drawing back, fr. gbla se, v. to draw back.
- sei, n. native-stool made of one piece of wood; throne.
- seiterelō, n. stool-bearer.
- sekā, n. staying behind.
- sekāmō, n. lying or staying behind.
- seke, n. anchor; fā —, inf. sekefā, to light the anchor, depart (s. fā, v.); fō —, inf. sekefō, to cast the anchor, to come to anchor (s. damō, v.).
- sekefā, n. lighting of the anchor.
- sekefō, n. casting of the anchor.

- seke, n. madness; ye —, v. inf. sekeyeli, to be mad; ye
n. k. or m. k. he seke, v. to be mad about s. th. or
s. b., i. e. to be entirely taken with; to be in love with;
comp. yĩñ tšō, yĩñ kã, v. etc.
- sekeyeli, n. madness.
- sekeyelilo, sekeyelo, n. mad person.
- seki, n. women-shirt.
- sēkpā, n. wind-pipe, throat; s. sē, n.
- sēkpā, n. hanging rope.
- sekpē, n. latecoming.
- sekpelo, n. latecomer. •
- sekōlo, n. person returning.
- sekū, sekūomō, n. returning; return; conversion; fr. kũ
se, v.
- sele, s. sere, v. to melt; to swim.
- sēle, n. braces.
- semāmō, n. standing or lying behind, fr. mā se, v.
- semo, pl. semei, n. steward; next in office; comp. also
seo, n.
- seimō, n. spiteful use; = niiseniianiifemō, n.
- senalō, n. gainer.
- senamō, n. gain, profit, fr. na se, v.
- sēñ, v. (Ot. th. s.) to hang; to strangle (= mĩa sē, v.);
to ceil a room.
- sēñ, n. wind-pipe, throat; s. sē, n. and sēkpā, n.
- señfle, semfle, = samfle, n.
- señāmō, n. shutting behind.
- sēndó, n. (Fanti-word) house-top.
- sēre, v. inf. seremō, to melt; to swim.
- serelo, n. swimmer.
- seremō, swimming; melting.
- sēsēo, inf. seseomō, v. to reprove; to silence (Ot.?).
- seseolo, n. reprover.
- seseomo, n. reprof.
- setamō, setramō, n. sitting behind; assistance, fr. ta se,
pl. tra se, v.
- setrafoi (= Ot. asetrafoi, down-sitters) or
setrafoi, n. lit. behind sitters; relations and brethren of a
king sitting behind him in judgement etc.
- setō, n. putting away, back; retaining, keeping, fr. to se, v.
- setšemo, n. calling back.
- setšimō, n. pushing (after s. th. f. i. a carriage) fr. tši se, v.
- setšōmō, n. backturning, returning.
- setšu, n. back-room, bedroom.

seyā, n. going behind, — back.

seyéli, n. deception; from ye se, v.

seyélilo, n. deceiver.

Siai, pr. n. of the Šai-mountain, its people and land, as pronounced by themselves; G. Šai, Ot. Siade.

Siako, pr. n. of a brook coming from the Akwapim-mountains near Tutu and going into the Laloi-river, near the Šai-mountain.

sikasika, n. a kind of seafish.

'sisā, s. asisā, n.

sisā, n. spirit of departed men; ghost; comp. susumā; kra; mumo and Ot. samañ; sunsum, sunsuma, kra, n. The word seems also to be employed for „skeleton“; before birth and during life, „kra“ or „kla“, n., is used instead of it.

sisamañ, sisaiamañ, n. town of departed spirits (supposed to be on the islands of or beyond the river Volta.

sisē, v. inf. sisemo, to beg.

sise, n. europ. word, subsistence, way-money.

siselo, n. beggar; mendicant.

sisemo, n. begging.

siyire, n. bride (Otyi).

skam, n. dan. shame.

skao, n. dan. press, chest.

skru, n. dan. screw.

skruši, n. dan. screw-driver.

sl — see under sr.

smo, v. s. sumo.

so, pr. n. Thursday (s. sohá).

sō, pl. sōmo, inf. sōmo, v. to perch; to sit as birds do; to sit on one's hams; - hie, v. to sit before, - he, - - about; - mli, - - in; - na, - - at; - no, - - upon; sō ši, to sit down; - šiši, - - under; - yiteñ, - - upon, on etc.

sō atfere, pl. sōmo sōmo -, inf. atferesōmo, v. to box; s. atfere, n. fist.

sō wōdši anq, v. to hedge out eggs.

sō, inf. sō, v. to work on the anvil.

sō, n. black-smith's work.

sq, v. inf. sqmo, = sa, to be right, fit.

sq (Ot. to take hold of = mō in Gā), v. only used in the combinations: hie sq m. k., v. to respect s. b., mihie sqle, I respect him (Ot. ani sq, comp. sa, v. in Gā); dšo sq, v. to dance hotly; dšo le esq, the dance is brisk, hot, frequented.

- sō, n. vagina (obscenē; comp. gbemi). Von rohen Menschen als Schwupfwort gebraucht. S. yohe, n.
- sō, n. guilt; blame; suspicion; to m. k. sō, or: ke sō fō m. k. nō, v. to accuse s. b. innocently. Comp. maūsō, n. rivalry.
- sōbiisōbii (s. sōo, pl. sōbii, n.) adv. in little particles or quantities.
- sohá, pr. n. Friday (comp. so, pr. n.).
- sōa nō (Ot. soa so), v. to immitate, s. kase, v.
- sōdše, inf. sōdšemō, v. to let s. b. sit or perch down (s. sō, sōmō, v.).
- soisoi, adv. violently (?), hīe m. k. soisoi, v. to treat s. b. viotently; to illtreat s. b.; s. pī, v., sopa, v. fe niise-niiianii, v. se, v.
- soisoihīelō, n. illtreating person.
- soisoihīemō, n. ill treatment; s. pīmō.
- sōqoterelē, adv. continually; over and over; again and again; comp. nōtonoto; āhū; etc. tediously, etc.
- sōle (Ot. sōre, v. to arise; to pray), v. inf. sōlemō; to pray; to preach; to officiate as priest or clergyman; to baptize, confirm, copulate, keep the burial service over s. b. etc. comp. kpa fai; dšadše-tšō; dša; gba, tšō; baptisi; wadše etc.; to care for; sōle he, v. inf. hesōlemō, and sōle he nō, inf. henōsōlemō, to take care for one's self; comp. hīe hī he nō, v. and le henōsōlemō, v.; th. s.
- sōlelō, n. praying, preaching etc. person; person attending divine service; comp. dšalō, n.
- sōlemō, n. prayer; service of God; religious officiating; baptism, confirmation, copulation, burial service; religion in general, s. dšamō, n.
- sōlemōbe, n. prayer-time etc.
- sōlemōhe, n. place of prayer etc.
- sōlemōgbī, n. day of prayer or divine service.
- sōleniōhekpē, or
sōlemōkpē, n. prayer-meeting.
- sōlemōlala, n. hymn; religious song.
- sōlemōlamō, n. religious singing.
- sōlemōtšu, n. prayer-room; house of prayer; chapel; church etc.
- sōlemōwe, n. chapel, church (together with the yard etc. s. tšu, sīa, we, n.).
- sōlō, n. black-smith; smith.
- sōlōkaselō, n. black-smith's-apprentice.

- sōloṅā, n. blacksmith's-trade.
- sōloṅalo, n. master black-smith.
- sōloṅānii, pl. n. blacksmith-implements.
- sōloṭe, n. anvil; s. sōnmete.
- sōlo-hamle, n. blacksmith's-hammer.
- somo, n. fitness, fr. so, v.
- sōmo, n. perching; sit'ing on the hams.
- sōmohe, n. perching-place.
- sōmo, v. s. sumo, v. and sumo, v.
- somo, n. a kind of crabs; a worthless fellow.
- soṅ, adj. and adv. mere; pure; full of; merely throughout, entirely; comp. kroṅ, kroṅkroṅ. Gbomei soṅ, nothing but men; full of men; nu soṅ, nothing but water, mere water.
- soṅ, n. a kind of river-fish.
- sōṅ, n. straw; a kind of straw from the leaves of a palm-tree (soṅtšo) used for cords, hats etc.
- sōne, n. a kind of squirrel, of grey colour.
- sōṅfaí, n. straw-hat.
- sōṅfailolo, n. straw-hat-maker.
- sōṅme, n. black-smith's bellows, comp. afa, n.
- sōṅmena, n. forge-chimney; ☽ffc.
- sōṅmeši, n. black-smith's shop; comp lateši; kpataši, n. etc.
As in Europe, the smith's shop is a kind of superstitious sanctuary, where thieves can be detected; wounds cured, etc.
- sōnmete, n. = sōloṭe, anvil.
- sōṅtšo, pl. -tšei, n. a kind of palmtrees, the leaves of which („soṅ“) are made into hats, cords etc.
- soṅu, n. a fruit of a palmtree of the size of a fist and eatable.
- soṅutšo, pl. -tšei, n. the palm-tree bearing it.
- sōo, inf. soomo, v. to be tough (of sticks); to catch up (f. i. a ball); to grasp; to snatch; to seal (s. sōo na);
sōo bo, v. to catch up or receive eagerly; f. i. misoole bo, I eagerly received him; sōo na, v. inf. nasoomo, to seal up.
- sōolo, n. catcher etc.
- sōomo, n. catching, grasping etc.
- sōo, pl. sobii, n. little particle of any thing.
- sōbiisobii, adv. in little particles.
- sopa, inf. sopamo, v. to disgrace; to reproach hardly etc.
- sopalō, n. reproacher.
- sopamo, n. disgrace; reproach.

- soro, s. sro, v. to be different; to esteem; Ot. sono, v.
 sosoo, v. = seseo, inf. sosoomo, to reprove, reproach;
 perh. redupl. of 'soo, v.
 sra, v. inf. 'srámō (Ot. th. s., comp. sa, of which it may
 be a corroboration); to watch (= bu); to spy; to visit
 (= nã).
 sra, sram, v. to overflow (of rivers); to be very full;
 comp. šrãke (?).
 sram nō, v. to be very full (of rivers).
 'srafonyo, asraf., pl. 'srafoi, n. soldier.
 'sra, nsra, n. camp.
 'sra, asra, n. snuff; a kind of fever.
 sralo, n. watch-man; spy; visitor.
 sramo, n. watching; spying; visiting.
 sre = sere, v. inf. sremō, to melt; to swim.
 srebo, n. fire-stone, flint (of guns); ehie tamō srebo, his
 face is like a flint; s. hie wa, v. The word is very
 probable Fanti; comp. also tšrebo, tšrebo, n. th. s.
 srēmsrēm, adj. and adv. sweet; slimy; sweetly; = bļobļo, adj.
 sro or soro, impers. v. (Ot. sōnō) to be different; to be
 peculiar, strange; esromi, esrolē, different I, different
 he, i. e. I and he are different; common verb: to esteem,
 to prize misroo ene, I don't esteem this; nsroo, mba-
 sroo, adverbially used = much more, much less.
 srōto, adj. different; peculiar, strange; s. sro; n. difference.
 Gbomei srōtoi, different men; gbomo srōto dšile or esrolē,
 he is a peculiar person.
 srōtō, n. lock.
 srōtō-sōlo, n. lock-smith.
 su, inf. sũ; to shrink, to moulder, to get small, thin,
 lean; to spoil, to rot (of cloth etc.), to be ragged; to
 kindle (Ot. so), su kane! kindle a light! to swallow;
 nu lē ešumi, the water had swallowed me up (s. mĩ, v.);
 to hush one with the exclamation: sua!
 sũ, n. shrinking; mouldering, rotting; kindling; swallowing.
 sulō, n. person doing so.
 su, n. (Ot. th. s.) shape, form; behaviour, manner (šefen?);
 s. subañ; su ke bla, manners and descent (?), su be bañ,
 manners and likeness, of a person; comp. dšeñ, dšeñ-
 ba etc.
 sũ, v. inf. sũ, to poison; to kill by witch-craft or fetish.
 sũ, n. killing by poison etc.

- sū, n. swish, clay, f. i. such as fit for potters, building etc., ground, sū akpa, good ground; comp. šikpoñ; mlu; ñmiamo etc.
- sua! int. hush! be quiet! (German: hft!); s. su, v.
- subañ, n. (Ot. th. s.) form = su; image; likeness.
- subañtše, n.? = asrafonyo?
- 'subo, s. asubo, n.
- sübö, n. balling of swish to make swish- or mud-walls.
- sübolo, n. labourer balling swish.
- süfö, n. wetting of swish.
- sukle and šukle, n. eur. word; sugar.
- suklenö, n. sugar-vessel.
- suklete, n. rock-sugar.
- sukle-yibii, n. lit. sugar-fruits, i. e. raisons.
- sükpo, n. lump of clay.
- sükpotö, n. mud, wet clay.
- sükpotomö, n. wetting and mixing of swish; = süfö, n.
- sükukuli, n. clod.
- sukusuku, adj. wrinkled; s. susui, th. s.
- sulañ, adj. and adv. hairy; hairily; tšoi sulañ, full of hair; he ye tšoi —, v. to be very hairy.
- sulī, adj. and adv. dark, cloudy; -ly, -ly; trübe, unfreundlich; fe —, v. to be dark etc.
- sulo, n. a person kindling a fire, light; lighter; husher; fr. su, v.
- sulomlomö, n. taking up of swish; s. lo, v.
- sülo, n. poisoner, fr. sü, v. Giftmischer; Zauberer.
- sümā, n. swish-building; s. fatö, n.
- sümälö, n. builder of swish.
- sumañfo, sumamfo, n. a seafish; Ot., = wontše, n. fetish-priest.
- sumö (smö), inf. suómö or sumömö, Adñ. suö, v. to love; to wish, will, agree; to like (Ot. pe); misumö, I like it, I agree; sumö m. k. or better sumö m. k. sane, v. to love s. b., to like s. b. (Ot. pe obi asem). Comp. dö he, v. and kplē, v. tao, v. etc.
- sumö (smö), inf. suömö. Ot. som; v. to serve; esumö-mi, he served me; Ad. sum, v.
- sumölo, n. lover.
- sumömö, n. love, will, wish; { scarcely used; see suolo, and suömö.
- sumölo, n. servant; s. suölo.
- sumömö, n. service; s. suömö.
- sumul, n. lead; s. tunte, n.
- sumidadetšo, pl. -tšei, n. leadbar.

- sune, n. pillow (fr. sūm, Ot. v. to lie on a pillow; sumí, Ot. n. pillow).
- sunehebo, n. pillow-case.
- suq, Adn. v., inf. suqm, to love, like.
- suolo, n. (seldom used) lover; comp. sumolo and hedolo, n.
- siolo, n. (seldom used) servant; comp. tšulo, n.
- suomq, n. love; liking; wish, will; comp. suq, sumq and sumomq.
- suòmq, n. serving; service.
- suomonā, n. loves sake; adv. for loves sake, willingly; frei-miltiq.
- suomonanii, pl. n. things according to one's wish or will.
- suomoniitšumq, n. labour of love.
- suòmniitšumq, n. labour or work of a service.
- suomosane, n. matter of love, liking, will, wish.
- susu, inf. susumq, v. (Ot. th.s.) to shadow something off (ab|datten), to measure; to think; comp. su, n. and v.; susu-ke, v. to think and say; misusu mikele, I told him (as I thought or had it in remembrance); susu he, v. to think about; susu mli, v. to measure the contents; susu, na, v. to measure the brim or limit, etc. Comp. kpa ši; bu, bu akonta; dfeñ, v. etc.
- susu, redupl. of su, v. to shrink very much, repeatedly etc.
- susui, adj. wrinkled = sukususuku; shrunk; old, mouldering (of cloth); comp. feifei.
- susulo, n. measurer; thinker.
- susumá (Ot. sunsum and sunsumma), n. shade (of a thing, body, comp. hōii, u.); character or impression of s.th.; reflection of s.th. (f. i. of the light); soul. Comp. kra, okra; mumq; sisa; Ot. sunsum, sunsumá, n. th. s.
- susumaheremq, n. salvation of soul; fr. here susuma, v.
- susumq, n. measuring, measurement; measure; thinking, thought.
- susumobe, n. time for consideration.
- susumonō, n. measuring-vessel; f. i. susumq-akpaki, measuring callabash; pl. -nii, abstract thing; Gedanfending, abstractum.
- susumotšo, pl. -tšei, n. measure-stick.
- Sūta, pr. n. of a village about 25 miles N. E. from Osu, at the foot of the Akwapim-mountains. (S. Blofonyomañ, Dodowa.)
- suwale, n. firmness of character.
- suwadšemq, n. confirmation of character.
- sūwō, n. manuring of plants with swish or ground.

. Š.

Words not to be found under š seek under f or s, with both which the letter š frequently changes: in Adānme it is frequently, in Otyi generally s; comp. fā fo and šā, šo; ši and si, etc.

Ša, v. inf. šā, pl. šra, šla, šāla, inf. šramo, šlamo, šalamo, to ferment; to rot, to get sour etc. = kpoto (see šala, adj.); to stink = dše fū, inf. šā; to shake, to swing; to winnow, to fan (s. šala, n.); inf. šā; ša mli, inf. mlišā, to fan or winnow out.

šà, inf. šamo, v. to draw; to pull, -lo, v. to catch fish, to angle; to snatch; to rub, wash, white-wash; - hie, v. - - the face, surface; - he, v. the outside, round about; - mli, v. - the inside, - - out; - no, v. - - the surface etc.

ša nyanyōdšiano, v. to cleanse the teeth; s. tšapia, n. Comp. also šātā, šoo, šō, gbla, kpla, v.

ša ši, v. inf. šišamo, to run upon, to knock upon (a rock f. i., used of vessels etc.), to wreck; to go somewhere and return soon; f. i. eyaša ši eba, he went there and came back; s. also še, še ši, v.

šā, n. fermentation; rotting; stinking; swinging, winnowing, fanning; shaking; s. šamo.

ša, eša, adj. rotten, bad, evil, sinful.

'ša, eša, n. mischief (something rotten), sin; comp. niša, nōša and efōn, n. Adn. yayam.

(ša, n. relationship created by marriage, Schwieger- und Schwagerschaft, s. šanu.)

šā, inf. šā, pl. šia šiamo, v. to burn; to roast; to toast; to be barren (only used of animals, not of men, comp. kēne).

šā, inf. šāmo, v. (obscene) to belch; to blow wind.

šā, n. burning, roasting; conflagration; barrenness of animals; s. šiamo, th. s. fr. the pl. form šia.

šā, pl. šrā, inf. šramo, v. to belch out.

šabi, n. (Schwiegerschafts-Kind, s. ša, n.) brother or sister in law (Schwager, Schwägerin); comp. šanu, šayo.

šabii, pl. of šao, n. clusters.

šade (Ot. sade), n. good luck; success.

šadeboa, sadeboa, n. (Ot. = animal of good luck) a kind of porcupines.

šadegbomo, pl. -mei, n. lucky person.

šademo, pl. -mei, n. th. s.

šadenō, pl. -nii, n. lucky thing.

- šadšo, n. a large curious tree, bearing fruits of the size of an ostrich's egg, prh. monkey-bread-tree; s. šašo, n. 'safemo, = ešafemo, n. sinful act.
- šākā, v. inf. šākāmo, to embrace unchastely; to lift with both arms.
- šākāmo, n. unchaste embrace; comp. lo atū, v.
- šāla, šla, šra, v. inf. šālamō šāramō etc. pl. form of ša, v. to rot; to be rotten.
- šāla, šla, šāra, šra, šrañ, adj. rotten, stinking; f. i. lo šāla, stink-fish, a favorite meat.
- šāla, pl. šadši, n. chaff, = túlu; fr. ša, v. to winnow.
- šalo, n. winnower; puller; rubber, washer, white-washer, fr. ša and šà, v.; angler.
- šalo, n. burner; šialo, th. s., comp. šā, pl. šia, v. to burn; incendiary; Mordbrenner; s. serelo, n.
- šalo, n. (obscene); s. šā, inf. šamo, v.
- šamo, n. drawing, pulling, snatching; rubbing; white-washing; angling; s. he, v.
- šamo, n. (obscene) belching, blowing wind.
- šamo, inf. th. s. v. (obscene) to piss; to be slippery, slipperiness; s. fie nu; and comp. fā; to be wet, slippery, s. šāne.
- šamo, n. pissing; piss-water; slipperiness. Comp. šomo, n. šamonō, -nii, n. piss-pot; chamber-pot.
- šamoto, n. urinary bladder; used as a scolding word for bed-pissing children.
- šāne, v. inf. šānemo, to slide out; to slip; to be slippery; s. šamo, v.
- šānemo, n. sliding, slipping.
- Šantše (Ot. Sankye), pr. n. of two villages, one at the foot of the Akwapim mountains in the Nuño-Plantations, and one between Akradi and Akwamu on the western bank of the river Volta.
- šanū, pl. šahī, šahīmei, n. father in law, son in law; also used of less close relationship; s. ša, n. šabi and šayō.
- šao, pl. šabii, n. a cluster or grape (of bananas, plantains etc.).
- šātā, inf. šātāmo, v. to drag by force along the ground, to pull; comp. ša, gbla, kpla, v.
- šātāmo, n. dragging along.
- šayō, pl. šayei, n. mother in law; daughter in law; s. šanū.
- še, v. inf. šē, Ad. hie, ye, to arrive; to reach; to be sufficient (comp. fe, v.; fa, v.); to make arrive, to order s. th. from afar; comp. also šedše; mī še, v. inf. mīše, lit. the chest or breast-bone suffices, i. e. to be

comforted, content, joyful; comp. šedše m. k. mī; to shave; -yi, v. to shave one's head, as the natives sometimes do; to shave the head after a time of mourning for a dead person; always connected with fetish-ceremonies; — hiena = dšie hiena, to shave the forehead.

še he, v. to arrive about, at etc.; to shave about.

še mli, v. to arrive in, to reach or be sufficient to fill a vessel.

še na, v. to suffice, to satisfy (of food).

še nõ, v. to reach the surface.

še ši, v. to reach down; to reach entirely; to arrive at.

šè - fõ, pl. irreg. šere-fie ši, double verb, to cast away.

še ši - tã, and

še - tã, double verb; to arrive, to be near, to be at hand; eše ši etã, he is at hand; eše etã, th. s. Ad. su - ta, th. s.

šẽ, n. arrival; sufficiency; ordering (Bestellung); shaving; fr. še, v.

še, v. inf. šemõ, to be afraid of (šeu), to shy; to fear; to respect.

še gbeyẽ, v. inf. gbeyẽšemõ, to be afraid of, in fear of; to fear; comp. gbeye; mišele gbeyẽ, I fear him; miše gbeye, I am afraid; miše mihe gbeye, I am afraid of or for myself.

šedše, v. inf. šedšemõ, to make to reach, to let suffice; comp. § 27. 28; only used in the phrase.

šedše m. k. mī, v. inf. mišedšemõ, lit. to let one's chest or breast-bone suffice, i. e. to comfort s. b., comp. mī and mī se, v., and kyekye wyere in Otyi, th. s.

šedšelo, n. s. mišedšelo.

šedšemõ, n. s. mišedšemõ.

šèfõ, s. še - fõ, double verb.

sele, v. = šere, inf. selemõ, to kindle; - la, - - a fire.

šele, v. = šere, pl. of šè, v.

šele — fie ši, double pl. verb, to cast (things) down.

šelo, n. a person arriving, ordering etc.; barber; fr. še, v.

šelo, n. a person afraid, fearing, dreading, respecting, fr. še, v.

šemõ ke šifõ (pl. form šeremõ ke šifiemõ, s. sere); n. casting down, away, fr. šè - fõ ši, double v.

šemõ, n. shyness (šeu); fear, dread; respect; s. gbeyešemõ.

šemõñõ, pl. -nii, n. horrible, awful thing.

šemošane, n. awful palaver.

šēna = šīna, n. door; from šīana.

šēra ši; = šīra ši, šra ši, v. to take a walk.

šēre, inf. šeremo, v. to kindle; - la, to kindle a fire (comp. še, v. and su, v.).

šēre - fie ši, pl. form of šē - fō ši, double v., to cast down, - - away (many things); comp. fō, fō ši, fie ši, v. Inf. šeremo ke šifiemo.

šerelo, n. kindler (of a fire); incendiary.

šeremo, n. kindling (of a fire); fr. šere, v.; comp. heremo, n.

šeremo ke šifiemo, n. casting down or away of many things; from the pl. form of šē - fō ši, double v.

šete, inf. šetemo, to rend by force; s. gba, tšere, v.

šetemo, n. rending; rent.

ši, v., pl. šimo, inf. šī and šimo (Ot. si and tia), to knock; to push, kick; to stamp; to pulverize, to pound; to push against; to pounce; to touch, aux. v. to express the relation of direction = till, untill (biš zu), s. ke-yaši, aux. v., ke-baši, aux. v.; to be or act against (in this case used as auxiliary verb to express the relation of direction = against); to be worth (lit. to knock), esp. na ši, v. to be worth, to be more worth than —, f. i. „ona šiq mei akpei nyoñma“, thou art more worth, than ten thousand (s. Bible Hist. N. 40); to hoist; ši aflaña, v. inf. aflañaši, to hoist a flag; etc. ši he, obscene, to commit self-pollution; ši mli, v. to strike into; obla eši emli, he is full of youth (s. obla), he is full of youthful joy, pleasure, strength or also mischief; Comp. esp. phrases like: Ekwọ ke-yaši ñwei, it reaches heaven; ke-baši ñmene, until to day; fe eša ši m. k., to sin against (Ot. tia).

ši - fie ši, double verb, v. to commit the sin of Onan, Gen. 38, 9. (s. 1 Mos. 38, 9. in the Gā-translation). Ad. si, v.

ši mli, inf. mlišimo, v. to give over and above.

ši nọ, v. inf. nošimo, to add, to repeat.

ši ši, v. pl. šimo ši, inf. šišimo; to stamp.

šī, v. šimo, to leave; ešimi, he left me; šile, leave him.

šī fọ, v. inf. fọši, to get fat (of animals, s. fi, v.).

ši otofo, v. inf. otofoši, to perform the otofo-custom, s. otofo, n.

ši atufọ, v. inf. atufọši, to bind up the atufọ, which see. ši, pl. šii, or

ši, pl. šiī, n. time („mal“); to express the repetition of acts, but not that of numbers (s. toi); eba šiī enyo, he came two times, i. e. twice; šiī ete sqñ okę ne, now already three times thou saidst this! Comp. ši nq, v. to add, to repeat; promise; wo —, v. inf. šiwō, to promise; ši ni ewo, the promise he gave; ewo ši, ake éba, he promised that he would come.

ši, n. = šiši, šikpoñ; ground; land; place; region; earth (comp. Ot. ase and asase); lower part; bottom etc. etc. but the word is seldom used as a pure noun, nor has it a plural, but serves as an adverb and a post-position of locality (like he, hewq, hie, mli, na, nq, se etc.) to express the same relation as: down, sometimes on, up, upon, if by these the ground is meant (comp. nq, the contrary of it); to the ground; and the prefixes: de -, sub - etc. in Lat. and Engl.; Germ. nieder, herab, ab; auf etc. Sometimes the original signification is scarcely any more to be seen as it is also the case with the corresponding prepositions in other languages. As grammat. object it is esp. used in the following cases: ba ši, v. inf. šibā, to come down, low, to fall, decrease etc. ba m. k. ši, v. to bring s. b. down, to humble s. b. (s. ba he ši, v. to humble one'sself, inf. hešiba); bi ši, v. inf. šibimq, to ask the ground, reason, to ask after; bi m. k. ši, v. - - - s. b.; to ask after s. b. (for marriage f. i.); ble ši, v. to lie on the ground (as snakes); bq ši, inf. šibq, to loiter about, s. kpa ši; bu ši, pl. bumq ši, inf. šibumq, to couch; to lie on the ground; f. i. ke hie - -, v. - - with the face - - -; to lie forward with the chest; da ši (Ot. da ase, lit. to lie down in thanking one), v. to thank, edami ši, he thanked me; dale ši, thank him! inf. šida; damq ši, v. inf. šidamq, to stand (down, upon, on the ground), dše ši, v. inf. šidšē, to come out, forth; = dše kpo; to be mischievous, forward; but see tše ši, v. — dšie ši, v. inf. šidšiemq, to bring forth; to reveal; = dšie kpo; dšu ši, v. inf. šidšie, to do s. th. by stealth; edšu ši ke-mba, he steals or creeps in, he comes in by stealth; fā ši, v. inf. šifā, šifāmq, to take out; = dšie ši; fi ši, v. inf. šifimq, to stand fast; fo ši, v. inf. šifō (s. fo, to cut), to go round about, lit. to cut the ground, place; esp. used of public processions; fō ši, v. šifō, to cast down, pl. fie ši; s. šę-fō, šę-fō ši; fū ši, v. inf. šifū, to scent, to trace by scent; to lie hid in the ground; s.

fū, v.; fá ši, v. šifámọ, to scatter or be scattered on the ground; fie ši, v. inf. šifiemọ, to pour out, to cast down (many things, s. fō ši); gbe ši, inf. šigbemọ, v. to fall to the ground, down, to fall (comp. nyō ši, v.) he ši, v. inf. šihemọ, to settle; he ši, v. inf. šihē, pl. here ši; inf. šihere mọ, to strike or be stricken down; here ši, inf. šihere mọ, v. to start up suddenly (auf-fahren, zusammenfahren); hī ši, v. inf. šihīle, to remain, to dwell; áhī ši, let it! họ ši, v. inf. šihọ, to stick under; to put under; s. họ, v.; ka ši, v. to be fixed down; ká ši, pl. kámọ ši, v. to lie down; kómọ ši, v. šikómọ, to bite the ground, to fall in battle („in's Gras beißen“, expression of war); kpa ši, v. to wander about; kpa sa ši, v. to lean down; kū ši, pl. kúmọ ši, inf. šikúmọ, v. to break down; lu ši, v. šilumọ, to strike down, to fall down; má ši, v. to stand; to set down (of things; s. damọ ši); mō ši, v. to take hold under; na ši, v. and nana ši, v. to tread (the ground); nme ši, v. to lay down; nyō ši, v. to fall or sink down; sō ši, v. to sit on the ground (as birds), pl. sómọ ši; ša ši, v. to run upon; to run aground (vessels); še ši, v. to reach down, to arrive at; s. še ši - ta, double v. th. s.; ši ši, pl. šimọ ši, v. to knock down; to stamp; šọ ši, v. to hang loosely in the ground; šō ši, v. to rend down; ta ši, pl. tra ši, inf. šitamọ, šitramọ, to sit down; te ši, inf. šitē, v. to arise, get up; te ši, v. to stumble; ti ši, v. to stumble upon; to ši, v. to set or put down; to tšui ši; to lay the heart down, to have patience; s. nme yi ši; tfa ši, v. to strike down; to fall down; tfa ši, v. šitfiamọ, to be an outcast; to be cast down, away, given up; tša ši, v. to dig the ground; tše ši, v. to be unruly; tū ši, v. to jump down (wo ši, v. to promise, s. ši, ši, n.); wamọ ši, v. to creep, on the ground; yi ši, v. to descend; to let descend; to light, alight. Comp. „si“ in Adñ.

šia, n. sand (Ot. nwyia).

šiakuli, n. sand-grain.

šiate, n. sand-stone.

šianọ, n. sea-shore.

šia, v. inf. šiamọ, sometimes šie, šiemọ, to stretch out (the hand etc.). Comp. šie, v.

šia, a kind of pl. form of šā, v. to burn.

šia, n. (Ot. fi, and fie) house, home; miya šia, I go home; eye šia, he is at home; town in its contrast to the

plantation-village (s. mañ); fatherland in contrast to foreign country; comp. we and tšu, n. adv. home, at home.

šīabā, n. coming home.

šīabē, šīablomō, n. quarrel in a house.

šīabii, pl. n. (pl. of šīanyo) people at home; country-men.

šīabū, n. protection of a house.

šīadšole, n. house-peace.

šīadšomō, n. house-blessing.

šīagbē, n. house-dog.

šīagbena, n. right of the house; Hausrecht.

šīakolo, n. cattle; Hausthier.

šīakpē, n. house-meeting.

šīamañ, pl. -mādši, n. home-town; native-town.

šīamō; stretching out (the hand f. i.); burning, conflagration, fr. šīa, v.

šīana, n. house-mouth, i. e. door, not used: s. šēna and šīna, n.

šīamo = šīanyo; pl. šīamei, n. country-man; person at or from one's home; people at home.

šīaniišumō, n. house-work; work at home; house-hold.

šīanō, pl. šīanii, n. any thing of home, home-made thing; home-custom.

šīanoyeli, n. house-governement; house-keeping.

šīanye, pl. -nyemei, n. housemother; housewife; hostess; mistress of the house; comp. bianye, n.

šīanyedšeñ, n. character, life of housemother; etc.

šīanyo, pl. šīamei, šīabii; person, people at home; pl. -hī, man, men at home.

šīasamō, n. preparation of a house.

šīasane, n. house- or home-palaver.

šīašē, n. arrival at home.

šīašikpoñ, n. house-land.

šīata, n. home-war; home-army; comp. amāñkō, n.

šīatše, pl. -tšemei, housefather, housemaster; host; pl. = šīabii, people at home; comp. biatše, n.

šīatšu, n. house at home, in town (s. košetšu).

šīatšūlō, n. house-servant.

šīawebii, pl. n. domestics at home, in town; homeslaves, house slaves (not in the plantation or field).

šīawiemō, n. mother's tongue; language of home; home palaver.

šīayā, n. going home; home-journey.

šīayo, pl. -yei, n. women at home; town-women; comp. šīanyo, pl. -hī; house-woman, Hausweib; housewife.

šiyoniitšumo, n. housewifery.

šiyoniifemomii, pl. n. doings of a housewife.

šiyosane, n. housewife-palaver.

šibā, n. coming down; decreasing, decrease; fall; humiliation.

šibalq, n. a person come low.

šibilq, n. a person asking af'er s. b.

šibimq, n. asking after s. b. or s. th. Nachfrage.

šiblemq, n. lying on the ground (as snakes do).

šibq, n. loitering about.

šibqlq, n. loiterer, loucher.

šibumq, n. couching; lying on the ground, on the face.

šida, n. (Ot. aseda) thank.

šidalq, n. thanker.

šidamq, n. standing, station.

šidamqhe, n. standing-place, sta'ion; footing.

šidšē, n. coming out, appearance = kpodšē; mischievousness, frowardness; mischief.

šidšelo, n. mischievous froward or forward person.

šidšielq, n. revealer = kpodšielq, n.

šidšiemq, n. bringing out, forth; revelation = kpodšiemq, n.; betraying.

šidšu, n. stealth.

šidšulo, n. person acting by stealth.

šifāmq, n. taking out.

šifimq, n. standing fast; firmness.

šifimqhe, n. firm footing.

šifō, n. perambulation; procession.

šifolo, n. perambulator; member of a procession.

šifō, šifū, n. s. šifūlo, n.

šifō, n. casting down.

šifū, n. scent; tracing.

šifūlo, šifōdši, n. lit. scenter, limer; epith. of the dog (s. gbē).

šifālo, n. scatterer.

šifāmq, n. scattering about.

šifiemq, n. outpouring.

šigbēmq, n. falling, fall.

šigbēmqhe, n. place of a fall; falling place.

šihelo, n. settler.

šihemq, n. settling; settlement.

šihemqhe, n. settlement; place of.

šihemqhetō, n. beginning of a settlement.

šihe, šihemq, n. downstriking.

- šihereṃo, n. upstarting.
 šihereḷo, n. person starting up.
 šihile, n. remaining, dwelling.
 šihilehe, n. dwelling-place.
 šiabō, as often as.
 šika, v. inf. šikaṃo, to load a gun; s. ši, v. and ka, v.
 šika, n. (Ot. sika) gold; money; silver-money (s. trema and dfeṭei); ye —, v. to use money; wo —, v. to owe money.
 šika-amagā, n. golden image.
 šikafēle, n. dan. whip.
 šikahelo, n. and
 šikafelo, šikaṃelo, n. gold-taker; gold-weigher.
 šikafitemo, n. money-spending.
 šikaṃme, n. gold-weighing.
 šikalō, n. loader of a gun.
 šikaṃo, n. loading of a gun.
 šikāṃo, n. lying down.
 šikāṃohe, n. lying-place, couch; Lager, Lagerplatz.
 šikaṃālo, }
 šikasōlo, } n. gold-smith.
 šikanō, pl. -nii, n. any thing made of gold.
 šikasane, n. money-matter.
 šikasuomō, n. love of money.
 šikatšakelo, n. money-changer; banker.
 šikatšakemo, n. money-changing; banking.
 šikatšakemohe, n. bank; (exchange).
 šikatšalo, n. gold-digger.
 šikatša, n. gold-digging.
 šikatše, pl. -tšemei, n. possessor of gold; rich man; s. niatše, n.
 šikawō, n. owing of money; wearing of gold, golden ornaments.
 šikayeli, n. use of money; money-spending; s. sikafitemo.
 šikayelilo, -yelo, n. spender of money.
 šiki, inf. šikimō, v. to suffocate; to give s. b. medicine into his nose (a common use here).
 šiki dšō, v. inf. dšošikimō, to dance; s. tšē dšō, v.
 šikimō, n. suffocation; putting medicine into s. b. nose.
 šikišaṅ (fr. Ot. sikrisam, lit. sugar-flour), n. european flour; flour-bread; s. akpanō, n.
 šikišaṅabolo, n. flour-bread.
 šikošiko, n. hickup = hikohiko, fukoḷuko.
 šikōṃo, n. ground-biting; falling in war („Graßbeißen“).

šikpā, n. lit. ground-cord; snake; s. šinō and onufu, n. th. s.

šikplalo, n. (ground-brushing), broom; s. blo, beḷo, šinyielo, n.

šikpoñ (lit. low-lump, comp. ši and kpo, kpoñ, Ot. asase, Adn. subań) n. pl. šikpōdši; earth; land; ground; floor; the earth is considered a person and adored, as heaven too (s. Nyonmō); ba —, v. = ba ši, ba šiši, to come down; gbe —, to fall to the ground = gbe ši; hū —, v. to till the ground; s. hū kō; mā —, to stand or set on the ground; sa —, to prepare the ground; ta —, to sit on the ground; tša —, v. to dig the ground; wō —, to sleep on the ground; ye —, to be on or in the earth or ground.

šikpoñbā, n. coming on earth.

šikpoñbii, pl. n. inhabitants of the earth.

šikpoñbō (= dšēnbō, n.), n. globe of the earth.

šikpoñhīe, -nō, n. surface of the earth.

šikpoñhūlo, n. tiller of the ground.

šikpoñhūmō, n. tilling of the ground.

šikpoñnōbii, pl. n. inhabitants of the land or earth = šikpoñbii, n.

šikpoñnō, n. something earthly; pl.

šikpoñnii, earthly things.

šikpoñniitšumō, n. earthly business.

šikpoñnyo, pl. -bii, n. earthly person.

šikpoñnyiemō, n. walking on the ground, i. e. on foot.

šikpoñsamō, n. preparation of the ground.

šikpoñsane, n. earthly matter.

šikpoñtšā, n. digging of the ground.

šikpoñtše, n. land-possessor.

šikpoñtšu, n. floor-room.

šikūmō, n. breaking down.

šilo, n. knocker, etc. fr. ši, v.

šilumō, n. falling down; striking down; = šitšiamō, šitšā, n.

šimō, v. pl. of ši, to knock; n. knocking; pounding etc. etc. fr. ši, v.

šimo or šimō, n. leaving.

šimāmō, n. standing or setting on the ground.

šimlitšo, pl. -tšei, n. hinge.

šiń, adv. firmly.

šiń, n. a kind of bast; a kind of bread.

šina (= šiana, šēna) n. door; comp. agbo, n.

šinasralo, n. door-keeper.

šīnaši, n. place under the door; - before the door.

šīnamo, šīnanamo, n. standing up („Auftreten“).

šīnatšo, pl. -tšei, n. door-post.

šīnašiši, n. sill, threshold.

šīnyīelo, n. (ground-walker); broom = šīkplalo, blo, n.

šīnyō, n. falling, fall.

šīra, ši, v. inf. šīšīramo, to take a walk (also with the eyes only).

šīsōmo, n. perching on the ground.

šīšamo, n. running aground.

šīšē, n. arrival.

šīši, redupl. of ši, v. (Ot. sisi) inf. šīšimo (also šīšiu, šīšiumo) to deceive.

šīši, n. reduplication of ši, n. Ot. ase; earth, ground; foundation, s. fanes; under part; depth bottom; dregs; under story; (s. ŋwei, the contrary of it): reason, meaning, signification; beginning; etc. etc. adv. down; aground; trough; used as postposition like the prepos. under, beneath; comp. ši, n. Ba —, v. to come down; ba n. k. šīši, to come under s. th.; be —, s. ye šīši; bi —, v. to ask the reason, signification; bo šīši toi, v. to listen to the reason; bu-šīši, to lie under; dše šīši, v. inf. šīšidše, v. to begin; dše šīši, v. (to come) from beneath; kā šīši, v. to lie under s. th.; kū —, v. to break down the ground; to double the seam of cloth; le šīši, inf. šīšilē, to know the reason, signification; mā šīši, v. to lay the foundation; na šīši, v. to see the reason, meaning; to understand, inf. šīšinā, = nanā; nu —, to hear or understand the meaning; šē šīši, v. to reach to the ground; ta n. k. šīši, to sit under s. th., te šīši, s. ya šīši; tfa m. k. šīši, v. to be hard against s. b., so as not to help him; to šīši, v. inf. šīšitō, to lay the foundation, to found; tša šīši, v. to dig the ground; tšō šīši, v. inf. šīšitšōmo, to show or teach the meaning of s. th., to interpret, comp. dšie na, v.; to explain, to analyze; ya šīši (te —) v. to go down, - - under s. th.; ye šīši, neg. be —, v. to be down; to be under s. th.; yo —, v. to perceive the meaning etc. Comp. sisi in Adn.

šīšibā, n. coming down.

šīšibimo, n. asking of a reason.

šīšibumo, n. lying under s. th.

šīšidšē, n. beginning; origin; foundation; fr. dše šīši, v.

šīšidšelo, n. beginner; originator; founder.

- šišigbe, n. way down-ward; descent; declivity.
 šišilē, n. knowledge, understanding, intelligence; = šišinā, n.
 šišilq, n. deceiver, fr. šiši, v.
 šišimā, n. foundation; comp. šišidšē and šišitō, n.
 šišimālq, n. founder.
 šišimq, n. stamping, fr. ši ši, v.
 šišimq, n. deception, fr. šiši, v.
 šišinā, n. knowledge, understanding, intelligence.
 šišinamq, n. th. s.
 šišinū, n. instruction (received about s. th.).
 šiširalq, n. person taking a walk.
 šiširamq, n. taking a walk; ya —, = šīra ši, to take a
 walk.
 šišitfā, n. hardness.
 šišito, n. founding.
 šišitšā, n. digging of the ground.
 šišitšōlq, n. interpreter; informant; explainer; commenter.
 šišitšōmq, n. interpretation, information; commentary.
 šišitšōmqwolo, pl. -wodši, n. commentary.
 šisiyā, n. going down; descent.
 šišiyomq, n. perception.
 šišiu, v. inf. šišiumq, = šiši (Ot. sisi, sisiw) to deceive.
 šišiulq, n. deceiver.
 šišiumq, n. deception; fraud.
 šitamq, šitramq, n. sitting down; session.
 šitamqhe and
 šitramqhe, n. sitting-place.
 šitē, n. getting up; arising; resurrection, fr. te ši, v.
 šiti, n. leech, bloodsucker.
 šitemq, n. stumbling.
 šitemqñō, pl. -nii, n. stumbling block.
 šitō, n. setting, settling down, putting down of a load;
 fr. to ši, v.
 šitfā, n. striking or falling down.
 šitfialq, n. an outcast.
 šitfiamq, n. outcasting; abjectedness.
 šitšā, n. digging the ground.
 šitšē, n. s. šidsē, mischief etc.
 šiwō, n. promising, promise.
 šiwolq, n. promiser.
 šiwulemq, n. tumbling down.
 šiyimq, n. descend; alighting.
 šiyire (Ot. siyere), n. promised wife, bride, betrothed;
 comp. ayemforo, n.

- šiu, v. inf. šiumo, to sink; — no, to deny.
 šiuo, n. denier.
 šiumo, n. denying; sinking.
 šla, v. s. ša and šala and šra; to rot.
 šla, adj. rotten, stinking; = šala, šra.
 šla ši, v. s. šra ši, to take a walk.
 šō, adj. and adv. quietly, lonely; fe —, to be lonely.
 šo, v. inf. šō, to smooth; to file; to grate; niišonō, grater; to rub; to plane; to lick; s. to nii anq; lamq, v.
 šō, n. smoothing; filing; planing.
 šo, pr. n. Wednesday.
 šo na, inf. našō and našomq, to smooth the mouth, i. e. to kiss; to suck at s. th.; f. i. to suck the marrow from a bone.
 šō, v. šōmq, to tear away, to snatch away; to rescue; šō ye m. k. deñ, to snatch s. th. from s. b.
 šō, inf. šō, v. to form; to get stiff (f. i. by cramp); - kpli, v. to have convulsions.
 šō gbe, n. inf. gbešō, to make pots.
 šō, n. forming, form; stiffness; potters-trade; s. gbešō.
 šōhe, n. pottery.
 šoi, n. a kind of sea-fish.
 šolo, n. smoother; planer; fr. šo, v.
 šolo, n. rescuer; person snatching s. th. away; potter; s. gbešolo, n.
 šomq, n. tearing, snatching away; rescuing; fr. šō, v.
 šomq, n. piss-water = šamq, n. (obscene, s. nufiemq, n.).
 šōñ, adv. far away.
 šōšōšō, šōšōšōšō, adj. and adv. pointed, sharp; na šōšōšō, sharp point; yiteñ šōšōšō, sharp top; pointedly; sharply.
 šoto, n. red pepper; Cayenne pepper; wo —, v. to pepper; to season with pepper.
 šoto, n. pepper-leaf; -plant.
 šotošō, pl. -tsei, n. pepper-plant.
 šotowō, n. seasoning with pepper.
 šotoyeli, n. pepper-eating.
 šotoyelo, n. pepper-eater.
 šra = šāla, šāra, pl. v. fr. ša, v. to rot.
 šra = šāla, šāra, adj. rotten.
 šra ši = šēra ši, šira ši, v. inf. šišramq, to take a walk.
 šrāke, inf. šrākemq, v. (fr. šā, šām, šāne, comp. § 27 and § 12) to glide off, to slip out (by smoothness); to miscarry; to unstring dissolve (of beads); to come to shore (of fishermen).

šrākelo, n. person or animal miscarrying.

šrākemo, n. gliding, slipping out, off; miscarrying, abortion; dissolution (of beads); landing (of fishermen).

šre = šēre, pl. v. of šē, v. to cast away.

šremo = sēremo, n. casting away.

šroke, v. inf. šrokemo, to be half-ripe; to emit blood (from nose, mouth etc.); migūgō šroke, I bled from the nose.

šrokemo, n. state of being halfripe (of fruits); bleeding, emission of blood (from nose, mouth etc.).

Before „u“ the letter „s“ becomes generally „f“, „u“ being swallowed up by it, or changed into „i“ or a sound resembling the german „ü“.

šuā, v., s. fā, v.

šue, v., s. fe, v.

šue, v., s. fe, v. etc.

T.

Ta, v. pl. tāra or tra, inf. tā, tamō, tramō, imperat. sing. ta! (Ot. tra, sa and te Adñ. hī, which compare also in Gā); to touch; to be touched, moved; to sit; to plaster (set); to reach; to chew; ke n. k. ta, ta touch with s. th.; ke m. k. ta, to sit with s. b., i. e. to set, to have seated; ke m. k. ta na, to dispute with s. b.; mli ta, v. inf. mlitā, to be inwardly touched, moved; tšui ta, v. to be heartily touched, moved.

ta dañ, v. to move the mouth, i. e. to chew.

ta de, ta deñ, n. to shake hands.

ta he, pl. tra he, v. inf. hetā, hetamō, hetramō; to touch (outwardly), berūhren, a nrūhren; to sit about; herum-
fißen.

ta hewo, v. th. s.

ta hie, v. to sit before.

ta mli, pl. tra mli, v. inf. mlitā, mlitamō, mlitramō, to touch the inside, to move inwardly; to stir, to stir up; to sit in s. th.; to set in (a piece of cloth into a dress) i. e. to mend. Eta tšu le mli or tšu leñ, he sits in the room; - fili mli, v. to sit or ride in a carriage.

ta na, pl. tra na, v. inf. natā, natamō, natramō; to touch the mouth, end, brim etc., to reach to; ke m. k. --, v. to dispute with s. b.; to set at s. th.

ta nō, pl. tra nō, v. inf. notā, -tamō, -tramō; to touch the surface; to surpass; to sit upon; to ride; ta okponō nō, to sit on horseback, to ride.

ta se, pl. tra se, v. inf. setamo setramo, to sit behind; to sit behind a higher person (king etc.) to assist. him; comp. setrafoi, n.

ta ši, pl. tra ši, v. inf. šitamō, šitramō, to sit down, to sit, to be seated; kē m. k. ta ši, to sit with s. b., to set s. b. down; eta ši ye tšu lē mli, he sat (down being) in the room; comp. eta tšu lē mli, he sat in the room.

ta šiši, pl. tra šiši, v. šišitā, šišitamō, šišitramō, to touch or reach the ground; to stir up the bottom; to sit under s. th.; ametra tšo šiši, they sat under a tree; ametra ši ye tšo šiši, they sat down under a tree; ta kpataši and ta kpata šiši, to sit under a roof.

ta, n. touch; war, wu —, to war, to make war, inf. tawu, warring, fighting in war; army; comp. asafo; Ot. sa, n.

ta or **tā**, n. touch? only used in the peculiar phrase: tši tā, v. to mention, inf. tātši; etši mitā, he mentioned me; s. tši tā, v.

tā, pl. trā (Ot. sā), v. inf. tā; to be done, auš feyn; to have an end; generally used in the perf. tense, etā, it is done; sometimes used as auxiliary verb to express the nearness or completeness of an action; mife etā, I have quite done it, I have almost done it; finished (comp. the negro-english of Sierra Leone: „I done do“ = I have done doing, I am ready); eše etā, eše ši etā, it is quite sufficient, it is quite near, it has quite arrived, it is almost at hand; etc. Adn. th. s.

ta lo or

tā lo, v. to be thin, meager; inf. lotā.

tā, taba, tawa, n. europ. word, tobacco.

tabe, n. time of war.

tabii tabilqi, pl. n. warriors; members of the army.

tabilq, pl. -tabilqi, n. warrior soldier.

Tabōñ, pr. n. (tabōñ, literally: „well“; a word of the portuguese black emigrants from the Brasils, now living in Akra or Gā, perh. portuguese, by which they are now called); the quarter of the portuguese black emigrants or the place in which they live; their language, their religion, gen. mahomedan; now also applied to other black emigrants from the Westindies, Sierra Leone etc.

Tabōñnyo, pr. n., pl. Tabōñfoi, Tabōñtšemei, such a person; pl. Tabōñhi, such a man.

Tabōnyo, pl. -yei, pr. n. such a woman.

taflatše! (Ot. tafrakye!) int. excusing exclamation = salva venia! Wit Respect zu melden! if an obscene word or

- expression is used; comp. kuse! — to taflatše, v. to offer an apology in such cases.
- taflatšetō, n. offering of an apology.
- tafitemo, n. loss of a battle.
- taflobónto (= pleté) n. europ. word, plate.
- tagbamō, n. arrangement of battle, s. gba ta, v.
- tahe, n. battle-field.
- tawuhe, n. th. s.
- take (contracted from tamō ake, tañke, to be like as) = ake, conj. as, just as; like as; take bōni, take beni; th. s. (comp. bō, be, bōni, beni) as, according to; mife take bōni okemi le, I did as thou toldest me.
- Taki, pr. n. of males (very probably (Ot. = takyi).
- tako, n. pad, polster to carry something on the head; bō -, to roll a pad.
- takobō, n. rolling of a pad (from a cloth).
- taku, n. a weight of gold about 6 pence worth.
- takotša, n. sponge for cleansing the teeth, made of bark or fibres of a plant; s. kotša, n. and ta, v. to chew.
- talō, n. joint of the body.
- talō, n. sitter; toucher; fr. ta, v.
- tam, adv. = pam; much; ever since, since; f. i. tam ne minako le, I have not seen him ever since.
- tāmi, n. a kind of sweet berries similar to ripe coffee.
- tāmitšo, n. shrub bearing them.
- tamō, n. sitting; mending, patching; fr. ta, v.
- tamō, v. to be similar, to like, to be like; sometimes used as a formverb with defective forms = like, like as, as; f. i. tamō bōni okē le, as thou saidst; comp. take, conj.
- tamomō, tāmo, n. liking; likeness.
- tāñ, inf. -mō, v. to swear, = na; f. i. mitāñ mitše, ake mafe, I swear by my father, that I will dot it (s. Ot. ntam, n.).
- tañ, adj. and adv. (Ot.) and
- tañtañ or tantañ, adj. and adv. ugly; deformed; disgusting; dirty; unpleasant, bad, ill; deformedly; ye tañ, to be ugly; fe m. k. tañ, v. to disgust; efeqmi tañ, it disgusts me.
- tanagbē, n. victory fr. gbe ta na, v.
- tankpe, n. rope, rigging of vessels.
- tañtañfemō, n. disgust; disgusting.
- tano, pl. -nii, n. something belonging to war or the army.
- tantrā, n. a kind of seafish.
- tananyō, and
- tanyō, n. falling in war.

- tao**, neg. aor. taao and taoo, inf. taomq, v. to seek; to want; to wish; to desire; s. Ot. tā, taw, v. and fefe and pe, v. Adñ. hara, v.
- tao mli**, inf. mlitaomq, v. to investigate, to search.
- tāo**, n. dan. slate; 𐌲𐌳𐌹𐌸.
- tao se**, inf. setaomq, v. to seek after; tao segbę, v. th. s.
- taolq**, n. seeker, wisher.
- taomq**, n. seeking; want; desire; wish.
- tara**, pl. verb = tra, fr. ta, v. to sit, to touch.
- tasa**, n. (europ. word); pewter-basin.
- tasamq**, n. preparation of war.
- tasane**, n. war palaver; casus belli.
- tatale**, n. a kind of maize-cakes baked in palm-oil.
- tatāta**, adv. to and fro; afaña lę tfa tatāta, the flag floats to and fro.
- tatše**, n. lit. army-father; field-marshal; 𐌹𐌸𐌸𐌳𐌹𐌸𐌸𐌹𐌸𐌸𐌹𐌸; comp. asafoiatšęnukpa, n.
- tātši**, n. mentioning, mention, fr. tši tā, v.
- tātšilo**, n. mentioner.
- tatšo**, pl. -tšei, n. a tree with a bitter bark which is used as medicine.
- tatū**, n. war-gun.
- tawa**, n. europ. word, tobacco; nu-, to smoke = nu ble, v.
- tawablę**, pl. — będši, n. tobacco-pipe.
- tawanulq**, n. smoker = blęnulq, n.
- tawanumq**, n. smoking, = blęnumq, n.
- tawiemq**, n. war-speech; — palaver; rumour of war; and tabewiemq, n.
- tawu**, n. warring war; fr. wu ta, v. to war. S. ta, n.
- tawulo** (gen. tabilo), n. warrior.
- tayā**, n. going to war.
- tayō**, pl. tayeı, n. war-woman; woman attached to the army.
- te**, defective verb, to go away, to go; in the present and imperfect tense of the posit. voice and in all the tenses of the negat. voice „ya“ is used instead; of which also the infinit. form is taken. Comp. the next. word and bote, kite, v. etc. Combined with „kę“, „te“ also is used as aux. v. = ya; kę-te, kę-ete, kę-ate (kate) = to, unto.
- te**, inf. temq, v. (to go away) to conceal one's self; to hide; to conceal; kę-te, to conceal; Ad. la, v.; te m. k., to — s. b., to be concealed to some body.

te he, inf. hetemq, v. to conceal one's self; amete amehē, they concealed themselves.

te hewq, v. th. s.

te hīe, inf. hīetemq, v. to conceal before s. b.; to be concealed, to be hidden before; ete mihīe, it is hidden before my eyes; to conceal one's self = te he.

te mli, defect. v. s. te, def. v. to enter.

te mli, v. inf. mlitemq, to hide or be hidden in some place.

te na, def. v. to go at; s. te, def. v.; to get up from or before s. th.; s. te ši, v.

te nq, def. v. to go on or upon; s. te, def. v.

te se, def. v. to go behind; s. te, def. v.

te se, ke-te se, v. inf. setemq; to conceal behind.

te ši, inf. šitē, v. to get up; to arise; to stand up.

te šiši, v. def. to go down, under s. th.

te šiši, inf. šišitemq, v. to conceal under s. thing.

tē, n. dan. tea.

te, teñ, n. middle, midst; adv. betwixt; postposition: amidst among, amongst, in etc. As mañ, nyōñ, mōñ, dañ, etc. this word is generally used with the terminational augment „ñ“ = mli, therefore lit. = middle-inside; but when used with the article „le“ the augm. „ñ“ joins this; f. i. ameteñ, in their middle, amidst of them; amete leñ, in the middle of them. As the other postpositions: he, hīe, mli, na, nq, se, ši, etc. teñ can be connected with many verbs, as: ba teñ (or te leñ) to come betwixt, amidst, into or in the middle; be teñ, to be not in the middle; bu ateñ, to jugde (Ot. th. s.) is very probably a pluralform of bu teñ; = consider between two parties; damq teñ, to stand betwixt; dša teñ, to divide betwixt etc. Compare also the combination mliteñ, yiteñ, nyōñ-teñ etc.

te-teñ, interrog. pron. how? te oyq teñ, how art thou? te okq teñ, how didst thou say? te fe teñ? te afe teñ? how? te afe teñ nì akēkomi enq dā? how is it that this never has been told me?

tē, v. inf. tē temq, to stumble; to knock against; mite minanewao (tē), I knocked my toe against (a stone); (comp. Ot. tia); to falter; na tē ši, inf. našite, to falter in speaking; also used of a razor, when cutting the skin. Sometimes the plur. form tere is used.

te ši, pl. tere ši, inf. šitē, šitemq šiteremq, with „na“ as gram. subj. to falter; mina tere ši, I faltered.

tē, n. stone; rock; compact mass, f. i. tunte, gunstone, ball; burden; cataract (of the eye); tfa m. k. tē; to cast a stone at s. b.; gba tē, to break stones from a quarry, to quarry; sane kã tē ko nq, there is something else behind the matter, prv.

tē, n. stumbling, faltering; s. tēmq, tēremq, n.

tē (Ot. tew), v. to get or be clear; of water; of men, when come to understanding; hie tē, = hie tše, v. to have a clear face, surface etc. to have a clear understanding.

te-awale, n. tea-spoon.

teba, n. tea-leaves.

tēda or **tēidã** (s. tēi), n. palm-wine.

tēbi, n. new tooth (childrens language).

tēbu, n. stone-hole, quarry.

tedši, n. ass; donkey.

tedšibi, n. foal of an ass.

tedšinu, pl. -hĩ, n. male-ass.

tedšiyō, pl. -yei, n. female-ass.

tēgbalq, n. stone-breaker, quarry-man.

tēgbamq, **tēgbamq**, n. stone-breaking, quarrying, fr. gba tē, v.

tē, **tēñ**, and

tēi (and **tēitšo**, pl. -tšei), n. palm-tree producing the common palmoil and palmwine; comp. **akokostšo**; **ametšro-bitšo**, **wietšo**, **soñtšo** etc. and **ñmetšo**, n.

tēheniitšumq, **tēñiitšumq**, n. palmtree work.

tēkamq, n. stone pavement; fr. ka tē, v. to pave.

teke, v. inf. **tekemq**, to jump, to leap; to be over and above; to overflow etc.; comp. **tū**, **kū nq**, v.

teke nq, v. inf. **notekemq** (to jump over; to leap over), to be over, superfluous; comp. **kū nq** and **tū**, v.

tekelq, n. one who jumps over.

tekemq, n. leaping, jumping over; superfluity; s. **notekemq**, n.

teketre, n. dan. tea-kettle.

tekope, n. tea-cup.

tekpulu, pl. -kpudši, n. tea-jug.

tēle, v., s. tere, v.

tēle, pl. v. of tē, s. tere, pl. v.

tēlo, n. gum; flesh round the teeth.

tēlo-asane, n. boil at the gum.

telq, n. concealer.

tēlq, n. person stumbling (falterer); s. **našitelq**, n.

Tema, pr. n. of a sea-town betwixt Nuñwa and Gbugbrā, in the Adāñme-country (prh. from *tē*, n. stone and *mā*, n. building, stonebuilding, stonetown; comp. the neighbour-town „Teši“. There are good building stones near both of them).

temo, n. concealing, hiding.

temoḃē, n. hidden time.

temoḃe, n. hidden place; hiding place.

temoḃihile, n. hidden life.

temoñā, n. hidden art.

temosane, n. hidden matter; mystery; comp. *duhsane*, n.

temowiemo, n. hidden, mysterious word.

teñ, n. middle; s. *te*, n.

teñ, inter. pron. s. *te-teñ*.

teno, pl. -*nii*, n. some thing of stone.

teno, n. surface of a stone; adv. on a stone, = firmly.

teo, = *tē*, Ot. *tew* (= *tše*), v. to be clear.

teo, inf. *teomo*; Ot. *tew*, to plant, transplant (plants already planted; s. *dū*, v.); to watch or lay in wait for; to float; *eteo nu le hie*, it floats on the water.

teolo, n. planter, transplanter of trees; Baumzüchter; comp. *dūlo* and *hūlo*, n., and *kosenyo* and *okwafonyo*, n.

teomo, n. planting, transplanting of trees and plants.

teomoba, n. plant for transplanting.

teomobē, n. time or season for transplanting.

teomobu, n. hole for transplanting.

teomoḃe, n. place „ „

teomoñā, n. art of „ „

teometšo, pl. -*tšei*, n. tree for transplanting.

tēre, inf. *tēremo*, = *tire*, tre, v. to carry on the head; to lift on s. body's head for carrying („*einem aufheben*“); to elevate itself; to swell, *eheko tere*, he got a swelling from a fall; *fich aufbeben, aufbäumen*; to trouble or plague one (with words); comp. *wo, hie, tsa koñ, tšo-tšoro*, v. etc.

tere, pl. v. of *tē*, inf. *teremo*, to stumble frequently; to falter; s. *na tē ši*, v.

tērelō, n. carrier (on the head); hammockman.

terełō, n. stumbler, falterer, s. *našiterelō*, n.; fr. *tere*, pl. of *tē*, v.

tērema (*tirema, treina*), n. cowries; Ot. th. s.; - *ke šika*, cowries and silver-money; - *yi*, one head of -; - *kpa*, one string of -; *kane -*, v. to count -; *fite or ye -*, v. to use or spend -; etc. Comp. *hieo, kpā, tšakpo*, n.

- tëremafitelo, -yelo, n. user or spender of cowries.
 tëremafitemo, -yeli, n. use or spending of cowries; see fite, v. and ye, v.
 tëremakanelo, n. cowries-counter.
 tëremakanemo, n. cowries-counting.
 tërema-akonta, n. cowries-account.
 tërema-adeka, n. cowries box.
 tëremakotoku, -fłoto, n. cowries-bag.
 tëremasane, n. cowries-palaver.
 tërematše, n. possessor of cowries; rich man; s. niitatše, šikatše, n.
 tëremo, n. carrying on the head; putting on s. b.'s head for carrying.
 teremo, n. stumbling, faltering; s. te and tere, v.
 tëretëre (and trette), adj. and adv. quick; -ly; wie —, v. to speak quickly.
 tesa, n. lit. stone-bed; rock.
 tesagoñ, n. stony, rocky hill or mount.
 tesahé, n. rocky place.
 Teši, pr. n. („understone, stoneland“); of a seatown 5 miles east of Osu.
 Tešinyo, pl. -hī, n. man from Teši.
 Tešinyo, pl. -bii, -mei, n. Tešiman, -people.
 Tešiyō, pl. -yei, n. Tešiwoman.
 Tete, pr. n. of firstborn sons (Comp. Dede of firstborn girls; Tete, masc. and Koko, fem. of sec. children; Mësa and Mänsa, of the 3., Anañ and Tšotšo, 4.; Anum and Manum, 5.; Nšia and Šaša, 6.; Ašoñ, m. and f., 7.; Botfe, m. and f., 8.; Akroñ, m. and f., 9.; Badu, m. and f., 10.; taken with the exception of Tete, Dede, Tete, Koko and Tšotšo, from the Otyi numerals). In Teši are also other names used, perh. from the Dänme.
 Tete, pr. n. of second sons.
 teteo, v. inf. -mo, to float, to overflow (fr. teo); hie -, v. to be sad; comp. tötötö, adj.
 tətete, adj. brackish (of water).
 tetete (s. Ot. tete, n.) = bebe, adj. and adv. old; from the beginning.
 tetšá, pl. tetšiamo, n. peting; stoning.
 tetrē, adj. and adv. wide, broad; -ly; comp. le, v. ga-dšá, adj. wuyá, adj. etc.
 tetremantre, n. tetremante, n. trumpet; waterplant like a trumpet; fli -, v. and kpá -, v. to blow the —.
 tetremantrefilolo, -kpálo, n. trumpeter.

tetremantreflino, -kpāmo, n. blowing of the trumpet.

tetšo, pl. -tšei, n. stone-tree, stone-wood; a hard wood of white colour.

tfa, subj. and obj. pl. tšia, inf. tšā, tšāmo, v. to be stricken; to fall; to strike, to hit; to cast; to fire; to knock; to knock to and fro; to boil; to be cast away. Tša nō, pl. tšia nii, v. to strike with s. th.; - odšo, v. inf. odšo-tšā, to kidnap, to catch men for sale; - oti, inf. otitšā, v. to shoot at the mark; - ši, inf. šitšā, pl. šitšāmo; to strike down, to fall down = lu ši; to be abased, cast away, an outcast (verworfen seyn); - šiši, inf. šišitšā, to be hard against s. b. = fe m. k. ablo; tša tē, v. inf. tētšā, to cast a stone; etšami tē, he cast a stone at me; tšia tēi, inf. tētšāmo, to pelt with stones; to stone; tša tšo, inf. tšotšā, v. to strike with a stick; etšami tšo; tša tū, inf. tūtšā, v. to fire a gun; - okplēm, - a cannon etc.; hie tša he nō, inf. henqhietšā, = hie kpa he nō, v. to forget one's self; comp. also: otfašiniógbó! (fall down and die!) a curse and n. = pestilence.

tšā, n. stroke, fall, cast; boiling; pl. tšāmo, n.

tša! tšia! int. fye! shame! ʔfui! etc. S. also: tša! tšia! tšaká!

tšā, tšānī, adj. tough; ʒáb.

tšalo, n. striker, knocker etc.

tšakoto, n. a kind of hose or breeches.

tšapia, n. chewing stick to cleanse the teeth with.

tšēm, adv. = kwa, entirely, together; fē -, all together.

tšere m. k., inf. tšeremo (Ot. tšere or tyere, to lean); to perform a certain ceremony for a person violently or suddenly killed in leaning or setting him on a chair and rubbing him over with white clay.

tšere, atšere, n. ladder; s. atf. - tšrebo, n. flint.

tšere and tšetšerē, adj. small and sharp (used of the human frame).

tšētšē, v. inf. -mo, to be joined together by cords etc.

tšētšēmo, n. joining, binding together.

tšia (or tšia), inf. tšāmo, v. to walk, manly, proudly.

tšāmo, n. striking, falling (of many things) etc.; s. tša, pl. tšia, v.

tšāmo, n. proud, manly walk; s. tšāmo, n.

ti, inf. tile, tī and timo, v. to be thick, strong, palpable, to cloy; to touch; to scratch; to prick; to eat with the fingers; to pick; to sting (but s. tšē, v.), to pierce, to walk or stumble like spiders (in Fables); m. k. šika ti, n.

- s. b. 's gold is thick, i. e. he is rich; comp. kpoto. Redupl. v. titi; comp. also kpiti, v. Ot. th. s.
- tī hīe, v. to scratch or prick one's face; to cast s. th. into some body's teeth; inf. hīetī.
- tī musu, v. to prick one's belly; used as the former; inf. musutī.
- ti nọ, inf. nọtimọ, v. to stumble upon s. b. to come upon s. b. unexpectedly.
- ti nsrō, v. to be faithful to the master; to feign faithfulness; to dissemble, to play the hypocrite; inf. nsrōtimọ, nsrōnti, n.
- ti ši, v. to stumble, to sit down as children do when they try to stand; s. hẹ ši, v.
- tī, n. scratching etc.
- 'ti, oti, n. head (Ot.), point, mark; tfa -, v. to shoot after the mark; inf.
- 'titfa, otitfa, n. mark-shooting.
- ti, n. lump of any thing, as fat etc.; s. Ot. ti = head; a kind of medicin of the head of a snake and some leaves pulverised.
- tīa, v. inf. -mọ, to scratch together (money); to gather, spare, to hoard; to join, accompany s. b.
- tīafi (Fanti word), n. privy; tšonọ, kona, n. etc.
- tīalọ, n. gatherer, hoarder of money; sparing person; companion, joiner.
- tīamọ, n. scratching together, gathering, sparing; joining, accompanying.
- tiki, v. inf. -mọ, to burst, to open; to break through (f. i. a lagune or river through the sandbar); comp. fẹ; gbu, bā, v.
- tikilọ, n. person bursting or opening s. th.
- tikimọ, n. bursting, opening, breaking through etc. s. fẹ, felemọ, n.
- tile, n. thickness, fr. ti, v.
- timọ, n. stumbling; thickness; strength fr. ti, v.; comp. tī, n. and tile, n., also titi, v., titimọ, n.
- tipé, tipěń, n. contemporary; Altersgenosse; ke m. k. fe -, to be as old as s. b.; s. ye m. k. onukpa, gbekě etc.
- tipěńfemọ, n. Altersgenossenschaft; contemporariness.
- tīre, v. s. tẹre, v.
- tīrema, n. s. tẹrema and tremā, n.
- tīrom, n. garden, s. trom.
- 'titfa, otitfa, n. shooting after the mark, fr. tfa oti, v.

'titfalq, ot., n. marks-man.

titi, n. a small nice bird.

titi (reduplication and corroboration of ti), v. inf. titimq, to scratch; to pick with the fingers; to tickle; he titi, v. inf. hetitimq, v. to be tired of laziness = he hia; mihe-ntitimi, I am tired, ich fühle lange Weile. Ot. th. s.; comp. also kpiti, v. and wo dokodiki, v.

titiq, n. scratcher, tickler.

titimq, n. scratching; tickling; comp. wamq, n.

titri, adj. thick, strong, excellent (fr. ti, v.).

titri, adv. especially.

ti — see under tr.

to, v. inf. tō (Ot. th. s.), to lay; to keep; to lay down, to cut down, inf. tomq, to cut; to put down a load, to lodge — m. k. nõ, to lodge with s. b.; to take down s. b. load, s. to ši; etc.; ke hie to n. k. nq, to animadvert; to advert, to think. The word is very extensively used, but can generally be explained by the significations mentioned; only one use is difficult, sc. as an aux. v. to express the relation of foresight, as sometimes the adv. „before“, „already“, „against“ in Engl., f. i. miké mitó, I said it before; mitia šika mito hōmq, I gathered money against hunger; misa mihe mito wq, I prepared myself for to morrow etc. Comp. also the aux. v. na and the adv. momo.

to afā, v. inf. afātō, to put aside, away; aufheben.

to aflā, v. to make a sling or loop; nõmq aflā, th. s.

to fa, inf. fatō, v. to build a swish-wall; mudwall, claywall.

to he, v. inf. hetō, hetomq; to lay or put about; to cut short; to answer (comp. here nq); to compare, ke n. k. to n. k. he, to compare s. th. with s. th.

to hie, v. inf. hietō, to direct the face; - - n. k. nq, - - - upon s. th.; s. ke hie to nq, v.

to kpa, v. inf. kpatō, to commit a detestable thing, to blame one's self; comp. kpa, n. bō fō, v., bō he ahora, v.

to mā, inf. mātō, v. to put bread (dough) into the oven (einsetzen).

to mañ, inf. mañtō, to found a town; to build a town.

to mli, inf. mliṭō, v. to put into, to lay into (einlegen).

to na, inf. natō, to lay or put at, anlegen.

to nādšian, inf. nādšiantō, v. to recompence, to retribute.

to nane, inf. nanetō, v. to walk or march in measured steps f. i. in carrying a hammock.

to nō, inf. nōto, to lay or put upon, on; auflegen, drauflegen; to repeat; to smooth or iron cloth; to nii anq, v. th. s.

to m. k. nō, v. to lodge with s. b.

to se, inf. setō, v. to put back, aside; to delay; to put behind; hinterlegen, nachlegen; verschieben; to provide for.

to ši, inf. šitō, to lay or put down, esp. the load; to rest in the way; to lodge; to give into s. b. charge; comp. hā m. k. n. k. šitō, to give s. th. into s. b. charge; to m. k. ši, to take s. b. load down (abhelfen); ablegen, niederlegen, hinterlegen, abstellen, etc.; to tšui ši, to yi ši = nme tšui ši, to have patience; Ot. to bo ase, v.

to šiši, inf. šišitō, v. to lay or put under s. th.; to lay the foundation.

to tšui ši, inf. tšuišitō, v. and

to yi ši, inf. yišitō, v. to have patience.

to, n. small cattle (Hebr. קטן); sheep or goat; f. i. to gwanteñ, sheep; to abotiá, goat; to agbo, ram; to kpa-kpo, he-goat; le toi, v. to keep or raise small cattle.

'to, nto, n. toll, tax.

'to, nto, n. a kind of grass.

'to, interrog. particle, s. nto and te-teñ.

tō, n. setting, ordering, putting away; fr. to, v.

tq, v. pl. torq, trq, inf. tō. trōmq, to be full; to be satisfied; - nma, - with food; but impersonally used: to be tired; f. i. mitq, I am satisfied; ametro, they are -; etqmi, I am tired, etroame, they are tired; but gbenyie-mq le etqmi, the journey has tired me.

tq biti, v. = tq piti, v. to faint.

tq dā, inf. dātō, v. to be full of strong drink, to be drunken; ametrotrq dā, they were altogether or every-where drunken.

tq mu, tq mum, inf. mutō, v. verstummen; to grow dumb, speechless.

tq owele, inf. oweletō, v. to revenge; tq n. k. or m. k. he owele, to revenge s. b. or some thing.

tq piti, v. inf. pititō, Ot. th. s., to fall into a swoon; to faint.

tq sō, to m. k. sō, inf. sōtō, to accuse s. b. innocently = ke sō fō m. k. nq; comp. sō, n.

tō, n. fulness; satiety; weariness; adv. fully; yi tō = yi obō, obōbō, obōbōbō, to be quite full.

- tò, n. bottle, esp. calabash-bottle, but also any similar vessel; comp. atunkpā, abòdiamò, nò, n. Tò kẹ mu, a bottle with oil; tò kẹ dà, - - with wine, etc.
- tò, inf. tòmò (Ot. th. s.), to mistake, to make a mistake, to transgress; to disturb; to entangle, confuse; to be perplexed. to be in danger, perplexity; s. tótò, v.; na tótò; inf. natòmò, to be perplexed, confused in speech; to transgress with the mouth; yiwala tò, to be in danger of life.
- tò kitā, v. to transgress an oath or command; inf. kita-tòmò.
- tò mli, v. to disturb or confuse the inside.
- tò mra, or -mla, v. to transgress the law; inf. mratòmò.
- tò na, v. to transgress against the mouth, word of s. b.; to disturb one's words; s. tótò na, v.
- tò nǝ, inf. nǝtòmò, v. to transgress; = tò; to sin or do wrong against; etò minò, he did wrong against me.
- toagbó, to agbó, n. ram; s. to, n.
- togbanteñ, togbanteñ = togwanten, sheep; s. to, n.
- tobi, n. young small cattle, lamb or kid, s. to, n.
- tofè, n. dung of small cattle.
- tofù, n. bubble.
- togbè, n. slaughter of small cattle.
- tògbì, n. appointed day, s. to, v.
- tohe, n. place where the loads are put down; restingplace; place where s. th. is kept; treasury; lodging; inn; see gbòiatohe, n.
- tohetše, n. inn-keeper, host; s. gbòiatolò, n.
- tohetšoi, n. lit. sheep- or goats-hair (sheep have scarcely any wool in this country); wool; s. kuntú.
- tohetšoinǝ, pl. -nii = kuntùnǝ, some thing woolen.
- tohetšu, n. keeping -, treasury-room.
- toi, n. ear; ba -, v. inf. toibā, to give or bow the ear; be toi, to have no ear, i. e. to disobey; bo -, inf. toibō, v. to obey, to listen; bomi toi, listen to me, obey me; comp. nu, v.; eboole toi, he was disobedient to him; fā -, inf. toifā and toifāmò, to take out the ear to listen; fe -, to make an ear, to listen; gba toi, to give a box, pl. gbla toii, v., toigbā, ·toiigblamò, lit. to draw the ear, - m. k. -, to take s. b. by the ear, i. e. to correct, to punish him; gbe toi, scarcely used, v. to kill the ear, make listless, disobedient; gbo toi (s. toi gbo, v.), v. inf. toigbō, toigbomò, toigbele, to be dead in the ear, to disobey; to be disobedient; hā toi, inf.

- toihāmō**, to give ear, to hearken; to listen; mu toi, inf. **toimū**, v. to be deaf; sa toi, see toi sa, v.; tši toi, v. pl. tšimō toii, tši toiñ, v. inf. toitsimō, tointšimō, to stop the ear; to fill one's ear with prattle; wa toi, inf. **toiwale**, = toi wa, v. to be of a hard ear; wadše toi, v. to harden the ear, inf. toiwadšemō; wo toiñ, to put into the ear, to suggest, to wisper to; to insinuate; yi toi, to fill the ear (with prattle etc.); die Dhren voll machen, kpā wo m. k. toi, th. s. lit. to trumpet into s. b. ears, used like the former etc. Comp. also Ot. aso and asom.
- toi ba**, v. s. ba toi, to listen.
- toi dšō**, toiñ dšō, inf. toindšōle, v. to have or be at rest with the ear, to hear no disturbance or palaver, to have peace = he dšō; Ot. asom dyo, th. s.
- toiñ fe heñ**, the ear rings.
- toiñ gbē**, v. th. s.
- toi gbo**, inf. toigbō and toigbele (= gbo toi), v. to have a dead ear, to be listless, disobedient; to disobey.
- toi mli**, toimli, toiñ, n. inside of the ear.
- toi mu**, s. mu toi, v. to be deaf; inf. toimū.
- toi sa**, v. inf. toisale, toinsale, to be of a fit, ripe ear (comp. sa, he sa, hie sa etc.), to know, to obey; but generally used ironically from the contrary, to be disobedient = toi wa, n.
- toi wa**, inf. toiwale, toiñwale, v. to have a hard ear, to be disobedient = toi gbo, toi sa.
- toiasafoku**, toiakutu, n. flock of small cattle.
- toiakwelo**, toialelo, n. shepherd, raiser or keeper of small cattle = tokwelo, and
- toiatše**, pl. -tšemei, th. s.
- toiatšu**, n. sheep- or goat-stable or yard.
- toibā**, n. obedience; listening; fr. ba toi; = toibō, n.
- toibalō**, n. (scarcely used) obedient or listening person = toibolō.
- toibō**, n. listening, hearkening; obedience.
- toibolō**, n. obedient person.
- toibosane**, n. matter of obedience.
- toidšōle**, s. toindšōle.
- toidšū**, n. sheep- or goat-stealing.
- toifāmō**, n. listening.
- toifemō**, n. th. s.
- toigbā**, n. box, stroke on the ear; fr. gba toi, v.

- toigblamq, n. correction, chastisement; punishment; fr. gba
toi, v.; pl. gbla toi, v.
- toigbalq, -gblalq, n. chasticer.
- toigbē, n. making disobedient fr. gbe toi, v.
- toigbele, n. lit. death of the ear, disobedience, = toiwale,
fr. gbo toi, v. and toi gbo, v.
- toigbō, n. and toigbomq, n. th. s.
- toigbolq, n. disobedient person.
- toihāmq, n. listening, obedience, fr. hā toi, v.
- toihemo, n. buying of small cattle.
- toihōmq, n. selling " " "
- toihōlq, n. seller " " "
- toimū, n. deafness.
- toimulq, n. deaf person.
- toin, pl. toiañ, = toi mli, toii amli, n. inside of the ear.
- toinñō, pl. toiaññii, n. ornament of the ear, earring.
- toindšole, n. peace, rest, Ot. asomdyoe; = hedšole, n.
- toindšolq, n. peaceful person; = hedšolq.
- toinŕa, n. boil in the ear.
- toingbamq, toiañgblamq, n. stroke on the ear, box; fr. gba
toin, v. toin.
- toinsale, toisale, n. fitness, but generally hardness of ear; ~
disobedience; fr. toi sa, v.
- toinsalq, n. (ironically) disobedient person.
- toiwā, toiwale, toinwale, n. hardness of ear; listlessness;
disobedience.
- toiwalo, n. a listless, disobedient person.
- toiwō, toinwō, n. wispering, suggestion into the ear; but
see kpā wo m. k. toin; v. to admonish; to inculcate.
- toiwolo, n. wisperer, suggester.
- toinyimq, n. striking on the ear or in the face; fr. yi
toin, v.
- toiyimq, n. filling of the ear (with prattle); fr. toi yi, v.
- tōke, inf. tōkemq, v. engl. from to talk; to prattle.
- tōkelq, n. talker, babbler.
- tōkemq, n. talk, prattle.
- tokotá, n.; pl. tokotái, sandals.
- tokotakpelq, n. sandal-maker.
- tokotakpē, n. sandal-making.
- tokpakpo (Ot. papo), n. he-goat; s. to, n.
- tokwelq, n. shepherd; s. toialelq, toiatšē, n.
- tolelq, toialelq, n. raiser of small cattle.
- tolq, n. keeper etc. fr. to, v.
- toló, n. morning-star; pr. n. of women.

tolo, n. a person full of s. th., only used in compounds.

tōlo, n. transgressor etc., fr. tō, v.

tōmo, atōmo, n. batata, sweet potato.

tomō, = tō, n. cutting; felling of trees.

tōmō, n. transgression, fault; mistake; disturbance, perplexity; danger; fr. tō, v.

tōmōfā, n. forgiveness of transgression.

tōmōnō, pl. -nii, n. act of transgression, punishment or fine for transgression.

tōni, n. lady-bird (?).

tōni, n. a kind of dung-beetles, s. koklogbanting, th. s.

tontōn, pl. -toī, n. mosquitoes.

tōrom, n. s. trom.

tōro, v. pl. form of tō, v.

toto, n. husk; bark; trash; scāle; shell etc.; he-toto, the natural covering of trees, plants, seed; also of fish etc.

totokplōmō, n. taking or breaking off of the husk, bark, scale, etc.; s. kpo, v.

tōto, tō, adv. quietly.

tōtōtōtō, s. tō, adj. and adv. quite full, very full; fully; quite full; full to overflowing, s. tēteō, v.

tōtōtō, adj. and adv. sad; sadly (of face espec.); hie fe or hie ye -, v. to have a sad face; comp. tēteō, v.; full to overflowing, as the former word.

tōtō, inf. tōtōmō (redupl. of tō, v.), v. to entangle (thread); to be entangled; to disturb; to be disturbed; to perplex; to be in perplexity, danger etc.; na tōtō, v. inf. natōtōmō, to have a disturbed mouth; to be disturbed or entangled in speaking; ohā mina etōtō, thou hast disturbed my speech; s. also tē, pl. tēre, na tē, v., th. s.

tōtō he, v. inf. hetōtōmō, to disturb about.

„ hie, v. inf. hietōtōmō, to confuse the face.

„ mli, v. inf. mlitōtōmō, to confuse the inside.

„ na, v. inf. natōtōmō, to confuse the mouth, word, speech.

„ šiši, v. inf. šišitōtōmō, to confuse the meaning.

„ yiñ, v. inf. yinōtōtōmō, to confuse the mind.

tōtōlo, n. disturber.

tōtōmō, n. entangling; disturbance; perplexity; danger.

tou, or

tow-fie nō. double v. to cover one's self (with clōth).

tra, pl. form of ta, v. to touch; to sit; inf. tramō; s.

trā, v. in Ot.

trakte, n. dan. funel.

- tralqi, trafoi, n. people sitting.
 tramq, n. sitting of many; touch.
 trasianam (Ot.), also tašianam, n. carriage. Comp. tra
 ase, v. to sit and nañ, n. foot, nam, v. to walk in Otyi.
 tratšo, pl. -tšei, n. a kind of trees with beautiful red wood;
 the timber of it.
 tre, = tère or tïre, v. to carry on the head; to put on
 s. body's head.
 tre = tere, pl. form of te, v. to stumble.
 trema, s. tèrema, Ot. th. s. n. cowries.
 tremasugbó, n. a kind of sweet pap made of maize (perh.
 an Ayigbe-word).
 trili, adv. talkatively; wie -, to speak too much, to make
 many words, Mt. 6, 7.
 triliwiemq, n. = tokemq, talk, prattle.
 tro, pl. v. of tq, to be full, satisfied; to tire.
 trō, n. satiely, fulness; tiredness (of many).
 troi, n. (europ. word) jacket.
 troke, inf. trokemq, v. (= kproke) to loose, to let s. th.
 fall; f. i. a piece of clothing. Comp. yeroke, šroke,
 šrake, frake etc. § 27. 28.
 trokemq, n. loosing.
 trom, = tōrom, t̄rom, n. Ot. th. s. garden, park, if walled
 in, comp. abq, n. ñmoñ, n.
 tromnii, pl. n. things in or belonging to a garden.
 trōmō, adj. and adv. straight; straightly; smooth, -ly.
 troimq, n. satiely (fr. tro, pl. of tq, comp. tq, n.).
 tromniitšumq, tromtšumq, n. gardening, garden-work.
 tromniitšulo, tromtšulo, n. gardener.
 tromkwelq, n. th. s.
 tromsalq, n. th. s.
 trotro, adj. and adv. smooth; smoothly; comp. dem, deñ,
 adv. th. s. fe -, v. to be smooth.
 trotrofemq, n. smoothness.
 truka, adv. at once; p̄lōp̄lič.
 trutu, n. a kind of land-crocodile, s. mampam, n.
 trumu, n. ungratefulness; adj. ungrateful; fe -, v. to be
 ungrateful.
 trumufelq, n. ungrateful person.
 trumufemq, n. ungratefulness.
 tša, inf. tšā, v. to dig (in the ground); to excavate; a
 peculiar expr. is latša tša, inf. latšatša, to feel heat; to
 get into perspiration; latša tšami, I felt hot, I perspired;
 comp. latša, n.

tša he, inf. hetšā, v. to dig about.

tša ši, inf. šitšā, v. to dig up.

tša šiši, inf. šišitšā, v. to dig the ground, down, under s. th.

tšā, n. digging; excavation.

tšā (with elevation of voice), inf. tšāmo, pl. tšra, inf. tšramo, a. and n. v. to fit, join (comp. dša, v.); to close up holes etc. f. i in a wall, pot; to ment, s. sa; to plaster (generally in the pl. form); comp. תפח; to ball, to make balls or lumps (of flour etc.) = bo, v.

tšā he, pl. tšra he, inf. hetšāmo, hetšramo, to fit, join; to ment; to plaster about.

tšā hewo, v. th. s.

tšā hie, v. hietšāmo, to join, to ment, to heal the face or front.

tšā mli, v. inf. mlitšāmo, to join, ment, plaster, heal the inside, inwardly.

tšā na, inf. natšāmo, v. to join the end or edge (f. i. of two boards); to fit at; etc. to continue.

tšā nine, -nidši, inf. ninetšāmo, v. to fold the hands.

tšā no, inf. nošāmo, to join or fit upon or on; to continue v. a. and n.

tšā se, v. to join behind etc.

tšā šiši, v. to join the bottom, ground; to ment the bottom of a pot f. i.

tšā, tšāñ, adj. and adv. tough; dry; toughly, drily; f. i. wui tšā, dry bones; s. also tšā, tšanī, th. s.

tšafutšafu, adj. and adv. soft; softly.

tšaflo, tšafro and tšafrobi, n. a small kind of sharks, which are eaten (s. ogholele, n.).

tšake, inf. tšakemo, Ot. sakra, v. to change; - tšui, - - the heart.

tšakelo, n. changer.

tšakemo, n. change; exchange; alteration.

tšakpo, n. half a string of cowries, or $\frac{1}{3}$ part of a penny; 20 cowries (Ot. tepo); comp. kpā, n.

tšakpo tšakpo, half a string each.

tšakoto, n. a kind of short trowsers; s. tšakoto, n.

tšaka, inter. expressing contempt = tša, tšā! tush!

tšakatšaka, adj. and adv. disorderly = sakasaka.

tšalo, n. digger (in the ground), fr. tša, v.

tšalo, n. joiner, fitter, mender; physician, healer; fr. tšā, v.; comp. tšralo and tšofātše, mensre, n.

tšalqñā, n. healing-art; medical art.

tšalqñānō, pl. -nii, n. surgical instruments.

tšāmō, n. joining, fitting; join; fitness; healing, medical art.

tšāni, adj. = tšā, tšā, tšani, tough; adv. toughly.

tšāni, n. trap for fishes in rivers.

tšatša, n. straw-matress.

tšatšafelō, -filō, n. matress-maker.

tšatšafemō, n. matress-making.

tšatšahōlō, n. matress-seller.

tšatšu, pl. tšatšubii, n. a kind of black ants, biting very painfully; comp. gāgā, gbese, fote etc.

tše, v.; inf. tšemō seldom tšē), pl. tsēre, inf. tšeremo and tšremō and tšeremō? to come off, to get loose (comp. dše, v.); to loose, take off; to pluck; to rend (v. a.), generally pl. form, f. i. a'ade le, etšere, the dress is rent; to rend open (of clouds), to open, to clear up (of the firmament, comp. tew in Ot.); to be or get clear, pure; holy; (comp. tšu, v.); to deduct, to fine in money (deducted from wages etc.; etšemi yi, he fined me for a head cowries. The word is most frequently used with grammatical subjects or objects connected with it, the former compounds are especially the following: dañ tše, inf. dañtšemō, to feel an agreeable taste after having eaten s. th. tasteful; midañ etšemi; deñ tše, inf. deñtšemō, to have clean hands (also tropically used); dšeñ tše and dše tšere, inf. dšetšeremō, to become daylight (s. dše, dšeñ); to be clear or become clear (weather), inf. of the latter dšeñtšemō; he tše (Ot. hō tew), inf. hetše and hetšemō, to be clean (about); to be pure, holy; hie tše, inf. hietšemō, to have a clean, clear, pure surface or face (comp. also tē, v. and hie tē, v.); to go off with the face, to long for home, pastime; to be homesick, inf. hietšere, hietšele, comp. hie tšō (ani dañ in Ot.) v. th. s. and hie me (ani kye in Ot.) v. th. contr.; mli tše, inf. mlitšemō, to be inwardly clean, pure; na tše, inf. natšemō, to have a clear, pure mouth, to speak clearly, correctly; nō tše, inf. nōtšemō, to have a clean surface; šiši tše, inf. šišitšemō, to come forth or out with the root etc. The active verb answering to tše, to be clean, is tšu, v. to cleanse; comp. also tšotše, tše and tšē. — The objective combinations of tše are especially the following.

tše he, pl. tšere he, inf. hetšemō, hetšeremō, v. to pluck round about.

tše he kpā, v. to excuse one's self; lit. to loose the cord from one's self.

tše mli, v. to pluck out; to take from, - - off.

tše na, v. inf. natšemo, to unseal; to gainsay; to speak too much; etše sane le na, he spoiled the palawer by much speaking.

tše no, v. to pluck from above; to deduct; inf. notšemo.

tše ši, inf. šitše and šitšemo, to be unruly, mischievous etc. (Comp. dše ši, th. s., which seems better); to shine brightly (of the moon).

tše, pl. tšere, inf. tšē and tšele, v. to stick into, to hook, to fasten by pins or hooks; to stab, etšemi kakla, he stabbed me with a knife; to lead each other by the arms; — tekle, to bind the underdress of males around; see tekle, n.; — boi, the s. of female underdress, s. boi n.; to hang, loiter about, to delay, to be a long time ago; etše āhū ye dšei, he was a very long time there; sometimes used as aux. v. to express the adv. relation „a long time“, f. i. eba etše, he came it is long, i. e. he came a long time ago; comp. also dšeke, tšeke, tšēfē, dše, v. etc.

tše he, tše hewo, v. to be long about s. th., to stick or fix about.

tše mli, v. to continue in s. th., to stick or fix into.

tše ši, v. inf. šitšē, to stick down, fix down with a pin; to put a spade or digging instrument deep into the ground etc., s. tšeke ši, v. th. s., also technical expression: to be fixed (of the roof of a house).

tšē, n. sticking; hooking; fastening; stabbing; length of time; fr. tše, v.

tšē, inf. tšēmo, v. to call; to give a name; yatšē otše ke-ba, go call thy father to come! te atšeo oten? how art thou called? Atšemi ake Anañ, they call me Anañ, i. e. I am called Anañ; atšenyē! you are called! Comp. also dše, v. to scold.

tšē m. k. tšui nme emli, v. to call one's heart and lay it into him, i. e. to comfort him.

tšě, inf. tšěmo, pl. form tšērē, to shoot (f. i. branches, arrows, s. gañ, n.; comp. tše, v. and tše, v.); to begin to burn, kindle; to sting (of bees, needles etc.); to deceive in bargains etc. to stitch, to mend a hole by filling it up by stiches; to sting (used ironically of wine, f. i. dā tšē mina, the wine stinged or tickled my mouth, to drink too much, comp. „anstechen“ in Germ.); to shoot

- or fly like an arrow, to rush; to spin, to twist, to twine; always in the pl. form: tšērē abui, to thread a needle; he tšě, v. inf. hetšēmō, and hetšē (lit. the body rushes upon s. b. stings s. b.; germ. „auf einen loßfahren“) to hate; mihe tšēle, I hate him, = minyele; hie tšě, inf. hietšē, to awake (comp. tšie hie, v. to awaken); comp. also ti and titi, v.
- tšě dšo, inf. dšotšēmō, v. to begin a dance; comp. šiki dšo, v.
- tšě he, v. to stitch about, etc.
- tšě ladšō, ladšōtšēmō, v. to spit.
- tšě mi, inf. mitšēmō, v. to play with the „mi“ - nut; comp. tšě nme, v.; and mi, n.
- tšě mli, inf. mlitšēmō, v. to fill up by stitching.
- tšě na, v. anstehen, to make desire to eat or drink; dā tšě miņa; comp. tšě, v.
- tšě nme, inf. nmetšēmō, v. to play with the kernel of the palmtree by giving it a jerk with the fingers; s. tšě mi, v., a very common game played by young men under the shadow-trees of the streets.
- tšě, n. chin; beard about it; = tšēn, which see.
- tšě, tšēn, adv. hardly; used of belly ache; mimusu kōomi tšě, my belly pains or gripes me hardly —; s, also: dšē, adv. th. s.
- tšē, pl. tšemei, n. father; elder person, especially relation; possessor; author; etc. citizen of a town or place, f. i. Akropōntšemei, citizens or people of Akropōn; etc. comp. §§ 21, 23—25. Besides these the pl. form is sometimes used = mei, only to indicate a personal plural; f. i. tabōňnyo, pl. tabōňtšemei (mahomedan) emigrants from the Brasils, Westindies etc. Comp. also ata, n.; nye, n., bi n. and agya, th. s. in Ot.; אב and אבא in Hebrew. Ad. the same.
- tšē (Hanson tša, comp. also dsa, v.) verbal conj., still; though; notwithstanding; ekele fē, tšē ewa hāle, he told him all, though it was hard for him. Ad. th. s. and „if.“
- tšēbele (tšē be le), verbal conj. th. s. as the former; still, though notwithstanding; doč, dennoč, jedoč; obgleich; gleichwohl etc. Hanson: tšabele.
- tšēbē, n. time of delay; staying time.
- tšēhe, n. place of delay; staying place.

- tšebi, n. father-child; child of one father but of another mother, step-brother or sister, Stiefgeschwister, respecting the mother; comp. nyebi and nyemi, n.
- tšebinu, pl. -bihī, n. step-brother of one father and a different mother.
- tšebiyō, n. step-sister of one father and a different mother.
- tšebū, n. respect to the father.
- tšede, tšedeñ, n. fathers hand, power.
- tšedšeñ, n. father's life, character; s. dše, n.
- tšedšomq, n. fathers blessing,
- tšegbē, n. father-murder.
- tšegbelq, n. fathermurderer.
- tšemlihīle, n. fathers kindness.
- tšehedq, n. fathers love.
- tšei, irreg. plur. form of tšo, n. tree.
- tšeiabai, n. leaves of trees; Laub.
- tšelayibii, pl. n. fruit of trees; Obst; comp. yibii, nibii, sebii, pl. n.
- tšéke, inf. tšekemo, v. (corroboration of tše, v. to stick); to stick, to stick to; to stab; comp. verbs ending with ke, ke, § 27.
- tšeke mli, v. to stick into, stab into.
- tšeke ši, inf. šitšekemo, to stick down (f. i. with a spade or digging instrument into the ground); to stab down; = tše ši, v.
- tšekelq, n. a person sticking, stabbing.
- tšekemo, n. sticking, stabbing.
- tšekemo, n. fathers saying, word or command.
- tšekū, n. family or tribe of the father; comp. dšaku, n.
- tšekubii, pl. n. people belonging to it.
- tšekunyo, pl. tšekumei, n. person belonging to the family of the father; comp. dšakunyo, pl. -mei, -bii, n.
- tšekwě, pl. -kwemei, n. uncle; comp. nyekwě, n. An uncle is especially after the death of the father considered as a father.
- tšekwěbi, n. uncle's child, nephew or niece; Geschwisterkind von Dheim's Seite; comp. nyemimeiabi, n. the s., if spoken of by a third person.
- tšekwěbinu, pl. -bihī, n. nephew from uncle's side; comp. nyekwěbi, -binu, -biyō, n.
- tšekwěbiyo, pl. -biyei, n. niece from uncle's side.
- tšele, tšere, n. only used in the compound hietšele, n. homesickness, s. tše, v.

tšele, tšele, tšele, pl. forms of tše, tše and tšě, v.; see under tšere etc.

tšele, n. length, fr. tše, v.

tšelo, n. plucker etc. from tše, v.

tšelo, n. sticker, stabber; hooker; delayer etc. from tše, v.

tšelo, n. caller, from tšě, v.

tšelo, n. shooter, stitcher, stinger; deceiver; spinner; rusher etc. fr. tšě, v.

tšelomo, n. fathers curse.

tšemaň, pl. -mādši, n. fathers town, nation, land; Vaterstadt, Vaterland.

tšemo, n. coming off; loosing; plucking; cleaving; cleanness; purity; holiness; deduction, fining, punishment for money; etc. from tše, v.; comp. tšeremo the s. of the pl. form tšere, v.

tšemo, n. calling; call; namegiving; fr. tšě, v.

tšemo, n. shooting (but comp. tūtfa); kindling; stinging; stitching; flying like arrows; rushing; spinning, twisting, twining, etc. fr. tšě, v.

tšemotšone, n. spinning mashine.

tšemotšo, pl. -tšei, n. spindle.

tšěň, tšěň, n. chin; beard about it; dše —, inf. tšěňdšě, to get a beard about the chin; comp. dabetšoi, nabuhetšoi, n. and kada, n.

tšěňā, pl. -nāmei, n. fathers wife.

tšěňdšelo, n. person getting or having a beard about the chin.

tšěňdšemo, having or getting a beard about the chin.

tšěňā, pl. -nāmei, n. great-grandmother from fathers side.

tšěň (Ot. kyeň) n. shield.

tšene, pl. tšenei, n. common drinking-callabash, also used as measure.

tšěne (tšěňke), inf. tšěňemo, v. to infect; to be infected; to kindle, to be kindled; anstecken, ansteckend seyn, angesteckt werden; la etšěne, the fire has kindled s. th.; etšěne ye m. k. mli, he was infected by s. b.: to spread (of a rumour; f. i. sane tšěne, the matter was known); to stain, to blot, to spot, to pollute; comp. nyaňe, beňke; also: tšě, here, v. etc.

tšěne -mō m. k., v. to inf. s. b.

tšěňelo, n. infecting person.

tšěňemo, n. infection, infecting; kindling; spreading.

tšěňemophela, n. infecting sickness.

tšenesá, n. a larger kind of flatt calabashes; comp. tšene; akpaki; to; bentuá; fao; adénkuñ; etc.

tšenō, pl. -nii, n. fathers property.

(tšere — Ot. kyere, Gá: tšō, v. to show).

tšere, inf. tšeremọ (perh. an old pl. form of tše, v., s. tšere) v. to strain; = do nọ, v.

tšere nọ, inf. nọtšeremọ, v. to strain.

tšere, pl. form of tše, but frequently independly used; inf. tšeremọ, v. to loose; to get loose; to pluck; to rend, get ragged, atade le etšere, the dress is rent; to get clear, open etc. Here is esp. to be observed the combination dše tšere, inf. dšetšeremọ (irreg. instead of dše tšere) to get daylight. Comp. tše, v. The redupl. plur. form is tšeretšerei or tšretšrei, v. to get ragged; comp. tšeretšerei and tšerei.

tšere (= tšere), inf. tšeremọ, v. only used in the phrase: dše tšere, to get daylight; s. tše and tšere, v.

tšere, inf. tšeremọ, pl. form of tše, v. to hook or be hooked to gether, etc. s. tše, v. and tfětfě, v.

tšere, fowl-feather, etc. dše —, v. to produce or get feathers.

tšerē, inf. tšerēmọ (pl. form of tšē, v. which see) v. to shoot, to sting, to rush etc. — abui, inf. abuitšē-ēmọ, to thread a needle. Nyoñmo tšerē, v. God drizzles, to drizzle; comp. N. tue, fā, fie, ne, ši v.

tšere, n. cola-nut.

tšeredšē, n. getting feathers.

tšerebo, n. flint (on guns); or: tšrebo, n.

tšerei, tšrei and

tšeretšerei, adj. and adv. ragged; raggedly; from tše, tšere, v. Comp. fefei, adj. th. s.

tšeremọ, n. ren'ing etc. fr. tše, tšere, v.

tšeremọ, n. straining.

tšeremọ, n. hooking together.

tšerēmọ. n. stinging; drissling etc. fr. tšē, tšere, n.

tšeretšerekwañ, atšeretš. (Ot. akyerękyerękwañ, n. lit. show-way; forefinger; waymark.

tšesa, n. father's bed.

tšesane, n. father's palaver.

tšesegbe, n. father's way; s. gbe, n.

tšese, n. a large carved wooden vessel to bathe little children in and the like.

tšešía, n. fathers house or home.

- tšesu, -subań, n. father's character, likeness etc.
 tšesuomq, n. father's love, will etc.
 tšešikpong, n. fathers land; fatherland.
 tšetšomq, n. father's teaching.
 tšetšu, n. father's room, house.
 tšewe, n. father's house, family.
 tšewiemq, n. father's word.
 tšewō, n. honour of the father.
 tši, inf. tšimq, v. to be heavy; etši tšō, it is too heavy;
 mli tši, v. to be of heavy contents; hīnmeii tši, v. to
 have heavy eyes, to be sleepy.
 tši, inf. tšimq, pl. tšire, imprt. tši, redupl. tšitši, pl. tšire-
 tšire, v. to move; to push; to remove; etc.
 tši he, inf. hetšimq, v. to move one's self; ɸɸ bewegeń;
 mitši mihe, I move, ɸɸ bewege miɸ; to move about; to
 live, s. he kã, hie kã, hī ši, v.
 tšie hie, v. to push in the face; to move ahead, on, on-
 ward.
 tši hlegbe, n. to move forward, on, onward.
 tši mli, inf. mlitšimq, v. to stir in the ashes; tši kane mli,
 make the light up!
 tši na, v. to push one's mouth, to give one a push at
 his chin.
 tši nine, v. to move the hand, to be quick.
 tši nq, v. to move on.
 tši se, pl. tšire se, v. to push behind, after, f. i. a car-
 riage; nyetširea se, push (you)! inf. setšimq.
 tši ši, -šiši, v. to move down.
 tši yi se, pl. tšire yi se, inf. yisetšimq, yisetširemq, to
 push one back or forward; to accelerate; to urge on etc.
 tši, n. movement, move; push; removal etc. fr. tši, v.;
 s. tšimq, n.
 tši, inf. tši and inf. pl. tšimq, pl. subj. and obj. tšimq,
 imperat. sing. tši, v. to close, to fill up; to stop; to
 be stopped up.
 tši da, -dań, v. to stop one's mouth.
 tši gbe, inf. gbetši, gbetšimq, v. to close or stop a way;
 to close up; to disallow; s. gbe, n. way; and hã gbe;
 dšie gbe, v.
 tši he, inf. hetši hetšimq, v. to close or stop up round
 about.
 tši hie, inf. hietši, hietšimq, v. to blindfold; to bind up
 one's eyes or face.
 tši hienmeii, v. th. s.

- tši mli, inf. mlištšī, mlištšimō, v.; to close up; to close inside; to stop inwardly up.
- tši na, inf. natši natšimō, v. to stop the mouth, egress, ingress, opening; to hinder = tši gbe; to disallow; to keep back, retain; to imprison; atši amena or atšimō amena, they were retained, imprisoned.
- tši nō, inf. notši notšimō, v. to close up, to cover up; to shut the surface.
- tši še, inf. šetši setšimō, v. to close behind; to conceal one's back; esp. used when the doing or way of a person shall be concealed by an other; f. i. tši mise, tšimō mise, conceal my absence, keep me or my doing etc. in secret („verhheimlichen, verheimlichen“).
- tši šiši, inf. šištši šištšimō, v. to conceal something down.
- tši-tā, inf. tātši, v. (a peculiar combination), to mention, etši mitā, he mentioned me; etši tā ekemi, v. he mentioned it to me.
- tši, n. a native sword of their own manufacture, especially sword of honour for kings, generals etc. generally of the form of a bill-hook, richly ornamented with gold etc. Comp. klante, dukpei, kakla etc. perh. from tši, to push.
- tši, n. closing up, stopping, hindering; s. tšimō, n. th. s. fr. tši, v. pl. tšimō.
- tšiá (Ot. kyiá), inf. tšiamō, v. to be crooked, bent etc. Comp. kōdō, v., dō, v.; logo, v. etc.
- tšiálo, n. crooked person.
- tšiamō, n. crookedness.
- tšia, inf. tšiamō, v. to walk straightly, affectedly, in measured steps; s. tšia, v. th. s.
- tšialo, n. person walking affectedly.
- tšiamō, n. affected walk, march.
- tšiá = tšaka! interj. of mockery: tush! pah! poh!
- tšie, n. a tittle, especially used in Address or before names = sir, perh. = tše, ata (Ot. agya) father (engl. šire); milee, tšie! I don't know, Sir! Tšie Anum, Mr. Anum.
- tšie! interj. eh! oh! comp. ao! hao!
- tšie, inf. tšiemō, a kind of active form of the neuter verb tšē (comp. dše and dšie; tše and tšu; gbo and gbe, etc. and the Hebr. Kal and Hiphil); to awaken, to arouse; generally
- tšie hie, inf. hietšiemō, v. the same; etšemi and etšie mihie, he awakened me; comp. hie tšē, v.; mihie tšē, I awoke.

tšileŋ, n. awakener, arouser.

tšilemŋ, n. awakening, arousing; raising.

tšikitšakā, = tšakatšāka, basabasa, bisibasā, adv. disorderly;
tšukutšakā, th. s.

tšikitšiki, adj. and adv. = bitibiti, pitipiti, close; closely.

tšile, v. pl. of tši, s. tšire.

tšile, n. a large kind of sea-fish, caught in August and September in great numbers on the sandbank not far from the gold-coast; Ot. sire.

tšilo, n. mover, pusher, remover, fr. tši, v.

tšilo, n. stopper, stayer, retainer, fr. tši, v.

tšimbō, = tšimō, adj. and adv. heavy; -ly.

tšimŋ, n. heaviness; gravity, fr. tši, v. Comp. esp. expressions as: dšatšu ke tšimŋ, heavy load; noko ke tšimŋ, s. th. heavy.

tšimŋ and tši, n. movement.

tši and

tšimŋ, n. stopping, staying; retaining, concealing; hinderance etc. fr. tši, v. pl. tšimŋ.

tšimŋō, pl. -nii, n. some thing hindering, hinderance, obstacle.

tšine, n. innermost part of the nose; taste; guttur (Gaumen), ba —, v. to be tasteful; dše —, v. to be disgusting; edše mitšine tšō, it is too much disgusting to me; eba mitšine, I have a desire after it, it is tasteful to me; tšine nŋ lota, -- futa, v. to have cardialgy, heartburning; daš Magenbrennen, Herzbrennen haben.

tšine, inf. tšinemŋ, v. to sneeze; to cleanse the nose (see also fē gugo, v.).

tšinebā, n. desire; tastefulness, fr. ba tšine, v.; comp. di se, v. etc.

tšinebanō, pl. -nii, n. something desirable, tasteful.

tšinedšē, n. abhorrence; disgust; fr. dše tšine, v. comp. nyaŋe, v.

tšinedšenō, pl. -nii, n. something disgusting.

tšinemŋ, n. sneezing.

tšinena, adv. according to taste.

tšinenŋfutamŋ and

tšinenŋlotamŋ, n. heartburning; cardialgy; Magenbrennen, Magenweh, Brechreiz; fr. tšine nŋ futa m. k. v., and tšine nŋ lota m. k. v.

tšinesane, n. matter of taste.

tšinese, n. place beneath the gutter.

tšihmō (comp. tši, v. to be heavy; hmě, v. to weigh), adj. and adv. heavy, clumsy; heavily, clumsily (sometimes = tšimbō); gbeķē lē hā efe tšihmō, the child (she bears) makes her heavy or to move clumsily; fe —, v. to be heavy, clumsy.

tšihmōfemō, n. heaviness, clumsiness.

tšintšá, n. bunch (f. i. of keys); comp. šaw, sao.

tšira, v. s. tša, v. pl. tšra; v.

tšire, inf. tširemō, pl. form of tši, to move, to push; it depends on the pl. numb. of subj. and obj., but is not very exactly observed; tšire he, tšire hię, tšire mli, - na, nō, - se etc. pl. forms of tši he, tši hię etc. a peculiar expression is: hie tšire m. k., inf. hietširemō, v. to recollect one's self; mihie tširemi, I recollected myself, I reassured myself; but it may be that it comes from tše, v. = hietšěremō, n.

tšire, n. = tšile, a sea-fish; Øt. sire.

tširelō, n. pusher, mover (of many things or persons).

tširemō, n. moving, movement; pushing (of many things or persons).

tšitā, double v., s. tši-tā, doub. v.

tšitšo, n. handle of a sword, s. tši, n.

tšo, v. inf. tšō, to burn, to flame, to blaze; to shine (of fire, light-if burning, the sun; but not of the moon, stars, gold etc., comp. kpe, v.); when the people burn their cut bush, they cry: O!šo! o!šo! comp. also: o!šo-krikri, n. Tšo hie, v. to shine into the face; - he, - hewō, v. to shine about; - mli, v. to shine in, -- into etc.

tšō, n. flaming, blazing; flame, blaze, shine; lightening, enlightening; illumination.

tšo la, inf. latšō, v. to be very sharp; bad, wicked; to be very bold.

tšo nō, inf. nōtšō, v. to shine upon; to illuminate, to enlighten.

tšo, inf. tšō, v. to deny; to assure the contrary (perhaps one word with the former, comp. the german „*leugnen*“, greek: *γαρην* and *γαρηνσθαι*); tšō o!šo. lo? doest thou really deny it; etšo, akę eba, he denied that he came (though he came); etšo akę ebaa, he denied that he did not come (though it was true).

tšō, n. denying; denial.

tšo! tšow! inter. of displeasure, if seeing or hearing some thing wrong; oh! shone!

- tšo, pl. tšei (Ot. dua), n. tree, plant, stick, staff; wood; stock; scaffold (Gerüste, Gerippe); stem, stalk; pole, bar; handle; etc. etc. Comp. all the names of trees, as: Dšanqtšo, flatšo, tetšo etc. and gbomo-tšo, body; yi-tšo, head; sa-tšo, bedstead; dfeitšo, grass-stalk, able-tšo; corn-ear; koi-tšo, handle of a hoe; adeda-tšo, - of a billhook; odum-tšo, odum-wood; tetšo, stone-wood etc. tšo-adeka, wooden box; dadeadeka, iron box etc.; yi m. k. tšo, tfa m. k. tšo, to strike s. b. with a stick; about ya tšo nq, see tšonq, n. to tšo fö ši, v. to (cut and) fell a tree; kwq —, v. to ascend or climb a tree etc. etc. Comp. also lai, n. Ad. tšo, pl. tšihi, n. th. s. tšo nq, tšonq, n. lit. upon the tree; the common closet of towns made of sticks; ya —, v. to go to the closet; comp. ko na, tiafi etc.
- tšö, adv. very (wet), full, of water = bqboli; mihe fq tšö, I am wet all about (comp. „plattfönaß“ in Germ.).
- tšq, inf. tšq and tšqle, v. to halt; to limp; to be lame; comp. a'šoke, tšutšq; akpakē; etc.
- tšq, n. halting, limbing; lameness; tšqle, th. s.
- tšq, adv. very (fat); ewo fq tšq, it is exceedingly fat.
- tšq, inf. tšq, v. to dip; to dive; to put into liquid; comp. mī, mu, v.; to taste fluit by taking a little out (comp. dšie, v.). Perhaps one word with tšq, to halt.
- tšq mli, inf. mli-tšq, v. to dip into; to immerse.
- tšq ši and
- tšq šiši, v. to dip down, to the bottom.
- tšq, n. dipping, diving, baptizing.
- tšö, inf. tšö nnd tšömq (and tšöle), pl. tšömq, redupl. tšötšö, tšötšömq, v. (Ot. dañ; kyere); to twist, = tšömq, v.; turn; turn through, pass through; to change (comp. tšake), to become; Ot. dañ; to show; to teach; to explain; dšadše n. k. tšö moko, to show or explain s. th. to s. b. (Ot. kyere); to turn or change with bad intention, to entrap, ensnare (s. tšöne, n.); to try, to tempt; s. tšö na; hie tšö, inf. hietšömq (Ot. ani gyina), v. to have the face turned (away?), to want pastime, to be homesick = hie tšē, v.; he tšö, v. to change bodily; yiñ tšö, v. to have the thoughts turned (s. yi, yiñ), to turn the opinion; - to be somewhat mad; yitšo tšö, th. s.; about musuñ tšö, musuñ tšö m. k., mli tšö etc. s. musu, mli, n. etc. Comp. the verbs tšo, tšq, dšo, dšq, dšö and roots with the consonants dš and tš, which

- seem to have altogether some common signification and to be related.
- tšō dañ, v. to turn one's mouth.
- tšō deñ, v. to turn one's hand.
- tšō he, inf. hetšōmq, v. to turn; to turn one's self; = kũ se; to change one's self (fid̄ befeh̄ren); to be converted; — to ease one's self, = wa nane, v.
- tšō m. k. mli, inf. mlitšō, mlitšōmq, v. to hold one fast (comp. to twist); stronger than mō mli, v.; to show the inside of s. b.
- tšō mli, inf. mli'šōmq, v. to turn or pass through; mitšō mā le mli, I passed through the town; edše Abrotšire k e-tšō Gua ke-ba bie, he came hither from Europe through Cape Coast; to operate.
- tšō musu, inf. musuñtšōmq, v. to operate the belly, bowels.
- tšō na, inf. natšō, v. to tempt, try (one's mouth); to catch one in speaking; mitšō ena, I tempted, provoked him; to change one's speaking, to be double-tongued, deceitful; etšō ena, he is double-tongued; etc. to show the price of s. th.; to price.
- tšō m. k. nine nq, inf. ninenqtšōmq, v. to turn over one's hand, to use s. b., mitšō mitše nine nq mife ene, I did this through my father (comp. nam obi so in Otyi).
- tšō nq, inf. nqtšōmq, v. to turn, walk, stumble over; to overleap; to go round (of old keys or locks, spoiled); to turn over one's self (Ot. fā so), if something done or spoken returns to the person, so that he is caught by it; etšō minq, I am brought to silence by it; comp. la, v.; to get master over, to prevail = ye nq, ta nq, v.
- tšō se, inf. setšōmq, v. to turn back, v. a. and n.
- tšō ši, inf. šitšōmq, to turn down.
- tšō šiši, inf. šišitšōmq, v. to show the meaning; to interpret; to explain; to state the reason; s. šiši, n. and comp. dšie na, wie na, v.
- tšō, adv. too; much, too much = tūtu, naakpa etc. efa tšō, it is too much; etc.
- tšō (and natšō), n. temptation; trap, snare (comp. tšōne).
- tšoba, n. leaf of a tree.
- tšobi, n. lit. wooden child; doll; generally made of wood and dressed according to native fashion.
- tšobotšobq, adj. and adv. hanging about; disorderly.
- tšofā, n. lit. root of a tree, plant etc. (comp. engl. -wort, germ. -wurz); medicine; poison; any strong drug; pow-

der of any kind, but especially gun-powder, s. tūtšofā, tūtšufā, n.; spices, incense etc. tšofā ke nma, lit. medicine with sweet odour, sweet spices, incense; nu —, v. to take medicine, poison etc. hā —, v. to give medicine; wo m. k. na —, v. to poison s. b.; wye —, v. to grind medicine; tša —, v. to dig medicine (roots); etc. tšofā tšō m. k., -tšō m. k. mli, medicine operates s. b. etc.

Sometimes the word is shortened into tšufā.

tšofāba, n. medical leaf or plant.

tšofafū, n. snuffing of medicine.

tšofāhāmo, n. prescription or giving of medicine.

tšofāhemo, n. taking or buying of medicine.

tšofāhōlo, n. seller of medicine.

tšofāhōmo, n. sale of medicine.

tšofālē, n. knowledge of medicine.

tšofānō, pl. -nii, n. some thing medical.

tšofānumo, n. taking of medicine.

tšofānulō, n. taker of medicine.

tšofāsane, n. medical palaver.

tšofātša, n. digging of medicine.

tšofātše, pl. -tšemei, n. possessor of medicine; doctor, physician; comp. tšalo and mensre, n.; apothekary.

tšofātšenyōmo, n. doctor's fee.

tšofātšo, n. medical tree, - wood.

tšofāwiyemo, n. grinding of medicine.

tšofāwō, n. poisoning; s. sū, v.

tšofāwolō, n. poisoner, s. sūlo, n.

tšofō, n. cutting of wood; treecutting; s. tšotomo, n.

tšofolo, n. treecutter, woodcutter; woodman.

tšogbamo, n. splitting of wood (Holzspalten); chapping of wood; wood-sawing.

tšogbalō, n. wood-cleaver; -chapper; sawer.

tšogbīn, pl. -gbīši, n. dry wood; s. egbīn, adj.

tšohetoto, n. bark of a tree.

tšokpotí, cudgel; club.

Tšoku, pr. n. of males.

tšóku, n. stock of a tree remaining in the ground after felling; a block of a tree; a rough kind of seats made of a block.

tšokuku, th s. seldom used; s. ku, kuku, adj. and n.

tšole, inf. tšolemō, v. to put or rest the head on someth., f. i. a pillow; to take s. th. for a pillow; Ot. sum, v.

tšole, n. halting; lameness fr. tšō, v.

tšōle, n. temptation, s. tšō, v.

- tšqlemq, n. resting the head on s. th., pillowing.
 tšqli, n. buttock; comp. dukui, th. s.
 tšqlo, n. (europ. word?) tail-coat.
 tšqlo, n. shiner, enlightener, illuminator; denier, fr. tšo, v.
 tšqlo, n. dipper, immercer; lame person (s. atšqke).
 tšqlo, n. shower; teacher; tempter, provoker; a person turning etc. fr. tšö, v.
 tšomã, n. setting or erection of a tree, post, wooden mark; planting of a tree, s. tšoteomq, n.
 tšomãlo, n. planter of a tree.
 tšomq, n. turning; twisting; showing; show; teaching; doctrine; tempting, temptation etc. fr. tšö, v.
 tšomq, inf. tšomq, v. to twist, to turn repeatedly; pl. form of tšö, v.; tšomqtšomq, redupl. of it.
 tšonane, pl. -nãdši, n. foot of a tree.
 tšöne, n. a trap, snare (fr. tšö, to entrap; and 'de, 'ne = nõ, thing; comp. nane, nande; nine, ninde, kane etc.); machine of any kind and for any purpose; press, engine, artful instrument fr. tšö, v. to turn; etc. tšö —, inf. tšönetšö, to set a trap; to prepare or use a machinery for any purpose; dü —, inf. tšönedü, to fall into a trap, snare etc. to be caught.
 tšönemlinii, pl. n. parts of a machine.
 tšönedü, n. falling into a trap fr. dü tšöne, v.
 tšönetšö, n. entrapping, ensnaring; setting of a trap; setting up or preparation of a machine; fr. tšö tšöne, v.
 tšönetšölo, n. traper; tempter; machinist, engineer.
 tšonine, pl. -nãdši, n. branch of a tree, plant etc.; s. nine, n.
 tšönmõh, pl. -nãmõdši, n. green wood; s. enmõh, adj.
 tšonq, n. (s. tšo nq and tšo, n.) necessary, privy; s. also kona, n.
 tšonqyibii = tšeiayibii, pl. n. fruit of trees.
 tšonö, pl. -nii, n. wooden vessel, wooden thing, s. nõ, n.
 tšon!šon!šon, adv. rashly; efã —, to open —; esp. used of the manner of walking.
 tšoro, v. inf. tšoromq; to hang; — ši, v. inf. šitšoromq, to hang down; s. tšotšoro, v.
 tšorotšorö, adv. = tšotšorotšotšorö, adv. and watery, thin = tšretšre.
 tšosatšo, pl. -tšei, n. wooden bedstead.
 tšose, n. hind- or backpart of a tree; behind a tree.
 tšqse, inf. tšqsemq, v. to raise or bring up a child; comp. lq, v.; to educate.

tšoselo, n. raiser of a child; nurse; educator; pedagogue.
 tšosemo, n. raising of children; nursing; education; pedagogic.

tšoši, n. place under a tree.

tšošifā, n. root of a tree.

tšoŋolo, n. planter of trees, plants etc.

tšoŋomo, n. planting of trees, etc. fr. tšo tšo; v.

tšotfā, n. stroke with a stick.

tšotfalo, n. (stickmaster, Stodmeister?) an officer under the danish government.

tšotomo, n. felling of a tree = tšofō, n.

tšotolo, n. woodcutter; woodman.

tšotše, inf. tšotšemo, to tweak; to pinch; to pick, to make a surface disorderly by picking; kafe akutu manyāmanyā take bōni wō tšotšeŋ fufui hie, don't make the orange disorderly (by peeling) as a fowl uses to pick the face of a pudding! comp. koli, kole, kō; tše (to pluck, of which tšotše seems to be a redupl. = tšetše).

tšotšelo, n. picker; tweaker.

tšotšemo, n. picking; tweaking.

Tšotšō, pr. n. of females; s. Tete, pr. n.

tšotšo, redupl. of tšo, to halt, s. tšutšo, v.

tšoro, inf. tšoromo, and

tšotšoro, inf. tšotšoromo, v. to hang = señ; — ši, inf. šitšotšoromo, to hang down.

tšotšoromo, n. hanging = señmo.

tšotšorotšotšorō, ad. hanging full; gehängt voll (of trees bearing), f. i. wo —, v. to bear fruit in clusters, in abundance; s. wodšowodšō and kplitšō, adv. th. s.

tšotšotšo, pl. -tšei, n. a tree the bitter root of it is used for medicine.

tšotšotšo, adj. and adv. tough; -ly; slimy; slimily.

tšotšotšo, adv. fatly, full of fat = tšō, adv.

tšou! tšow! = tšō! int. of displeasure; oh! shame!

tšowō, n. bearing of a tree.

tšoyibii, pl. n. = tšeiayibii, tšonoyibii, fruit of trees.

tšoyiteñ, n. top of a tree.

tšā, pl. v. of tša, v. s. tšāra, to mend np holes; to join etc.
 s. tša, v.

tšre, v.; s. tšere.

tšre, v. s. tšere and tšere.

tšrei, and

tšretšrei, adj. rent, ragged; s. tšerei and tšeretšerei, adj.

tšretšre, adj. thin, watery, = trolō, tsrotšeo, hleñle.

tšrebo = tšěrebo, n. flint of a gun.

tšrotšro = tšretšre, adj.

tšro, tšotšro, and

tšro ši, and tšotšro ši, v. s. tšoro and tšotšoro, v. to hang etc.

tšru, etšru, adv. red; s. tšuru.

tšu, inf. tšū, tšule, v. to redden, to ripen (of fruits becoming red or yellow-red, but also applied to other fruits; comp. gbī (of corn); sa, v. etc.; to be red, reddish, of a reddish brown or yellow colour, also used of reddish-coloured natives, mulattoes (s. motšuru, n. and etšuru, tšuru, adv.); comp. abonua, afaseo, n. and ye, v., di, v. ŋqli, v.

tšū, n. reddening, ripening, riping; ripeness, redness; adv. very red = fā.

tšū, inf. tšūmō, v. to cleanse (causative of the neuter v. tše, to be clean), to sanctify, to purify, of gold, silver, also men, if religiously purified; comp. dšu, v. to wash; tšūmō, v. to wipe etc.

tšū, inf. tšūmō, v. to send (a person, comp. mādše, v.), to work, to labour (but always wanting an object, see tšu nii, v.); the word is especially used in the more extensive sense of the business, trade, occupation etc. of a person, f. i. meni otšūq? or: meni dši oniitšūmō? Mihūq šikpoñ; miye sreñki etc. What is thy business? I till the ground; I am a carpenter etc. Comp. fe, v. and 𐤀𐤍 in Hebr., and the prov.: „Noni otšūq le, no noñ gbeqo,“ what thou labourest even that kills thee, i. e. by thy business or trade thou wilt die. In the signification: „to send“ it has the simple object following; f. i. mitšūle Gā, I sent him (to) Akra etc. Adñ. tšq, v.

tšū he nii, inf. heniitšūmō, v. to work about or for s. th., to labour for; to make use of = ye he niitšūmō, v.

tšū mli nii, v. to work in s. th.

tšū nii, inf. niitšūmō, nitšūmō, v. lit. to work things, to labour things; the object being added in want of an other (comp. tfa m. k. nō or tfa m. k. nii, v. and nō, pl. nii, n); tšu noko, inf. noko tšūmō, v. th. s. with the object in the sing. number.

tšūa, tšuere, tšūētšūē etc. formerly written instead of tfa, tšere, tšetše etc. which see.

tšū, n. room, house, if containing only one room, f. i. splemōtšu, chapel (comp. šia, n. and we, n.); place in-

closed by walls or fences to keep cattle etc.; stable; sty, kennel etc., comp. okpòñtšu, horse-stable; tšinaia-tšu cow-stable; toiatšu, sheep- or goat-stable or yard; wotšu, fowl-house etc.; room closed up in particular, prison, jail, goal; comp. asa, pia, fiase; mō or mōñ, sañ etc.; tšuh = tšu mli, inside of the room, inside (s. agbo na, kpo nq); ba tšuh, v. to come into the room, to come inside; kù tšu, v. to break a house down; mā tšu, inf. tšumā, tšumāmō, v. and tfa tšu, inf. tšutfā, v. to build (a house); sa tšu or tšuh, to outfit a house, room; to tšuh, v. to lodge in a room; wo tšu, inf. tšuwō, v. to thatch; wo tšuh; inf. tšuhwō, v. to put in prison; wq tšuh, v. to sleep inside, in a room; ya tšuh, to go inside etc.

tšube, n. time of ripening of fruits; s. tšu, v.

tšublamō, n. binding up the lattice-work of a room or thatch (building expression).

tšufā, n. = tšofā, which see with its compounds.

tšuhenii, pl. n. building material; furniture of a room; tšuh-nii, n. th. s.

tšui (= rooms?), n. heart in the widest sense of the word; tšuiñ, pl. tšuiiañ, n. inside of the heart; the word tšui and tšuiñ or tšuiiañ is used like he, hie, musu, yi, yitšo, as grammat. subj. or obj. of verbs express movements of soul and spirit, as well as some bodily complaints; the most common expressions of this kind are the following: tšui fā, v. inf. tšuifā, lit. the heart comes forth or out (s. fā, v. and tšui nyō ši, v.), to be cast down, hopeless, afraid, frightened; to despair (Germ. „daß Erx entfällt ihm“, floßt etc.); tšui he dšq m. k., inf. tšuihedšqle, to have inward peace, to be at peace (comp. he dšq, v. toiñ dšq, v. hie dšq, v.); tšui hao m. k., inf. tšuihaomō, v. to be passionate; tšui nyō ši, inf. tšuišinyō, v. (lit. the heart sinks down, gets quiet); to be of good cheer, comfort; to be comforted, quiet; etc. tšui sa, inf. tšuisale, to have a fit heart, to be bold, brave; hearty („beherzt“); tšui sū, inf. tšuisū, v. to be out of breath; to gap for breath; tšui šā, v. inf. tšuišā, to feel heartburning; to yearn, stronger than „musuñ tšō, v.“; tšui ši, inf. tšuišimō, v. to have heartbeating; tšui tfa, v. inf. tšuitfā, th. s. and to be afraid, frightened etc. As gram. obj. tšui is esp. used in the foll. phrases: to tšui ši, inf. tšuišitō, v., and ñme tšui ši, inf. tšuišihmē, v. to have patience, to be patient, f. i.

ňmeŏ otšui ši ohãmi! have patience with me! — na tšui, inf. tšuinamoŏ, v. to be courageous; to take courage; na tšui! take courage, take a heart! faß' ein Ťerz; hã tšui, inf. tšuihãmoŏ, v. to give a heart, to encourage etc.; tšake tšui, inf. tšuitšakemoŏ, v. to change the heart, to repent (*μετανοειν*) etc. comp. bo in Ot. and yi, dfeňmoŏ etc. in Gã; etc. etc.

tšuidŏ, tšuiňdŏ, n. grief of heart.

tšuiřã, n. frightening; hopelessness; fear; despair, fr. tšui řã, v.

tšuiřãloŏ, n. frightened, hopeless, despairing person.

tšuiřãsane, n. a frightful, fearful, desperate matter, news etc.

tšuihãloŏ, n. encourager, fr. hã tšui, v.

tšuihãmoŏ, n. encouraging.

tšuihaoloŏ, n. passionate person.

tšuihaomoŏ, n. heart-trouble; passion; fr. tšui hao, v.

tšuihe'šŏle, n. peace of heart; comp. hedšŏle, hiedšŏle, toiňdšŏle; fr. tšui he dšŏ, v.

tšuiň, = tšui mli, inside of heart; pl. tšuiiaň.

tšuiina, adv. heartily.

tšuinamoŏ, n. courage (*Ťerzhaftigkeit*), fr. na tšui, v.

tšuinaloŏ, n. courageous person.

tšuiňtšakeloŏ, = tšuitšakeloŏ, n. repenting person.

tšuiňtšakemoŏ, = tšuitšakemoŏ, n. repentance.

tšuisãle, n. boldness, bravoury; = tšuinamoŏ, n. (*Ťerzhaftigkeit, Beherztheit*) fr. tšui sa, v.

tšuisãloŏ, n. bold person.

tšuisũ, n. want of breath; gaping for breath; suffocation, fr. tšui sũ, v.

tšuiřã, n. heartburning, utmost yearning; comp. musuň-tšŏ, n.

tšuiřimoŏ, n. beating of the heart; pulsation, fr. tšui ři, v.

tšuiřiňmẽ, n. fr. ñmeŏ tšui ři, v., and

tšuiřitŏ, n. fr. to tšui ři, v. patience; longsuffering; forbearance.

tšuiř nmeloŏ, n. and

tšuiři'oloŏ, n. longsuffering, patient, forbearing person.

tšuiřinyŏ, n. quietness, comfort; cheerfulness (contrary of tšuiřã, n.), fr. ñmeŏ tšui ři, v.

tšuiřinyŏloŏ, n. quiet, comforted, cheerful person.

tšuitřã, n. heartbeating = tšuiřimoŏ, fear, apprehension, fr. tšui řã, v.

tšuitšakeloŏ, n. repenting person, fr. tšake tšui, v.

- tšuitšakemo, n. change of the heart, repentance; *μετανοια*;
= dfeñmoṭšakemo, dšēntšakemo, n.
- tšuiwale, n. hardness of heart, fr. tšui wa, v.
- tšuiwalo, n. person of a hard heart.
- tšuiwadšelo, n. person hardening his heart, fr. wadše tšui, v.
- tšuiwadšemō, n. hardening of the heart.
- tšuiwō, n. rest, recreation.
- tšuiwolo, n. person resting or recreating himself.
- tšuiyeli, n. trouble, grief; hearteating; fr. tšui ye, v. and
ye tšui, v.
- tšuiyelo, tšuiyelilo, n. a person grieved or grieving.
- tšukatšuka = tšikatšika, tšakatšaka, sakasaka, etc. adv. dis-
orderly, in a hubbub.
- tšuko, inf. tšukomo, v. to roast or dry on life-coals, to
smoke, as it is done with meat, fish etc. for preserva-
tion; comp. ši, šā; bē, ho; ka; wo lasu mli, v.
- tšukomo, n. roasting on life-coals.
- tšukomo, tšukuomo, n. house-breaking; breaking down of
a house.
- tšukutšuku, adj. and adv. „in a buzzle“; busy; busily; full
of people, lively etc.; fe —, v. to be in a buzzle,
buzzling.
- tšukutšukufemo, n. buzzle.
- tšulo, n. not used; comp. tšuru; fr. tšu, v.
- tšulo, n. cleanser, purifier; sanctifier; fr. tšū, v.
- tšulo, pl. tšuloi, n. sender (comp. tšū, v.); worker, labourer,
but only used in compounds, s. niitšulo, n. Comp. tšolo,
Ad. v.
- tšūlo, tšūlo, tšūlo, pl. tšūdši, n. servant in the most
extensive sence; slave (a more common and less offensive
expression as nyōñ; comp. abofra, akoa and nya, n. in
Otyi); subject; comp. עֶבֶד and δουλος. See also: wenū,
weyo; webii; bi; suolo; awoḅa; etc. Ad. tšolo and tšū-
lo, n.
- tšuloḅi, n. child of a servant.
- tšuloḅe, n. time of a servant.
- tšuloḅšeñ, n. servants-life, — character.
- tšuloḅḅena, n. duty, part of a servant.
- tšuloḅheḅe, n. allowance, right of a servant.
- tšuloḅō, pl. -nii, n. servants part etc.
- tšuloḅniitšumo, n. servants business.
- tšuloḅnū, pl. tšūdšihī, n. male-servant.
- tšuloḅsane, n. servants cause, matter, palaver.

- tšulotšu, n. room of a servant.
 tšulowe, n. house and home of a servant.
 tšulojō, pl. tšūdšiyei, n. female-servant.
 tšulu, pl. tšudši, adv. s. tšuru, adj.
 tšumā, tšumāmo, n. house-building; fr. mā tšu, v.
 tšumālo, n. housebuilder, = tšutfalō, n.
 tšūmo, n. cleansing; purification; sanctification, fr. tšū, v.
 wiping, rubbing, drying, fr. tšūmo, v.
 tšūmo, inf. tšūmo, v. to wipe, to cleanse by rubbing; to
 dry by rubbing. Comp. ša; kpla he, v. etc.
 tšūmo he, -hīe, -mli, -no, -se etc. to wipe outside, the
 face, inside etc.
 tšūmo, n. sending; business, labour, work, fr. tšū, v.
 tšūn, n. = tšu mli, inside of the room; adv. inside.
 tšūnbā, tšūnbotemo, tšūnyā, n. entering of a room; coming
 or going inside.
 tšūnmā, n. plastering of a room, fr. mā tšu mli, v.
 tšunō, n. cover of a room, s. tšuyiteñ, n.
 tšūnwō, n. putting in prison; imprisoning.
 tšūnsalo, tšusalō, n. outfitter of a room.
 tšūnsamo, tšusamo, n. outfitting of a room.
 tšūnye, n (lit. housemother); a small lizard living in rooms.
 'tšuru, etšuru, pl. tšudši, adj. red, ripe; brown-red; yellow-
 red etc.; fr. tšu, v. motšuru, a red person.
 tšuse, n. place behind the house or room; = adv. aside;
 menstruation = gbese; ya -, v. to have the —.
 tšuseyā, n. menstruation = gbeseyā.
 tšūšāmo, tšūnšāmo, n. white-washing of a room.
 tšutfā, n. housebuilding = tšumā, n.
 tšutfalō, n. builder; comp. gbogbotfalō, n.
 tšutšō, inf. tšutšomo, v. to halt because of disability to
 tread or stand down; shortened reduplication of tšō, v.
 tšutšolo, n. halting, lame person; comp. tšolo, atšoke,
 akpake, ošifo, obubuafo, n. etc.
 tšutšomo, n. halting.
 tšutšu, n. (but out of use) = šiši, beginning; adv. first,
 at first, in the beginning; = kleñkleñ, adv.
 tšutšu kleñkleñ, adv. th. s. as tšutšu, only stronger, quite
 in the beginning.
 tšutšubii, pl. n. the first people; comp. sebii, n. etc.
 tšutšumo, pl. -mei, n. the first person.
 tšūntšūmo, n. wiping of a room.
 tšū:šunō, pl. -nii, n. the first thing.

- tšutšusane, pl. -sadši, n. first matter, first cause, first palaver.
- tšuwõ, n. thatching of a house, fr. wo tšu, v.
- tšuwolo, n. thatcher.
- tšuyiteñ, n. housetop, flat or otherwise.
- tšuyõ, tšunyõ, pl. -yei, n. girl or woman in the same room; *Ḥaušmädchen, Ḥaušweib*; girl or woman making a room, *Zimmermädchen, Zimmerfrau*.
- tšw — see under tš —.
- tū, pl. tūmõ, inf. tū, tūmõ, v. to jump; to jump up; to spring up; to let s. th. jump; etc. (Comp. tu miriká and tutu miriká, v. to run, in Ot. and teke, v. in Gã.)
- tū mli, v. to jump in.
- tū nõ, v. to jump upon or over = teke nõ.
- tū ši, v. to jump down.
- tū, n. (Ot. tuo) gun, musket; šika —, inf. tūšikamõ, to load a gun; tša —, inf. tūtfá, v. to discharge a gun; tša m. k. —, to shoot s. b.; tū fe, inf. tūfele, v. to burst (of a gun); — kwa, v. to miss fire etc.
- tu m. k., v. to cup s. b.
- tū, n. cupping.
- tū and tūmõ, n. jumping.
- tūm! interj. gone! dead! beni efo pe, tūm! when she had scarcely born (she was) dead! comp. a similar use of krānā, bum etc., yi fē, n.
- tū, n. brasil-wood; colour of it.
- tūtšo, pl. -tšei, n. brasil-tree.
- tū, tūm, tūtūtū, tūntu, adj. and adv. dark; darkly; in the very middle, teñ tūntu, th. s.
- tu, Ad. v. to speak.
- tu and tiu (Ot. th. s.), inf. tū, tumõ and tiumõ, v. to follow; to run after; to persecute; to hunt after; to let blood; to take blood by leeches or a lancet; to bleed; s. bā, v.
- tu se, v. th. s.
- tu-wo m. k. deñ, v. to give something over to s. b.; inf. tū.
- tū, n. giving over.
- tua, inf. tuamõ, v. to attack, to aggress; to come over one unexpectedly and by force; to clyster with pepper and the like; s. also fū, v. th. s.
- tualõ, n. aggressor; person clystering.
- tuamõ, n. attack; aggression; Ueberfall; clystering.
- tuamõõ, n. clysterpipe; s. beñtuá, th. s.

túe, *inf.* túemọ, *v.* to draw off; wine, etc. to rain; see

Nyoñmọ tue, *v.*

tũfemọ, and

tũfelemọ, *n.* bursting of a gun; - - guns.

tũfelọ, tũsọlọ, *n.* gunmaker; gunsmith.

tũfle, *n.* (obscene word, perh. Fanti) anus; comp. duna, *n.*

tũfu, *v.* to rot.

'tũfo (and 'tofo), and

'tũfu, *n.* s. atũfu, *n.* the pad which women wear on their back; ši —, *v.* to bind up this pad.

'tũfuši, *n.* binding up of the back-pad of women.

tũgblọñ, *n.* hinder part of a gun.

tui! *interj.* used in driving away small cattle; tui! tui! *th. s.*

tũkwamọ, *n.* missing of a gun.

tukutuku, *adj.* and *adv.* fat, round (of limbs); enane ye tukutuku tamọ wolo mli mfonini nane, his foot is as round as that of a picture in a book.

tulĩ, *adj.* and *adv.* little.

tulọ, *n.* persecuter; follower; bleeder, lancer.

tũlọ, *n.* jumper.

Tumo, *pr. n.* of a fetish between Osu and Gã.

tũmọ, *n.* persecution; following; hunting after.

tũ, and

tũmọ, *n.* jumping; springing up.

tũmu, and

tũmo, *n.* dunghill, such as generally is found near towns and villages, where every kind of rubbish, dung, etc. is cast; tũmo nọ, adverbially used: on or upon the dunghill.

tũmonñii, *pl. n.* things on the dunghill or fit to be cast there, outcast (also used of persons).

tũm, tũñ, *adj.* and *adv.* see tũ, dark; black.

tũna, *n.* muzzle of a gun; tropically used: strength, ability; mile etũna, I know his strength.

tũñ, *n.* the pulp of a tree used by the fetishpriest for powder to besmear their idols with.

tũni, *n.* small barrel; keg; s. akotowa, *th. s.*

'tũnkpã, atũnkpã, *n.* square bottle; comp. tọ, abọdiamo.

tũñkuñ, *n.* new palm-wine, which comes first, after the trees are felled, and operates on the bowels; comp. ko-kro, *n.*

tũntę = tũ mli tę, *n.* gunstone, i. e. ball, lead in the guns. The natives generally cut the lead-bars into small pieces for this purpose.

tuntrā, truntra, tuntrātuntrā, adj. and adv. speckled; spotted; comp. damdam; ñwātāñwātā etc.

tuntu, tuñtu, adj. and adv. very dark, black; in the very middle; s. tū, adj. and adv.; and comp. duñ; toñ, adv.

tūtūñtū, adj. very dark, black.

tūse, n. hinder-part of a gun.

tūgblōñ, th. s.

tūšikamo, n. loading of a gun.

tūtšā, n. discharge of a gun or guns; salutation with gunfire; shooting.

tūtšalo, n. discharger of a gun.

tūtšofā, tūtšufā, n. gun-powder; s. tšofā, n.

tūtū, redupl. v. fr. tū, v.

tutū, n. chaff; comp. toto, šabii, n.

tūtu, adv. too much; edomi tūtu, it grieves me too much; very much; comp. pī, tšō, naakpa, pam, tam, po etc.

tūtūtū, adj. and adv. very dark, black; darkly; s. tū, adj.

tūnyo, n. a kind of euphorbia.

The vowel u does not initiate any Gā-word; where it seems so, a scarcely audible „w“ is the initiating consonant, comp. esp. wo-, wō, wu- etc.

V.

The consonant „v“, pronounced as in English, does not appear in proper Gā-words, but in some words from the Ayigbe or Ewé-Language spoken beyond the river Volta and in Dahomey.

Vevēve, adj. and adv. hard; hardly.

vī, adj. and adv. weak, weakly; s. gbedē, bōbōlī etc.

vō, adj. and adv. very deep; deeply; comp. also vō or wō in Ot.

vū, a natural sound, adv., to immitate the wind etc.

W.

The semiconsonant w has several peculiarities, which are to be observed and are referred to in the sequel. It resembles in general more the German w, than the English; but before o, o, u is nearly heard as a full „u“ serving as a consonant, or sometimes scarcely audible; it also changes sometimes with h and in a few cases with b and m.

Wa, inf. wā, wale and wamo, v. to be hard, heavy, strong, difficult; to harden, strengthen, comp. wadše, v.

to stand still, s. wa damo ši, v.; to accompany; to assist; to ease one's self, inf. wamo, and wa nane, inf. nanewamo, th. s. more decent expression than nyā, v., but compare ya kona, tšo no, niase, dfeiañ; tšo he etc. to creep, = wamo; etc. The word is frequently combined with grammat. subj. and obj., to diversify its use: The most common are the following: deñ wa, inf. deñwale, v. to be hardhanded, i. e. illiberal, covetous (comp. kpekpe, hie wa, nine ši wa, v. th. s. anđ deñ kpo, v. th. contrary); he wa, inf. hewale, hewā, v. to be strong, well, sound, healthy; with obj. to be well, ehe ewale, he is well (again); s. he, n., but: he wa he (inf. hewale, but scarcely used), v. to have pain all over the body, lit. the body is hard to the body; comp. he, n.; wa he, v.; hie wa, inf. hiewale, hiewā, v. to be hardfaced, hard, sparing, covetous; to be strict, etc., comp. yi wa; hie wa he, v. to have pain in the face; hienmeii wa he, v. to have pain in the eyes; itšo wa, s. yitšo wa and yi wa; mli wa, inf. mliwale, v. to be inwardly hard; na wa, inf. nawale, v. to be hardmouthed; to speak hard, bold, tenacious; to be hard or tough in general; to use hard words etc.; no wa, inf. nowale, v. to have a hard surface; nādšiañ wa, inf. nādšiañwale, v. to have strong legs; to stand fast; nine ši wa, inf. ninešiwale, v. to be of a hard hand, = deñ wa, v. se wa, inf. sewale, v. to have a hard, strong back; to be hard in consequence; s. se; šiši wa, šišiwale, v. to be hard at the bottom, hard to be explained, difficult to understand, s. šiši; tšui wa, inf. tšuiwale, v. to be hardhearted; yi wa, yitšo wa, inf. yiwale, yitšowale, v. to be hardheaded; to be hard, cruel, stubborn etc., s. wa yi; and to be stupid, unable to learn (comp. „ein harter Kopf“ in both senses in German). Comp.: Ehe wa tamo bā, he is as hard or tough as a crocodile; ohia wa, poverty is hard etc. etc.

wa he, inf. hewā, v. to pain (the body, s. he, n.), ewa mihe, it pains mi; mihe wa mihe, my body pains me; mimusuñ wa mihe, my belly pains me; miyitšo wa mi he, I have head-ache etc.

wa — damo ši, double v. to stand still.

wa nane, inf. nanewamo, v. to ease one's self; decent expression = wa, instead of nyā, v.

wa m. k. yi, inf. yiwale (comp. yi wa, v. and toi gbo and gbo toi, v.), v. to be hard, cruel to s. b., to illtread

- s. b., owalę yi, thou illtreadedst him; comp. fe niisenii-anii, v., sē, v.
- wā, n. hardness, strength; pain; adj. hard, strong; gbę wā, a strong or loud voice; s. walę, n. th. s.
- wā, n. snail.
- wa, aux. v. = ba; seldom used; mikeo waba, I will come with thee.
- wa -, sometimes = woba -, woq -, we will or shall -.
- wa = - ba, - ma, - a, Ot. deminutive answering the Gā: bi, mi; f. i. awurāwa or awurā, little master, i. e. mistress.
- wabii, pl. of wao, n., which see.
- wadše, inf. wadšemq (causative form of wa, comp. šedše, sōdše etc.), v. to harden, strengthen; to confirm; Nyehāā wōwadšea wōhe kreḡe. let us fully confirm ourselves! Comp. wo hewalę, v. th. s.
- wadše he, inf. hewadšemq, v. to strengthen one's self.
- wadše hie, inf. hiewadšemq, v. to harden the face, to harden one's behaviour; comp. hie wa, v.
- wadše mli, inf. mliwadšemq, v. to confirm inwardly; comp. mli wa, v.
- wadše na, inf. nawadšemq, v. to harden one's mouth, speech, words etc., comp. na wa, v.
- wadše nane, v. to strengthen the foot.
- wadše nine, v. to strengthen the hand.
- wadše tšui, inf. tšuiwadšemq, v. to harden the heart; comp. tšui wa, v.
- wadše yi or yitšo, inf. yi- or yitšowadšemq, v. to harden the head; comp. yi wa, v.
- wadšelq, n. hardener; strengthener; confirmer; fr. wadše, v.
- wadšemq, n. hardening; strengthening; confirmation; comp. hewalęwō, n. th. s.
- wadši, pl. of wañ, n. which see with its compounds.
- waduru, wadurutšo, pl. -tšei, n. the wooden mortar for beating or mashing „fufui“ and other food; mortar; s. baduru; Ot. Wōdru.
- wadurutšomlibi, n. the pestle or pounder of it; s. wōma.
- wala (also woala, wola), n. life (comp. wa, n. and la, n. Hanson: wara, corroboration of wa, n. streng'h), sometimes yiwala, life of the head; comp. hiekāmō, hekāmō, v.; na -, and yi na -, v. inf. walanamq; yiwalanamq, to be kept alive, to be save, saved; to be preserved (comp. σωος, σωζεσθαι); here wala, here yiwala, inf. walaheremq, yiwalaheremq, v. to save alive, to save (σωζειν,

- salvum facere); etc. comp. also: yiwala, n. yiwala tō, v. etc. and ŋkwa, gye ŋkwa etc. in Ot.
- walabe, n. time of life.
- walabu, n. well of life.
- walafā, n. river of life.
- walagbe, n. way of life.
- walagbi, n. day of life.
- walahālo, n. lifegiver.
- walahāmo, n. lifegiving.
- walaherelo, yiwalaherelo, n. saviour (Ḥeiland, σωτηρ); saver, preserver; comp. herelo, dšielo; kpōlo; hefālo, n. etc.
- walaherelogbei, n. saviours name.
- walahereloniitšumo, n. saviours work.
- walaherelosane, n. saviours history.
- walaheremo, yiwalaheremo, n. salvation (Ḥeil, Seilq̄feit, σωτηρια); saving; preservation; comp. heremo, dšiemo; kpōmo; hefāmo, n. etc.
- walaheremobe, n. time of salvation.
- walaheremobi, n. child of salvation.
- walaheremowiemo, n. word of salvation.
- walanalo, n. person saved; scarcely used.
- walanamo, n. preservation; fr. na wala, v.
- walanō, pl. -nii, n. some thing of life.
- walasane, n. matter of life.
- walašiši, n. ground, foundation of life.
- walatšo, pl. -tšei, n. tree of life.
- walatše, n. father, possessor of life.
- walawiemo, n. word of life.
- walayi, n. head, fountain of life.
- wale, n. strength (comp. hewale); hardness; durability (comp. yiwale); power etc.; help, assistance, strengthening, empowering (comp. hewalewō, n. and wadšemō); pain, hardship (comp. hewā, wā, n.); fr. wa, v.
- walo, n. meat of eatable snails.
- walo, n. strong, hard, powerful person; assistant, helper (comp. wadšelo, hewalewolo, hefatalo, bualo etc.); creeper etc. fr. wa, v.
- wāmo, n. creeping; scratching; easing, one's self, comp. nanewamo, n., from wamo, v.; help, fr. wa m. k. v.
- wamo, inf. wāmo, v. to creep; also used of children not yet able to walk; Ot. wyia, v.; to scratch.
- wamq̄ba, n. creeping plant.
- wamq̄bi, n. creeping child.

wamṛṇō, pl. -nii, n. creeping creature (comp. German: „Gewürm“).

wamṛṇō, pl. wamṛnii, n. chamberpot for children.

wamṛtšu, n. privy.

wañ, pl. wadši, n. grey hair (of old people); dše wadši,
— wañ, inf. wadšidšē, wandšē, v. to get grey hair.

wandšē, wadšidšē, n. getting grey hair.

wandšelo, wadšiadšelo, wantše, pl. -tšemei; wadšiatše,
pl. -atšemei, n. person having grey hair („Graufopf“).
Generally an honouring title.

wañoṇo, n. shell of a snail.

wañwañ, kukeruku wañwañ, nat. sound, imitation of the
voice of doves.

wao, pl. wabii, n. finger; toe; claw; nine-wao, n. finger;
nanewao, n. toe; loflō-wao, n. claw of a bird; etc. Ad:
ñwē, n.

waolo, n. (fingerman) epithet of the leopard; comp. hīe-
ñmalō, n.

waoselami, n. nail of finger or toe.

wara, n. s. wala.

ware, n. s. wale.

waskefa, n. europ. word: basin; wash-basin.

watere and anowatere (Ot. th. s.), n. water-melon.

wāwonu, n. soup made of eatable snails.

wāyeli, n. eating of snails.

wāyelō, n. snail-eater.

we, n. house (in the widest sence of the word, Ot. fi);
house and yard, dwelling, home etc. (Haus und Hof)
as one whole, with all it contains: comp. šia and tšu,
n.; tropical: people belonging to a house, comp. weku,
webii. The word does not accept any postposition ex-
pressing a locality, as: hīe, he, mli, na, nō, se, ši, šiši,
yiteñ etc., f. i. miya miwe, I go to my house (home;
comp. šia); eye ewe, he is in his house; edše owe, it
comes from thy house. Comp. the same rule in the
nouns: hīe, he, bō, šia, ñwei etc. being as „we“ at the
same time adverbially used.

webii, pl. n. people of a house; domestics (lat. familia);
subjects; people; Nyoñmq webii, pl. n. God's people;
mañtše webii, the kings people; etc. slaves.

wedšeñ, n. life, karakter of a house.

wedšomq, n. house-blessing.

wegbena, n. house-duty; houseright.

wehegbe, n. house-liberty, -right.

- wei, n. extortion; ye wei, v. to extort.
weiyeli, n. extortion.
weiyelo, n. extortioner.
weku, pl. wekui and wekumei, n. family; relationship; comp. kũ, n.; asafokũ, dšakũ, mañkũ, n. etc.
wekufũhe, n. family-sepulchre.
wekunii, pl. n. things belonging to a family; family-possession.
wekunye, pl. -nyemei, n. family-mother.
wekunyo, pl. wekumei, n. person belonging to a family; relation; pl. -hĩ, n. men of a family.
wekubii, pl. n. = wekumei; family-members.
wekusane, pl. -sādši, n. family-palawer.
wekutše, pl. -tšemei, n. family-father, -head.
wekuyō, pl. -yei, n. woman belonging to a family.
wenũ, pl. wehĩ, n. (seldom used) male-servant; male-slave; comp. tšulõnũ, n.; webii, n.; weyo, n.
were, s. wyere.
werẽhõ, s. wyerẽhõ.
wes, n. dan. waist-coat.
wesẽ, adj. and adv. froward; precocious; -ly; -ly.
weyō, pl. weyei, n. female-servant; female-slave; comp. tšuloyō, n. and wenũ, n.
wĩ, s. vĩ, adj. and adv. weak; weakly.
Words not to be found here see under wy —.
wie (or wyie), inf. wiemõ, v. to speak; ke m. k. —, v. to speak with or to s. b.; comp. ke, v.; dše na, v.
wie he, inf. hewiemõ, v. to speak about, of; to slander.
wie hewõ, v. to speak about.
wie hĩe, inf. hĩewiemõ, v. to speak to one's face; to admonish; reproove; reproach; comp. wie-tšö, v.; ka, v.; fã, v.; dše, v.
wie hũhũhũ, inf. hũhũhũwiemõ, v. to murmur.
wie mli, inf. mliwiemõ, v. to speak into s. th. (dreinreden); to interrupt by speaking; comp. tše sane na, v.
wie na, inf. nawiemõ, v. to speak mouth to mouth; to speak to; to salute (comp. einšpreden, voršpreden in German).
wie se, inf. sewiemõ, v.; to speak behind one's back; to backbite, to slander; comp. wie he, v.; nyie m. k. šiši, v.; to speak after; - - afterwards.
wie-tšö m. k., inf. wiemõ ke tšömõ, double v., to admonish, teach, exhort s. b.; wiemõ ke tšömõ edšee mo dšemõ, prv. admonishing is not scolding one; comp. also dšadše-tšö, double v. (and kã-kyere, v. in Otyi).

wie tšui na, v. inf. tšuinawiemō; to speak to the heart, i. e. friendly; רבר על-לב, 1 Mos 34, 3.

wiełō, n. speaker; talker; babbler.

wiemō, n. speaking; speech; word; language; fr. wie, v.; comp. also: sane, gbē, kēmō, n.

wiemō ke tšōmō, n. admonition; fr. wie-tšō, double v.

wiemōiaheniile, n. linguistic, philology.

wiemōiaheniilełō, n. linguist.

winkle, n. dan. rightangular ruler; Winkel.

wiri, inf. wirimō, v. to row a vessel; comp. pia lele he, v.

wirilō, n. rower.

wirimō, n. rowing.

wirimōtšo, pl. -tšei, n. generally corrupted into wulōtšo; row; s. also tablō, th. s.

wo, inf. wō, womō, irreg. pl. form: hole, inf. holemō, v. to lift, to take up (esp. of heavy things. comp. kō, kōłō, nō, v.), to carry (f. i. a child; a man; comp. hie, tēre, tša koñ; kpe, v. etc.); to put; comp. to, nme; to call; comp. wo gbei, v. to wear; to bear; to gather, to bring for h (εργαζεν, s. wo, v. in Otyi and Ga fō, v.); to generate, produce etc.; to exalt, to esteem = bu, dšie yi, hie sō, v. etc., to honour, respect; to take something upon one's self; in the latter signification it is used as an auxil. v. combined with other verbs in the infinitive, = to be able, to can, to may; to begin, be about etc., f. i. miwo bā, I am about to come; ewoo femō, he is not going to do; wōwo wōhe samō, let us prepare ourselves! ewo šifimō, he begins to be firm; etc. The principal uses in combinations of this exceeding frequent verb are the following; ata'u wo, inf. atatuwō, v. to be cloudy, foggy weather; s. atatu, oblōtu, etc.; dšei wo, inf. dšeiwō, v. to accumulate sweepings, dust, dirt; he wo n. k., v. to gather or accumulate s. th. outwardly; ehe wo fō, he is outwardly fat; hie wo n. k., v. to take up or gather s. th. on the surface; mli wo n. k., v. to gather or produce s. th. inwardly; mli wo la, inf. mlilawō, v. to get into a passion („to gather inward fire“), to get angry; mli wo m. k. la, v. to get angry with s. b.; similarly is na wo, nō wo, se wo, šiši wo, tšui wo, yi wo n. k. etc. to be explained; but: musu wo m. k., v. to be pressed down, overpowered by the belly; to be too stout.

wo alali, inf. alaliwō, v. to interrupt a person speaking = dšedše, tōtō, v.

- wo anteo (antew, Ot. non-appearance), v. to lay in ambush;
s. wo kã, v.
- wo atade, inf. atadewō, v. to wear (european) dress; comp.
bu mama, v.
- wo atifo, inf. atifowo, v. to put colour; to die; to colour.
- wo bai, v. to produce leaves.
- wo bi, wo gbekē, v. to carry a child on the arms (or on
the back comp. kpe, v.).
- wo bọ, v. to be full of dew.
- wo dañ, v. to put into one's mouth.
- wo deñ, v. to take in hand; to get into a fray, scuffle;
close fight („handgemein werden“).
- wo dfei, v. to grow grass, to produce grass; to accumu-
late dirt, sweepings etc.; see dfei, n. inf. dfeiwō, comp.
dfei wo, v.
- wo dšo nọ, inf. dšonwomọ, v. to take up or begin a
dance.
- wo duñ, inf. duñwō, v. to be endarkened, covered with
darkness; to get dark; tšu leñ wo duñ, the room is dark;
comp. tše, v. the contrary.
- wo fọ, inf. fowō, v. to accumulate or produce fat; to get
fat; to be fat.
- wo foi, inf. foiwō, foiwomọ, v. to run; to flee = hie foi,
dšo foi, ša foi etc.; to make to run; to put to flight;
awoame foi, they were put to flight; driven off.
- wo fū, v. to grow luxuriously.
- wo ga, inf. gawō, v. to wear a ring.
- wo gbale nọ, v. to take up prophesying, to begin to pro-
phesy.
- wo gblã or gbälã nọ, v. to enter marriage, to go to be
married, only used of a woman (comp. wye, kpe, v.
etc.).
- wo gbē nọ, inf. gbenwō, v. to lift up the voice, to cry.
- wo gbẹ, inf. gbewō, v. to put on the way, to dispatch
(s. dšie gbẹ, v.) to give one money, „subsistence“ for
the way; s. hã sisē, th. s.
- wo gbei, inf. gbeiwō, v. to give a name (sometimes gbei
is let away, f. i. ewole Anañ, he called him Anañ, s.
wo, v.); to call.
- wo gbei nọ or anọ, inf. gbeinwō, -mọ or gbeianwōmọ, v.
to mention or take up one's name; s. gbei, n.
- wo gbekē, v. to take up a child; to carry a child on the
arms.
- wo gbomo, v. to take up or carry a person; s. (ere, v.

- wo gōgōmii, inf. gōgōmiiwō, v. to produce worms, to get wormy.
- wo he, inf. hewō, v. to lift one's self up; to be proud.
- wo he nq, inf. henqwowo, v. to exalt, to honour, to lift up; to exalt one's self; miwo mihe nq, I exalt myself; comp. wo hie nyam; bu, hie sq, v. etc. and fā, v.
- wo he n. k., v. to put something about, around, at s. th.
- wo hewale, inf. hewalewō, v. to strengthen.
- wo hie mudši, inf. hie mudšiwō, v. lit. to put dirt into one's face; to disgrace one, to make one ashamed.
- wo hie nq, v. to lift up the face.
- wo hie nyam, inf. hienyámwō, v. to glorify; to be gracious, to s. b. (verherrlichen; begnadigen; huldreich sein gegen Einen), so as only a higher one can do toward a lower one; comp. wo he nq, v. and domo, dro, na moqo, v.
- wo hienmei nq, pl. hole hienmeii anq, inf. hienmeii anq-holemo, v. to lift up the eye; — the eyes.
- wo m. k. hiegle, v. to make one ashamed; comp. hiegle, n. wo hie mudši, v., gbe m. k. hie, v. etc.
- wo hq, inf. howō, v. to impregnate (schwängern), comp. hq, n., nõ hq and hie hq, v.
- wo hōmq, v. to be able to sell; to produce hunger; comp. hōmq, n.
- wo homq, v. to be able to cook, to begin to cook.
- wo hoñ, v. to put a shade; to be shadowy.
- wo hoñ, v. to put on a „hoñ“-string; s. hoñ, v.
- wo itšo, s. wo yi, yitšo.
- wo ka, inf. kawō, v. to ambuscade; s. kā, n.; to lie in ambush, einen Hinterhalt legen; to tempt, to ensnare; comp. ka, v. tšo, v.
- wo kalo, v. to put lime on s. th.
- wo kane, v. to take up a light.
- wo kpulu, v. to take up a cup, jug etc.
- wo kemq nq, v. to take up a saying; s. wo wiemo nq, v.
- wo klamo nq, v. to begin to soothsay.
- wo or bu klala, v. to wear white shirting.
- wo kpā, inf. kpāwō, v. to put bonds on one, to bind one, = fi, v.; to bind a fetish-string on s. b., = wo hoñ, v.
- wo kpo, v. to produce or form a lumb; s. kpo, n.
- wo kū, v. to produce or form a heap.
- wo kutša, v. to prepare a sponge for use (by putting it in water etc.).
- wo kusū, v. to be thick, bushy.

- wo la, inf. lawō v. to take up or gather fire; to put fire to; comp. mli wo la, v.
- wo là, v. to produce, gather or accumulate blood.
- wo lasu, inf. lasuwō, v. to produce or emit smoke, to smoke.
- wo lala or lamq, v. to get or take up a song, to give out a song, to begin to sing.
- wo lai, v. to get up firewood, fuel; to add fuel to a fire.
- wo lo, v. to gather, accumulate flesh; to produce or generate fish (of water).
- wo lomq, v. to take up a curse; to begin cursing.
- wo lumo, v. to exalt one to be governor, to make one governor.
- wo mǎñ, v. to give a name to a town.
- wo mǎñtše, inf. mǎñtšewō, v. to make king; to make a king; ewole amemǎñtše, he made him king over them.
- wo mli, inf. mliwō, v. to put in, into, to add; to fill up; to give over and above („dreingeben“).
- wo mlila = mli wo la, v. to get angry.
- wo mlu, v. to produce or accumulate dust.
- wo modu, inf. moduwō, v. to get a tumor in the grain.
- wo mōñ, v. to imprison one in the fort.
- wo mu, v. to produce oil.
- wo mutšuru, v. to produce palmoil; to measure palmoil; to fill it into casks or pipes for shipment; to load it; s. ka mutšuru, v.
- wo musu obō, n. to fill the belly.
- wo musu, v. to take up mischief.
- wo na, inf. nawō, v. to put s. th. to one's mouth; into one's mouth; to administer; inspire; suggest; prompt to say etc.; to bespeak.
- wo na tsofā, v. to administer medicine; to give poison, to poison, s. tšofā, n.
- wo nane nq, v. to lift up the foot, to hasten one's journey; pl. hole nǎdši anq, v.
- wo nii, v. to produce things, to accumulate things; comp. ba nii, and wo yibii, v.
- wo nine nq, v. to lift up the hand for swearing, striking etc.; pl. hole nidši anq, v.
- wo nq, inf. nqwō, nqwomq, v. to take up, to begin (f. i. to sing, speak); to lift up; to elevate; to exalt; to honour, with the logical object betwixt, the verb and the grammatical object, as: wo nine, nane, hie etc. nq; pl. hole nii anq, if elevating in literal, wo nii anq, if exalt-

- ing in tropic sence; wo wiemoŋ nŋ ekoñ, to take up an (old) palaver again; wo m. k. nŋ, v. to mention one's secret; etc. etc.
- wo ño, v. to produce, accumulate salt; to salt.
- wo nšoñ, v. to put into the sea or seawater instead of fulling or washing; to drown in the sea.
- wo nu, inf. nuwŋ, v. to gather water; to draw matter (of boils etc.); to put water to s. th., to water; to moisten, soak etc.
- wo nyomoŋ, inf. nyomowŋ, v. to pay a debt; to pay; to reward; to punish.
- wo obŋ, obŋbŋ, obŋbŋbŋ, v. to fill up.
- wo onufu, v. to take up, i. e. to destroy snakes; *ὄφεις αἰρεῖν*, Mark. 16, 18.
- wo sa, v. to take up one's bed.
- wo sane nŋ, v. to take up an (old) palaver.
- wo se, v. to put back.
- wo segbe, v. to put backward.
- wo ši, inf. šiwŋ, v. to lift up, to hold up, out; to promise; ewo ši, ake eeba, he promised to come; eši ni ewo le, the promise he held out; to gather in a multitude, to stand about; mei le ewo ši ye bie, people are standing (have accumulated) here about (and are staring); to put down.
- wo šiši, v. to take up or lift up the ground, bottom; reason etc., s. šiši, n.; to put down, under.
- wo šoto, inf. šotowŋ, v. to pepper; to season with pepper.
- wo te, pl. hole tei, v. to take up a stone, stones; only such of large dimensions or weight; comp. ko, koŋ, v.
- wo teñ, v. to put into the midst.
- wo m. k. tše, v. to make one father, guardian, possessor, ruler; wo n. k. nŋ tše, v. to put s. b. over s. th.
- wo tšu, inf. tšuwŋ, v. to thatch a room or house; s. ble, v.
- wo tšui, inf. tšuiwŋ, v. to refresh, recreate one's self; miwo mitšui, I refresh myself.
- wo tšuiñ, v. to put into a room, i. e. into prison; inf. tšuiñwŋ.
- wo tũ, v. to take up a gun.
- wo wiemoŋ nŋ, v. to begin to speak.
- wo wo, v. to produce honey (of hollow trees).
- wo wodši, v. to produce eggs.
- wo wui, v. to produce seed.
- wo yi, yitšo nŋ, v. to lift up the head.

- wo yi koloṃo or koromo, v. to disturb one by speaking, talk etc.
- wo yibii, inf. yibiiwō, v. to bear fruit (used of trees, plants) s. yibii, n.
- wo yiñ = wo yi mli, inf. yiñwō, v. to put s. th. into s. body's head, to induce, suggest; s. wo na, v. to yiñ, etc.
- wo yitšo, v. wo yi, v.
- wo yiteñ, v. to put on a top; to put on the head.
- wo yọ, v. to produce or bear beans and other legumes or pulse.
- wō, n. taking or lifting up; exaltation, elevation, honour, glory; growth, produce, accumulation; putting, adding, addition; etc. fr. wo, v.
- wō (wuo, uwo? wo?) n. honey.
- wō, n. fishing; ya wō, v. inf. wōya, to go afishing, s. wuō, n.
- wō, s. wuo, n. wild cow; buffalo; living near the Volta.
- wọ, v. inf. wō, to sleep; kẹ m. k. wọ, v. to sleep with s. b.; miyáwọ! I go to sleep! Yawọ dšogba! Go sleep well! Evening salutation = Good night! Sleep well! — Awo? awọ? Answ. Miwọ dšogba! — Šat man gešlafen? Have people slept! (reduplicated): Answ. I have slept well! (Morningsalutation); èwọ, lit. have fallen asleep, i. e. sleeps (generally the perfect tense used instead of the present).
- wọ deī and wọ adeī, adē, v. to slumber; inf. deīwō, adeīwō; wọ adē! Admonition to children to sleep.
- wọ hiṣe (h'ēṣe) v. to sleep behind the face, to nod; to slumber.
- wọ wodeī, wodoī, v. = wọ dei, v. to slumber; inf. wodeīwō.
- wọ mli, v. to sleep in some place.
- wọ nọ, v. to sleep upon.
- wọ se, v. to sleep behind.
- wọ šiši, v. to sleep under s. th., to sleep down, down stairs.
- wọ woša (comp. ša, eša, n.) v. to sleep badly; lit. to sleep a corrupt sleep; comp. nōša, n.
- wō, n. sleeping; sleep; wō to m. k., sleep overpowers s. b.; wọ mli, in sleep, asleep, adverb. used; sleepingly.
- wō (wuō), n. fishing; ya -, v. to go afishing.
- wō (wuō), n. Adáme, sea; from which the preceeding word

is very probably an old use: ya wɔ, to go to sea; comp. n̄sɔ (Ot. nsu), wuʃɔ.

wɔ, n. (perh. connected or the same with the preceding word) the next day; adv. to morrow (comp. d̄setšeremɔ and d̄setšerenɔ); wɔ n̄ d̄ši wɔ lɛ maba, a peculiar expression: to morrow which is to morrow I will come; certainly to morrow I will come!

wɔ sɛ, wosɛ, n. and adv. the day after to morrow („übermorgen“, adv.); wɔ lo wosɛ, to morrow or the day after; in future, afterwards; by and by, by the by.

wɔ lebi, to morrow morning.

wɔ fane, to morrow (after)noon.

wɔ gbeke, to morrow evening.

wɔ nyɔñ, to morrow night.

wɔ m. k., inf. wɔ and wɔmɔ, v. to hoot s. b., to cry at or after s. b., Jemand ausrufen; f. i. a thief found in the act of stealing and cried out by young and old; amewole. Comp. wɔ yi, v.

wɔ, n. hooting; outcrying.

wɔ m. k. yi, inf. yiwɔ, yiwɔmɔ, v. th. s., lit. to cry against some body's head; comp. d̄sie m. k. yi, v. the contr.

wɔ h̄mɔ and wɔ h̄mɔ yi, inf. h̄mɔwɔ, h̄mɔyiwɔmɔ, v. to cry hunger out; i. e. to celebrate the harvest festival in Sept., which is generally called yam's custom by Europeans; see h̄mɔwɔ, n.

wɔ (wuɔ?), inf. wɔmɔ (wuɔmɔ); v. to watch at night time about cattle, fruits and other property; to watch for game; (perh. also related to the preceding word).

wɔ batafoi, v. to watch wild hogs.

wɔ bayelɔi, v. to watch „leafeating“ antelopes.

wɔ he, inf. hewɔmɔ, v. to watch about s. th.

wɔ, see, wuɔ, n. fowl; cock, hen.

wɔ (with a scarcely audible w, wherefore often only heard 'ɔ) pron. (independent wɔ, subjective wɔ-, possessive wɔ —, objective — wɔ and — ɔ), we; our; us; comp. § 21, 34; wɔdiéntšɛ, we ourselves, our own; ourselves; wɔhe, ourselves (reflexive obj.), wɔhũ, we also, also our, us also; wɔnoñ, even we, our, us; etc. etc.; wɔɔ - before a verb indicates at the same time the future tense (= wɔba-, wɔa-, which latter is also heard).

wɔ-agbaku, n. honey-comb.

wɔala, s. wala, n. life.

wɔba, n. fowl-plant, a plant.

'woba, awoba, ahoba, n. bondman, -woman (Ot. word).

- wobē, n. time for sleep, sleeping time; womobē, n. time for watching; watch-time.
- wobi, pl. - wobii, n. honey child, i. e. bee.
- wōbi, n. fowl-child, i. e. chicken.
- wōbū, n. sleeping tent, -hut.
- wodā, n.; wine made of honey.
- wōdeī, wōdoī, n. slumber.
- wōdeīwō, n. slumbering.
- wōdeīwōlō, n. slumberer.
- wōdšā, n. carving of a fowl.
- wōdšē, n. coming from fishing, fr. dše wō, v.
- wodši, pl. of wolo, n., skins, papers etc.
- wodšianō, pl. -anii, n. some thing pertaining to papers, books, etc.
- wōdši, pl. of wōn, n. fetishes; dšemeiawōdši, the fetishes from there (s. dšemei), of a place.
- wōdšowodšō, adv. = tšotšōrotšotšōrō, full; -ly.
- wōfe, n. fowl-dung; a kind of berries.
- wōfoi, v. s. wo foi, v.
- wōfoi = wo-foi, n. a very large kind of flies, horsefly; comp. ofoi.
- wōgbe, wōgbemō, n. cock-crowing; a time between 3—4 o'clock in the morning.
- wōhōlō, n. fowl-seller; -dealer.
- wōhōmō, n. fowl-selling.
- wōkō, inf. wōkōmō, v. to shake, to push to and fro („wadželn“); to loose; to rack; to wag.
- wōkōlō, n. person shaking s. th.
- wōkōmō, n. shaking, loosing, wagging etc. fr. wōkō, v.
- wōkōmō and wōkōlōmō, n., picking, i. e. eating of fowl; comp. kō, pl. kōlō, v.
- wōkō, adv. and
- wōkōwōkō, adj. and adv. loose, shaking, tottering, rocking, wagging („wadželiq“); loosely etc. fe —, v. to be loose, shaking etc.
- wōkōwōkōfemō, n. looseness.
- wōla, s. wala, n. life.
- wōlamō = lamō, n. dream.
- wōle = hole, pl. of wo, v. to lift up.
- wōlenyo, irreg. pl. wōlei, n. fisherman; seaman (comp. wō, n. fishing; Adn. sea.
- wolo, pl. wodši (sometimes heard wulo, wuolo, pl. wudši; but comp. also wulu, pl. wudši adj.) n. skin, hide (comp. helo, hewolo); leather; parchment; cart; map; paper;

- letter; book; note; any little piece of paper etc.; **fə wolo**, inf. **wolofemọ**, v. to play at carts; **kane** —, inf. **wolokanemọ**, **wolońkanemọ**, v. to read; s. **kane**, v.; **kpo-**, inf. **wolokpọmọ**, v. to tan (leather); **ńma wolo**, inf. **wolońńmā** and **wolońńmā**, v. to write (sc. on paper); etc.; **aspatre-wolo**, n. shoe-leather; **tšinā-wolo**, n. cow-hide, cow-leather; **ńmā-wolo**, writing-paper, n.; **nyońniyenii-wolo**, n. wages-book; **akonta-wolo**, n. account-book, ledger; **Nyońmo wolo**, n. Gods book, holy scripture; (s. also bible, biblia, **ńmale krońkroń**, **Nyońmọ-wiemo**, etc.); etc.
- wolo**, **wolo**, pl. **wodši**, n. egg.
- wolo**, n. lifter; taker; elevator, exalter etc. seldom used alone, but frequently in combinations; as **hewolo**, **no-wolo**, etc. fr. **wo**, v.
- wolo**, n. sleeper; fr. **wọ**, v. to sleep.
- wolo** (s. **yiwoło**), n. outcrier, hooter; fr. **wọ**, **wọ yi**, v.
- wolo** (**wuwoło?**), n. watcher; watcher; night-watch; night-sentinel; comp. **won**, n. and **wuwołomọ**, **wolołomọ**, n.
- wolo**, **wolo**, inf. **wolołomọ**, v. to caught.
- wolołomọ**, n. coughing; cough; — **yemi**, **gba mina**, cough annoys, troubles me.
- wolofelo**, n. cart-player.
- wolofemọ**, n. cart-playing.
- wolohlelo**, n. letter-carrier.
- wolońdšē**, n. taking away from the book; bad term for confirmation, comp. **wadšemọ**, n.
- wolońkanelo**, **wolokanelo**, n. reader.
- wolońkanemọ**, n. reading.
- wolońkwę**, n. shool; s. **kasemọhe**, n.
- wolokpolo**, n. tanner.
- wolokpomọ**, n. tanning.
- wolołomọ**, pl. **wolołmei**, n. lit. (person of the fetish) a kind of fetish-priests who have to sleep with the fetish (s. **won**, n. and **wọ**, v.); comp. **wontše**, n. and see **wulołomọ**, n.
- wolońńmā**, **wolońmā**, n. writing (comp. **ńmā**, **ńmale**, n.).
- wolońńmale**, n. th. s.
- wolońńmalo**, **wolońmalo**, n. writer; scribe; secretary.
- wolońńmā - okplō**, **-ńmalo-okplō**, n. desk; writing-desk.
- wolosalo**, = **wolokpolo**, n. tanner, dresser of leather.
- wolotšolo**, **wolotšolo**, n. book-teacher, teacher.
- wolotšomọ**, n. book-teaching.
- woma** (Ot.?), n. branch or leaf of the mountain-cabbage or fan-palm-tree (**Šučerpalmę**); s. **wyeitšo**, n.

woma = wadurumlibi, n. pestle of the „fufu“ -mortar;
(Ot. fr. wo; to pound and ba, ma, Gã: bi, little one;
comp. wyibi, Ot. wyiamā.)

womo (generally wō), n. lifting up; taking up; exaltation
etc. fr. wo, v.

womo, = wō, n. outcrying, hooting; fr. wo, v.

wōmo, n. watching; fr. wō, v.

wõñ, pl. wõđši, n. very probably = wōlo, n. watchman,
see wō, v. and wōlomo, n.) fetish; idol (s. amagā, n.);
Ḫōḫe, Ḫḫḡott, demon; something holy or belonging
to the fetish; comp. wõñkpā etc., ye wõñ, v. inf. wõñ-
yeli, to eat fetish, i. e. to eat s. th. prepared under fe-
tish-ceremonies, to ascertain ones truthfulness; ke m. k.
ye —, v. to eat fetish with some body, to make a cove-
nant of mutual faithfulness and assistance etc. The african
theology is shortly the following: God (Nyoñmo, Na-
nyoñmo, Mawu, Nyoñmo Mawu) is the highest Being,
the only one, the creator of heaven and earth; the
fetishes (wõđši), heaven, earth, sea, rivers, trees etc.
but considered as spiritual or personal Beings, are his
sub-deities, whom he has given the government and
care of the world, demons, good and bad, male and
female; there are such common to all (f. i. earth, sea);
or to a part of men (rivers etc.); to a tribe, a town,
a family, a single person; a person may possess a
fetish or demon (wõñtše, n.) or be possessed by one
(okomfo, kramo, gbalo, otutufo, n. etc.); comp. wõñ mō
m. k., v. (the fetish takes hold of s. b.) to be possessed
by a fetish; m. k. mō wõñ, v. to take hold of a fetish,
to possess one etc. Besides there are innumerable things
holy to, or belonging to, or made effectual by, a fetish,
as cords (wõñkpāi), to be tied about the body or the
house; teeth, chains, rings, etc. worn and the like;
which gave rise to the absurd believe, that the African
makes any thing, even a bottle, a kork etc. his God:
and hasty travellers and other people not having time
to ask and to learn have sustained this saying, whilst
a comparison with religious things and superstitions in
the very heart of christendom would have fully explai-
ned the matter without casting the African together no
more with men, but with brutes. Comp. wō, Ad. th. s.
Ot. obósom, n.

wõñba, n. fetish-leaf or plant.

wõñbē, n. fetish-time.

- wõñbi, n. fetish-child; a child given over to a fetish, or born or cast into or baptized into a fetish, bearing its name and bringing yearly sacrifices, or even serving the fetish (or priests) the whole life-time (ñõ-he kē wõñ, v. to dash one's self to the fetish).
- wõñbilo, n. person asking the fetish.
- wõñbimo, n. fetish-asking.
- wõñbõ, n. fetish-cry; fetish-dress or covering.
- wõñbō, n. fleeing to a fetish for protection; fr. bō wõñ, v.
- wõñbolo, n. person fleeing to a fetish for protection.
- wõñbū, n. fetish-tent, -hut.
- wõñbu, n. fetish-hole; -cave.
- wõñbū, n. respect to the fetish, fr. bu wõñ, v.
- wõñdšalo, n. fetish-servant; idolater; heathen; fr. dša wõñ, v.
- wõñdšalodšēn, n. life or character of a heathen.
- wõñdšamo, n. fetish-service; idolatry; heathenish religion.
- wõñdšamqbē, n. time of fetish-service.
- wõñdšō, n. fetish-dance.
- wõñdšolo, n. fetish-dancer.
- wõñdšomo, n. blessing of the fetish.
- wõñfā, n. fetish-river; -brook; -lake.
- wõñfelo, n. fetish-maker; person preparing either idols or things connected with the fetish.
- wõñfemo, n. fetish-making, -preparing.
- wõñgbale, n. fetish-prophecy.
- wõñgbalo, n. fetish-prophet.
- wõñgbī, n. fetish-day.
- wõñgu, n. abdication of the fetish; s. -kpamo, -kwamo, n.; fr. gu wõñ, v.
- wõñgbomo, pl. -mei, n. person belonging to the fetish.
- wõñhe, n. fetish-place.
- wõñhenō, pl. -henii, n. things belonging to a fetish, furniture etc.
- wõñkā, n. fetish-trial.
- wõñkā, n. a kind of plates given to the fetish.
- wõñkē, n. fetish-present.
- wõñkpā, n. fetish-cord, bound about the body, the houses etc.
- wõñkpē, n. fetish-assembly.
- wõñla, n. fetish-fire.
- wõñlà, n. fetish-blood.
- wõñlai, n. fuel for the fetish.
- wõñlala, n. fetish-song.
- wõñlalo, n. fetish-singer.

- wɔnlamɔ, n. fetish-singing.
 wɔnlamɔ, n. fetish-dream.
 wɔnlo, n. meat holy or given to the fetish.
 wɔnlomɔ, n. fetish-curse.
 wɔnlumɔ, n. principal fetish.
 wɔnmãñ, n. fetish-town.
 wɔnmãñbii, pl. n. towns people of a fetish.
 wɔnmo, pl. wɔnmei, n. = wɔngbomo, n.
 wɔnmɔlɔ, n. a person taking hold of, or being possessed
 by a fetish; s. wɔñ, n. mō wɔñ, v. and wɔñ mō m.
 k. v.
 wɔnmōmɔ, n. possession of a fetish; fetish-fury; -madness.
 wɔnmla, wɔnmra, n. fetish-law.
 wɔnmumɔ, n. fetish-spirit.
 wɔnmutsuru, n. fetish-palmoil.
 wɔñhã, n. wife of a fetish.
 wɔñhã, n. fetish-art.
 wɔñniitʂumɔ, n. fetish-work, -business.
 wɔñniiyeli, -niiyenii, n. fetish-food.
 wɔñnɔ, pl. wɔñnii, n. thing belonging to the fetish.
 wɔñnu, n. fetish-water.
 wɔñnũ, pl. hɪ, n. a male-fetish (s. wɔñ, n.).
 wɔñnumɔ, n. fetish-drinking; comp. wɔnyeli, n.
 wonón, n. a kind of wide turkish trousers, worn especially
 by Mahomedans, but also by other natives in war or
 travelling.
 wɔñ-onukpa, n. headfetish.
 wɔñ-onufu, n. fetish-snake.
 wɔñ-osɔfo, n. fetish-priest; s. osɔfo, wɔlɔmɔ, wɔntʂe,
 okomfo, n. etc.
 wɔñsane, n. fetish-palaver.
 wɔñsu, n. shape, form, character etc. of a fetish, s. su, n.
 wɔñsubañ, n. th. s.
 wɔñsuɔmɔ, n. fetish-service.
 wɔñsuɔlɔ, n. fetish-servant.
 wɔñtɛ, n. fetish-stone.
 wɔñtemɔsane, n. fetish-mystery.
 wɔñtemɔhe, n. hiding place of a fetish.
 wɔñtɔlɔ, n. transgressor against the fetish.
 wɔñtɔmɔ, n. transgression against the fetish; s. tɔ, v.
 wɔñtɔ, n. fetish-bottle.
 wɔntʂe, pl. -tʂemei, n. lit. possessor of a fetish; a person
 having a fetish at his service; fetish-priest; comp. wɔyɔ;
 wɔlɔmɔ, osɔfo, okomfo, n. etc. Ad. wɔntʂe, n.

- wõntšedšomõ, n. blessing of a fetish-priest.
 wõntšedšõ, n. dance of a fetish-priest.
 wõntšefemõ, n. act of a fetish-priest.
 wõntšo, pl. -tšci, n. fetish-tree.
 wõntšõlõ, n. fetish-teacher.
 wõntšõmõ, n. change into a fetish; fetish-teaching; -doctrine.
 wõntšõne, n. a machine used for fetish-purposes, miracles etc.
 wõntšu, n. fetish-house, -room; fetish temple; s. gbatšu, n.
 wõntšulõ, pl. -tšũdši, n. fetish-servant.
 wõntšulõ, n. performer of fetish-ceremonies, adorations, sacrifices etc. fr. tšu wõñ, v. comp. wõndšalõ and wõñfelõ, n.
 wõntšumõ, n. fetish-business, fetish-work; performance of of fetish-ceremonies, sacrifices etc.; fr. tšu wõñ, v.; comp. wõndšamõ and wõñfemõ, n.
 wõntũ, n. fetish-gun.
 wõñwadšemõ, n. affirmation or confirmation of or by a fetish.
 wõñwe, n. fetish-house (and yard).
 wõñweku, n. fetish-family.
 wõñwebii, pl. n. fetish-domestics.
 wõñwenu, n. fetish-male-house-slave.
 wõñweyõ, n. fetish-female-house-slave.
 wõñwiemõ, n. fetish-word, -language.
 wõñyeli, n. s. wõyeli fr. ye wõñ, v. fetish-eating.
 wõñyelilõ, n. s. wõyebilo: fetish-eater.
 wõñyelisane, n. palaver of fetish-eating.
 wõñyi, n. fetish-head.
 wõñyiñ, n. fetish-opinion.
 wõñyitšo, n. = wõñyi, -yiñ.
 wõñyõ, n. female fetish; goddess; comp. wõññũ, wõññã, wõyõ, n.
 wõsa, n. sleeping mat.
 wõsane, n. palaver of to morrow, i. e. unknown, future palaver.
 wõse, n. lit. behind to morrow; day after to morrow; future; moko lee wõse, no body knows the future; adv. the day after to morrow, in future, by and by etc.
 wõsebẽ, n. future time.
 wõsebii, pl. n. future generation; comp. blemabii; ñmẽnebii, n. etc.
 wõsedše, -dšeñ, n. future world, -life, -state, s. dše, n.
 wõsehle, n. future life.

wqsenii, pl. n. future things.

wqsenō, n. sing. of the former; future thing; s. th. belonging to the future.

wqsenyo, n. pl. wqsebii, future person.

woso (= hoso), inf. wosomq, v. to shake; to move to and fro (v. a. and n.); šikpoñ woso, the earth shook; woso or wosomo ñmele, ring (shake) the bell!

wosolo, n. shaker; ringer.

wosomq, n. shaking, tossing etc.

wosōmq, n. perching of fowl; s. sō, sōmq, v.

wosōmqhe, n. place for fowl to perch on.

wosúma, n. a kind of sea-lichens.

wōtq, n. honey-bottle.

wqtō, n. delay for or preparation for to morrow.

wqtšē! address to grown up persons: our father, comp. ata, n.

wqtšē, Ad. = wqñtšē.

wqtšē, pl. -tšēmei, n. possessor, raiser of fowl.

wqtšēre, pl. wqtšēdši, n. fowl-feather; comp. tšēre, n.

wōtšo, n. tree containing (wild) honey.

wqtšo, n. a stick for fowl to perch on.

wōtšōne, n. trap for buffaloes.

wqtšu, n. fowl-house; sleeping room, but see setšu; comp. wq, n.

wqmotšu, n. watch-house; fr. wq, v.

wqwolq, pl. wqwođši, n. fowl-egg.

wqwolqkao, n. cake of eggs.

wqwolqñiyenii, pl. n. food of eggs.

wqyā, n. going to sleep.

woyā, wuoyā, n. fishing (in the sea) fr. ya wo, -wuo, v.; comp. also wolenyo, n.

woyabē, n. fishing-time, -season.

wqyeli, n. eating of fowl.

wqyeli (= wqñyeli), n. fetish-eating; eating of something prepared under fetish-ceremonies by two parties as a token of mutual faithfulness and under the apprehension, that the party breaking the agreement will be killed by the fetish; it is especially done by allies at war with an enemy; agreement, covenant etc. Comp. the making of a covenant in the old Testament, and the words: ye egbo, v.; kpā, pāñ, v.

wqyebilq (instead of wqñyelilo, wqñyelo), n. a party or person eating fetish; a party of a covenant; ally.

wqyelilo, n. fowl-eater.

wōyelilo, n. honey-eater.

wōyeli, n. sleepiness; fr. wō ye, v.

wōyelilo, -yelō, n. sleepy person.

wōyō (instead of wōnyō, n. which compare, or wōnye, comp: wōntšē, n.), n. fetish-priestess.

wōyo-atade, n. attire of a fetish-priestess.

wra, s. wara, wala, n.

wrakē, wrakēwrakē, adj. and adv. large, -ly.

wrao, adv. unexpectedly, boldly.

wrawra, adv. natural sound made by snakes in dry grass; gbe —, v. to sound so.

wre, s. wyēre.

wrekesē, adj. and adv. rough, coarse; — ly.

wri, s. wiri, v.

wroke, v. inf. wrokemo, to be overripe (of nuts etc., that they fall down; comp. šroke, v. of fleshy fruits); to fall down.

wroo, v. inf. wroomo, to be overripe, like the former.

wu, v. inf. wū, to fight, to war; wu ta, inf. tawū, to make war; comp. nō, v.; to bath, swim (in the sea) to wallow;

wunšō, v. to bath in the sea, inf. wumō); comp. sere, v.;

dšu, v., dšale, v., fō, v.; to be very frequent; superfluous.

wu nii ahe, v. to be very frequent, to lie about.

'wu, in address without possess. pronominal augment, awu; pl. wumei, n. husband. Comp. ata, awo, aňā, nā etc.

Ot. kunu, Adñ. hūnō, n.

wū, fighting, warring, battle, fr. wu, v.; comp. ta, tawu; nōmō, blōmō, bē, n. etc.

wu, pl. wui, n. bone; hard kernel or seed of fruit; seed; generally used in the pl. form in the latter sence.

wubē, n. seed-time.

wubi, n. child of the husband by an other wife (if spoken of by the wife); step-child; comp. nābi, bienyebi, n.

wudō and

wudōwudō, adj. and adv. weak, — ly; ye —, v. to be weak.

wudfā, pl. wuiadframō, n. breaking of bones, bursting of seed.

wudšēñ, n., life, state, character of a husband; married state of men; comp. yōwye, n.

wudši, pl. of wulu, adj. comp. also wolo, n.

wui, pl. n. seed; s. wu, n.

'wui, awui, n. murder; s. ye awui, v.

'wuiyeli, n. murder; wounding.

'wuiyelō, n. murderer.

wukuomō, n. bone-breaking.

wula, inf. wulamō, v. to adorn; to dress; to attire; to bring out, to perfect; to fall (s. wule, bule, v.), to end, to come to end, etc. to be full; mimusu ewulá, I feel puffed up.

wula he, v. inf. hewulamō, to dress, adorn, one's self.

wula hewō, v. to dress about.

wula hie, inf. hiewulamō, v. to adorn the face.

wula mli, v. to adorn inwardly; to fall into, in; to end in s. th.

wula na, v. to trim; dress the end etc. s. na, n.

wula nane, v. to dress, adorn the foot.

wula nō, inf. nōwulamō, v. to dress the surface; to fall upon; f. i. if some crime is searched out and the person who committed it, found, it is said: ewula enō, it fell upon him, or if a person curse another, he answers: omusu awula onō, may thy curse fall upon thyself! —

wula nine, v. to adorn the hand, arm.

wula sa, v. to dress the bed.

wula se, v. to adorn the backpart, behind.

wula ši, inf. šiwulamō, v. to fall or come to the ground; to be perfect; ehī ke wula ši, it is good and perfect or to perfection; a still more peculiar phrase is; yi yawula ši, the head comes to the ground, it is perfect, finished; done, f. i. beni yi yawula ši, adverbial sentence = at last; lastly; endlich, zuletzt; when it came to the end —

wula yi, — yitšo, v. to dress, adorn the head; inf. yiwulamō.

wulalō, n. dresser, adorer, outfitter, fr. wula, v.

wulaloñā, n. outfitters-art; dressing art.

wulamō, n. adornment; dress; attire; Schmuck; perfection, end; fall; fr. wula, v.; comp. expressions as: hile ke wulamō, good with perfection, i. e. perfect goodness, etc.

wulamōbē, n. dressing time.

wulamōgbena, n. order, manner of dressing.

wule, inf. wulemō, v. a. and n. to fall, break, crumble, tumble down; einstürzen, einfallen; s. wula, v.; to bruise; comp. bule, v.; to fall down (of a dress), i. e. to be to long; atade le ewule yū, the dress is far to long; comp. also wu, v.

wulekē, n. guilt, kpe — fō m. k. nō, v. to bring guilt upon
s. b. comp. wule, v. and ke, n.

wulelō, n. a person breaking something down, hurting
s. th. etc.

wulemō, n. fall; ruin; bruise; length (of dress).

Words not found under „wu“ - must be sought for
under „wo“ -, comp. the introductory remark under
W.; f. i.

wulo = wolo, n. hide, skin, leather; paper, book (pl. wodši).

wulo, n. warrior; bather, diver; fr. wu, v.

wulo, wulo, wolo, n. egg.

wulo, wolo, v. to cough.

wulokē, n. *Beißwaſſer?*

wulomo = wolumo, n. highest fetish-priest.

wulotšo, pl. -tšei, n. oar; s. wirimotšo, n.

*wulu, ewulu, pl. wudši, adj. great, large, big; comp. kple,
kpetenkple, adj. and da, v.

wuludū = wurudū, adj. and adv. cold; cool; clear; coldly,
cooly; clearly.

wumo, n. bathing, diving, wallowing; frequency; super-
fluity; commonness.

wumotkle, wumotfakoto, n. bathing dress.

*wuñā, awuñā, n. jealousy.

*wuñāsane, n. palaver of jealousy.

*wuñāyeli, n. jealousy.

*wuñayelo, n. jealous person.

wuo = wō, n. buffalo; frequent in the neighbourhood of
the river Volta.

wuokoñ, n. buffalo-horn.

wuowolo, n. buffalo-hide.

wuo = wo, n. honey.

wuo = wō, n. fowl.

wuowolo = wowolo, n. fowl-egg.

wuo = wo, n. fishing (or sea, s. wo, Adñ. n. sea); ya -, v.
to go afishing in the sea; s. wolenyo, n.

wuoyā, = woyā, n. fishing.

wurudū = wuludu, adj. and adv.

wušō = nšō, n. sea (comp. wo, Adñ. n. sea, and wō,
Ayigbe, th. s.).

wuta, s. wu and wu ta, v.

wutše, pl. -tšemei, n. husbands father, father in law; s.
šanū, n.

wuyā, n. going to war fr. wu, v. ya wu, v. to go to war.

wuyā, adj. and adv. loose, wide; -ly, -ly; comp. yū, adj. and adv.

'wya, owya, n. a small bush-animal of the size of a weasel; the name is an imitation of its cry.

wye, inf. wyē, v. to marry (a woman, only said of a man, s. gbā, v.); -yō, inf. yowye, v. the same; to live in the state of matrimony with a woman; to live with a woman (also unlawfully) for a longer season; s. ke-wō, v. and kpe yō, v.

wyē, n. marriage (with a woman); matrimony; comp. yo-wyē, gbā and gblā, n.; yokpemō, n.

wyedšen, n. married life, state of matrimony; living with a woman.

wyegā, n. marriage-ring.

wyegbena, n. marriage-custom, -right, -manner.

wyei, n. black pepper; the fruit of the mountain-cabbage (Fächerpalme), of the size of a child's-head, reddish yellow colour and taste similar to that of a gourd or bumpkin. Comp. also gbōwyei and anaiwyei, two different kinds of black pepper; and peo, n. dan. word, used for black pepper, if imported.

wyeitšo, pl. -tsei, n. shrub, producing black pepper; mountain-cabbage (Fächerpalme).

wyekēnii, n. marriage-presents.

wyemama, n. cloth given at marriage.

wyēnii, pl. n. dowry; gift to a woman in entering marriage; comp. gblānii, yokpemonii, n.

wyere, inf. wyeremō, v. to warm one'sself; to be warmed; to be burned; ewyere hūlū, he is burned by the sun.

wyere, n. Ot. (= mī, n. in Gā) the chestbone; wyere ho he and wyere ho, inf. wyerehō, v. to be sad, cast down; comp. ewyere eho ehe, he is sad.

'wyerehō, awyerehō, n. sadness.

'wyerehofo, n. sad person.

wyeremō, n. warming; burning.

wyēsa, n. marriage-bed.

wyēsane, n. matrimonial palaver.

wyētšeremō, n. divorce.

wyi, inf. wyī, v. to avoid, to pass by; aušweidŕen; wyi te, to avoid a stone in digging or walking.

wyi he, inf. hewyī, hewyimō, v. to draw one's self aside; to shove one's self out of the way; wyī ohe fio, make a little way.

wyi hie, v. to avoid the face; to turn the face.

- wyi na, v. to avoid the edge etc.
 wyi, n. evasion; avoiding; passing by; going aside.
 wyie, = wie, v. to speak.
 wyięłq, n. = wielq, n. speaker.
 wyięmq, n. = więmq, n. speaking.
 wyię, inf. wyięmq, v. to grind corn on the common native mill, consisting of a large flatt stone which is fixed and on which the women grind with an egg-shaped small stone (Ot. th. s.); comp. also gble, v.
 wyię, n. mill; large millstone which is fixed, under millstone.
 wyiębi, n. (Ot. wyięma) the small or upper mill-stone, which is handled by the grinding woman.
 wyięfemq, n. mill-making.
 wyięgbā, n. breaking or quarrying of millstones.
 wyięłq, n. grinding woman; (miller).
 wyięyō, n. th. s.; yo wyięłq, th. s.
 wyięłqłala, n. song of grinding women.
 wyięmq, n. grinding.
 wyięmqbē, n. grinding time.
 wyięmqgbemq, n. sound of the mills.
 wyięse; n. place behind the mill, where the grinding woman stands; comp. the costums of the Bible.
 wyięsesane, n. palaver of grinding women; see the next word.
 wyięsewimq, n. talk, prattle; *Gewāſche, Geſchwāſe*; such as women use to have when grinding in company.
 wyięſi, n. grinding-place, where one or several mills are standing, to which the baking-ovens or stoves are added; comp. lateſi; kpataſi, n. etc.
 wyięte, n. = wyię, n. millstone.
 wyiętſo, n. scaffolding of a mill.
 wyiętſu, n. mill-room.
 wyięyo, pl. -yei, n. grinding woman.
 wyimq = wyi, n.
 wyiři, = wiri, v. to row.
 wyiřiwyři, adj. and adv. thin; -ly; fe -, v. to be thin.
 wyoroqe, or
 wyeroqe, s. wroke, v.

Y.

The semivowel y as well as w has the peculiarity, that the liquid consonants m and n always except the palatal form ñ if preceding it; before i (as in yi,

yitšo, yitšqi, Yilo, n. etc.) it is sometimes scarcely heard and sometimes it is pronounced a strong hissing sound betwixt y, z and s, so in yi, v. to flogg; Ayisã and Asisã (Azisã), Ayigbe pr. n. of the mouth of the Volta.

Ya, inf. yã, aorist, perfect and fut. tense poss. „te“, v. to go (Ot. kq); a verb ~~far~~ more frequently employed as notional and auxil. verb, than „go“ and „gehen“; to move; to remove (v. n.); ke m. k. or n. k. ya; to go with s. b. or s. th.; to take off; to bring away, to remove, to accompany; etc.; aux. v. to indicate the direction from near to far (s. ba, v. the contrary), and always prefixed to verbs preceded by a verb of movement in this direction; ěya nì eyafe noko, he is going (to go) to do s. th.; comp. the „Bassfeldbütsch“ dialect of Basle: „I will go gã luegã“, I will go to look; in this way ya (or ba) is combined with the notional verb in all its tenses, s. § 27. 28 and the tables; a different combination, corresponding with an english and german is that with the following verb in the infinitive, as: ya femo, go to do, gehen zu thun, zu machen; ya wũ, to go to war, friegen gehen, in den Krieg gehen etc. Also ke-ya (ke-te) is used as an auxiliary verb very frequently (s. kě, v. ke-ya, v. ke-ba, v.) to express the direction of an action, as: Enyleo ke-yaä Gã, he walks (and goes) to Akra; eyin ke-te Osu, he went off (and went) to Christiansborg; comp. also ke-yaši, v.; ke-tšö, ke-dše etc. and in Ot. de-kq, ba, fi, v. etc.

ya afã, v. to go aside.

ya bã, v. to go to come; used in a parting salutation: Miyã ba! (I go to come!) pl. Woyã bã! (We go to come!) Good bye! Answer: Yã ba dšogba! pl. Nyeyã ba dšogba! (Go to come well!) Fare well! Comp. Ot. Yã braö! Ya Owura! etc. in salutation-forms.

ya-ba, double v. to go and return; miya maba, I will go (and return); to go to and fro; ěya ěba, he goes to and fro.

yã ě! Answering salutation to aiko or eiko, ei nye ko! which see (perh. = go well!)

ya dañ, v. to go into the mouth, i. e. to be eatable; ene yaa mo dañ, this does not go into one's mouth, is not eatable.

ya dšano, v. to go to market.

ya dfeiañ, v. to go to the necessary (lit. into the grass); comp. ya tšo no, v. etc.

ya fá, inf. fáyá, v. to go to the river, well, brook, water, generally to draw water (s. ye nu, v.), but also to bath, wash etc.

ya gbq̄bimq̄, v. to go shooting, s. ya mile, v.

ya he, — hewq̄, v. to go at s. th., about s. th.

ya hie, inf. hleyá, v. to go ahead, forward, on; to prosper; comp. ya nq̄, v.

ya kō, — koñ, v. to go into the bush.

ya ko na, v. to go to the necessary; s. ya tšo nq̄, v. etc.

ya kose, v. to go to the plantation, country; s. kose and māñ, n.

yakpo nq̄, v. to go into the yard; i. e. outside (comp. Hebr. רצף and the contr. ya tšun, v.).

ya lai, v. to go for wood, fuel (comp. le lai).

ya māñ, v. to go to town (contr. of ya kose, v.).

ya māñse, v. to go over land, far away; in die Fremde gehen (comp. ya šia, n.).

ya mile, v. to go ahunting.

ya mli, inf. mliya, v. to go in, into; to enter = bote; to hold = ho, ho mli, v.; contracted: yañ, v.

ya musun, v. to enter the belly, used of medicin, poison etc.; comp. ya dañ, v.

ya na, v. to go at, along, according to etc.

ya nii ase, v. to go to the necessary; s. ya tšo nq̄ etc.

ya n̄mōñ, v. to go to the plantation, to work on the plantation.

ya nq̄, inf. noyá, v. to go upon; to go on, to proceed (comp. ya hie, v.); to prosper; to thrive, s. ho, v., ū, v., fere, v.

ya nane nq̄, v. to go on foot.

ya niitšumq̄, v. to go to work.

ya m. k. n̄ō, v. to go to s. b., inf. n̄ōyá.

ya nuye, v. to go for water.

ya pā = ya fá, n. th. s.

ya se, inf. seyá, v. to go back, behind etc.

ya segbe, v. to go backward.

ya sese, v. to go backward.

ya ši, v. to go downward; to go under s. th.

ya šiši, v. to go down; s. yi ši, v.

ya šia, v. to go home; = ya mañ, v. s. šia, n.; and = ya we, v.

ya ta, v. to go to war = ya wu, v.

ya tšo nq̄, v. to go to the necessary; s. tšo nq̄, ko na, nii ase; etc.

ya tšuh, v. lit. to go into the room, inside etc. Comp. hebr. ביתה and the contr. ya kpo nɔ, v.

ya wa, v., and

ya wa nane, v. = ya tšo nɔ, v.

ya we, v. to go home; comp. ya šia, v.

ya wō, v. to go to sleep; mīya wō, I go to sleep! i. e. Good night! Answ. Ya wō dšogba! Go sleep well!

ya wū, v. to go to war = ya ta, v., to go bathing.

ya wuo, inf. wuoyā, or

ya wō, inf. wōyā, v. to go afishing; s. wō, wuo, n.

yā, n. going, walk; movement; comp. hetšimɔ, bā, n. etc. and nyiemɔ, n.

yā, n. net, fishing-net; fō -, v. inf. yāfō, to cast the net; comp. gbe lo; he, v. etc.

yā, n. wonder, astonishment; Ad. th. s.; only used in the phrase: fe yā, v. and hīe fe yā, v. inf. yāfemɔ and hīe-yāfemɔ, v. to be astonished, to wonder; comp. na kpe he, fe nakpe, he dšō, v. etc. Perhaps the word is connected with

yā, shortened from yāra, n. funeral-custom; s. yāra, yēra, n. yābē, n. time of going.

yāfelɔ, n. person wondering = hīeyāfelɔ, n.

yāfelɔ, n. partaker of a funeral-custom, fr. fe yā = yāra, v.

yāfemɔ = hīeyāfemɔ, n. astonishment, wonder; s. nakpē, ahubō, n. etc.; fr. fe yā, v.

yāfemɔ = yārafemɔ, n. performance of the funeral-custom; fr. fe yāra, yēra, yā, v.

yāfō, n. weeping; lamentation; comp. yā = yāra, n. and fo, v. Ad. th. s. from foya, v. to weep.

yāfolɔ, n. weeper.

yāfonu, pl. -nui, n. tear.

yāfō, n. net-casting.

yāfōlɔ, n. person casting a net.

yāhe, n. place of going to. Negbe dši oyāhe? lit. Where is thy goingplace? Where are you going to? What are you walking about?

yāhegbe, n. liberty to go.

yaiyai, adj. and adv. naked; -ly; yaiyai, n. nakedness; ke ehe yaiyai; naked; nyīe —, v. to walk naked.

yaiyāiañ, n. lit. in nakedness; nakedness.

yaiyainyīelɔ, n. naked person.

yaiyainyīemɔ, n. walking naked.

yayai, adj. etc. etc. th. s.

- yaka**, n. vanity, nothingness; nonsense; immorality; adj. and adv. useless, vain, good for nothing; uselessly, vainly; umfonŋ; kē —, v. to give gratis.
- yakabi**, n. a bad child.
- yakadšeñ**, n. vain, bad, useless life, state or character.
- yakayaka**, n. adj. and adv. (corroboration of the former); th. s.; fe —, to act immorally; comp. fe yakayakanii, v. th. s.
- yakayakagbomo**, pl. -mei, n., and
- yakayakamo**, pl. -mei, n. a vain, empty, useless, immoral person.
- yakayakaniifelo**, n. fool (in scriptural sense); person committing immoral acts.
- yakayakaniifemo**, n. foolishness; nonsense; vain act; immorality.
- yakayakanō**, pl. -nii, v. vain, empty, useless, immoral thing, act or deed; fe yakayakanii, v. to do such things, especially to lead a dissolute, unchast life; to commit whoredom; comp. the next word and bō adfamañ, nyeñnyeñ-tšui, ahofi etc.
- yakayakaniifelo**, n. = yakayakafelo, n.
- yakayakaniifemo**, n. = yakayakafemo, and
- yakayakaniitšumo**, n. useless, empty, vain, immoral, sinful work, act, lewdness, unchastity etc.; fe —, v. to commit such acts = fe yakayakanii.
- yakasane**, n., and
- yakayakasane**, n. a vain, empty, bad matter or palaver.
- yakanōkē**, n. (a noun found only by W. Hanson = noko ni akēo yaka, something which is given gratis) grace; gift of grace; comp. anumnyam, hienyam; domo, dromo etc.
- yakasedi**, n. vain lust, desire.
- yakasedito**, n. person desiring after vain things.
- yakatfa**, adj. and adv. useless, vain; -ly; -ly; -pó, quite useless, -ly; -kwa, th. s.
- yakayakatše**, pl. -mei, n. a vain, useless person = yakayakagbomo; n.
- yakayakawimo**, n. vain, empty, useless, bad word, -language.
- yakayakayō**, pl. -yei, n. bad woman.
- yākpā**, n. net-cord.
- yāla**, n. s. yāra, yěra, yā, n.
- yale**, n. engl. yard, the place as well as the measure; s. kpo, kpo no, mōnteñ; and kuku, abasá, n.
- yālō**, n. net-weaving.

- yalo**, n. the goer; scarcely used except in compounds.
yalolo, n. netweaver.
yañ, = ya mli, v. to go in.
yāno (ya no), n. lit. on or at the funeral-custom (comp. dša and dšanō, ñā and ñāno, asa and asano etc.); etc
yāno (or ya no), he went to the funeral-custom.
yanōbii, pl. n. people at the funeral-custom.
yanōdā, n. spirit drunk at a funeral custom.
yanōdšō, n. funeral dance.
yanōdšolo, n. funeral-dancer.
yanōmama, n. funeral-dress.
yanōtše, pl. -mei, n. person leading a funeral custom.
yaratše, th. s. (more used).
yanōtūtfa, n. funeral-gunfire.
yanōtūtfało, n. person firing guns at a funeral-custom.
yanōtūtšofā, n. funeral-gun-powder.
yanōwe, n. funeral-house.
yanōyā, n. going to a funeral-custom.
yanōyō, pl. -yei, n. woman at a funeral-custom.
yāra, **yēra**, = yā, yanō, n. funeral-custom, consisting of many ceremonies, as washing dressing and providing for the corps, as well as the actual burial; weeping, lamentation, singing, dancing, rum- or palm-wine drinking, gun-firing etc., sometimes days and weeks together. In later periods all this is repeated. Formerly, and even now, when it can be done secretly, men, especially wives and slaves are slaughtered on the graves of people of importance to accompany and serve them in the world to come. Fe —, v. inf. yārafemo, to perform this custom. Comp. ya, yanō, n. and their compounds.
yarafelo, n. a person attending the funeral-custom.
yārafemo, n. funeral-custom; performance of the funeral-custom; = yāfemo, n. yērafemo, n.
yasamo, n. net-mending.
yaši, ke-yaši, keyaši, aux. v., see kē, aux. v. and ya, aux. v. and ši, aux. v.
yayam, Adñ. n. = eša, sin; pe yayam = fe eša, v. to do sin.
yayampem, Ad. n. = ešafemo, n. sinning, sin.
yayampelo, Ad. n. = ešafelo, n. sinner.
ye, inf. yē and yeli, impert. ye, nyeyea, v. (Adñ. th. s., Ot. di) to eat, to feed (v. n.), to devour, to destroy; to effect; to annoy, to gnaw, to trouble; verwalten, herrschen, halten; to have to do with, to occupy; to enjoy;

to use, to use up; to live, to live by; to treat; to transact; to negotiate; to spend; to commit; to behave, to behave as s. th., to keep the office of, to be (comp. le, nu, mī, fe he niitšumō, fite; fe, bō, tšu, ba; ye, dši, v. etc.). This very frequently and extensively employed verb (for which not only the same idea in other afric. languages is to be compared, but also in German, Engl., Latin, Greek, Hebrew) is generally clearly defined by its subject or object or both; without object it can only be used in the first sense and even then the object is thought to it or „nii“ (things) added. The most common combinations are the following:

1) with other verbs (double-verbs): he n. k. ye, inf. reg. hemō ke yeli, irreg. heyeli (Adñ. th. s., inf. hem ke yem, Ot. gye-di), lit. to take (except, buy) and eat, i. e. to believe s. th.; he m. k. ye, and: he m. k. nō ye, to believe s. b.; to believe in (upon, on) s. b.; in Ayigbe and Aku or Yoruba the same two ideas are combined to express that of believing; comp. also: hie kã m. k. or n. k. nō; ñō hie fō nō; mō mli; hie mli, v. etc. ha m. k. n. k. ye, v. to give s. b. s. th. to eat; hō n. k. or m. k. ye, v. to sell s. th. or s. b. for use (and use); ke n. k. ye, v. to eat with s. th.; ke m. k. ye, v. to agree with s. b.; and ke m. k. ye na, v., to negotiate, to transact business with s. b., to bargain with s. b.; ke m. k. ye nii, v. to eat with s. b.; lo n. k. ye, v. to take s. th. up to eat; mō-ye, v. to catch or take hold and eat; na-ye, v. to see, find, have to eat, to wish to eat; ñō-ye, v. to take to eat; to eat with, = ke-ye nii, v.; sa-ye, v. to prepare to eat; šã-ye, v. to roast and eat; še-ye, v. to let s. th. come to eat; ši-ye, v. to fry to eat; tao-ye, v. to seek to eat; to-ye, v. to keep to eat; tše-ye, v. to pluck s. th. to eat; etc. etc. Similar combinations will, according to the above, easily be understood; and also the syntax of such sentences; f. i. mihe Nyoñmo nō miye, I believe in God; mikele yeo, I agree with him; amekemi ye na āhū, they bargained with me a long time; mike awale ye nii, I eat with a spoon; ekemi ye nii fane, he dined with me; ehō ebi po eye, he sold even his child and (eat) used it (sc. the money); ēna gbomei pī eye, he has (got) many men for use; ehāmi noko miye, he gave me s. th. to eat etc.

2) with a grammatical subject: feī ye, inf. fei-

yeli, v. to be cold; to have cold fever; fei yemi, I am cold (mič friert eš); šāmq ye, v. inf. šāmqoyeli (obscen), to feel necessity to make water; hōmq ye, v. to be troubled by hunger; to hunger; hōmq yemi, I am hungry; kona (lšonq, dfeiañ, niiaş etc.) ye, v. obscen, to feel necessity to go to the necessary; kumai ye, v. to be troubled by thirst, to thirst; hela ye, v. = he ye, v. to be sick; inf. helayeli; heyeli (but comp. he-ye and ye he, v.); mli ye, v. to be troubled inwardly; musuñ ye, v. - - in the belly; tšui ye, v. to be troubled in the heart; mitšui ñye, I am troubled; wq ye, inf. woyeli, v. to be sleepy; wq yele, he is sleepy; comp. wq lo m. k.; etc. other more figurative expressions as: fa ye šikpoñ, the river eats the land; ta ye mei pi, war devoured many; etc. will easily be understood after these;

3) with a grammatical or otherwise modifying object:

ye n. k. abq, inf. aboyeli, v. to swing in s. th., eye koyo abq, he swings in the air; moko yakwoq atfele ni aaşa ye esliši ni eeye koyo abq, prv. nobody ascends a ladder that is shall be snatched away under him and he swing in the air.

ye áboi, v. to be a houseboy, to serve as a boy; s. ye kuple; etc. inf. aboiyeli.

ye ablade, inf. abladeyeli, v. to be or act as a nobleman, s. ablade.

ye adšatq or adšotq, v. to have the yaws; s. adšatq, n.

ye adufude, v. to be intemperate.

ye afā, v. inf. afayeli, to take, to be on, to act on, one side.

ye afi, inf. afiyeli, v. to live or use or spend or pass away or be old a year; to celebrate the new year, - - a certain day in the year; daß Neujahr begehen, einen Jahrestag begehen; miye afii 30, I am 30 years old; always to be construed with the perfect tense; Josef eye afii 30, Josef is (and was) 30 years old; etc. Comp. ye gbī, - gbīdšūrō; - otyi etc.

ye agbo, v. to become great, honourable; inf. agboyeli.

ye ahe, s. ye he, = ye amehe.

ye ahī, v. inf. ahīyeli, to boast against another; to mock; f. i. if s. b. has got s. th. and the other not, and the first boast against him, it is said: Eyele ahī.

ye amim (prh. = anim, Ot. = face), inf. amimyeli, v. to wrong, cheat one; übervertheilen; eyemi amim, he wronged me.

ye amralo or amrado, v. to be governor.

ye ana, s. ye na.

ye ano, s. ye no.

ye anokwa, anokwale, inf. anokwayeli, v. to be true.

ye apa, inf. apayeli (Ot. di apa), v. to go or work for hire, to live by hirework; eye —, he does hirework; comp. bo apa, v.

ye asafoatše, v. to be headman of a company; see asa-fotše, n.

ye ase, s. ye se.

ye-ašiši, s. — ši, šiši.

ye aten, v. to settle betwixt two parties; s. bu aten, v. and ye sane, v.

ye awui (Ot. di awui; awui = death), inf. awuiyeli, v. to kill; to wound, to hurt; gbekē le ke kakla le aye ehe awui, the child will hurt itself with the knife.

ye awuñā, inf. awuñāyeli, v. to be jealous; ke m. k. ye -, - - - with s. b.; s. awuñā, n.

ye aye, v. inf. ayeyeli, to bewitch; eyemi aye, she bewitched me; s. aye, n.

ye ayilo, v. to be justified; from the custom of sprinkling ayilo or white clay on the right arm of the acquitted person (also used as a sign of virginity of a newly married woman the day after the wedding).

ye ba, bai, v. to eat or live by leaves or plants; comp. bayelo, n.

ye be, v. to spend time; s. ye afi, gbi etc.

ye bem (Ot. di bem), inf. bemyeli, v. to be innocent, free of guilt; righteous; comp. ye fo, v. bu bem and fo, v.; dša, v., dšadše, v.

ye buada, inf. buadayeli (Ot. di buada), v. to fast; comp. hi nmā, v.

ye dfei, v. to live upon grass.

ye dšra, inf. dšrayeli, v. to trade.

ye edšürö, v. inf. edšüröyeli, to be benefitted; comp. fe edšürö, v.

ye egbo, inf. egboyeli, v. to be alike; ke m. k. ye egbo, to be like s. b., to be the same in rang, state etc.

ye emu, inf. emuyeli, v. to be whole (and holy?), to be innocent, intact; chaste; sound, entire etc. s. emu and mu, adj. in Gā and Ot.; eyee emu, it is not whole.

ye eša, inf. ešayeli, v. to be in disadvantage, im Rechttheil feyn; contr. of ye edšürö.

ye fa, inf. fayeli, v. to have the Guineaworm („fa“).

ye fā, v. (s. ye afā) to eat a part, half etc.

ye feo, v. inf. feoyeli, to joke, to mock.

ye m. k. he feo, v. to mock one; to make one a joke.

ye fq, inf. foyeli, v. to be guilty; unrighteous etc. to be condemnable; the contr. of ye bem, v.; comp. fq, n. bu fq, -v.

ye frī, inf. friyeli, v. to be free; comp. ye he, v.

ye gbe, v. to take away place or space.

ye m. k. gbekē, v. to be younger than s. b.; comp. ye onukpa, v.

ye gbeye, inf. gbeyeyem, Adñ. v. = še gbeye, to fear, be afraid.

ye gbī, inf. gbīyeli, v. to life, enjoy, use, spend, celebrate a day; maye gbī ekpa ye dšei, I will spend six days there. Comp. ye aſi, — nyōñ, olši etc. A peculiar expression to be remarked is: „Yee gbī ko“ (instead „ayee gbī ko“, „not a day was passed“) = soon after, soon afterwards; comp. „fe se le“, „fe fio“, „ye no gbī le amli“, and other conjunctive or adverbial sentences, in which the form- or auxiliary verb has lost its subject.

ye gbīdšūrō, inf. gbīdšūrōyeli, v. to celebrate a festival, to keep a holy day; comp. edšūrō, adj.

ye gbligbli, v. to be lunatic; inf. gbligbliyeli.

ye gbq, s. ye egbq, v.

ye gbomo, v. to use a person; to sell a person and spend the money.

ye gbošinii, v. to inherit things left by a deceased person; inf. gbošiniyeli.

ye gidigidi, inf. gidigidiyeli, v. to be confused.

ye guq (Ot. di gwa), inf. guqyeli, v. to trade.

ye hāmq, inf. hāmqyeli, v. to go or be in advance; see hāmq, n. nyīe hāmq, v. tšō hāmq, yi hāmq, v.

ye he, ye hewq, v. to eat about, of s. th.

ye he, v. refl., inf. heyeli, to enjoy, use etc. one's self, to be free, at liberty, a free man; comp. ye m. k. nyōñ, v. the contr., and he kã, v., ye frī, v. and see: he ye, v. and he-ye, v.

ye he amim, v. to wrong one's self.

ye he awui, v. to hurt one's self; to kill one's self; s. ye awui, v.

ye he feo, inf. hefeoyeli, v. to mock at.

ye he nq, v. to govern one's self; s. ye nq, v.

ye hela, v. to have a sickness.

- ye hle, = ye amim, inf. hleyeli, v. to deceive, to cheat, to wrong.
- ye hōmọ, v. to be hungry; s. hōmọ ye, v.
- ye hūlū, v. to enjoy the sun.
- ye ka, v. to live upon crabs.
- ye ko, v. to take away or use up the bush (by cultivating, building etc.); comp. ye gbẹ, šikpoñ etc.
- ye koloi, v. to live upon animals.
- ye koñ (dan.), v. to be king; s. ye mañtše, v. Ad. th. s.
- ye kōnim (Ot. di kōnim), inf. kōnimyeli, v. to gain the victory; to overcome; = ye nọ, gbe ta na, v. etc.
- ye kuple, v. to be a cooper.
- ye kpekpeo, inf. kpekpeoyeli, v. to glean.
- ye kpiti, inf. kpitiyeli, v. to be leprous; s. kpiti, n.
- ye lo, v. to be flesh-eating; to live upon meat, fish, flesh; inf. loyeli.
- ye lumo, inf. lumoyeli, v. to be a governor, prince etc. s. lumo, n.
- ye mañ nọ, inf. mañnyeli, v. to rule the town.
- ye mañnii, v. to enjoy or use public property.
- ye mañnye, inf. mañnyeyeli, v. to be queen; s. mañnye, n.
- ye mañtše, inf. mañtšeyeli, v. to be king; s. mañtše; ye n. k. nọ mañtše, to be king over s. th.; comp. fe mañtše, v. and wo mañtše, v.
- ye mañtše nii, v. to be heir of the king; s. ye nii, v.
- ye mensre, v. to be doctor.
- ye mli, v. to eat inside.
- ye m. k. ahī, nọ, sẹ etc., s. ye ahī, sẹ, nọ etc.
- ye na, inf. nayeli, v. to bargain, to negotiate; ke m. k. - -, v. - - with s. b.
- ye nādšiañ, inf. nādšiañyeli, v. to take one's place, to act or be in one's stead; mibi aye minādšiañ, my son shall take my place; to be instead of, to represent etc.; s. nādšiañ, n.; damọ nādšiañ, yi nādšiañ, v.
- ye nii, inf. niyeli, v. to eat („things“, so that the verb cannot be mistaken); to enjoy, possess, inherit things; mone aye minii, this person will be mine heir.
- ye nii anọ, v. to hold, possess, rule, inherit etc. things.
- ye ñkọmọ (Ot. di ñkọmọ), inf. ñkọmoyeli, v. to be sad; to mourn.
- ye ñkōnya, inf. ñkōnyayeli, v. to do wonders (as sorcerers do); to enchant; = fe afaī, v.; s. ñkōnya, n.; okomfo, n. and comp. the Ot. v. kom.

- ye nọ, inf. nọyeli, v. to hold, to keep; to observe, to obey, ameye Nyoñmo kitai ọ anọ, they kept the commandments of God; comp. mō mli, to, fe, bo toi, gbe na etc.; to rule, to govern, regieren, walten; to have power over; to inherit, to possess etc., to gain the victory = ye konim, v.
- ye nta, v. to be double; s. bọ mpañ, v.
- ye m. k. nyōñ, inf. nyōñyeli, v. to make, treat, keep, use s. b. as a slave.
- ye nyontšọ, inf. nyontšọyeli, v. to master; to lord; to rule; ẹerrfẹen; to be master, lord, possessor; ye n. k. nọ nyontšọ, to be master over s. th.
- ye Nyoñmo-abolo, v. and
- ye Nyontšọ-niiyenii, v. to take the Lords supper.
- ye odase, inf. odaseyeli, v. to bear witness, to witness; ye m. k. he odase, to bear witness about s. b.
- ye ofó, inf. ofóyeli, v. to forage; s. na ofo, v. th. s.
- ye okómfo, v. to be a diviner, s. okomfo, n.
- ye onukpa, inf. onukpayeli, v. to be old; to be an old person, an elder, a grandee; s. onukpa, n.; ye m. k. onukpa, v. to be older than s. b., comp. ye gbekē; eyemi onukpa afe añi ekpa, he is about 6 years older than I; but comp. Nyoñmo dši onukpa, God is the old one, without comparison.
- ye otšame, v. to be speaker.
- ye otši, v. to spend a week; to celebrate a week.
- ye oyá, v. to be quick; s. fe and he fe oyá, v. th. s.
- ye oyai, oyáya, v. th. s. .
- ye sane, inf. saneyeli (Ot. di asem), v. to settle or judge a matter, palaver etc. to lead or plead ones cause; to defend one; comp. kodšo, v., bu aten, v., ye aten, v.; fa he, v., dšie na, v. etc.
- ye se, inf. seyeli, v. to cheat, hurt, deceive s. b., eye miş, he cheated me; comp. šişi, šişiu, v.; and na se, v.
- ye segbe, v. to have to do behind.
- ye seke, inf. sekeyeli, v. to be mad; to rave; to rage; also figuratively used of love, lust, desire, zeal, bravery, etc. of animals, when very lively unruly, wild etc. f. i. okpongo nye seke, the horse is wild; comp. yiñ kã, v., yiñ tšó, v., dšim, v.
- ye semo, v. to be steward, headboy, assistant etc., see semo, n.
- ye seọ, v. to be the next in age, rang, etc.; s. seọ, n.
- ye sreñke, v. to be carpenter.

ye ši, v. to eat s. th. down.

ye šikpoñ, v. to occupy the ground, the land; to take away place, comp. ye gbę, v.; to use the land.

ye šikpoñ nq, v. to govern the land.

ye šiši, v. to eat the rest; to have to do with the reason of any thing.

ye ta nq, v. to be over the army.

ye tatše, v. inf. tatšeyeli, to be field-marshal; *Feldhauptman* feyn; s. tatše, n.

ye tipeñ, inf. tipeñyeli, v. to be of the same age; ke m. k.

ye —, v. to be as old as s. b.; comp. ye onukpa, v.

ye to, -toi, v. to live upon or by small cattle.

ye tše, v. to be father, author, possessor of s. th. or s. b., s. tše, n.; wo m. k. tše, v.

ye tšeiayibii, v. to live upon fruits.

ye tšo, n. to eat, gnaw, spoil wood.

ye tšofátše, v. to be doctor, s. tšofátše, n.

ye tšu, v. to spoil a room.

ye wa, v. to live upon snails; to eat snails.

ye wq, v. to live upon fowl.

ye wolo, v. lit. to eat the book; to swear by kissing the bible after the english fashion of swearing.

ye wqñ, inf. wqñyeli, generally wqyeli, v. to eat food prepared by fetish-ceremonies to test one's fidelity; ke m. k. ye wqñ, v. to make a covenant with s. b.; s. wqñ, n.

ye wqñnii, v. to have to do with fetish-things.

ye wqñsane, v. to be attached to the cause of the fetish; s. tšu wqñ, v. and wqñsane, n., to settle a fetish-palaver.

ye wqñtše, v. to be a fetish-priest.

ye wolo, ye wqwođši, v. to eat eggs; to live upon eggs.

ye wqyō, v. to be a fetish-priestess.

yē! int. halloo! halloh! heh! yē! na okpoñgo! yē! na na okpoñgo! halloo! (see) a horse! Comp. ēé! int. and the next word.

yē, 'ē! int. (Ot. = to be good); used especially by children in addressing father, mother etc. ata yē! awo yē! papa dear! mama dear!

yē = yei, pl. of yō, n. woman; wich see.

yē = yeli, n. eating; using; etc. etc. s. ye, v.

ye, inf. yē, v. (always connected with an object, generally „nu“, water) to draw; *schöpfen*; miyaye nu, I am going to draw water; ya nuyē, th. s.

ye, inf. yemo (adj. form eyeñ) v. to be white, to whiten; to bleach (v. n.); to be whitish; ye futā, -futāfuta, to be very white; s. futa, adj. and comp. di, v. tšu, v. ñoli, v.; also yere, n.; he ye, v. to be outside white; hie ye, to have a white face etc.

ye, Adñ. v. = kwe, to look.

ye, Adñ. v. = se, to suffice.

ye, v. (irreg. and defective, used as auxiliary verb; Adñ. ñe, Ot. wə, Ayigbe, le, Aku or Yoruba, li, ni, mbe); imperf. tense yo (= yeo); fut. (seldom used) aye, generally hi, ššō etc. take the place of it; without imperat. and infinit.; neg. voice be, v. which see; to exist, to be, to be somewhere, to live, to be in, at s. place (comp. dši, v., ni, v.); to be at hand, at home, comp. Nyonmo ye, there is a God or God is; eye, he is here, at home; ebe, he is not here, not at home, dead; noko ye, there is something, nokonoko be, there is nothing; to be true, real, eyeñ, it is true or so, ebeñ, it is not true, not so; comp. ye mli, yeñ, v. and be mli, beñ, v.; to be, auxiliary verb or copula, connected with nouns and adjectives expressing the predicate, f. i. ye feo, to be beautiful (comp. Ot. ye, v. ye few, th. s. and Gā fe, v.; comp. also dši, v. and esp. § 33 at the end; many adjectives, especially such as are also adverbs can only be construed with ye (used as predicate) but not as apposition; others, f. i. feo, fefeo; tañ, tantañ; have when used as predicate the simple, when as apposition, the double form; f. i. ye tañ, to be ugly; gbomo tantañ, an ugly person; to have, to possess; miye noko, I have something; mibe šika, I have no money; to be right, good enough etc.; esp. in the prase; aye! let it! it is good! all right! it is enough! eš fei, laš gut feyn! The greatest difficulty is in the use of this verb as a prepositive verb (See Riis Otyi Gr. § 194—196 and Voc. under vo, prep.); as ya, ba, ke-ya, ke-ba, ke-dše etc. it is used to connect an object of locality with a verb having already an object, or not by itself requiring an object of locality; it cannot be translated and is not to be taken for the preposition „in“ (s. mli, n.) though it often seems to take its place; comp. the following instances: Ewə, he sleeps; ewə ye tšu mli, he sleeps (being) in the room; eta tšuñ, he sits in the room; eta ši, he sits (down); eta ši ye tšuñ, he sits (down being) in the room; if there is no mistake possible, it may be left out;

f. i. eba fili mli, he came in a carriage; eba okpoṅgo nọ, - - on a horse; but: eba Osu ye fili mli, - - - ye okpoṅgo nọ. If the object of time or place is put in advance and a subject wandering for „ye“, it is either left out, or put behind; but sometimes like fe, ye, v., also put in advance without subject; comp. „No be le mli miba“ (= miba ye no be le mli) or „no be le mli miba ye“, or „ye no be le mli miba, I came in that time; in questions ye is always put behind or left out: Meni mli ohie ene ye? or: meni mli ohie ene ye? or: meni mli ohie ene? In what didst thou carry this? Sometimes ye in two different signification may stand besides each other, as: Eye ye no be le mli, he was at hand in that time. Once an infinitive (absolute) met my ear: „yo ekemi yo“ being he was with me; analogous to which, „ye ekemi ye“, being he is with me, may be expected; as this absolute infinitive often appears in such simple forms; f. i. ye ekemi ye (not: yeli ekemi ye) etc.

ye abekugbe, v. to be on the left, side; northward.

ye adeka, v. to have a box.

ye adeka mli, v. be in a box.

ye akrowa, v. to be or dwell in a village.

ye amane, - - mli, v. to be in trouble; to suffer; s. na amane, v.; pi, v., na nō, v.

ye anaigbe, v. to be westward; = ye yiteṅbe.

ye anumnyam, v. to have glory, honour; grace; = hie ye nyam; s. ye nyam, v.

ye asāne, v. to have a boil.

ye basabasa, v. to be disorderly.

ye bē, v. to have quarrel.

ye bii, v. to have children.

ye bibio, v. to be little.

ye bie, v. to be here.

ye biegbie, v. to be this way.

ye blabla, v. to be violent.

ye bleo, v. to be mild, slow etc.

ye bloblo, v. to be thin, lean.

ye bọbọkū, v. to be lazy; sickly.

ye bọdọbọdọ, v. to be soft; weak.

ye bokagbe, v. to eastward.

ye boimo, v. (to be) in the beginning.

ye bokō, v. to be light; soft; strong; fe-, th. s.

ye boṅboṅ, v. = dṣe fū, v. to stink.

ye dā, v. to be always (at hand).

- ye dā, v. to be before.
 ye dāne, v. = ye dā, v.
 ye dañ, v. to be in one's mouth.
 ye dalei, v. to have dollars, to be rich; ye darei, drai,
 th. s.
 ye deñ, v. to be in the hand, power, possession (דָּן); ye
 m. k. deñ, v. to be in hand etc. of some body.
 ye dekā, v. to have time, leisure; Zeit, Muße haben; dekā
 be hewo le mibaa, because there was no time there-
 fore I did not come; miye dekā agbene, I have time
 now.
 ye dem, v. to be even, plain; s. trotro, adj. and ye tro-
 tro, v.
 ye deñdedeñ, v. to be hard.
 ye densō, v. to be different.
 ye derelē, v. to be sickly.
 ye dfeiañ, v. to be, live in the grass, field; s. dfeiañ, n.
 ye dfēnmq, v. to have understanding.
 ye dfēnmq ákpa, v. to have a good understanding.
 ye dfetri, v. to have a treasure, capital for trading.
 ye diñ, -ediñ, v. = di, v. to be black.
 ye dōkōdōkō, v. = dōkō, v. to be sweet.
 ye drelē, v. to be slimy.
 ye dša nq (or dšano) v. to be on the market-place.
 ye dšale na, v. to be right, straight, upright.
 ye dšeñ (= dše mli), v. to be or live in the world (see
 dše, n.); to exist, to live; ebę dšeñ, he is not in the
 world, he is dead.
 ye dšei, dšemei, v. to be there.
 ye dšemeiniiañ, v. to be there-about.
 ye dšeñ or
 ye dšeñba, v. to have a character, behaviour, report.
 ye dšeñba ákpa, v. to have a good character, report.
 ye dšuetei, dfetei, v. to have silver, be rich; s. ye dalei,
 nii, šika etc.
 ye dudududu, v. to be tasteless; s. -wurudududu, v.
 ye duñ mli, v. to be in darkness.
 ye eflo, v. to be empty.
 ye ekoro, v. to be single; for one's self, peculiar; s. ekoro,
 adj.; sro, v., sroto, adj.
 ye enmoñ, v. to be raw.
 ye enqli, v. to be green; = ñqli, v.
 ye eša, v. to have sin, be sinful; mihe be eša, I am
 sinless.

- ye atšuru, = tšu, v. to be red.
 ye eyeñ, = ye, v. to be white.
 ye falefale, v. to be clean = he tše, v.; mli tše, v. etc.
 ye fana, v. to be or live at the river.
 ye fañ, v. to be open, plain.
 ye fēñfēñ, v. to be dirty, sickly.
 ye feo, v. to be thin, light, tasteless.
 ye fiase, v. to be in the cellar, store, prison.
 ye fidšitefidšite, v. to be unruly, unquiet; s. flefle, flafla
 etc.
 ye fitrifitri, v. th. s.
 ye fišo = ye bibio, v. to be small.
 ye fio, v. = ye bibi, v. to be small.
 ye fintō, v. to be little; to be few.
 ye fintō, v. to be narrow.
 ye fitšofitšo, v. to be exact.
 ye flafla, v. to be sanguinic, lively, unruly; active; rash.
 ye flefle, hie ye flefle, v. to be light minded, frivolous.
 ye flofloflo, v. to be distant, remote; s. šoñ, adj.
 ye frōrō, v. to be fresh, moist, well watered.
 ye futāfutā, v. to be very white; see ye, v. to be white.
 ye futufutu, v. to be mixed; s. futu, v.
 ye sefefe, v. to be safe, sound, complete.
 ye gbe, v. to have way, place, room.
 ye gbei, v. to have a name; to be of reputation.
 ye gbede, v. to be weak.
 ye gbenā, v. to be right, in order; s. gbenā, n.
 ye gbekē, v. to be a child, young.
 ye gbekēbiiāši, v. to be in childhood.
 ye gbeke naši, v. to be evening; - - in the evening.
 ye gbele na, v. to be at the point of death.
 ye gbele mli, v. to be in death.
 ye gbese, v. to have the menstruation; s. gbese, n.
 ye gbeteñ, v. to be in (the middle of) the way.
 ye gbeye, v. to be fearful, horrible, awful.
 ye gbohīadšeñ, v. to be in hades.
 ye gboiātohe, v. to be in an inn for strangers, travellers.
 ye gedšē, v. to be large, broad.
 ye gegēge, v. to be hard.
 ye gidigidi, v. to be disorderly, unruly, disturbed.
 ye godšō, godšogodšō, v. to be long, slender.
 ye hañ, v. to be bright, clear.
 ye haomō, v. to have trouble.
 ye he, v. to be about, for, around s. b. or s. th.

- ye he ko, v. to be in a place, s. he, n.
 ye hedšole, v. to have peace, be at peace.
 ye hefēhe, v. to be every where.
 ye hegbe, v. to have way, allowance, authority, plenipotence; *Boßmacht haben*.
 ye hemo, v. to have a sweet-heart, concubine.
 ye heniitšumq, v. to be in want of.
 ye henqwowm, v. to have honour.
 ye heñ, v. to be bright, clear; = ye hañ, v.
 ye hereñ, v. to be warm, hot.
 ye hewale, v. to have power.
 ye m. k. or n. k. hewq, v. to be about, for, because of, s. b. or s. th. = ye he, v.
 ye heyeli, v. to have faith; liberty.
 ye hehēhe, v. to be blooming, blossoming.
 ye hiāhīa, v. to be clean.
 ye m. k. or n. k. hīe, v. to be in the face, front of, before s. b. or s. th.
 ye hīekāmq, v. to have life, to be alive; s. ye wala.
 ye hīeme, v. to be content.
 ye hīetšre, v. to be in want of pastime, to be homesick; *Langeweile haben; Heimweh haben*.
 ye hirihiri, = ye gidigidi, v. to be confused.
 ye kakadañ, v. to be long.
 ye kañ, kañkañ, v. to be bright.
 ye keketē, v. to be very dry.
 ye ketekete, v. to be exact.
 ye koklō, kokrō, v. to be large and round.
 ye koñ, v. to be or live in the bush.
 ye kose, v. to be or live in the plantation or country.
 ye kpakpatā, v. to be good, hard, strong etc.
 ye kpalekpale, v. to be bald.
 ye kplenē, v. to be void, desert, desolate.
 ye kpetekpete, v. to be glutinous; soft; weak.
 ye kpi, kpitī, v. to be thick, muddy.
 ye kpintiñ, kpintinkpliñ, v. to be sound, safe, whole, strong.
 ye kpitio, v. to be short.
 ye kplanā, = ye kpenē, v.
 ye kple, kplei, kpleikplei, kpatenkplé, v. to be large, great, big etc.
 ye kplekple, v. to be froward, unruly, unquiet; precocious.
 ye kpō, v. to be simple, quiet, mild.
 ye krāmākrāmā, v. to be fierce; greedy.
 ye kroñ, v. to be simple, genuin, clear, pure, holy.

- ye krońkroń, v. th. s. (corroborated).
 ye krukru, v. to be unruly; ye kplekple.
 ye kuku, v. to be short.
 ye kuntú, v. to be woolen.
 ye kutruku, v. to be round, in a circle.
 ye legelege, v. to be thin, slender, as snakes etc.
 ye mǎń, v. to be or live in town; s. ye kose, v. th. contr.
 ye mańse, v. to be over land, on a journey, in a far country; in *der Fremde, überland feyn*.
 ye mǎnyámǎnyǎ, v. to have a rough surface.
 ye masei, v. to be at the side of s. b.
 ye matǎ, matamatǎ, v. to be slimy, soft.
 ye miše, v. to be content, have joy = mǐ še, v.
 ye mli, yeń, neg. be mli, beń, v. to be inside, inwardly, in; to be so; to be true, real; eyeń lo ebeń? is it so or is it not so? yeń! (often without gram. subj.) it is so, it is true! beń kwǎ! it is not true at all!
 ye m. k. mliši, v. to be in s. body's bosom.
 ye mlumlu, v. to be dusty.
 ye mōń, v. to be in a fort, stonehouse, to live there.
 ye mōbō, v. to be pitied, to be a pity; eye mōbō, it is a pity; enii ye mōbō, he is to be pitied.
 ye momo, v. to be or exist already.
 ye momosa, v. to have existed or been a long time before, a long time ago.
 ye mudši, v. to be dirty.
 ye musuń, v. to be in the belly.
 ye musu, v. to be a curse.
 ye na, v. to be at the mouth, brim, shore etc. to be according to, s. na, n.
 ye nabii, v. to have grandchildren.
 ye nabu, v. to have a mouth, opening, end, brim, shore etc.
 ye nane, v. to have a foot; neg. be nane, to have no foot, i. e. to be unable to walk.
 ye nǎdšiań, v. to be in the place, instead of s. b., to be the representative of s. b.; comp. ye nǎdšiań, v.
 ye nǎdšiańigbe, v. to be eastward, = ye bokǎgbe.
 ye nakai, v. to be so.
 ye nakai lolo, v. to be still so; to be so so; so so feyn.
 ye nakpe, v. to be wonderful, to be a wonder.
 ye nanyo, v. to have a friend.
 ye nã, v. to have art, dexterity.
 ye nã mli, v. to be, or to be performed, or done, artfully, cunningly.

ye nã, v. to have a wife.

ye ñãṅ (ñã ṅ) or ñãṁli (ñã ṁli), v. to live or be in the field, desert; s. ñã, n.

ye ñãṁ, ye ñãṁ, v. to be cold.

ye ñeṅ, v. to be so.

ye nibii and

ye nii, v. to have or possess things, to be rich.

ye nine, v. to have hands; neg. be nine, v. to have no hands, i. e. to be unable to work because of a bad hand; comp. ye nane, v.

ye niañ, v. to be in or among things, -dšemei niañ, to be thereabout.

ye niitšumṅ, v. to have work, business, a trade; to be engaged.

ye ninedšürögbe, v. to be on the right hand or side, southward.

ye ñmṅṅ, v. to be laughable.

ye ñmṅñ, v. to be in the plantation.

ye ñmṅṅmṅṅ, v. to be miry.

ye nṅ, nṅ ko, noko, v. to have something; neg. be noko, to have nothing; pl. ye nii, v.

ye nṅ mli, v. to be in a vessel.

ye nṅ, v. to be over, on, above s. th.; to have a cover; s. nṅ, n.

ye nṅfṅ, v. to have every thing.

ye m. k. nṅ, v. to be at, near, with, by s. b., s. nṅ, n.; eyṅ miñṅ, he is with me.

ye ñögbe, v. to have access.

ye nsra mli, v. to be in camp.

ye nšṅ mli, ye nšṅñ, v. to be or live in the sea.

ye nšögbe, = ye ninedšürögbe, v. to be southward.

ye nšṅkṅ, v. to be on a island.

ye nšṅna, v. to be at the sea-shore.

ye nšṅṅ, v. to be on sea.

ye nšṅnyfemṅ, mli, v. to be on a voyage.

ye nšṅse, v. to be behind or beyond the sea, i. e. far away; comp. mañse, n.

ye nšṅšiši, v. to be on the bottom of the sea.

ye ntá, v. to be double.

ye nu mli, nuñ, v. to be or live in the water.

ye ñulañ, v. to be bright.

ye ñwanedšë, v. to be doubtful; neg. be ñwanedšë, v. to be undoubtedly true, Zweifellos; be ñwanedšë, often used without gram. subject, = Zweifellos, Zweifelsohne, ohne

- Zweifel; be ñwanedšē nì eba, without doubt, he came, ohne Zweifel, er kam.
 ye ñwāñwā, v. = ye nakpe, v. to be surprising, wonderful, astonishing; Ot. wo ñwoñwa, v.
 ye ñwātāñwātā, v. to be grisled; ye ñweteñwete, th. s.
 ye ñwei, v. to be or live above, up stairs, on high, in heaven.
 ye ñweihie, v. to be at the firmament.
 ye nyāñānyāñā, v. to be swarming (of vermin etc.) roughly, ugly.
 ye ñyañemo (or nyañkemo), v. to be dirty, disgusting.
 ye nyānyānyā, v. to be sour, acid.
 ye nyemi, v. to have a brother or sister (Geschwister).
 ye nyeramnyeram, v. to be dazzling = nyera, nyeram, v.
 ye nyilemo mli, v. to be on a journey.
 ye nyōmo, nyōdši, v. to have debts.
 ye nyōñ, v. to be in the night; to happen in the night.
 ye nyōñ, v. to be or happen in (a certain) month; eba miñō ye nyōñ nì dši ete le mli, he came to me (being) in the third month.
 ye nyōñ (pl. nyōdši), v. to have a slave.
 ye nyontšo, v. to have a master.
 ye oblahiañ, v. to be or happen in youth.
 ye oblayeiañ, v. to be in virginiti, youth (of women).
 ye odasefo, v. to have a witness.
 ye okadi, v. to have a sign.
 ye okplo he, v. to be at table.
 ye oyá, v. to be quick.
 ye pepēpe, v. to be exactly so; s. ye fitšofitšo, ketekete.
 ye sakasaka, v. to be disorderly.
 ye sane, v. to have a palaver.
 ye se, v. to be on the back, to be back, behind; to be left; s. se, n.
 ye segbe, v. to be backward, behind.
 ye setšun, v. to be in the backroom, bedroom.
 ye skam, v. to be a shame.
 ye soñ, v. to be genuin.
 ye sulañ, v. to be hairy.
 ye susuma, v. to have a son, a shadow.
 ye ši, šiši, v. to be under s. b. or s. th.
 ye šiši, v. to be on the ground, down, down stairs (ye ñwei, th. contr.); to have a signification, reason, ground, foundation, bottom.
 ye šia, v. to be at home; to have a house, home.

- ye šibile**, v. to have a dwelling.
ye šika, v. to have gold, be rich; s. ye nii, v.
ye šikpoŋ, v. to be on earth, to live on earth; to have land.
ye šiši, s. ye ši, v.
ye šišidšē, v. to have a beginning.
ye šoŋ, v. to be far away.
ye šošōšō, v. to be pointed.
ye ta mli, v. to be in the army, in war.
ye taŋ, v. to be ugly, hateful.
ye teŋ, ye te leŋ, v. to be amidst, in the middle.
ye toi, v. to have ears, i. e. to be obedient; neg. be toi, to be disobedient; s. toi, n.; to have small cattle; see to, n.
ye toiŋdšole, v. to have rest or peace (for the ears).
ye trotro, v. to be smooth.
ye tšretšrei, v. to be rent, ragged; thin, watery.
ye tšu mli, tšuŋ, v. to be in the room, inside; to be in prison.
ye tšui, v. to have a heart; to be courageous.
ye tšuidšürō, n. to have a good heart, to be glad, happy.
ye tšokatšoka and
ye tšukatšúka, tšikatšíka, tšakatšáka, v. to be in a hubbub, in disorder.
ye tšuse, = ye gbese, v. to have the menstruation.
ye tšuyiteŋ, v. to be on the housetop.
ye tukutúku, v. to be fat, round; - tšukutšuku, th. s.
ye trúntrā, v. to be speckled.
ye tuŋtu, v. to be dark; - - in the very middle.
ye tūtūntū, v. to be dark.
ye vevēve, v. to be hard.
ye vī, v. to be weakly.
ye vō, v. to be deep; very deep.
ye wala, v. to have life, be alive.
ye walaheremō, v. to have salvation.
ye walaherelō, v. to be a saviour.
ye we, v. to be or live in one's house, dwelling home; comp. we, šia and tšu, n.
ye webii, v. to have domestics.
ye wesē, v. to be froward.
ye wiemo ko, v. to have a word (to speak).
ye wo mli, woŋ, v. to be in sleep.
ye woŋ, ye woŋ mli, v. to be in sleep.

ye woñ, ye woñ mli, v. lit. to be in a fetish, to be born on him, s. fq — wo woñ mli, v.

ye woñ, v. to have a fetish.

ye wolo mli, v. to be (found) in a book, in a paper.

ye weloñkwe, v. to be in school.

ye wyiese, v. to be behind the mill.

ye wyieši, v. to be on the grinding place.

ye yaka, v. to be vain, useless; gratis.

ye yanq, v. to be at a funeral-custom.

ye yidšiemq, v. to have praise.

ye yiñ, v. to be in the head, mind.

ye yiteñ, v. to be on the top.

ye yitšo, v. to have a hand (for thinking); be yitšo, to have no head, be thoughtless.

ye yitšo kpakpa, v. to have a good head, einen guten Kopf haben; to be gifted for learning.

ye yukuyuku, v. to be full of small things, children, people.

ye yurudu, v. to be cool.

etc. etc.

ye, n. being; having; inf. of ye, v. seldom used; f. i. ye ekemi yo, being he was with me; s. also, yo, n.

yē = yemq, n. whitening; whiteness, fr. ye, v.

yē, n. drawing (of water); daš Ščöpfen.

yē, adj. and adv. hot; holly (of pepper etc.).

yei (yē), pl. n. of yō, n. women; feminine animals.

yeiabi, n. women-child, unmanly person.

yeiagbei, n. women-name.

yeianii, n. female things.

yeiasane, n. female-matter; women's palaver.

yeiatade, n. female dress.

yeiahela, n. women-sickness.

yeiahie, n. women-face.

yeiasenyielo, n. person running after women; Weiberfnecht.

yeiasenlemq, n. running after women.

yeianqyeli, n. women-government.

yeiañā, n. women's cunning.

yeiañānii, n. implements of women.

yeianiitšumq, n. women-work; - business; - behaviour.

yeiasu, yeiasubāñ, n. kind, behaviour, character of women.

yeiasuomq, n. women-love.

yeiatšu, n. women-house, - room.

yeiawe, n. women-house, - dwelling; they live generally in a separate house.

yeiawiemq, n. women'stalk.

yěla, s. yăra, yěra, yā, n. funeral^scustom.

yele, v. s. yere, to find, meet.

yele, n. s. yere, n. yams.

yeli, n. (s. times yele, yeri, yere, may be heard); eating, enjoying; devouring; effecting; use; annoyance, trouble; treatment, transaction, negotiation; business, occupation; government, rule; spending; behaviour; life; being etc. etc. fr. ye, v.

yelilo, yelo, n. scarcely used alone, but most frequently in combinations; eater, annoyer etc. fr. ye, v.

yelihe, n. place of eating, transaction, government; rank; station etc.

yem, Adñ, n. = yeli, n.

yeñ, = ye mli, v. neg. be mli, defective verb; to be true, to be so; to be real; s. ye, def. and aux. v.

yere, v. inf. yeremọ (corroboration of ye), to find, to meet.

yere na, inf. nayeremọ, v. to overtake or come upon un-awares.

yeremọ, n. meeting.

yere, pl. yedši, n. yams; the best kind of it; compare „afaseo“ or „afaso“, n.: there are many kinds of „yere“ again; yere ebọ, the yams is bearing or getting large in the ground; comp. bayere, kwakwrakwa, n. etc.

yereba, n. leaf or plant of yams.

yerebē, n. time of yams.

yerebọ, n. bearing of yams.

yerede, adj. and adv. hard, continual; -ly; -ly; fe —, to persevere; to be hard; perplexing; troublesome.

yeredédédédē, adv. imitating the sound of running (of the steps); ehie foi yeredédédédédē; he ran away hop hop hop etc.

yeredēfemọ, n. perseverance.

yeredšiemọ, taking out of yams; yams-harvest.

yeredulo, n. yams-planter.

yeredumọ, n. yams-planting.

yeredumobē, n. time for yams-planting.

yerefā, -fāmọ, n. = yeredšiemọ.

yerehetolo, n. yams-peel.

yerehōlo, n. yams-seller.

yerehōmọ, n. yams-selling.

yerehomọ, n. yams-cooking.

yerehulo, n. = yeredulo; cultivator of yams.

yerehũmọ, n. cultivation of yams.

yerekadimo, n. supplying of wanting yams-plants, which have not grown.

yerekkata, n. a slice of yams.

yerekuku, n. piece of yams; - yerekukudsi.

yerekutu, n. a small fence for preserving yams in.

yereñko, n. small heaps of ground round the yams-plant;
s. ñko, n. and bo ñko, v.

yereniiyenii, pl. n. food of yams.

yeresu, n. ground producing yams.

yeretša, n. yamsdigging.

yeretšo, n. pl. - tsei, n. the stick put to the yams-plant, that it may run up at it.

yeretšu, n. room for keeping yams.

yereyeli, n. yamseating; the first eating of yams is connected with many ceremonies; before the fetish eats yams (before the time of „Hömowo“), no body is allowed to eat; the next person eating is the king etc. etc. The reason of this may be, that unripe yams are very unhealthy, whilst before the new yams comes in, provisions are very scarce, which is a temptation to eat the yams too soon; and to prevent this, the fetish-law is resorted to, as also against pigs-meat, the cutting certain shadow- or other useful trees etc.

yere and

yeri, s. yeli, n. eating; using etc. s. ye, v.

yөрke, v. s. yөрke, v. to loose.

yetre, n. europ. word, pease.

yeye, yeyei, redupl. v. of ye, v. to eat.

yeyeye (fr. ye, v. to trouble), adj. and adv. troubling; unquiet in mind; etc. fe —, v. to be troubled, driven about = tšui ye, v.

yeyeyefelo, n. a troubled person.

yeyeyefemo, n. trouble, disturbance in mind, unquietness etc. = tšuiyeli, n.

yeyeyesane, n. troublesome palaver.

yeyeyewiemo, n. troublesome word.

yi, pl. yimo; inf. yi, yimo, yile, v. to strike, [schlagen; to flogg; yile! flogg him! also used of other similar movements, to pick, bite of birds, to knock, kick etc. of animals; to wetten (s. Germ. „peitschen“) of rain; Nyoñmo yimi ahũ pam, rain wettened me through and through (s. Nyoñmo, n.); to strike a road, einschlagen, einen Weg einschlagen, s. yi mli, yin, v., to enter upon a journey, to go away; off; nyese le eyin, the day

before yesterday he went off; to strike root, **Burzel** **ŝčlagen** (yi fā, -šišifā); to strike of, fall down; to come down; s. yi ši, v.; to be full (inf. yile); to be sufficient; eyi obō, it is quite full; ameyimō obōbōbō, they are quite full; etc. mli yi, inf. mliyile, v. to be inwardly full; etc.; to fill; etc.

yi, n. head, and its combinations see afterwards.

yi dañ, v. to fill the mouth.

yi deñ, v. to flogg on the palm of the hand; to fill the hand.

yi fa, v. to fill the river; fa yi, the river is full; s. also yiri, v.

yi fā, v. to be half full; to strike roots; s. yi šišifā, v.

yi gbe, = kō gbe, v. to strike a road; einen **Beg** ein-**ŝčlagen**; to fill a pot.

yi hāmō, v. to take the lead, to go in advance.

yi hie, hiegbe, v. th. s.

yi he, v. to flogg one's self.

yi mli, yin (which see); inf. mliyī, v. to strike in, into; to take a road; to enter a journey; to go away; to fill the inside; eyi mli obō, he or it filled the inside.

yi musu, v. to fill the belly.

yi na, nabu, v. to strike on the mouth.

yi nādšian, v. inf. nādšianyī, -yimō, to remain on the same spot; to move in a circle (in argument).

yi nō, v. inf. nōyi, nōyimō, to come down upon s. th. or s. b., loflo yi minō, a bird descended upon me.

yi nu, v. to be full of water.

yi se, v. to flogg on the back.

yi ši, v. inf. šiyimō, šiyī, to strike the ground, to descend, to come down; to alight on the ground; sometimes used as aux. v. to express the reaching or coming to the ground of a movement expressed by a preceeding verb; f. i. egbla ke-yi si, it rent in two (till it reached) to the ground, it rent quite down. A peculiar expression is yi m. k. ši, v. to descend s. b., i. e. to let the fetish descend upon s. b.; to make s. b. a fetish-priest (who therefore often are seen to wear an iron chain round their neck, by which they pretend to make the fetish descend.

yi šiši, v. to strike the ground; to fill the bottom etc.

yi šišifā, v. to strike roots.

yi tšo, inf. tšoyī, tšoyimō, v. to drum.

yi tšu, v. to fill a room.

yi, (Ot. ti., Adh. yi) head. As in other languages this word is very extensively used in various ways; and as da, de, hie, he mli, na, no, se, šiši, tšui etc. it appears very often as gram. subject or object. The principal significations are: top (comp. yiteñ); beginning, principle; life; individual (poll; head; piece, Kopf; Stück), f. i. ameyi etc, they three; number, comp. yibo; price, comp. yinii; sum; a sum of money about 2 shilling and 9d. worth, or 50 String of cowries (german 1 fl. 40 kr., french frs. 3,50); cowries are generally counted by these „heads“; then „yi, yiñ, yitšo“ are generally used for most of the faculties of head and heart, = reason, mind, memory, thought, understanding etc. The principal combinations are the following: 1) yi as (gram.) object: ba yi; inf. yibā, v. to spare, schonen, verschonen; bi yi ši, v. to ask about one's head, i. e. life, by a fetish-priest, a certain ceremony; bo m. k. yi, v. to cry against s. b.; bo yi, v. inf. yibō, to number; bu yi? s. yibū; da yi ši, v. to congratulate one's self for recovering, saving etc. by a feast and sacrifice; dfa yi, v. to break or crush the head by falling etc.; dše m. k. yi, v. to come from s. b. head, mind, device etc.; dše m. k. yi; v. to come away from s. b. head, memory; to be forgotten; = hie kpa no, dšie yi, inf. yidšiemō, v. to praise; dšo m. k. yi, v. to bless one's head; fā yi, v. inf. yifāmō, to cry at one, to reproach one = nā m. k. yi; fite yi, v. to spoil the head, mind; fo yi, v. to wash the head; fo yi, v. inf. yifō (old: yipō) to cut one's head off, to behead; fā yi, v. to comb the hair; gba yi, v. to cleave the head; to part the hair, scheiteln; gbe yi, v. to strike out a sum; to fill up a sum; gble yi, v. to open the head, mind (but comp. yiñ gble, v.); gbō yi, v. to plait the hair; ha yi, v. to cover the head; here moko yi wala, v. to save one, σωζειν, inf. yiwalaheremō; kpa yi, v. to make one's head bald; kpō yi, v. to shave the head, = še yi; kpō m. k. yi wala, to redeem one's life; inf. yiwalakpōmō; kū yi, v. to cut the hair; le yi, v. to know one's mind; see le m. k. yitšo, yiñ; mā yi ši, v. to lay the head down, to bow down; s. koto, v. bu ši, v.; mō yi, v. to attack the head (of sickness); na m. k. yi, v. to see one's mind, thought; nā m. k. yi, inf. yinā, v. to cry at s. b. = fō yi; to command one; anherrŝen; nā m. k. yi se, v. to shut behind s. b., to shut one in; nme yi ši, v. inf. yišinmē, = nme tšui ši, v. to have

patience; ñmę oyi ši fio, have a little patience! ñǒ yi fō m. k. kuę nọ, v. to fall about s. body's neck; nu m. k. yi, v. to hear s. body's mind, meaning, reason; pām (or pāñ, kpāñ) m. k. yi, v. to make a conjuration against s. body's life; pila yi, v. to wound the head; po yi = fo yi; sa m. k. yi, v. to fit s. b.'s mind; še yi, v. to shave the head; ši yi, v. to knock against the head; to yi, s. to yiñ, v. tfa yi, v. to strike the head; tšę m. k. yi se, inf. yisetšemo, v. to call s. b. back; tši m. k. yi se, v. inf. yisetšimọ, v. lit. to knock or push s. b. backward; to push one down; to drive one, urge one on, forward; tšǒ m. k. yi, v. to turn one's head, to make one mad; tšǒle yi, v. to lay the head on a pillow; wa m. k. yi, v. inf. yiwale, to use one cruelly; to persecute, illtreat, abuse one; enyontšǒ wale yi, his master illtreads him; s. yi wa, v.; wadše m. k. yi, inf. yiwadšemo, v. to harden one's head, mind etc.; wo m. k. yi, wọ m. k. yi nọ, v. to elevate, exalt s. b.; wọ m. k. yi, v. inf. yiwǒ and yiwomọ, to cry one out; to hoot one out; wule yi, v. to hurt the head; yi m. k. yi nọ, v. to descend upon s. b.'s head; etc. 2) yi as gram. subj. and possessive definition:

- yi ba, v. to get a head, i. e. reason, understanding.
 yi bọ, v. inf. yibọ, to grow or get large heads (of yams).
 yi bu, v. inf. yibā, to be lightminded (no longer used; s. fe yibā, v. yibulọ; hie ye flefle, yitšo ye flefle, v.
 yi di m. k. (di, Ot. = ye, in Gā), v. to be giddy.
 yi fa, v. to be of large, sufficient number.
 yi he ši, v. to fall down headlong; den Kopf am Boden zerfchmetterten; esp. made use of in a horrible curse or deprecation: „Oyi ahe ši ni ogbo!“ „may thy head be crushed to the ground that thou diest!“ and th. s. as noun: oyiaheši, = pestilence; Ad. th. s.
 yi kā, v. inf. yikāmọ, s. yiñ kā; v.
 yi kpa, v. inf. yikpale, to be bald; s. kpale, n.; kpale-kpale, adj., yikpatātše, n.
 yi na wala, v. inf. yiwalanā, to be safe, sound; to be preserved; to be saved; s. here yi wala and Ot. ti nya ñkwa, v.
 yi sa, v. to have a fit head, mind, good faculty.
 yi ti, v. to have a big head; ešika yi ti, his gold-lump is big, he is rich.
 yi wa, inf. yiwale, v. to be hard-headed; to be cruel; comp. wa m. k. yi; wadše yi; v. hie wa, v. tšui wa, v. etc.

- (yi wo, inf. yiwō, v. to be proud).
 yi ke m. k. ya šoñ, v. the head goes far away with s. b.,
 i. e. to be lost in thought, wonder etc.
 yibā, n. sparing; Verschonung, Schonung; exemption; fr. ba yi, v.
 yibalq, n. person sparing s. b., taking care for s. b.
 yibii, pl. n. fruits of trees; wo —, v. to bear —.
 yibiiwō, n. fruit bearing; fruitfulness.
 yibo, n. number, sum.
 yibū, n. lightmindedness; fe-, v. to be lightminded = hie
 ye flefle, v.
 yibūbi, n. lightminded child.
 yibūdšeñ, n. lightminded character, life, etc.
 yibūfemq, n. lightminded act.
 yibulo, n. lightminded person.
 yibunūtšumq, n. lightminded, careless business.
 yibunayeli, n. lightminded transaction; fr. ye yibū na, v.
 yibusane, n. matter of lightmindedness.
 yibūsu, n. lightminded frame, character; -subañ, n. th. s.
 yidī, v. giddiness; fr. yi di, v.
 yido, n. heat of the head; head-ache.
 yidšielq, n. person praising s. b. fr. dšie yi, v.
 yidšiemq, n. praise.
 yidšiemqlala, n. song of praise.
 yifaq, n. reproacher.
 yifāmq, n. reproach.
 yifāmqšane, n. reproachful palaver.
 yifāmqwiemq, n. reproachful word, language.
 yifo, yifomq, n. beheading.
 yifolo, n. beheader.
 yifamq, n. combing of the hair.
 yigbamq, n. parting of the hair.
 yigbomq, n. plaiting of the hair.
 yihā and yihamq, n. covering of the head.
 yikāmq, s. yināmq, n. madness.
 yikpale, n. baldness.
 yikpatatše, n. baldheaded man; Капшопф.
 yikpomq, n. shaving of the head = yišemq, n.
 yikule, n. number, sum = yibo, n.
 yikūlo, n. cutter of the hair.
 yikūmq, n. haircutting.
 Yilo („striker“), pr. n. of one of the towns on the Křoḃo
 mountain (that of Oloko Patu in the West); comp. Ma-
 nya, pr. n.
 yilē, n. knowledge of one's opinion; also yinlē, n.

yile, n. fulness, fr. yi, v.

yilo, n. striker, fr. yi, v.

yimo, n. striking; filling etc. fr. yi, v.

yimu, n. division, party.

yimuyimu, adj. and adv. parted; in parties.

yiñalo, n. person crying at s. b.

yiñamo, n. crying at s. b.; *Auherröhen*; fr. ña yi, v.

yiñ, v. = yi inli, inf. mliyi and mliyimo, to strike in or out (f. i. a road); *einschlagen (einen Weg)*; *eine Reise antreten*; *weggehen*; eyiñ etc, he want away.

yiñ = yi mli, n. inside of the head; mind, reason, faculty; understanding; opinion, meaning; also this word is frequently used in the compounds: the principal ones are: ba m. k. yiñ, v. to come into one's head; be yiñ, v. s. ye yiñ; bi yiñ, v. to ask one's opinion; bo yiñ toi, v. to listen to one's reason or opinion; bu yiñ, v. to esteem one's opinion; dšie yiñ, v. to produce one's opinion; fã yiñ, v. th. s.; ke yiñ, v. to say one's opinion; na yiñ, v. to see one's opinion, mind, etc.; ñö yiñ, v. to take one's opinion; nu —, to hear it; te —, to conceal —; to yiñ, v. to propose; to make a proposal, design, project, purpose, etc. inf. yiñto; a peculiar use of this compound is to be observed in phrases like: *Mitoo midientše miyiñ mifee*, I did not do it according to my own design, or from myself; *tötö yiñ*, v. to perplex one's mind; *tši yiñ ta*, v. to mention one's opinion; *tšake -*, v. to change -; *tšö -*, v. to turn -, to show -; *wie -*, v. to speak one's mind; *ya -*, v. to enter one's head; *ye -*, v. to be in one's mind; *neg. be -*; *yi yiñ*, v. to fill the head; *yo -*, v. to perceive one's mind etc.

yiñ gble, inf. yiñgblemo, v. to be mad.

yiñ kã, v. inf. yiñkamo, th. s.

yiñ tšö, v. inf. yiñtšömo, th. s.

yiñbimo, n. asking one's opinion.

yiñ fě, ake... lit. the whole opinion (sc. is), that — to suppose that, = „fe, ake“; eyiñ fě, ake enye, he supposed, that it was his mother.

yiñgblemo, n. madness; s. sekeyeli, yiñkamo, yiñtšömo, th. s.; openmindedness; comp. yiñgble, gble yiñ, v.

yiñkamo, n. th. s.

yiñtö, n. proposal, design, project; purpose; *Vorfaß*; fr. to yiñ, v.

yiñtofemo, n. execution of ones purpose.

yiñtolö, n. proposer, designer.

yiñtõtölo, n. perplexer of one's mind; fr. tötö yiñ, v.

yiñtõtömo, n. perplexing, disturbance of mind.

yiñtšölo, n. mad person, fr. yiñ tšö, v. and turner, shower of mind fr. tšö yin, v.

yiñtšömo, n. madness; change, turning, showing of mind.

yiñtšakelo, n. changer of mind, opinion; fr. tšake yiñ, v.

yiñtšakemo, n. change of mind, opinion, comp. dšëñmo-tšakemo, n. and tšuiñtšakemo, n. etc.

yiñwiemo, n. speaking out of one's mind, fr. wie yiñ, v.

ynii, pl. n. lit. head-things, s. yi, n. price of a slave, price; Kaufpreis, Loskaufsumme, λύτρον.

ynq (ynö, ynö), n. lit. what is one's head, life; time which a person lives, generation (γενεα), periode etc., mañtše Herode ynq, ἐπι βασιλεως Ἡρωδου, in the time of Herode, the king etc.; blemabii le ayinq, the time of the ancients; ñmeñbii le ayinq, the present time or generation, wosebii le ayinq, the future generation etc. adv. above, on, upon the head; s. also beyinq, n.

ynqbii, pl. n. persons of a generation; generation (if the people of it are meant collectively).

ynqonii, pl. n. things, customs manners, etc. of a generation.

ynqsane, n. a matter of a whole generation.

yipãñmo, yipãmo, yikpãñmo, n. conjuration against s. b.'s life.

yiri (yire, yere), v. inf. yirimö (Ot. th. s.); corroboration of yi, v. to be ful; to be overful; to overflow, to swell, to flood.

yirimö, n. overflowing, flood.

yisale, n. ripeness of head, mind etc.

yisamö, n. ordering of head or hair.

yisö, n. hindpart of the head; Hinterkopf; occiput.

yisetšemo, n. back-calling.

yisetšilo, n. person urging one on.

yisetšimö, n. pushing down; pushing forward, urging on, fr. tši m. k. yi se, v.

yisetširelo and yisetširemo, th. s. from the pl. form of the verb: tšire yi se.

yišelo, n. shaver of the head.

yišemo, n. shaving of the head = yikpomö, n.

yiši, v. s. yi ši, v. to descend.

yiši, n. place under the head; contrary of yiteñ; but comp. also nãdšiaši, n.

yišimelo, n. patient person, fr. ñme yi ši = ñme tšui ši, v.; to tšui ši, v.

yišihmē, -mō, n. patience.

yišiwulamō, n.; s. yi ya wula ši under wula ši, v.

yite, yite mli, yiteñ, pl. yiteañ, n. lit. head-middle, top, highest point of s. th.; head-point of wind, i. e. west; s. yiteñgbe, n. nādšiaši, n. etc.; as tšuiyiteñ, n. house-top; tšoyiteñ, n. top of a tree etc. ba yiteñ, v. to come to or on the top; be yiteñ, neg. of ye yiteñ; bu yiteñ, v. to cover the top of the head etc., damō yiteñ, v. to stand on the top; dše yiteñ, v. to come from the top etc. dšie -, v. to take down - -, ha -, v. to cover - -; kã -, v. to lie on - -; kũ -, v. to break - -; lo -, v. to take off - -; mǎ -, v. to set or build on - -; na -, v. to see - -; ša -, v. to whitewash the top (of flatt-topped houses); še -, v. to shave the top or crown of the head; to reach the top; ta -, v. to touch - -; ya yiten, v. to go on the top; ye yiteñ, v. to be on the top, neg. be -; yi yiteñ, v. to strike the top, etc. etc. Verbs of which yiteñ is the subject will be easily understood; f. i.

yiteñ fō, v. to be wet on the top.

yiteñ gbī, v. to be dry on the top.

yiteñ kã, v. to be open on the top.

yiteñ le, v. to be broad on the top.

yiteñ ta heko, v. to reach with the top to some place.

yiteñbā, n. coming on the top.

yiteñbū, n. covering of the top.

yiteñdamō, n. standing on the top.

yiteñgbe, n. head-or top-way; west; west-ward; comp. nādšiašigbe, n.

yiteñka, n. covering of the top.

yiteñkāmō, n. lying on the top.

yiteñmā, n. building, setting on the top.

yiteñša, n. whitewashing of the top.

yiteñpampaso, n. crown of head; Scheitel.

yiteñtā, -mō, n. touching of, or sitting on the top.

yiteñyā, n. going on the top.

yitšo (negligently pronounced 'itšo), pl. yitšei, n. (lit. head-tree or stick; comp. hietšo, gbomotšo, satšo, kanetšo etc.), head (as frequently used as „yi“, n.); also figuratively: princip; beginning etc. (comp. שׂר and רִשׁוּת, κεφαλή, κεφαλαιον; caput, Haupt, Kopf, heat and all the derivations from them). Also the use of „yitšo“ in compounds is as frequent as that of „yi“, but more plain and not so much diversified in its signification. Observe the following and the rest will be easily understood:

yitšo ba, v. to get a head, i. e. understanding; yitšo or yitšoň (which see) fa, v. to have a large understanding; yitšo gba m. k., v. to have headache; miyitšo gbami, lit. my head cracks me, I have headache (comp. yitšo wa he, v., of stronger pain); yitšo gbala m. k., v. to be drawn away by imagination; to be absent etc.; yitšo gbo, v. comp. yitšoňwolo gbo, v., yitšo he ši, v. to strike one's head to the ground; yitšo sa = yi sa, v.; yitšo wa, v. to have a hard head to learn; yitšo wa he, v. to have head-ache; fever; yitšo wọ, v. to be selfcontent, self-complacent; yitšo ya m. k. šoň, v. to be carried away by one's thoughts, imagination; yitšo ye flefle = hie ye flefle, v. to be lightminded; etc. etc. Objective combin. ba m. k. yitšo, v. to come into one's head; be yitšo, neg. of ye yitšo, v.; dše yitšo, v. to come from one's head; fi -, v. to bind s. th. about the -; fo -, v. to cut - -; fq -, v. to wash - -; gba -, v. to cleave -; ha -, v. to cover - -; hi -, v. to remain in one's head, memory; kù -, v. to break - -; le -, v. to know - -, opinion etc. mā yitšo ši, v. to bow down; mō yitšo, v. to attack the head (sickness); na -, v. to see one's opinion; še -, v. to shave the head; wo - nọ, v. to lift up the head; ya -, v. to enter the head; ye -, v. to be in the head; neg. be yitšo, etc. etc. Comp. yi, n. yiň, n. yitšoň, n. and their compounds.

yitšogbamo, n. headache, fr. yitšo gba, v.

yitšofimo, n. binding about the head; fr. fi yitšo, v.

yitšofolo, n. beheader; fr. fo yitšo, v.

yitšofo, -fomọ, n. beheading.

yitšohā, -hamọ, n. covering of the head; fr. ha yitšo, v.

yitšohewale, n. head-ache; fr. yitšo wa he, v.

yitšoi, n. hair (of head, comp. tšoi, hetšoi).

yitšokūmo, n. breaking of one's head.

yitšoň (= yiň and used like it in many compounds), instead of yitšo mli, n. inside of the head; mind; meaning, opinion; understanding etc.; „moko lee moko yitšoň, prv., no body knows any body's head inside, i. e. mind, opinion; ba yitšoň, v. to come into the head, mind = ba yiň, ba yitšo, v.; dše yitšoň, v. to come from the head, mind; dše yitšoň, v. to come out of the mind; le yitšoň, v. to know the mind; na -, v. to see - -; sa -, v. to befit the mind; to -, v. to lay up in the mind, to mind; tšake -, v. to change - -; ya yitšoň, v.

- to go to head, mind, heart; ye -, v. to be in - -, neg. be -; etc. etc.
- yitšoň dšo, inf. yitšoňdšoḷe, v. to have peace in mind; to have a cool head (contr. of yitšoň dḷo la, yitšo gba, v. etc.); to be free from head-ache.
- yitšoň fa, v. to have a large comprehensive mind, memory etc.
- yitšoň gble, v. and
- yitšoň kã, = yin kã, v. to be mad.
- yitšoň sa, v. to be ripe in mind.
- yitšoň tšö, v. to be mad (verrückt, im Kopf verrückt sein).
- yitšoňbã, n. coming to mind.
- yitšoňdšoḷe, n. coolness of head; peace of mind.
- yitšoňgblemo, -kãmo, -tšömo, n. = yinḡblemo etc. madness.
- yitšoňoňo, n. skull.
- Yitšoňoňohe, n. Golgota.
- yitšoňsale, n. ripeness.
- yitšoňtö, n. storing or laying s. th. up in mind, memory.
- yitšoňtšakemo, n. change of mind.
- yitšoňwolo, pl. -wodši, n. lit. the book of the head, i. e. reason, memory; -gbo, v. to loose reason or memory.
- yitšoňwologbele, n. loosing of reason or memory.
- yitšosale, n. fitness of head.
- yitšoše, n. shaving the head.
- yitšošelo, n. shaver of the head.
- yitšošimã, n. bowing.
- yitšotšakemo, s. yintšakemo and yitšoňtšakemo, n.
- yitšowale, n. hardness of head; unfitness for learning.
- yitšowö, n. sleep of head, i. e. selfcontentment, selfcomplacency; comp. dada, v. in Ot., and laka, v. in Gã, to flatter, deceive, by which the head goes to sleep.
- yiwale, n. hardness of head; cruelty; persecution, ill treatment, fr. yi wa and wa yi, v.
- yiwalö, n. cruel person, hard person.
- yiwö, n. lifting up of the head; pride.
- yiwadšemö, n. hardening of head, mind etc.
- yiwomö, n. crying at one, crying one out; hooting, fr. wö m. k. yi.
- yiwulemö, n. hurting of the head, fr. wule yi, v.
- yiyi, inf. yiyimö, v. to reason, remonstrate, redupl. of yi (comp. also the Ot. v. yi = dše and dšie in Gã, v. to

produce); *kɛ m. k. yiyi, v. to reason with s. b. (s. yiyi, Ot. v.).*

yiyi ateh, inf. atehiyimo, v. th. s. betwixt two parties, comp. ateh, n.; bu ateh, v., ye ateh, v.; kɛ m. k. yiyi ateh, v. to reason with one.

yiyilo, n. remonstrater, reasoner.

yiyimo, n. reasoning, remonstrating; comp. also nwanedse, n.

yiyomo, n. perceiving one's head etc., fr. yo m. k. yi, v.

yo, inf. yomo, v. to perceive, to acknowledge, to recognise; miyoole doh, I know him no more, no longer.

yo he, inf. heyomo, v. to recognise one's self; to recognise s. b. or s. th., - - about.

yo hie, inf. hieyomo, v. to recognise one's face.

yo mli, inf. mliyomo, v. to perceive the inside.

yo no, v. to recognise a likeness, picture; s. no; to perceive a plan (of a house etc.).

yo no, v. to perceive the upper part etc.

yo se, inf. seyomo, v. to perceive the backside, the consequence; yo m. k. se, to perceive one's doing, way etc.

yo shi, inf. shiyomo, v. to perceive the ground, reason, meaning etc.; s. shi, n.

yo yi; yih; yitso, yitsoh, v. to perceive one's head, mind, opinion etc.

yō, = yomo, n. perceiving, perception, recognition; acknowledgment.

yō, pl. irreg. yei, n. woman, female; feminine; she; used in combinations to indicate the feminine gender; comp. nū, n. hi, n. and § 24. 25; f. i. biyo, n. female child, daughter; gbekēyō, n. female child, girl; toyō, n. female sheep or goat; abolobatšoyō, n. female breadleaf-tree etc. Comp. also nā, n. wife; bi yō ši, inf. yošibimo, v. to ask for a wife (into marriage); fite yō, v. to spoil a woman, to deflower a girl; fo yō, v. to bring forth or beget a girl; to midwife; kɛ yō wɔ, v. to sleep or lie with a woman; kpe yō, inf. yokpemo, v. lit. to meet a woman; to wed; to marry; to keep the nuptials, marriage; to make a certain ceremony answering to the „butruwō“ of men, which is often done long before or after marriage; comp. wyɛ yō, v. gbā, gblā, v. (only used of women) etc.; le yō, v. to know a woman (in the sense of the Bible); (tšui) mō yō, v. to fall in love with a woman (in the better sense, comp. sumo yo, v.); nō yō, v. to take a wife, = wyɛ yō, v.; sumo yō, v. to

- love a woman (generally in a bad sence of whoremongery or adultery); tše yō he ba, v. to espouse a woman; to be engaged to a woman; tše yō, v. to call a woman (in a bad sence); tua yō, v. to ravish a woman (sometimes used of minor offences, f. i. to enter a womans apartment without knocking at the door, or being called; to come near to a woman washing herself etc.); wye yō, v. inf. yowye, to marry a woman (only used of men, s. gbā, v.), to live in marriage or state of matrimony (said of the husband); also used of unlawful living with a woman for a longer periode; comp. ewyele yaka, he lives with her vainly, i. e. unlawful; etc. etc.
- yo, n. a very neat, small kind of antelopes.
- yō, yiu (fr. the Ot. yiw), adv. yes, well; all right etc., comp. ā! ē, hē; odšogba! etc.
- yō (=yeo), irreg. imperf. tense of ye, v. to be; but against the rule used like an aorist, and ye, the aor. tense, like the pres. tense.
- yō, n. being = yē; irreg. infinitive of ye, v. to be.
- yō, n. bean; husk; ǂũlſenſtuch̄t; comp. akpatramo, n.; aboboi, n., yetre, n.
- yobi, pl. yeiabii, n. effeminate person.
- yobō, adj. and adv., and
- yoboyobō, adj. and adv. weak; -ly = gbedē, adj.
- yodšen, n. life, state, character of a woman.
- yodšō, n. dance of a woman.
- yodšoyo, n. female dancer.
- yodšū, n. washing, bathing of a woman.
- yodšuhe, n. washing-place of a woman.
- yofitelo, n. spoiler of women.
- yofitemo, n. spoiling of women.
- yofolo, n. midwife, s. fo yō, v.
- yofomo, n. begetting or bringing forth of a girl; midwifery, fr. fo yō, v.
- yofoyo, pl. yeifoyei, n. woman having born children; mother; comp. nye biianye, n.
- yofiemo, n. dismissing of a woman (s. nāſiemo); fr. fie yō, v.
- yofemo, n. womans play.
- yofemo, n. desire of women.
- yogā, n. womans ring.
- yogbāyō, n. married woman.
- yogblā, n. marriage (of a woman); s. gbā, v.

- yohe, n. pudenda (decent expression; comp. gbemi, n. and nuhe, n.).
- yohoro, n. woman with child; s. horo, adj.
- yohūmo, n. tilling of women (for which they are seldom used).
- yoi, n. an eatable fruit or husk; s. yo, n.
- yoitšo, pl. -tšei, n. lit. beans-tree; a tree of hard wood, used for building etc. and bearing husks; a kind of acacia.
- yokā, n. trial of a woman.
- yokemo, n. saying of a woman.
- yokēmo, and
- yokōmo, n. travails of women.
- yokpelo, n. (scarcely used) marrying man; comp. ayem forowu, n. person letting a woman perform the „yokpemo“-custom.
- yokpemo (Ad. yokpem), n. lit. meeting of a woman (but generally with an indefinite subject „akpe yo“, they meet a woman, man begegnet einer Frau od. versammelt sich mit ihr, s. kpe, v.); wedding (especially the public wedding-ceremony, in which the bride, „ayemforo“, parades the street, adorned with plenty of gold, precious beads etc. and accompanied by her female friends; there being also much feasting, dancing etc.); nuptials; marriage, matrimony; comp. yowye, gblā, n.; a certain ceremony of women with the same parading dancing etc., but which may be made long before or after marriage („yowye“, „gblā“), and answers the „butruwō“ (n. which see) of men.
- yokpemo-atade, n. wedding dress.
- yokpemo-aspatre, n. wedding shoes.
- yokpemoḃē, n. wedding-time.
- yokpemoḃii, n. wedding guests, s. bialqi, n.
- yokpemoḃdā, n. wedding-wine.
- yokpemoḃšō, n. wedding-dance.
- yokpemoḃšolo, n. wedding-dancer.
- yokpemoḃšomo, n. wedding blessing.
- yokpemoḃfō, n. parading of a wedding; s. fō, v.
- yokpemoḃga, n. wedding-ring.
- yokpemoḃbena, n. wedding-custom.
- yokpemoḃgbī, n. wedding-day.
- yokpemoḃhe, n. wedding-place.
- yokpemoḃholo, n. wedding-cook.
- yokpemoḃhomō, n. wedding-cooking.
- yokpemoḃkao, n. wedding-cake.

- yokpemokenii, pl. n. wedding presents.
 yokpemokpā, n. wedding-band.
 yokpemokpo, n. wedding-knot; wedlock.
 yokpemolala, n. wedding-song.
 yokpemolai, n. wedding-fuel; the fuel for brewing the wedding beer, which the bridegroom has to procure.
 yokpemolo, n. wedding-meat.
 yokpemomā, n. dough (or flour grinded wet) for the wedding.
 yokpemomlinii, s. yokpemonii, n.
 yokpemonii, n. things belonging to a wedding.
 yokpemoniiyenii, pl. n. wedding-dinner (or -supper); -meal.
 yokpemomnā, n. food for a wedding.
 yokpemond, pl. yokpemonii, n. which see.
 yokpemo-okplō, n. wedding-table.
 yokpemoṣa or yokpemo-asa, n. wedding hall.
 yokpemosā, n. wedding-bed.
 yokpemoṣamo, n. wedding-preparation.
 yokpemoṣane, n. wedding-palaver.
 yokpemoṣolemo, n. wedding-service; wedding-prayer; copulation.
 yokpemoṣielō, n. announcer of a wedding; generally children, beating a brass-pan; publisher of bans.
 yokpemoṣiemō, n. announcement of a wedding; bans, publishing of bans.
 yokpemoṣe, n. the father who has to care for or arrange the wedding.
 yokpemoṣu, n. wedding-room.
 yokpemoṣe, n. wedding-house.
 yokpemoṣo, n. woman attending a wedding.
 yokpōmo, n. redemption of a woman.
 yolakamo, n. flattering, deception of women.
 yolala, n. women song.
 yolē, n. knowing of a woman; fr. le yō, v.
 yolē, n. feeding, bringing up, education of a girl.
 yolobii, pl. n. malt-stuff; the husks of corn from which beer has been brewed.
 yolō, n. perceiver, etc. fr. yo, v.
 yomo, n. perception; acknowledgment, recognition.
 yōmo, pl. yeimedši, n. old woman; matron; s. nuno, n.
 yomu, yo mu (s. emu), n. a chaste woman, virgin; see oblayo, n.
 yoñā, n. woman-cunning, woman-art.
 yoñūmo, n. woman-salutation; — visit.
 yonii, pl. n. things belonging or peculiar to woman.

- yoñō, n. taking of a wife.
 yōroke, inf. yorokemō, v. to loose; to unwind thread;
 comp. frake, v. sroke, v. etc.
 yōrokemō, n. loosing.
 yosegbe, n. way after women.
 yosenyelo, n. women-hunter.
 yosenyemō, n. walking after women.
 yosuomō, n. woman's-love; loving of a woman (the latter
 in a bad sense fr. sumō yo, v.
 yošibimō, n. asking for a woman fr. bi yo ši, v.
 yotšelo, n. a whoremonger.
 yotšemō, n. whoring.
 yotšu, n. womans apartment.
 yowe, n. woman's house.
 yowiemō, n. woman's word, language, speech.
 yowyē, n. taking of a wife; marriage; matrimony; living
 together with a woman; fr. wye yo, v.; comp. kpe yo, v.
 ñō yo, v. and gbã, v. and wye, n.
 yowyemamai, n. cloth for marrying.
 yowyenii, pl. n. things given to a woman on marrying her.
 yowyēšika, n. money given when marrying; dowry; Mor-
 gengabe.
 yoyo, n. a female „yo“ -antelope.
 yū, adj. and adv. long, large; -ly, -ly.
 yuku, and
 yukuyuku, adj. and adv. full of little things, of little one's,
 of people, life, activity; fe —, v. to be so.
 yukuyukubii, pl. n. the little one's.
 yukuyukufemō, n. swarming; buzzle, activity, life etc.
 yuludū, adj. s. yurudū.
 yuma, n. (a word from the interior, perh. connected with
 the Hebrew „gimel“, as well as the words in europ.
 languages for it), camel; s. aflukpoŋgo and afukpoño, n.
 yumabi, n. young camel.
 yumahetšoi, n. camel-hair.
 yumanū, n. male camel.
 yumayō, n. female camel.
 yurudu, yurududu, adj. and adv. cool; -ly; comp. wurudū;
 fe —, v. to be cool.
 yurudufemō, n. cool state.

Adānme-Appendix.

a. Grammatical Sketch.

§ 1. Introduction.

In giving a few additional remarks about the Adānme Dialekt of the Gā-language, I neither pretend an ability to speak or understand it so far, as to carry on a conversation in it. All I wish is to give what I have gathered partly by personal intercourse whilst travelling or from people about me who came from that country and partly from a by no means perfect translation of St. Johns Gospel from Gā into Adānme by an Adānme-Catechist (Christian Obobi from Kpoñ or Poni) and a few other writings; to be used as stepping stones towards more extensive future researches.

1. The Adānme (lit. Adāgbe, Adān-gbe, -nme, voice or language of Adā; comp. Gā, pr. n. and Ayigbe, pr. n., and gbē, n.) is the mother dialect of the Gā, spoken by a far more numerous nation than the latter, sc. by all the people dwelling between the Gā-country, the sea shore, river Volta and the Akwapim-mountains, except 9 Ayigbetowns on the western shore of the Volta; compricing the following towns and their dependencies: Tema, Kpoñ (Pony); Gbugbrā (Prampram), Nuño (Ningo) and Adā along the sea-coast; Asadšale, Osudoku and Kpoñ (or Zimmermann, Akra-Vocab.

Tete Wyim from its founder) at the western shore of the Volta, and Krɔbɔ (with its two principal towns Yilɔ and Manyá on the Krɔbɔ-mountain) and Šai or Siai (also with two towns on the Šai-mountain) at the foot of the Akwapim-mountains; to which is to be added the Agotim-tribe in the east of the river Volta with three principal towns; altogether about 50—60,000 souls, as far as we now know.

2. The reason why Gã, and not Adāñme was chosen to become especially the written dialect, is the moral and political supremacy of the proper Gã tribe over the Adāñme- as well as the other tribes around and the earlier uninterrupted occupation of the Gã country by Missionaries.

3. The character of the Adāñme-dialect, by which it is distinguished from Gã proper, is expressed by its being called the mother-dialect of the latter, it is harder (Ad. po, pe, Gã: fo, fe etc.), shorter (Adn.: pem, Gã: femɔ; etc.; Ad. la, Gã: ladše etc.), purer and not so much mixed with the Otyi-language, and hence more primitive. The difference between Gã proper and Adāñme is generally as great as that between the saxon or high-German and the swabian or swiss Dialects of the german language; though the Adāñme of the coast, Asadšale and Osúdoku and even Šai is nearer to Gã proper, than that of Krɔbɔ, and that bordering at the Ayigbe mixed with Ayigbe words. The difference between the Adāñme of Tema till Nuño on the one and Krɔbɔ on the other hand is nearly as great as that between the former and Gã proper; the limits of both being uncertain and people accustomed to it understand eachother mutually.

§ 2. Sounds.

The sounds of Adāñme may be represented by the same Alfabet as those of Gã, but very probable the letters

w̄, and z must be added (as v to Gǎ) from the Ayigbe (Comp. Schlegel's Schlüssel zur Anglo-Sprache); „w̄“ being an aspirated „w“ or a labial „h“ as if one would blow a feather from a freshly written paper), and „z“ being similar to the engl., not to the german z.

As for changes of sounds it is to be observed, that the initial f in Gǎ is often p, but sometimes also tf in Adāñme, the terminational ñ is m; m̄ also m; b is sometimes m; the initial mī, m is ñ, ñe; y often ñ, k sometimes d, etc. etc., as examples will show. The Adāñme Dialect as the Otyi- and the Ayigbe-language is in general far more melodious than Gǎ proper and this may be the reason, why there are so few Gǎ and so many Adāñme- and Otyi-songs. But our slight acquaintance with the Adāñme does not allow us to enter into this subject.

§ 3. Roots.

The roots and their formation are in general the same in Adāñme and in Gǎ; only instead of the many Otyi roots which have crept into Gǎ the Adāñme has more pure Gǎ-roots (s. § 1, 3.) and instead of the radical consonants f; y; b etc.; in Gǎ, p, ñ, m. etc. are more frequent in Adāñme (s. § 2);

comp.: Ad. dšehǎ (fr. dše, v.), Gǎ: aŋ (Ot. th. s., fr. the Otyi, v. fi).

„ dše na, Gǎ: dše tšere, Ot. ade kye, v. to get daylight.

„ dše dšo, Gǎ: dše na, Ot. ade sa, v. to get night.

„ edšo! it is peace! Gǎ: bleo! th. s., Ot. breo! (Salutation).

„ hī, v. to sit, dwell; Gǎ: ta, th. s., Ot. tra, ta, te.

and Ad. po, to cut; Gā: fo;
 „ pe, to make; „ fe;
 „ ñe, to be (somewhere); „ ye;
 „ ma, to come; „ ba;
 „ mo, thou; „ bo; etc. Comp. the small Adñ.-Vocab. If the Adāñme form of a root is nearer to the Otyi-root than that of the Gā, it is a sign, that the original root is a common western african one (as there are many to be found in comparing the neighbouring languages) and not a root derived from the Otyi in particular; comp. f. i. the roots bue and pue in Ot. and Adñ. and gble, pue, gbu in Gā; etc. In general seem the strengthened consonants kp, gb, ñm, ñw, hw, etc. to be more frequent in Gā, than in Adāñme, f. i. Ad. bue and bli, G. gble, to open; Ad. bie, name; G. gbei; Ad. blq, way; Gā: gbe; Ad. bue (pue); to pierce; Gā: gbu (comp. the root: bu); etc. But contrarily is the Adñ. initiating consonant „ny“ shortened into n in Gā, s. Ad. nya, Ot. nya, Gā: na, n. mouth; v. to find, to get; nyu, water, Gā: nu (Ot. nsu); Ad. gble, once, Gā: peñ, Ot. th. s.; etc. Secondary roots, especially such as have the form of stems and branches in Gā, have in Adāñme still the primitive form; f. i.

Ad. dše, Gā: dšie, v. to take out;
 „ suo, „ sumo, v. to love;
 „ da, „ damo, v. to stand;
 „ la, „ ladše, v. to loose;
 „ kple, „ kpleke, v. to descend;
 „ hre, „ here, v. to take up;

comp. also stems, as:

Ad. le, Gā: lele, vessel;
 „ hūo, „ hōmo, hunger; etc.

In the forms we shall partially find the same law, that the Adñ. is more primitive and short, than the Gā. Still

in roots, stems and forms also cases of the contrary may be found, as this is to be expected, because of the continual (circular) movement of languages. — The few secondary Adāñme roots will be averted to among the forms and in the Ad. Vocabulary.

§ 4. Forms and pure formwords.

As it is to be expected, the greater difference between this Dialect and the Gã proper is to be found, as we have seen, not in the roots, but in the forms. Though the pure formwords, that is the radical pronouns, as the roots or radical elements of all the forms, still remain very close to those in Gã, and only appear more primitive. In their most simple form, that is as subjective pronominal augments of verbs and possessive pronominal augm. of nouns initiating, and as objective pronominal-augments of verbs, terminating words they are the following:

1) subjective:

i- (in Krõbõ), mi-, m-, ñ-, n; I; Gã: mi.
 o-, thou.
 e-, he, she, it.
 wa-, we; G. wõ -.
 nye-, you.
 a-, they; G. amẽ -.
 a-, they; G. a-.

2) possessive:

i- (Krõbõ), ye-, mi-, ami-, mami-; my; G. mi.
 o-, thy.
 e-, his, her, its.
 wa-, G. wõ -, our.
 nye-, „ th. s., your.
 a-, „ amẽ -, their.
 a-, „ th. s., their, indefinite; German: man.

3) objective:

- mi, m',	G. th. s.	me.
- o,	" "	thee.
- lę,	" "	him, her (it).
- wq, -o	" "	us.
- nye,	" "	you.
- me,	" ame,	them
	and mei,	people, indef.

4) Independent pers. pronouns.

mami, ami, imi, mi,	Gā: mi, I.
mo,	" bo, thou.
lę,	" lę, he, she.
wq,	" wq, we.
nye,	" nye, you.
ame? me	" ame, they.
See, nimli, nime,	" mei, people, man.
pl. n.	

(This latter forms of the pronouns are combined also with the verb dši, to be s. th., instead of the subjective or perh. also the objective forms as in Gā;

f. i. midši,	I am it.
modši,	thou art it.
lędši,	he is it.
wqđši,	we are it.
nyedši,	you are it.
medši,	they are it.

or: nōmlq dšimi,	a man am I.
" dšio, dšimq,	" " art thou.
" dšile,	" " is he.
nimli dšiwq;	men are we.
" dšinye,	" " yee.
" dšime,	" " they.)

These radical formwords together with a few notional words used as formwords (esp. *mi*, *m*; *n*. *nõ*, *n.*, *ba*, *ma*, *v*. *ně*, *v*. *ni*, *v*. *be*, *v*. etc.) are the elements used for forms, as in *Gā* and the related family of languages, though they can not be in every instance traced back to their respective roots. — Excepted from these outward forms, initial and terminational augments or pre- and suffixes, are the inward changes of the roots, as they are to be also in *Dañme* observed, but not so frequently as in *Gā*, the former being more primitive: there occurred only a few instances to me, sc. regularly the change of the vowel („*lmlaut*“) indicating the aor. neg. s. Tab. I. and II.; and a few irregular ones, f. i. *da* (G. *dša*), *v*. to be straight; *dra* (G. *dšadše*), *v*. to straighten; *dše* (G. *th.s.*), to come forth; *dše* and *dšie* (G. *dšie*), *v*. to bring forth; *de* and *dro*, *v*. to say; *nõmlõ*, pl. *nõmli* and *nimli*, *n*. man; etc. comp. the vocabulary.

After these we can enumerate the initial and terminational forms (augments and affixes) and their use, just as they appear at the verbal roots and 2, as they are to be found less regularly at other wordforms, especially simple stems:

Table I.

Adānme-Forms.

Corresponding Gā-Forms.

Adānme-Forms.					Corresponding Gā-Forms.					
Root.					Root.					
pe	—	—	—	—	fe,	—	Aor. Tense, indicat. posit. of the v. pe, to do, to make.			
a pé	—	—	—	—	ame fé,	—	they did.			
a pé	—	—	—	—	a fé,	—	they did, ma n that; it was done.			
'ā pe	}	}	}	}	a fe,	}	Fut. tense, ind. pos. S. A. Table II. ; - will do.			
mā pe					wā fe,		}	Perfect tense, ind. pos. they have done; it has been done.		
bā pe					bā fe,			perf. tense ind. pos. have done; he has done.		
à fe	(= a'è fe)	—	—	—	amè fe,	—	aor. t. ind. posit. he did.			
è pe	—	—	—	—	à fe,	—	aor. tense pot. pos. (he) shall do, may do etc.			
e fé	—	—	—	—	è pe.	—	aor. ind. pos. I did.			
é fe	—	—	—	—	e fé,	—	" " " " "			
i pé	(Kròbò Dial.)	—	—	—	é fe	—	aor. ind. pos. thou didst.			
m pé	(Sea-Coast-Dial.)	—	—	—	& á fe	—	aor. ind. pos. we did.			
o pé	—	—	—	—	mi fé,	—	aor. ind. pos. you did.			
wa pé	—	—	—	—	mi fé,	—	impert. and pot. negat. do not!			
nye pé	—	—	—	—	o fé,	—	positively used after kã, kē, that, s. Table II. and Ad. Spec.			
kō pe	—	—	—	—	wò fé,	—	impert. and posit. sing. do!			
ko pe	—	—	—	—	nye fe,	—				
mo pe	—	—	—	—	ka fe,	—				
	—	—	—	—	a fe,	}				
	—	—	—	—	fe o,					
	—	—	—	—	or					
	—	—	—	—	fe mō!					

Table I.

Adāñme-Forms.

Corresponding Gā-forms.

Adāñme-Forms.				Corresponding Gā-forms.				
Root.				Root.				
kpa	pe	—	—	sa	—	fe,	aor. tense, iterat. pos. to do again.	
na	pe	—	—	na	—	fe,	aor. tense, perfective mood; pos. to have done doing; oroptat. to wish to do.	
	pe ē	}	—			feo,	imperf. tense ind. pos. do or did.	
	pe o					fee,	imp. tense ind. neg. do or did not do.	
	pe i							
	pe i							

Adāñme-Forms.				Corresponding Gā-forms.							
Root.				Root.							
	pe we	—	—	e	fe	ko	neg. perf. ind.				
	pe he	}	—	femo	fe	mo	le,				
	pe ē									le,	a kind of participle or verbal noun, doing.
	pe i									le,	inf. doing; n. deed.
	pe m									le,	the deed.
	pe mi	o, with def. art.	—	mi	fe	mo	le,				
i	pe mi	o	—	wō	fe	mo	le,				
ye	pe mi	o	—	ame	fe	mo	le,				
wa	pe mi	o	—	a	fe	mo	le,				
a	pe mi	o	—		fe	mo	le,				
a	pe mi	o	—		fe	mo	le,				
	pe m	hi	}		fe	mo	i,				
	pe m	i				fe	mo	i le,			
	pe mi	o				fe	mo	i le,			
	pe mi	o		me		fe	lo	—			
	pe lo	—	—		fe	lo	—				
	pe lo	me	}		fe	lo	—				
	pe lo	hi				fe	lo	i,			
	pe li	—				fe	lo	i,			

Table I.

Adāñme-Forms.

Corresponding Gā-Forms.

Adāñme-Forms.					Corresponding Gā-Forms.					
	Root.				Root.					
	pe	lq	o	me	—	—	fe	lo	i le,	pl. form with def. art.
ñē	pe	he	}	lit. to be doing,	mī	fe	}	—	—	pres. tense ind. pos. to be doing; Comp. reye, th. s. in Ot. and le wə me, th. s. in Ayigbe.
"	pe	e			m	fe				
"	pē				mim	fe				
be	pe	he	}	lit. to be not doing.	e	fē	ñ,	—	—	pres. and fut. tense neg. Comp. be, neg. of ye, in Gā.
be	pe	e								
be	pē									
ko	pe	we		nan	a	fe	—	—	—	

Adāñme-Forms.					Corresponding Gā-Forms.					
	Root.				Root.					
ya	pe	—	—	—	ya	fe	—	—	—	combined conjugation; to go to do.
ba	pe	—	—	—	ba	fe	—	—	—	th. s. to come to do.
	pe	pe	}	—	—	fe	fe	—	—	reduplicat. verb or frequent. mood.
	pe	pe			i	—	—	fe	fe	mo,
	pe	pe	he	}	—	—	—	—	—	pl. form.
	pe	pe	ē		—	—	—	—	—	—
	pe	pe	i	}	—	—	—	—	—	" " " "
	pe	pe	i		hi	—	—	—	—	—
	pe	pe	i	hiq	—	—	—	—	—	dto.
	pe	pe	iq	me	—	—	—	—	—	" "
m	pé	o	}	Kr. D.	mi	fe	o	—	—	" "
i	pé	o					o	fe	mi	—
o	pe	mi	—	—	e	fe	le	—	—	" "
e	pe	le	—	—	wq	fe	nye	—	—	" "
wa	pe	nye	—	—	nye	fe	wq	—	—	" "
nye	pe	wq	—	—	ame	fe	ame	—	—	" "
a	pe	me	—	—	a	fe	ame	—	—	" "

Table I.

Adāñme-Forms. Corresponding Gǎ-Forms.

Adāñme-Forms.							Corresponding Gǎ-Forms.			
	Root.						Root.			
a	ma	pe	me	—	—	—	aa	fe	ame	with augm. of the fut. tense, they shall make them.
							ama	fe	ame	
							a'	fe	ame	
	ma	pe					ma	fe	—	I shall do . .
m	ma	pe					oo	fe	—	thou shalt do.
o	ma	fe					ee	fe	—	he shall do etc. etc.
e	ma	fe					mīm	fe	fe	I am often or frequently doing.
i	ñē	pe	pe	he	Kr.	D.	mī	fe	fe	
ñ	ñē	pe	pe	ë						
							etc.		etc.	

Regarding the employment of these forms see Table II. and III. and the Ad. Specimen.

Besides these there are the following forms to be observed, which are employed at other wordforms: mami = i, ye, G. mi -, poss. pron. augm., my; f. i. maminyemi, my brother or sister; mami = ami, indep. pron., I; nǒ -, pl. nihi -, nii - before and - nǒ, - nihi, - nii, after a word, answer to the Gǎ: mo, pl. mei, person; nǒ, pl. nii, thing; nyo, pl. mei and hī, man; f. i. nǒyayam; G. nǒfōñ, a bad thing or deed; mofōñ, a bad person; Gānǒ, pl. Gǎme, Gǎli; a Gǎ-man; G. Ganyo, pl. Gamei; nǒmlǒ, pl. nǒmli, nimli, niime, man pers., seems to have been the element, from which the form - lǒ, answering the engl. and germ. - er, is taken; comp. pelǒ, pl. peli, pelome, n. maker. But a most peculiar form is the dem. pron. - ǒ, suffixed to nouns and sentences (i. e. the last word of them) answering the pron. or definit. art. lǒ in Gǎ, no in Ot., la, a in Ayigbe; engl. „the“; it can not be written separately as in Ot. and Gǎ, but must be, as in Ayigbe suffixed to

the word, the more so as it frequently precedes the suffixed plural form of it; comp. *kaselɔ*, G. th. s., disciple; with def. art. *kaselɔ̄*, pl. *kaseli*, *kaselɔhi*, *kaselɔme*; with def. art. *kaseliɔ*, *kaseliɔme*, *kaselɔɔme* or *kaselɔmeɔ*; if added to the impers. verbal noun ending with -m, -mi (Ga: -mɔ), the latter form is used for suffixing the article; f. i. *yɔkpem*, wedding; *yɔkpemiɔ*, the wedding; pl. *yɔkpemhi*, *yɔkpemi*, with art. *yɔkpemiɔ*, *yɔkpemiɔme* and *yɔkpemi-meɔ*. After sentences it is generally strengthened into -*ɔne* and also -*ne* alone used; f. i. *benē mdeleɔne*, *benē mdeleɔne* or (Krobo-Dial.) *benē ideleɔ*, Gā: *beni mikelɔ le*, when I told him (lit. the time when I told him); comp. also *ami ne*, *ami ɔne*, Kr. Dial. *imi ne* = G. *mi le*; *mo ne* = *bo le*, *le ne*, *le le*, *wɔ ne*, *wɔ le*, I (with stress on it) or, as for me, thee, him, as — etc. Farther is to be remarked under the forms derived from notional words the suffixed „m“ (= *mimi*, *mi*, G. *mli*, *n*; Ot. *mu*, *m*; Ay. *me*, *m*, n. inside), as a form expressing the relation of locality and as in Gā, often connected with other words and forms; and the termination „i“ = *dši*, *ni*, v. to be something; G. *dši*, *ni*, *n*; f. i. *anɔkwai*, G. *anɔkwañ* = *anɔkwa dši*, it is true; *yekakei*, = G. *mikomeñ*, it is I alone; and also the irregular pl. form of the verb „gbo“, to die; *agbohi* = G. *amegboi*, they died; etc. etc. The Vocabulary exhibits more of these especially as to augments of nouns and adjectives, which however are less frequent than in Gā and Otyi, esp. initial ones. Comp. also the foll. §§. and the Ad. Specimen.

§ 5. The combination and Syntax in general.

Combination and Syntax (only different, because in the former words combined are writteh together, in the latter they are left separate) is in general the same as in Gā,

if the different forms are duly taken into account; the verb forms the centre with which all the other words and parts of speech organically are combined; either in a subjective or objective relation to it; the subject or object may again be defined by a preponed or postponed noun or pronoun or a postponed adjective, and the verb by an other verb, or an only grammatical subject or object; besides number, class, person etc. serving as definitions to every one of them I can therefore generally refer to the „gram. Sketch of the Gā-Language and have here only to observe a few cases, in which the Dañme Dialect differs from Gā proper; though some are already referred to in the preceeding §§.

The auxiliary verbs „ñê“, G. ye, and ñõ; na, G. th. s. and kpa, Gā: sa, seem to be more closely united to their respective notional verbs, of which they express the relations of time, locality, instrumentality, and modality, than this is the case in Gā. As the auxiliary verb „ke“ in Gā does not require a subject of its own (i. e. the subjective pronominal augment is not repeated), and it can stand close to its notional verb, if not separated from it by a subject or object; so these three auxiliaries are also closely united with their notional verbs and the first moreover has its notional verb for its object, whilst in Gā the same relation (the present tense) is expressed by a mere tense-form; comp. ññě pehe or ině-pehe (G. lit. miye femo or miñõ femo, but now intirely contracted into mimfe), I am doing; ññě nõko pehe or pei, I am something doing, i. e. I am doing something, G. mĩmfe noko; comp. the Engl. with the Germ.: „ich bin etwas thugend;“ — nna-wo nõ, G. mina miwo nõ, I have exalted (already) and: makpa-wo nõ, G. masa mawo nõ, I will exalt again (Comp. Joh. 12, 28. accord. to Hanson and in the Ad. Coast-dialect). That the object of such double verbs stands betwixt both, if there is only one, is rule in Gā and Adānme.

§ 6. The verb and its forms in particular.

All the forms of the verb in Gã have their corresponding forms in Adãñme, but the latter has three or four moods regularly or at least more developed, of which their are only traces in Gã; we may call them the frequentative, iterative and perfective or optative and perhaps consecutive or subjunctive mood. The scantiness of the materials and the limits of knowledge, time and space do only allow a rough sketch and if names are not fitly chosen, the student must look to the materials given. „Pe“, to do, is chosen as an example and only where it does not suffice, other verbs are taken. It is a matter of course that because of the above mentioned reasons many forms must be given by analogy.

Table II.

I. Indicative mood.

A. Positive voice.

B. Negative voice.

1. Aorist tense.

A. Positive voice.		B. Negative voice.	
	Root.		Root.
N.	pe	N. did or made.	N. pe i } N. did not do.
i	pe	(Kr.Dial.) } I did	pī } " " " make.
m	pe	(Coast. D.) } Gā: mifé	i pī } I did not do.
	o pe	etc.	m pī } G. mifee.
	e pe		o pī } etc.
wa	pe	G. wofé.	e pī } G. wofee.
nye	pe		wa pī } G. wofee.
	a pe	G. { amefé. afé.	nye pī } G. { amefee. afee.
	a pe	le,	a pī } mi = dseemi, it is
	a pe	o, etc. he was made, thou wast made; subj. and obj. combinat.	pī } mi = dseemi, it is
	a na	o, they see thee.	pī } not I, thou, he.
wa	na	me, we s. them. etc.	pī } le Comp. the Ot. ye, neg. nye, to do; to be.
			e pī } mi, he did not or does not make me.
			a na } they do not
			a ne } s. thee, thou art not seen.

2. Imperfect tense.

N.	pe	o } N. does or did;	Either neg. aor.
or N.	pe	ē } uses to do.	or " perfect.
m	pe	o, I did	m pī } I did not.
o	pe	o, thou didst.	or m pe } we, I don't or have not done.
	e pe	ome, he made them.	i na e } I did not see.
	i na	ä, I see	i ne } I did not see.
	e su	ü } it suffices.	i na } we, I don't see.
	e su	o } it suffices.	e su i } I did not suffice.
	e wo	omi, he honours me	e su } we, I do not "
			e wi } mi he does not or did not honour me.

Table II.

I. Indicative mood.

A. Positive voice.

B. Negative voice.

2. Imperfect tense.

	Root.			Root.	
nè	e wo	omiō, G. niwo-		a wi	me, they did not
		omi lē, sen-			ho nour them
		tence with de-			or they were
		finite art. - o.			not honoured.

3. Perfect tense.

N. è	pe	N. has done ;	N. e	pe	we, N. has not
		Gā: N. èfe.			done.
l	pe	I have done.	i	pe	we, I have not
					done; G.: miféko.
ò	pe		o	pe	we
è	pe		e	pe	we
wà	pe		wa	pe	we
nyè	pe		nye	pe	we
à	pe	me; with obj.	a	pe	weme, they have
		augm. „me.“			not made them.
à	na	they have seen.	a	na	we, they have not
					seen.

4. Present tense.

N. n̄ē	pe	he	N. is doing ;	N. be	pe	he	N. is not do-
n̄ē	pe	ē	G. N. mife,	be	pe	ē	ing ; G. N.
n̄ē	pe	ī	mfe.	be	pe	ī	efēñ.
n̄ē	pē			be	pē		
iñē	pe	he, Kr. D.	I am doing ; G. m̄im̄ē.	ibe	pe	he	I am not do-
n̄ñē	pe	i, C. D.		mbe	pe	he	
				mbe	pe	i	
on̄ē	pe	i		obe	pe	i	
eñē	pe	i		ebe	pe	i	
wañē	pe	i		wabe	pe	i	
nyen̄ē	pe	i		nyebe	pe	i	
añē	pe	i		abe	pe	i	
añē n̄oko	pe	he, they are		abe n̄oko	pe	i,	they are not
		doing s. th. G.		abe n̄oko	pe	he,	doing any
		amemfe n. k.					thing, G. ame-
							fēñ noko.

Table II.

I. Indicative mood.

A. Positive voice.

B. Negative voice.

5. Future tense.

	Root.			Root.	
N. ba	pe	} N. will do.	As in the present tense.	N. be	pe he etc.
N. ma	pe			or be	pe i
N. ? a	pe			mbe	na he } I am not see-
mba	pe	} I will do.	}	mbe	na e } ing or I shall
mona	pe			mbe	nā } not see.
ma	pe				
oma	pe				
ema	pe	etc. etc.			

II. Potential mood.

1. Aorist tense.

N. é	pe	N. will, shall or may do; G. N. áfe.	N. kó	pe	N. shall not do.
„koné é	ba	m = G. „koni ába mli“ that (it) may be fulfilled.	ikó	pe	I shall not do.
		, I shall do.	okó	pe	etc. etc.
		etc. etc.	eko	pe	G. kafe.
í	pe		wako	pe	
ó	pe	, I shall go to do.	nyeko	pe	G. nyekafea etc.
é	pe		ako	pe	
íba	pe	, thou shall come to do.	akoba	pe	they shall not come or go to do.
óba	pe	, he shall go to do.	akoya	fe	
óya	pe		etc		Comp. conj.
„wá	pe	G. wofe(a).	The fut. tense has not occurred to me, but is easily to be formed according to analogy.		
nyé	pe	„ nyefe(a).			
á	pe	„ améfe(a), áfea.			

Table II.

III. Imperative mood.

A. Positive voice.

B. Negative voice.

1. Aorist tense.

Root.	Pe	! G. femo! do (it)!	Root.	* kó pe	! do it not! G. kafe.
	mo pe	! G. femo! do thou it!		mokó pe	! do it not! G. kafe.
	nye pe	! G. nyefea! do you it!		nyekó pe	! G. nyekafea! do you not do it.

2. Present tense.

Ně pe	he! Be doing it!	Be pe	he! Be not doing it!
moñě pei	! th. s.	mobe pe	i! sing.
nyeñě pē	! Be ye doing it!	nyebe pē	! plur.

Has not occurred to me.

IV. Frequentative mood.

1. Aorist tense.

N. pe pe } N. did fre-	N. pī pī.
" pe pei } quently.	

2. Imperfect tense.

N. pe peq; or pepeë,	The same.
pepei.	

3. Perfect tense.

N. è pe pei.	N. pe pewe.
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4. Present tense.

N. ñě pe pehe.	N. be pe pehe.
" pe pei.	" pe pei.
" bq bqē etc.	" bq bqē.

5. Future tense.

N. ma pe pei.	! The same as the former.
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Table II.

V. Iterative mood.

A. Positive voice.

B. Negative voice.

1. *Aorist tense.*

N. kpa	Root.	pe	G.: N. sa efe, N. did again, repeated to do; did once more.	N. kpa	Root.	pī
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2. *Imperfect tense.*

N. kpa	pe	o,	N. made again	The same as the former or the pres. neg.
„ kpa	pe	ē,	„ „ „	
„ kpa	ba	ā,	came again.	
„ kpa	su	ū,	arrived again.	

3. *Perfect tense.*

N. èkpa	pe	N. èsa èfe, in Gã: N. has done again.	N. èkpa	pe	we, N. èsa eféko, N. has not done again.
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4. *Present tense.*

N. kpa	pe	he, N. mīsa mfe; kpahe, N. mīsa mfe, N. is do- ing again.	N. be	pem	kpahe, N. is not doing again.
or ñe	pem				

5. *Future tense.*

N. makpa	pe	N. will do ag- ain; G.: N. asa afe.			The same as the former.
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VI. Perfective or Optative mood.

1. *Aorist tense.*

N. na	pe	N. na efe in Gã; N. finished or accompli- shed doing; N. wished to do. th. s. (seldom).	N. nae	pe	N. did not ac- complish to do; did not wish to do, th. s.
or N. na	e	pe	N. ne	pe	
			N. ne	e	pe

Table II.

VI. Perfective or Optative mood.

A. Positive voice.

B. Negative voice.

2. Imperfect tense.

Root.					
N. naä	pe	o,	N. finishes	The same as aorist. neg. or	perfect neg.
N. naa	pe	ë	wishes to do.		

3. Perfect tense.

N. èna	pe	N. has accom-	N. nawe	pe	G.: N. náko efe,
or „ena	e	pe	wishes to have		N. has not yet
		done.	done.		done; does not
					wish to have
					done.

4. Present tense.

N. na	pe	he	N. ebe	pem	nae, N. nañ afe,
or ñe	pem	nae, N. is accom-			in Gă: N. is
		plishing to do,			not accom-
		wishing to do;			plishing, not
		G.: N. mīnamife.			wishing to do.

5. Future tense.

N. mana	pe	N. will accom-	The same as in the pres. tense.
		plish to do;	
		wishes to do.	

VII. Consecutive or Subjunctive mood.

Aorist tense.

Of this mood only a few traces have appeared to me, which I give here, and with which „ka“, auxil. verb in Gă and its divers uses are to be compared.

kā N. ko	pe	(that) N. does	kā N. kó	pe	that N. not made
		or might do;			= pot. mood;
		G.: (akę) N.			comp. Joh. 11,
		feq; comp. Mt.			37; but
		3, 9. 11. 14.	dši-		
		Krobo-Dial. &	kune eko	gbo	we, he would not
		Gă; also: ko,			have died, Joh.
		koni, in Gă.			11, 32.

There farther appeared to to me four different verbal nouns, sc. three impersonal and one personal; the former again appearing under different forms :

1. Impersonal verbal nouns.

pem }
pemi } pl. pemhi, pemi; with def. article, pemhiq, pemiq
and pemiome; G. femo, pl. femoi, infinitive form
and n. doing; deed; making; daš Ƨhun, die Ƨhat.
pehe, shortened into peë, pei, pē; (G. fē? or no cor-
relating form); a kind of participle, but used also
as noun: „doing“; see esp. the form of the present
tense; nēpehe, be doing; bepehe, be not doing.

pepehe }
pepeë } n. (inf. of pepe, redupl. or freq. mood); doing,
pepei } deed; comp. also: boḃoe, gbebei, gbogboe etc.
pepē } fr. bo, gbe, gbo v. etc. In G.: fefemo and the
like; but seldom used.

From the second of these forms may have derived the frequent infinitive form in G. and Adn. formed only by the lengthening of the rad. vowel, as: bā, coming; yā, going; gbē, killing; bō, crying etc. Comp. also the diff. Otyi infinitive forms.

2. Personal verbal noun.

pelq, pl. peli, pelohi, pelome; with def. art. peloome or pelomeo, G. felo (Ot. yefo): doer, maker.

Other forms of the verb are either slight modifications arising from the difference of sounds or exceptions, which if they occurred to me are referred to in the Ad. Vocabulary.

The conjugation of verbs combined with the aux. v. ba and ya, which have only been referred to in the pot. mood, is as in Gā developed throughout all the moods and tenses, but is quite regular, as in Gā.

Plural forms of verbs, which are frequently to be met with in Gǎ but are wanting in Otyi, I did not find, though there may be some. Once kuku, red. of ku, v. to take; Gǎ: kǒ, pl. kǒlǒ, occurred to me for „kǒlǒ“.

The relation of the verb to its subject and object is the same, as in Gǎ.

The question does as in Gǎ not effect the verb or its relation to its subj. or obj., except that the word put in question is, if possible, put in advance for stress' sake and the infinitive absolute frequently used for this purpose. Only one interrogatory particle, sc. „be“, but not at the end, as in Gǎ, but at the beginning of the question, has occurred to me, s. be, interr. part. in the Voc.

§ 7. Pronoun, noun and adjective or Subject and Object and their definitions.

The subject and object of a verb may be a pronoun, noun or adjective (or adverb or numeral, but grammatically treated as noun, pronoun or adjective); and may be as such moreover defined by number (person), class, gender, possessive pronoun or noun, appositive noun or adjective and each of these parts of speech may be expressed by a mere form, or a word, or a sentence. The Dāñme being only a Dialect of the Gǎ, we refer generally to the grammatical sketch of the latter and mention only such forms in Dañme as differ from it.

1. The personal pronouns as they are expressed by augments of the verb as well as their independent forms we have seen in the preceding §§. Here we have only to give them and the others in a tabular order as far as they have occurred to us; they are:

Table III.

1. *Personal Pronouns.*

Substantive Pron.	Adjective Pr.	Adverbial Pron.
<p>a. Subject. b. Object. i -, m -, mi } I. -mi, -m'; me. m -, n -, ñ - } o -, thou -o, thee. e -, he, she, it. -lē, him, her. wa -, we -wō, us. nye -, you -nye, you. a -, they -me, them.</p>	<p>There are no adjective personal pronouns in Gā and Adānme, the possessive pronouns being substantive.</p>	
<p>c. Possessive. d. Independent. ami -, mami - } ami, ye -, i - } my. mami, I. o -, thy. mo, thou. e -, his, her, its. -lē, he, she. wa -, our. wō, we. nye -, your. nye, you. a -, their. me, they.</p>		

2. *Demonstrative Pronouns.*

<p>ene, this; pl. eneme, enetšeme.</p>	<p>'ne, pl. neme. -o, -one, -ne;</p>	<p>hie, pl. hieme, G. big; here; hence.</p>
<p>nōne, G. none; and none; this person; this thing.</p>	<p>the; def. art. kēkē, pl. kēkēme, kikē, „ kikēme,</p>	<p>ledše, pl. ledšeme, G. dšei, dšemei; there, thence.</p>
<p>pl. nihine, niine, niineme.</p>	<p>with ne following; such; this same; G. neke-ne.</p>	<p>pioko, G. biane, now; immediately.</p>
<p>lē (he, she), even he, even she.</p>	<p>dšā-ne, G. nakai</p>	<p>dša, dšane, G. agbene, now; then.</p>
<p>no, lolō, that.</p>	<p>-lē, that same.</p>	<p>dša, G. nakai, so, thus.</p>
		<p>kikē, G. neke, so.</p>

Table III.

3. Interrogative Pronouns.

Substantive Pron.	Adjective Pr.	Adverbial Pron.
bene? } Gā: namo? who mene? } and meni? me? ne? } nē? what? pl. neme?	?	nē lebe? when? G. te beni? dšie? G. nēgbe? where, whence? kē-kē? G. te-teh? how? kē ape kē? how is it?

4. Relative Pronouns.

nē, G. ni, who, what, which.	nē, G. ni, who, which.	henē; where, whence.
nōnē, Gā: moni and noni; who, what, pl. nihinē, which, that. niinē.		benē, when; how. bōnē, how. nōnē, when, how. Comp. heni, beni and bōni (noni) in Gā.

5. Indefinite Pronouns.

nō, pl. nhi, nii, nime, me; somebody; some thing; comp. mo, pl. mei and nō, pl. nii and nibii, in Gā.	ko, pl. kome; G. ko, pl. kome; some; ko; a, an; G. th. s. indef. article.	ko, one; einſt, ein- mal. heko, somewhere, G. th. s. lebeko, sometime. ligbioko, some day.
nōko, pl. nibikome, nii- kome, G. moko, noko, th. same.	Compare also adverbs and numerals and the Vocabulary.	

2. Nouns and adjectives are defined as to their class (personal, impersonal, individual or collective) by their word-form, which must be sought for in the vocabulary; as to their gender by adding the nouns nyumu, Gā: nū, male; and yō, G. the same, female, to them as in Gā; as to their number by their termination. The singular number has

only a few regular terminations; f. i. personal: -nō, G. -nyo and -mo; -lō, G. th. s.; Ot. -fo; Kyerepon: -hō, Ayigbe: tō, la, a; impers. nō, G. th. s.; m, mi, G. mō; -e, i, G. th. s. compare also § 4 and 6; but there are two regular and a few irregular plural-forms: the first may be called the personal and the second the impersonal plural-form, though the distinction is not strickly kept up and both used even at the same word; they are: -me (comp. pronoun „me“, G. amē, mei); and -hi, shortened into „i“, which even may effect the preceeding vowels of the word and change them into „i“ (in Gā „hī“, only pl. form of nū, man and „i“, most common Gā-pl. form) both of which may be modified by adding the definite article, as will be shown. Compare the following words.

Singular form.	Pers. pl. form.	Impers. plural form.
nōmlō, Gā: gbomō; man, person.	nōmlōme? nime, irreg.	nōmli, nimli.
pelō, „ felō, maker	pelōme, with art. pelōome, pelōomeo.	pelōhi, peli; with art. pe- -liō.
Gānō, „ Gānyo, Gāman, nyumu „ nū (pl. hī) man, male,	Gāme ? — — —	Gali, Galiō. nyumui.
yō, „ yō, nā; (pl. yei, nāmei), wo- man; wife;	— — —	yi; with art. yiome.
tšōlō, „ tšūlō, bofo; ser- vant, messenger;	tšōlōme, tšōliōme (with art.)	tšōlōhi, tšōli.
nyemi, „ th. s. pl. nyemime, brother, sister,	nyemime, with art. nyemiōme.	nyemihi.
tše, „ th. s. pl. tšemei, father,	tšeme; tšeōme.	—
nye, „ th. s. pl. nyemei, mother,	nyeme,	—
tšo, „ th. s. pl. irreg. tšei, tree,	with art. tšoōme.	tšohi, tšihi.
sane, „ th. s. pl. sādši, matter.	with art. saneōme.	sanehi.
etc. etc.	etc.	

The irregular pl. forms must be referred to in the Vocabulary; the adjectives if they accept any plural form, have „hi, i“.

3. The next definition, which is used to define nouns and sentences, is that by the dem. pronoun or the def. art.: -o, -one, -ne; which is added to nouns, mostly in the first form and often before the plural form; and to the last word of sentences mostly in the last two forms (in the Kròbò-dialect also in the first); to define them as known; nondefinition being either left unexpressed or expressed by „ko“.

4. Nouns are moreover defined possessively by pronouns prefixed, as we have seen or noun preponed; or appositively by nouns or adjectives or numerals, definite and indefinite, postponed; or by sentences in the place of these prepositions or appositions; as in Gā; f. i. etšē, his father, bi tšē, father of a child; child's father; tšē niiatšē, rich father, tšē akpa, good father, tšē nè hí, th. s.

§ 8. Numerals.

1. The definite numerals which, as in Gā, have form and place of adjectives from „one“ to „nine“, but the form of nouns in tens, hundreds and thousands, differ only slightly from those in Gā; they are:

káke, and	= Gā: ekome, eko, kome, ko;	one.
ènyo,	G. th. s.	two.
ète,	„ „ „	three.
èwe, ewye, ewyie, G. edfe,		four.
ènuo,	G. enumo,	five.
èkpa,	„ th. s.	six.
kpágo	„ kpawo,	seven.
kpānyo,	„ th. s.	eight.
ně,	„ nēhū,	nine.

nyoñmá	G. th. s.	ten.
„	kẹ kake,	eleven.
„	kẹ enyo,	twelve.
„	kẹ ete,	thirteen.
„	kẹ ewyẹ,	fourteen.
	etc. etc.	
nyoñmai enyo, or nyoñményo,		twenty.
nyoñmai enyo kẹ kake,		twenty one.
nyoñméte,		thirty.
nyoñméwyẹ,		fourty.
nyoñmenuo,		fity.
nyoñmékpa,		sixty.
nyoñmékpago,		seventy.
nyoñmékpanyo,		eighty.
nyoñmeně,		ninety.
lafá, Ay. th. s.; Gã and Ot., ohá,		hundred.
lafai enyo,		two hundred.
lafai ete,		
lafai ewyẹ etc.		
akpe, G. th. s. Ot. apim,		thousand.
kpei enyo,		two thousand.
akpei nyoñmá,		ten thousand.

akpe kake kẹ lafai kpanyo kẹ nyoñmemo kẹ kpago, 1857.

Connected with nõ-, pl. nihi, nii; persons or things are expressed with the number, nõkake, G. nõkome, one thing, mokome, one person; nihi enyo or nõ enyo, two persons; two things etc.

nõkrêkrê, G. mokleñkleñ, nõkleñkleng; and

krêkrêñõ, G. kleñkleñmo, -nõ, the first person; --thing;

nõ enyo, or nõñě dši enyo, the second;

nõñě dši ete, the third etc.

kakekake or ekomekome, one each, one by one;

enyoenyo, two each; two by two etc. etc.

2. Indefinite numerals are:

kake; one; some; only; alone; G. eko, ko, kome; keke.
eko, pl. ekomé, ekomei, some; einigeš, einige; etlicheš,
etliche.

babaū, much; many; G. babao.

bobōyo, bobōyoyo; little, few; G. bibio, fiſio; fio.

tſā (Coast-Dial.), tſoa (Kr.-Dial.) and tſo; every; all;

G. fě; fiā, piā; used in the sing. with reduplication
of the noun connected with it, as in Gā: nōtſanō,
nōtſuanō every thing or person; Jedermann; Jedwedeš;

Gā: nōfēnō, mofemo;

pl. nihi tſa, -tſoā, tſo, G. nii fia, -fě; mei fě; all
things or persons;

tſo tſoa tſo, G. tſo fě tſo, every tree; etc. etc.

Comp. Pronouns; Tab. III. and § 9 and Vocab.

§ 9. Adverbs and Conjunctions.

Both of these have to do again more directly with the verb; the first kind of words, — according to their original nouns, adjectives and verbs —, to define the verb or to express the relations of time, place or locality; manner or modality, intensity, frequency etc.; they are treated by the language like other regular objects and are very numerous, as it is one of the peculiarities of the african languages belonging to this family to corroborate verbs with adverbs of the same notion, though different forms (sometimes words from a neighbouring language) as well as with their own infinitives; they must be looked for in the Voc. The latter, the conjunctions, serve to connect one verb with another or, what is the same thing to connect sentences (but never nouns, which is always done by verbs; s. ke, nō, nē, v. etc.); either coordinately or adversatively or subordinately. They are mostly old verbs or short sentences as in Gā; and we only enumerate here the principal ones:

nē, ni, G. ni, and (from dši, ni, to be);

se; si; ši; G. ši, but (from dši, ni. to be);

formely both were only one word, as it is still so with „na“ in Otyi.

kā, kē, ke (ade); G. ake, Ot. se; that; saying; לומר.

(In some cases followed by the consecutive mood; s.

Table II.)

ke, kēdši, G. th. s., Ot. se; if; followed by the indicative mood.

akēse, akāse, G. akeši; that; but that.

etfakā, epeokā, G. etfakē, because.

dšāhe, G. nohewo, therefore.

lebene, G. bene; then.

dšane, G. agbene, then.

konē, G. koni; with following potential mood; that; daß, damit.

nē, G. nì, th. s.

dšikune, if; with foll. consecutive; Gā: dšikule.

etc. etc. etc.

§ 10. The Interjections

and some natural sounds do not organically belong to any part of speech; but are abrupt exclamations of either a single word or sentence or even a natural sound imitating some unarticulated sound. They are in Adānme and Gā and all the african and perhaps all the unwritten far more numerous, than in written languages and therefore stabile one's; but demand a greater acquaintance with the language to be gathered and properly understood, than we have at present.

Some Specimen of the Adanme Dialect of the Gã-Language.

I. As spoken along the Sea-Coast:

I. Histories (written by a native of Kpoñ.)

a. Dădelo fulafo.

„Bene wake Oura Loko ya Hūla ne, nna nyumu ko nè ehēnme fula, nè ede dā nè hūo ñēle yē ¹⁾. Edemi, kē ñhīe bolo ne ²⁾, mahāle eko nè éye ³⁾; ne ñhāle; bene ñhāle one ⁴⁾, edemi, kē matšōle bolooya ⁵⁾, ne ewomi hiq ⁶⁾ amihū ndele kē: „Dabida! se éhī si!“ ⁷⁾ Lēhū eke:

a. A drunken blind man.

When we went with Mr. L. to Keta, I saw a man and his eyes were blind, and he was drunk and hungry. He told me, if I carry bread, I may give him some to eat; and I gave him; when I had given him, he told me that I shall show him the price of the bread and he would pay me; and I also told him, saying: „No, but it shall be left!“ And he also said: „No, no; but I will give thee cow-

1) hūo ñēle yē, pres. tense of hūo yele; „hunger was eating him.“

2) ne, def. article of sentences = one, generally after „kē“, if; also in Gã.

3) pot. mood: „that he may eat;“ i. e. „to eat.“

4) „one“, def. sentence art. after „bene“, Gã: beni - le.

5) „tšō nōko nya“, G. „tšō n. k. na;“ to show the price of s. th.

6) „wo hiq“, lit. to pay a debt; i. e. to pay; G. wo nyomō, v.

7) „éhī si;“ G. „ahī ši;“ pot. mood: „they may leave it,“ it may be let!

„Dabidabi se mahāo holañu!“
Kēke ne yemukulim fū¹⁾ ne
nsile ñě ledše.

ries!“ Then I got angry and
(I) left him there.

b. Kpom - Sane.

Tšatšeme²⁾ anyemi ko ñě
nè atšele kē: Amankoa. Kī-
kē mātše ne niatše lo hola-
ñutše dšile: ewo ehe naa-
kpa: ebui³⁾ nokonoko. Bene
pe se one⁴⁾, eke enyemi ñě-
pei⁵⁾, ne enyemi kō etue nya
ne etšō, ne edo Amankoa tšō.
Ne (pe) ahū⁶⁾ ne Amankoa
nu, kā māñokotomahi tšō
enyemi⁷⁾ Gā, nè ebahe hō-
lami-dšeniike-bahāme. Aman-
koa tšō nō ke-ba Tešili kē,
ke ana enyemi⁸⁾ ne, agbele
hāle. Bene Tešili yawole
kā⁸⁾ nyōm ñě heko ne atše

b. Kpoñ- or Pony-History.

There was a brother of
my father's, who was called:
Amankoa. This king was a
possessor of things or cowries
(i. e. rich): he was very proud:
he esteemed nobody (or noth-
ing). Afterward he was quar-
reling with his brother and his
brother bit (off part) of his ear
and it fell off, and it grieved
Amankoa too much. Long af-
terwards Amankoa heard, that
townelders sent his brother to
Akra to fetch (their) monthly
wages for them. Amankoo
sent some body to the Teši-
people, saying: if they see
his brother, they should kill
him for him. When the Teši-
people went and lay in am-
bush for him in a place called
„Afrodu“, they (lit. these

1) „mukulim fū“ = mli fū in Gā: the belly swells;
to get angry.

2) „Tšatše, pl. tšatšeme,“ n. irreg. = my father, my
father's; G. mitše.

3) „ebui,“ aor. neg. fr. bu, to esteem.

4) Lit: „When it was afterward,“ as in Gā.

5) „ñěpei,“ pres. t.: of pe, to cry; to quarrel; G.
blō, v.

6) Lit: „And was a long time,“ i. e. long afterwards;
G. th. s.

7) nyemi⁸⁾, brother, with def. art. „-o“, „the brother
of him.“

8) „wo kā,“ v. to lie in ambush; G. th. s.

kě; „Afrodu“ ne, Tešitšeme ¹⁾ ne nule ne abafilę. Tešitšeme ne akele bahā Amańkoa, kone lenitše epele bōni esūo. Si Boafo kě sa fo dše adě, ne Tešili wo etrom ke -bahā Amańkoa, ne Amańkoa bako hulamidše womi, ne eke-baheo hulamidšeniō, ne eyayeo. ²⁾ Epe seo, ne eñě nōkōtōname dōe, metfa ayaso ñě Amańkoa he, ne anule, koni akpō womiō ñě ede. Blōfonō ko ñě mām, atšele kě Filip; eyakele nii, ne ebadale ši. Nōkōtōma ko ñě weom ³⁾ nē atšele kě: Ofosu Obrim; ehā anule ne afile. Bene Boafo nu, eyako tšoboti ke-bafya eyim; keke ne egbo. Bene egbo seo ne, niome ye gbeye. Nōkōtōma ko ke: anu eyōō hū ne agbele; tšatše ke: Dabi, se akogbele! Keke ne nōkotoma ko sā klante, ne ekebafya eyōō,

Teši-men) caught and bound him. The Teši-men would give him to Amańkoa, that he himself may do unto him, as he liked. But that Boafo ran away from their hands; and the Teši people took his load and gave it to Amańkoa, and Amańkoa took the wages-book and received the wages with it (from Government) and eat them. Afterward it was grieving to the grandees; they all went to snatch (it) from Amankoa and to catch him and to take the book from him. There was a European in the town, called Filip; he had given him a present and he came to thank him. (Now there) was a Grandee in the house, called Ofosu Obrim; he had him caught and bound. When Boafo heard (this) he went and took a club and gave him a stroke on his head; then he died. After he was dead, the people were afraid. A Grandee said: his wife shall also be caught and killed; my father said: „No, she shall not be killed!“ Then a Grandee drew the sword to cut her head off, but my father ran after him, saying, he shall

1) „Tešili“ and „Tešitšeme,“ th. s., „the Teši-people.“

2) The danish Government gave monthly allowances to some headmen, and an account-book for them: whoever possessed such a book, received the money.

3) = G. we le mli, „in the house.“

se tšatše sa fo ke nyte ese, kē : ekogbele. Keke ne ewo klanteo no efō yōo enme le, ne klanteo bafya tšatše nine nwe goleku ne epole, pie boboyo ¹⁾, ne etše nya.

Beni Nugoli nu, kā Kpomli bagbe yoq ne, Nuguli ami fū babao; ne Kpomli hū ye gbeye kā Gāli bahame. Abawo Amañkoa ke-ya nã no yawo amramom, ne atšē ²⁾ eyi; ne akpale ase ke-ba mam bakuku ³⁾ atūhī, ne aši mā, ne ayahī Asadšale. Nuguli ke Amañkoa wekuli baha tšatšeme anihī fufufu. Monemone, ke ona tšatše nine nwe golegu, epo ne atša, se padoku nē monemone. Se kīkē-māyō ne, agbele dšīō agbīle dšīō, no le nli.

not kill her. Then he lifted up his sword, to cut the woman down, and the sword struck my father's thumb and cut it nearly off. When the Ningo-people heard, that the Kpong-People were going to kill the woman, they got the very angry; and the Kpong-people also were afraid that the Gā-people would come to plunder them. They took Amankoa (s' body) out into the field, put him into a hole, and took his head off; and they returned into the town, took up their guns, left the town and went and dwelled in Asadšale. The Ningo-people and Amankoa's family plundered all the things of my fathers entirely. To day, if thou see my father's thumb, it is cut and healed; but the scar is there this day. But as for that towns-woman, whether she was killed or not, that I do not know.

1) pie boboyo = G. fe fio = wants litte = nearly.

2) tšē and tšō, v, G. tšē, v. to go off; to take off.

3) kuku, v. = kolo, pl. of ko, v. in Gā: to take, gather.

2. Parts of translations from Gā into Dāme.

- a. Joh. 11. From a translation of a native of Kpong (Pony) at the Sea-coast, from W. Hansons Gā-translation into Dāme.

Johane saneakpa, yi nyonma
ke kake (11).

1. Dšalē hiqšē ko nē, Lazaro, edše Betania, Maria ke no
2. nyemiyō, Marta, mā mi. | (No Maria nè nō nku kpa Mawetše ɔnē, nè eñō yibuom tšu ena-neme aheɔ dši nōne enyemi
3. Lazaro nē hiɔnue ɔnē). | No-he ne enyemyiome ¹⁾ tšo ke-
ba eñō akē: „Mawetše, nē, ²⁾ nōne odoɔ eheɔ nē hiɔnue!“
4. Nōne Jesu nu ene ne, eke: „Hiɔ nene, pī gbenō nya, se
5. Mawu henɔwomiɔ he!“ | Dša-lē Jesu doɔ Marta ke no nye-
6. miyōɔ ke Lazaro he. | Nohe ne, bene enu, kā eñē hiɔnue ɔnē ehī si nē hekake nè eñēɔ
7. ligbīl enyo sōū. | Kone no se ɔnē ede ekaselɔome kē: „Nyhā wāya Judea ekoñ!“ |
8. Ekaselɔome dele kē: „Owura, kpitiō ne nè Judafoome nē-harae nè afiao ³⁾ tehi, ne oya
9. ledše ekoñ?“ | Jesu here nɔ: „Pī nmlēfiafiē ⁴⁾ nyonma ke enyo nē dšenane mi? Kēdši no nyīe piani ne, etewe, kā
10. ena dše ne he la. | Ši kēdši

1) = „enyemyiei le“ in Gā: his sisters (with def. art.).

2) „nē!“ irreg. imperat. mood of na, v.

3) fya, v. to strike; perh. pl. fia; comp. Gā: tfa, pl. tfia, v.

4) = nmlēfiafiē (abridged); hours.

- nõ nyīe nyō mi ne, etē¹) kã
11. la be emi.“ | Ede enē: no 1) assimilated imperfect tense = teq fr. te, v. to stumble.
- se ne edeme kē: „Wahūe Lazaro nē mahe woe, se n̄ya kone matšēle nē maheq mi.“ |
12. Keke ne ekaseḷome kē: „Nyontšo, ke mahe²) enē-woe 2) Object in advance for stress' sake.
13. ne, ehē bātšē.“ | Kēne egbo- 3) tū munyu, v. to speak.
- gbo he munyu Jesu tū³), se abu kã mahe ke hedšom he
14. etū. | Dšalē, edeme pã, kē:
15. „Lazaro gbo!“ | ne nyehe ne nsuqo⁴) kã mbe ledše, kone 4) nsuqo = misumqo, imperfect tense.
- nyena nyehe nyeye, se nye-
16. hã waya enō.“ | Keke ne Toma, nõne atšēle Didimoq de asibi-kaseḷome kē: „Nye-
- hã wakele ya, kone wakele
17. bāgbo!“ | Bene Jesu baã ne, ena kã no fō si⁵) nē muq mi 5) = kã ši, Gã; to lie; to cast.
- ligbī ewye momo. |
18. (Dšalē Betania bekē Jerusa-
- lem ape forloñhi nyonma ke
19. enuq). | Ne Judafome ati nihi 6) meduehãm; me, being the object of dueham is here retained instead of -a; adueham, their comfort which they give; medueham, their comfort which they receive; Gã both „ameduehãm;“ but comp. eduehãm and leduehãm, which expresses the same difference in Gã and is here and there met with.
20. muq he. | Kone Marta, none enu kã Jesu maã ne, eyakpele; se Maria hī weqmi. |
21. Kone Marta de Jesu kē: Nyontšo, ona onē hię dšikune maminyeminyumuq kogbowe.⁷) |
22. Tšebene nle kã dša tete, nõtfãnõ ne obi Mawu ne, Mawu
23. ahão.“ | Jesu dele kē: „Onyeminyumuq hē bātšē ekoñ!“ | 7) Neg. voice of the subjunctive mood. S. Table II. at the end.

24. Marta dele kē: „Nle kā ebāte si ekoñ ñě siteq mi ñě nya-

25. gbe-ligbīo.“ | Jesu dele kē:

„Amidši ¹⁾ sitetē ke yiwana-
miq: none heq yeno yeq ne,
kedši egbo tete ne ehě bahi

26. ekoñ; | ne nōsasesa nè he ²⁾
ñě nè heq yeno yeq ne, be-
gboe ³⁾ ligbīoko: oñě ene hē-

27. yē?“ | No dele kē: „Ā!
Owura, ññě-hē maye, kā mo-
dši ¹⁾ Kristo, Mawu biq ne,
nōne bāba dšeq miq ne!“ |

28. Ne bene ede ene, ekq blq
ne ebātšę Maria enyemiyoo
gā mi eke: „Nyontšoo ba, ne

29. eñěo tšęe!“ | Ne nōne enu
keke ne ete si mramra ne

30. eba eñō. | Dšalē Jesu nawe
ne eba mā mi, se eñě hene

31. Marta kele kpe ñěo. | Kone
Judafoome nè kele ñě weq
miq nè ñěle komo yēo, none
ana kā Maria te si mramra
dše kpo one, atiulę akē: „Eya
pumheq eyafoye ñě ledše.“ |

32. Bene Maria su hene Jesu ñě
one ne enale enō ši ñě ena-
nehi aši ne edele kē: „Nyon-
tšo, ona oñě hie dšikune ma-

33. menyumuo ⁴⁾ kogbowe!“ | Nō-
ne Jesu na kā eñě-yafoe ke
Judafoome hū nè kele baä kā
añě-yafoe one, nohe ne emu-
miq mi ta ne ehao ehe ne
ekē: „Dšie nyekele fō?“ |

34. Adele kē: „Owura, ba nè oba-

1) Comp. § 4.

2) = hie, n. in Gā: face:
hě ñě, v. to be alive, hě
hi, v. th. s.

3) neg. pres. indic.

4) mamenyumu = mami-
nyeminyumu; brother.

35. ye!“ | Jesu foya. | Keke ne
36. Judafoome kē: Ye, bone edo
37. ehe!“ | Ati niikome kē: Nō-
ne, nè blii ¹⁾ fulafohi ahēn-
mēhi oṅe; enyewe kā eko-
hā ²⁾ nyumu ne tete kogbo?“ |
38. Nohe ne Jesu mi kpata ³⁾ ekoñ
(ne) eba pumheo. Muo dši
39. ne te fo ši ně nya. | Jesu
ke: „Nyedše teo!“ Marta nōne
gboo ⁴⁾ nyemiyoq dele kē:
„Nyontšo! piokēne edše fū
momo, se eye ligbii ewye.“ |
40. Jesu dele kē: Ndewemo ⁵⁾ kē:
„Kedši ohe ye ne, obana Ma-
41. wu henqwomi?“ | Keke ne
adše teo ně hene aňo gbo-
gboo fō, ne Jesu wo ehēnme-
hi aňo ekē: „Tšatše ⁶⁾ ndao
42. ši, kā obomi tuę: | ne nle
kā oboomi tuę dane, se bō
nihi nè da šiq he nkē, kone
43. ahe-ye kā mo otšomi.“ | Bene
etū enę ne, ekpā ke gbī nwa:
44. „Lasaro, dše kpo!“ | Ne no-
ne egboo ⁷⁾ dše kpo pumamahi
fi eninehi ke enanehi ne duku
fi ehē. Jesu deme kē: „Nye-
45. pēnele nè nyehā eya. | Dšalē,
Judafoome nè ba Maria nō
nè ana nihi nè Jesu pe oṅe
46. ami pī he eno ye. | Se ati
niikome ko blo ke-ya Farisio-
me aňo ne ademe nihi nè
Jesu peo.

1) blii = bliq, imperf.
tense.

2) Subjunctive mood. S.
Tab. II.

3) Iterat. mood.

4) gbo, with def. art., Gā
moni gbo le.

5) -mo, instead of the
obj. augm. -o, thou; for
stress' sake.

6) irreg. = Gā ata or
mitše, my father.

7) perf. tense, with def.
art. affixed.

II. As spoken in Krobo (translated by a Catechist).

Mateo saneakpa yi III.

1. Se nē le¹⁾ ligbīŋ miŋ Jo- hane, Baptisilŋŋ ba ne edšadše
2. nē Judea nāŋ mi, | ne ede kē: „Nyetšake nyetšuhi, se hyŋm konŋyemiŋ su ta²⁾. |
3. Se nonę dši neŋę Jesaia, gbalŋŋ, de ne ehe kē: „Nōko gbī nē kpaā hūhūi nē nā no, ne eŋędehe³⁾ kē: „Nyedara Awetšęŋ blŋŋ, ne nyepe eblo-
4. hi fikŋfikŋŋome tututu onę! | Ne le Johaneŋ kęŋ⁴⁾ akę fū- sŋ⁵⁾ hebŋm lo etade, ne womikpā fi emlēm, ne eŋmā dši
5. balahī kę nānŋho. | Dšiane⁶⁾ adše Jerusalem kę Judea tšo⁷⁾ kę Jordan niiamiŋ tšo aba
6. eŋŋ. | Ne ebaptisime nę Jordan mi, ne adšie ahe yaya-
7. miŋ akpo. | Se bene ena Farisibiŋome kę Sadukibiŋome babau ma ebaptisiŋmiŋ he ne, edeme kē: „Sinŋhi afęmi! Menę tšŋnye, kę nyetū mifū
8. ne maā nya fo⁸⁾? | Dšiane nyewo yiblihi nē sa tfitša-
9. kem. | Ne nyekosusu nę nyemi kē: Watšę dši Abraham! se inę nye⁹⁾ dehe kē: Mawu konyē¹⁰⁾ kā ekoŋŋ¹⁰⁾ tēhi ne ekoŋŋ-pe¹⁰⁾ bihi¹¹⁾ ekoŋŋ-
10. hā¹⁰⁾ Abraham. | Se gbięŋ fŋ
- 1) le, pron. demonstrat. = no in Gā: that, those.
- 2) su-ta, double v. = šeta in Gā; to arrive.
- 3) pres. tense of „de“, v.
- 4) kē, pron. G. nŋh, the same.
- 5) fūso, back-horse; sŋ, n. = horse (Ay. th. s.), from a Doŋko-languāge.
- 6) at the Coast „dšalē“; now.
- 7) = tšā, at the Coast, fiā in Gā: all.
- 8) tū nŋko fo = G. dšo noko foi, v. to flee from s. th.
- 9) inę = nę at the Coast; pres. tense.
- 10) Subjunct. or consecutive mood, s. Table II. at the end.
- 11) pl. of bi, child; G. bi, pl. bii.

- si ñe tšohi asisipokuome aŋo: 1) combination of tšo, tree and tšo, all; = Gã: tšofětšo, every tree.
11. ne asake ñō-fo lam. | Imi ne 2) neg. aor. of wo, to bear.
 ibaptisine ñe nyum hã tfitšakem, se nene ba ñe yeseo ehe wa pem', nõ tokotahi ne esē³⁾ kã ikohēo, le emabaptisine ñe Mumi nè he tšoo 3) neg. aor. of sa, v. to be fit.
12. ke lam. | Nõne esatšine ñe edēm, ñe emabe esugbão pepē, ne emabua eñmão (nya) ewo egbaom, se ñmētšũo nè eke la nè gbowe masã!“ |
13. Keke ne Jesu dše Galilea eba Johane nõ ñe Jordan no,
14. kone le ebaptisile. | Se Johane kplēwele ekē: „Esa kē mo moñ okobaptisimi, ne moba 4) = here no, v. to answer.
15. yeñō ne?“ | Se Jesu he no⁴⁾ edele kē: „Mohã⁵⁾ blō dšiane, se kikē sa, kã wagbe dam tšo nya!“ Keke ne ekplēle. | 5) imperat. sing.
16. Ne Jesu bene abaptisile one edše nyuo mi piošo ne edše kpo; ne nē, hyom bli ñe eo, ne nē, Mawu Mumio, nè ene-sikplehe kã lahwe (lawe) nè
17. eba eo. | Ne nē, gbī dše hyom, ne ede ekē: lbi nè adō ehe, nè ibo adšoole ne!“

**A christian hymn translated from the Gá,
by a Catechist.**

<p>Kpakpa be sugbã ne nõ, Dšahe nè waho Nè wagbu¹⁾ hyom bloõ nõ Lolo ne wana Hedšom tšeo²⁾: Wahe nõna ñe hię; Hyomi dši watšeo³⁾ mãm Nyehã waho!</p>	<p>Ga: Kpakpa be šikpoñ ne nõ, Nohewo wo baã, Ni wõtšõ ñweigbe le nõ, No le wobana Hedšole le: Wöhe midšrawo ye bię; Nwei dši wošihilehe: Nyehãa woyaa!</p>
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Nothing good is on this earth,
 Therefore let us go:
 Let us turn to heavenward:
 There then we shall know
 The Lord of peace:
 Here afflictions are at hand
 Heaven is our fatherland:
 So let us go!

<p>Gã:</p> <p>Nyoñmo bi Tete Ni bagbo, yõ! Nonę ni dowo tšo! Wogba, õ! Yõ! yõ! yõ! minyanyo!</p>	<p>Native songs.</p> <p>Mawu bi Tete Nè bagbo! yõ! Nõne nè dowo tšõ! Wama õ! Yõ, yõ, yõ! nõhwęlę!</p>
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1) gbu, v. to open; Adñ. to turn through, to go through.

2) „the father, author, Lord“.

3) „watšeo mãm“, „our fathers town“.

Mei ba, ši mei bakoō, yō!	Nii ba, si nii bēō, yō!
Nmene ni wotše bako!	Mone nè watše be lolō!
Yō! yo! yo! minanyo!	Yō, yō, yō, — nōhwelē!*)

Gottes Erstgeborner	It is God's first-born
Ist's, der starb! ja,	Who died! oh!
Das ist's, was uns zu sehr	This is what grieves us too
schmerzt!	much!
O, wir wollen kommen!	We will come! o!
Ja, ja, ja, mein Freund!	O yes! o yes! my friend!
Man kam und kam doch nicht!	People came, but people
ja!	come not yet! oh!
Heut', da unser Vater noch	To day, when our father has
nicht da!	not yet come!
Ja, ja, ja, mein Freund!	Yea, yea, yea, my friend!

*) = my friend!

These two little songs were extemporized by the children of the village Odumase in Krobo after the first fruits of the Krobo-tribe had been baptized there, to which event the second seems to point. They have a very sweet native tune.

Adānme-Vocabulary.

Most of the words are the same in Gǎ proper and Adānme, or the difference is exceedingly slight: such are not mentioned in this small vocabulary. Most of the words it contains are extracted from writings in the dialect of Kpoñ spoken along the sea-coast, some are in use at Krɔbɔ.

A.

A —, subjective and possessive personal pron. third pers., pl. numb., answering in Gǎ to the definite „ame“ and the indefinite „a“ which distinction is wanting in Adñ.

(s. Ot. wo-, wɔ-, wɔñ-); they, (people, man); their. a', shortened from the aux. v. ba, ma, of the fut. tense; shall, will; as in Gǎ.

aba —, G. „aa“, they will, they shall; ama —, th. s.

ablogwa and

ablogba, n. Gǎ: ablogwa, chair.

ablogbapelɔ, n. chair-maker.

abošám, n. G. and Ot. abonsám; in Teši already: abonšám, devil.

abusám, th. s. Kr. D.

Adānme, Dānme, pr. n. Gǎ and Ot. the same (people, land and language of); Adānme.

ade (fr. de, v. to say), = akɛ in Gǎ: saying; that; comp.

אָדַע in Hebr. (seldom used; s. kǎ, kĕ, kē, th. s.

adšale (Ayigbe), n. soap = samla in Gǎ (comp. gware in Otyi and dšale, v. in Gǎ.

afani, n. a river fish.

agbeli, n. cassada; G. duade; Ot. th. s.

agĕkake, n. G. hĕo, single cowry.

āhū, adv. G. th. s. long, a long time; much; ne nĕ āhū

ne (G. nĭ ye āhū lɛ) = after a long time.

akāse, G. akēši, conj. that.

akēse }
akēne } Kr. D. th. s.

ako -, Gā: aka -, amēka -, they shall not -, impert. and pot. neg.; akógbele! they shall not kill him! he shall not be killed! See Table II., also the subjunctive or consecutive mood at the end.

akpa (form of the aux. v. kpa, G. sa, to express the iterative mood) = Gā: asa, asaḥ: again; f. i. akpa ade, again they said; s. kpa, v.

akpapem, kpakpapem, n. G. ekpakpafemō, n. good work.

alinō, G. aleenō, lit. it is not known, i. e. perhaps.

alugudō, Ay., Ot. and Gā th. s. n. unbleached calico or cottoneloth.

ami, indep. pron. (Kr. D. imi), Gā: mi, miḥ?; I; comp. mami, th. s.; also „my“ = ye.

aminitše, pr. G. midientše, I myself.

amramom, n. hole?

anōkwa, G. and Ot. th. s. and anōkwale, -kware, n. truth.

apafono, Gā: apafonyo, Ot. opani, n. hired person; pl. apafohi, apafome; apafoli.

asibi, sibi, ašibi; n. friend; adv. pron. each-other; G. nanyo, nanyo -, n.

awetše, wetše, pl. -tšeme; lit. housefather, master, Lord, = nyontšō.

B.

ba = ma, v. to come; aor. neg. be.

ba, aux. v. of the fut. tense, used as „will, shall“ in Engl.; Gā, ba, wa, a or reduplication of the vowel of the pronoun; f. i. mbape, Gā: mafe; omade, obade, Gā: ooke; I will do; thou wilt say etc. Ot. be, aux. v. Comp. also the Adñ. v. ma, to come; as frequently used.

babaū (Kr. Dial.) = babao, adj. and adv. much.

bala, pl. balahi, G. balabii, n. locust.

be, neg. voice of the v. ně, v. which see; to be not; to be not in s. place, to be absent; to be not the case; to have not, possess not (Gā: be, Ot. nni, neg. voice of „wq“, v.); also used as aux. v. of the pres. and fut. neg. voice, ind. mood; bepehe, bepeē, bepei, bepē, will not do, is not doing; s. ḥe, v.

be = G. be, v. to sweep.

bem, = be mli, v. to sweep inside, to sweep out.

- be, interrog. particle (s. *nĕ*, v. and be, aux. v.); Gā be; but put in advance: Be emanyē? = Eenyē be? in Gā: He can, is it not? Comp. also „ani“.
- be, neg. voice, āor. tense, of the verb ba, ma, to come (Gā: baa).
- be = biē, n. G. gbei; name.
- bē, n. time, as in Gā.
- belebem and beyinō, n. G. beyinō, time; conj. when.
- bem (neg. voice of the verb *nĕm* = *nĕ mi*, to be in, to be true); to be not in, not true, not so; comp. Gā: ye mli, yeñ, neg. be mli, beñ, th. s.
- bēnē = mēnē, nē? int. pron. who? G. namo? nē? mē? what? G. meni?
- benē, rel. pron. when; as, how (s. *bō*, *bonē*); Gā: beni, *boni*; „benē pe se onē“ — „beni fe se le“ in Gā; when it was afterwards, adverbial sentence = afterwards.
- beñe, G. beñke, Ot. beñ, v. inf. beñem; to be near, to approach.
- beñem, n. G. beñkemo, nearness, approach; neighbourhood.
- bi, pl. bihi and bime; with definite article: biome, G. bi, Ot. ba, Ayigbe: vi; n. child, young one; little one; diminutive termination.
- bi, v. inf. bim, G. th. s. to ask.
- bi si, inf. sibim, v. to ask for (f. i. a woman to marry, to woo).
- bie, n. G. gbei; name.
- binyumu, pl. -mui, n. son; G. binū.
- biyō, pl. biyi, biyome (with. art.), n. daughter.
- blefo, G. able, Ot. abrow, n. maize.
- blefogu, G. ablekuli, n. maize-grain; blefoñu (Kr. D.), th. s.
- bli, inf. blim, v. G. gble, to open. Comp. bue, v. th. s.
- blima, n. G. blema, old time.
- blimatšeme, G. blematšemei, n. people of old.
- blo, pl. blohi, n. G. gbe, Ot. kwan; way; la blo, v. inf. blolam; to loose the way, to err; G. ladše gbe, du gbe, v. Comp. blohu, n. street.
- blohe, G. gbēhe, n. way-place; place, room.
- bo dšo (Ot. bo dyo), v. inf. bodšom, v. to have pleasure, rest.
- bo tue, inf. tuebom, v. to listen, obey. Kr. D. S. bu tue, v. bō, = bō, bōni in Gā; n. manner, mode; conj. how; = bele in Gā, when; then.
- bo, v. G. gbō, to be old, weak.
- bōbō, adj. bibiō, little.

- boboio**, **boboyo**, **boboyoyo**, adj. G. *bibiō*, *fiō*, *fifiō*, little; adv. th. s.; pie **boboyo**, G. *fe fio*, wants little; adv. nearly.
- bokwe**, **gbokwe**, G. *gbeke*, n. evening; adv. in the evening.
- bolo**, G. *aboló*, n. baked maize-bread.
- boně**, G. *boni*, rel. pron. as, how; s. *běně*, th. s.
- bu**, G. th. s., v. inf. *bubui*; to esteem, to judge. Comp. *bu*, v. in Ot.
- bu**, v. G. *bo*; only used in the combination:
- bu tūe**, inf. *tūebum*, *tūebubui*, G. *bo toi*, to listen, to hear-ken, to obey.
- bu**, **buom**, G. *tšqi*, n. hair; s. *yibu*, *yibuom*, n.
- bua dšo**, **bu dšo**, G. *mī še*, Ot. *bo to yem*; to have a quiet, cool, peaceful breast or chest, to be content, joyful; s. *bo dšo*, v. th. s. (Kr. D.)
- bua nya**, inf. *nyabuam*, v. to gather.
- bubui**, n. fr. *bu*, v. judgement.
- bue**, n. G. *gbe*, pot; pl. *bueme*.
- bue**, inf. *buem*, v. G. *boi* and *gble*, Ot. *bue*, *pue*, to open, to begin; comp. also *pue* in *Gã* and Ot.; *bu*, n. and *gbu*, v. in *Gã*.
- boim** and
- buem**, n. G. *boimō*, *gblemō*, beginning; opening.
- bulō**, n. (fr. *bu*, v. to judge) judge.
- buom**, n. s. *bu*, hair.

D.

- da**, v. inf. *dam*, to be great, G. *da*; to be right, Ga: *dša*, *sa*, s. also *dra*, *dara*, v.; to stand, *Gã*: *damō*; to remain, *Gã*: *hī*, v.; *eda!* it is right! well! *mo da hie*, = *damō bie!* (in *Gã*) stand (thou) here! Comp. also the Ot. v. *da*.
- da blō**, G. *dša gbe*, v. to be right, the right way.
- da he**, v. inf. *hedam*, to stand about.
- da hie**, **da hě**, G. *damō hie*; *sa hie*; to stand before; to be right before.
- da mi**, **dam**, inf. *midam*, v. *Gã*: *damō mli*, to stand in, into.
- da nya**, G. *damō na*, v. to stand at; to be right according to s. th., s. *nya*, n.
- da nō**, G. *damō nō*, v. to stand upon.
- da se**, G. *damō se*, v. to stand behind, backward.
- da si**, G. *damō ši*, v. to stand on the ground, to stand; = G. *da ši*, Ot. *da ase*, to thank.

dā, dam, n. right; G. dšale; law, Gā and Ot. mla, mra, n. dā, G. th. s. Ot. nsā, n. wine; spirit; de dā, v. to be drunk;

Gā: tō dā, v.

dāblo, G. dšagbe, n. right, straight way; right; straightness; adv. right, rightly.

dādem, n. drunkenness.

dādelo, n. drunken person; drunkard.

dalo, n. righteous person fr. da, v.; = dšalo in Gā.

dam, dami, n. G. dšale, right; righteousness; straightness; uprightness; fr. da, v.; law = mla, mra in G. and Ot.

damnii, pl. n. G. dšalenii; right or righteous things; rights; *δικαιοματα*.

damlo, pl. damli, n. judge; lawyer.

dara, dra, v. = dšadše in Gā; to straighten; to justify fr. da, v.; comp. dea; dšadše, v.

dase, G. odase, Ot. adanse, n. witness, testimony; ye dase, v. to witness; inf. daseyem.

daseyelo, G. odaseyelo, odasefo, n. witness, person bearing witness.

daseyem, n. witnessbearing, witnessing; witness.

de, inf. dem; redupl. dede, v. Gā: ke, Ot. se; to say; to tell; s. also ade, conj. and comp. the roots de in Ot. and ke, in Gā.

dē, G. th. s., n. the palm of the hand; hand; power etc. = 𐤎 in Hebr.; kpō nē nōko dē, G. he ye m. k. de, to take from one's hand, power etc.

de, G. tō, v. to be full; de dā, = G. tō dā, to be drunk.

dea, v. Kr. Dial. = dara, to straighten.

dede, redupl. v. of de, to say.

dedei, n. saying.

dehe, n. th. s.

dem, with def. art. demio, G. kemō, kemō le, n. saying; talk.

dem, n. fulness.

dēm = dē mi, G. deñ, n. inside of the hand; adv. in the hand, power etc. Ot. nsam.

demsane, G. deñsane, n. palaver of or in one's hand power; n. k. demsane, some body's palaver.

dfa, v. inf. dfam (G. ye dšra; comp. dšra, v.) to trade; comp. dša nō, n. in Gā and gua, n. in Ot.

dfa, n. price; G. dšra.

dfa wa, inf. dfawam, v. to be dear; G. dšra wa, v.

dfalo, n. merchant; dšrayelo in Gā; Ot. gwadifo.

dfam, n. G. dšanō, market; G. dšrayeli, trading.

dfamnō, pl. -nii, nihi, n. wares.

dfě, neg. perf. voice dfěwě, v. G. and Ot. dfěñ, to think. to consider.

di, aor. neg. of de, v. to say; to be ful.

dibli, n. G. duñ; darkness.

do, v. inf. dodoe?

dō, v. G. th. s. to be hot, to grieve.

dō he, inf. hedōge, hedom; v. to love; G. th. s., Ot. dō, v.

dō, dom, dohe, doe, dodoe, n. heat; grief.

dra, (fr. da, v. to be right), v. G. dša and sa, to be right, fit; = Gā: dšadše, v. to righten, to rectify; to straighten; but comp. also dšadša, v. and dea, dšadse, v.

draḷ, n. rectifier; justifier.

dram, n. rectification; justification.

dro (fr. de, v.?), v. to say = ke in Gā.

dša, inf. dšam, v. G. th. s., to adore; to worship.

dša and

dšalē (Coast-Dial.), conj. and adv. then; now; G. agbene, Ot. afeyi; comp. dšane, dšiane, th. s.

dšā, adv. G. nakai, no; Ot. sa; so, thus; pron. that; pl. dšāma, with def. art. dšāome.

dšā, v. = G. hā, v. to give; but also „hā“ is used.

dšā heblo, v. Gā: hā hegbe, to give allowance, privilege; etc. s. heblo, n. Inf. heblodšām.

dšadša = dšadše in Gā, v. to rectify, straighten; to make straight, right; comp. also dra, v. and

dšadše, v. th. s.

dšāhe, conj. G. rohewo, therefore; s. loḷohe, th. s.

dšakē, adv. G. nakai, so; comp. also: kīkē.

dšalē = dša, dšane, dšiane, adv. now.

dšane and dšiane, Kr. D. adv., G. agbene, Coast-Dial. dšalē, now; then.

dše, inf. dšem and dšedšei, Gā: dše, v.; dšē, v.; dšie, v.; to come away, of, to come or go forth; to come out, from; to bring forth, take out etc., dše ke ho = G. yiñ ke te, v. to start, be off.

dše he, Gā: dše, dšē, dšie he or hewo (s. he, n.); to come from or bring from a place; to come from, of, because of etc.; comp. mehedše = menihewo in Gā: why (does it come)? weßwegen? warum?

dše mi, dšem, v. Gā: dše mli, dšē mli, dšie mli; to come out from the inside, to bring out, forth etc.

dše nya, inf. nyadšem; v. G. dšie na, to interpret, to speak for s. b.

- dše nɔ, v. G. th. s. and dšɛ nɔ, dšie nɔ, v. to come off, take off.
- dše nō, inf. nōdšem, Gā: dše n̄wane, to doubt; kē nōko - -, to dispute with s. b.
- dše si, inf. sidšem, G. dše, dšɛ, dšie ši; to come to light; to bring to light, to reveal; = dšedše, v. in Gā, to echo, be known.
- dse - tšō, double v., G. dšie - tšō, to (take out and) show to s. b.
- dše yi, inf. yidšem, Gā: dšie yi, to take out one's head; to praise; s. dšie yi, th. s.
- dše, n. G. th. s. world etc. dšem, = G. dšeñ, n. th. s. and adv. in the world, in life etc.
- dše dšɔ, inf. dšedšom, dšedšodšɔe, v. G. dše na, v. to get night (lit. the world gets cool).
- dše na, inf. dšenam, dšena (dšenanɛ), G. dše tšere, v. to get day, daylight; s. na, v. to see.
- dšedšom and
dšedšodšɔe, n. G. dšenamɔ; evening, night; eveningtwilight; the whole day till nightfall.
- dšehā, n. year; Gā: afi, Ot. afi, afrihyia; comp. fi, v. in Ot. and dše, v. in Gā and Ad.
- dšekoli, pl. n. Gā: dšegōdši or dšekodši, the mountainers, people from Akwapim.
- dšena and
dšenam, n. G. dšetšeremɔ, morning, day-light; the next day.
- dšenanɔ, n. Gā: dšetšerenɔ, n. morning; the next day; dšenanɔ ɔnɛ = dšetšerenɔ lɛ, the next morning.
- dši, neg. voice dšē, v. G. dši, v. to be (something); but comp. also pe, v. and n̄ē, v. The verb „dši“ seems to be used as in Gā; f. i. nomlo dšile, G. gbomo dšile, he is a man; it is a person; besides it is used as auxiliary in a multifarious way; f. i. kɛ dši kē? Gā: te teñ, te fe teñ? how? how is it? Sometimes it is shortened into „i“ and affixed to the preceding word, as: anɔkwai (G. anɔkwañ) = anɔkwa dši.
- dšiane, Kr. Dial. = dšane, dšalɛ, adv. now; G. agbɛnɛ. (dši (Ay.), n. Gā: n̄wei, heaven.)
- dšihe nɛ, Gā: nohewɔ lɛ, conj. therefore; s. dšāhe, conj. th. s.
- dšie, adv. pron. Gā: negbɛ? where? whence?
- dšie, inf. dšiem = dše, dšem; G. th. s. to bring forth, — to light.
- dšie yi, inf. yidšiem, G. th. s. v. to praise.

dšikunę, G. dšikule, adv. and conj. perhaps; after a sentence: if; comp. ke, kedši; Gā: kedši, ke; dšikule; it is followed by the subjunctive mood; as: „onę hię dšikune, maminyeminyumu kogbowe.

dšō, v.

dšō, inf. dšōm and dšōdšōe, v., Gā: th. s., Ot. dyo; to get cool, to cool, to get quiet, tame; to be at peace; to have rest; he dšō, inf. hedšōm, hedšōdšōe, v. to be at rest, peace; to be tame etc. tūe dšō, inf. tūedšōm, tūedšōdšōe, v. to have peace in the ears, to have peace; comp. Gā: toiñ dšō; Ot. asom dyo, v.

dšō he, inf. hedšōm; Gā th. s. to rest.

dšōhe (Krobo: dšāhe), Gā: nohewo ni, hewo ni, therefore.

dšokwe, Kr. D., n. evening; Coast Dial. gbokwe; G. gbeke.

dšokwēyo, pl. irreg. dšokwewi (s. vi in Ay. = bi, child); child; little child; G. gbekē; abifao, n.

du, inf. dum, v. Gā: dšu, v. to wash one's self all over, to bath.

due, n. comfort; Ot. and G. th. s. hã due, inf. duehãm, v. to comfort.

duehãlo, n. comforter.

duehãm, n. comforting; Gā: duehãmō, n.

dum, n. washing, bathing.

dumhe, n. washing place.

dumnii, n. washing things.

dumnyu, n. water for washing.

dumtšu, n. wash-room.

dunya, n. podex.

E.

The letter „e“ alone or initiating words as a pronominal (subjective or possessive) augment indicates the third person singular of the person pron. „he, she, it“, „his, her, its“, without distinction of gender and class as in Gā; besides that it seems to initiate a number of adjectives and numerals too and seems also to be the augment of the pot. mood; the perfect tense and neg. voice. Words therefore not found here must be sought for under the next consonant.

e —, pron. augm. „he, she, it“; „his, her, its“; f. i. epe, he did it; ebi, her child etc. as in Gā. Comp. le, pron. eko and

- ekome, num. 'kome, pl. ekomei, th. s. as in Gā: one; some; but see also kake.
- ekoñ, adv. th. s. as in Gā, but also used in the beginning of sentences; again, once more: comp. kpa, v. and akpa, verbal conj.
- ene, pl. eneme, enetseme, Gā: ene, mone, none, demonstr. pron. this; these; this person; this thing.
- enyo, num. two.
- enuo, Gā: enumo, Ot. anum, num. five.
- enuenuo, num. each five, five by five.
- epeokā (lit. it is that, s. pe, v.) G. etfakē, efākē; edšakē; Ot. efise, conj. because.
- ete, G. th. s. num. three.
- eteete, three and three.
- etfakā, G. etfakē, conj. because.
- ewe, G. edfe, num. four.
- ewye } num. Kr. Dial. th. s.
ewyie }
- eye = ye, poss. pron. augment, my.

F.

The letter „f“ changeth with p, f, tf in Gā and Otyi; before y, when there is no nasalisation, it most very probably always be pronounced f.

- Fa, v. to be enough?, s. hie, ye, v.
- fa, = pa, n. river.
- fā, G. afā, n. half; adv. aside; gū fā, G. tšō afā, v. to turn aside; inf. fāgūm, n.
- fe, v. s. pe, v.
- fī, inf. fīm, G. th. s. to bind.
- fia (fya), inf. fiam, v. Gā: tfa, pl. tfia, v. to strike; to cast; to build. Perh. fia is pl. form of fya, as tfa, pl. form of tfa in Gā.
- fia si, inf. sifiam, = G. tfa ši, v. to strike down, to fall down; to be an out-cast.
- fie (fyie), inf. fiem, Gā: fie, Ot. fyie, v. to pour out, to scatter; to cast out; comp. also fā, v. in Gā.
- fiē (fye), inf. fyem or fiem, G. fe, v. to play.
- fiē, n. k. ha, v. G. ye m. k. he feo, to joke with s. b.; to mock at s. b.
- fie, G. feī, n. cold; fie ye, v. inf. fiejem, to be cold; G. feī ye, v.
- fieło, n. person pouring out.

- fiem, n. G. fiemo, outpouring; casting out or away.
 fielo, fyelo, n. player.
 fiem, fyem, n. playing, play.
 fififi, adv. G. th. s. closely; concealedly.
 fikōfikō, adj. narrow; G. fintō.
 Firao, Fyirao, Ot. th. s., G. Silao, pr. n. of the river Volta
 (Ayigbe: Amu).
 fila, s. fula, v. to be blind; Ot. and Gā th. s.
 fo, v. to weep; G. th. s.; s. foye.
 fo, n. = Gā: foi, running, race? ma fo, sa fo, tū fo, =
 Gā: dšo foi, v. to flee; inf. fomam; fosam; fotūm.
 fq, inf. fom, G. th. s., v. to beget; to bear; to bring forth.
 fō, inf. fōm, Gā: fō, Ot. fōm, v. to transgress, to do wrong
 (fehlen, verfehlen, ἀμαρτανειν); to cast; sake-fō, double v.
 = G. še-fō, to cast away.
 fō ši, fo si, v. inf. sišoe, G. fō ši, to cast down; to lay
 down; to lie down, on the ground; to lie; G. kā ši, v.
 folo, n. weeper.
 fofo, n. parent; pl. fofo, fofo.
 fōfo = mofōn in Gā, n. bad man, evil-doer; pl. fōfo.
 fom and fomfi, pl. fomfi, n. birth.
 foya, v. and
 foye, v. to weep; inf. yefo and yafo, in Gā th. s.
 fū, n. fale, in G., fulness; adj. and adv. full; fully.
 fufū, adj. full; G. obō, obōbō.
 fufufu, th. s.
 fufufu, adv. G. th. s. altogether = kwra.
 fula, inf. fulam, G. th. s. and fila, Ot. fila, fula; v. to be
 blind.
 fulafo, n. a blind man.
 fūso, n. lit. back-horse, camel; s. yuma, th. s.
 fya, fye, fyie, etc. see und. fia, fie, fie etc.
 fya, pl. fia, v. inf. fyam; G. tfa, pl. tfia, to strike, cast;
 build.
 fyam, n. striking; casting; building.

G.

- Gā, Gā: nā, Ot. nyansa, n. art; cunning; gā mi = G. nā
 mli, in or by deceit, cunningly.
 gāgā, adj. long, high; G. kakadañ; Ot. teñteñ.
 Gā, pr. n. Gā; Akra.
 Gānō, pl. Gāli, n. Akraman; Akrapeople.
 gba, n. barn; G. aboño.

- gbe, v. inf. gbem, gbegei, G. gbe, to kill; to quench; to wipe out etc.; agbele dšio agbile dšio no le nli, G. agbele dšio agbeele dšio no le milee; whether he was killed or not, that I do not know; to flog; G. th. s.
- gbe hie, gbe hē, Gā: gbe hie, v. inf. hēgbem or hiegebegei, to make one ashamed.
- gbe he, G. th. s. inf. hegbem, hegegei, v. to kill one's self.
- gbe nya, inf. nyagegei, G. gbe na, v. to finish; = to m. k. in Gā: to tire.
- gbe-fia, double v. = G. gbe-fā, v. to disperse; to be dispersed.
- gbede (Ay. th. s.), n. hyena; Gā: klañ.
- Gbedekpo, pr. n. (hyena's hill) of a village near Amrahia.
- gbege, gbegei, n. killing; murder; quenching; wiping away or out; Gā: gbē, n.
- gbenō = G. gbele, n. death.
- gbenōdše, n. hades.
- gbeye, G. th. s. n. fear; dread; awe; ye -, v. to fear; inf. gbeyeyei, gbeyem; Gā: še gbeye; kōye gbeye! be not afraid!
- gbeyeyelo, n. coward; G. gbeyešelo, n.
- gbeyeyei, n. fearing; dreading; awe.
- gbī, neg. voice of the verb gbe, to kill.
- gbē, gbī, n. G. gbē, voice; word, language; tū-, v. to speak a word; G. wie gbē, v.
- gbiē, n. ax; Gā: lema.
- gble, adv. ever; with neg. voice: never; je, nie; Gā and Ot. peñ.
- gblo = blo, G. gbe, n. way.
- gbo, G. th. s., Ot. wu, v. inf. gbogboe, to die.
- gbogboe, gbom or gbonō, n. death; Gā: gbele; gbō, n.
- gbogboe, pl. gbogbohī, and
- gbonō, pl. gbohī; Gā: gbonyo, pl. gbohī, n. dead person; corps.
- gbogbohīadšem, n. hades; Totenwelt.
- gbogboemu, G. gbonyobu, n. grave.
- gbokwe = bokwe, G. gbekē, n. evening; Kr. Dial. dšokwe.
- godofue, n. madness; Gā: seke, ñē godofue, v. to be mad.
- godo, pl. godohi, n. star = hwalami, n.
- goleku, n. thumb; ñwe -, n. th. s.
- gū, v. inf. gūgūe, gūm; Gā: tšō, comp. gu, v. in Ot.; to turn, to change; comp. kpale, v.
- gū he, v. to turn one's-self.

- gû mi, gum, v. to turn in, - - into; G. tšõ mli, v.
 gũ haram, G. tšõ hãmõ, v. to turn ahead; to go in advance.
 gu, G. kuli, n. single grain, drop.
 gu, adj. G. eflo, emty.
 gũe, v. to take, to choose; Gã: nõ, hala, v.; but see also hara, nõ, v. in Adh.
 gague, n. G. tšitši; breast; chest.
 gũgũe, gum, in turning; change; fr. gũ, v.

H.

H before w is very probable only one sound frequently found in Ayigbe and expressed by Missionary Schlegel through w; comp. § 2: Sounds.

- ha, v. G. th. s. to cover; to plunder.
 hã, inf. hãm, G. th. s.; v. to give; aor. neg. hi, G. hãã.
 hã due, inf. duehãm, v. to give „due! due!“ (a comforting word) to comfort; trösten, sein Beiseid bezeigen; Gã th. s.
 hao, inf. haom, v. to trouble; to be troubled; G. th. s.
 haoq, n. troubler.
 haom, pl. haomhĩ, haomĩ, n. trouble, Gã: haomõ, n.
 hara, inf. haram, v. G. hala, tao, na; to choose; to seek; to find; Ot. tã, fifẽ, v.
 haram, n. choosing, choose; G. halamõ; seeking; G. tao-mõ; finding; G. namõ.
 haram, n. front; G. hãmõ; gũ haram, to go in front; Gã: tšõ hamõ, v.
 he, v. G. th. s. and here, to receive; to take; to accept.
 he-fõ si, double v. to cut down.
 he nõ, G. here nõ, Kr. Dial: to answer; s. to he, th. s.
 he, n. G. th. s., self; body; outside, the contrary of mi; Ot. hũ, hõ; place; Ot. ba, G. he; used as he, hewõ in Gã, as a postposition; dše he; G. dše or dše hewõ (to come), therefrom; therefore; bu he, v. to cover one's self; du he, G. dšũ he, v. to wash one's self; la he, Gã: ladše he, te he, v. to loose or to conceal one's self; tši he = to he in Gã, to answer; tšõ he = tšũ he in Gã; inf. hetšõm, to purify one's self etc.
 he dšõ, G. th. s., inf. hedšõm, v. to have rest, peace.
 he hĩa, v. inf. hehĩam, to be in distress; G. th. s. and he dšra, v.

- he tšq, v. inf. hetšqm, to be clean, pure; G. he tše; to be
or go off; G. he tšē, v.
- he wa, inf. hewam, v. to be strong; G. th. s.
- he ye, v. to be sick?
- hē, adj. new; G. th. s., other; G. kroko; s. also muno, adj.
- hē, inf. hēm, v. to carry in hand; G. hīe, v. th. s.
- hē, hīe, G. hīe (Ot. ani, anim), n. face; countenance;
front; etc. used as hīe in Gā; f. i. kpata hē or hēm,
inf. hēkpatam, hēmkipatam, to destroy; G. kpata hīe, v.
th. s.
- hē ba nq, v. to remember. G. th. s.
- hē or hēm pe yā, G. hīe fe yā, v. to be astonished; inf.
hēmypem; ahēm pe yā, G. amēhīe fe yā, they are
astonished.
- hē kā, inf. hēkām; v. to live; Gā: hīe kā, v.
- hē hī, inf. hēhīm, lit. the face remains; to live.
- hē ně, v. th. s.
- hē tšē, v. inf. hētšēm, to awake; Gā: hīe tšē; but tšē hē
or hēm, G. tšīe hīe, to awaken.
- hebem and
- hebebe, G. henqho, n. passover; *daß Vorbeigehen*.
- heblq, n. allowance; privilege; plenipotence; Gā: hegbe.
- heblqšām, n. giving of allowance; G. hegbehāmq, n.
- hebu, hebuqm, n. hair about the body; G. hetšqi, n.: comp.
yibu, n.
- hebōm, n. Kr. Dial. th. s.
- hehām, n. distress.
- hēkālq, n. a living person.
- hēkām, n. life; G. hīekāmq.
- hēm mō ši, v. = Gā: hīe me, to be content.
- hēmkipatam, n. destruction; G. hīekpatamq, n.
- hemuno, G. hekroko, n. an other place; s. muno, adj.
- hene, pron. G. heni, where, whence.
- henqwom, n. honour; G. henowomq, n.
- hesitem, n. arousing; fr. te he si, v.
- heto, n. G. th. s. answer; fr. to he.
- hētšēm, n. awaking; awakening.
- hetšqlq, n. G. hetšelo, n. pure, holy person.
- hetšqm, n. cleanness; purity; holiness; fr. he tšq, v.
- hewam, n. G. hewale, strength; power.
- hewamwom, n. encouragement; empowering.
- hī, inf. hīm, v. to sit; Gā and Ot. ta, tra; te; to re-
main; Gā: hī, to dwell etc. hīe hī, hē hī, v. to live.
- hī mi, hīm, v. to sit into; to remain in s. th.

- hī nọ, G. ta nọ, v. to sit upon; to ride.
 hī si, hī ši, G. ta ši, hī ši; v. to sit down; to remain to live etc. Ot. te ase, v.
 hia, hię, inf. hiam, hięm, v. to suffice, to reach; Gā: še, fa, v. Comp. also ye, v.
 hīa, v. G. th. s., to be needful, wanting, troubling, ehīami, I am in trouble.
 hīę, v. to continue; G. hī, and hīę mli, v. Comp. hē, v. hię, Kr. Dial. = ye in the C. Dial., G. kwę, v. to look. hię, adv. here; Ot. ha, G. bię.
 hīo, pl. hīohī, n. sickness; G. hela; hīo nu = v., he ye in Gā: to be sick; eñē hīo nui, he is sick.
 hīo, n. G. nyomọ; debt, price; wo hīo, G. wo nyomọ, v. to pay; inf. hīowom.
 hiom, hyom, n. heaven; high; adv. on high; up; G. ŋwei, n. hiomi ši = Nyommo ši in Gā: v. to thunder.
 hiomišim, n. thundering.
 hīotše, pl. hīotšeme, n. sick person; G. helatše.
 hīowolo, n. payer.
 hīowom, n. paying (of a debt); payment; G. nyomowo, n.
 ho, v. aor. neg. hoi, hui, hwi to go, to come, to pass, to go; Gā: ho, ya, ba, v.; dše - ho, double v. = G. yiñ-te, v. to start, be off.
 ho (hwo, wo, wo), n. honey; G. wō.
 holañu, holoñu; also hulañu (Ay. hotfi), n. cowries; s. also trema (G. and Ot.).
 holami-dše, n. and monthly wages.
 holami-dšenii, n. th. s. Gā: nyōndšenii, th. s.
 holañutše, pl. -tšeme, n. possessor of cowries; rich man; trematše, th. s.
 hram, K. Dial., = haram, Gā: hamọ, n. advance; adv. in advance.
 hre, here, inf. hrem, herem, v. to receive; to save; G. here, v.
 here or hre wanam; inf. wanamhrem; v. to save (one's life); Gā: here wala.
 hre yiwanam, inf. yiwamhrem, v. th. s. σωζεν; G. here yiwala, v.; Ot. kye ŋkwa, v.
 hrem, n. reception; saving.
 hū, Gā: hū, moñ, adv. also; though; again.
 hue nọ, neg. hui nọ, G. wo nọ, v. to exalt.
 hūę, pl. hūęme, n. friend; G. šientše, n.
 hūhū, v. to murmur; G. th. s.

- hūhūhū, adv. murmuringly; tū munyu —, v. to murmur,
G. wie hūhūhū, v.
hūhūi, adv. aloud.
Hūlà, pr. n. Keta?
hulami, holami, n. moon; month.
hulamidše, -nii, monthly wages; G. nyōñniyenii; comp.
hwalami.
hūno, n. husband; Ot. kunu, Gā: wu (perh. the Ad. =
wuno).
hūo, adv. again; s. hū, adv.
hūo, n. hunger; G. hōmō, Ot. okom; hūo ye noko, v. inf.
hūoyem, to be hungry; ʒhungern; hūo yemi, I am hungry;
eš ʒunqert miʒ; to want in general.
hūoyelo, n. hungry person.
hūoyem, G. hōmoyeli, n. hunger; hungering; want.
hwalami or walami, n. G. ñulami (fr. hyom-la-bi; G. ñwei
la-bi), star.
hwe = hūe, n. friend; s. also nōhwetē, n.
hwō, wō, G. wō, n. the next day; to morrow; adv. th. s.
hwō se = G. wō se, adv. after to morrow; n. future.
hyowe, n. heaven.
hyom, G. ñwei, n. heaven; adv. above.

I.

As in Gā the vowel „i“ does not initiate words; but it is used in the Krōbō-Dialect for the pronominal subjective and possessive augment first person sing., i-, I, my; f. i. iba, I came; ibi, my child. In the dialect of the coast the former becomes „mi, m, ñ, n“; the latter „ye“; s. § 4 of the Appendix. Besides it terminates words = ni, ñ in Gā, instead of the v. dši; f. i. anqkwai, it is true.

- imi, indep. pron. 1. pers. sing. in the K.-Dial., I; C.-Dial.
ami, mami; G. mi.
imi ne, as for me.
imihū, I also.

K.

- Ka, v. th. s. as in Gā, to fix; to try etc.
ka, n. trial; fixing; ambush, wo -, inf. kawom, v. to lie in
ambush; G. th. s.
ka, v. or ke, v. G. ke, to be long.

kǎ, v. to lie, as in Gǎ; nǒ-kǎ, or nĕ-kǎ, double v. to lay; nǒ-kǎ nǒ, v. to lay on.

kǎ, v. G. tamǒ, Ot. sa, se, to be like; used as aux. v. like „tamǒ“, „tamǒ ake“, „take“, „ake“; = like, like as, as; f. i. kǎ yǒ ko, G. tamǒ yǒ ko, as a woman.

kǎ, kĕ, verbal conj. = G. ake, Ot. se, se; as; that; because; = Gǎ: ke, kǎđši, Ot. se, if; but comp. also „đšikunĕ“, conj. edemi kǎ ebamá, he told me that he will come; G. ekemi ake ebaba; kǎ ope kike ǒne, abagbeo, if thou do this, thou wilt be killed! G. ke ofe neke ne, aagbeo!

kadra, n. bill-hook; G. adeda; Ot. adare.

kake-ekomĕ in Gǎ (which is also used), num. one.

kalǒ, n. tryer; apprentice; disciple = kaselǒ, n.

kase, inf. kasem, v. to learn, to imitate; G. th. s.

kaselǒ, pl. kaseli, kaselǒme, kaselǒhĭ, with def. article: kaseliǒme, kaselǒome, n. disciple; apprentice.

kasem, n. learning; imitating; imitation; apprenticeship.

ke, G. th. s. v. inf. kem, to present, grant; give a present; ekemi nihĭ, he gave me presents.

ke (kĕ), inf. kem; G. ke, v. to say, to tell; comp. de, dro, v. th. s.

ke, v. as in Gǎ: to be long; s. also ka, v.

kĕ, kĕ, aux. v. as in G. to take, to be with; used to express communion and therefore to unite two subjects or objects or their definitions under one notional verb; f. i. akewǒ ba or akewǒ ma, they came with us; G. amĕkewǒ ba; besides that it is as in Gǎ connected with verbs as nǒ, nĕ, to use those which are intransitive transitively, f. i. ke-ba, ke-ma, to come with, i. e. to bring; ke-hĭ ŝi, to sit down with, to set down; etc. or to indicate an instrumentality, f. i. ke-pe, to do with; to make with; comp. kĕ, v. in the Gǎ-Vocab. and § 28 in the Gǎ-Sketch.

kĕ (kĕ), G. ke, kǎđši, Ot. se -a; verbal conj. if (comp. „gefesht“, „gefagt“ in German, also used as conditional conjunctions).

kĕ (kĕ, kǎ, ade), conj. G. ake, Ot. se, se, that; saying used as the hebr. לְאָמַר, greek ὅτι.

kĕ, pron. even the same, adv. put after the verb, comp. kĕne, as in Gǎ: still; ema kĕ, he came still.

kĕ-kĕ, adv. interrog. pron. G. te-teñ? Ot.-deñ? how? kĕ ape kĕ? G. te ape teñ? te afe teñ? Ot. eye deñ? how is it?

kǎđši, conj. if; as in Gǎ; neg. kǎđši.

- ke-ho = G. ke-ya, v. (to go) to.
 ke-basu, G. ke-baši, v. (to reach) to.
 keke ne, G. keke le, conj. then.
 kake and
 keke = krēkrē, G. kleñkleñ, adv. in the beginning.
 kekē, kekei, n. length; fr. ke, v.; G. kele, n. tšele, n.
 kēkē, adv. = kīkē, G. neke, so, thus.
 kelo, n. talker.
 kem, n. talk, saying; G. kemo, n.
 kēne, G. kēle, adv. still, kēne ema, still he came; or:
 ema kē, th. s.
 keša, G. lolo, keke, adv. still; only; la kenye nē boboyo
 keša, the light is with you a little white only; „la
 kenye ye fio keke“ in Gā.
 ketiapoe, n. circumcision, fr. po ketia, v. to circumcise;
 G. ketiafō, n.
 kēkē, pl. kīkēmei, kīkētšemei, adverbial pron. such; these;
 so; G. neke.
 kīnq, kūnq, n. cock; G. wōnū, n.
 ko-, kq-, = Gā ka-, aux. v. or prefix of the neg. pot.
 or imperative mood; f. i. kope, moko! don't (thou)!
 nyekope! don't (you)! — Also used as prefix of a sub-
 junct. mood; s. Table II. and specimen.
 kō, v. G. th. s. to bite.
 kobe, kowe, kope (Ay. kofi?), n. G. and Ot. akrowa, plan-
 tation-village.
 kōli, n. shoulder; G. kōñ.
 kōlinq, n. upper shoulder.
 kōlisi, n. under shoulder; armhole.
 'kome, G. th. s. num. one; pl. komei, some; einige; nīhī-
 komei or nīhīkome, some persons or things; G. mei-
 komei, niikomei, nokomei, nibii komei; comp. kake, num.
 kōmq, G. and Ot. nīkōmq, n. sadness; ye-, to be sad.
 kōmqyeyei, n. sadness; sad state; mourning.
 konē, conj. G. koni, that; daß, damit; gr. *ὅτι*; comp. kē,
 kē, kã, conj.
 koñ and
 konō, pl. konōhī (perh. from the dan. „kong“) n. king;
 ye —, v. to be king; but comp. mātše, n.
 konōyem, n. kingdom; government.
 kōrqn, krqn; G. krqn; adj. single, simple, genuine, pure;
 holy.
 kotekote, adv. exactly; G. ketekete.
 kotokroboe, n. a kind of bark, used as spices; G. krqbqo, n.

- kpa, v. to do once more, to repeat; used as an aux. v. to express the iterative mood, as „sa“ in Gǎ; f. i. ekpa epe, or ekpape, s. Table II., he again did it, akpa epe, th. s. comp. akpa, and esa efe and asañ efe in Gǎ.
- kpā, inf. kpām, kpākpā, kpākpāi, v. to cry; to blow; to sound etc. Comp. kpā, bo, blō, gbē, v. in G.; pe in Adñ.; and pai in Ot.
- kpā, G. gbō (H. kpōñ?) n./ stranger, guest.
- kpakpa, adj. good; G. th. s.
- kpakpa, adv. truly = nine!
- kpaka, inf. kpakam, v. to drive.
- kpakalō, n. driver; dragger.
- kpakam, n. driving; dragging.
- kpale, inf. kpalem, G. kpale, gbale, kũ sē; v. to return; to turn in somewhere; comp. kpa, v. to repeat and kpa, v. in Gǎ; Ot. pa, v.
- kpale se, G. kũ sē; v. to return.
- kpalelō, n. returner.
- kpalem, n. return.
- kpālō, n. cryer.
- kpām, kpākpāi, n. cry; sound.
- kpe, G. th. s., v. inf. kpem, to meet.
- kpe yō, v. inf. yokpem, to meet a woman, to marry; to wed; s. kpe yō and wye yō, v. in Gǎ.
- kpemhe, n. G. kpehe, meeting-place.
- kpe, n. and
- kpeti, G. teñ; n. middle, midst; adv. in the middle; amidst, s. also ti, n.
- kpe, v. inf. kpem, G. gbē, to sound.
- kpem, n. sound.
- kpetekple, adj. G. kpeteñkple, great.
- kpla, v. G. kula, kua, to kneel; - ši, v. to kneel down.
- kple, G. kpleke, v., inf. kplem; to descend.
- kple ši, inf. šikplem, v. to descend, come down; G. kpleke ši, v.; comp. App. § 1. 3.
- kpiñ, adj. and adv. G. th. s. sound, well; soundly; well; wholly; entirely.
- kpō, G. th. s. and he, v. inf. kpōm; to take from; to redeem; ñkpō ñē edem, G. mihe ye edeñ, I took it from his hand.
- kpō, v. inf. kpōm, G. th. s. to break off; to crumble off.
- kpō, n. lumb; knot; hill; island.
- Kpòm, G. Kpōñ, pr. n. of a town, at the river Volta, about 50 miles up from its mouth, on its western shore near

Mount „Yogāgā,” where the river turns from a due southern to a south eastern direction and is full of rocks. The town was founded some 50 years ago by a man called „Tete Wyim“ and is called so by the Akwapim-people still; it soon got large by the addition of many fugitives, slaves, debtors etc. who found abundant protection in the many „islands“ („kpɔ“ = island) of the river and abundant labour and food in the latter too. Though inhabited by a mixed and rough set of people, the town is thriving, having the best river canoes, the greatest share of the salt- and palm-oil trade and enjoying the neighbourhood of the rich and thriving Krɔbɔ-country. The language of the town is half Adānme, half Ayigbe.

Kpom, Kpoñ, G. Kpoñ, pr. n. (hill, s. Akropoñ, Mam-poñ in Ot. Kpoñkpo in Gā), of a sea town betwixt Tema and Gbugbra (in the Maps: „Pony“).

kpulu, G. and Ayigbe the s., jug; mug; cup.

krēkrē, G. kleñkleñ, adj. and adv. first; at first; in the beginning.

krēkrēkrē, th. s.

krombi, G. kromɔbi, n. firstborn.

kū, v. inf. kūm, G. th. s., to break.

kūkū, red. verb, G. kūmɔkūmɔ, v. to break repeatedly; many things etc.

kuku = kɔɔ, v. in Gā: to gather, take up; akuku atūi, they took up their guns.

kuma, G. kumai, n. thirst; kuma ye, v. to be thirsty; kuma yem, eš dūršet mič; I am thirsty.

kumaku, n. a kind of bread.

kumayem, n. thirsting.

kūnɔ = kōnɔ, G. wɔñū, n. cock.

kwɔ, neg. aor. kwē, inf. kwɔm, v. to assend, to climb.

L.

La, v. inf. lam, G. la, ladše, v. to hang, to hook; to loose; to be lost; to err; to be concealed; to conceal; to disappear, to vanish etc. Comp. also te, v. in G.

la blɔ, inf. blɔlam, v. to loose the way.

la he, inf. helam, v. to conceal one's self.

la hē, v. to vanish before s. b. G. ladše hīe, v.

la mi, v. to be lost in s. place; to conceal one's self in s. place.

la nɔ, n. G. šju nɔ, to cover, conceal; to deny.

la, n. fire.

ladǎ, n. G. ladšō, spittle.

lafa, num. hundred, pl. th. s. and lafai, Ay. th. s. lafa etc, three hundred; G. and Ot. ohá.

lahũe (lawě?), n. dove, pigeon; G. okpó, n.

Lawe, pr. n. of males.

le, G. th. s., v. inf. lē, neg. li, to know.

le, n. pl. lehī, vessel, ship; boat, canoe; G. lele, pl. ledši.

le, pron., 1. indep. = Gǎ: le; he, she, it; 2. objective terminational augment, as in Gǎ: -le, him, her (it). Comp. § 4 of the App. and -o, one, ne, pron. in Adñ.

lebe, G. be, n. time. Comp. also lebi, legbu in Gǎ; and le, v. in Ayigbe.

ledšei, ledše, G. dšei, pl. ledšeme, adv. pron. there, thence; comp. hie. Comp. le, v. in Ayigbe = ně in Adñ.

lenitše, pron. G. ledientše, lenientše (lit. „he the author“) he himself, himself; comp. ankasa in Otyi.

li, neg. voice of the verb le, to know; nli, I don't know; ali, it is not known; they don't know; s. alinō, adv.

ligbī, G. gbī, n. day; comp. lebe, ledšei, etc. and G. lebi.

ligbīabo, G. gbīabo, adv. and conj. as long as.

ligbīoko, adv. G. gbīokogbiko, ever, always; with neg. voice never; je, nie.

loko, adv. dāni in Gǎ: before.

lolo, adv. G. dǎ, before; G. th. s. still; noč; ebe lolo, he has not yet (or „still“ not) come.

loko, adv. = G. ko, once; also used to express the neg. voice of the perfect tense.

lolo, G. no; that.

lolohe, conj. therefore; G. nohewo.

lolo se, after that.

lowe, n. G. bulu; fool.

M.

M is in Gǎ sometimes hardened into „b“ and changes also with other liquids, as n, ñ, l.

M' (before labials; comp. n-, ñ-); G. th. s. and mi-, pronominal subjective augment (scarcely used possessively, s. ye-), 1. pers. sing. I; mba, mma, I came; mpe, I made etc. Comp. also: i, mi, and imi, ami and mami, pron.

- m' = mi, G. mli, n., Ot. mu, m'; Ay. me, m', inside; s. mi, n.
- m' = mi, obj. pron. me.
- ma- (and mba, miba-), pronominal augment m' and tempus-augment of the fut. tense „a“ combined, as in Gā: I will - I shall-; mape, I shall do it; mahi si, I will sit down.
- ma, inf. mā, neg. aor. me (sometimes ba); G. ba, Ot. th. s., Ay. fa, v. to come; auxil. v. of the fut. tense; mape, shall or will do.
- mā, n. coming.
- ma ši, inf. šimā, or
- ma si, inf. simā, G. ba ši, v. to come down, to be humbled; ma noko si, to humble s. b.; G. ba m. k. ši, v.; to come down, descend = yi ši in Gā.
- mā, v. to build, to set; as in Gā; aor. neg. mē.
- mā, pl. māhi, n. town; people; tribe; nation; land etc. as in Gā; māñ, th. s.; mām and māñm, G. māñ, Ot. māñm, inside of the town, inner town; adv. in town.
- mahe, n. sleep, G. wō; but see wō, v.
- māku, n. G. māñku, n. part of a town, quarter; tribe.
- mām, s. mā, n.
- mami- = ami-, indep. pron. and pronominal possessive augment, but seldom used, comp. ye, of the 1. pers. sing. my.
- mami, n. pl. mamime; = nyemi, brother or sister; Gešmister; maminyumu, n. brother; mamiyo, n. sister; but perh. = my brother, my sister; comp. nyemi.
- māñm, s. mā, n.
- mānye, n. queen.
- mase, G. masei, n. side.
- māse, G. māñse, n. far country; adv. far away.
- matre, n. whoredom; adultery; = adfamāñ, n.
- mā!še, pl. matšeme, n. king; G. māñtše, n. Comp. konō, n.; ye mātše, v. inf. mātšeyeye, to be king; to reign.
- mātšeyeye, n. kingdom; reign; government; G. māñtšeyeli, n.
- mātšeyeyehē, n. place of a kingdom.
- mawetše, pl. -tšeme, n. master, Lord; s. awetše, nyontšo, n. Mawu, Ay. th. s. G. Nyoñmo, Mawu Nyoñmo, Ot. Nyame; Nyañkōpoñ, pr. n. of God; used as Nyoñmo in Gā, which see; comp. also hiom, n.
- mayo, n. G. wō, sleep, = mahe.
- me, v. G. me, v. to wait; to expect; neg. aor. mi.

me, pron. third pers. pl. = ame in Gǎ: they.

-me, obj. pronominal augm. of the third pers. pl., Gǎ, ame, them; pl. termination of persons; G. -mei; with the definite article -ome, f. i. kaselo, pl. kaseloome, with def. article kaseloome; comp. in Ot. „nom“ after some plural nouns.

mehedše? G. mehewo? why? (lit. from what it came?)

meme, n. wild fig-tree; G. agbamišo, n.

mēnē? int. pron. G. namo? who? G. meni? when? see also: nē?

menehe? int. pron. G. menihewo, why?

metfā = amefā, they all.

mī, neg. v. to be not in want of; s. me, v.

mimi and

mi, m'; G. mli, ñ. Ot. mu, m; Ay. me, m'; inside; contrary of he; used very frequently as gram. subj. or obj. as mli in Gǎ, which see. Connected with verbs as their object it is sometimes taken together with them in the termination m (G. ñ, Ot. m, Ay. m); as: ñē mi, ñēm, to be in, to be so, to be true; Gǎ, yeñ; Ot. wom; Ay. lem; ba mi, ma mi, bam, mam, v. to come in, to be fulfilled; G. ba mli, bañ etc. Comp. also nouns as mām, inside of town; mukulim, — of belly; yim, — of head etc. G. māñ, musuñ, yiñ etc.

mi flim, mimi flim, v. G. mli fli, v. to exult; to rejoice.

mi fū, inf. mifūm, v. to swell inside, to be angry; G. mli fū, v.; s. mukulim fū, v. th. s.

mibam, n. fulfillment; fr. ba mi, v.

mimam, n. th. s.

miflim, n., mimiflim, n. exultation; joy.

mifūm, n. anger; G. mlifū; Ot. bofu, n.

miši, misi, n. G. mliši, n. bosom; Эшорб.

mlem, G. he, n. loins.

mlemi, G. mliteñ, n. th. s.

mlemle, adj. G. kwonkwon; high; deep; s. also gǎgǎ, adj.

mo, indep. pron. sec. pers. sing. G. bo, thou; it is generally also used in the imperat. mood sing. mope! = G. femo! do it! moho, go! it is also used subjectively and objectively besides „o“ etc.

modenbobe, n. diligence fr. bomodeñ, v. G. th. s. to be diligent.

modenbolo, n. diligent person.

mohū, G. moñ, adv. zwar; though; truly etc. Ot. mom.

mólù, n. morning; adv. in the morning.

- mone, n. to day; adv. th. s.
 monemone, adv. this very day. G. ñmene, ñmeneme,
 ñmenenmene; comp. also: dseeñmo, adv. in Gã.
 mu, inf. mum, to breathe; G. th. s.
 mu, G. bu, n. hole, cave.
 mu (and nu) = G. mō, v. to catch.
 mukuli, n. G. musu, belly.
 mukulim, G. musuñ, in the belly; inside; -fū = mi fū, v.
 to be angry; inf.
 mukuliñfūm, n. anger.
 mum, mumi, n. breathing; breath; spirit; G. mumo, n.
 muno, pl. munohi and munokome, adj. other; G. Kroko.
 munyo, munyu, n. G. wiemo, word; language; tū-, v. inf.
 munyūtūm, to speak.
 munyūtūlo, n. speaker.
 munyūtūm, n. speaking; speech.
 musubolo, n. blasphemer.
 musuboboe, n. blasphemy; G. musubo, fr. bo musu, v.
 (Ot. G. and Adñ. th. s.).

N.

The letter „n“ or „ñ“ before palatals, becomes „m“ before labials and changes besides with l, r, and d.

- N-, ñ-, pronominal subjective augment of the 1. pers. sing.
 = mi, in Ot. and G., I; but only used in the Dāñme
 of the Sea-coast; in Krobo it is „i-“, and m-, connected
 with a following formative vowel; f. i. nle, Kr.-Dial. ile,
 G. mile, I know; ñke, Kr. ike, G. mike, I said; etc. but
 comp. maba, I shall come, in Dāñme and Gã.
 -ñ and n (as m) may occur in the middle of a word (by
 combination) = mi, inside, in; as in Gã, Ot. and Ayigbe;
 though not as terminating word, when „m“ is preferred
 (Gã, ñ).
 na, v. G. th. s., Ot. hu, to see; = G. nina, to overtake.
 The word seems not quite regularly conjugated, f. i.
 nē! lo, behold; neg. aor. ne, saw not; neg. perf.
 nawe, has not seen. As in Gã it is used as a perfective
 and oblique aux. v.; s. na, v. in G.; but comp. also
 nya, v.
 na mi, inf. minam, v. to get with child; G. na musu; ño
 ho, v.
 na nya, G. na na, v. inf. nyanam, nyanahe, nyanae, nya-
 nanae, to understand; lit. to see the end.

na, pl. nahi, n. G. tšina, Ot. nantyi; cow, ox; Hind.

Ayigbe: nyi (one of the Doňko-languages: tši).

nabi, n. calf.

nanyumu, n. ox.

nawomi, n. cow-hide.

nayō, n. cow.

ñā, v. G. th. s., to press: to shut etc.

ñā nōko yi, inf. yinām, v. (G. ñā moko yi); to shut one in; to press upon one's head; to command, urge s. b.; einen anherrſchen.

ñā, n. field (G. th. s.).

ñā nq, n. th. s.; adv. on or in the field. G. th. s.

nane, pl. nanehi, n. foot. G. th. s.

nanemi, nanem, n. = Gā: nādšian, lit. in the feet; place, stead; adv. instead.

nawe, s. na, v.

ne, nē, G. ni, conj. and. Ay. th. s.; Ot. na.

ne, nē, G. nì, rel. pron. who, what; conj. that, daß, damit (comp. kā, kē, kē).

nē, interrog. pron. = namo? meni? me? nē? in Gā, who; what? Comp. also: benē? menē? th. s.

'ne, ene, G. th. s. pl. neme, netšemei, dem. pron. this; these.

ne, one, Gā: le, Ot. no; in the Krobo-Dialect only -o (added to the last word); dem. pron. or def. article „the“, but only used to define whole sentences, after which it follows; comp. o, le, pron. and tò in Greek.

nē! interj. (irreg. imperat. sing. of na, v. to see) lo! behold! G. na. Comp. also hiē! and ye! G. kwe! Ot. fye (fe)!

ne, neg. aor. of na, to see.

ñě, v. irreg. neg. voice „be“ (G. be); employed, esp. as an auxiliary; it is used for the Gā: ye, Ot. wō, Ay. le; to be somewhere, somehow; to have etc.; and for the Gā: ñō, also used in Adñ. (Ot. de), to take; which are to be compared. Besides the extensive use like the Gā ye and ñō, its use as an auxiliary of the present tense (G. mī, mīm, m-, ñ-, n-, Ot. re- = de; Ay. le-me, le-m') is especially to be observed; comp. § 6 of the Append. and be, aux. v., as also the following instances: Krobo-Dial.: ñě noko pehe, Coast-Dial.: ñě noko pee or pei; to be s. th. making, fr. the verb pe, to make (G. fe, comp. „mīmfe“); pehe or pei may be called a participle. The neg. voice, at the same time

that of the fut, is then: be pehe, be pei, to be not making, doing; comp. pewe, to have not made and pī, did not make, do, was not, is not. Comp. also nō, v., kē, v.; hī, plē, pe, v. which three latter must as in Gā, supply the fut. tense, „nē“ being defective.

nē hiḡu, v. to be sick.

nene, rel. pron. pl. niame, nihi ne; G. moni, noni; meini, niini; who, what, that; dem. pron., G. mone, none, this person; this thing; ind. pron. G. mo, no, some body, some thing.

ni, v. = dši, G. th. s., to be (something); Ot. th. s.

nihī, pl. n. from nō, G. nii, nibii; mei; things, persons, people; comp. nimli and nōmli fr. nōmlō, n. and nii, pl. of nō, n.; also nime = nihī.

nibikome, pl. n. of nōkome; some persons, some things; G. meikomei, niikomei.

nii = nihī, pl. n. things, persons; G. nii, nibii; mei.

niiami, niiam, n. G. nīiañ, lit. inside of things; place; comp. bedšeme-nīiam, G. dšemei-nīiañ, thereabout.

nīame, pl. rel. pron., G. meini; who; Kr.-Dial.

nīiatše, pl. -tšeme, n. G. th. s., rich person.

nīienyi, num. G. mei enyo, two persons.

niikome = nihikomei, pl. n. ,

niime or nime, irreg. pl. of nōmlō, n. man. Comp. this; with def. art. niḡme.

nimli, pl. n. th. s. men, people.

niilele, or nōlele, n. G. niile, knowledge.

niilelō, nōlelō, pl. -li, -lōme, with def. art. -liḡ, -lōome, -lōomeḡ, n. G. niilelō, wise, knowing person; sage.

ninē! G. leleñ! int. truly! certainly! amen! comp. ekpakpa! th. s.

nine, pl. ninehi, n. G. th. s. hand, arm.

nini, n. shadow; soul; G. susuma; Ot. sunsum, sunsum, sunsuma.

niipem, with def. art.: niipemiḡ, pl. niipemhi, niipemi; niipehi, n. doing; deed; act; G. niifemḡ.

nīiyelō, n. G. th. s., eater.

nīiyeyē, n. G. nīiyeli, fr. ye nii, v. eating; food.

nitše (tše = father, author), G. dientše, nientše; n. and pron. pl. nitšeme; self, selves; aminitše, myself; lenitše, (he) himself, etc.

nme, v. to set, lay; G. th. s.

nme nḡ, v. = boī in Gā, to begin.

nmeṡsu, n. chaff; s. tutru; G. tutu.

- ńmle, pl. ńmlehi, n. bell; -fia, v. to strike the hour.
 ńmlefiám, n. striking of the bell; hour, time; G. ńmletfá, n.
 no, dem. pron. as in Gǎ: that; pl. nome, nohi; but more
 used is „lqlq“, th. s. Kr.-Dial.
 nō, n. and indef. pron., G. mo, nō; person; thing; Jemand,
 Etwas; pl. nii, nime, nihi; with def. art. niome; nihiq
 etc. This word is as much used, especially in compounds,
 as the two corresponding words in Gǎ, though persons
 and things are not so plainly distinguished by it; as f. i.
 not only the personal pl. form nime, but also the more
 impers. pl. form nihi, nii is applied to persons.
 nq, n. G. th. s. surface, cover, upper part; contrary of si,
 sisi; used as adv. and postposition = on, upon, up
 (comp. hyqm, hiqm) etc. ba nq, ma nq, v. to come on;
 bu nq, v. to cover up; hĩ nq, v. to sit upon, etc.; with
 their respective personal and impersonal verbal nouns,
 as: nqbum, covering; nqhĩlq, onsitter, i. e. rider etc.
 -nō, answering the Gǎ -nyo, n. = man; used as a per-
 sonal masculine termination; Krq̄bq̄nō, n. a Krq̄bq̄man;
 pl. Krq̄bq̄li, Krq̄bq̄me; Krq̄bq̄men, -people.
 nō = G. nyō, v. to fall; inf. nōm; nōe, nōhe, nōnōe.
 nō si, G. nyo ši, v. to fall down.
 ńō, v. G. th. s., to take; to be agreeable; used as aux. v.
 = ke; f. i. ńō-pue nq, G. ńō-fie nq, v. to go on; to
 go forward; ńō-hǎ, v. to (take and) give; ńō-pe, v. to
 take and make; ńō nōko pe nōko, v. to make s. th. or
 s. b. into s. th. or s. b.
 ńō hq, v. G. th. s. to conceive; s. na mi, v. th. s.
 ńō, n. G. th. s. neighbourhood; nearness; adv. and post.
 at, by, near etc. Comp. also mase, n.
 nōdfalo, n. G. dšrayelilq, merchant, trader; s. dfa, v.
 nōdšēlq, n. doubter; disputer, G. ńwanedšēlq.
 nōdšēm, n. doubting; doubt; dispute; fr. dšē nō; G. dšē
 ńwane, v.
 nō-enyo (f. i. nōmlq nō-enyo, two persons) num. perh. =
 yi enyo in Gǎ, two (persons or things; comp. niienyi,
 num. th. s.
 nōgbogbo, n. G. gbonyo, mogbonyo, a dead person; corps.
 nōhe, G. mohewq, nohewq, for whose sake; therefore;
 wherefore; s. also: dšāhe, conj.
 nōhwelē, Kr.-Dial., n. friend.
 nōkake, num. G. mokome, nokome; one person or thing;
 s. nōkome, th. s.

- nōko, adv. pron. G. moko and noko; somebody, s. th.; pl. nihikome; niikome.
- nōkome (pl. nihikome), G. mokome, nokome; numb., one (thing or person); some; comp. also: nōkake, th. s.
- nōkōtōma, pl. -mame; with def. art. -mameo and maome; grandee; old person; elder; G. onukpa, n.
- nōkpā, n. (G. gbō; acc. to Hanson: mokpoñ), stranger, guest.
- nōlelo, n. = niilelo, n. wise man.
- nōmlō, n. pl. nōmli, nimli, nime, G. gbomo, mo; person, man; comp. also nō, n.
- nōmlōtšo, pl. -tšohi, G. gbomotšo, n. body; human body.
- nōmlōtšu, n. European; white man; G. blōfonyo, Ot. bronī.
- nōne, pron. rel. = moni, noni in Gā: who, what; that; dem. = mone, none in G. this; pl. nihine, Kr.-Dialect: niiame; also used as conj. = kone, that; daß, damit.
- nōsasesa, nōsaisa, G. mofēmo; every (body); comp. nōtfanō, n.
- nōtfanō, G. nōfēnō, nōfianō; mofēmo, mofīamo; every thing every body. Kr.-Dial. nōtšoanō, nōtšōnō.
- nōsuomnō, n. something wished for or loved; some body loved; wish, will; comp. suomnanō, pl. suomnanii, th. s.
- nōyayampem; pl. -pemi, pemhi; with def. art. -pemiome, G. nōšafemo, n. sinful deed, act; ἀμαρτημα.
- nra, inf. nram, v. to dream; G. la, v.
- nram, n. dream; G. lamō, n.
- nu, v. inf. num, G. mō; to catch.
- nu, n. G. mu, oil; pō-, v. to anoint.
- nupom, n. anointing.
- nu, v. to drink, G. th. s., inf. num, nunui.
- nulō, n. drinker.
- num, and
- nunui, n. drinking.
- nua, n. hue; s. nwa, nwe.
- nuntšo and nuntšo, n. s. nyontšo.
- nwa, pl. nwhi, adj. great; large; G. wulu, adj.
- nwe, pl. nwehi, n. finger; toe; G. wao, n.
- nwe goleku, n. thumb.
- nya, v. Ot. th. s., Gā na, to get; to reach; comp. also na, v.
- nya, G. na, Ot. āno, n. mouth, opening; etc. used as grammat. subj. and obj. as in Gā: f. i. nya tšo, inf. nya-tšom; G. na tše, v. to have a pure mouth; to speak

- purely; etc. and gbe nya, inf. nyagbem, nyagbe, nagbe-gbe, to finish; G. gbe na; na nya, inf. nyanam, to understand etc. etc.
- nyabam, n. sharpness; fr. nya ba, v. to be sharp; G. nabā. nyagbē; nyagbem; nyagbegbē, n. finishing; end, aim etc.
- G. nagbe; fr. gbe nya, v.
- nyagbelo, n. finisher; Boffender.
- nyagolo, n. liar; G. amalelo.
- nyanalō, n. understanding person.
- nyanam, n. understanding.
- nyāsā, n. G. adesa, tale, fable.
- nyatšolo, n. person speaking purely.
- nyatšom, n. pure language, speech, fr. na tšo, v.
- nyē, v. G. th. s., to be able.
- nyemi, pl. nyemime, n. brother or sister, Geschwister; G. th. s.; comp. also mame and mami, n. th. s.
- nyeminyumu, n. brother.
- nyemiyō, n. sister; pl. with def. art. nyemiyome, sisters.
- nyimi (pl. of nyoñma, num. ten); nyimi ewe, nyimi ewyie, Kr.-Dial. forty; etc. But nyoñmai seems also to be used; comp. § 8, App.
- nyimi enyo, twenty.
- nyimi ete, thirty.
- „ ewyie, forty.
- „ enuq, fifty.
- „ ekpa, sixty.
- „ kpago, seventy.
- „ kpanyō, eighty.
- „ nē, ninety.
- nyō, nyōm, G. nyō, nyōñ, n. night; adv. at nighttime.
- nyom? = hyom, n. heaven; G. ŋwei; adv. above.
- nyōgue, nyogwe, G. nyōñ, n. slave.
- nyontšo, G. th. s., pl. -tšome, n. master, Lord; comp. mawetše, awetše, wetše, n. th. s.
- nyu, G. nu, n. water.
- nyumu = G. nubu, n. water hole; waterwell.
- nyūmū, pl. -mūi, n. G. nū, man, male.

O.

The vowel „o“ (subjective, possessive and objective pronominal augment of the sec. pers. sing., „thou, thy, thee“) does not in Adāme initiate so many words, as in Gā, the former being generally shorter; but where

it appears, it seems to be a personal augment of nouns. Words not found under it must be sought for under the next consonant.

- O-, pron. augm. „thou, thy;“ sometimes „mo“ is used for it; Gã „o.“
- o, pron. augm. thee; sometimes -mo.
- ’o, pron. obj. augment = wò, G. th. s. us.
- o, pronominal augment expressing the def. article, G. le, Ot. no, Ay. la, a; „the.“ It is either terminating the words or is inserted in plural nouns and pronouns before the plur. form; esp. before -me; f. i. kaselo, pl. kaseli, kaselohi, kaselome; with def. art. kaseliq, -lohio; kaseloqme, kaseliqme; or „ome“ may be taken as the plur. form, of the art. itself; comp. „nom“ after some nouns without pl. form in Otyi. If affixed to the impersonal verbal nouns ending with m, mi, they accept generally the latter form; f. i. mum, with def. art. mumio. The full form of it is „one“ and it appears sometimes so, especially after sentences, when it is affixed to their last word; but also „o“ or „ne“ alone are used; the former more frequently in the Kròbò-, the latter in the Coast-Dialect; f. i. „bene emaq“ or: „bene emagne“ or: „bene emane,“ when he came; Gã: beni eba le.
- oo, obj. pron. augm. -o and def. art. o affixed to it; G. -wò le.
- obakã (lit. „wilt thou say“), interrog. particle initiating questions, f. i. „obakã esuo?“ Does he really love thee?
- odanta, n. G. th. s. Ay. odada, underdress of women; see also boi, n. in Gã.
- ohĩa, n. poverty, need; G. and Ot. th. s., fr. hĩa, v.
- ohiatše, pl. -tšeme, n. poor man.
- okplo, pl. -me, n. G. th. s. table.
- one, dem. pron. or def. art. shortened into o’ and ’ne, G. le, Ot. no; the; also used, as „le“ in Gã, to define sentences; s. -o, def. art.
- osq, ’sq, Ay. th. s., very probably a word of one of the Donko Languages from the interior; horse; Ot. oponko, G. okpongo.
- osqfo, Ot., n. priest.
- osqfonòkòtoma, n. high-priest; G. osqfonukpa.

P.

The letter p, which is in Gǎ frequently softened into f, or strengthened into „kp“, if initiating words, is found in the Dǎnime far more frequently; it changes besides with f and b in Gǎ.

Pa, v. G. th. s. and fa, v. to suffice.

pa, n. G. fa, by old people: pa; river, brook.

pǎ, adv. G. fǎñ, openly.

padoku, n. scar.

pali, n. G. fǎ, šišifǎ, root.

pamkpǒ, n. river-iland.

pǎñ, v. G. and Ot. th. s., to conjure; to make a covenant.

panya, G. fana, n. river-shore; river-bank; esp. region about the Volta, which is the only known large river in the neighbourhood.

panyanihi, -nime, -nimli, n. people about the river.

panǒle, n. river-vessel; - canoe.

panǒnyielǒ, n. traveller on the river.

panǒnyiem, n. river-journey.

panǒniitšom, n. business on the river.

pe, inf. pem, pepei, pepē, pehe; neg. aor. pī; G. fe and pe, v. to do, to make, to be (used as „ye“ in Otyi).

The verb is as extensively used as in Gǎ, compare it there.

pe emu, G. ye emu, v. to be whole.

pe, inf. pem, pei, pepei, pehe; G. be; blǒ; bo; to cry (but comp. kpǎ, v.); to quarrel.

peē, pehe, pei, n. doing; deed.

pei, G. bei, n. quarreling; quarrel.

pełǒ, n. doer; maker; G. fełǒ.

pełǒ, n. G. belǒ, blǒłǒ; cryer; quarrelsome person; enemy.

pēlē, v. s. plē.

pem, pǎmi; n. doing; making; deed; G. pemǒ, femǒ.

pēne, inf. pēnem, G. pēne and fēne, v. to open, unloose; comp. bli; G. gble; and bue, v.

pēnelǒ, n. opener.

pēnem, n. opening.

pepei, pepē, n. doing, making; deed fr. frequent. mood of pe.

pete, adv. G. th. s. openly; comp. pǎ.

pete, v. G. kpete, to cleave.

pete si, inf. sipetem, to cleave or stick to the ground.

pī, aor. neg. of pe; used as dšē, Gā: dšee, to be not; adv. not; pīmi, not I; aor. neg. of pię, v. to suffice; to be insufficient.

pī, adj. and adv. G. and Ot. th. s. much; many.

pia = fia, fya, v. G. tfa, pl. tfa, to strike, cast.

pia si, v. G. tfa ši, to be cast down; to cast one's self down; - - - away; to be an outcast.

piani, plane, G. fane, n. noon; daylight; day; daytime; Ot. awyia. Contr. nyō, nyōm, n.

pię, inf. pięm, aor. neg. pī, G. šę, fa; to suffice; G. fę, to want, pię boboyo, G. fę fio, it wants little; i. e. nearly.

pięm, n. sufficiency; want, fr. pię, v.

piękē, piękēne, adv. G. bene, bianę; now; immediately.

pięsq, adv. G. bianę, amrō, quickly; soon; now; just now.

pīopīo, pīopīopīo, adj. and adv. pointed; -ly; G. šōšōšō.

plē, v. to turn; to overturn; to pour out; to become; Gā: tšō, butu; fōse; fie ši. Comp. also ple, kplē in G., pēne, v. in Otyi.

po, inf. pom, popoe, pohe, G. fo, po; to cut.

po nya, inf. nyafom, v. to cut off; G. fo na.

pode, v. to lie.

podem, n. lie.

poku, n. = pali, G. fā; root.

pū, v. inf. pūm, pūpūi, pūhe, G. fū; to bury.

pue, inf. puem, puepuē, G. fie, v. to cast out, to pour out.

pue nq, G. fie nq, v. inf. nqpuem, to go on; to go farther; Ot. gu so, v.

pue si, v. G. fie ši; inf. sipuem, to pour out, down; to be poured out, to the ground.

puem, n. outpouring; outcasting.

pūm, n. burial.

pūmhe, n. burial-place.

pūpūi, n. burial.

S.

The consonant s changes frequently with š, and before the vowels i and e they are used promiscue in Adānme, being more frequently s near the mountains; where, in the Otyi-Language, š is not purely to be found.

Sa, v. inf. sam, sahe, sasae, G. sa; to be fit, right, worthy; neg. aor. sē; to esteem; to fit, to prepare. Comp. also: sa, se, v. in Otyi.

- sa nya, v. G. sa na; to taste.
- sa, v. G. ša, to snatch; to winnow; to angle.
- sa fo, v. G. ša foi, to run.
- sā, v. G. šā; to burn; to draw (f. i. a sword).
- 'safo, asafo, n. G. and Ot. th. s. company; troop.
- sake - fō, double v., G. še - fō; to cast away.
- sam, G. samo, n. preparation.
- saminya, adv. G. odšogba, well, good; right; saminya! all right! very well!
- sañmayo, pl. -yi, n. G. oblayō; girl; young woman; virgin.
- satšine, n. G. šatšene, a large callabash used for winnowing.
- se = si, ši, conj. Gā: ši; but; for.
- se and se, n. G. se, back; adv. back; behind; used as gram. subj. and obj. as in Gā; f. kpale se, v. to return.
- segbā, C. Dial., n. G. šikpong; earth; comp. sugbā, n.
- sekpalo, n. person returning.
- sekpalem, n. return, fr. kpale se, v.
- sewe, n. G. tšese; a wooden vessel of size and form of a large dish; carved of one piece of wood.
- si and ši, v. inf. sim, G. ši; Ot. si, to knock; to leave.
- si and ši = se, conj. G. ši; but; for.
- si and ši, n. G. ši; ground; bottom; time, f. i. si kake, once; adv. down; away; used as gram. subj. and obj. as in Gā; f. i. sa si and sra ši, v. to take a walk; G. šra ši; kple si, v. to descend; G. kpleke ši; su si, and su si - tā, v. to arrive; to be at hand; G. še ši and še ši - tā; fia si, G. tfa ši, v. to cast one's self away, be an outcast; te si, to arouse, to arise; hī si, to sit down etc. etc.
- sidam, n. standing fr. da si, to stand; thank; fr. da si, to thank.
- sifiam, G. sitfa, n. abjectedness; fr. fia si, v.
- sikplem, sikplehe, n. descending; descent, G. šikplekemo; fr. kple si, v.
- simā, n. humiliation; fr. ma si, v.
- simām; n. standing; laying; fr. mā si, v.
- sina, v. to dislike?
- sinō, pl. sinōhi, n. G. šinō and onufu; serpent; snake. G. th. s.
- sīnya, n. G. šina, door.
- sipām, n. root, developement, meaning, signification, fr. pā - si, G. fā ši, v. to bring forth; to come out.

sisā, sisabe, sisasae, sisram, n. walking, walk; fr. sa si and sra si, v. G. šra ši, to take a walk; Ot. pase, v.

sisi, G. šiši, n. ground; bottom; reason; meaning; signification etc. adv. down. Used as gram. subj. and obj. as in Gā.

sisitšōm, n. interpretation fr. tšō sisi, v. G. šišitšōmō.

sisum, n. arrival; sufficiency, fr. su si. v.

siyihe, siyim, n. G. šiyimō, descend; descension.

sō, v. G. šō, to snatch from s. b.

sō, osō, n. Ay. th. s., very probable a word of one of the Doñko Languages from the interior (perh. orig. from 𐄂𐄂); horse; G. okpongo; Ot. opoñko.

soñ, G. th. s., adj. and adv. pure, genuine, entire; entirely; still.

soū, adv. th. s.

soñyumu, n. male horse; stallion.

soyo, n. female horse, mare.

su, v. G. šē, to reach; to arrive; to be at hand; neg. aor. sue, sui.

su si, v. to reach down, entirely; to arrive; G. šē ši, v.

su - tā, G. šē - tā, and

su si - tā, double v., G. šē ši - tā, to arrive, to be at hand; to be near.

sugbā, Kr. Dial. (s. segbā), n. G. šikpoñ, earth; ground.

suluenapopoe = ketiapopoe, n. G. ketiafō, n. circumcision.

sum, n. arrival.

sumō, v. to serve; G. th. s., Ot. som.

suō, inf. suōm, v. G. sumō, Ot. pe, to like, to love; to wish, to will; aor. neg. sumē.

suōlo, n. lover; G. th. s.

suōm, n. love; liking; will; wish; G. suomō, n.

susu, v. Ot., G. and Ay. th. s., to think, to measure.

susum, n. thinking, measuring; thought.

susuhe, susue, n. arrival.

susulo, n. thinker; measurer.

Š.

Š cannot be considered as a proper initial Adāñme sound or letter; it appears frequently, but promiscue with „s“; f. i. sa and ša, sã and šã, si and ši are heard; words therefore, beginning with š, may be sought for under „s“ f. i. „šiši“ under „sisi“; „ši“ under „si“ etc.

T.

Ta, v. to touch. G. th. s.

tā, v. to be done; Ot. sa, G. tā; su-tā, su ši-tā, double v. to reach; to arrive; G. šē-tā, th. s.

ta or tā, tam, n. law; G. kitā and mla; but s. also mra, n. and dam, da, n.

taku, n. lake; G. kpakpo; lagune.

tāmi, n. scourge, whip; G. kplebii.

te, v. G. th. s. to arise.

te si, inf. site; G. th. s., to get up, arise; G. ya nwei, to go up, ascend.

tē, pl. tēhi, G. th. s., n. stone.

tenyubue, n. stony water jug.

Teši, pr. n. of a town.

Tešitšeme and Tešili, pr. n. people from Teši; Tešipeople.

tfa, adj. C. Dial., G. fiā, Kr. Dial. tšo, tšoa, all; betwixt the reduplicated noun = every; nōtšānō, every body; — thing; tē tfa tē, every stone.

tī, v. to give, = hā, v.

ti = kpē, kpeti, n. G. teñ, Ot. ntam, middle, midst; adv. amidst; among.

to, pl. tohi, n. small cattle, sheep or goat.

tobiyo = G. tobi, n. kid or lamb; comp. boboyo, adj. dšekweyo, n.

tokota, n. G. th. s., sandals.

toro or tro, inf. torom, trom, v. C. Dial. to carry (on the head) = G. tere, tre, v.

torom, trom, n. carrying; load; G. dšatšu, n.

tšapī (?), neg. v. to be not at all (comp. pī, neg. v. of pe, and dši, neg. of dši, v.).

tšatše, n. C. Dial. my father, G. ata, mitše; Kr. Dial. itše; pl. tšatšeme.

tše, v. G. th. s. to go off, to loose.

tšē, v. inf. tšēm, G. tšē and tšie, v. to come away, off; to take off, out; to pluck; to awake; to waken.

tšē, inf. tšēm, v. G. th. s., to call.

tše, pl. tšeme, n. father, possessor, author; inhabitant etc. just as in Gā.

tše, conj. = ke, keđši, if; G. ke, keđši; though, G. th. s.

tšebene, conj. G. tšebele, nevertheless, notwithstanding; ūbrigens, doch.

- tši, v. to mention; G. tši ta, v. to answer; G. to he, v. which is also used.
- tšie, n. to conceal; G. and Ot. siu; comp. la, v.
- tšo, n. pl. tšohi, tšihī, tšii, G. tšo, pl. tšei; tree, stick; stem; stalk; tšohitšotšo, every tree.
- tšo, G. tšu, tše, tšē, v. to send; to work; to be pure; to purify; to go off, to loose; to pluck; he tšo, inf. he-tšom, to be pure, holy; tšo he, v. inf. hetšom, to purify; to sanctify. Com. also tše, tšē, v.
- tšō, inf. tšōm, G. th. s. v. to show, to teach; comp. also: gū and gbu, v.; and plē, v.
- tšō nya, inf. nyatšōm, G. tšō na, v. to show the price; to offer for sale.
- tšō, adv. G. th. s., much, too much.
- tšō, tšo, tšoa, Kr. Dial. = tfā, C. Dial. and fiā, fē, in Gā: adj. all; every; s. tfā; tšo tšō tšo, every tree; nōtšōnō, every thing or body.
- tšoboti, n. G. tšokpoti, club of wood.
- tšolo, pl. tšolohi, tšoli; with def. art. tšoliome; G. tšulo, niitšulo; bofo; servant; labourer; messenger; angel, apostle; fr. tšo, v.
- tšolo, G. th. s. n. teacher.
- tšom, n. wock; purity etc. fr. tšo, v.
- tšōm, n. doctrine; turn, etc. fr. tšō, v.
- tšowi, adj. bibiō.
- tšui and
- tšuhi, pl. n. heart; G. tšui; Ay. tši, n.
- tū, v. G. to, v.; to lay, to order; Gā: wie, v. to speak; G. dšadše, v. to explain. Comp. to in Ay. and Ot.; and tū, v.
- tu fo = du fo, †. G. dšo foi, Ot. tutu miriká, to run; to run away, to flee; comp. sa fo, hē fo, th. s.
- tū munyu, v. G. wie, tši tā, v. to speak; to mention.
- tū he munyu, v. to speak about.
- tue, n. G. toi, ear; bo tue, G. bo toi, v. to listen, obey; to be obedient.
- tueboboe, n. listening, obedience.
- tuebolo, n. obedient person.
- tu, pl. tuhi, G. tšu, n. room; house; s. we, n.
- tūm, n. speaking; speech; G. wietmō; — ke tšōm, n. G. dšadšemō ke tšōmō, n. admonition.
- tutru, n. G. tutu, chaff.
- tututu, adj. G. trōmō; even, plain, smooth.

V.

The letter and sound „v“ (like the engl. „v“) does not belong to the Gǎ-language and I met only with it in one word in Adǎhme besides the few mentioned under it in Gǎ proper; very probable all from the Ayigbe or Ewe. The word is:

via, n. G. ñma, Ot. hwam; sweet sense; sweet odour.

W.

Wa, v. inf. wam; G. th. s., to be hard, heavy, strong; = G. da, v. to be large; to be grown; dfa wa = G. dšra wa, v. to be dear; precious. The word is modified by gram. subjects and objects combined with it, as in Gǎ; /f. i. he wa, v. to be (bodily) strong, well; inf. he-wanam and hewam; hě wa, v. to be hardfaced, hard, covetous etc. etc. and wa he, v. to have pain; wa yi, v. to treat cruelly; etc. Comp. he, hě or hĕ; mi; mukuli; nya; nō; si, sisi, tšui, yi etc.

wa -, subjective and possessive pronominal augment of the 1. pers. pl., we, our; Gǎ: wō; comp. also: - wō, obj. wahe, n. our-selves; about us etc. G. wōhe and wōhewō. wahě, our face.

wami, wōm', our inside.

wanō, our thing or person; ours.

wanō, our surface etc.

wanya, our mouth etc. etc.

wanam, n. G. wala, life.

wati, our midst.

wayi, our head.

we, aor. neg. of wa, v.

we, n. G. th. s. and šia, Ot. fi; house, home; weōm, inside of the house (heaven?).

wenyumu, n. male domestic.

weyo, pl. -yi, n. female domestic.

webihi, webii, with def. art. webiōme, pl. n. G. webii, domestics.

wetše, awetše, pl. -tšeme, n. housefather, housemaster, master, lord = nyontšo and mawetše. Comp. šiatše and nyontšo in Gǎ.

wetšo, pl. -tšohi, -tšihi, n. lit. housestem; family, tribe; Stamm; G. weku; akutšo, n.

- wetšombihi, wetšombiome, pl. n. members of a family, tribe etc.
- wī, aor. neg. of wo, v.
- wo, v. inf. wom, wowoe; aor. neg. wī; G. th. s., to lift up; to take, to carry, of heavy things; to exalt, honour; often combined with gram. subj. or obj. as: he, hē, mi, nya, nọ, si etc.
- wo nọ, v. to lift up, exalt; G. th. s.
- wo si, inf. siwom; G. th. s., to promise; G. bọ kọkọ, v. to warn, threaten.
- wō, G. th. s., n. buffalo; Büffel, wilder Döse.
- wo, n. Ay. wu, G. wušọ, nšọ, Ot. po; sea; comp. woyalo, n. and G. wolenyo, n. and ya wō, v.
- wọ, n. G. wọń, fetish, idol; demon. See „wọń“ in the Gā-Vocab.
- wọ, indep. pron. we; G. th. s.; and
- wọ, - 'ọ, obj. pronom. augm. G. th. s., us.
- wọ, v. to sleep; comp. mahe.
- wō, n. sleep.
- wólọ, woyalọ, pl. -li, n. fisherman; G. wolenyo, pl. wolei.
- womi, n. skin; parchment; paper; book; letter; Gā: wolo, Ot. ahuma.
- wombọ, n. seaway; seaward; south; G. nšọngbẹ, n.
- wọdšalọ, n. from dša wọ, v. and
- wọtšọlọ, wọtšulọ, n. fr. tšọ wọ, tšu wọ, v., fetish-servant; idolater; G. wọndšalọ, wọntšulọ, n.
- wosi, n. east (under-sea?); G. boka; nādšiaši, n.
- woyalọ, n. pl. woli; fisherman; s. wolọ, n.
- wu? s. wo (Ay. wu), n. sea.

Ŵ.

The aspirated ŵ or hw appears in a few words perhaps of Ayigbe or Ewé-origin, as:

- ŵalami or hwalami, n. star; s. also: godoi and nulumi in Gā; comp. hyom; holami, n.
- ŵo or hwo, G. wọ, n. to morrow.
- ŵue, ŵe and hue, hwe, n. friend. etc. etc.

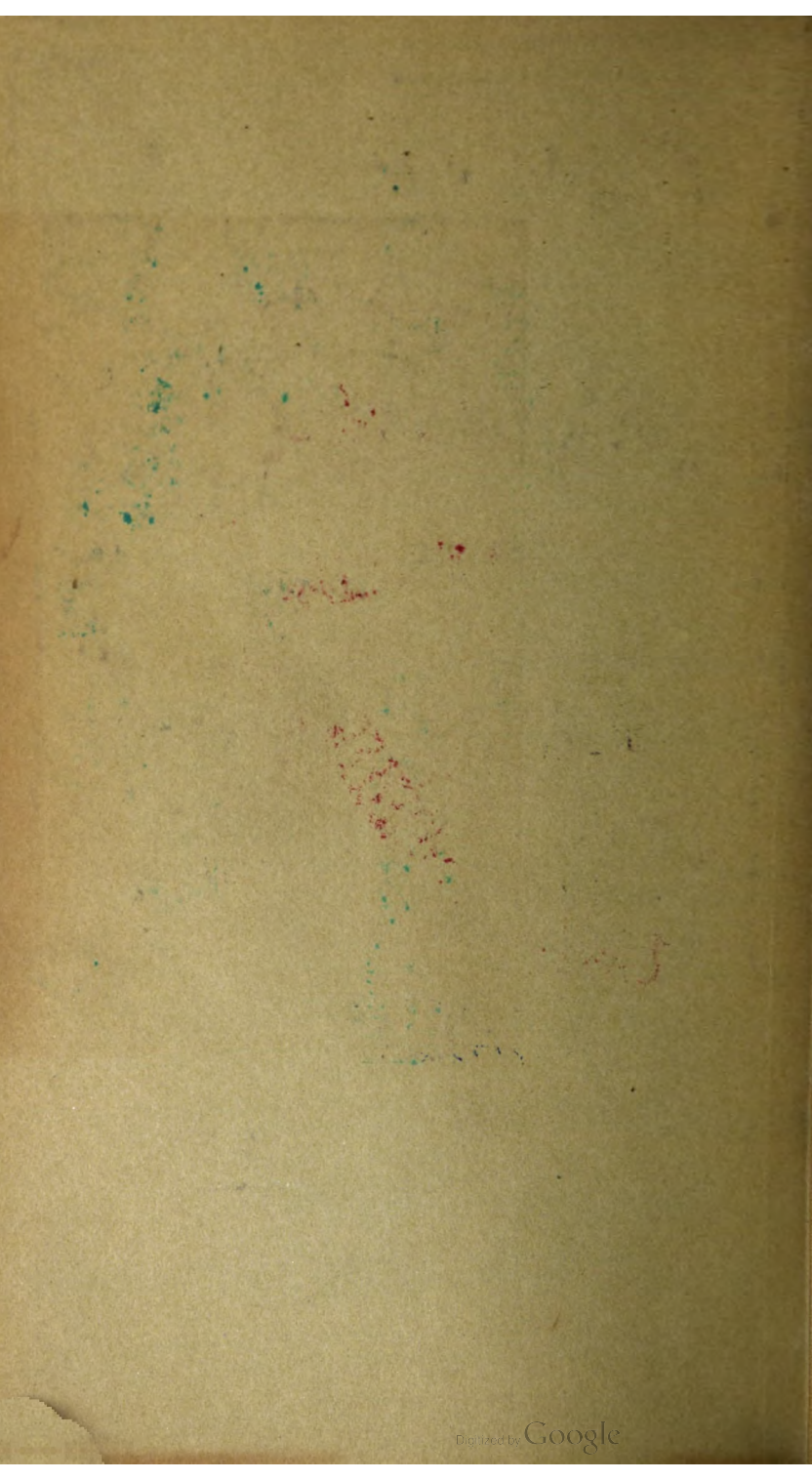
Y.

The semi-consonant „y“ changes with the liquids as well the aspirata.

- Ya, v. G. th. s., aor. neg. ye, to go; comp. also ho, also used as auxil. verb as in Gã in combination with verbs; s. Table II. and comp. § 28 in the Gã-Sketch.
- yā = yara, G. th. s., n. funeralcostum; Todtenflage; see ya, yara in the Gã-Voc.; pe -, v. to perform this ceremonies.
- yā, n. astonishment, wonder; hī pe yā; pe yā, v. to be astonished, to wonder.
- yakanŋke, n. G. th. s., free present; grace (only used by W. Hanson in his translation of the Gosp. of Mat. and Joh. into Gã).
- yapem, n. burial-ceremony; astonishment; s. yā, n.
- yaya, adj. G. efoñ, bad, evil.
- yayam, n. G. efoñ, eša; Ot. bone, evil, sin.
- yayampelo, n. sinner.
- yayampem, n. sinful act.
- yayampepei, n. sin.
- ye, inf. yem; v. G. th. s., to eat, to enjoy; to use etc. etc. As extensively employed as in Gã, which see. Aor. neg. yī.
- ye dase, inf. daseyem, v. to bear witness; G. ye odase, Ot. di adanse, v.
- ye nŋ, inf. nŋyem, v. to rule; G. th. s.
- ye, eye, indep. pron. 1. prs. sing. I, = imi, ami, mami; G. mi.
- ye - (Coast-Dial. = Kr. Dial. „i“), poss. pronom. augm. my; f. i.
- yenō, my thing or person.
- yese, my back; behind me, after me.
- ye, C. Dial., v. to look, behold; G. kwe; Kr. Dial. hie, Ot. fye or fe, v.
- yelo, n. eater, user; ruler.
- yelo, n. beholder; overseer = kwelo in Gã.
- yem, yeyē, n. eating; using; use etc. fr. ye, v.
- yi, v. to come down from above, G. th. s.
- yi si, v. to descend; G. yi ši.
- yi, n. head, G. th. s., as extensively used as in Gã, which see.
- yibli, pl. yiblihi, n. fruit of trees; G. yibii.

- yidšiem, yidšem, n. praise, fr. dšie or dše yi, v. G. yi-
 dšiemō, n.
 yim, n. inside of head, brain; mind, reason, as „yiñ“, n.
 in Gā and as extensively used.
 yiwam, n. strength of head, hardness; G. yiwale.
 yiwanam, n. life; here nōko —, v. to save s. b., σωζειν;
 comp. yiwala, n. in Gā.
 yiwanamherelo, n. saviour.
 yiwanamherem, n. salvation.
 yō, pl. yī, n. woman, female; also used to distinguish the
 gender of men and animals; s. nyumu; G. th. s.; wife,
 G. nā, n.; nō yō, v. and kpe yō, v. to marry.
 yo, yoku, n. moun!ain; G. gōñ; yo gāgā or yo nwa, a high
 mountain.
 Yogāgā, n. pr. of a high mountain at the river Volta on
 the boundaries of Krobo and Akwamu; having the form
 of a resting lion.
 yohūno, n. G. ayemforowu; Ot. ayemforokunu, bridegroom.
 yokpem, n. wedding; s. yokpemō in the G. Voc.
 yoñōe, yoñōm, n. wedding; taking of a wife, marriage.
 yono, n. top of a mountain.
 yoyikpeti, n. th. s.
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