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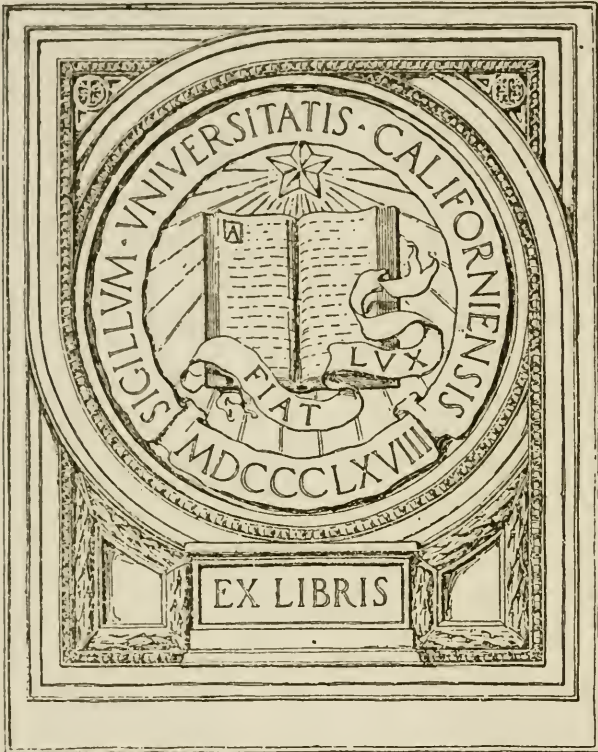


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A GRAMMAR
OF THE
NUPE LANGUAGE
TOGETHER WITH A
VOCABULARY

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GIFT OF
HORACE W. CARPENTIER



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَوَّاهُ اللَّهُ عَمَّا نَبَوَّاهُ الْكَرِيمِ بِسْمِ اللَّهِ
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OF THE
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TOGETHER WITH A
VOCABULARY

BY
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Carpenter

FOREWORD

So far very little has been attempted to guide students through all the intricacies of the Nupe Language, so that it is with great pleasure and interest that I have learned that Rev. A. W. Banfield, M.B.C., and Rev. J. L. Macintyre, C.M.S., have decided to publish a Nupe Grammar and Vocabulary.

Having been associated with the Nupe Province since the earliest days of British Administration, I desire to place on record the unsparing devotion and arduous labours performed by the authors of this book in the interests of the Nupe people, their language, life, and customs. After many years' residence amongst the Nupe people, they have become thoroughly conversant with their habit of thought and have obtained a real insight into the lives of these interesting and intelligent people. Few people have a greater knowledge of Nupe history.

This work now to be published is the result of strenuous and earnest effort in the study of this difficult language. The measure of success in a work of this nature will not be gauged by the number of copies of the book purchased, but in the careers of young Political officers and others, who have the honour to serve their country in the Nupe Province of Nigeria.

H. S. GOLDSMITH, C.M.G.

Late Resident Nupe.

August 18th, 1912.

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NUPE GRAMMAR

INTRODUCTION

LANGUAGE.—The Nupe language is probably, next to Hausa, the most useful language in N. Nigeria, and, although not nearly so widely spread, yet it is spoken and understood over a considerable area, chiefly along the course of the river Niger.

The Nupe country proper lies on the left bank of the Niger, and extends from the Gurara river right up to Bajibo. On the right bank of the Niger the Nupes have occupied and cultivated a fertile tract of country from Egga up to Jebba for over a century at least, and founded important towns there, such as Lafiagi, Lade, Shonga, Tsaragi, Patigi, etc. As the Nupes are great canoemen, their settlements may be found on the Niger from Burutu upwards, as well as at such places as Garua, Yola, Ibi, Loko, etc., on the Binue.

Leaving the thickly populated Nupe Province out of the question, Nupe is also spoken by the Basa Nges in the Bassa Province; it is widely understood throughout the Kabba Province; and it is the language of about one-third of the Illorin Province. All the crews of the Government steamers are Nupes, and so are the majority of the canoemen who may be seen travelling up and down the Niger and Binue rivers.

As the Nupe people have a history extending back some hundreds of years, it is most probable that Nupe is the most important example of a large group of related languages spoken by pagan tribes in

N. Nigeria, and that a study of this language will furnish the key to many of the hitherto unwritten difficult pagan dialects to be met with in different parts of the Protectorate. It undoubtedly belongs to the same family as Yoruba and Gbari, and is a particularly rich language.

POPULATION.—Including small tribes like the Kankandas, Ganagas, etc., who use Nupe in addition to their own language, half a million is a liberal estimate of the number of those who speak Nupe. Although the Nupe Emirate is one of the smallest provinces, yet there is a large population, the whole country being covered with small villages.

DIALECTS.—The Nupe people, like every other race, are divided into different tribes, who speak slightly different dialects. The original home of the Nupes was probably somewhere in the Trans-Kaduna district, and the best and purest Nupe is spoken in that part, but the differences are not very great, and the student will find no difficulty in making himself understood anywhere.

It is, however, well to notice that Yorubas cannot pronounce some of the Nupe letters, and put *sh* for **ch**, and *s* for **ts**, etc., while the Hausas pronounce the Nupe double letter **kp** as *kw*, and **gb** as *gw*; (cp. *Gwari* for **Gbari**) so the student must be prepared not to be misled by these mistakes of non-Nupes.

The chief subdivisions or dialects of Nupe are : Bini, Gbedigi, Benu, Ebagi, Cekpan, Kiadia and Kusopaci.

CHARACTERISTICS.—Nupe is quite unlike Hausa, but belongs to the same family as Yoruba, Ibo, Jukon, and other West African languages in which the meaning of a word varies according to the *tone* upon which it is pronounced. In Nupe this characteristic has been highly developed, and it is this that makes it

such a difficult language to acquire both for Europeans and for natives from other parts of Africa.

Thus **bé** pronounced on the high accent means *come*.

be " " middle " " *again*.

bè " " low " " *to blow*.

To the Nupe mind these three words are utterly different, and he sees no more reason for confusing them than we do for confusing *bed* and *bud*, or *rat* and *rot*.

It is not the least use for the learner to start writing down words, or attempting to learn them, without noticing the accent or tone upon which they are to be said. Thus in the following pages any syllable on the acute or high accent is marked thus (´), the grave or low accent being marked thus (`), and the middle accent being left unmarked. Bishop Crowther thought that these three accents corresponded more or less to the notes in music represented by G for the acute accent, E for the middle accent, and C for the grave accent; but except for a small minority of people it is doubtful if this is of much practical use.

As an approximation to the exact sound the following rough rule may be found useful: in any Nupe word *the syllable with the highest accent always carries the emphasis*. Thus in the Nupe word **èbi** = knife, the emphasis is on the *second* syllable, as the first is low accent, and the second middle accent; but in **ebi** = kola nut, the emphasis will be on the *first* syllable, because it is on a higher accent than the second one, which is on the low accent. The same usage prevails to a very small extent in English, as when we say *présent* (accent on the first syllable) a gift; but *présént* (accent on the second syllable) to give. Compare also *invalid*, a sick person, and *inválid*, illegal. This rough rule of laying stress on the highest accent in any word is not quite the same thing as giving each accent its exact sound, but it will prove a great help at the beginning,

and will make the speaker more readily understood. The learner should practise the two examples already given, *èbi* and *ebi*, until he finds that a native will understand at once whether he means a *knife* or a *kola nut*.

PECULIAR LETTERS.—In addition to the difficulty of the various accents, there are in Nupe certain peculiar sounds not found in English which will have to be learned from a native. These are: the double consonants *kp* and *gb*; the *ɔ*, the *o*, and the *ɲ*. These will be explained further in treating of the alphabet (*vide* p. 15).

STRUCTURE.—Nupe has practically no inflections, and it is almost entirely synthetical, its structure being fairly simple. Nouns and Pronouns have no Genders, and the plural suffix is often omitted when there is another word that serves to show that more than one is meant. There are not many Tenses in the Verb, and they are all formed by the addition of particles. There are very few Adjectives, strictly speaking, their place being largely taken by a kind of Intransitive Verb. Adverbs abound in the language, with very fine shades of meaning. The system of numeration is peculiar, in that *twenty*, and not *ten* as in European languages, is the base number, and *two thousand* is the highest number for which there is a distinct single name.

FOREIGN ELEMENTS.—Considering that the Nupes and Yorubas are so closely allied, there are remarkably few Yoruba words to be found in Nupe. Those that exist are chiefly among the numerals, and two modern words that have come in with the advent of the British Government, *àkwàwũ* = a clerk, and *olókpá* = a policeman.

Hausa has been laid under contribution far more, and, in the towns especially, a good many Hausa words are in common use, though in the villages the people

keep far more to the pure Nupe without using these Hausa equivalents.

A good many Arabic words have found their way into the language through the Mohammedan religion that the Fulani conquest imposed some hundred years ago. These are naturally words connected with religion, such as *mālāyika* = angel; *àdūwa* = prayer, *túba* = repentance, *gáfára* = forgiveness, etc. These are generally slightly different from the Hausa equivalents, being the Nupe method of pronouncing the Arabic original, and are not to be considered corruptions of the parallel Hausa adoption from the Arabic.

PART I: CHAPTER I

THE ALPHABET

IN a language like Nupe, containing a good many sounds not found in English, two courses are open in attempting to reduce it to writing. One is simply to use the English alphabet as it stands and leave the reader to supply from memory the modifications necessary; the other way is to enrich the alphabet by new letters with diacritical marks to represent the new sounds. Both methods have their advantages, but in the case of a language like Nupe where it is absolutely essential to be able to give the exact pronunciation of the words, the only course open to ensure accuracy, is to employ letters with special marks, even though at first sight it may appear to make the writing cumbersome and complicated. Any one setting out to learn the Nupe language would be compelled sooner or later to invent some system of distinguishing the various accents, etc., and the following system, which has been gradually evolved by those who have studied the language for some years, can be recommended as thoroughly practical and essentially accurate.

Speaking broadly, all the consonants are pronounced as in English, and the vowels as in Italian according to the system recommended by the Royal Geographical Society, etc. In addition to this, the following letters have special sounds attached to them—

C not being required for either of its two sounds, *s* or *k*, is used to represent the sound of *ch* (cp. Italian.)

S is used to represent the sound of *sh* in *shut*.

Z is used to represent the sound of *z* in *azure*.

N is a strong nasal *n* sound as in the French word *mon*.

A has the sound of an unaccented *a*, as in the

phrase "I saw *a* man"; cp. the sound of *er* in *better*; or the final *a* in *America*; or the *u* in *butter*. This is a very common letter in Nupe.

O has the sound of *aw* in *raw* or *au* in *nautical*. It is not often used in Nupe.

The consonants are generally pronounced with the vowel *i* after them, instead of being given an arbitrary name as in English; e. g. the letter *f* is called *fi*, and the letter *s*, *si*.

The complete alphabet then is as follows—

A	pronounced as the <i>a</i> in <i>father</i> .
Ā	„ as the <i>a</i> at the end of <i>America</i> .
B	„ as in English.
*C	„ as the <i>ch</i> in <i>church</i> .
D	„ as in English.
E	„ as the <i>e</i> in <i>fête</i> , or the <i>a</i> in <i>fate</i> .
F	„ as in English.
G	„ as the <i>g</i> in <i>gate</i> , i.e. it is always hard. [‡]
H	„ as in English.
I	„ as the <i>ee</i> in <i>feet</i> .
*J, K, L, M, N	all as in English.
N̄	pronounced as a strong nasal <i>n</i> ; cp. the <i>n</i> in the French word <i>mon</i> .
O	„ as the <i>o</i> in <i>note</i> , or the <i>o</i> in <i>go</i> .
Ō	„ as the <i>aw</i> in <i>raw</i> .
P, R, S	„ all as in English.
Š	„ as the <i>sh</i> in <i>shut</i> .

N.B.—In Arabic and other Oriental languages, the only distinction between *s* and *sh* is a mark over the latter letter.

T pronounced as in English.

U „ as the *oo* in *tool*.

V, W, Y, Z all as in English.

Z „ as the *z* in *azure*, or the *s* in *pleasure*.

N.B.—This sound is sometimes represented in other African languages by *zh*, on the analogy of *s* and *sh*.

* NOTE.—In an alphabet constructed on strictly scientific phonetic principles the sound we write **J**

ought to be written **Dž**, and **C** ought to be written **Tš**, as each of these are compound sounds and are separable into their two component parts, as above. However, until the Government adopt a scientific alphabet, in accordance with modern phonetic principles, for writing down native languages, it has been thought best to retain the two letters **J** and **C** as they are so commonly used. If the student will try pronouncing a word beginning with the sound of **z** and then adding **d**, he will find that he arrives at the ordinary sound of **j**, e. g. *in-žure*, *in-džure* = *injure*.

Similarly if a word beginning with **sh** be pronounced and then a **t** placed before it, it will be found that it is the ordinary hard sound of **ch**.; e. g. *shant*, *tshant* = *chant*.

DOUBLE CONSONANTS

The following double consonants are in use in Nupe, and care must be taken in reading not to separate the two letters, as they represent only one sound.

Kp. This can only be correctly learned from a native. It is a strong explodent, and the lips are first pressed together and then suddenly opened to say it. Contrast the two words *kpàtì* = box, and *pátì* = hill.

Gb. This is the other sound that must be learned from a native. The **g** is pronounced down in the throat first, quickly followed by the **b**. Contrast the two words *gbóró* = straight, and *bòrò* = locust.

NOTE.—These two double consonants sound very like the simple **p** and **b** respectively to the beginner, and special care must be taken to distinguish them. Hausas pronounce them as *kw* and *gw* respectively, being unable to get the correct sound, although they distinguish them from the simple **k** and **p**.

Dz, **ts**, and **ny** are common combinations in Nupe, but they present no special difficulty in pronunciation.

ACCENTS

The three *tones* on which syllables may be pronounced

have been already alluded to. They are marked in the following manner—

(´) denotes the Acute or high accent or tone; Ex. *pátí* = hill :

(`) denotes the Grave or low accent ; Ex. *kàrà* = a load.

When a syllable is unaccented it denotes the Middle accent or tone ; Ex. *gádo* = a bed. .

There are two more accents used to denote different sounds in the language —

(^) the Circumflex, when the voice is first raised and then lowered. Its effect is to give a peculiar sharp emphasis to the syllable very difficult to describe. Ex. : *àmâ* = but, *dê* = outside, *kîn* = ground.

This accent is not very common in Nupe.

(˘) the Inverted circumflex, which denotes that the voice is first lowered and then raised. Its effect is almost to double the vowel over which it stands, a faint repetition of the vowel sound being heard after it has been pronounced. Thus in *şèlũ* = guinea-fowl, it sounds almost like *şèlu-u*, only shorter.

This system of accents may at first sight seem clumsy or even unnecessary, but a little experience will convince the student that without some such system it would be impossible to learn the language with anything like accuracy or intelligibility. The fact that only a few Europeans have ever succeeded in the past in mastering this difficult language, shows the need of a specialized alphabet to meet the requirements of the case.

One word before proceeding to the Grammar. It is worse than useless to attempt to learn any Nupe word without also learning its correct accent or tone, as the student will never be sure how to pronounce it, and his hearers will never be sure which of two or three entirely different words he is trying to say. Remember that the syllable with the *highest* accent in any word bears the stress; emphasize that syllable strongly and you will go far to being understood.

CHAPTER II

THE NOUN

THE student may occasionally be somewhat puzzled at finding that a native pronounces the Nupe words a little differently from the way they are written here. This is due to the marked tendency in the language to abbreviate whenever possible, and especially to omit the initial vowel. For instance, the word **ezà** = person, is nearly always pronounced as 'zà, although if you asked the native to say it again slowly for you, you would hear the initial **e** quite distinctly. The salutation of welcome in Nupe, **okú bè 'bo nyi**, sounds more like 'kú bè 'bo 'i; and while the student will naturally try to speak as the natives do, it must be remembered that the written form is the original full sound of the word, and would be so pronounced by a native speaking deliberately and slowly. The learner will soon find out where he can clip the words in speaking, but were they written in the abbreviated form here it would make the study of the language far more difficult, as the origin and structure of the word would often be obscured.

NOTE.—The combination **nd** so often met with in Nupe is not a double consonant, as the letters do not coalesce, but each one is sounded distinctly.

1. There is no Article in Nupe, but the word **ndò** or **ndoci** takes its place to a certain extent. Ex.:

bagi ndò bé a man has come.

u yà mi enya ndoci he gave me something.

(NOTE.—For pronunciation of **ndo** see p. 23.)

The English word *the* is never to be translated.

2. The Adjective always follows its Noun, instead of preceding it as in English. Ex.:

ezà bókùn	a white man.
bișe tétengi	a small fowl.
bagi gúwo	ten men.

THE NOUN

Nouns denoting persons are generally compounded from other words. **Ci** is a common termination, meaning the one who does; cp. in English, *er* in *baker*. Thus in the word **eyapáci** = canoeman, **eya** means *canoe*, **pá** means *to pull*, and **ci** *the one who does*. Cp. **kàràláci** where **kàrà** = load, **lá** = to carry, **ci** = the one who does; hence *carrier*. Cp. also **katatúci** = a builder; **yìgbèci** = a thief.

There is another common suffix, **tsǒ**, which means the possessor of a thing, or the one who has it. Ex.:

èmitsǒ	householder.	dòkòtsǒ	the owner of a horse.
zogùntsǒ	the one who has a mat.	bișetsǒ	the one who owns the fowl.

People who sell things are generally called in this way, when a buyer wants them, *e.g.* **guziatsǒ** = you with the ground nuts. In the word **Tsóci**, the two particles **tsǒ** and **ci** are joined to form one word, meaning *lord* or *master*.

GENDER

There is no distinction of Gender in Nupe, but in the case of persons a different word is generally used to denote the sexes; as **ndǎ** = father; **nnǎ** = mother; **bagi** = man; **nyizàgi** = woman.

In the case of animals the suffixes **ebá** = male, and **yíwó** = female, are used when it is required to distinguish the sex. Ex.:

bișe ebá	cock.	bișe yíwó	hen.
dòkò ebá	stallion.	dòbĩnǎ ebá	a male date palm.

NUMBER

The sign of the plural is always *zì*, which never changes. When, however, there is another word in the sentence, as, for instance, a Numeral Adjective, that shows that more than one is meant, the sign of the plural with the noun is generally omitted. Ex. :

<i>bagizì</i>	men.	<i>bagi gúwo</i>	ten men.
<i>ndǎzì</i>	fathers.	<i>enya dókun</i>	many things.

In some cases, however, the *zì* is retained with the noun even when not strictly required, as, *ezàzì kpátá* = all the people.

CASE

There is no inflection for Case in Nupe, and the Possessive is simply formed (as in French), by using *nyá* = of, in a paraphrase. Ex. :

<i>lítáfi nyá Musa</i>	Musa's book.
<i>èyà nyá egi mi</i>	my child's friend.

Sometimes the *nyá* is omitted altogether, and the two nouns simply stand together, as *egi Yusufu* = the son of Yusufu.

VOCABULARY OF WORDS USED

<i>okú</i>	(salutation) how are you.	<i>lítáfi</i>	a book.
<i>bo</i>	to be tired.	<i>bè nyi</i>	with.
<i>eya</i>	canoe.	<i>ezà</i>	person.
<i>èbi</i>	knife.	<i>èyà</i>	friend.
<i>kàrà</i>	a load.	<i>ebì</i>	kola nut.
<i>kata</i>	a house.	<i>zogùn</i>	mat.
<i>yí</i>	to steal.	<i>tú</i>	to build.
<i>enya</i>	thing.	<i>èmì</i>	home, compound.
<i>dòkò</i>	a horse.	<i>latí</i>	a farm.
<i>ndǎ</i>	father.	<i>nnǎ</i>	mother.
<i>Èyàgi</i>	Yoruba.	<i>Kenci</i>	Hausa.
<i>bagi</i>	man.	<i>nyizàgi</i>	woman.
<i>bişe</i>	fowl.	<i>gúwo</i>	ten.
<i>dókun</i>	many, much.	<i>bókùn</i>	white.
		<i>egi</i>	child.

CHAPTER III

THE ADJECTIVE

THE Adjective in Nupe always follows the noun it qualifies, instead of preceding it as in English. When the noun it qualifies is plural, it is the adjective, and not the noun, that takes the mark of the plural (*zì*.) Ex. :

kpàtì wõncìnkó big box. *kpàtì wõncìnkózì* big boxes.
ezà bókùṅ white man. *ezà bókùṅzì* white men.

When an adjective is used like *kpátá* = all, or *dókun* = many, that in itself implies more than one, the *zì* is dropped altogether, as a general rule, though it is sometimes used.

KINDS OF ADJECTIVES

Care must be taken to distinguish between Adjectives pure and simple, as *bókùṅ* = white, and Predicate Adjectives which are Copulative and Adjective in one. For instance, while the word *wǎngi* simply means *good*, the word *ge* means *to-be-good*, and requires no part of the verb *to be* before it as *wǎngi* does. Ex. :

dòkò ǎṅà yì wǎngi this horse is good.
dòkò ǎṅà ge this horse is-good.

This latter kind of Adjective, which includes the verb *to be*, we have called PREDICATE ADJECTIVES, and they are far more common than the ordinary adjectives in Nupe. They are in reality Intransitive Verbs, and follow the rules for such verbs, which will be treated of later, but for the sake of convenience they are grouped with Adjectives here. Probably they were formed originally from a noun and its cognate verb, but the two parts have become practically one word, and in most

cases the original noun is never used alone. Thus **kéto** = to-be-high, was formed from a word **èto** = height, and **ké**, which is probably one of the numerous forms of the verb *to be*. Thus when the order of the syllables is inverted (see below), the original initial vowel of the second syllable (which then becomes the first) reappears, having been dropped when the word was compounded. The rules which govern these Predicate Adjectives, in common with all verbs, will be treated of later, but meanwhile the following differences and peculiarities which distinguish them from the ordinary Adjective may be noted—

1. They can never take the sign of the Plural.

2. They can be used as a verb with simply a pronoun or noun in front, no copulative being required. Ex.:

Bida wòncín Bida is-large. **U ge** it is-good.

3. By inverting the order of the syllables, or, in the case of a monosyllabic word, by reduplicating, we obtain an abstract noun which expresses the same idea as the Predicate Adjective. Ex.:

gbóká	to-be-strong.	kágbó	strength.
wòncín	to-be-large.	cínwón	greatness.
dókun	to-be-many.	kundó	multitude.
lukpin	to-be-heavy.	kpinlu	weight.
ge	to-be-good.	gige	goodness.

4. Sometimes the root noun and the Copulative which go to make up the one word may be separated and form a Verb with its Cognate Object, though it is only some of the Predicate Adjectives that can be broken up into their component parts in this way. Ex.:

şidù to-be-deep. **èdù na u şi na** the depth that it has.
lokpá to-be-far. **ekpá na u lo na** the distance that it is.

5. The only way in which these Predicate Adjectives can be used as simple adjectives, is by the use of a

relative clause; *e.g.* in order to say *a heavy box*, we should have to express it *a box that is heavy*. Ex.:

mi de kpàtì nà wọ̀ncín nà I have a large box.

6. Notice that the word **dókuṅ** can be used both as a Simple Adjective and also as a Predicate Adjective. Ex.:

ezà dókuṅ bé many people came.
ezàzì dókuṅ the people are many.

LIST OF SOME SIMPLE ADJECTIVES AND PREDICATE ADJECTIVES

<i>Simple Adjectives.</i>		<i>Predicate Adjectives.</i>	
wọ̀ncínkó	big, large.	wọ̀ncín	to be big, large.
wǎngì	good.	ge	to be good.
dèdè	bad, evil.	bi	to be bad, evil.
zìkò	black.	şìzìkò	to be black.
gbóró	straight.	kà	to be crooked.
fìlì	open, plain.	máló	to be expensive.
kùkùrùgì	short.	wúnkpá	to be tall.

NOTE ON **Ndò** AND ITS PRONUNCIATION

Notice the adjective **ndò** = a certain, and its compounds, **ndondò**, **ndorò**, and **ndoci**. Ex.:

Enya ndondò anything or everything.
ezà ndorò any one or every one.
ezà ndoci another one, some one.
efo ndoci another day.

When **ndò** and its compounds follow a word ending with a vowel, the initial **n** of the **ndò** is sounded as if it belonged to the word before, being as it were attracted back to the preceding vowel; *e.g.* **ezà ndoci** is pronounced almost like **ezan docì**, and **bagì ndoci** like **bagin docì**.

DEMONSTRATIVE ADJECTIVES

The Demonstrative Adjectives are as follows, the

plural in every case being formed simply by the addition of *zì*—

ǎṅa, ṅaṅa	this.	gá	that.
wũncin	this.	wuṅgá	that.

Ex. : *bagi ǎṅa* this man. *ezà gá* that person.

ADJECTIVAL SUFFIXES

There are two suffixes that can be added to Nouns to modify their meanings : *kó* = large, and *gi* = small. Ex. :

<i>eya</i>	a canoe.	<i>eyakó</i>	a big canoe, <i>i. e.</i> a steamer.
<i>ndǎ</i>	a father.	<i>ndǎgi</i>	small father, <i>i. e.</i> an uncle.
<i>dòkò</i>	a horse.	<i>dòkògigi</i>	a very small horse, <i>i. e.</i> a foal.

There are very few simple Adjectives in Nupe, and the following list, if added to those already mentioned, contains most of the simple Adjectives in common use.

<i>núkún</i>	<i>nùkùn</i>	each	<i>kpátá</i>	all.
<i>dòzì</i>		like.	<i>títí</i>	different, separate.
<i>kàmà</i>		many.	<i>tsá</i>	only, alone.
<i>kàza</i>	such and such.		<i>plural</i>	<i>kàza kàza.</i>
<i>kányí</i>		different.	<i>plural</i>	<i>kákányí.</i>
<i>dégi</i>		few.	<i>téténgi</i>	small.
<i>bólógi</i>		beautiful.	<i>kété</i>	only.

CHAPTER IV

THE PRONOUN

As there is no distinction of Case in Nupe, the same form of the Pronoun is used for the Nominative, Objective, and Possessive, and also for all Genders.

The PERSONAL PRONOUNS are as follows—

1st Per.

Emi, Mi, M', N I, me, my, mine.
Yi we, us, our, ours.

2nd Per.

Wo, We, 'O thou, thee, thy, thine.
Ye, 'E you, your, yours.

3rd Per.

Wun, U, Nwi he, she, it, him, her, his, hers, its.
A they, them, their, theirs.

Mi is the most common form of the First Personal Pronoun.

Emi is sometimes used for emphasis, especially in questions.

N is the contracted form used before the second of two verbs, or in the middle of a phrase.

Ex. : **mi èwǎ n lo**, I want to go ; *lit.* I go.

M' is another contracted form of **mi**

Ex. : **mi à lá 'nyá m'**, I will take mine.

Wo is the most common form of the Second Personal Pronoun.

'O is simply a contraction of the above, and its usage can only be learned by observation.

We is generally used for emphasis or before a vowel, or for the Possessive Case.

Ex. : **kata we**, your house ; **we mi gà o**, you I said.

U is the most common form of the Third Personal Pronoun.

Wuṅ must always be used before the verb when it has a vowel prefix, and whenever it is followed by the Negative à or a euphonic o.

Ex. : **wuṅ à bẽ**, he will come ; **mi lá yà wuṅ à**, I did not give him ; **bagi gá jìṅ wuṅ o**, that man did it.

Nwi is used to express emphasis.

Ex. : **nwi u yì o**, he it is ; **lá u yà nwi**, give it to him.

'**E** is simply a contraction of **ye**, and is sometimes used at the beginning of sentences, especially in the Imperative.

POSSESSIVE PRONOUNS

These have exactly the same form as the Personal Pronouns, only as they are practically Adjectives, they follow the rule for Adjectives, and take the sign of the Plural when needed, instead of the Noun. Ex. :

kata mi	my house.	egi we	your son.
suná u	his name.	ndá a	their father.
dòkò wezì	thy horses.	dòkò yezì	your horses.
èyà uzì	his friends.	èyà azì	their friends.

Sometimes, instead of using the Pronoun as a Possessive directly after the noun, the word **nyá** = of, is introduced, in the same way as the Possessive Case of nouns is formed. (See p. 20.)

COMPOUND PERSONAL PRONOUNS

These are formed by adding the particle **tsó** to the Personal Pronouns: as, **mitsó** = myself; **yetsó** = yourselves; **wuṅtsó** = himself.

Sometimes a longer form is employed when emphasis is specially needed, as, **mi bè 'tí mi nyi**, *lit.* I with my

head; **wo bè 'tí wo nyi**, you with your head, etc. Sometimes the word for *hand* is substituted for *head*, as, **mi bè egwa mi nyi**, *lit.* I with my hand, *i. e.* I of myself.

Two other peculiar Compound Personal Pronouns exist, which are formed by placing after the simple Personal Pronoun, another word in which the same pronoun is repeated. Thus in **mi gbă-ŋ-gi** = I alone, the **mi** in its contracted form **n** appears in the middle of the **gbă...gi**. The remaining Persons are formed in just the same way, *e. g.* **wo gbă-wo-gi** = you alone, a **gbă-a-gi** = they alone.

The other Compound Personal Pronoun is **tí...nyi** = different one, and it is used in exactly the same way. Ex.:

u yì tí-u-nyi he is a different one.

a yì tí-a-nyi they are different ones.

These two words **gbă...gi** and **tí...nyi** are, strictly speaking, Compound Adjectives, but are included here under Pronouns for the sake of convenience.

INTERROGATIVE PRONOUNS

The Interrogatives are as follows—

ze, zi, ẓe, ẓi,	who?
kíci, kícitsǒ	which?
ke, ki	what?

Ze and **zi** are perhaps the commoner forms, the other two being, however, quite as good Nupe. All these can take the sign of the plural.

Kíci is sometimes used as an Adjective; as, **enyà kíci?** = which thing? **Kícitsǒ** is used in the sense of *which of the two*; as, **bişé kó gbàngbă, kícitsǒ we èwã o?** = the fowl or the duck, which do you want?

Ke followed by the particle **na** (cp. p. 28) is also used as an Adverb meaning *how*.

RELATIVE PRONOUN

The Relative Pronoun is of the greatest importance in Nupe, and it cannot be too carefully impressed on

the student that it consists of *two* parts, one of which occupies the same place as it would in English, while the other part, or "follower," comes at the end of the phrase or sentence. (Cp. Arabic where the Personal Pronoun is used after the Relative to finish up the clause.) There is only one Relative Pronoun and that is the word *nà* with its "follower" *nà*, and it can take the sign of the Plural. Some examples will show how the two parts occur in sentence—

<i>bagi nà mi leyé nà</i>	the man that I see, or saw.
<i>ezà nà bé tsúwó nà</i>	the person who came yesterday.
<i>dòkò nà mi ši nà</i>	the horse that I bought.
<i>egi nà we èwǎ nà</i>	the child that you want.

1. When the Antecedent is in the Plural, whether it is followed or not by an Adjective bearing the sign of the Plural, the *nà* generally takes the sign of the Plural, but not always. Ex. :

<i>ezà bòkùnzi nazi bé nà</i>	the white men who came.
<i>enyà kpátá nazi fi nínmí</i>	
<i>u bə nà</i>	all the things that are in it.

In both these examples, however, it would not be incorrect to use *nà* instead of *nazi*.

2. Notice that the Relative is sometimes used at the beginning of a sentence without any Antecedent, to express the meaning of *since*, or *seeing that*, or simply *that*, the word *dàgà* = from, being understood before it. Ex. :

<i>nà u bé nà, wuṣ ájiṣ 'fo</i>	since he came, it is a long time.
<i>nà wo tá yà mi nà, mi à</i>	[seeing] that you tell me, I
<i>jiṣ yèda</i>	will agree.

3. There is another word which, though not a Pronoun, takes the same "follower" as the Relative Pronoun *nà*. This is the word **Ke** = like, with its compound **Kendòna** = as or how. Both these words are always

followed by *nà* at the end of the clause or sentence, in exactly the same way as the Relative. Ex. :

<i>mi de gúwo ke nà nà nà</i>	I have ten like this one.
<i>u bici ke dèkò nà</i>	he ran like a horse.
<i>u yì ke ndǎ yà mi nà</i>	he is like a father to me.

Kendòna (with its rare forms *kémina*, *mámina*, *yèwò-ndòna*) is used in just the same way. Ex. :

<i>lá u lugwa kendòna u yì nà</i>	leave it as it is.
<i>mi kpe mámina a jin u nà à</i>	I don't know how they do it.

INDEFINITE PRONOUNS

There are two Pronouns that are used to describe persons or things in an indefinite way, when the speaker purposely does not want to particularize.

Wanì = so-and-so, and is used when the speaker does not want to name the person he is talking about. Ex. :

mi le wanì yé tsúwó I saw so-and-so yesterday.

NOTE.—*Wancè* is a rare form of *wanì*.

Sási = some, either few or many, and is used to describe an indefinite proportion out of the whole. Ex. :

<i>sási nínmì a bo bé</i>	some of them came.
<i>sási ge, àmá sási ge à</i>	some are good, but others are not good.

CHAPTER V

THE VERB "TO BE"

THE VERB "TO BE," ETC.—In considering the verb *to be*, it is necessary to remember that in English this verb is used in two distinct ways to express two different ideas; *i. e.* as a Copulative, as; this man *is* good; and as a principal verb to denote existence, as; he *is* in the garden. In Nupe these two ideas require different words.

I. COPULATIVE.—The most common way of translating *to be* as a Copulative is by the word **yì**, used for all numbers and persons. Ex.:

naṅa yì kata mi	this is my house.
a kpátá a yì egi mizì	they are all my children.
mi yì tíṣì a	I am their chief, or headman.

A great many words expressing qualities include the verb *to be* in their meaning, and therefore require no Copulative. These have already been noticed in the chapter on Adjectives where they are termed Predicate Adjectives (*see* p. 21), though, strictly speaking, they are Intransitive Verbs. Ex.:

bagi ăṅa gbóká	this man is strong.
ezi gá tsoba	that town is near.
kàrà uzì dókun	his loads are many.
u bifo sárányí	he is very weak; (<i>lit.</i> he is weak very).

II. EXISTENCE.—In order to translate *to be* in the sense of existence, that is, as a principal verb, the word

dà (plural **fi**) is used. This word requires the particle **bo** or **o** at the end of the clause in order to complete the meaning. Ex. :

mi dà bo	I am, exist, am alive.
a fi bo láfíyà	they are in health, are well.
kó u dà bo mi kpe à	whether it exists I do not know

Notice that **dà** can be used for both Singular and Plural ; e.g. **a dà bo**, or **a fi bo** are both correct.

III. Besides this verb, there are others which are called PREPOSITIONAL VERBS, because they not only denote existence but also existence in a certain position, or existence in regard to something else. These must always be followed at the end of the phrase by the particle **bo**, in the same way as **dà** is.

LIST OF THE PREPOSITIONAL VERBS

dà	to be in, or inside	plural	fi.
ci	to be lying down	„	zi.
ši	to be sitting down, or on	„	zi.
gí	to be standing upright	„	zi.
fó	to be impaled on, to be fixed on	„	fó.
ta	to be upon	„	kpe.
há	to be stuck into	„	há.
bà	to be hanging on	„	bà.
dá	to be suspended on	„	dá.
ba	to be placed against	„	ba.

1. **DA** = to be in. This is the same word as **dà** meaning *to be*, but as it also has this additional meaning of *to be in* it is repeated here with the Prepositional Verbs. Ex. :

kata mi dà dzukó bo	my house is in the market.
ezà dókun fi Bida o	many people are in Bida.
u dà katambà o	he is in the porch.
enya kpátá na fi yižè o na	everything that is in the world.

Notice that the word *nínmí* = in, is sometimes used after *da*, though in every case it could be omitted without altering the meaning at all. Ex.:

u da kata o, or, u da nínmí kata o he is in the house.

2. **CI** = to be lying down. This is used of things that are lying lengthwise, or of persons who are reclining on the ground or a bed. Ex.:

yèkó ci bàbo the road lies here.
u ci gado u bo he is lying on his bed.

3. **ŞI** = to be sitting down. This is used of things that, as it were, sit, *i. e.* their greatest length is *not* along the ground; as, for instance, a water pot, a chair, or a lamp. Ex.:

màngè tàdăwa şi kîn bo the inkpot is on the ground.
u şi bo he is sitting down.

Note I.—Notice that the two preceding verbs **Ci** and **Şi**, together with their plural **Zi**, can be reduplicated to form Adverbs of Place, and in this form they do not require the addition of the particle *bo*. Ex.:

lá kàrà şişì put the load down, *i. e.* as it were sitting.
lá cigbàn cici put the post down, *i. e.* lengthwise.
lá enya kpátá zizi put everything down.

Note II.—As **Zi** is the plural of the three words **Ci**, **Şi**, and **Gí**, its derivative **Zizi** must be taken to mean *down* in its widest sense, whereas **Cici** and **Şişì** mean *down* in a special position.

Note III.—In Nupe things like clothes, corn, water, earth, etc., are considered as plural, so that the plural form **Zi** must always be used after any of them. Ex.:

u lá èwò u zizi bàbo he put his robe down here.
nuwọn zi bătsozi o water is lying over there.

4. **GÍ** = to be standing up. This is used of persons standing, and also of trees and of objects placed up on end. Ex.:

bagi na gí bàgá o na the man who stands over there.
lá kpàtì gí bo áńngá put the box up on end thus.

Notice that **GÍ** is often used in combination with the Adverb **kiñni**, especially when speaking of persons, meaning *to stand up*, and in this connection it does not require the final **bo**. In fact, in speaking of persons **gíkiñni** is commoner than **gí bo**.

5. **GÓ** = to be tied up to. This is used of animals tethered to a tree, etc., or of clothes, etc., tied on to a line. Ex.:

a lá dòkò gò ò ò bàgá o they have tied the horse
up over there.
lá èdèzì gò ò ò ègbà o tie the clothes on to the
line.

6. **FÓ** = to be impaled on, to be fixed onto. This is used of things that are stuck on to something else to support them. Ex.:

a lá yìgbèci fó' sa o they impaled the thief on
a stake.
lá eci nana fó cigbà o fix this yam on to a post.

7. **TA** = to be on, or upon. This is used of objects placed upon something else, and sometimes the word **etí** = head, (generally contracted to 'tí,) is used after it, with the meaning of being on *top* of something.

N.B.—The plural of **Ta** is **Kpe**, which also has the meaning of *to cover*.—Ex.:

lá nana ta èsá o put this on the chair.
fitila ta kàrà 'tí o the lamp is on top of
the load.
nyizàgi èlă èdè kpe 'tí u bo the woman is putting
a cloth on her head.

8. **HÁ** = to be stuck into. This is used of things that are stuck into something else, as hairpins into the hair, pins into a cushion. Ex.:

u lá èkìṅ há tínyì u she stuck a needle into her hair.
kòntó há zana o the nail is sticking in the fence mat.

9. **BÀ** = to be hanging, suspended. This is used of things that are hung up or suspended. Ex.:

a lá u bà cigbàn o they hung it on a tree.
zàsa èbà sèmpa o the picture is hanging on the wall.

10. **DÁ** = to be suspended against. This is used of things worn on the body, such as ornaments, etc. Ex.:

a lá láyazì dă egwa a bo they put charms on their
arms.
u lá èbikó dă èkpá u bo he hung a sword on his
shoulder.

11. **BA** = to be placed against. This is used of things placed in contact with something else, or touching one another. Ex.:

zogùṅ we ba sèmpa o your mat is against the wall.
katazì kpátá ba dōzì o all the houses are touching one
another.

These Prepositional verbs are sometimes used after another verb simply as prepositions, but they still require the **bo** at the end of the clause. Ex.:

u lele dă kata mi bo he slept *in* my house.
wun ègikìnni ba kata o he is standing *against* the house.
lá u há 'gwa o carry it *in* the arms.
u fédùn ta èsá o he sat *on* the chair.

NOTE ON **BO**

(1) This particle **bo** seems to denote *place* or *position* with the idea of *rest at*, and it must always be used after the Prepositional Verbs already mentioned, except when **bàbo** = here, takes its place. Its position is at the end of the clause or sentence, though the Negative **à** is

always placed after it. It is contracted to **o** when it follows a noun, except when the Negative **à** follows, when it reverts to **bo** again. Ex.:

u da kata ndă mi bo he is in my father's house.
 u da kata o he is in the house.
 u da kata bo à he is not in the house.

(2) **Bàbo** = here, is made up of two words, *i.e.* **ebà** = place, and **bo** = position, and can be used in place of **bo**; that is, when **bàbo** is used there is no need for the **bo** as well. Ex.:

u da bàbo he is here.
 a kpátá ù bàbo they are all sitting here.

(3) **Bo** is also used, as a rule, after all Prepositions of Place, whether expressed or implied. These Prepositions are:

bàgá	there.	nínmĩ	in, into.
ebà	to, at, place of.	taciṅ, tataciṅ	amongst.
etí	over, on.	eyé, eyégbóro	in front of
zùnmà	behind.	dàgà	from

and require a final **bo** to complete their meaning. Ex.:

u bé ebà etsu o he came to the king.
 a fédùṅ nínmĩ dzukó o they sat down in the
 market.
 u lá u wa taciṅ a bo he pulled it out [from]
 among them.
 u jiṅ u eyé mi bo he did it in front of me.
 mi lá u lugwa zùnmà mi bo I left it behind me.
 u de yíko etí a bo he has power over them.

(4) Notice that sometimes these prepositions are understood or implied, and in such cases the **bo** may be required. (The words in [] are only *implied*.) Ex.:

u lele [nínmĩ] kata mi bo he slept in my house.
 u lo [bàgá] bo tsúwó he went there yesterday.
 u ciṅ [taciṅ] cigbàṅ o he descended from the tree.
 a wa mi dzùṅ [ebà] enà o they pulled me out from the
 fire.

(5) There are two exceptions to the rule that Prepositional verbs must always be followed by **bo**.

a. When **dạ** = to be, is immediately followed by the preposition **bè . . nyi** = with, the **bo** is generally, though not invariably, omitted.

Ex.: u **dạ** **bè** **á** **nyi** he is with them.

b. Sometimes **nạ**, the second part of the relative pronoun, is used as the equivalent of **bo** in short sentences. Ex.:

mi dạ nạ	I'm here.	u gí nạ	he is standing here.
a zị nạ	there they are.	yèkó ci nạ	here's the road.

(6) Sometimes, in accordance with Nupe idiom, part of the Predicate is placed at the beginning of the sentence, in which case it may happen that the **bo** *precedes* its Prepositional verb. Ex.:

kata mi bo u dạ o	in my house he is.
yèkó bo u ci o	on the road it is lying.

N.B.—The final **o** here is euphonic (*see* p. 38, § 11).

GENERAL INTRODUCTION TO THE VERB

I. The verb in its simplest form has the meaning of a Past Tense, but the same form is often used to denote the Present Tense, especially to describe habitual actions. Ex.:

u da Lokoja	he went to Lokoja.
u wo Nupe sárányí	he hears (<i>i. e.</i> understands) Nupe very well.

II. Many Nupe verbs consist of two parts, which are separated when there is an Object, and the Object with its attributes placed in between the two parts. Ex.:

mi le Musa èyà mi yé I saw Musa my friend ; (le . . yé
= to see).
u wu egi uzì lu kpátá he beat all his children ; (wu . .
lu = to beat).

III. Many Nupe verbs are monosyllabic, and often the word lá = to take, is used in conjunction with these verbs to help out the meaning, though this is not essential. Ex. :

u lá tábà ši, or u ši tábà, he bought tobacco ; (ši = to buy).

lá tása nă yà mi, or nă tása yà mi, wash the plate for me ; (nă = to wash).

lá èbi ba èdě nana, or ba èdě nana, cut this cloth ; (ba = to cut).

IV. Verbs often follow one another without any conjunction where one would be needed in English. Ex. :

lá nana bē	take this [and] come.
lá bişe we da	take your fowl [and] go.
bé gí ejè bābo	come [and] eat porridge here.
gāḍa bē fédùn	enter [and] come [and] sit down.
mi à lo ɲ zín	I will go [and] return. (<i>Lit.</i> I return.)
mi wá we bē	I wanted you [and I] came.

V. Sometimes the pronoun is inserted before the verb, although the object has just been mentioned. Ex. :

ezà nana u ba mi	} this person [he] pleases me.
or, ezà nana ba mi	

VI. The Particle à is used for the Future tense, è for the Present Continuous tense, while á denotes the Passive Voice, or the Perfect tense. Ex. :

mi à bē	I will come.
mi èbē	I am coming.
tása nana ála	this plate is broken.
wun ábici	he has run [off.]

SHORT SUMMARY OF SYNTAX UP TO THE VERB

1. Adjectives always fellow the noun, and when the noun is plural, the sign of the plural is affixed to the adjective instead of to the noun.
2. Adjectives denoting more than one object, as *ten*, *many*, *all*, do not as a rule take the sign of the plural.
3. The second part or "follower" of the relative pronoun must always be used to complete the clause (*nə . . . nə*).
4. Predicate Adjectives do not require the use of the verb *to be* as a copulative.
5. Prepositional Verbs must always be followed by the particle **bo**. (For exceptions *vide* p. 36 (5).)
6. Certain prepositions also require the **bo** to complete the clause.
7. The longer form **wun** of the Personal pronoun **u** must be used whenever the verb has a vowel prefix.
8. The particle of Negation, which is **à**, is placed at the end of the sentence.
9. The preposition **bè . . nyi** = with, is divided, and the noun, etc., placed in between the two halves.
10. A euphonic **o** is often placed at the end of interrogative sentences, and is also used after the adjective **gá** = that, and after all adverbs of Place or compounds of **bà**.
11. When any part of the predicate or object is made to precede the verb, a euphonic **o** is placed at the end of the sentence to mark the place where the word would naturally have come. Ex. :

mi bé tsúwó I came yesterday.
 cp. tsúwó mi bé o yesterday I came.

CHAPTER VI

PRELIMINARY CHAPTER ON THE NUMBERS

THE Nupe system differs from the English system of counting, in that *twenty* and not *ten* is the unit upon which the higher numbers are based. This doubtless originated from counting the toes as well as the fingers in reckoning numbers, and it is not uncommon in African languages, as for instance, Yoruba, and Ibo, etc. The numbers from one to twenty are here given with notes.

one	niní	}	All these are base numbers and are used in building up other numbers, as will be seen below.
two	gúbà		
three	gútá		
four	gún̄ni		
five	gútsun̄		
six	gútswànyì, <i>i. e.</i> five and one, gútsun̄ + niní.		
seven	gútwàbà, <i>i. e.</i> five and two, gútsun̄ + gúbà.		
eight	gútotá, <i>i. e.</i> five and three, gútsun̄ + gútá.		
nine	gútwani, <i>i. e.</i> five and four, gútsun̄ + gún̄ni.		
ten	gúwo, a new word.		
eleven	gúwo bè niní nyi, <i>i. e.</i> ten and one.		
twelve	gúwo bè o gúbà nyi, <i>i. e.</i> ten and two.		
thirteen	gúwo bè o gútá nyi, <i>i. e.</i> ten and three.		
fourteen	gúwo bè o gún̄ni nyi, <i>i. e.</i> ten and four.		
fifteen	gógì, a new word, probably borrowed from Yoruba.		
sixteen	gógì bè niní nyi, <i>i. e.</i> fifteen and one.		
seventeen	gógì bè o gúbà nyi, <i>i. e.</i> fifteen and two.		
eighteen	eṣì dín̄ gúbà, <i>i. e.</i> twenty less two.		
nineteen	eṣì dín̄ niní, <i>i. e.</i> twenty less one.		
twenty	eṣì, a new word, and the base for all the numbers up to 200.		

From twenty onwards up to two hundred, *i. e.* ten twenties, the Nupes use this word **esi** = twenty as the base, counting by *scores* instead of by *tens* as in English. Thus to the Nupe 120 is not one hundred *and* twenty, but simply *six scores*, and 130 is *six scores + ten*. In order to obviate the inconvenience of adding ten to the numbers one score, two scores, and three scores, the Nupes have borrowed Yoruba words to express these intermediate numbers, *i. e.* thirty, fifty, and seventy; but for all half scores after seventy, the word **gúwo** = ten is added to the previous number. Thus the numbers from 20 to 200 are as follows—

twenty	esi = a score.
thirty	gbànwõ , a Yoruba word.
forty	şibà , <i>i. e.</i> esi gúbà = two scores.
fifty	áráta , a Yoruba word.
sixty	şitá , <i>i. e.</i> esi gútá = three scores.
seventy	ádwáni , a Yoruba word.
eighty	şini , <i>i. e.</i> esi gúnni = four scores.
ninety	şini bè o gúwo nyi , <i>i. e.</i> eighty and ten.
one hundred	şitsun , <i>i. e.</i> esi gútsun = five scores.
one hundred and ten	şitsun bè o gúwo nyi .
one hundred and twenty	şitswànyì , <i>i. e.</i> esi gútswànyì = six scores.
one hundred and thirty	şitswànyì bè o gúwo nyi .
one hundred and forty	şitwàbà , <i>i. e.</i> esi gútwàbà = seven scores.
one hundred and fifty	ogbogúnni dín gúwo , <i>i. e.</i> one hundred and sixty, less ten.
one hundred and sixty	ogbogúnni , a Yoruba word meaning four double scores.

one hundred and seventy	ogbogúnni bẹ̀ o gúwo nyi.
one hundred and eighty	kpákó dín eṣi, <i>i. e.</i> two hundred, less twenty. Sometimes this number is called gwasa, a peculiar word that does not seem to have any connection with nine scores.
one hundred and ninety	kpákó dín gúwo, <i>i. e.</i> two hundred, less ten.
two hundred	kpákó, a new unit.

PART II

CHAPTER VII

THE VERB

THE Verb in Nupe presents a great many peculiarities, and needs to be carefully studied. There are three classes of verbs—

- I. PRIMARY or Monosyllabic, as *jin* = to make, to do.
- II. DERIVED or Dissyllabic, as *sa mi* = to salute.
- III. COMPOUND or Polysyllabic, as *gí tokó* = to abuse.

I. PRIMARY.—All pure verbs in Nupe were probably monosyllabic originally, the other kinds being formed by adding to the verb, a noun, or adverb, or preposition. These Primary verbs present the most difficulty to the student, as the same two or three letters pronounced with a different accent have a totally different meaning. Thus *zò* = to be hard, but *zo* = to be finished; *kpé* = to open, but *kpe* = to shut; and as these monosyllabic verbs generally denote the commonest actions, great care is needed in giving each word its proper accent. The following characteristics of the Primary verbs may be noted.

1. They have a great tendency to take on another syllable as it were, either by repeating the verb after the object, or else by use of the verb *lá* = to take, at the beginning of the phrase. Indeed some Primary verbs are hardly ever used except with this verb *lá* as an introductory. Ex.:

<i>u tà mi tà</i>	he deceived me.
<i>mi ši dòkò ši</i>	I bought a horse.
<i>u lá dòkò u kún</i>	he sold his horse
<i>a lá u wu</i>	they killed him,

2. A number of Primary verbs with the acute accent (´), change to that of the inverted circumflex (˘), according to the following rules—

(a) Whenever they are preceded by any one of the three Tense particles, à, è, or á. Ex.:

u bé, he came. cp. wuṇ èbè, he is coming.

u gí u, he ate it. cp. wuṇ à gí u, he will eat it.

u gbíṇ à, it is not destroyed. cp. wuṇ ágbíṇ, it is destroyed.

(b) Whenever they are preceded by another verb. Ex.:

lá u bè bring it. *Lit.* take it come.

gò tása nǎ yà mi take and wash the plate for me.

N.B.—The EXCEPTIONS to this rule are: **bé** = to come, **yé** = to be willing, agree, **lá** = to be on the point of, and **lugwa** = to allow, which do *not* affect the accent of the verb following. Ex.:

u yé bé à he is not willing to come.

u lá gí wuṇ à he has not yet eaten it.

lugwa u lá u let him take it.

(c) When the word is repeated at the end of the phrase or sentence. Ex.:

wuṇ èzṇ nangi zṇ he is killing a goat.

mi lá u lǎ I took it.

The following are some of the chief verbs that change their accent from ´ to ˘ in this way.

gí = to eat.

yá = to begin.

bé = to come.

lá = to take.

ló = to enter.

zuí = to kill.

yé = to agree.

wuṇ = to serve.

gbá = to drag.

ná = to wash.

nú = to extinguish.

guú = to be complete.

II. DERIVED.—These are generally of two syllables though some of them have three. They were originally derived from a Primary verb with the addition of some other Part of Speech, though in many cases the two component parts are never used alone now. For instance, in the word *leyé* = to see, the second part is evidently *eyé* = eye, though the first part cannot be traced. The peculiarity of these derived words is that whenever they have an object, the verb is divided and the object with its attributes is placed *in between the two halves* of the verb. Ex. :

<i>mi le ezà bókùn gúwo yé</i>	I saw ten white men.
<i>sa èyà mizì kpátá mi</i>	salute all my friends,
	(<i>sa . . . mi</i> = to salute).

(1) When the object is a pronoun it sometimes precedes the verb altogether. Ex. :

<i>mi u leyé</i>	I saw it.
<i>mi u kpeye</i>	I know him.

(2) Sometimes *lá* = to take, is used to introduce a Derived verb in the same way as it is with Primary Verbs. In this case the *lá* is considered as part of the verb, and the object is placed in between the *lá* and the verb. Ex. :

<i>mi lá bagi nana sami</i>	I saluted this man.
<i>egi nana lá ndă u năvô</i>	this child refused its father.

(3) When a Derived verb happens to be intransitive, (and can therefore have no Direct object), the Indirect object with a preposition, or more often without one, follows the undivided verb as it would in English. Ex. :

<i>mi sunđà u</i>	I am afraid of him.
<i>a gağà mi</i>	they talked [about] me.
<i>u fédùn ta zogùn o</i>	he sat down on the mat.

(4) In a few cases these Intransitive verbs can be

made transitive by dividing them and placing the object in between the two halves. Ex.:

u sun mi dà he frightened me.
a wọn u cín they exalted him (wọn cín = to be great).

(5) Among the Derived verbs must be reckoned the Predicate Adjectives already mentioned under adjectives (*vide* p. 21), as they are really, grammatically speaking, Intransitive verbs, and follow the rules for verbs in most respects. For instance, some of the Predicate Adjectives, as well as other Derived verbs, that have the acute accent (´) on the first syllable, change this to that of the inverted circumflex (˘) in the same way as the Primary verbs, *i.e.* whenever they are preceded by one of the Tense Particles, or by another verb, or have their first syllable repeated for emphasis. Ex.:

mi yébo u, I love him. cp. mi à yébo u, I will love him.
mi gbíngà, I ask. cp. mi à gbíngà, I will ask.
u dókun, it is much. cp. u dókunḍo, it is very much.

The following is a list of Derived verbs (including Predicate Adjectives) that change in this way.

dókun	to be many.	wọn cín	to be great.
yáyé	to rest.	yébo	to love.
dáyé	to be accustomed.	dzódzò	to play.
gbíngà	to ask.	gbíngá	to be wrong.
gábó	to judge.	dájin	to thank.
dákpà	to stoop down, to be humble.	dágará	to rob.

(6) Some few Derived verbs cannot be divided, but are followed by their direct object as if they were Primary verbs. Ex.: yébo, dájin, támida;

mi yébo u I love him.
mi dájin yà Sòkó I thank God.
u da támida ndă u he went [and] called on his father.

III. COMPOUND.—These resemble the Derived verbs, only they are formed from a verb and a noun either of which can be used separately, *i. e.* the connection is *only artificial*, as it were, and not permanent.

1. They are usually formed by using the verb **jiṅ** = to do, to make, with a noun (usually a foreign word), in order to manufacture a new verb. Thus, from the Arabic word **gáfára** = to forgive, the Nupe verb **jiṅ gáfára** has been formed. Compare **jiṅ túba** = to repent, **jiṅ àdūwa** = to pray, **jiṅ aro** = to borrow, etc. All foreign words are dealt with in the same way in order to form verbs, *e. g.* the English word *change* has been used to form a new compound verb **jiṅ changi**, meaning *to change money, or to take turns at work*.

2. A few Compound verbs are formed from the verb **gí** = to eat, though in these cases the second word is always a Nupe word. Ex.: **gí gbàtà** = to owe, **gí tíci** = to hold rank, **gí 'gún** = to inherit, **gí 'lè** = to make a profit on, **gi nugùnci** = to be senior to.

3. In the case of all Compound verbs, the object is placed in between the two parts of the verb, in the same way as with the Derived verbs. Ex.:

u jiṅ egi u gáfára	he forgave his child.
u jiṅ mi changi ṣiṣì	he changed me sixpence.
u gí Musa nugùnci	he is senior to Musa.
mi gí bagi naṅa gbàtà	I owe this man ten pounds.
pound gúwo	

CONJUGATION OF THE VERB

The Tenses of the verb in Nupe present some difficulties, as they do not correspond very closely to the tenses in English, nor are the differences between them always very clearly defined. With but one exception they are all formed by the addition of a prefix.

1. The verb in its simple form has a Past meaning,

though it is also used to indicate an indefinite Present. Ex.:

u bé	he came.	mi ši u	I bought it.
mi wo	I hear.	mi le u yé	I see it.

2. The Imperfect or Continuous Tense is formed by prefixing the letter è (contracted from the original particle rè, which is still met with occasionally) to the verb. This gives the idea that the action is still going on, and is incomplete. It is also used to denote habitual actions, or to describe a man's occupation or trade. Ex. : mi èpá 'ya = I am a canoeman ; *lit.* I am poling a canoe. Notice that before this and the other tense prefixes the longer form wuṅ of the pronoun u must be used. Ex. :

wuṅ èbě	he is coming.
mi èjiṅ u	I am doing it.
mi èwǎ enyagíci	I want (<i>lit.</i> am wanting) food.

3. The Future is formed by using the Particle gǎ, (generally contracted to à) before the verb. Notice that when the full form gǎ is used, there is no need to use the longer form wuṅ of the pronoun u. Ex. :

wuṅ à bě	he will come.
u gǎ lo	he will go.
mi à tá yà u	I will tell him.
a gǎ le u yé	they will see him.

NOTE.—This gǎ of the Future must be carefully distinguished from gá = if, or should, used in the same position. (Notice the different accent.)

4. There is another tense which must be carefully distinguished from No. 3, and for which it is hard to find an exact equivalent. It is really the Passive Voice, but in the case of intransitive verbs which, of course, have no Passive Voice, it is used as a kind of Present Perfect Tense, a usage not uncommon in

African languages. It denotes an action already completed but continuing in its effects up to the present. For instance, **wuṅ ábici** = he has run off, and it also implies that he has not yet come back, though this inference does not always follow the use of this tense. Ex.:

kata mi ágbìn my house has fallen down.
Musa átsu Musa is dead.
wuṅ ázè yìgbèci he has become a thief.

Notice that there are some verbs which are hardly ever used except in this tense, such as **ábo** = to be tired, **ányi** = to be spoiled, **ágũṅ** = to be completed, etc., but as the prefix **á** is not an original part of the verb, they are given under their root form in the Vocabulary without the **á**.

5. The word **aní** = already, although it is an adverb, is so frequently used with verbs as to justify its inclusion under Tense particles. It is placed after the verb, and gives it the force of a Present Perfect Tense. Ex.:

u bé aní he has come. **mi jiṅ u aní** I have done it.

6. Sometimes the **aní** above mentioned is used in conjunction with No. 4, to form a kind of Pluperfect Tense, or to give more emphasis to the idea that the action is completed. Ex.:

wuṅ ábici aní he has already run off, or, he had run off.
ele ázũṅ aní the rain has already stopped.

7. Sometimes the **gà** of the Future (cp. No. 3) is also used with No. 4, to express the idea of a distant Future, *i. e.* an action which is not expected to come to pass as soon as the simple Future. Ex.:

u gà ásagũṅ he will be healed (but not directly).
egà naṅa gà átsa this word will be fulfilled (some time).

CHAPTER VIII

CONJUGATION OF THE VERB

I. THE PASSIVE VOICE

This is not common in Nupe, and its place is generally taken by a paraphrase, the Agent being turned into the Subject, and the Subject becoming the Object; *e. g.* instead of saying, *he was beaten by Musa*, the Nupes put it, *Musa beat him*. This is the most common construction and is generally used where in English the Passive Voice would have been employed. Ex. :

a gí mi tokó I was abused. *Lit.* they abused me.
a yí nangi mi my goat was stolen. *Lit.* they stole
my goat.

This is the most general way of translating the English Passive, but there are two other ways which are sometimes used.

1. In the case of some Primary Verbs the Passive Voice is formed by adding **á** to the root form of the verb. This is the same inflection that in the case of intransitive verbs, is used to denote the Present Perfect. (*vide* p. 47, § 4.) Ex. :

tása nana alá	this plate is broken.
egwa Musa ásá	Musa's hand is cut.
èdě mi álè	my cloth is torn.
nana ági 'ká	this is white-ant eaten.

2. Sometimes a contraction of the paraphrase mentioned at the beginning is used in the case of Primary verbs, so that only the pronouns are used before the verb. Thus to translate *he was killed*, the Nupe paraphrase would be *they killed him*, a lá u wu, and this is

sometimes shortened down to **a u wu** = *lit.* they him killed. This construction is not often met with, but is sometimes used in the course of a narrative. Ex.:

a ci u wọ̀n = and they caught him.

II. THE IMPERATIVE

The Imperative is the verb in its simplest form, usually without the pronoun, though it is sometimes inserted for emphasis. Ex.:

bé bàbo come here. **tá yà mi** tell me.
wo dà tá yà u ácingá you go and tell him so.

1. When the idea is not so much an *order*, as a *wish* or *desire* on the part of the speaker, the personal pronoun is inserted between the noun and the verb. This is the form employed when invoking blessings on others; those pious wishes which the Nupes are so fond of expressing. Ex.:

bagi nana u fédùn let this man sit down.
Sòkó u yà we láfiyà may God give you health.

2. The word **lugwa** = to let, or allow, ought not to be used in connection with the Imperative as a translation of *let*, as it does not imply an order or desire so much as the removal of an obstacle, or permission to do something. For instance, the proper translation of *let us go*, is, **bé yi da**; *lit.* come we go; whereas to say **lugwa yi da** would mean *allow us to go*, i. e. do not hinder us. When *let* is not used in the sense of the Imperative, **lugwa** is quite correct. Ex.:

lugwa mi jìn u yà we allow me do it for you.
lugwa yi da bàgá let us go there.

III. THE INFINITIVE

The true Infinitive is not often found in Nupe, and then nearly always in the case of Primary verbs only.

1. It is formed by using the preposition **nyi** = to, before the verb in its simplest form, and if the verb

has an object, the object must be placed before the verb, except in the case of Derived verbs. Ex. :

naṇa má nyi gí	this is nice to eat.
cigbè naṇa zò nyi fín	this medicine is hard to drink.
egà ǎṇa ge nyi wo	this word is good to hear.
kòntó naṇa zò nyi kà	the nail is hard to drive.

2. Derived verbs when used in the Infinitive have the order of the syllables reversed, and **nyi** used before the latter part of the verb.

etsa ge nyi má gbání	it is good to laugh now.
etuṇ naṇa zò nyi lo	this work is difficult to do.

3. Notice that in the case of the Primary verb **wá** = to want, the Infinitive is not generally used after it, but the pronoun is repeated before the second verb instead. In the case of the first personal pronoun **mi**, the contracted form **ṇ** is used for the repetition. Ex. :

mi èwǎ ṇ lo Bida	I want to go to Bida.
a èwǎ a ši biṣe	they want to buy a fowl.
mi èwǎ bagi naṇa ṇ leyé	I want to see that man.

4. In the case of some Derived verbs however, the Infinitive is used after **wá**, the order of the syllables in the verb being reversed. Ex. :

mi èwǎ etuṇ ǎṇa nyi lo	I want to do this work.
egi naṇa èwǎ èkò nyi cé	this lad wants to fight.

5. The Infinitive Mood is not often employed in Nupe, and its place is generally taken in one or other of the following ways :

(a) The use of a paraphrase ; as for instance, instead of saying, *he wants to work*, it may be rendered, *it pleases him that he will work*, u ba u na wuṇ à lotuṇ na.

(b) The use of the Gerund instead of the Infinitive,

so instead of saying, *it is good to sit*, we may phrase it, *sitting is good*. Ex.:

èdùnfé ge	sitting is good.	(fr. fédùn.)
tokógí ge à	abusing is not good.	(fr. gí tokó.)

IV. THE GERUND

The Gerund in Nupe has several uses, and as it occurs fairly often, its formation needs to be carefully studied.

1. In the case of Primary verbs, the Gerund is formed by reduplication, with the vowels *i* or *u* in the first syllable. Ex.:

tà	to deceive	<i>Gerund</i>	tità.
bé	to come	„	bibé.
ciṅ	to love	„	ciṅciṅ.
lo	to go.	„	lulo.
gún	to meet	„	gungún.

2. In the case of Derived verbs, the Gerund is formed by inverting the order of the syllables, as *leyé* = to see, Gerund *yéle*. Sometimes the initial vowel of the second part of the verb, which was elided when the verb was formed, reappears in the Gerund when the second syllable becomes the first. Ex.:

sundà	to fear	<i>Gerund</i>	edàsun.
lotun	to work	„	etunlo.
màtsa	to laugh	„	etsamà.

3. A few Derived verbs form their Gerund in the same way as Primary verbs, *i. e.* by reduplicating the first syllable. Ex.:

bòya	to save	<i>Gerund</i>	bibòya.
nàvǒ	to deny	„	ninàvǒ.
mà ciṅlě	to prove	„	mimàciṅlě.

4. In the case of Compound verbs, the Gerund is

formed as in Derived verbs, *i. e.* by inverting the order of the two parts. Ex. :

jiñ gáfára	to forgive	Gerund	gáfára-jiñ.
gí tíci	to hold office	,,	tíci-gí.

V. THE PARTICIPLE

There is only one participle in Nupe, and that is the Past Participle Passive, and it is almost entirely confined to the Primary verbs, and to those Derived verbs which form their Gerund by reduplicating the first syllable (*vide* p. 52, § 3). It is formed by adding the participle *ci* to the Gerund, *i. e.* to the reduplicated form of the verb. Ex. :

Root Verb.		Gerund.	Past Participle.
ná	to clean	niná	nináci cleaned.
là	to break	lilà	lilàci broken.
pá	to bind	pipá	pipáci bound.
bà	to count	bibà	bibàci counted.

Some examples will show its construction in the sentence :

mi yà we niní wǒ à, ewó	I cannot give you one [coin]
bibàci u yì o	it is counted money.
mi à ši ègban tíntinci	I will buy a plaited rope.
egi cìncinci mi dā nā	this is my beloved son.
mi èwǎ eci duduçi	I want boiled yams.

1. Notice that in all these cases, a Nupe would more naturally employ a paraphrase, and avoid the use of the Participle, *e. g.* instead of *tása lilàci* = a broken plate, it would be expressed *tása nā àlà nā*, = the plate that is broken. However, the Passive Participle does exist, and its meaning is perfectly well understood, though it is not often employed.

2. In the case of Derived verbs (except those few that form their Gerund by reduplicating the first syllable) the Gerund with the suffix *ci* simply

denotes the Agent, and has an *active* and not a *passive* meaning. Ex. :

<i>Verb.</i>		<i>Gerund.</i>	<i>Agent.</i>	
cékò	to fight.	èkòcé	èkòcéci	a fighter.
dá gará	to rob.	garádá	garádáci	a robber.
cèwò	to trade.	èwòcè	èwòcèci	a trader.

3. In some cases a Passive meaning can be given to this form of a Derived verb by prefixing the word *ezà* = person. Ex. :

<i>Verb.</i>		<i>Gerund.</i>	<i>Passive Agent.</i>	
gùnye	to pity.	yegùn	ezàyegùnci	pitied one.

4. In the case of Compound verbs, the addition of *ci* to the Gerund denotes the Agent in the same way as with the Derived verbs (cp. § 2). Ex. :

<i>Verb.</i>		<i>Gerund.</i>	<i>Agent.</i>	
jiṅ èrì	to witness.	èrìjiṅ	èrìjiṅci	a witness.
jiṅ àdūwa	to pray.	àdūwajiṅ	àdūwajiṅci	one who prays.

VI. MIDDLE VOICE

When a verb is used in a reflexive sense, it must always be followed by the preposition *nínmĩ* = in, immediately before the second pronoun, which is generally used in its simple form, though sometimes the Compound personal pronoun may be used after the *nínmĩ*. Ex. :

mi wọṅ nínmĩ mi ɗa	I control myself.
u lá nínmĩ u wu	he killed himself.
tswá nínmĩ yetso	take heed to yourselves.

VII. ABSTRACT NOUNS

There are a few cases where an abstract noun can be formed from a Primary verb by the addition of a vowel, generally *e*. Ex. :

fá	to rest	<i>Abs. Noun</i>	èfá	rest.
tá	to hurt	„	ètá	hurt, pain.
gbán	to be wise	„	egbán	sense, wisdom.

CHAPTER IX

AUXILIARY VERBS

IN addition to the tenses, etc., mentioned in the last chapter, there are a number of verbs used as auxiliaries that modify the meaning of the verb, and form those various idiomatic Tenses that are to be found in every language. Most of these are true auxiliary verbs and are never used independently, but some other verbs are included in the list which have a separate meaning when used by themselves, but have an idiomatic meaning when used as auxiliaries.

I. AUXILIARIES THAT CHANGE THE FORM OF THE VERB.—The following Auxiliaries affect the verb they modify as follows:

(a) In the case of a Primary verb, the object or the adverb must be placed before its verb.

(b) In the case of a Derived verb, it must be changed to the Gerund, *i. e.* the order of the syllables inverted.

1. **YÍ . . RE** = to continue, to be still, to be in the act of. Ex. :

u yí kata tú re	he is still building a house.
Musa yí etunlo re	Musa is in the act of working.
ndã mi yí Bida ða re o	my father continues to be in Bida.

Note.—This last sentence is an interesting example of a Derived verb in process of formation. **Ða Bida o** = to be in Bida, is here treated as if it were a Derived verb, and so the order of the words is changed after **yí . . re**, from **ða Bida** to **Bida ða**.

2. **SA . . RE** = to do something temporarily, for the time being, *i. e.* with the idea of resuming the former action. Ex. :

mi à sa èdùnfé re I will sit down for a bit.
u sa dé lo re he has gone out temporarily.

3. **DA . . RE** = to repeat an action, to do it over again. Ex. :

u da kinnà re he rose again.
a da kata zún re they re-roofed the house.

4. **BÀ . . RE** = to assist to do something, to help to. Ex. :

bà mi jìṅ re help me to do it.
u bà mi eya pá re he helped me to pole the canoe.

5. **BĒ . . RE** = to do something else at the same time, simultaneously. This auxiliary is often used in the Imperfect Tense, when the **Bé** changes to **Bě**. Ex. ;

wuṅ ègagà, u ma èbě etsà- he is talking and also laugh-
má re ing at the same time.
wuṅ èdazà, u ma èbě egà- he is walking and also talk-
gà re ing simultaneously.

6. **YE** = to repeat an action, to do it again better. Ex. :

ye u gà say it again.
ye u jìṅ yà mi put it right for me.
u ši 'nya dà ye u kún he bought a thing and resold it.

7. **MÁ** = to know how to, to be good at. Ex. :

u má kata tú he knows how to build.
mi má u jìṅ à I am not good at doing it.

8. **GA** = to exceed, to be too much.

This auxiliary is always used in the Present Perfect Tense. Ex. :

bagi nana ága etunlo this man works too much.
wuṅ ága enya gí he eats too much.

the particle *bə* at the end of the sentence, though not invariably. Ex.:

- u fé Bida o bē bəbə* he was in Bida and came here.
kó u fé bagi, kó u fé nyizàgi whether it be a man or a woman.

13. **ZO** = to finish off completely, to bring to an end. Nupes have a great objection to using this word about themselves, as it implies to them that the speaker will be prevented by death or some other cause from ever doing the action again. This auxiliary follows directly after its verb. Ex.:

- kámi na u gəgə zo na* when he had finished speaking.
mi jɪŋ u zo wə à I cannot complete it.

14. **LÁ** = to be on the point of, to be nearly.

This auxiliary is nearly always used in the Imperfect Tense, when it changes its accent to *lā*. Ex.:

- nuwɔŋ èlā zo gbání* the water is nearly finished now.
kámi na wuŋ èlā sá jɪŋ na when he had nearly finished doing [it].

15. **DÁYÉ** or **DÁYÉNU** = to be accustomed to, to be used to. This is used directly before the verb. Ex.:

- áníngá u dáyé jɪŋ o* so he is accustomed to do.
mi dáyénū lo bəgá I am used to going there.

16. **DÀDÀ** = to be quick about, to hasten to. Ex.:

- u dādà ce mi wú* he hastened to help me.
u dādà jɪŋ fuʃi à he is not quickly angry.

17. **YECI . . À** = not to be slow at, not to delay. Ex.:

- u yeci naɲɪŋ à* he was not long in getting up.
mi à yeci zɪŋ à I will not delay returning.

This word is generally used with the Negative, but it is sometimes used without it, when, of course, the meaning is the opposite, i. e. *not* to be quick at. Ex.:

èdè nana à yeci nyi this cloth will not quickly spoil.

18. **BĒ** = to come about, to get to. Ex.:

mi à bē mā u jin I shall get to be able to do it.

wun à bē kpe u ye he will get to know him.

19. **WÁ** = to want, to wish.

Notice that this verb is nearly always used in the Imperfect Tense, and that the pronoun must be repeated before the verb that follows it. In the case of the First personal pronoun, the contracted form **ŋ** is generally used for the repetition. Ex.:

mi èwǎ ŋ lo I want to go.

yi èwǎ yi lotun bàbo we want to work here.

When the second pronoun refers to a different person from the first, the word **gǎ** = that, is generally, though not invariably, used before it. Ex.:

mi èwǎ gǎ wo tá yà mi I want you to tell me.

mi èwǎ egi nana u bé I want this child to come.

20. **YĒ** = to agree, to be willing, can.

This verb is often used with the Negative to denote impossibility, especially in the case of inanimate things.

Ex.:

u ye bé à he is not willing to come.

enyagíci nana ye gí? can this food be eaten?

kàrà mi ye lá à my load can't be carried.

21. **WŎ** = to be able, can. Ex.:

bagi nana gǎ u jin u wŏ this man says he can do it.

kpàtì nana lo bo wŏ à this box won't go there.

22. **TÁTÁ** = can, could possibly.

This is used of an action deemed impossible, and is always introduced by the adverb **ke** = how. It is

followed by the conjunction *ci*, and is nearly always found in interrogative sentences. Ex.:

ke mi à tátá ci jìṅ u na o? how can I possibly do it?
 wo tá yà mi kendò na mi à you tell me how I can
 tátá ci le u yé na possibly see him.

23. **LUGWA** = to let, allow, *i. e.* not to hinder. Ex. :
 ele lugwa mi bé à the rain did not allow me to come.
 lugwa u da èmì u let him go to his home.

This word *lugwa* is also used as a principal verb, in which case it is either preceded by *lá*, or else it is divided like an ordinary Derived verb. It then has the meaning of *to leave*. Ex. :

mi lá dòkò mi lugwa bàgá o I left my horse over there.
 lu u gwa áníngá leave it so.

24. **GAGA** = to be surpassing, exceeding.

This verb is always used in the Present-Perfect Tense, and it follows the verb it modifies. Ex. :

dòkò naṅa máló ágaga this horse is very dear.
 Musa jìṅ fuṣi ágaga Musa was exceedingly angry.

It will be noticed that this is the same verb as No. 8 (p. 56), but it has a slightly different meaning when used *after* the verb in its reduplicated form as here, from its meaning when used *before* the verb.

25. **GA . . MA** = do not, may not; used for prohibitions. When [used with a Primary verb, *i. e.* a monosyllable, an adverb must be used after it, if there is not an object following the verb. Ex. :

ga jìṅ áciṅ ma do not do so.
 ebó a ga wo wũnciṅ ma so that they may not hear
 this.
 ga suṅdà ma do not fear

CHAPTER X

INTERROGATION AND NEGATION

I. INTERROGATION

There is no definite rule for forming the Interrogative in Nupe, as a question is indicated, more often than not, by an inflection of the voice, accompanied by a slight lengthening of the last syllable. This can only be learned from a native, and all that can be done here is to give the various ways in which the Interrogative can be formed, though there is no rule to say when the different methods should be used.

1. Sometimes a euphonic *o* is placed at the end of the sentence to show that it is Interrogative, but it is not used directly after verbs, except the verb *wǒ* = to be able. Ex.:

<i>ze jìṅ nàṅà o?</i>	who did this?
<i>bǎ we èlo gbání o?</i>	where are you going now?
<i>wo tú kata wǒ o?</i>	are you able to build a house?

When the sentence ends in a negative, the particle *nyi* is sometimes used before the *o*. Ex.:

<i>ke jìṅ we cí jìṅ wuṅ à nyi o?</i>	what was the matter with you that you did not do it?
--------------------------------------	---

2. Sometimes the Interrogative particle *sín* or *bô* is placed at the end of a sentence to mark a question. Ex.:

<i>wo lo dzukó sín?</i>	did you go to the market?
<i>wo kpe u ye à sín?</i>	do you not know him?
<i>wo le u yé bô?</i>	did you see him?
<i>wo de niní à bô?</i>	have you not got one?

3. Sometimes the word *jin* = to do, with a pronoun is used to introduce an Interrogative sentence. Ex.:

njin we à bě? will you come?
ájin a gbín u gà bědzò? do they ask him first?

4. Another way is by prefacing the question with the word *mgbá*, which means colloquially *I say*, or *tell me*. Ex.:

mgbá wo le u yé aní? I say, have you seen it
 already?
mgbá we èwă nana nyína? tell me, do you want
 this to-day?

5. In the case of some Negative sentences, the Interrogative is formed by putting the particle *nyi* at the end of the phrase. Ex.:

a kpe gã wo lo à nyi? do they know that you
 did not go?
 mi wo gã wo de à nyi? do I hear that you have
 not got [any]?

6. In some cases the prolonged form *min* of the First personal pronoun *mi* is used in Interrogative sentences with the idea of emphasizing the question and drawing out an answer. Ex.:

min ke u bídíga? shall I shoot it?
min lá u yà u? am I to give it to him?

II. NEGATION

This is formed by placing the particle *à* at the end of the phrase or sentence to which the Negative applies. Thus in reading a sentence it is often impossible to tell whether it is affirmative or negative until the end, but in speaking there is a peculiar intonation of the voice that will be treated of later in Chapter XV that tells the hearer that the negative particle is coming at the end. This way of saving up the negative, as it were, to the end of the

sentence is apt to be rather confusing, especially when more than one statement has been made, but the following examples will, it is hoped, make the usage clear. Ex. :

mi kpe bagi naṅa ye à	I do not know this man.
mi de làbǎrì ndondò nyíṅa à	I have no news to-day.
a kún dòkò dòzì naṅa pound	they cannot sell a horse
gútsun wǒ à	like this for five pounds.
u ge na we à lo bàgá na à	it is not good for you to
	go there.

1. When the sign of the Negative would follow directly after the pronouns **mi**, **we**, **yi**, or **ye**, or after a word ending in **ṅ**, the euphonic particle **nyi** (often written **yi**) is inserted to carry the negative. Ex. :

naṅa ba mi nyi à	this does not please me.
u tá yà yi yi à	he did not tell us.
mi de kágbo gbà kin nyi à	I have not strength to
	dig the ground.
mi à là yà we yi à	I will not give you.

2. In the case of a double negative, they both come at the end of the sentence, the second one being carried by this same euphonic **nyi**. Ex. :

mi kpe gǎ wo le u yé à nyi à	I did not know that you
	did not see him.
mi gǎgǎ u yébo mi à nyi à	I did not say he does
	not love me.

3. When, however, there is a relative pronoun in the sentence, the second part or "follower" of the relative carries the second negative, and thus renders the use of the **nyi** unnecessary. Ex. :

a de Nupe ndondò na mi	there is no Nupe that
wo à na à	I do not hear.
u de enya ndondò na mi	he has nothing that I
leyé à na à	have not seen.

4. Special care must be taken when there are two or more clauses in a sentence, one of which is negative and the other is not. If it is the statement in the relative clause that is negatived, the à is placed just *before* the second nà, but if the principal clause is negative, the à is placed *after* the second nà. Ex:

a de Nupe nà mi wo à nà there is Nupe that I
do not hear.

èdè nà mi ši à nà ðà nà this is the cloth that I
did not buy.

Here it is the statement in the relative clause *that I hear* that is negatived, and so the à precedes the final nà. But contrast the following. Ex.:

a de Nupe nà mi wo nà à there is no Nupe that I hear.

a de enya nà mi wá nà à there is nothing that I want.

Here the principal clause, *there is Nupe*, is negatived, and so the relative clause is finished by the final nà, and then the à is added at the end.

5. The above sentence might also be expressed as two independent clauses, in which case *both* would require the negative. Ex.:

a de Nupe ndondò à, there is no Nupe that I hear.

nà mi wo nà à
yi gba 'gà wun à, we have not obeyed his word,
nà u tá yà yi nà à which he told us.

Notice than in English the second negative would not be required, and that to translate it here would be to alter the meaning.

6. The double negative is also used in giving an affirmative answer to a question in the negative. Ex:

Ques. wo de láfiyà à ? you are not well ?

Ans. mi de láfiyà à nyi à I am quite well. *Lit.* I am
not not well.

mi dazà wǒ à nyi à ? I can walk, can't I? *Lit.* I
can't not walk.

7. When the auxiliary verb *ga...ma* = do not, or may not, occurs in a double negative sentence, the negative particle *à* is placed immediately after the *ma*. Ex.:

<i>mi gà gǎ wo ga lo bo</i>	I did not say that you were
<i>ma à</i>	not to go.
<i>u tá yà mi gǎ mi ga</i>	He did not tell me that I was
<i>jiñ u ma à</i>	not to do it.

MISCELLANEOUS OBSERVATIONS ON THE VERB.—

1. Notice that in the case of persons, *yé* denotes *willingness*, and *wǒ* *possibility*. Ex.:

<i>u yé bé à</i>	he is unwilling to come.
<i>u bé wǒ à</i>	he cannot come.

2. The Nupes are very fond of avoiding the responsibility of actions by attributing them to inanimate objects, *i.e.* using verbs in an impersonal way instead of mentioning the human agent. Ex.:

<i>tása fa mi 'gwa</i>	the plate slipped from me; <i>i.e.</i> I dropped it.
<i>kàrà yé lá à</i>	the load won't be carried; <i>i.e.</i> I can't carry it.
<i>èbi sá mi 'gwa</i>	the knife cut my hand; <i>i.e.</i> I cut my hand.
<i>cigbàn ázũ</i>	the stick is broken; <i>i.e.</i> I broke the stick.

3. Verbs often follow one another closely without any conjunction or pronoun, where in English several words would be required to link up the two ideas. Ex.:

<i>yi à lo bo zĩ</i>	we will go and come back.
<i>sáñin bé tá yà mi</i>	be quick and come and tell me.
<i>lá u bě ñ ciñ u lě</i>	bring it that I may look at it.
<i>bagi ăna wá mi bě</i>	this man wanted me and came; <i>i.e.</i> sought me out.
<i>u lá u kún ši tábà</i>	he took it and sold it and bought tobacco.

4. In the case of Impersonal Verbs, such as are used in speaking about the weather, etc., the word **ebà** = place, is used as the Subject. Ex.:

ebà fuyèkò it is cold.
ebà şizìkò it is dark.

But contrast the following, where the subject is specifically named. Ex.:

sámà èdzwă it is lightening; *lit.* the sky is lightening.
lózùn áşı it is evening; *lit.* evening has become dark.

PART III

CHAPTER XI

ADVERBS

ADVERBS in Nupe are generally distinguished by the termination **nyi**, which corresponds to the suffix *ly* in English, as, **karanyi** = gently. This last syllable **nyi** is often very much abbreviated until it sounds more like a single **i**, but the original form is undoubtedly **nyi**, and accordingly all the adverbs are so spelled in this book.

A peculiar and characteristic feature of Nupe is the large number of adverbs which are used, not only to modify the adjective or Predicate-adjective, but also to add something distinctive to its meaning. Thus many adverbs, instead of being used indiscriminately with any adjective as in English, have their own proper adjective, to which they should always be attached whenever the adjective is modified in any way. In English we can use the adverb *very* to modify all kinds of qualities, as, *very* big, *very* small, *very* tall, *very* nice, etc., but in Nupe each of these adjectives has a proper adverb that ought to be used in conjunction with it, as its meaning is, in a way, bound up with the particular quality that the adjective indicates. These adverbs, which really partake of the nature of an adjective, are called INTENSITIVE ADVERBS, and they are very numerous in the language. In many cases their meaning can only be expressed by reference to the adjectives they always accompany. Some examples will make this clearer:

kpàtì nana wòncín gbákàlà this box is exceedingly big

Here the adverb gives the idea of *bulk* or *mass*.

kònkení ǎṅ wẹ̀ncín gboro- this papaw is very
gboronyi large.

Here the adverb gives the idea of something *rounded* or *swelling*.

cigbàṅ ǎṅ kéto sakpa-sakpanyi this tree is very tall.

Here the adverb gives the idea of *height without breadth*.

Musa yébo mi nyasasanyi Musa loves me exceedingly.

Here the adverb has the idea of *intensity*.

Of course there are a few general Adverbs such as *gáya* = very; *sárányí* = properly, thoroughly; *dókun* = much; *dégi* = little; *wǎngi* = well; *hárí* = utterly, that have no special distinctive meaning, and can be used after any adjective, but the student who is content with these alone will miss much of the beauty and expressiveness of the language. Some special words that may present difficulty will now be noted.

1. NEARLY. There is no Nupe word for this, and it has to be translated by a paraphrase, *e.g.* he nearly died, becomes, *it remained a little that he died*. The verb *ké* = to remain, is used in this paraphrase. Ex.:

wun ǎké dégi na wun ǎnikin na, he nearly fell down.

Sometimes the same idea is expressed by using the word *wá* = to want, wish, with the Future Perfect Tense of the Verb. Ex.:

kata èwǎ gǎ u gǎ ágbìn, the house wants to fall down, *i.e.* is nearly falling. See also note on use of the Verb *Lá*, p. 58, § 14.

2. TOO MUCH. This is translated by the Auxiliary verb *gǎ* = to exceed, in the Perfect Tense, followed by the verb inverted, as already set out on p. 56, § 8, under Auxiliary Verbs. Ex.:

kpàtì ǎṅ ágǎ cínwón, this box is too big.

3. WHEN. This is translated by a phrase meaning *the time that*, and the student must be careful always to insert the second part of the *na . . na* = that, at the end of the sentence. *Kámina . . na* is used for time past or future, *kákunna . . na* generally for time past, and *kíri* and *káfi* are rare forms of *kámi*. Ex. :

kámina u bé na when he came; *lit.* the time that
he came.

Notice its use with the Negative. Ex. :

Mi kpe kámina u bé na à I don't know when he came.

Sometimes the *kámi*, *lit.* time, is contracted to *ká*. Ex. :

mi gbín u gà, àmá u kpe I asked him but he does
ká à not know when.

4. WHEN? as an interrogative is translated as *what time?* Ex. :

kámi kíci wo bé bàbo? when did you come here?

kámi kíci eya à wa da o? when will the boat leave?

5. BEFORE in the sense of *time* is translated by the word *bědzò*, but as its position in the sentence is quite different from what it would be in English, it needs great care to master its usage. In English we attach it to the latter of two actions, *e. g.* *he told me before he went*, but in Nupe more logically it is attached to the former action. Ex. :

kámina u zín na, mi da 'mì when he returned I went
bědzò home first, *i. e.* before
him.

na u jin u na, u tá yà mi when he did it he told me
bědzò first, *i. e.* before he did it.

jin u bėdzò, wo ci da 'mì finish it first, then you go
home.

Occasionally, however, *bědzò* is used at the beginning of the sentence. Ex. :

Bědzò we ci jin u, wo before you do it come and
bé tá yà mi tell me.

Notice also the phrase **mɔfari bɛ̀dzò** = first of all.

Often **bɛ̀dzò** is used at the end of the sentence when no other action to follow it has been mentioned. It then has the meaning of *next*. Ex. :

mi à da 'mì bɛ̀dzò I am going home next.

The only case where the word BEFORE occupies the same place in the sentence as in English, is when it stands before a noun or pronoun with no verb following. In this place it is translated by the verb **ké** = to remain, to leave. Ex. :

mi le u yé ké we I saw it before you, *lit.* leaving you [behind.]

mi da 'mì ké u I went home before him.

6. BEFORE in the sense of *place* is translated by either **eyé** (*lit.* face), or **eyégbóró** = opposite, or **yíta** = in front of; all three of these words require the Particle **bo** to complete the sentence (cf. p. 35, § 3.) Ex. :

u fédùn eyégbóró mi bo he sat down opposite me.

u gagà áningá yíta etsu o he spoke thus before the king.

7. NEVER in the sense of *past time* is translated by **lě** = formerly, with the addition of the Negative Particle **à** at the end of the phrase. When **lě** is used without the Negative it simply means *ever*. Ex. :

mi le u yé lě à I have never seen him.

wo da Bida lě ? did you ever go to Bida ?

8. NEVER in the sense of *future time* is translated either by **be** = again, or **kponyí** = at all, or **hárí** = for ever; in each case followed by the Negative Particle. Ex. :

mi à jìṅ áciṅ be à I will never do so again.

wuṅ à zùṅ gàmǎnà kponyí à he will not lie at all.

mi à lǎ we lugwa hárí à I will not leave you for ever.

Sometimes the Hausa word **Kàrà** = never again, is used when it is wished to make a very strong assertion or prohibition : it also must be followed by the Negative **à**, except when used with **ga . . mà**. Ex. :

mi à kàrà lo bàgá à	I will never go there.
ga kàrà yí 'nyà mà	don't ever steal.

9. Notice the compounds of **Bà** = place, and **Kámi** or **Ká** = time, which are used as Adverbs.

bàbo , here.	bàgá , there.
bà nà . . nà , where (<i>lit.</i> the place that).	
káminà . . nà , when (<i>lit.</i> the time that).	
bàndondò , wherever.	bătsozi , yonder.
kándondò , whenever.	kángá , then.
kándoci , sometimes.	kákándondò , always.
èkága dégi , in a little while, presently.	

10. Adverbs of Time like **SOON**, **LATELY**, **JUST NOW**, etc., present some difficulties in their usage in Nupe.

i. **Màngi** = a little while, lately (of time past).
Ex. :

bagi nà bé bàbo mąngi nà	the man who came here just now.
u da dê mąngi	he went out a little while ago.

There is one exception to this meaning of time past, and that is in the phrase **wun ázè mąngi**, *lit.* it has become a short time, which is used in saying good-bye to a person you expect to see again soon, and means *good-bye for the present*.

ii. **Tòsí**, **tsotso** are used to express either *lately* or *soon*, *i.e.* a short time past or a short time future. **Tsotso** is really a reduplication of the verb **tso** = to be near, and is sometimes used in the Present Perfect Tense Ex. :

kámi mi átsotso	my time is near.
mi à bĕ tòsí	I will soon come.
sáyí tòsí u nąkin bàgá o	only recently he left there.

iii. **Gaká** means literally *to exceed the time*, and is used to denote a lapse of time either in the past or the future, after the time alluded to by the speaker. Ex. :

mi à gaká bédzò, mi ci bé	I will be some time first, then I will come.
u bégaká aní	he came some time ago.
na u da dê na, wun ágaká	since he went out, it is some time.
u gaká dégi, kángá u bé	a short time elapsed, then he came.

iv. **Gbání** means *time just past, or just coming*. Ex. :

mi à bē gbání	I will come just now.
gbání u naḱin da	just now he rose and went.
mi èfédun Bida nínmī gbání o	I am living in Bida at this present time.

v. **Gbání-gbání** or **gbógianí** means *immediately, at once*. Ex. :

eya à bē gbógianí	the boat will come immediately.
naḱin da gbání-gbání	rise and go at once.

vi. **Roro** means *ago*, but it is only used for short periods of time past, and even then it is not often heard. Ex. :

dàgà tsúwó roro	since yesterday.
wun ágūn eya gúbà roro aní na mi le u yé na	it is two years ago already since I saw him.

11. The Gerund of some verbs, *i. e.* the verbal noun formed by inverting the syllables (*see* p. 52), can be converted into an adverb by the use of the preposition **bè . . nyi** = with. Ex. :

bè gìriku nyi	suddenly (from ku . . gìri = to take by surprise).
be ninsá nyi	hurriedly (from sánin = to hurry).

12. Some adjectives and Predicate adjectives are also used as adverbs without any change at all. Ex. :

fiṅ kata wǎngi sweep the house well.
u lotuṅ dōkuṅ he works much.

13. The adverb lá = yet, is always found in conjunction with the Negative à. It must be distinguished from the intransitive verb lá, = to be on the point of. (see p. 58). Ex. :

u lá bé à he has not yet come.
mi lá kpe u ye sǎrányí à I do not yet know it properly.

14. The adverb dé = just, only, is sometimes used before the verb and sometimes after it. Ex. :

u dé tá yà mi he only told me.
gikiṅni dé just wait.

ADVERBS OF AFFIRMATION AND NEGATION

ebà, hiṅ	yes.
tò	all right, yes.
ácìṅ, ácingǎ	so, exactly.
ába, or ábadé	truly, exactly, of course.
áka, or ákadé	” ” ”
àwǎ, èyě, áà	no.

The following Arabic expressions are in common use :

na'am	yes.
la buddi	no doubt.
maḍala	that's right, good (<i>lit.</i> praise God.)

INTERROGATIVE ADVERBS

Notice the two root words **ke** = how, and **ki** = what or which.

kámi kící,	when? (<i>lit.</i> what time.)
ebókinyabo,	why? (<i>lit.</i> for what thing.)
bǎbo, where?	When this is followed by a Preposi-

tional verb, the **bo** is generally dropped, as the verb itself is followed by its own **bo**. Ex.:

bă Musa ɖa o? where is Musa?

Gúnkín, how much? how many? Ex.:

ewó gúnkín we èwă o? how much money do
you want?

Mgbá, tell me, I say, I ask you. Ex.:

mgbá wo le u yé? I say, did you see him?

The Nupes have an idiom of using the Negative to ask a question, and also to express assent in a kind of satirical manner. Cp. the English expression "not half bad." Ex.:

u ge à? isn't it good? (expects the answer *yes*).

mi tá yà we bédzò à? didn't I tell you first?

Ques. **we èwă naṇa?** do you want this?

Ans. **sárányí à,** rather; *lit.* not properly.

PARTICLES.

There are a few words that are used at the end of a sentence to modify the verb in some way, which may be classed as adverbs, though in some cases it is difficult to assign a definite meaning to them. These are as follows:

1. Particles of Negation, **bă, naṇi, ɔtsó.** Ex.:

mi de à bă I haven't at all.

u kpe mi ye à naṇi he doesn't know me at all.

a lugwa mi gaḡà ɔtsó à they wouldn't even let
me speak.

2. Particles of Interrogation, **şín, bô.** Ex.:

wo le u yé şín? did you see him?

we à lo bàḡá bó? will you go there?

3. Particles of Affirmation, **rè, mənà.** Ex.:

u ge rè it is good indeed.

mi à lo mənà of course I will go.

CHAPTER XII

PREPOSITIONS, CONJUNCTIONS AND INTERJECTIONS

I. PREPOSITIONS

THERE are not many PREPOSITIONS in Nupe, but it must be remembered that in some cases the preposition is already contained in the meaning of the verb, and therefore need not be translated at all. Ex.: *èmì mi tsoba Bida*, my home is-near Bida. Here the word *tsoba* includes in its meaning verb and preposition. There are three divided Prepositions that call for notice.

1. **Ebó . . bo** = for, on account of, instead. The second part of the word (**bo**), which is sometimes contracted to **o**, must always be placed at the end of the phrase or sentence, and must be distinguished from the **bo** meaning *place*. (*Vide* p. 34.) Ex.:

u jìṅ ṅaṅa ebó mi bo he did this for me (on
my account).

mi à lotuṅ ebó enyaḡíci o I will work for food.

Notice the compounds of this word, which are mostly conjunctions.

ebógábo therefore. *ebókinyábo* why?

ebó ṅa for, because. *ebó wũṅcìn o* on this account.

Sometimes **ebó** is used without the **bo**, as a conjunction to mean *so that*. Ex.:

mi à bici ebó a ga wọṅ I will run off so that they
mi ma may not catch me.

2. **Bè . . nyi** = with, from. **Bambè . . nyi** = without.
With both these words the "follower" **nyi** must be

used at the end of the sentence to complete the sense.
Ex. :

u da bè Musa nyi	he went with Musa.
a bé bambè u nyi	they came without him.
ezà na mi lo dzukó bènnyi na	the person that I went to market with.

LIST OF THE CHIEF PREPOSITIONS

In the following List of Prepositions it will be noticed that several meanings are given to some words. This is on account of the Nupe idiom, by which a different preposition altogether from what would be used in English has sometimes to be employed; *e. g.* deliver us *from* the Evil One, becomes in Nupe, *ké yi gǎ bè Ìbìlì nyi*, *lit.* deliver us *with* the Evil One.

nínmì	in, from.	dàgà	from, in.
ba	against (place.)	ebà	to, at.
taciṅ, tataciṅ	amongst, amid.	etí	upon.
zùnmà, zùnmàta	behind.	tàkò	underneath.

Notice that all the above words require a final *bo*.

tsoba	near.	tárù	through.
bè . . nyi	with.	bambè . . nyi	without.
sáyí	except.	ma kézè	around.

II. CONJUNCTIONS

The following Conjunctions call for some notice

1. *Gòmàgǎ* = rather, rather than. It is used at the beginning of a sentence to mean *rather than*, and in the middle as meaning *the rather*. Ex. :

<i>gòmàgǎ na we à yà mi</i>	rather than you should
<i>èwò na, yà mi ewó</i>	give me clothes, give me money.
<i>ga yí 'nya ma, àmá</i>	do not steal, but the rather
<i>gòmàgǎ wo lotuṅ</i>	work.

2. **Kàkàdīnā . . nā** = instead of. This is used in much the same way as **gòmàgǎ**, and is nearly always found at the beginning of the sentence instead of in the middle as in English. Ex.:

kàkàdīnā mi à wǎ Musa instead of Musa I want
nā mi èwǎ Ali Ali.

3. **Gǎ** meaning literally saying, is used as the translation of *that*, after verbs of saying, thinking, knowing, hearing, feeling and wanting. Ex.:

tá yà u gǎ mi à bě tell him that I will come.
mi kpe gǎ u bé aní I know that he has come.
u wo gǎ wo bé bàbo he heard that you came here.
mi èwǎ gǎ mi à le u yé I want that I may see him.

4. **Mā** = also, as well, and. This is used *after* the noun or pronoun that it joins to a preceding word. Cp. the use of the Latin conjunction *que*. Ex.:

mitsó mā à lo bè a nyi I also will go with them.
u bé aní tò Musa mā he has come and Musa also.
wuṇ ègba tákàda, u he is reading a book and
mā èká rùbùtu he is also writing.

5. **Tò** = all right, yes, and. This is used as the answer to a question, and also in enumerating a list of people or things, but is *not* generally used to join sentences or phrases. Notice that in Negative sentences it is used as the equivalent of *neither* or *nor*. Ex.:

mi èwǎ tàbà, tò esà, tò I want tobacco, and salt, and
eci yam.
ye ga lo dé mā, tò we, you must not go out, neither
tò nwi you nor he.
wo wo? tò, mi wo aní do you hear? All right, I
have heard.
tò Musa tò Jiya, a da both Musa and Jiya are
bo here.

4. **Ci** = and. This is the word used to join phrases in the course of narration or of a long sentence. It is sometimes used after the pronoun, and sometimes it takes its place. Ex. :

yi da dzukó, yi ci le u we went to the market and
yé bàgá o saw him there.
u ku enya yekà ci da he collected things together
dê and went out.

The following Conjunctions are used to express a condition or supposition. **Wuṅ áyì ke . . na**, **wuṅ ábè ke . . na**, **kába**, **gá**, **a gè gǎ**, **kágǎ**, **àfè**.

5. **Wuṅ áyì ke . . na** meaning literally, *it has become as*, and **wuṅ ábè ké . . na**, are used as the equivalent of *if*, in the case of a probable supposition. Ex. :

wuṅ áyì ke wo le u yé if you have seen it tell me.
na, wo tá yà mi
wuṅ ábè ke u da 'mì aní if he has gone home leave
na, lá u lugwa it alone.

Notice that the **ke** requires to be followed by **na** at the end of the sentence (cp. p. 28, § 3.)

6. **Kába** also means *if*, and is generally used for a supposition that is not considered very probable, *i. e.* for a condition that will not be fulfilled. Ex. :

kába u lotuṅ sárányí à, ga if he does not work well,
wò gbàtà yà u ma don't pay him.
kába wo lá u yà mi à, mi if you don't give it to me
à tá yà ndǎ mi I will tell my father.

7. **A gè gǎ** = *lit.* they say, is sometimes used as the equivalent of *supposing*, for an improbable supposition. Ex. :

a gè gǎ ezà ndondò da bo à, ke mi à jìṅ jìṅ na o ?
supposing nobody is there, what shall I do ?

a gè gǎ u de eci à, min ši kaba ? supposing he has
not got yams, shall I buy Indian corn ?

8. **Gá** means *should*, and is placed after the pronoun, just before the verb. It is also used to express an unfulfilled condition in the past, when it is preceded either by the phrase **wuṇ áyì ke** or by **kába**. Ex. :

wo gá jìṇ nana, mi à jìṇ we	should you do that, I will
foro	punish you.
wuṇ áyì ke wo gá da bàbo	had you been here, he
na, wuṇ à tsu à	would not have died.

9. **Kágă** is always followed by the Negative **à**, and means *unless*, and is used to denote an essential condition. Ex. :

kágă wo fìṇ eigbè nana à,	unless you drink this medi-
wo gà átsu	cine, you will die.
kágă a bé nyina à, a gà le	unless they come to-day,
mi yé à	they won't see me.

10. **Àfè** (rare form **àfèce**) = *unless*. This is nearly always followed by the Negative **à**, or the Conjunction **ma** = *also*. Ex. :

àfè wo lá u yà mi à, mi à	unless you give it to me, I
yèbó we yi à	will not love you.
àfàce we à lo ma, mi à lo à	unless you also will go, I
	will not go.
mi a lo à, àfè we à lo	I will not go, unless you go.

LIST OF THE CHIEF CONJUNCTIONS

tò	all right, yes.	gàmă,	}	for,
ebógábo	therefore.	gàmasi		
ci	and	kába		if.
ebó na	because.	gă		that.
àmá	but.	àfè, àfàce,		unless.
ma	also.	wuṇ áyì ke . . na	}	if.
kókwà	perhaps,	wuṇ ábè ke . . na		
	whether.	ábè ke . . na		
ebó	so that	gá		should, if.
	(purpose.)	kágă . . à		unless.
gòmàgă	rather.	kàkàdina		instead of.

kaşin	or, lest.	bãndò	perhaps.
hárí	until.	ácìn	so, therefore.
kácìn . . à	otherwise.	sáyí	unless.

Note on **Acìn**. The following are compounds of the word **ácìn**, all meaning *so, thus*:

ácìngã, ácìngã gá, ácìngã ma, ácìngã tsá, ácìngã tsá ma, ácìn tsá ma.

When **ácìn** or any of its compounds is used in the subject, it is always followed by the particle **o** at the end of the phrase or sentence. Ex. :

u gağà yà mi ácìngã	he spoke to me thus.
cp. ácìngã u yì o	thus it is.

III. INTERJECTIONS

THE most common and expressive way of showing astonishment is to lay one hand upon the mouth, which is slightly opened, in much the same way as we hide a yawn. Among the educated classes it has become the fashion to use a number of exclamations taken from Arabic, but which have become somewhat corrupted from their original source. The chief are :

Madala (from *Alhamdu li'llahi*), praise be to God, used to mean, that is right, good.

Hakika, or **akika**, truly.

Labuddi, no doubt.

La illah, the first words of the Moslem Creed. Used as an exclamation to express great surprise.

The words **hódàn**, **hóbijàm** and **jàm**, which express joy or surprise, are of Fulah origin. Other exclamations are :

àsê or àşê	indeed, so.	yégã	really, isn't it so ?
àsá or àşia	indeed, so.	mgbá	I say, look here.
kai	fie, hullo, stop.	Sòkó ka cìn	God willing.

ába <i>or</i> ábadé	just so, exactly.	njịn	I say.
kàsà	alas.	sàrànyí . . à	rather!
nhún	why!	Sòkó à yě à	God forbid.

Ex. : àṣià wo bé ? so you have come ?
 yégǎ wo kpe u ye ? don't you really know him ?
 hóbíjàm ! nana wọncin rẹ Oh my ! this is big.
 kai ! lá u lugwa gáncin fie ! leave him alone
 now.

CHAPTER XIII

THE SYSTEM OF NUMERATION

IN the preliminary chapter on the numbers (p. 39) it was shown that *twenty* and not *ten* is the basis in reckoning any number, and this principle is carried right through in all the Nupe numeration. It cannot be too carefully impressed upon the student that such units as 100, 1,000, etc., are not units at all in Nupe, and that any even number of twenties, two hundreds, or two thousands is considered in Nupe as one number, *e.g.* 140 in Nupe is not 100 *plus* 40, but one number, *i.e.* seven scores, and similarly 1,400 is one number, *i.e.* seven two hundreds.

As *eši* = twenty is the unit up to 200, so from 200 up to 2,000 the unit is the word *kpákó* = 200. The numbers between any multiple of 200, *i.e.* any odd number of hundreds, etc., are made up by using multiples of the lower base number *eši* = twenty. Thus 300 in Nupe is 200 plus five scores, and 320 would be 200 plus six scores, because, as was shown before, the extra 120 which has to be expressed after the *kpákó* = 200, is in Nupe one single number, and not two as in English, 100 and 20. So, too, there is no break at 1,000, which is simply *five two-hundreds*, and the numbers go on in even steps from 200 up to 2,000, to express which figure a new unit is used. The numbers from 200 to 2,000 then are as follows :

- 200 *kpákó*.
- 300 *kpákó bè šitsun nyi*.
- 400 *kpóbà, i.e. kpákó gúbà* = two two-hundreds.

500	kpóbà bè şitsun nyi.
600	kpótá, <i>i. e.</i> kpákó gútá.
700	kpótá bè şitsun nyi.
800	kpágúñni, <i>i. e.</i> kpákó gúñni.
900	kpágúñni bè şitsun nyi.
1,000	kpótsun, <i>i. e.</i> kpákó gútsun.
1,100	kpótsun bè şitsun nyi.
1,200	kpótswanyì, <i>i. e.</i> kpákó gútswanyì.
1,400	kpótwabà, <i>i. e.</i> kpákó gútwabà.
1,600	kpótotá, <i>i. e.</i> kpákó gútotá.
1,800	kpótwani, <i>i. e.</i> kpákó gútwani.
2,000	gbă, a new unit.

This new unit, gbă = 2,000, is dealt with in exactly the same way as eşi and kpákó, and multiples of it are formed up to gbăgúwo = 20,000, which is the largest figure for which the Nupes have a single number, though they can, of course, express far higher numbers. These multiples of gbă are as follows:

2,000	gbă.
3,000	gbă bè kpótsun nyi.
4,000	gbóbà, <i>i. e.</i> gbă gúbà.
5,000	gbóbà bè kpótsun nyi.
6,000	gbótá, <i>i. e.</i> gbă gútá.
8,000	gbágúñni, <i>i. e.</i> gbă gúñni.
10,000	gbótsun, <i>i. e.</i> gbă gútsun.
12,000	gbótswanyì, <i>i. e.</i> gbă gútswanyì.
14,000	gbótwabà, <i>i. e.</i> gbă gútwabà.
16,000	gbótotá, <i>i. e.</i> gbă gútotá.
18,000	gbótwani, <i>i. e.</i> gbă gútwani.
20,000	gbăgúwo.

Thus 13,462 would be rendered in Nupe as follows:

$$12,000 = \text{gbótswanyì} (2,000 \times 6)$$

$$1,400 = \text{kpótwabà} (200 \times 7)$$

$$60 = \text{şitá} (20 \times 3)$$

$$2 = \text{gúbà}.$$

gbótswanyì bè kpótwabà nyi tú şitá bè gúbà nyi.

As these higher numbers were almost always employed for counting cowries, the words **Gùrà niní** = one sackful, was used to denote 20,000 cowries, and so the word **Gùrà** may be taken to represent 20,000, though it is not a real number and would not be used for counting persons.

For numbers above **gbăgúwo** = 20,000, the word **Gbă** is used, followed by any number as a multiple, *e.g.* 100,000 would be **gbă áráta**, *i.e.* fifty two-thousands, and 2,000,000 would be **gbă kpótsun**, *i.e.* a thousand two-thousands.

For very large numbers the word **Eda** = times, is introduced as the equivalent of the arithmetical sign \times , so that the base number **gbă** may be multiplied twice, as it were. For instance, 4,000,000 would be in Nupe **gbă kpákó eda gúwo**, *i.e.* two hundred two-thousands taken ten times; $2,000 \times 200 \times 10 = 4,000,000$. Thus it will be seen that the Nupes possess a system of numeration that enables them to express the very highest numbers quite clearly and intelligently. The expression **gbă wùrù** is sometimes used in order to express an indefinitely large number.

Another peculiarity about the numbers is that when a number is within a little of a larger round number, it is expressed by subtracting the difference that separates it from the larger number. For instance, 18 is called **esi dín gúbà**, *i.e.* twenty less two, and 75 is called **şini dín gútsun**, *i.e.* eighty less five. In the higher numbers this is pushed still further, and comparatively large numbers are subtracted from a round number to express some number below it. Ex. : 950 = **kpótsun dín áráta**, *i.e.* one thousand less fifty, and 39,000 = **gbă 'şi dín kpótsun**, *i.e.* forty thousand less one thousand. This is explainable by the fact that a number when it approaches a larger round number is made up of so many additions as it were, that it is often quicker to go at once to the higher number and then deduct from it, rather than build up from the lower round number.

The Nupe system of numeration may be summarized as follows.

1. Twenty and not ten is the first base number used.
 2. From twenty up to one hundred and eighty, multiples of twenty are used, until **kpákó** = two hundred, or ten twenties, is reached.

3. In the same way multiples of **kpákó** are used, until **gbă** = two thousand, or ten two-hundreds, is reached.

4. **Gbă** can be used in its multiples up to ten times, *i. e.* 20,000, after which **gbă** is used as a separate word with any number used after it as a multiple.

5. Up to one hundred the odd numbers of tens, *i. e.* the half scores, are generally expressed by special words that have been borrowed from Yoruba; but from one hundred up to two hundred the half scores are formed by adding ten to the number below.

6. In the same way the odd numbers of hundreds or thousands are formed by adding **şitsun** = one hundred, or **kpótsun** = one thousand, to the number below it.

7. When a number is approaching a larger round number, it is often expressed by putting the larger round number first and then subtracting from it the difference.

8. In order to translate any number above twenty into Nupe the following rule will be found useful. Divide the number by two, leaving the last figure, *i. e.* the unit, as it is, remembering the remainder (if any) is simply **gúwo**. Then take the last figure but one as so many **eşi** = twenties, and the next figure before it as so many **kpákó** = two-hundreds, and the remaining figures as so many **gbă** = two-thousands.

For example, to deal with the number 15,460; divided by two it will read 7,730, *i. e.* three twenties = **şitá**; seven two-hundreds = **kpótwabà**; and seven two-thousands = **gbótwabà**; that is, **gbótwabà bè kpótwabà nyi tú şitá**.

ORDINAL NUMERALS

These are formed by cutting off the first syllable and adding *ci* to the end of the number, except in the case of *màfari* = first, which is a Hausa word. Thus:—

<i>gún-ni</i> = four	<i>ni-ci</i> = fourth
<i>gú-twabà</i> = seven	<i>twabàci</i> = seventh

For the ordinals of any number above ten, the cardinal number is used with the preposition *nyá* before it. Ex.: fifteenth = *nyá gógì*.

Sometimes instead of *nyá*, *tsò* is used at the end. Ex.: sixteen = *gógì bè 'ní nyi tsò*.

ORDINAL ADVERBS

These are of three kinds, as follows:

1. By adding the prefix *zùn* to the cardinal adjective, we obtain a word that means *so many times* (the original number). Ex.:

<i>mi bé zùngúbà</i>	I came twice.
<i>a wu u lu zùngúwo</i>	they beat him ten times.

Sometimes, however, the adjective is used without any change to express the same idea exactly. Ex.:

<i>u ga naṅa gúnni</i>	it exceeds this four times.
<i>dòkò nyá mi ga nyá</i>	my horse is twice as good
<i>we gúbà</i>	as yours.

2. By repeating the last syllables of the cardinal we obtain a word that means either groups of the same number in each, or all of that particular number. Ex.:

<i>wuṅ èkún u áráтата</i>	she is selling them by fifties.
<i>lá a bě gútata</i>	bring them all three.

3. Sometimes the numeral adjective is repeated to indicate that the things are to be divided into groups each containing that quantity. Ex.:

<i>lá a šiṣì gútá gútá</i>	put them down three by three.
<i>kpa eci gútsuṅ gútsuṅ</i>	pile the yams by fives for
<i>yà mi</i>	me.

Notice the word **Ení** (sometimes contracted to **'Ní**) used to mean *one*, in the following idiomatic phrases :

- 'fo ení one day. 'bà ení one place.
 'za ení one person. zùnní at once; *lit.* one time.
 bìcì ení immediately; *lit.* one foot.

The following is a complete list of Numerals.

- | | |
|--------------------------------|------------------------------|
| 1. niní. | 30. gbàṅwǒ. |
| 2. gúbà. | 31. gbàṅwǒ bè 'nì nyi. |
| 3. gútá. | 32. gbàṅwǒ bè o gúbà nyi. |
| 4. gúnni. | 33. rudín dín gúbà. |
| 5. gútsun. | 34. rudín dín niní. |
| 6. gútswanyì. | 35. rudín. |
| 7. gútwabà. | 36. rudín bè 'nì nyi. |
| 8. gútotá. | 37. rudín bè o gúbà nyi. |
| 9. gútwani. | 38. şibà dín gúbà. |
| 10. gúwo. | 39. şibà dín niní. |
| 11. gúwo bè 'nì nyi. | 40. şibà. |
| 12. gúwo bè o gúbà nyi. | 41. şibà bè 'nì nyi. |
| 13. gúwo bè o gútá nyi. | 42. şibà bè o gúbà nyi. |
| 14. gúwo bè o gúnni nyi. | 43. şibà bè o gútá nyi. |
| 15. gógì. | 44. şibà bè o gúnni nyi. |
| 16. gógì bè 'nì nyi. | 45. şibà bè o gútsun nyi. |
| 17. gógì bè o gúbà nyi. | 46. şibà bè o gútswanyì nyi. |
| 18. eşi dín gúbà. | 47. şibà bè o gútwabà nyi. |
| 19. eşi dín niní. | 48. áráta dín gúbà. |
| 20. eşi. | 49. áráta dín niní. |
| 21. eşi bè 'nì nyi. | 50. áráta. |
| 22. eşi bè o gúbà nyi. | 51. áráta bè 'nì nyi. |
| 23. eşi bè o gútá nyi. | 52. áráta bè o gúbà nyi. |
| 24. eşi bè o gúnni nyi. | 53. áráta bè o gútá nyi. |
| 25. eşi bè o gútsun nyi. | 54. áráta bè o gúnni nyi. |
| 26. eşi bè o gútswanyì
nyi. | 55. şitá dín gútsun. |
| 27. eşi bè o gútwabà nyi. | 56. şitá dín gúnni. |
| 28. gbàṅwǒ dín gúbà. | 57. şitá dín gútá. |
| 29. gbàṅwǒ dín niní. | 58. şitá dín gúbà. |
| | 59. şitá dín niní. |

60. ʃítá.
 61. ʃítá bè 'ní nyi.
 62. ʃítá bè o gúbà nyi.
 63. ʃítá bè o gútá nyi.
 64. ʃítá bè o gún̄ni nyi.
 65. ʃítá bè o gútsuṅ nyi.
 66. ʃítá bè o gútswanyì nyi.
 67. ʃítá bè o gútwabà nyi.
 68. ádwáni dín gúbà.
 69. ádwáni dín niní.
 70. ádwáni.
 71. ádwáni bè 'ní nyi.
 72. ádwáni bè o gúbà nyi.
 73. ádwáni bè o gútá nyi.
 74. ádwáni bè o gún̄ni nyi.
 75. ʃini dín gútsuṅ.
 76. ʃini dín gún̄ni.
 77. ʃini dín gútá.
 78. ʃini dín gúbà.
 79. ʃini dín niní.
 80. ʃini.
 81. ʃini bè 'ní nyi.
 82. ʃini bè o gúbà nyi.
 83. ʃini bè o gútá nyi.
 84. ʃini bè o gún̄ni nyi.
 85. ʃini bè o gútsuṅ nyi.
 86. ʃini bè o gútswanyì nyi.
 87. ʃini bè o gútwabà nyi.
 88. ʃini bè o gútotá nyi.
 89. ʃini bè o gútwani nyi.
 90. ʃini bè o gúwo nyi.
 91. ʃini bè o gúwo nyi tú niní.
 92. ʃini bè o gúwo nyi tú gúbà.
 93. ʃini bè o gúwo nyi tú gútá.
 94. ʃini bè o gúwo nyi tú gún̄ni.
 95. ʃitsuṅ dín gútsuṅ.
 96. ʃitsuṅ dín gún̄ni.
 97. ʃitsuṅ dín gútá.
 98. ʃitsuṅ dín gúbà.
 99. ʃitsuṅ dín niní.
 100. ʃitsuṅ.
 101. ʃitsuṅ bè 'ní nyi.
 102. ʃitsuṅ bè o gúbà ni.
 103. ʃitsuṅ bè o gútá nyi.
 104. ʃitsuṅ bè o gún̄ni nyi.
 105. ʃitsuṅ bè o gútsuṅ nyi.
 106. ʃitsuṅ bè o gútswanyì nyi.
 107. ʃitsuṅ bè o gútwabà nyi.
 108. ʃitsuṅ bè o gútotá nyi.
 109. ʃitsuṅ bè o gútwani nyi.
 110. ʃitsuṅ bè o gúwo nyi.
 111. ʃitsuṅ bè o gúwo nyi tú niní.
 112. ʃitsuṅ bè o gúwo nyi tú gúbà.
 113. ʃitsuṅ bè o gúwo nyi tú gútá.
 114. ʃitsuṅ bè o gúwo nyi tú gún̄ni.
 115. ʃitswanyì dín gútsuṅ.
 116. ʃitswanyì dín gún̄ni.
 117. ʃitswanyì dín gútá.
 118. ʃitswanyì dín gúbà.
 119. ʃitswanyì dín niní.
 120. ʃitswanyì.
 121. ʃitswanyì bè 'ní nyi.
 122. ʃitswanyì bè o gúbà nyi.

123. ʃitʃwanyì bè o gútá nyi.
 124. ʃitʃwanyì bè o gún̄ni nyi.
 125. ʃitʃwanyì bè o gútsuṅ nyi.
 126. ʃitʃwanyì bè o gútswa-nyì nyi.
 127. ʃitʃwanyì bè o gútwabà nyi.
 128. ʃitʃwanyì bè o gútotá nyi.
 129. ʃitʃwanyì bè o gútwani nyi.
 130. ʃitʃwanyì bè o gúwo nyi.
 131. ʃitʃwanyì bè o gúwo nyi tú niní.
 132. ʃitʃwanyì bè o gúwo nyi tú gúbà.
 133. ʃitʃwanyì bè o gúwo nyi tú gútá.
 134. ʃitʃwanyì bè o gúwo nyi tú gún̄ni.
 135. ʃitwabà díṅ gútsuṅ.
 136. ʃitwabà díṅ gún̄ni.
 137. ʃitwabà díṅ gútá.
 138. ʃitwabà díṅ gúbà.
 139. ʃitwabà díṅ niní.
 140. ʃitwabà.
 141. ʃitwabà bè 'ní nyi.
 142. ʃitwabà bè o gúbà nyi.
 143. ʃitwabà bè o gútá nyi.
 144. ʃitwabà bè o gún̄ni nyi.
 145. ʃitwabà bè o gútsuṅ nyi.
 146. ʃitwabà bè o gútswa-nyì nyi.
 147. ʃitwabà bè o gútwabà nyi.
 148. ʃitwabà bè o gútotá nyi.
 149. ʃitwabà bè o gútwani nyi.
 150. ogbogún̄ni díṅ gúwo.
 151. ogbogún̄ni díṅ gútwani.
 152. ogbogún̄ni díṅ gútotá.
 153. ogbogún̄ni díṅ gútwabà.
 154. ogbogún̄ni díṅ gútswa-nyì.
 155. ogbogún̄ni díṅ gútsuṅ.
 156. ogbogún̄ni díṅ gún̄ni.
 157. ogbogún̄ni díṅ gútá.
 158. ogbogún̄ni díṅ gúbà.
 159. ogbogún̄ni díṅ niní.
 160. ogbogún̄ni.
 161. ogbogún̄ni bè 'ní nyi.
 162. ogbogún̄ni bè o gúbà nyi.
 163. ogbogún̄ni bè o gútá nyi.
 164. ogbogún̄ni bè o gún̄ni nyi.
 165. ogbogún̄ni bè o gútsuṅ nyi.
 166. ogbogún̄ni bè o gútswa-nyì nyi.
 167. ogbogún̄ni bè o gútwabà nyi.
 168. ogbogún̄ni bè o gútotá nyi.
 169. ogbogún̄ni bè o gútwani nyi.
 170. ogbogún̄ni bè o gúwo nyi.

171. ogbogúnni bè o gúwo
nyi tú niní.
172. ogbogúnni bè o gúwo
nyi tú gúbà.
173. ogbogúnni bè o gúwo
nyi tú gútá.
174. ogbogúnni bè o gúwo
nyi tú gúnni.
175. gwásá dín gútsun.
176. gwásá dín gúnni.
177. gwásá dín gútá.
178. gwásá dín gúbà.
179. gwásá dín niní.
180. gwásá.
181. gwásá bè 'ní nyi.
182. gwásá bè o gúbà nyi.
183. gwásá bè o gútá nyi.
184. gwásá bè o gúnni nyi.
185. gwásá bè o gútsun nyi.
186. gwásá bè o gútswanyì
nyi.
187. gwásá bè o gútwabà
nyi.
188. gwásá bè o gútctá nyi.
189. gwásá bè o gútwani nyi.
190. kpákó dín gúwo.
191. kpákó dín gútwani.
192. kpákó dín gútotá.
193. kpákó dín gútwabà.
194. kpákó dín gútswanyì.
195. kpákó dín gútsun.
196. kpákó dín gúnni.
197. kpákó dín gútá.
198. kpákó dín gúbà.
199. kpákó dín niní.
200. kpákó.
210. kpákó bè gúwo nyi.
220. kpákó bè eṣi nyi.
230. kpákó bè gbàṅwò nyi.
240. kpákó bè ṣibà nyi.
250. kpákó bè áráta nyi.
260. kpákó bè ṣítá nyi.
270. kpákó bè ádwáni nyi.
280. kpákó bè ṣini nyi.
290. kpákó bè ṣini nyi tú
gúwo.
300. kpákó bè ṣitsun nyi.
310. kpákó bè ṣitsun nyi tú
gúwo.
320. kpákó bè ṣitswanyì nyi.
330. kpákó bè ṣitswanyì nyi
tú gúwo.
340. kpákó bè ṣitwabà nyi.
350. kpóbà dín áráta.
360. kpóbà dín ṣibà.
370. kpóbà dín gbàṅwò.
380. kpóbà dín eṣi.
390. kpóbà dín gúwo.
400. kpóbà.
420. kpóbà bè eṣi nyi.
440. kpóbà bè ṣibà nyi.
460. kpóbà bè ṣítá nyi.
480. kpóbà bè ṣini nyi.
500. kpóbà bè ṣitsun nyi.
520. kpóbà bè ṣitswanyì nyi.
540. kpóbà bè ṣitwabà nyi.
560. kpótá dín ṣibà.
580. kpótá dín eṣi.
600. kpótá.
650. kpótá bè áráta nyi.
700. kpótá bè ṣitsun nyi.
750. kpágúnni dín áráta.
800. kpágúnni.
900. kpágúnni bè ṣitsun nyi.
1000. kpótsun.
1100. kpótsun bè ṣitsun nyi.

1200. kpótswanyì.	240,000. gbǎ şitswanyì.
1400. kpótwabà.	(12 gùrà.)
1600. kpótotá.	280,000. gbǎ şitwabà.
1800. kpótwani.	(14 gùrà.)
2000. gbǎ.	300,000. gbǎ ogbogúnni dín
2400. gbǎ bè kpóbà nyi.	gúwo. (15 gùrà.)
3000. gbǎ bè kpótsun nyi.	320,000. gbǎ ogbogúnni.
4000. gbóbà.	(16 gùrà.)
6000. gbótá.	360,000. gbǎ gwásá.
8000. gbágúnni.	(18 gùrà.)
10,000. gbótsun.	400,000. gbǎ kpákó.
12,000. gbótswanyì.	(20 gùrà.)
14,000. gbótwabà.	500,000. gbǎ kpákó bè áráta
16,000. gbótotá.	nyi. (25 gùrà.)
18,000. gbótwani.	600,000. gbǎ kpákó bè şi-
20,000. gbǎgúwo. (1 gùrà.)	tsun nyi.
22,000. gbǎgúwo bè 'ní nyi.	(30 gùrà.)
30,000. gbǎ gógì.	800,000. gbǎ kpóbà.
40,000. gbǎ 'şì. (2 gùrà.)	(40 gùrà.)
50,000. gbǎ 'şì bè o gútsun	1,000,000. gbǎ kpóbà bè şi-
nyi.	tsun nyi.
60,000. gbǎ gbànwǒ.	(50 gùrà.)
(3 gùrà.)	1,100,000. gbǎ kpótá dín
70,000. gbǎ rudín.	áráta.
80,000. gbǎ şibà. (4 gùrà.)	(55 gùrà.)
90,000. gbǎ şibà bè o gútsun	1,200,000. gbǎ kpótá.
nyi.	(60 gùrà.)
100,000. gbǎ áráta.	1,400,000. gbǎ kpótá bè şi-
(5 gùrà.)	tsun nyi.
120,000. gbǎ şítá. (6 gùrà.)	(70 gùrà.)
140,000. gbǎ ádwáni.	1,600,000. gbǎ kpágúnni.
(7 gùrà.)	(80 gùrà.)
150,000. gbǎ şini dín gútsun.	2,000,000. gbǎ kpótsun.
160,000. gbǎ şini. (8 gùrà.)	(100 gùrà.)
180,000. gbǎ şini bè o gúwo	2,400,000. gbǎ kpótswanyì.
nyi. (9 gùrà.)	(120 gùrà.)
200,000. gbǎ şitsun.	2,800,000. gbǎ kpótwabà.
(10 gùrà.)	(140 gùrà.)

3,200,000. gbă kpótotá. (160 gùrà.)	80,000,000 gbă kpákó eda kpákó. (4,000 gùrà.)
3,600,000. gbă kpótwani. (180 gùrà.)	800,000,000. gbă kpákó eda gbă. (40,000 gùrà.)
4,000,000. gbă kpákó eda gúwo. (200 gùrà.)	800,000,000,000. gbă kpákó eda gbă kpó- tsun. (40,000,000 gùrà.)
6,000,000. gbă kpákó eda gógì. (300 gùrà.)	
20,000,000. gbă kpákó eda áráta. (1,000 gùrà.)	

CHAPTER XIV

METHOD OF RECKONING TIME

THE Nupes, like so many other nations, reckon both the day they start from and the day they finish on in calculating time, so that the actual number of days is always one less than the number expressed. Notice that they have distinct words for the phrases "the-day-after-to-morrow" and "the-day-before-yesterday," where in English four words have to be used to express each idea.

nyína	to-day.
èsun	to-morrow.
tsúwó	yesterday.
sunkpázi	day after to-morrow.
tsótáci	day before yesterday.

1. In reckoning *time past*, the verb **gún** = to complete, is used in the present perfect tense, and the first day as well as the last have to be reckoned in making up the total. Ex. :

wun ágũn 'fo gũnni nyína	it is four days ago to-day ; <i>lit.</i> it has completed four days to-day.
nyína o gútsun	five days ago.
(This is a contraction of nyína ágũn efo gútsun.)	
mi tú kata gá eya bàci	I built that house last year ; <i>lit.</i> the second year.
wun ágũn 'fo gũnkiñ na wo le u yé na o ?	how many days is it since you saw him ?
u da efo gũnni aní	it is already four days ago.

2. For *future time* the verb **ké** = to remain, is generally used, or else simply the number of days on ahead is mentioned followed by the word **nyíṅá** = to-day, it being understood that the time is being reckoned on from then. Ex. :

wuṅ áké efo gútá na mi a lo na	in three days' time I will go; <i>lit.</i> it remains three days that I will go.
u ké dégi na wuṅ à bě na 'fo gúṅmi nyíṅá mi à naṅiṅ o	he will come in a little time. four days from to-day I will start.
mi à lo bàgá eya ndoci	I will go there another year.

3. Notice the phrase **u jiṅ 'fo**, *lit.* it makes a day, used in speaking of an indefinite long period; and also the companion idiom of using **'fo gúbà**, *lit.* two days, to express a long while. The word **gaká** = long time, *lit.* to exceed time, is used when the time is reckoned in hours and has not run into days. Ex. :

we à jiṅ 'fo bàgá o ? okú bè 'fo gúbà nyi	will you be long there ? welcome after your long absence.
u gaká hári hári u ci zín	he was a long time before he returned.
gòrò gà ágaká nuwọṅ, kágă u zín bè nyika nyi à, wuṅ à zín bè nyasá nyi,	should a hook be long in the water, if it does not come out with a fish, it will come out with weeds.

4. In speaking of a certain day of the week, the words "next" and "last" are expressed as follow. Ex. :

Àladè na èbè na	next Sunday.
Àladè nyá bătsozi	last Sunday.
Àladè bàci na èbè na	next Sunday week.
Àladè bàci nyá bătsozi	last Sunday week.

Notice the phrase **etswa na da nin bo na** = two months in the future; *lit.* the month inside.

5. The days of the week have been introduced from the Arabic and are as follows :

Àladè	Sunday, <i>lit.</i> first.
Àtènin	Monday, <i>lit.</i> second.
Tàlàtà	Tuesday, <i>lit.</i> third.
Làrùba	Wednesday, <i>lit.</i> fourth.
Àlàmi	Thursday, <i>lit.</i> fifth.
Jímâ	Friday, <i>lit.</i> Assembly.
Àsíbi	Saturday, <i>lit.</i> seventh.

6. The Nupe months follow the moon, and so no English equivalent can be given for the names of the months which follow.

Etswa Nàvùn	month of Torches.
Etswa Báwà Gànì	the month before Gani.
Etswa Gànì	the month of Gani.
Etswa Tógàya	the month of Togaya.
Etswa Tógàya Gúbà	the second month of Togaya.
Etswa Báwà Ázun' Zà Gbàkó	the month before the Old People's Fast.
Etswa Ázun' Zà Gbàkó	the month of the Old People's Fast.
Etswa Báwà Ázun (Ramadan)	the month before the Fast. (Ramadan.)
Etswa Ázun (or Ramadan)	the month of the Fast, or Ramadan.
Etswa Sálagi	the month of the Little Feast.
Etswa Báwà Sálakó	the month before the Great Feast.
Etswa Sálakó	month of the Great Feast.

7. The names of the seasons of the year are as follows :

Zùnzùnká	Rainy Season. April 1st till Oct. 30th approx.
Yikéré	Dry Season. Nov. 1st till Mar. 30th approx.

Gbānfèrèkà

Cold Season *i. e.* the Har-
mattan, about January.

Bàṅaṅkà

Hot Season, *i. e.* March and
April, before the rains.

WEIGHTS AND MEASURES

There are very few words that denote an exact quantity of anything, and measures of Weight and Length are almost entirely wanting, except the words that are used for measuring cloth, which are as follows :

Egwa kpankòrò

from the tip of the finger
to the middle joint of the
finger (about 2 inches).

Taká

from the tip of the first
finger to the thumb,
when stretched apart
(about 8 inches).

Gwaka or Kámi

from the finger tip to the
elbow (about 2 feet).

Gàba

from the tip of one finger to
the tip of the finger on
the other hand with both
arms outstretched (6 feet).

For measuring ground or building, the word *bìcì* = the length of the foot is used.

MISCELLANEOUS MEASURES

èrà

a rule or measure (length).

kpánù

a small tin bowl used to
measure corn, rice, etc.

kaṅjèrè

an (oyster) shell used to
measure salt, pepper, etc.

bìcì

a foot (length).

tsùṅwòṅ

any measure.

(ḍa tsùṅwòṅ

to measure).

PART IV

CHAPTER XV

EUPHONIC CHANGES, ETC.

THE FALSE ACCENTUATION

THIS is a subject of some importance, but it has not been touched upon before owing to its difficulty, although quite possibly it has been noticed already by the student.

When two words come together, the first of which ends on the *grave* accent, this grave accent is often changed to the *inverted circumflex* for the sake of euphony. This change of accent is not marked in writing, as it is only a temporary accent due to the sequence of tones, and the student must learn when it is used and put it in from memory.

A common example is *èyà mi* = my friend, which is always pronounced as *èyǎ mi*. This change in the tone seems to be due to a desire to avoid beginning a sentence on two grave accents, and to introduce an accent on which the voice can dwell, *e. g.* an inverted circumflex, as soon as possible. The following are examples of this curious change of tone :

egà Sòkó	the word of God	<i>pronounced</i>	egǎ Sòkó.
èwò 'le	a rain coat	„	èwǒ 'le.
tsùkùn mi	my stick	„	tsùkǔn mi.
ezà 'mìzì	people of the house	„	ezǎ 'mìzì.
èmì 'tsu	the king's house	„	èmǐ 'tsu.
ezà gàṣikiya	a true person	„	ezǎ gàṣikiya.

In any of the above examples the false accent would disappear if the word *nyá* = of, were introduced between the two words, as this introduces an acute accent on which the voice can dwell, into the phrase.

Ex. : *èmì nyá etsu* the house of the king.

Here there is no change in the tone.

However, in some cases where a phrase begins with two grave accents, no change is made, and the false accent does not appear.

Ex. : *ezà dèdè* a bad person.

Here there is no change in the tone.

RAISING OF TONE IN NEGATIVE SENTENCES

There is another change of tone or accent which is not marked in any way that must be noticed in negative sentences. This is a kind of gradual raising of the tone on all the words in a sentence preparatory to the drop down to the grave accent on the negative *à* at the end. It is this premonition of the end of the sentence that enables a Nupe to know that the sentence is a negative one, although there is no word to show that it is a negative until the *à* is reached at the end. The mental effect of this gradual raising of the voice in a negative sentence may be represented graphically as under.

mi le u yé nínmĩ dzukó bo à I did not see him in the market.

In order to realize this change in the tone that is made when a sentence is negative, the student should try getting a native to say the two following pairs of sentences, the only difference between them being the single letter *à* at the end of the second one, and noticing the difference in *tone* almost all through the second. Ex. :

u kpe enya na wun èjìn na he knows what he is doing.
ct. u kpe enya na wun èjìn na à he knows not what he is doing.

mi de enya na wun ewă na I have what he wants.
ct. mi de enya na wun ewă I have not what he wants.
 na à

Neither this change of tone due to the negative, nor the false accent already treated of, can be marked in any way, as the change is only a temporary one, and to try to represent it by any sort of accent would only lead to great confusion.

THE EUPHONIC O AT THE END OF SENTENCES

In addition to the *bo*, often contracted to *o*, that follows the Prepositional Verbs (*vide* p. 34), there is another *o*, apparently used for euphony, that is also placed at the end of certain sentences. Its usage is as follows :

1. When any part of the Predicate occurs at the beginning of the sentence before the verb, then this euphonic *o* is placed at the end. Ex. :

tsúwó u bé o yesterday he came.
 bişe naņa mi à şi o this fowl I will buy.

In both these examples it will be noticed that some part of the Predicate comes at the beginning of the sentence, and that the "o" takes the place of the word that has been moved away to the beginning of the sentence. In both these examples the natural order would be for the word at the beginning to come at the end, and the object of placing it first seems to be to give emphasis to the statement. If the word reverts to its place at the end, then the "o" drops. Ex. :

u bé tsúwó he came yesterday.
 mi à şi bişe naņa I will buy this fowl.

2. The demonstrative adjective **Gá** = that, is followed as a rule by the euphonic **o** at the end of the phrase.

Ex.:

bagi gá ši nana o that man bought this.
egi gá jɪn wun o that boy did it.

But when the sentence ends in a Negative, or a word ending in **a**, or in **aní**, the euphonic **o** is not used. Ex.:

dòkò gá ge à that horse is not good.
bagi gá bé aní that man has come already.
eya gá áka that canoe is bent.

3. The Euphonic **o** is also used to mark some, but not all, Interrogative sentences. It seems to be used as a general rule after words ending in **a**, **e**, or **o**, but not after **i** or **u**. Ex.:

ze jɪn nana o ? who did this ?
we èwǎ ši èdě o ? do you want to buy cloth ?
wo jɪn nana wǒ o ? can you do this ?
wo gǎ gǎ Musa lá u ? did you say Musa took it ?
wo dè enyagíci gǐ ? have you food to eat ?

4. The Euphonic **o** is also used after the conjunction **Ácɪn** = thus, and also generally, but not always, after the compounds of **Ácɪn**. Ex.:

ácɪn u tá yà mi o so he told me.
ácɪngǎ u yì o so it is.
ácɪngǎ a bé kpátá o so they all came.

5. A euphonic **o** is inserted in between certain of the compound numbers, *viz.* when any unit (except the number one) is added to another number, the **o** is placed after the preposition **bè** = with, and just before the unit. Ex. : **šítá bè o gútá nyi** = sixty-three.

When a number between ten and twenty has to be added on, the **o** is placed before the **gúwo**. Ex. : **šitsun bè o gúwo nyi tú gútá**, one hundred and thirteen.

SUMMARY

Thus an **o** at the end of a sentence may be any of the following :

1. Contraction of **bo** after a prepositional Verb.
2. Contraction of **bo** after a preposition of Place.
3. Contraction of **bo** after a preposition understood.
4. A euphonic **o** used after a question.
5. A euphonic **o** used after the word **Áciñ**.
6. A euphonic **o** used after the word **Gá**.
7. A euphonic **o** used to show that part of the predicate precedes the verb.
8. A euphonic **o** used in connection with a compound number.

INTERCHANGEABLE LETTERS

1. Sometimes the letter **n** is changed into **m** in inflections for the sake of euphony, where it would be difficult to pronounce the "n" before some letters, viz. before **p** or **b**. Thus **pà tsùn** becomes in its inverted form **tsùmpà** ; and **ciñ zùnyé bo** becomes **zùnyècimboci**.

2. Sometimes **kp** and **gb** are interchanged, especially in long words that are reduplicated. Ex. : **kpakpanyi** is sometimes pronounced **gbagbanyi**, and **kporokporonyi** may become **gborogboronyi**.

3. **L** and **R** are often interchanged, and in fact some natives seem unable to distinguish between the two letters, and pronounce a sound which it is hard to identify as either **L** or **R**, but would do duty for either. In any case a word would be understood when it is pronounced with either liquid letter. Some examples are here given :

lulu <i>or</i> ruru	steam.	róró <i>or</i> lóló	ago.
kòlò <i>or</i> kòrò	throat.	lìrì <i>or</i> rìrì	malt.
lũmakà <i>or</i> rũmakà	sponge.	èrì <i>or</i> èlì	witness.
ráyì <i>or</i> láyì	life.	rání <i>or</i> lání	blemish.

MISCELLANEOUS

1. Verbs of one syllable are sometimes repeated at the end of the sentence, partly for emphasis, and partly perhaps for the sake of euphony; and in the same way the first syllable of a Predicate-Adjective may be repeated at the end of a word. Ex.:

u da u da	he went away.
a tà mi tà	they deceived me.
u gbókágbõ	it is strong.
mi à gĩ u gĩ	I will eat it.
mi tuṅ u tuṅ	I sent him.
mi èzĩṅ zĩṅ	I am returning.
u dókũṅḍõ	it is much.
wuṅ èbicibi	he is running.

2. Some words seem to have an accent half way between the middle and the acute accent, and to be pronounced on a higher note than the ordinary middle accent. No attempt has been made to mark this half accent as there are only a few words which seem to possess it. Ex.:

bagi	man.	lefi	sin, fault.
kaba	Indian corn.	Makwa	a Nupe town.

In the same way the personal pronouns seem to be pronounced on an accent a little *lower* than the middle accent, so that when a pronoun comes next to a word on a middle accent, that word carries a greater stress than the pronoun, as if it were on a higher accent. Notice in the following phrases how the stress passes on over the pronoun to rest on a word of the same accent nominally, but which must in reality be a *little* higher. Ex.:

gũṅ yi ye	pity us.	(The stress is on the "ye.")
mi ma yi dũkiyadeci	I also am a rich person.	(The stress is on the "ma.")

3. It will be noticed that nearly all the syllables in Nupe are open, *i. e.* end in a vowel. This is one of the characteristics of the language, and helps to give it such a musical sound. The only consonants that are found at the end of syllables are **N**, **N**, and **M**.

N is as much a modifier of the previous vowel as anything else, and it can hardly be said to close the syllable.

N was probably part of the double consonant used to begin the following syllable, and has become detached and joined on to the end of the previous syllable. It is only found before the letters **G**, **T**, **C**, and **K**. Ex. :

tònto, róngbó lànkpà, lóngòrò, kpankòrò, góna,
futanfu, şentígi.

M seems to be used chiefly for euphony. It only occurs before the letters **P** or **B**. Ex. :

zèmpà, bimbiri, tutumpèrè, katambà, kpémbo.

4. Care must be taken not to divide the Double letters, especially when they occur at the beginning of a syllable in the middle of a word. Sometimes the first syllable of a word appears to end in a consonant, whereas in reality the consonant is part of the double consonant that *begins* the next syllable.

Notice the following examples of double consonants in the middle of words. Ex. :

ndondò	any	<i>pronounced</i>	ndo-ndò	and <i>not</i>	ndon-do.
dagba	elephant	„	da-gba	„	dag-ba.
etsu	king	„	e-tsu	„	et-su.

The double consonants in use in Nupe are as follow : **ND**, **NY**, **NW**, **DZ**, **TS**, **RW**, **SW**, **GW**, **LW**, and the triple consonants **TSW** and **MGB**. Also **NN** and **MM** each occur once in Nupe in the words **nnă** = mother, and **mmà** = uncle, respectively.

Gb and **Kp** are not classed as double consonants, as each combination represents a single sound.

The only combination of vowels used is the “ia,” in which the “i” is given a very shortened sound, while the “a” preserves its original sound. Ex.:

diadia	verandah.	ɕiaɕia	interest, usury.
kòɕia	tomb.	guɕia	ground nuts.

CONTRACTIONS AND ELISIONS

1. Nearly all nouns beginning with the letter “e,” drop this initial letter when preceded by another word, or even when they stand at the beginning of a sentence. Ex.:

mi le 'zà	gúbà	yé	tsúwó	I saw two people yester-				
				day.				
'nya	na	wo	lá	yà	mi	na	ge	the thing that you gave
rè								me is very nice.

2. The initial “l” of the verb **Lá** = to take, is often dropped, when it must be carefully distinguished from the “á” of the Present Perfect, and the personal pronoun. Ex.:

a wọn u, 'á u wu they caught him, and killed him.

In this example the first “a” is the personal pronoun, while the second is a contraction of **lá** = to take.

3. The pronouns **Wo** = thou, and **Ye** = you, often drop their initial letter; and the phrase u yi = it is, is sometimes contracted to “e.” Ex.:

'e	bé	bàbo	you come here.			
mi	le	naŋgi	'o	yé	I saw your goat.	
e	mi	le	u	yé	à	it is not I who saw him.

CHAPTER XVI

RELATIONSHIP

THIS is always a confusing subject in any African language, as the terms father, brother, etc., are used very loosely to indicate any sorts of kinship, and also the prevalence of polygamy and of divorce, not to mention slavery, all tend to complicate family relationships. In addition to this, they distinguish maternal and paternal relations in a way that we do not in English, so that there may be two or three ways of translating *uncle* for instance.

Notice that for words of Common Gender, where the one term in Nupe does duty for the Masculine or the Feminine, the words **Bagi** = man, and **Nyizàgi** = woman, are used as suffixes when needed to distinguish the sex. Ex.:

egi bagi boy. egi nyizàgi girl.

When the father is dead or has become an old man, his eldest son is considered the head of the family, and all his brothers' and sisters' children call him their *father*; and in the same way the children of the brothers or sisters call the eldest sister *mother*. Thus the term **Ndă** = father, is used for the actual father, and also for the paternal uncles who are older than the father. In the same way **Nnă** = mother, is used for the actual mother, and also for the maternal aunts who are older than the mother. The paternal uncles who are younger than the father are called **Ndăgi**, *lit.* little father, and the maternal aunts who are younger than the mother are called **Nnăgi**, *lit.* little mother. The paternal aunts

are all called **M̄acim̄à**, and the maternal uncles are all called **M̄m̄à**.

These relationships may be set out in tabular form as follows :

Father's older brother	ndă.
„ younger brother	ndăgi.
„ sisters	m̄acim̄à.
Mother's older sister	nnă.
„ younger sister	nnăgi.
„ brothers	mm̄à.

Thus a man's father's brothers are all either “**ndă**” or “**ndăgi**,” and his mother's sisters either “**nnă**” or “**nnăgi**”; the two distinctive words being kept for the *father's sisters* = **M̄acim̄à**, and the *mother's brothers* = **M̄m̄à**.

There is no exact equivalent for the words nephew, niece, or cousin, but the following terms are used with their peculiar meanings :

M̄agi	means the child of one's sister.
Egi	means the child of a man's younger brother or sister.
Dzòm̄aci	means the children of a brother and a sister, <i>i. e.</i> cousins.
Yàyă	means an elder cousin.

Other relationships are termed as follows :

Yégi bagi	a brother.
Tsógi bagi	a half brother.
Yági	grandchild.
Enyam̄aci	parents.
Yàyă	an older relation.
Gwazùn̄m̄à	younger brother or sister.
Nyíci	} relations in general.
D̄angi	
Enyí	
Egi kpátí	first born.

Yégi nyizàgi	a sister.
Tsógi nyizàgi	a half sister.
Èyà	great-grandchild.
Yáli	family, <i>i. e.</i> wives and children.
Nugùnci	elder brother or sister.
Nànyíci	tribesman (<i>cp.</i> nyíci = relation).
Egi kpaṅmaḡi	last born.

RELATIONSHIP BY MARRIAGE

Bridegroom	Ebá yàwǒ.	Bride	Yàwǒ.
Husband	Ebá, or bagi.	Wife	Nyimi, or nyizàgi.

A man calls his wife's father and mother **Yélè**.

A woman calls her husband's father and mother **Bàyíwó**.

In each case the words **bagi** = man, or **nyizàgi** = woman, should be used if needed to distinguish the sexes.

A man is said to *take* a bride, *i. e.* **lá yàwǒ**.

A woman is said to *go* a bride, *i. e.* **lo yàwǒ**.

In the case of a man marrying a widow or a divorced woman, they are both said to *tie* a bride, *i. e.* **pa yàwǒ**.

CHAPTER XVII

SALUTATIONS AND GREETINGS

THIS is a very important subject, as salutations, etc., play a very large part in native life and customs, and the foreigner who can make the customary polite inquiries and return the proper answers to such inquiries, will hold a high position in the estimation of the people with whom he comes in contact.

The basis in all salutations is the word **Okú**, often contracted to **'Kú**, which means *hail* or *greeting*, or "*I salute you for.*" This word is used alone or in conjunction with other words bearing on the special circumstances, as for instance, **Okú bè làzìn nyi** = good morning. Notice that the word **nyi** (the second part of the preposition **bè. nyi** = with) is often contracted in speaking to the sound of "i" alone.

1. The answer to all salutations beginning with "**okú**" is "**okú**" with or without other words following it. The following are some of the most common general salutations:

Okú o	I salute you <i>or</i> Hail!
Okú bè làzìn nyi	good morning (up to about 10 a.m.).
Okú bè yigídí nyi	greetings for the sun (from 10 a.m. to 4 p.m.).
Okú bè lözùn nyi	good evening (from 4 p.m. to sunset).
Okú bè 'fè nyi	greetings for the wind or cold.
Okú bè bàṅaṅun nyi	greetings for the heat.
Okú bè bàyèkò nyi	greetings for the dampness.

Okú bè 'tun nyi	greetings for working.
Okú bè 'dunfé nyi	greetings for sitting.
Okú bè 'bo nyi	greetings for tiredness or arrival.
Okú bè 'mì nyi	greetings for being at home.
Okú bè 'bo nyi 'tun	greetings for tiredness after work.
Okú bè 'fo gúbà nyi	greetings for long absence. <i>Lit.</i> for two days.
Okú bè kázùn ǎnà nyi	greetings for just now.
Okú bè 'zà nyi	greetings for a journey.

Thus it will be seen that almost any conceivable circumstance can be made the base of a salutation beginning with **okú**. In the case of a verb being introduced it will be noticed that it is used in the form of the gerund.

For the salutation, **okú bè 'bo nyi**, given to anyone arriving home from a journey, however short, the proper answer is **okú bè 'mì nyi**, but for most of the others a simple "**okú**" would be the proper answer.

2. For saying good-bye the following phrases are used :

Wun ázè làzìn	good-night ; <i>lit.</i> it will become the morning.
Wun ázè 'sun	good-bye ; <i>lit.</i> it will become tomorrow.
Wuu ázè mǎngi	good-bye for the present ; <i>lit.</i> it will become a short while.
Wun ázè 'ká ndoci	good-bye ; <i>lit.</i> it will become another time.
Wun ázè 'fo ndoci	good-bye ; <i>lit.</i> it will become another day.
Wun ázè zìn	good-bye ; <i>lit.</i> it will become the returning.

3. Other salutations take the form of questions and require an appropriate answer, either the phrase **mi jin yèbo Sòkó** = I thank God, or else the phrase **mi da bo láfiyà** = I am well, with the pronoun in the singular or

plural according to circumstances. Sometimes this latter phrase is contracted to simply *láfíyà* = well.

Ke wo wo na o ?	how are you ? <i>lit.</i> how do you feel ?
Ke wo wo bè 'bo nyi na o ?	how do you feel with the tiredness ?
Ke wo wo bè 'tuṅ nyi na o ?	how do you feel with the work ?
Ke wo wo bè làzịn nyi na o ?	how do you feel with the morning ?
¹ Èmì láfíyà ?	is your house all right ?
¹ Ezà 'mì wezì ?	is your household all right ?
¹ Ezà bàgázi ?	are the people there all right ?

In each case the phrase *mi jịn yèbo Sòkó*, or *láfíyà*, or *mi (or a) da bo láfíyà* would be the answer to the above inquiries.

4. The following inquiries have no special form of answer attached to them :

Wo ána 'ní ?
Or **Wo ánaḱịn aní ?** } have you risen up already ?

(*Note.*—The second phrase is the full form of the first, but it is not generally used.)

Wo ási lǒzùṅ aní ? have you reached the evening ?

Wo dzùṅ bẹ aní ? have you come out already ?

Wo ásaḷe aní ? have you awakened already ?

We èjịn u ? are you doing it ?

Wo zịn aní ? have you come back ?

These are not so much real inquiries, as statements which are put in the form of a question, or a polite inquiry which does not expect any answer, or merely the answer "yes," *i. e.* *hiṅ, ebà or tò*.

5. The following phrases are used on various occasions, and the proper answer, if any is made, would be *tò* = all right, yes.

¹ Cp. p. 97 for remarks on the False Accent.

Gáwáma	well done (used to people at work).
Máràba or màràhábi	welcome. ¹
Ye o yà lo	good-bye; <i>lit.</i> you begin to go.
Ye o lo bo zín	good-bye; <i>lit.</i> you will go and return (said to one starting on a short journey).
Eyé wo dà nà ?	is it really you? <i>lit.</i> is it your face? (said on meeting a friend after a long absence).
Nà ké nà dà nà	yes, it's me; <i>lit.</i> what remains of it is here. This is the usual answer to the above question, but the phrase mi jìṅ yèbo Sòkó = I thank God, can also be used.

6. Last of all there are the salutations invoking blessings or other pious wishes, of which the Nupes are so fond. The answer to all these expressions beginning with **Sòkó** is, àmí = amen.

Sòkó yì yèli	God is the morrow (said on parting at night).
Sòkó yì 'sun	God is to-morrow (said on parting at night).
Sòkó u wa wo dzùn	May God deliver you.
Sòkó u ciṅ yi bè yéle dōzì nyi	May God grant us to see one another again; <i>lit.</i> God love us with the seeing the other.
Sòkó u lá 'zà u ge	May God prosper the journey.
Sòkó u yi 'o lo bè láfíyà nyi	May God accompany you with peace.
Sòkó u lá ráyi we u lokpá	May God prolong your life.
Sòkó u yà we sawuki	May God grant you ease.
Sòkó u só yi àsiri	May God hide us secretly, <i>i. e.</i> from evil.

¹ The Nupe equivalent of this Arabic word is **berènyi**, but it has almost entirely been superseded by the Arabic expression.

Sòkó u yà we hànkuri	May God give you patience (said to one who lost a relative by death).
Sòkó ká cịn	God willing.

SPECIAL SALUTATIONS

The Nupes have an elaborate system of ranks, each of which has its proper *salutation* as distinct from the *name* of the rank. Thus the third in rank from the Emir is called **Makun**, but he is saluted as **Daniyà**; (cp. an earl being addressed as "my lord.") There is a long list of ranks and titles extending from the Emir downwards, the holders of which all have some connection with the Emir, *i. e.* they are descended from the Fulani conquerors, called by the Nupes **Göyí**, who overran the country and seized the chief power some hundred years ago. These are all classed together as **sàròta**, which may be taken as meaning, related to the Reigning Family.

After these come the ranks that belonged to the old Nupe aristocracy and which are bestowed by the Emir upon prominent men who are not descended from the Fulani. They are called **sàràki**, and they include civil and military titles.

Last of all comes the various ranks which are given to the kings' chief slaves, who then become very important personages.

As well as these, the **Kiadia** tribe have their own system of ranks and titles, and all the principal trades and handicrafts have names and special salutations for their headmen, including the mallams; and even the chief women traders in the market have titles.

As well as these real ranks and distinctions, each headman copies the King, and gives out titles among his following, and some of these again may do so in their compounds. Societies of young men distribute titles among their companions with the same saluta-

tions as the real titles, although of course everyone recognizes them as only as it were play titles. Thus you may hear a young man saluted **Daniyà**, *i. e.* the salutation for the **Makun**, when he is merely the *third* in order in a band of young men to which he belongs. In the same way you may have the "King of the grass-cutters" in a district of a town, and the "Crown Prince of the Boxers," each of whom will be given the correct salutation.

A list of these ranks and their salutations is given farther on, but some of the more common salutations may be noted now.

For a prince, **Lërama**, **Dawudù**, **Yáma**, **Daniyà**, **Ámálì**.

For a judge, **Guruzà**, **Kùliyà**.

For a mallam, **Şewù**, **Şùgàba**.

For a district headman, **Agábá**, **Gímbà**.

For a hunter, **Ndăcé**.

The most common salutations answering roughly to our "sir," etc., are—

Zákì sire; (*lit.* lion).

Dawudù my lord.

Wónçín your honour.

Ndă father, mister.

Sometimes the Yoruba word **Bàbă** = father, is used for old men, etc.

Májiñ, which means *head* or *chief*, may be used in connection with any profession or trade to denote an important man, as, for instance, **májiñ cigbè** = the chief doctor, *i. e.* one who knows medicine thoroughly well, and **Egbá** has much the same meaning, though it is generally used alone, without mentioning the profession.

CHAPTER XVIII

RANKS AND TITLES

RANKS GIVEN TO MEMBERS OF THE ROYAL FAMILY

Note.—In each case where more than one word is given, the *first* one is the most generally used; the others being less frequent alternatives.

Etsu	King; <i>saluted as</i> , Zákì, Bagadòzì Sàma-zagúdù, Cíwò hankàli.
Şíabà	Crown Prince; Dawudù, Kpàko nyankpa.
Kpòtun	Yáma, Gbòyáfàru, Sùyìbìni, Elú dzúrú Kòdòndò.
Makun	Daniyà, Adánbírìce, Lá Dibò gũn làzìn, Lá Kúpá nàşè.
Nàkojí	Daniyà, Dàdà wu dzòdzò, Babarankaşi, Gbàdàrìgì, Etun yi 'bá donci o.
Lákpíannia	Nyandálú, Dagba da 'ya à.
Ráni	Dan sàràki, Lèrama, Cìyan sàràki.
Nàgia	Yáma, Gbiandia, Murógàci, Bìşì.
Sacì	Gàñomace, Gí gāká, Lèrama.
Tsádúyà	Tákun, Lèrama.
Fogun	Daniyà.
Lefaruma	Kobo.
Şíabàgi nìn	Dawudù, Kpàko nyankpa (<i>ep.</i> Şíabà).
Kúsòdù	Daniyà, Ewòñ nà tsò 'dù nà.
Káfá	Lèrama.
Cékpa	Súku, Dòdòndáwà.
Cécèkó	Daniyà, Dàkùn, Gàbo.
Benù	Kìgùdù, Dawudù.
Cáta	Ceginaşun, Dòdòndáwà.
Ginyá	Kobo.
Gbagbárùkù	Nàkpàki.
Tsoyida	Dzàkà, Mawòre, Èdzàkukumàku, Gàndzò Bìsá, Daniyà.

Tswasiakó	Gatè.
Tswánkú	Gidí, Cɪ̄n m bo a gâ.
Taka	Giwa, Lěrama.
Nágenű	Gímbà, Cèwò bè Allah nyi.
Gàrà	Adídia.

CIVIL TITLES

Ndă-ejì	Prime Minister; Ámálì, Giwa, Gbàkókó dagba, Èdù wo 'bà à.
Nnăfianiá	Gímbà.
Săkiwa	Dúwàtsu.
Sonlawatsu	Tuzi, Gàrin gwaza.
Tswányà	Ágábà.
Sonfaràkó	Tùnkúrà, Ebó 'tí 'wa.
Swajiyà	Kàwătà.
Tabò	Daniyà.
Tswákokó	Kúrè.
Séntàli	Dàmawu.
Tsádúkó	Ámálì, Gàdànji.
Mizìndadi	Dawudù.
Nyăgia	La dòkò cɪ̄n 'dù.

MILITARY TITLES

Màyàkì	Commander-in-Chief; Dòdóndáwà.
Ûbandawaki	Giwa.
Èjikó	Lákáwùsì.
Sonzàmitsu	Kúrè.
Mămmasun	Daniyà.
Tsádzà	Dòdóndáwà.
Swaga-nuwon	Lěrama.
Sánájí	Sokùn lá 'bà ge.
Somasuntsu	Daniyà, Yèrènkpè.
Tsówa	Màyito.
Năgun	Gà n de 'zà.
Lúci	Daniyà.
Sokíara	Áliyara.

MILITARY TITLES (*continued*)

Somfaràkwà	Tùnkùrà.
Bàrìze	Kàsuwan kura.
Songùbi	Daniyà.
Sònkàli	Guruzà, Kpàko ciká.
Sojetsu	Gata.

KING'S SLAVES' TITLES

Gàbí seyidi	Ágábà, Dzò 'wó dzò, Enà tsàrà.
Ndà m̀aràki	Gialù gialù, Kpace ffini.
Ndà todò	Lèrama.
M̀amfadà	Tùnkùrà.
M̀anlawo	Dòdòndáwà.
Somazi	Wàsi, Wáká tsùla.
Ndà twàki	Dawudù, Káṣía dubu.
Ndà dàrì	Agírá, Dundoro bè gbògũn, M̀anyíce.

TRADESMEN'S TITLES

Egbá	Head carpenter; also used of anyone proficient at his trade. The salutations are, Cé yèkó tú, Bò 'lú le bà.
Dòkòdzà	Head blacksmith; Àmáli.
M̀úkù	Head brass-worker; Dòmbàṣì.
Somfáwa	Head butcher; Kùrè.
Tswátswanà	Head tailor; Lèrama, Dòmbàṣì, Léba.
M̀àsàgá	Head glass-worker; Dòmbàṣì.
Bàgbá	Head wood-worker; Dòmbàṣì.
Sokíara gòzàn	Head barber; Áliyara.
M̀ájin kimpà.	Head leather-worker; Gadò.
Ndácé.	Head hunter; Ècé, Gá 'na bó, Tsà 'na 'bá wu.

The ranks **Sokíara** and **M̀ájin** are very much used in connection with different trades and positions, but wherever used, the proper salutation for the rank is always given.

TITLES AMONG THE KIADIA OR CANOEMEN

Kúta	King ; Dòmbàṣì, Wu 'zà wu 'na.
Ègbà	Crown Prince ; Lërama.
Kófià	Kobo, Dawudù.
Tswadia	Dòdóndáwà.
Léfítí	Bàrù.
Limán giadwa	Lërama.
Ekpaṅ	Tsúkùṅ lá n gbóká.
Liabà	Dòdóndáwà.
Tsugá	Dòmbàṣì.
Bélé	Dòmbàṣì.
Kpátswà	Dawudù.

WOMEN'S TITLES

Sagì	Head Woman ; Dawudù, Kpàko nyankpa (<i>cp.</i> Šíabà).
Söniya	Giwa mata.
Nimwòyě	Alúwó.

LIST OF CERTAIN NUPE TOWNS WITH THE TITLE
OF THE KING OR CHIEF AND HIS PROPER
SALUTATION

<i>Town.</i>	<i>Title.</i>	<i>Salutation.</i>
Bidá	Etsu.	Zákì, Bagadòzì.
Láfiyàgi	Etsu.	Zákì, Bagadòzì.
Tswòngà (Shonga)	Etsu.	Zákì, Bagadòzì.
Pátigi	Etsu.	Zákì, Bagadòzì.
Tsárági (Share)	Ndă Kpwòtwo.	Gímbà, Elúkó ló 'gba
Egá (Egga)	Rogá.	Ágábà.
Katsa (Katcha)	Şeşi.	Dawudù.
Jebbà	Jëbà.	Dawudù.
Ràbba	Kófià.	Kobo.
Labozi	Tswankwa.	Ámálì.

<i>Town.</i>	<i>Title.</i>	<i>Salutation.</i>
Sakpe	Etsu Sakpe.	Lá wǔ a.
Kútígi	Etsu Kútígi.	Zo nuwọ́n, Bagadòzì.
Makwa (Mokwa)	Ndă Lílé.	Dawudù.
Liabà	Liabà.	Dòdóndáwà.
Moregi (Muraji)	Kúta.	Dòmbășì.

CHAPTER XIX

IDIOMATIC USAGE OF JIŃ AND ĠÍ

As well as its ordinary meaning "to make" or "to do," the verb **JiŃ** has also the following idiomatic uses.

1. As meaning *to cause* or *to effect*. Ex. :

ke jiŃ we ci ši naŋgi o?	what made you buy a goat?
ke èjiŃ we yi o, we ci ègagà áníngá o?	what is making you you talk like this?

2. As the equivalent of the verb **Yi** = to be. Ex. :

Bagi ăna ájiŃ nusa	this man is old.
u jiŃ eya gútá aní	it is three years ago.
u jiŃ 'zà guru sárányí	he is a really good man.

Notice that in each case the verb **yi** could be substituted for the **jiŃ** without a change in the meaning.

3. To form Compound verbs from words introduced from Hausa, Arabic, or other languages. Ex. :

jiŃ mi gáfára	forgive me.
wuŋ èjiŃ àdúwa	he is praying.
wuŋ à jiŃ changi bè mi nyi	he will take turn about with me.
ga jiŃ wawa ma	don't act foolishly.

4. With the meaning of something being the matter, or troubling a person. Ex. :

ke jiṅ u, ci lá bé à ?	what is the matter, that he has not come yet ?
ke jiṅ we yì o ? mi ájiṅ cíngùn	what is the matter with you? I have got fever.

The verb **GI**, which means *to eat*, is also used in the following idiomatic sentences with various meanings. Ex. :

mi gí 'lè dökun	I made much profit ; <i>lit.</i> I ate much profit.
'zà gá gí mì nugùnci o u gí 'gún ndă u	that man is older than me. he has got his father's inheritance ; <i>lit.</i> he ate his father's inheritance.
u gí tící	he holds a rank.
u gí mi gbàtà	he owes me a debt ; <i>lit.</i> he ate a debt.
bàtá ègĩ u naḵà èdà mi ágĩ	disease is attacking his body. my shoes are worn out ; <i>lit.</i> are eaten.
ekun lá ezí gá gĩ	war destroyed that town ; <i>lit.</i> ate it.

Notice the various compounds formed from **Enya**, = a thing, and **Ebà** = a place, especially in connection with the body. Ex. :

u tá 'nya	he is in pain ; <i>lit.</i> a thing hurts him.
u ze mi 'nya	he hit me ; <i>lit.</i> he struck me thing.
mi ányi 'bà	I am hurt ; <i>lit.</i> I have spoiled a place.
ké 'bà yà mi	make room for me ; <i>lit.</i> leave a place for me.
u yí 'bà dzùn	he stole a way out ; <i>lit.</i> he stole a place [and] went out.

There are a few adjectives that have a special form of the verb *to be* which belongs to them, and which seems to have an intensifying effect on the adjective.

Ex. :

u yì bǒkùn	it is white.	u vùn bǒkùn	it is very white.
u yì zìkò	it is black.	u şízìkò	it is very black.
u yì yèkò	it is cold.	u fuyèkò	it is very cold.

PART V

CHAPTER XX

NUPE LITERATURE

FOR a long time it was thought that the Nupes possessed no literature of their own, until the discovery was made a few years ago that there were in existence in the Nupe country a number of songs written in the Aljemi character, and dating back about one hundred years. This bastard Arabic character called Aljemi is in general use in parts of North Africa, and all over the Western Sudan; and although it is not at all suited to the Nupe language, still it has been used as the medium of circulating poems and songs, and so the Nupes can truthfully be said to be possessed of literature of their own as much as the Hausas who use the same character.

This literature consists almost entirely of religious poems or songs intended to be committed to memory, and embodying the special points in Mohammedanism that the mallams wished to impress upon the then pagan Nupes. Some of these songs contain curious allusions and statements which are certainly not to be found in the Koran, but the Mohammedanism of so many of the Nupes is such a strange mixture of paganism and Islam, that it is not surprising to find that their teachers were themselves in error about many things.

A specimen page of one of these songs written in the Aljemi character is the frontispiece to this book, and a transcript of the same into Roman characters is here given, and also the English translation.

TRANSLITERATION

Bismi allahi arrahmani arrahimi salla allahu ala anabi
alakarim.

1. Mi yá, mi èbe yèbo yà 'tsu na jin a ci ájin yi na.
Sòkó wónçín ázàkpe yà 'zà na gà kpa u yè na.
Jin a mã, jin a 'tí, kaye 'tsu na yi kágbóci na.
Alhamdu yèbo yi èjin o yà Tsóci na jin yi na.
Àsàlatù yeşí bè 'yi nyi yà egi Amina na u mã na.
2. Sòkó yà yi 'tí, u yà yi 'gwa, to bicí, yi èjin yèbo.
Etsu gá jin yeré gútwani fi nínmí nakà 'zà bo.
Abà Jiyá gá, Ye kpe ze ètá Nupe ci èjin yèbo?
Àbù Bākārì egi Ànàsì ci èkóní, ci èjin yèbo.
Yeşí bè 'yi nyi godèwa yà Tsóci na jin yi na.
3. Tsóci u jin anabawazì jin yà egi Mákàci.
Tsóci u jin màláyíkazì jin yà egi Mákàci.
'Tsóci u jin 'fè, u jin 'na, tò nuwon yà egi Mákàci.
Tuncì Sòkó yi à gba o, Maḥámádu egi Mákàci.
Yeşí bè 'yi nyi yi èyi wun o, ezàkó na ba yi na.
4. Sòkó Tsóci yi èbà láfíyà na dókun na.
Sòkó Tsóci yi èbà 'nyà, tò ràkun na à lã kàrà yi na.
Sòkó ga lwò eli yi mã, wo yà yi 'nyà na yi èbà na.
Sòkó u lá yi lo Mákà, yi à da ezì nyá egi Ámìnà.
Màdinà tsá a èyi wun o, 'bà na a tú 'mì zì bo na.
5. Yi bà u 'bó Swalihu bo, wo yà yi ebó Sarijisu bo.
Yi bà u 'bó Lukmanu bo, wo yà yi ebó Zalikifulu bo.
Yi bà u 'bó Yunusa bo, wo yà yi ebó Sofuwanu bo.
Yi bà u 'bó Maḥámádu bo, wo yà yi ebó Asábuhu
uzì bo.
Wo yà yi gwagà 'fo mi 'ku nyi, na ké yi gá bè enà
nyi na,

etc.

TRANSLATION

- In the name of God, the merciful, the compassionate,
may God bless the generous prophet.
1. I have begun, I am adding thanks to the King who made them and us.
God is great and surpasses all those who think on Him.
He makes them to rejoice and to cry, the name of the Mighty King.
Alhamdu, praise we are giving to the Lord who made us.
Prayer night and day to the son born to Amina.
 2. God gave us a head, He also gave us hands and feet, and we are thankful.
That King made nine apertures in the body of man.
Aba Jiya says, Do you know those who speak Nupe and are giving thanks?
Abu Bakari the son of Anasi is singing and giving thanks.
Night and day [we give] thanks to the Lord who made us.
 3. The Lord made the prophets for the son of Mecca.
The Lord made the angels for the son of Mecca.
The Lord made wind, and fire, and water for the son of Mecca.
The Apostle of God we will worship, Mohammed the son of Mecca.
Night and day we call on him, the Mighty one who pleases us.
 4. Lord God, we are begging for health that is abundant.
Lord God, we are begging for something, and a camel to carry our load.

God, regard not our ways, but grant us what we are begging for.

May God bring us to Mecca; we are going to the city of Amina's son.

It is called Medina itself, the place where homes are prepared.

5. We beg for it for Swalihu's sake; grant it to us for Sarijisu's sake.

We beg for it for Lukman's sake; grant it to us for Zu-Alkifulu's sake.

We beg for it for Jonah's sake; grant it to us for Sofuwanu's sake.

We beg for it for Mohammed's sake; grant it to us for his Companions' sake.

Give us an escape in the day of Hades, whereby we shall escape the fire.

PATIENCE

This song was written by a Nupe mallam in the Aljemi character.

(For notes see p. 131.)

1. Nyizàgizì bazàgizì,¹

Ye wo 'ní bè 'mi Nupe nyi.

Ezà nà wo nà jìh h ànkuri.

H ànkuri m á, u ci zò nyi jìh.

Yiyá ení ànà dà nà,

Wazùn lá u jìh yà etí mi o.

H ànkuri m á, u ci zò nyi jìh.

2. Mi rè² jìh àsàlatù yà àn àbìzì bè h ànkuri nyi.

Mi rè jìh yà swàbezì bè h ànkuri nyi.

Mi rè jìh yà èyà mìzì bè h ànkuri nyi.

Mi rè jìh yà yégi mìzì bè h ànkuri nyi.

H ànkuri m á, u ci zò nyi jìh.

3. Sòkó gá wo de o, jìṅ h ànkuri.
 Ànḅì gá wo de o, jìṅ h ànkuri.
 Dide wo de³ o, jìṅ h ànkuri.
 Kágǎ wo de à, jìṅ h ànkurì.
 H ànkuri má, u ci zò nyi jìṅ.
4. Nyimi wo de o, jìṅ h ànkuri.
 Egi wo de o, jìṅ h ànkuri.
 Láfiyà wo de o, jìṅ h ànkuri.
 Bàtá wo de o, jìṅ h ànkurì.
 H ànkuri má, u ci zò nyi jìṅ.
5. Mǎsòyi wo de o, jìṅ h ànkuri.
 Mǎkìri wo de o, jìṅ h ànkuri.
 Dide kàràtuṅ, jìṅ h ànkuri.
 Dide lítáfi, jìṅ h ànkuri.
 H ànkuri má, u ci zò nyi jìṅ.
6. Kàràtuṅwùci, jìṅ h ànkuri.
 Kàràtuṅjìnci, jìṅ h ànkuri.
 Etun-àlherìloci, jìṅ h ànkuri.
 Etun-'gùṅloci, jìṅ h ànkuri.
 H ànkuri má, u ci zò nyi jìṅ.
7. Eriatwaci, jìṅ h ànkuri.
 Nyabótáci, jìṅ h ànkuri.
 Nyayédáci, jìṅ h ànkuri.
 Tálàkà ma, jìṅ h ànkuri.
 H ànkuri má, u ci zò nyi jìṅ.
8. Etsu kámi ǎṅa,⁴ jìṅ h ànkuri.
 Àlikali kámi ǎṅa, jìṅ h ànkuri.
 Ekunḡùnci, jìṅ h ànkuri.
 Fátáucijìnci, jìṅ h ànkuri.
 H ànkuri má, u ci zò nyi jìṅ.
9. Ebà be yà we, jìṅ h ànkuri.
 Ebà pìṅ yà we, jìṅ h ànkurì.
 Yégi mizì s̄i tukpa, jìṅ h ànkuri.
 Ye wo ení ǎṅa, ezà ṅa wo ṅa, jìṅ h ànkuri.
 H ànkuri má, u ci zò nyi jìṅ.

10. Gugò wǒ sála, jìṅ hàn-kuri.
 Gugò wǒ ázùmi, jìṅ hàn-kuri.
 Àlìjenàloci, jìṅ hàn-kuri.
 Enàloci, jìṅ hàn-kuri.
 Hàn-kuri má, u ci zò nyi jìṅ.
11. Cínwọ́n ánàbawa, jìṅ hàn-kuri.
 Cínwọ́n wòlì, jìṅ hàn-kuri.
 Zùnyèsun-ci, jìṅ hàn-kuri.
 Zùnyècim-boci, jìṅ hàn-kuri.
 Gírimankayiwoci, jìṅ hàn-kuri.
 Ledàbideci, jìṅ hàn-kuri.
 Hàn-kuri má, u ci zò nyi jìṅ.
12. Tíbideci, jìṅ hàn-kuri.
 Etímanànci, jìṅ hàn-kuri.
 Zàbókoci, jìṅ hàn-kuri.
 Gàèìncín-ci, jìṅ hàn-kuri.
 Hàn-kuri má, u ci zò nyi jìṅ.
13. Yìzèwáci, jìṅ hàn-kuri.
 Èkuwáci, jìṅ hàn-kuri.
 Cínwọ́n wo de o, jìṅ hàn-kuri.
 Gbigbà wo de o, jìṅ hàn-kuri.
 Hàn-kuri má, u ci zò nyi jìṅ.
14. Mánájìnci, jìṅ hàn-kuri.
 Mánááwoci, jìṅ hàn-kuri.
 Cèwò rè gí 'lè, jìṅ hàn-kuri.
 Cèwò rè zùn ya, jìṅ hàn-kuri.
 Hàn-kuri má, u ci zò nyi jìṅ.
15. Gàsìkiyatáci, jìṅ hàn-kuri.
 Gàmánázúnci, jìṅ hàn-kuri.
 Zà nà jìṅ hàn-kuri nà, u gà áfo.
 Zà nà jìṅ à nà, u gà áya.
 Hàn-kuri má, u ci zò nyi jìṅ.

16. Mùsùlùmizì, jìṅ hànkuri.
 Káfirizì, jìṅ hànkuri.
 Kágǎ eníkóci ǎṅa de lada à,
 Aṣiá ma u gà de zùnubi à.
 Hànkuri má, u ci zò nyi jìṅ.
17. Làràbawazì,⁵ kó bè hànkuri nyi.
 Hausawazì, kó bè hànkuri nyi.
 Gõyìzì, kó bè hànkuri nyi.
 Àciṅ ma mi gò ma bè hànkuri nyi.
 Hànkuri má, u ci zò nyi jìṅ.
18. Etsu ye rè wǎ gáfára bè hànkuri nyi.
 U rè wǎ ye gò u mi bè hànkuri nyi.
 Ze èkó 'ní ǎṅa bè hànkuri nyi.
 Kántíci, kó bè hànkuri nyi.
 Hànkuri má, u ci zò nyi jìṅ.
19. Mi kó 'ní kó bè hànkuri nyi.
 Bǎtì bǎtì ṣibà gútotá bè hànkuri nyi.
 Hànkuri má, u ci zò nyi jìṅ.

TRANSLATION

1. Women and men, listen to a song in Nupe.
 He who hears, be patient.
 Patience is good, but it is so hard to be patient.
 The origin of this song was my desire to preach.
 Patience is good, but it is so hard to be patient.
2. I am praying to the prophets with patience.
 I am praying to the Companions with patience.
 I am praying to my friends with patience.
 I am praying to my brethren with patience.
 Patience is good, but it is so hard to be patient.
3. Have you God, be patient.
 Have you the prophet, be patient.

Have you plenty, be patient.

If you have not, be patient.

Patience is good, but it is so hard to be patient.

4. Have you a wife, be patient.

Have you a child, be patient.

Have you health, be patient.

Have you sickness, be patient.

Patience is good, but it is so hard to be patient.

5. Have you friends, be patient.

Have you enemies, be patient.

Having learning, be patient.

Having books, be patient.

Patience is good, but it is so hard to be patient.

6. Teacher, be patient.

Scholar, be patient.

Worker of good, be patient.

Worker of evil, be patient.

Patience is good, but it is so hard to be patient.

7. Philanthropist, be patient.

Miser, be patient.

Inquisitive man, be patient.

Poor man, be patient.

Patience is good, but it is so hard to be patient.

8. The king of these times, be patient.

The judge of these times, be patient.

Warrior, be patient.

Trader, be patient.

Patience is good, but it is so hard to be patient.

9. Is the place wide for you, be patient.

Is the place narrow for you, be patient.

My brethren, listen with patience.

Listen ye to this song, and let him who hears be patient.

Patience is good, but it is so hard to be patient.

10. The one who can perform the devotions, be patient
 The one who can keep the fast, be patient.
 The one going to heaven, be patient.
 The one going to hell, be patient.
 Patience is good, but it is so hard to be patient.
11. The honour of a prophet, be patient.
 The honour of a saint, be patient.
 One with shame, be patient.
 One without shame, be patient.
 One without reputation, be patient.
 One with politeness, be patient.
 Patience is good, but it is so hard to be patient.
12. Unlucky one, be patient.
 Lucky one, be patient.
 Slanderer, be patient.
 Proverbialist, be patient.
 Patience is good, but it is so hard to be patient.
13. Worldling, be patient.
 Other-world-seeker, be patient.
 Have you honour, be patient.
 Have you dishonour, be patient.
 Patience is good, but it is so hard to be patient.
14. Grateful one, be patient.
 Ungrateful one, be patient.
 Successful trader, be patient.
 Unsuccessful trader, be patient.
 Patience is good, but it is so hard to be patient.
15. Truth-teller, be patient.
 Liar, be patient.
 He who is patient shall be saved.
 He who is not, shall be lost.
 Patience is good, but it is so hard to be patient.
16. Moslems, be patient.
 Heathen, be patient.

If this song has no reward ;
 Indeed, neither will it be a sin.
 Patience is good, but it is so hard to be patient.

17. Arabs, sing it with patience.
 Hausas, sing it with patience.
 Fulanis, sing it with patience.
 I also receive it with patience.
 Patience is good, but it is so hard to be patient.
18. Your king wants forgiveness with patience.
 He wants you to answer him with patience.
 Who is singing this song with patience ?
 Countryman, sing it with patience.
 Patience is good, but it is so hard to be patient.
19. I have sung this song with patience.
 Forty-eight verses with patience.
 Patience is good, but it is so hard to be patient.

¹ **Bazagi** was evidently the original form of **bagi**.

² Another sign of age is the use of the almost obsolete **re** for the Present Continuous Tense.

³ A good example of the fondness of the Nupes for a cognate object to form an alliteration.

⁴ The phrase "of this time" is added, as *King* and *Judge* are so frequently used of God.

⁵ A curious double plural, **Larabawa** being already in the plural without the **zi**.

THE BEATITUDES (Matthew v. 1-12)

1. Nà Jesu le ezà kàmà yé nà, ácin u dà gũn pátí o :
 kámi nà u fédùn nà,
2. ezà zùn m̀m̀ uzi bé bà u : u kpé emi u wũ a 'gà, gǎ,
3. M̀wò dà bè a nyi nàzi dá nyagbàn o nà ; gàmă
 sàrõta nyá sàmà yì nyá a.
4. M̀wò dà bè a nyi nàzi ètígí nà : gàmă a à de
 nyagbàn fá.

5. M̄awo ɗa bè h̄ankurijiñciɓi nyi : ḡam̄a a à gi 'ḡun yizè.
6. M̄awo ɗa bè a nyi naɓi èḡun maɗa tò nuw̄o nyá eli ḡaɓikiya na : ḡam̄a a ḡa áfuniñ.
7. M̄awo ɗa bè ezà yeḡunçiɓi nyi : ḡam̄a a à de yeḡun ḡo.
8. M̄awo ɗa bè ezà nyagb̄an liliciɓi nyi : ḡam̄a a à le Sòkó yé.
9. M̄awo ɗa bè ew̄unḡaciɓi nyi : ḡam̄a a à yi a eḡi nyá Sòkó.
10. M̄awo ɗa bè a nyi naɓi a gasun ebó ḡaɓikiya o na : ḡam̄a s̄aróta nyá sám̄a yi nyá a.
11. M̄awo ɗa bè ye nyi kámi na ezà à gi ye tokó na, tò na a ga ye sun na, tò na a ḡaḡa dèdè títítí etí ye bo na, na yi ḡam̄ana na, ebó mi bo.
12. Ye manin, ye fé manin d̄okun : ḡam̄a lada ye d̄okun n̄inmi sám̄a o : ḡamaɓi ácinḡa a ga àn̄ab̄iɓi sun o, naɓi si ye dzò na.

1 CORINTHIANS XIII

1. Ka mi gá ḡaḡa bè ezi misun̄i nyi nyá ezà w̄anḡiɓi tò nyá m̄al̄ayikaz̄i, mi ci de ciñciñ à na, mi ázè ke efin na ètíwú na, kó kulè na ètí góngónyí na. 2. Ka mi gá de eriatwa nyá waz̄un̄iñ mi ci kpe enȳasusóciɓi yé kpátá, tò kpikpe kpátá ; ka mi gá de eḡaḡo kpátá, hári mi lá p̄atikózi kiabo w̄o, mi ci de ciñciñ à na, mi yi enya ndondò à. 3. Ka mi gá lá ð̄ukiya mi ḡa kpátá yà talakaz̄i, ka mi gá lugwa a lá nāka mi ðin 'na ya, mi ci de ciñciñ à na, u jin mi ànf̄ani ndondò à. 4. Ciñciñ de h̄ankuri d̄okun, ci èjin àlheri ; ciñciñ èlà nyagb̄an à ; ciñciñ èjin f̄ari à ; 5. wun ew̄ogi à, wun èjin 'nya na ḡo u nyi à na à, wun ew̄a 'nya nyá 'tí wun̄tsó à, wun èzèw̄un à, wun èkpayè lefi à ; 6. wun em̄anin n̄inmi eli dèdè bo à, àm̄a wun em̄anin n̄inmi ḡaɓikiya o ; 7. wun èjin h̄ankuri bè enya ndondò nyi, wun èlà ḡaɓikiya yà enya ndondò, wun ètú 'nya yé bè enya ndondò nyi, wun èwu nyagb̄an bè enya ndondò nyi. 8. Ciñciñ èzo à : àm̄a

ka wazùnjị gá dọ bo, wuñ à gògà ; ka ezì misun títítítí gá dọ bo, a gá ázo ; ka kpikpe gá dọ bo, u gá ázo 'tí.
 9. Gàmă yi kpe gǎfi ye, yi ma èjị wazun nyá gǎfi.
 10. àmâ kámi na enya na yi gùnguru na gá bé na, enya na yi gǎfi na gá ágògà. 11. Kámi na mi yi dzákàngi na, mi gágà dzákàngi, mi kpayè dzákàngi, mi de yēmà dzákàngi : gbání na mi ázè bagi na, mi lá eli dzákàngi ku ya. 12. Gàmă gbání yi le 'bà yé nínmí bàyèle o bìrìbìrì ; àmâ kángá eyé bè eyé nyi : gbání mi kpe gǎfi ye ; àmâ kángá mi a kpe kpátá ye, kendò na a kpe mi ye kpátá na. 13. Gbání wuñ áké egàgò, tò yétú, tò cìnçin, gútá na dọ ăna, àmâ na gá dọzi nínmí nanazi o na, sáyí cìnçin.

THE LORD'S PRAYER

Ndă yi na dọ sàmà o na, Kaye we lilici u yi o. Muliki we u bé. Yi jị enya na we wá na nínmí yìzè o, Kendò na a jị u nínmí sàmà o na. Yà yi enyagíci yi nyína, nyá nyína. Jị yi gáfára lefi yi, kendò na yi jị ezà nazi jị yi lefi gáfára na. Ga lá yi ló dọ nínmí mimà-cinlè o ma, Àmâ ké yi gá bè Ibili nyi : Ebó muliki yi nyá we, tò kágbo, tò cínwón, hári lo. Ámí.

CHAPTER XXI

SOME PROVERBS AND COMMON SAYINGS

- 1 Zà nà tsu nà, wuṅ gá èdìn zezi ké nà gwa o :
The one who died (first) is the one who is dragging
down the rest.
- 2 Àlùbăsa, wuṅ ègò 'li nyá nuwọṅ à :
An onion does not take the character of water (*i.e.*
a child is not always like its parents).
- 3 A wú nusa gă, tsuṅ gĩ à :
They don't teach old people how to take food (*cp.*
"Don't teach your grandmother," etc.).
- 4 Ájịn a tá 'gà 'mi kánsáná ? :
Can a person talk with a dry mouth ? (*i.e.* a person
wants to be fed before he can work).
- 5 Dégi dégi áciṅ sòkógùṅci wò gbàtà 'ku o :
Little by little the leper pays his debt to the
grave (*i.e.* by losing his fingers, etc.).
- 6 Áşıáda u kà 'zà nyi gí à :
Slander does not hinder a person from eating.
- 7 Àsára, wuṅ gá èkà maža ka bôlanci o :
Misfortune is what holds back the energetic man
to wait for the feeble man.
- 8 Ewó dá 'gà ke nuwọṅ dá 'guṅ nà :
Money softens a dispute as water softens clay.

- 9 **Kendò nà cecengi yì nà, ácingă nuwọn yì o :**
 According to the size of the blister, so is the amount
 of water (*i. e.* things are just as they appear).
- 10 **Kágă enya ta nuwọn bọ à, zùngbere à lo 'kpàn à :**
 Unless there is something on the water the ants
 won't cross over (*i. e.* there is a reason for every-
 thing).
- 11 **Bàtáci u lwò kágbóci à :**
 A slippery place pays no attention to a strong man
 (*i. e.* he can fall as easily as anyone else).
- 12 **Èga èkpa 'nà kpa, wuṅ èkún wuṅ à :**
 A fold only shelters the flock, it doesn't sell them
 (*i. e.* to have is not to own).
- 13 **Sòkó nà sá 'mi nà wuṅ à tè wuṅ à :**
 God who made the mouth will not close it up.
- 14 **Kágă egi tígí à, a lá u ? :**
 If the child doesn't cry will it be carried? (*i. e.*
 nothing is given without asking for it).
- 15 **Dàgà fùmfuruyi, ácin a ka nyika o :**
 When the fish is fresh is the time to bend it (*i. e.*
 train a child while it is young).
- 16 **A kpe te ke sàmi èlù nuwọn nà a ci ku 'wó dà ọi u**
 People know that a sieve leaks and yet they go
 and buy it.
- 17 **Katambà wọncin lá gbòdonjì gbàyě à :**
 A large porch does not despise the clay pit (from
 which it was dug).
- 18 **Yizè gbàngbă yi èle gbání o :**
 We are living in the age of ducks now (*i. e.* young
 ducks run on ahead of the old ones, so do the
 children of to-day).

- 19 **A lá cigbè gbàkó jìny nyá 'tí à :**
They don't give stomach medicine for a pain in the head. (Don't beat about the bush.)
- 20 **Gbàkó nusa bo a tun nyasá o :**
Into the hearts of old people they tip rubbish (*i. e.* old people are compelled to listen to reports both good and evil).
- 21 **Dìnnì gba 'ka ? :**
Do flies follow charcoal? (*i. e.* will one work for another when he is not likely to get anything for it?)
- 22 **Ájìny a sìn nugún yà kpárò ? :**
Can they make a boundary line for the partridge?
- 23 **Ájìny a gbín 'do gà a ci fi u 'yì ? :**
Do they ask permission of the granary to put corn in it? (Of course not, it was built for that purpose.)
- 24 **Ájìny a wo òkú nuwọ́n kẹ̀zẹ̀ ? :**
Do they turn back at hearing the noise of the water? (Don't be easily discouraged.)
- 25 **Mán nà de fùla dára à nà, gǎ, Enya gá èlè a 'tí :**
The priest who has not got a red fez cap says, "That thing makes the head itch" (*cp.* The fox and the grapes).
- 26 **Ájìny a gba 'zàkó gò cámi ? :**
Do they follow a great man to receive only his blessing? (They want something more substantial than that.)
- 27 **Nyagbàn kìn ba u jìny eli kìn ba à :**
The body prostrated on the ground does not make humility.

- 28 **Yèkpa dèdè a kpa a ci tú kata 'tí tè o :**
 It was a bad thought that made them build a fire-proof house (*i. e.* taking precautions means that you suspect).
- 29 **Sòkó kùṅ, swàfà mánìn :**
 When it thunders the child in pawn is glad ; *i. e.* it is going to rain and he won't have to work on the farm (*cp.* It is an ill wind that blows no one any good).
- 30 **Nusa tutuntí u yì o, ezà ndondò ku 'bà dà ya kpe u :**
 An old man is a dumping ground ; everybody throws sweepings on him (*i. e.* every one tells him their troubles).
- 31 **Èkpá gbó à, wo gǎ èbi nú à :**
 When your arm is weak you say the knife is blunt (*cp.* "Bad workmen grumble at their tools").
- 32 **Mi de 'wó ení nyíṅà à, wùncìṅ mà ékà mi gbǎ nyi de 'suṅ à :**
 I haven't got a cowrie to-day, but that does not hinder me from having two thousand to-morrow.
- 33 **Ájìṅ a cé 'kpà, kìn yàbǎ ? :**
 When one shoots an arrow does the ground get out of the way ? (Don't expect impossibilities.)
- 34 **Gbíngà wǒ u gbínká à, àmà zùṅmà u tsá ásó à :**
 One who always asks the way won't go astray, but he can't hide where he is going.
- 35 **Enyà 'o u gà ázo 'ṅà bà o, 'á 'yé lá bo :**
 When you have nothing more on the fire, take your eyes away.

- 36 **Elúkó ló 'gba, elúgi ábici :**
When a big bird goes to a tree the little ones leave.
- 37 **Ga kún eṣi nyíkànkpiñci yà mi ma :**
Don't sell me a dog that has no teeth. (Deal honestly.)
- 38 **Ena u gà kuṇ 'yí gĩ, wuṇ ákuṇ 'tùṇ ta :**
When the goat is old enough to eat corn it is old enough to be hit with the pestle.
- 39 **A gá èpo ṣèlú, etí fé nǔ kpárò :**
When they roast a guinea-fowl the partridge has a headache. (When danger is near be careful.)
- 40 **Ègbè wuṇ ázè 'gbè dagba, 'á 'ṣìgi 'o wuṇ gǒ :**
When the hunt turns out to be an elephant hunt, call your dogs off.
- 41 **A gùṇ 'zikó bè 'wùṇ nyi à :**
A great city is not taken by means of a quarrel.
- 42 **Ezà 'típaci, u womă yizè à :**
A timid person does not enjoy the world.
- 43 **Ezà yígánci u lo kpàta u ciṇ 'ya bo à :**
A respected man will never go to the ferry and lack a boat. (Do good and you will receive good.)
- 44 **Kókó, u kuṇ nya na u kú na à :**
A growth on a thing is never as big as the thing itself.
- 45 **Cigbè na a le bè kókó nyi na, kágă u zo 'gùṇ à, wuṇ à zo maḍa :**
Medicine that is mixed up with food, even if it doesn't cure the disease, will cure hunger.

- 46 **Eṣì bavun lá nyankpa à :**
 A dog fond of flesh won't carry off a piece of iron
 [by mistake].
- 47 **A lá emi maná kún dàngi à, gàmă wun à wọn 'nya
 ga etsú à :**
 They don't waste good words selling a cat, for it
 will not catch anything more than rats.
- 48 **Ezà gá gà gǎ, Ke ké mi gí lě à ? nyagbàn-nyi gò u
 bě o :**
 When a person says, "What is there I have never
 eaten," envy makes him say it.
- 49 **Nusa da 'bà o enya nyi à, àmâ a lá egwa 'bà 'na
 diñ a wa :**
 When an old person is near by nothing will be
 spoiled, but they snatch away their hand where
 fire burns them.
- 50 **Eṣigi na gòmi 'gbè na, wun gá a lá gírì da o :**
 A dog that is good at hunting is the one they put
 a collar on.
- 51 **Giamá gà ánikin, zùnyě ásun Sòkó :**
 When a chameleon falls, God has been put to
 shame. (The chameleon is so very cautious.)
52. **Gò sungwa, u yì gò gǐ à :**
 Take and hold it, does not mean take and eat it.
- 53 **Ájin a mu cigbè 'á gintara batà ? :**
 Do people lick medicine and forget their tongue ?
- 54 **Děkùn gúbà èyà dòzì suni à :**
 Two white cloths cannot colour each other. (You
 cannot give what you do not possess.)
- 55 **Ezà na a wá na, ebà pìn wun à :**
 There is always room for one who is wanted.

- 56 **Ezà fé dòkò 'tí o, u mà gwa bişe à :**
A man on horseback cannot show the height of a fowl.
- 57 **Cigbàṅ na mà 'na na, u kó à :**
Wood that burns well will not last long.
- 58 **Ájìn a lá nyankpa gúbà fi 'na o tswá ? :**
Do they have two irons in the fire while forging ?
- 59 **Ele, gwázùn mà tsutsu u yì o :**
Sleep is the younger brother of death.
- 60 **Bagi na de sèṅà à na, wuṅ à tú 'jè yé à :**
A man who has not got his board money need not expect any porridge.
- 61 **Dégi dégi èdù zá ci bé gò yèkó o :**
Little by little the Niger rises till it overflows the road.
- 62 **Nuwon ámaló, zèmpà à de fiṅ :**
Even if water is scarce, the threshold will have enough to drink (*i. e.* it will get the dish water).
- 63 **Gàṣikiyá li 'gwa ga 'kò :**
Truth makes the hands cleaner than soap.
- 64 **Gàmáná tá ga 'tiṅ :**
A lie hurts more than a sore.
- 65 **Lá n gaṣuṅ, wũnciṅ ge ga lá n batà :**
To trouble me is better than to forget me.
- 66 **Tsutsu èmìtsò u yì o, u jìṅ 'ga à, àmá 'fo na wun ábé na, wuṅ ázè 'ga yà yi 'fo gá :**
Death is the master of the house, and is no stranger, but when it comes, it will have become a stranger to us that day.

- 67 **Nankó èdǎjìn yà bàtā à :**
The cattle don't thank the meadow. (Often we are not thankful for the daily blessings.)
- 68 **Ekpà wo yì o, a cé 'o wo zín à ? :**
Are you an arrow, that is shot out and does not return? (Said when a messenger is slow in returning.)
- 69 **A jìn nyína ge ebó 'sun o :**
Do well to-day on account of to-morrow.
- 70 **Tukpa pa u lugwa tukpa átsu à :**
Constant reminding does not allow the ear to die (*i. e.* to forget).
- 71 **A yì 'zà gúbà kpàta bo à :**
They don't call for two [canoe] men at a ferry crossing (*i. e.* one will tell the other to take the canoe across).
- 72 **Enyà ndondò tí ke enyà nà à :**
Nothing makes as much noise as a drum.
- 73 **Nusa gà ábici nyá tsutsu, dzákàngi à gìkìnni cìn u lé :**
The old man runs from death, but the child stands and looks at it.
- 74 **Dzákàngi gá ègùn 'nà tsutsu, nusa 'á dā bo u gà ya :**
If children are kindling the fire of death, if an old man is there he should scatter it.
- 75 **Kinkèrè tun tákùn ? :**
Do scorpions sting stones? (*i. e.* You are spending your strength for nought.)
- 76 **Fo nà ezà fà 'wò wǎngi nà, wun à gùn yèlè u 'fo gá à :**
The day that a man wears his best clothes he won't meet his father-in-law *that* day.

- 77 **Aleki nyá yìgbèci yì niní, nyá ezà na wún nyá u na yì kpótsun :**
The sin of the thief is one, but the sins of the owner are a thousand (*i. e.* by accusing everybody of the theft).
- 78 **Dagba gà 'á 'tsùn cé, dagba gá à gò wun o :**
When an elephant kicks, only an elephant can receive that kick.
- 79 **Èyà yìgbèci, yìgbèci u yì o :**
A friend of a thief is a thief.
- 80 **Yàbà ma 'gi dèdè 'á nnà u wu :**
The banana bears bad fruit, for it kills its mother (*i. e.* by breaking down the stalk).
- 81 **Dàngi da m' bo età fifa, lugwa u lo kúsò u da u cin kána u lé :**
The cat sits at home telling how nimble she is ; let her go to the forest and watch the monkey !
- 82 **A yì we nnà bàkógi wo jin gaga, bise na emà gúwo na ke u jin o ? :**
They call you the mother of twins and you are very proud ; what about the hen that has ten chickens ?
- 83 **Èbi gà ága nú, wun 'á 'tswa sá :**
When the knife is too sharp it cuts the sheath.
- 84 **Nuwon na sé bàbò à na, wun gá èbe dùkú nyi o :**
It is the water that doesn't fill the pot, that makes the most noise.
- 85 **A woma gúbà gunji bo à :**
You can't enjoy two things on a sandbank (*i. e.* water is close by, but wood is a long way off).
- 86 **Egàgà ácin a yì jinjin à :**
Talking is not doing.

- 87 **Wo gá le nusa yé èbici, kágă wuṅ ènyă 'nya à, àfè enya ènyă u :**
 If you see an old man running, if he is not chasing something, something is chasing him.
- 88 **Egà dèdè, nyika fù nuwōṅ bipa :**
 Bad news, the fish is bathing in warm water (*i. e.* being cooked).
- 89 **Nin gá fu 'zà, jèkùn yì 'li o :**
 When a person is full, what remains bears witness to it (*i. e.* Don't say a man is really satisfied till you see his leavings).
90. **Sàngi u tuṅ bà 'li à, nàkà à ké u bă :**
 The birch rod doesn't reach the character; the body stands between.
- 91 **Dìnni kpákó, èfú niní :**
 Two hundred flies, one bee.
- 92 **Etsú kpákó, dàngi niní :**
 Two hundred rats, one cat (*cp.* One bee is better than a handful of flies).
- 93 **Ga lwò ège nyá bagi ma, bagi dé u de 'wó :**
 Don't consider the goodness of a man, as long as he has money.
- 94 **Ewó wu 'zà gá tsùkùn :**
 Money kills more men than a staff.
- 95 **Yěle ge gá wuwo :**
 Seeing is better than hearing.
- 96 **Finni gă wuṅ à nyanya nyá 'fè à, u de èdza nyá gwa u ? :**
 The leaf said that it would not dance to the wind; has it got a drummer of its own? (Make the best of what you have got.)

- 97 **Tsutsu gò nusa nyi, u gò dzákàngì nyi à :**
Death swallows up the old ; it does not swallow
the young.
- 98 **Dzákàngì gá ɖa bo, wuɲ à bɛ ázè nusa :**
If a child lives it will become an old person.
- 99 **Zìnkiri u nyi 'nyà à, wuɲ ège 'nyà ge :**
Delay does not spoil things, it makes them better.
- 100 **Egà fù sókùɲ à, ezà 'mì lá u bɛ o :**
Private conversation does not fly over walls, it is
the people of the house who tell it [outside].
- 101 **Elú kúkù u lá tsùkùɲ à :**
An old bird never carries a stick.
- 102 **A ma 'gi dèdè, a lá yà màkuɲduɲnu à :**
[If] a bad child is born, they won't give it to the
hyenas.
- 103 **Bòlà lá 'wùɲ zè 'tɕa :**
A weak person turns a quarrel into laughter (*i. e.*
he can't fight it out).
- 104 **Eyì wàrà gá piɲ 'dò, nínmí u yì tsátsányí :**
If a grain of corn falls in the mud, the inside is
still white.
- 105 **A lá egà tuɲ nusa 'yé ványí à :**
No one accuses an old person to the face hastily.
- 106 **Sòkó èdĩnyé à :**
God is in no hurry.
- 107 **E toto dàngì à, 'nyà na èwɔɲ biɕe na dókuɲ :**
There are many things that catch chickens besides
cats. (Don't accuse hastily.)

- 108 **A de lükukù 'fía à, cịn gwapà u lě :**
 You don't get a pigeon for nothing, [so] look at its wings (*i. e.* someone did something to the pigeon first).
- 109 **Bàbà sá bè 'lú nyi à :**
 The river-bank doesn't fall away with the bird [in it] (some birds scoop out nests in the sandy banks of rivers).
- 110 **Tsutá gbàgbà u ma yá :**
 Pepper is small, but it smarts.
- 111 **Dìnyě nuwọn èdà o :**
 Water runs in ditches.
- 112 **Eyé dín 'tswa u cé làzìn à :**
 The new moon is never in such a hurry that it appears in the morning. (The new moon is only visible for an hour or so after sunset.)
- 113 **Ebó zo 'yé o, u ma zo nyagbàn bo à :**
 A dispute may be ended in the face and still remain in the heart.
- 114 **Mi à lo 'zì, mi à lo 'zì, wun gá èlǎ 'zì lokpá :**
 I am going, I am going, that is what makes the journey long.
- 115 **Ezà na èwǎ yìzè na wun à dzòdzò à, ezà na èwǎ èku na wun à dzòdzò à :**
 The man who wants to gain this world won't play, and the one who wants to gain the next world won't play [either].
- 116 **Etun, wun gá èlǎ ezà wǎngi gá gwa o :**
 It is work that puts one man ahead of another.
- 117 **Bicí títinkó wun èjìn tukpa lefi à :**
 The big toe never does the ear any harm.

- 118 **Ka nyíkà bè gintara nyi a ècé 'fo sunwùn :**
Even the tongue and the teeth quarrel now and then. (*Cp.* The best of friends fall out.)
- 119 **Dìnní kpe 'tsu ye à :**
A fly does not know a king.
- 120 **Gàmǎnà wun èsà a ròbò à :**
A lie does not make a person's throat swell.
- 121 **Etí u ló etítsò à :**
The head is never too heavy for its owner.
- 122 **Kágbóci lágwasun 'nya, bòlànçi lá gwa kpé :**
When a strong man has hold of a thing the weak man lets go. (*Cp.* Might is right.)
- 123 **Elú nà gǎ wun à gǐ zùngbere nà, bè yédín nyi wun à nàkin o :**
The bird that says it will eat driver-ants will leave in a hurry. (Driver-ants bite the bird's throat and sometimes kill it.)
- 124 **A tú 'mì kà yé nà, a tú 'mì kà tukpa à :**
You may build a wall to stop people looking; you cannot build one to stop people hearing.
- 125 **Gùnci le ekún yé ègògà, u ci jin yèbo Sòkó :**
A sick man saw a corpse going by and he thanked God.
- 126 **Tsutsu la koro dzákàngi à fe wun à :**
If death were to bring forth blossom a child should not pluck it.
- 127 **Áziki lá 'mì ye tú o :**
Prosperity causes the house to be rebuilt (*i.e.* to enlarge it).

- 128 **Ezà à lele ké o, wuṅ à saḷe ké o :**
If a person sleeps before you, he will waken before you.
- 129 **Nàmpà kúkù u wuṅ 'na 'mì bo à :**
A leopard is never too old to catch goats.
- 130 **Màḍagùnci u kpe 'jè ásámù ye à :**
A hungry person does not know poisoned food.
- 131 **Mita dzukó wuṅ à wu cigbàṅ à :**
The market noise will never kill a tree.
- 132 **Ega u kuṅ egi na a ma ezi o na à :**
A stranger is never of the same standing as one who is born in the town.
- 133 **Ezà áwúṅkpá dàgà 'zì bàbo a le u yé ezi ndoci bo à, suna tsá à lo bo :**
A person is never so tall that he can be seen from here to the next town ; it is his name that goes.
- 134 **Nukpanyì gúbà a lámitú dòzì banza à :**
Two greybeards do not follow one another for nothing.
- 135 **Ezi na we à là 'wó lo na, ewó gá wuṅ síri wuṅ o :**
If you are to take money on a journey the money decides about the preparation for it.
- 136 **Eyé leyé wuṅ à là wuṅ à :**
The eye sees but can't take away.
- 137 **Gòrò gà ágàkà nuwuṅ, kágà u zìṅ bè nyika nyi à, wuṅ à zìṅ bè nyasá nyi :**
When a hook is a long time in the water, if it doesn't bring up a fish it will bring up weeds.
- 138 **A kpetsò Sòkó nìkìn nyi à :**
No one who trusts in God will ever fall.

- 139 **A là kàsà gbàkó eyé dzákàn bo à :**
They don't open a crocodile's stomach in front of children (*i. e.* they may see something there that will frighten them).
- 140 **Yìzè ò bo ò, àmá kámi tsá yì tí tí o :**
The world remains the same, it is only the times that change.
- 141 **Èwò nà gíamà leyé nà wuṅ gá wuṅ èsà o, wuṅ èsà èwò kondò à :**
[The colour of] the garment that the chameleon sees is what it imitates; it can't imitate the garments in a hamper.
- 142 **Wo lá mi da 'gbàn dà fà 'dě, we ci gá we à bẹ 'á 'dě dzù mi efogi o :**
You took me to the market-place and stripped me of my clothing, and now you say you will re-clothe me up a lane (*i. e.* as the punishment was public so ought the reparation to be).
- 143 **Egbá gúbà ta daga, gùlù à le maḍa :**
When two expert warriors join battle the vultures will go to sleep hungry (*i. e.* neither will kill the other).
- 144 **Evo alá òkùn èmàtsa, òkùn gà alá evo màtsa :**
When the calabash breaks the pot laughs, and when the pot breaks the calabash laughs.
- 145 **Egi kpatsùn ràkùn u yí o, bà nà ába u nà wuṅ à ta nyá u lo :**
A child is like a camel's neck, it goes where it pleases.
- 146 **Ezà nà ágá yèká nà, u yé òn òn evo bo à :**
A very shrewd person cannot be caught and put in a calabash.

- 147 **Dzúrú dzúrú ebe yí ma re o :**
The red monkey still continues to have red young ones. (Like produces like.)
- 148 **Elú na èyì ele na, ele à wu wunṣó :**
The bird that calls the rain will get wet itself. (Those who make trouble won't escape it.)
- 149 **Dzákàngì nyá 'bà kpákó, bè nusa nyi nyá dànà niní, ètàkpìṅ a gágání u yì o :**
A child from a far-off country, and a stay-at-home old man, can both tell very interesting stories.
- 150 **Etun gá u sunḍà kágboçi à, bòlànçi tsá wun èsunḍà o :**
The work says it isn't afraid of the strong man, it is the weak man that it fears. (*Cp.* The hare and the tortoise.)

A FEW COMMON RIDDLES

- 1 **Lo na, wọṅ u bẹ :**
There it goes, catch it. *Ans.* An arrow.
- 2 **Voda yèrègi pá 'dù tú :**
A spotted calabash went across the Niger. *Ans.* A guinea-fowl.
- 3 **Cigbàn ndoci gí èmì taciṅ nyá ndă mi bo, u gá kùn fìṅni, dé bo wun à kùn lo, wun à kùn zì 'mì bo à :**
There is a tree standing in my father's compound ; when it sheds its leaves they fall outside, they don't fall inside. *Ans.* The daughters (when they are married they go outside).
- 4 **Èpági pa bà lo Keni :**
A little mallet pounded the road [all the way] to Hausaland. *Ans.* The foot.

5 **Ndǎ mi de fitíla niní, u gá lá 'na da u yìzè kpátá le bà yé :**

My father has one lamp, but when he lights it the whole world is lighted up. *Ans.* The moon.

6 **Cikara de 'wó ga 'ya :**

The shavings are worth more than the canoe. *Ans.*
The tail of a parrot (because of the fine feathers).

7 **Bampaci yèkó Keni, u ciṅ 'wó à, enyà u ciṅ o :**

The gatekeeper in Hausaland does not want money, he wants only a dance. *Ans.* Driver-ants (when they bite the traveller they make him dance with pain).

8 **Maḥwòci Keni u ciṅ naḳà à, cintàrà u ciṅ o :**

The butcher in Hausaland does not want the meat, only the tail. *Ans.* Guinea-corn (the stalk is no use).

9 **Nnǎkó ṣì kata tàkò o, enyì u bé dè :**

Grandmother is sitting at the back of the room yet her hair comes right outside. *Ans.* Smoke.

PART VI

NUPE VOCABULARY

(ENGLISH-NUPE)

A

- abandon, to, *v.*, Lá lugwa.
 abdomen, *n.*, Gbàkó.
 abhor, *v.*, Nàvǒ.
 abide, *v.*, Fédùñ.
 ability (mental), *n.*, Yěmà.
 " (power), *n.*, Yíko;
 kágbo.
 able, *adj.*, Wǒ.
 ablutions (ceremonial), *n.*
 Àròla.
 abolish, *v.*, Lá . . . ya.
 abominable, *adj.*, Dèdè.
 abound in, *v.*, De dōkun.
 about, to go, *v.*, Za.
 " (so much), *adv.*, Ke
 . . . na.
 above, *prep.*, Etí . . . bo.
 " *adv.*, Fítí.
 absurd, *adj.*, Kpiaria.
 abundance, *n.*, Kuṅdó.
 abundant, to be, *v.*, Dókun.
 abuse, *v.*, Gí tokó.
 " *n.*, Tokó.
 accept, *v.*, Gò.
 accident, *n.*, Àsára; bǎrimà.
 accompany, *v.*, Yi.
 according as, *adv.*, Ke . . .
 na.
- account, *n.*, Lisáfi.
 " , to render an, *v.*,
 Jiñ lisáfi.
 accumulate, *v.*, Ku; ku
 yekà.
 accurate, *adj.*, Gboró; gá-
 ngání.
 accusation, *n.*, Ebó . . .
 datú.
 " (false), *n.*, Áyíbì
 . . . ši.
 accuse, *v.*, Dabótú; yì bǒda.
 " (falsely), *v.*, Ši áyíbì.
 accustomed to, to be, *v.*,
 Dáyé.
 ache (as the head), *v.*, Šá.
 " (as the body), *v.*, Tá.
 acid, to be, *v.*, Bá.
 acknowledge, *v.*, Yé.
 acquit, *v.*, Lá . . . li; Lá
 . . . fo.
 act, *v.*, Jiñ.
 add, *v.*, Be; lá . . . be.
 adjust, *v.*, Ye . . . jin.
 admit, *v.*, Yé.
 adult, *n.*, Nusa; ezà gbán-
 gbán.
 adulterer, *n.*, Nyàcidáci.
 adultery, *n.*, Nyàcidá.
 advance, *v.*, Da; da yé.

advice, *n.*, Şawura.
 advise, *v.*, Jiñ şawura.
 adze, *n.*, Kékérégi.
 afar, *adv.*, Bâ kpákó.
 afraid, to be, *v.*, Sunḍà.
 after, *prep.*, Zùnmà.
 again, *adv.*, Be ; da . . . re.
 against, *prep.*, Ba.
 agent, *n.*, Dìláli.
 agree, to, *v.*, Gba ; jiñ yèda ;
 yé.
 agreement, *n.*, Àlikáwòli ;
 egà-lá-şişì.
 „ , to make, *v.*,
 Jiñ àlikáwò-
 li ; lá egà şişì.
 aid, *v.*, Ce . . . wú.
 air, *n.*, Efè.
 alas, *interj.*, Kásà.
 albino, *n.*, Biàbia.
 alike, *adv.*, Gángání.
 alive, to be, *v.*, Da bo ; da
 ráyi o.
 all, *adj.*, Kpátá.
 all right, *interj.*, Tò.
 allow, *v.*, Lugwa.
 almost, *adv.*, ké dégi.
 alms, *n.*, Sádáka.
 „ , to give, *v.*, Jiñ sádáka.
 already, *adv.*, Aní.
 always, *adv.*, Kámi ndondò ;
 ká ndondò ; ká ká ndondò.
 amen, *n.*, Àmí.
 ammunition, *n.*, Àlìsà.
 among, *prep.*, Tacìñ ; tata-
 cìñ ; nínmí.
 amulet, *n.*, Láya.
 and, *conj.*, Tò ; ci.

angel, *n.*, Măláyíka.
 anger, *n.*, Ewùn ; fuşi.
 angry, to be, *v.*, Zèwùn ;
 jiñ fuşi.
 ankle, *n.*, Bìcì kúkúngi.
 annoy, *v.*, Ga . . . suñ.
 annoyance, *n.*, Sunḡa.
 another, *adj.*, Ndoci.
 answer, *v.*, Gò . . . mi ; zè
 'gà.
 ant, *n.*, Zùnzùngi.
 „ , white, *n.*, Eká.
 ant-hill, *n.*, Gaṇa ; káji ;
 dàkùn.
 antimony, *n.*, Tanzàri.
 anxiety, *n.*, Wànikósá.
 anxious, to be, *v.*, Sá wà-
 níkó.
 any, *adj.*, Ndongò.
 apparel, *n.*, Enyadzúci ;
 tífùwa.
 appear, *v.*, Dzùn ; dzùn bè.
 „ (to seem), *v.*, Bèke
 . . . na.
 argue, *v.*, Gbómi.
 arise, *v.*, Naḡiñ.
 arm, *n.*, Egwa ; egwa ci-
 gbàn.
 armpit, *n.*, Lüküntata.
 arms, *n.*, Enyà 'kuñ.
 around, to go, *v.*, Ma . . .
 kézè ; ma cézè.
 arouse, *v.*, Sa . . . le ; sa
 . . . tú.
 arrange, *v.*, Tádzú.
 arrest, *v.*, Wõñ.
 arrive, *v.*, Tuñ bo.
 arrogance, *n.*, Etígbó.

arrogant, to be, *v.*, **Gbótí**;
jin *gagà*.
 arrow, *n.*, **Ekpà**.
 artery, *n.*, **Edin**.
 article, *n.*, **Enya**.
 as, *adv.*, **Kendò na . . . na** ;
kémi na . . . na ; **ke . . .**
na.
 ascend, *v.*, **Gun** ; **gun 'fin**.
 ashamed, to be, *v.*, **Sunzù-**
nyě.
 ashes, *n.*, **Tutumpèrè**.
 „ (charcoal), **ebu**.
 „ (grass), **bíbirí** ; **na-**
pítì.
 „ (of burnt building),
nango.
 ask, *v.*, **Gbín . . . gá**.
 assist, *v.*, **Ce . . . wú**.
 astonish, *v.*, **Ka . . . yé**.
 at once, *adv.*, **Bìcì ení** ;
gbógiání.
 aunt (paternal), *n.*, **Maçi-**
nmà.
 „ (maternal), *n.*, **Nnàgi**.
 authorize, *v.*, **Yà yíko**.
 authority, *n.*, **Yíko** ; **yíkú-**
nci.
 avenge, *v.*, **Jin . . . gá** ; **gá**
. . . gbá.
 awaken, to, *v.*, **Şale** ; **şatú**.
 axe, *n.*, **Egbá**.

B

babe, *n.*, **Egi màmàngi**.
 baboon, *n.*, **Gbògi**.

back, *n.*, **Zùnmà**.
 „ , to come, *v.*, **Zín**.
 „ , to go, *v.*, **Lo zùnmà**.
 bad, *adj.*, **Dèdè**.
 „ , to be rotten, *v.*, **Vò**.
 bag (grass), *n.*, **Bòmà** ; **gù-**
rà ; **jika**.
 „ (leather), *n.*, **Gáfáka** ;
nàmbà.
 baggage, *n.*, **Kàrà**.
 bake, *v.*, **Nyà**.
 bald, to be, *v.*, **fù 'tí**.
 baldheaded, *adj.*, **Etífù**.
 bale, *v.*, **Şé** ; to ; **ku ya**.
 bamboo, *n.*, **Gusa**.
 banish, *v.*, **Nyá**.
 banjo, *n.*, **Dùngùrù**.
 bank, sand, *n.*, **Gunji**.
 „ , steep, *n.*, **Bàba** ;
gàkpàn.
 „ , opposite, *n.*, **Èkpàn**.
 banner, *n.*, **Túta**.
 barber, *n.*, **Gòzán**.
 bargain, *v.*, **Cèwò**.
 bark, *n.*, **Kpàrà**.
 „ *v.*, **Gbó**.
 barn, *n.*, **Èdo**.
 bashful, to be, *v.*, **Sunzù-**
nyě ; **de zùnyě**.
 bashfulness, *n.*, **Zùnyě** ; **zú-**
nyěsun.
 basket, corn, *n.*, **Gùnmi**.
 „ , fowl, **Gudugudu** ;
lùka.
 „ , rough, **Kasa**.
 „ , clothes, **Kùnkùrú**.
 bat, house, *n.*, **pìtingi**.
 „ , fruit, **Èdă**.

- bathe, *v.*, **Fù nuwọn.**
 battle, *n.*, **Eku.**
 „ , to join, *v.*, **Gùnkun.**
 be, to, *v.*, **Dạ ; dạ . . . bo ; fi . . . bo.**
 beak, *n.*, **Nukpà.**
 bean, *n.*, **Ezo.**
 bear (to give birth to), *v.*, **Ma.**
 „ (as fruit), *v.*, **Sun.**
 „ (as guinea-corn), *v.*, **Wa 'tí.**
 „ (as bananas), *v.*, **Si 'tí.**
 „ (as ground-nuts), *v.*, **Fi.**
 „ (as yams), *v.*, **Sá.**
 beard, *n.*, **Nukpayì.**
 beardless, *adj.*, **Siàgiri.**
 beast, *n.*, **Dába ; nyàkúngi**
 beat (flog), *v.*, **Wu . . . lu.**
 „ (drum), *v.*, **Ni ; ni 'nyà.**
 „ (pound), *v.*, **Pa.**
 „ (overcome), *v.*, **Jiọ ná-sára.**
 because, *conj.*, **Ebó . . . bo ; ebó nà . . . nà ; gàmá ; gàmási.**
 become, *v.*, **Zè.**
 bed, *n.*, **Gado.**
 bed-bug, *n.*, **Jìgàngi.**
 bee, *n.*, **Èfú.**
 beer, *n.*, **Ege.**
 beetle, *n.*, **Pibimpibi.**
 before (place), *prep.*, **Ye-gbóró ; yíta.**
 „ (time), *adv.*, **Bèdzò ; ké.**
 beg, *v.*, **Tagwa ; bà.**
- beget, *v.*, **Ma.**
 beggar, *n.*, **Bárajinci.**
 begin, *v.*, **Yá ; cà.**
 behead, *v.*, **Ba 'tí.**
 behold, *v.*, **Cinlè.**
 believe, *v.*, **Gó 'gà ; lá gà-şikiya yà ; yakpe.**
 bell, *n.*, **Kúlè ; èsá.**
 „ , small, *n.*, **Tsángánági.**
 bellow, *v.*, **Kpógun.**
 bellows, *n.*, **Gúrù.**
 belly, *n.*, **Gbàkó.**
 belly-band, saddle-girth, *n.*, **Èsádin.**
 below, *prep.*, **Tàkò.**
 bench, *n.*, **Èsá.**
 bend, *v.*, **Yá.**
 bent, to be, *v.*, **Ka.**
 best, *adj.*, **Ge ga kpátá.**
 betray, *v.*, **Jiọ rikici.**
 betroth, *v.*, **Túbá.**
 better, to be, *v.*, **Gamá ; gamá ga ; ge ga.**
 between, *prep.*, **Taciọ ; ta-taciọ ; nínmí.**
 bewail, *v.*, **Tí lalí.**
 beware, *v.*, **Tswá.**
 bicycle, *n.*, **Dòkò nyankpa.**
 big, *adj.*, **Wọncínkó.**
 „ , to be, *v.*, **Gbó ; wọnciọ.**
 bind, *v.*, **Pa.**
 bird, *n.*, **Elú.**
 bird-cage, *n.*, **Kàràga nyá elú.**
 bird's nest, *n.*, **Èsá nyá elú.**
 biscuit, *n.*, **Kàrà.**
 bit (bridle), *n.*, **Dzámí.**
 „ (a piece), *n.*, **Túkun**

bite, *v.*, **Ko nyíkà.**
 black, *adj.*, **Zìkò.**
 „ , to be, *v.*, **Şízìkè.**
 black man, *n.*, **Ezà zìkò;**
epà zìkò.
 blacksmith, *n.*, **Tswaci;**
tswaci gbágbà.
 blacksmith's shop, *n.*,
Tswata.
 blanket, *n.*, **Bòrègo.**
 blaspheme, *v.*, **Cí tokó dèdè.**
 bleed, *v.*, **Tí 'già.**
 blemish, *n.*, **Ráni.**
 blind man, *n.*, **Yèbònci.**
 blindness, *n.*, **Yèbò; yèñà.**
 blink, *v.*, **Bayé.**
 blood, *n.*, **Egià.**
 blossom, *v.*, **La koro.**
 „ *n.*, **Korola.**
 blow (as the wind), *v.*, **Ku;**
tswá.
 „ into, *v.*, **Bè.**
 „ at, *v.*, **Zùñ; yi... 'fè;**
ke... 'fè.
 „ the nose, *v.*, **Lá 'cín**
nyá.
 blue, light, *adj.*, **Dòfa.**
 „ , dark, *adj.*, **Zìkò.**
 blunt, to be, *v.*, **Tsùn 'mi.**
 boast, *v.*, **Jiñ àlùwaşi; jiñ**
fári; zìbá; wogi.
 boat, *n.*, **Eya.**
 boatman, *n.*, **Eyapáci.**
 body, *n.*, **Ebà; ñakà.**
 bog, *n.*, **Mădà; bádá.**
 boil, *n.*, **Sùñ.**
 „ , *v.*, **Gbiñ.**
 „ (to cook), *v.*, **Du.**

bold, to be, impudent, *v.*,
Ciñ zùnyě bo.
 bondage, *n.*, **Wuzì.**
 bone, *n.*, **Tsúkùñ.**
 book, *n.*, **Lítáfi.**
 boot. *See* sandal.
 borrow (money or food), *v.*,
Mà.
 „ (to be returned), *v.*,
Jiñ aro.
 both, *adj.*, **Gúbàbà.**
 bother, *v.*, **Gasun; jiñ fitína.**
 bottle, *n.*, **Kpálábá.**
 bow (of boat), *n.*, **Eyami.**
 „ , *n.*, **Tanci.**
 „ , *v.*, **Yá 'tí.**
 bowels, *n.*, **Edzùgi.**
 bowl, *n.*, **Tása.**
 bowlegged person, *n.*, **Edu-**
ñkaci.
 box, *n.*, **Kpàtì.**
 boy, *n.*, **Egi bagi.**
 bracelet, *n.*, **Enyagwada.**
 „ (glass), *n.*, **Kárá-**
wú.
 „ (metal), *n.*, **Efiñ.**
 „ (leather), *n.*, **gwa-**
ká.
 braid, *v.*, **Tiñ.**
 bran, *n.*, **Dùsa.**
 branch, *n.*, **Gwala.**
 brass, *n.*, **Efiñ.**
 „ smith, *n.*, **Tswaci fo-**
fòrò tswa; tswaci
yèkògi.
 brave person, *n.*, **Nyagbà-**
ntúci; maža.
 bravo! *interj.*, **Gawama!**

bread, *n.*, **Kàrà**.
 breadth, *n.*, **Epè**.
 break (in two), *v.*, **Là**; **ba**.
 „ (sever), *v.*, **Te**; **dzá**.
 „ (crosswise), *v.*, **Zún**.
 breast, *n.*, **Nyagban**; **gàba**;
ebé.
 breed, *n.*, **Yíri**.
 breeze, *n.*, **Efè**.
 brick, *n.*, **Lànkpà**.
 bride, *n.*, **Yàwǒ**.
 bridegroom, *n.*, **Ebá yàwǒ**.
 bridge, *n.*, **Kpandara**.
 „ , to, *v.*, **Tá kpandara**.
 - bridle, *n.*, **Dzàmi**.
 bring, *v.*, **Lá . . . bē**.
 broad, to be, *v.*, **Gòpè**.
 broom, *n.*, **Sokùn**; **sokù-**
nbàfiñ.
 brother, *n.*, **Yégi bagi**.
 brush, *n.*, **Sokùngi**; **èfiñgi**.
 „ *v.*, **Fiñ**; **piñ ya**.
 buck. *See* male.
 bug, bed, *n.*, **Jìgàngi**.
 bugle, *n.*, **Búsa**.
 bugler, *n.*, **Búsabèci**.
 build, *v.*, **Tú**.
 - builder, *n.*, **Ebátúci**.
 bullet, *n.*, **Àlisá**.
 bump, *v.*, **Zè**.
 bunch, *n.*, **Cinga**.
 bundle (of corn), *n.*, **Èpa**.
 „ (of grass), *n.*, **Kwǎ-**
sa.
 „ (of straw), *n.*, **Jèngi**.
 burglar, *n.*, **Yìgbèci**.
 burial place, *n.*, **Kòsia**;
kòsiabà.

burn, *v.*, **Dìñ 'na**; **dìñ 'na**
ya.
 burr, *n.*, **Màmàrigbò**.
 bury, *v.*, **Dzu**.
 bush, *n.*, **Kúsò**.
 „ cat, *n.*, **Dàngi latí**.
 „ cow, *n.*, **Èya**.
 business, *n.*, **Etun**; **bùkàta**;
šiáni; **şégàli**.
 busy, to be, *v.*, **Lotun**.
 but, *prep.*, **Sáyí**.
 „ *conj.*, **Àmá**.
 butcher, *n.*, **Máfwòci**.
 butter, *n.*, **Mànşianu**.
 „ , shea, *n.*, **Mikòte**.

C

cactus, *n.*, **Enú**.
 cage, *n.*, **Kàràga**.
 - calabash, *n.*, **Evo**; **voda**;
punanto; **mangara**;
vàtà; **kondò**.
 calf (of leg), *n.*, **Bicí şantú**.
 call, *v.*, **Yì**.
 „ on, *v.*, **Támida**.
 camel, *n.*, **Ràkun**.
 camp, *n.*, **Dòta**.
 „ , to, *v.*, **Gò 'dò**.
 cam wood, *n.*, **Ezà**.
 can, *v.*, **Má**; **wǒ**; **tátá**.
 candle, *n.*, **Fitíla**.
 canoe, *n.*, **Eya**.
 „ man, *n.*, **Eyapáci**.
 cap, *n.*, **Fùla**.
 captive, *n.*, **Kònu**.
 capture, *v.*, **Won**.
 carcass, *n.*, **Ekún**.

care, *v.*, **Dasà**.
 „ for, *v.*, **Lá 'yé dà**.
 carelessly, *adv.*, **Hàràhàrà-yí**.
 carpenter, *n.*, **Egbá**.
 carriage, *n.*, **Kiàkiá**.
 carrier, *n.*, **Kàràláci** ; èkpo-
 láci.
 carry, *v.*, **Lá**.
 cartridge, *n.*, **Àlìsá** ; àk-
 párà.
 carve, *v.*, **Dìn**.
 case (box), *n.*, **Kpàtì**.
 cash, *n.*, **Ewó**.
 cassava, *n.*, **Rógò**.
 cast, *v.*, **Cé**.
 cat, *n.*, **Dàngi**.
 „ , wild, *n.*, **Dàngi nyá**
 latí.
 catch, *v.*, **Wọ̀n**.
 caterpillar, *n.*, **Kuǹkwà̀nà**.
 „ (edible), *n.*, **Mà-**
 nímà̀nì.
 catfish, *n.*, **Ezè** ; zèngi.
 cattle, *n.*, **Nà̀nkó**.
 „ -fold, *n.*, **Ruga**.
 cave, *n.*, **Guše**.
 cease, *v.*, **Cínta** ; kpégwa ;
 fá.
 centipede, *n.*, **Wanwàra**.
 centre, *n.*, **Tacìn** ; tatacìn.
 certain, *adj.*, **Ndò** ; ndoci.
 chain, *n.*, **Dzǎ̀rì**.
 chair, *n.*, **Èsá**.
 chameleon, *n.*, **Giamá**.
 change, *v.*, **Lá . . . zè** ; lá
 . . . zèbà ; sa.
 character, *n.*, **Eli**.

charcoal, *n.*, **Eka**.
 „ burner, *n.*, **Eka-**
 nùci.
 charm, *n.*, **Láya**.
 chase, *v.*, **Nyá** ; nyá . . .
 kpa.
 chastise, *v.*, **Wu . . . lu**.
 chat, *v.*, **bàzà**.
 cheap, to be, *v.*, **Kpwò**.
 „ *adj.*, **Kpukpwòci**.
 cheat, *v.*, **Jiǹ bòsì**.
 cheek, *n.*, **Mápa**.
 cheese, *n.*, **Wàkàsì**.
 chew, *v.*, **Ta**.
 chicken, *n.*, **Biše suǹsuǹgi**.
 chief, *n.*, **Tísi**.
 child, *n.*, **Dzákàngi**.
 chill, *n.*, **Dzòdzò**.
 „ , to catch, *v.*, **Wọ̀n**
 dzòdzò.
 chin, *n.*, **Nungbe**.
 choose, *v.*, **Tsà** ; li.
 chop (korse feed), *v.*, **Kià** ;
 kià 'gó.
 circumcise, *v.*, **Zún 'ba**.
 circumcision, *n.*, **Ebazún**.
 citizen, *n.*, **Ezìtsò**.
 city, *n.*, **Ezi**.
 civet cat, *n.*, **Dàkùngbà**.
 clap hands, *v.*, **Kó 'gwa**.
 clarionet, native, *n.*, **Àlì-**
 gèta.
 clay, *n.*, **Egun** ; ezún.
 „ pit, *n.*, **Gbodojì**.
 clean, to be, *v.*, **Li**.
 clean, *adj.*, **Lilici** ; nináci.
 „ . See wash.
 „ up, *v.*, **Tádzú**.

- clear, to be, *v.*, **Tinyé**.
 clerk (black), *n.*, **Ākwàwù**.
 climb, *v.*, **Guñ**.
 cloak, *n.*, **Ālikimba**.
 clod, *n.*, **Lànkpá**.
 close, to be, *v.*, **Tsotso** ;
 tsoba.
 ,, , very, *adv.*, **Cikicikiyi**.
 ,, . See shut.
 cloth, *n.*, **Èdè**.
 club, *n.*, **Rongbo**.
 coat, *n.*, **Èwò**.
 ,, of mail, *n.*, **Èwò nyà-**
 nkpa.
 cock, *n.*, **Biše 'bá**.
 cocconut, *n.*, **Yikuñnu**
 kpótá.
 cold, to be, *v.*, **Fuyèkò** ; *yi*
 yèkò.
 ,, (wind), *n.*, **Efè**.
 ,, (fever), *n.*, **Cíngùn**.
 ,, in the head, *n.*, **Cí-**
 ngùn 'tí.
 ,, season, *n.*, **Gbanfèrè-**
 ká.
 collect, *v.*, **Ku** ; *ku yekà*.
 comb, *n.*, **Şentígi** ; *tíşegi*.
 ,, *v.*, **Şe 'tí**.
 come, *v.*, **Bé**.
 ,, about, *v.*, **Bé ázè** , *bé*
 jin.
 ,, across, *v.*, **Bé tsún** ;
 kefi.
 ,, on, *v.*, **Bé yi da** ; *fé*
 bè.
 ,, out, *v.*, **Dzún bè**.
 comfort, *v.*, **Fá nyagbàn**.
 ,, , *n.*, **Nyagbànfá**.
- commence, *v.*, **Yá** ; *cà*.
 commerce, *n.*, **Èwòcè** ; *wòcè*.
 common, *adj.*, **Kpwò**.
 companion, *n.*, **Ezà bàci**.
 compare, *v.*, **Lá . . . guñ**.
 compel, *v.*, **Jin tìlè**.
 complete, to be, *v.*, **Gún**.
 completely, *adv.*, **Kponyí** ;
 piti ; *fém*.
 compound, *n.*, **Èmì**.
 conceal, *v.*, **Lá . . . só**.
 conduct, *n.*, **Eli**.
 ,, , to, *v.*, **Yi**.
 confess, *v.*, **Yé**.
 confused, to be, *v.*, **Kegbu-**
 gbu ; *zi*.
 conquer, *v.*, **Jin nàsára**.
 consent, *v.*, **Yé** ; *jin yèda*.
 consider, *v.*, **Dú . . . wòn** ;
 kpayè.
 console, *v.*, **Fá nyagbàn** ;
 cín nyagbàn ta.
 conspire, *v.*, **Lá 'mi guñ**.
 constable, *n.*, **Dògari**.
 constantly, *adv.*, **Ká ndondò**.
 consult, *v.*, **Gbínghà** ; *jin*
 şawura.
 contempt, *n.*, **Yègbà**.
 converse, *v.*, **Bázà**.
 cook, *v.*, **Du** ; **Jin**.
 cooked, to be, *v.*, **Géna**.
 copper, *n.*, **Túgùla**.
 coppersmith, *n.*, **Tswaci-**
 yèkògi.
 cord, *n.*, **Ègbàn**.
 cork, *n.*, **Enyagùn**.
 corn (maize), *n.*, **Kàba**.
 ,, (guinea), *n.*, **Eyi**.

corner, *n.*, **Kúsùruwa**.
 corpse, *n.*, **Ekún**.
 correct, *adj.*, **Gboró**.
 cotton (raw), *n.*, **Lulu**.
 cough, *n.*, **Ekpa**.
 „ , *to*, **v., **Kpakpa**.
 council, *n.*, **Wùnkó**.
 counsel, *v.*, **Jiṅ ṣawura**.
 count, *v.*, **Bà**.
 country, *n.*, **Latí**; **kín**.
 court, *n.*, **Wùnkó**; **èmi**
 'tsu.
 courtyard, *n.*, **Zèmpà**.
 cousin, *n.*, **Màgi**.
 cover, *n.*, **Kperè**.
 „ *v.*, **Kpe**.
 covet, *v.*, **Jiṅ kòdàri**; **ḍà**
 'nyà yé.
 cow, *n.*, **Nànkó**.
 coward, *n.*, **Edàsunçi**.
 cowry, *n.*, **Ewó**.
 crab, *n.*, **Kara**.
 cracked, *to be*, *v.*, **Là**; **sá**.
 crawl, *v.*, **Ko**; **sò**.
 crawling thing, *n.*, **Enyàsò-**
sògi.
 crazy, *to be*, *v.*, **Dzuyilà**.
 „ *person*, *n.*, **Yilàndzuci**.
 creak, *v.*, **Tí**.
 cream, *n.*, **Emí nwónwo**.
 creek, *n.*, **Ebú**.
 cricket, *n.*, **Ètiági**; **cinni**.
 crocodile, *n.*, **Kàsà**.
 crooked, *to be*, *v.*, **Kà**.
 „ , *adj.*, **Kàḍà**; **kòtò**.
 cross over, *v.*, **Gbiñtú**; **ḍà**
kpañ.
 crow, *n.*, **Kwankwa**.**

crow, *to*, *v.*, **Tí**.
 crowd, *n.*, **Ezà kàmà**.
 crowned crane, *n.*, **Gakún**.
 cruel, *to be*, *v.*, **Wuyé**.
 „ , *adj.*, **Yèwuci**.
 cry, *v.*, **Tígí**.
 cup, *n.*, **Dáro**.
 cure, *v.*, **Sa . . . gùn**.
 curse, *v.*, **Bó . . . mi**; **lá**
bõmi.
 curtain, *n.*, **Èdè yèkà**.
 cushion, *n.*, **Tútí**.
 custom, *n.*, **Àlàḍa**; **zìzì**.
 cut, *v.*, **Ká**; **ba**; **sá**; **kià**.
 „ (hair), *v.*, **Mú ya**.
 „ (across), *v.*, **Zún**.

D

dagger, *n.*, **Èbi gwada**; **baká**; **èbi 'sín pa**.
 daily, *adj.*, **Yèliyèli**.
 damp, *to be*, *v.*, **Fuyèkò**.
 damsel, *n.*, **Nyantsugi**.
 dance, *n.*, **Enyà**.
 „ , *to*, *v.*, **Nyanya**.
 danger, *n.*, **Màṣíba**.
 dark, *to be*, *v.*, **Sízìkò**.
 darkness, *n.*, **Bázìkò**.
 date, *n.*, **Dòbina**.
 daughter, *n.*, **Egi nyizàgi**.
 dawn, *n.*, **Fáfá**.
 day, *n.*, **Efo**.
 „ *after to-morrow*, *n.*,
Sunkpázi.
 „ *before yesterday*, *n.*,
Tsótáci.

day break, *n.*, **Fáfá.**
 „ of Judgment, *n.*, **Efo**
Şiriya.
 „ (Last), *n.*, **Efo** **Àliki-**
yóma.
 dead, to be, *v.*, **Tsu**; **átsu.**
 „ *adj.*, **Tsutsuci.**
 deaf person, *n.*, **Tukpatènci.**
 deaf, to be, *v.*, **Tè tukpa.**
 dear, to be, *v.*, **Máló.**
 death, *n.*, **Tsutsu.**
 debt, *n.*, **Gbàtà.**
 deceive, *v.*, **Tà**; **lá . . . tà**;
tà . . . tà.
 deduct, *v.*, **Li, dín.**
 deep, to be, *v.*, **Şidù.**
 deer, *n.*, **Elogi.**
 defeat, *v.*, **Lá . . . gĩ.**
 delay, to, *v.*, **Jiṅ gbạnkógi.**
 deliver, *v.*, **Bò . . . ya.**
 deliverer, *n.*, **Zàbòlugwa.**
 delude, *v.*, **Lá gbịnká.**
 demon, *n.*, **Jénù.**
 den, *n.*, **Guse.**
 deny, *v.*, **Gbómi.**
 depart, *v.*, **Da**; **lo.**
 depose, *v.*, **Bòmì.**
 descend, *v.*, **Cín.**
 desire, *v.*, **Wá.**
 despise, *v.*, **Gbàyě.**
 destroy, *v.*, **Lá . . . gbịṅ.**
 detain, *v.*, **Lá kà.**
 devil, *n.*, **Şètán.**
 devour, *v.*, **Gí.**
 dew, *n.*, **Emià.**
 diarrhoea, *n.*, **Átuṅ.**
 die, to, *v.*, **Tsu.**
 differ, *v.*, **Kpérí.**

difference, *n.*, **Eríkpé.**
 different, *adj.*, **Títítítí**; **ká-**
kányí.
 „ , to be, *v.*, **Kpérí.**
 difficult, *a.*, **Kpáká.**
 „ , to be, *v.*, **Zò**; **gbò-**
ká.
 dig, *v.*, **Gbà.**
 „ up (the ground), *v.*,
Dzú bà.
 „ „ (ground nuts), *v.*,
Kú.
 „ „ (yams), *v.*, **Gbà.**
 diligence, *n.*, **Kòkari.**
 dimly, *adj.*, **Biribirí.**
 dirt, *n.*, **Şíkà.**
 dirty, to be, *v.*, **Şísíká.**
 disease, *n.*, **Bàtá**; **egùṅ.**
 dish, *n.*, **Tása.**
 disobey, *v.*, **Nàvò.**
 dispute, *v.*, **Gbómi.**
 distant, to be, *v.*, **Lokpá.**
 distinctly, *adv.*, **Bérébéré.**
 distress, *n.*, **Wála.**
 „ , to be in, *v.*, **Jiṅ**
wála.
 distribute, *v.*, **Gá**; **lá . . .**
gă.
 divide, *v.*, **Gá**; **lá . . . gă.**
 divine, to, *v.*, **Şaba.**
 diviner, *n.*, **Ebasaci.**
 divorce, *v.*, **Lá . . . ya.**
 do, *v.*, **Jiṅ.**
 doctor, *n.*, **Böci**; **májin**
cigbè.
 dog, *n.*, **Eşigi.**
 donkey, *n.*, **Kiátiági.**
 door, *n.*, **Kpàko.**

doorway, *n.*, **Misun**; **yèkó**;
yăkŭn.

double dealing, *n.*, **Rikici**.

„ dealer, *n.*, **Rikici**-
jinci.

dove, *n.*, **Lùkóngi**.

doze, *v.*, **Tàyìgbě**.

drag, *v.*, **Gbá**.

draw, *v.*, **Dìn**; **gò . . . dìn**.

dream, *n.*, **Ènà**.

„ *v.*, **Nàna**.

dregs, *n.*, **Cèki**.

drink, *n.*, **Enyafinci**.

„ *v.*, **Fín**.

drive (a horse), *v.*, **Tú**.

„ (a sheep), *v.*, **Kà**.

„ (into), *v.*, **Kà**.

„ away, *v.*, **Nyá**.

drop, *v.*, **Cín**.

drown, *v.*, **Ye nuwọn**.

drowned, to be, *n.*, **Gbín**
nuwọn.

drum, *n.*, **Enyà**.

„ , to, *v.*, **Nì**; **nì 'nyà**.

drunk, to be, *v.*, **Pe**.

drunkard, *n.*, **Egepeci**.

dry, to be, *v.*, **Wo kánsáná**.

„ season, *n.*, **Yikéré**.

duck, *n.*, **Gbàngbá**.

dull, to be, *v.*, **Tsùn 'mi**.

dumb person, *n.*, **Edigi**.

dung, *n.*, **Ebi**.

dust, *n.*, **Rŭngbă**.

„ , to, *v.*, **Pín rŭngbă ya**.

dusty, to be, *v.*, **Jin púráyí**.

dwarf, *n.*, **Liàliăgi**.

dwell, *v.*, **Fédùn**.

dye, *n.*, **Ècìn**.

dye, to, *v.*, **Lá da ècìn**.

„ pit, *n.*, **Marina**; **ècìn**
guşe.

dyer, *n.*, **Ècìndáci**; **ècìndaci**.

dysentery, *n.*, **Átun**.

E

each other, *pro.*, **Dòzì**.

eagle, *n.*, **Kàkó**.

early (morn), *adj.*, **Fáfáyí**;
fúfúnyí.

earth, *n.*, **Kín**.

ease, to, *v.*, **Jin sawuki**; **lá**
fa.

„ na ure, *v.*, **Tsábi**; **fo**-
fòrò.

east, *n.*, **Eyi dzùn**; **gábàs**.

easy, to be, *v.*, **Fa**.

eat, *v.*, **Gí**.

edge, *n.*, **Kápa**; **kátí**; **mi**-
sun.

egg, *n.*, **Ezì**.

„ hen's, *n.*, **Ezì bişe**.

elbow, *n.*, **Gwakpa**.

„ *v.*, **Kà . . . kú**.

elder, *n.*, **Nugunci**; **nusa**.

elephant, *n.*, **Dagba**.

embroiderer, *n.*, **Enàjinci**.

embroidery, *n.*, **Enà**.

empire, *n.*, **Sàròta**; **muliki**.

empty, *adj.*, **Kánsáná**; **wa**-
sa.

endure, *v.*, **Lá nyagban wu**.

enemy, *n.*, **Mákiri**.

English, *n.*, **Ingiliz**; **ànà**-
sara.

engrave, *v.*, **Dìn**; **tša**.

enough, to be, *v.*, **Kun**.
 enter, *v.*, **Lo**; **gaḍa**; **ḍa**.
 entirely, *adv.*, **Kponyí**; **pì-tìpiti**.
 entrails, *n.*, **Edzùgi**.
 entrance, *n.*, **Misun**.
 entreat, *v.*, **Tagwa**.
 entreaty, *n.*, **Egwata**.
 envy, *v.*, **Là nyagbàn**.
 „ *n.*, **Nyagbànlà**.
 equal (in rank), *adj.*, **Yé-zùn**.
 „ , to be, *v.*, **Gàngání**.
 escape, *v.*, **Gagwa**.
 esteem, to, *v.*, **Yà cínwón**.
 eternal, *adj.*, **Hárl àbàdà**; **hárl lo**.
 European. *See* white man.
 evening, *n.*, **Lõzùn**.
 everlasting, *adj.*, **Hárl lo**.
 everybody, *pron. n.*, **Ezà ndondò**.
 every day, *adj.*, **Efo ndondò**.
 „ time, *adv.*, **Kámi ndondò**; **ká ká ndondò**.
 everywhere, *adv.*, **Bàndondò**.
 - evil, *n.*, **Egùn**.
 „ *adj.*, **Dèdè**.
 „ doer, *n.*, **Dèdèjìnçi**.
 „ eye, *n.*, **Eyé dèdè**.
 „ one, *n.*, **Ibilí**.
 exact, *adj.*, **Gàngání**.
 „ , to, *v.*, **Gí nyànyà**.
 exactly, *adv.*, **Káḍányí**; **já-nyí**.
 exalt, *v.*, **Do**; **lá wõncín**.
 examine, *v.*, **Cin** . . . **lè**.

exceed, *v.*, **Ga**; **gaga**.
 except, *conj.*, **Kàgã**; **sáyí**.
 „ *prep.*, **Àfè**; **àfàce**; **sáyí**.
 exchange, *v.*, **Sa**.
 excuse, *n.*, **Wújia**.
 „ *v.*, **Jin gáfára**.
 executioner, *n.*, **Dògãri**.
 exist, *v.*, **Da**; **ḍabo**.
 expect, *v.*, **Túyé**.
 expectorate, *v.*, **Gbìn mi-cinni**.
 expensive, to be, *v.*, **Máló**.
 „ *adj.*, **Lõmáci**.
 experienced, to be, *v.*, **Dáyé**.
 expert, *n.*, **Egbá**.
 explain, *v.*, **Lá kpéyé**; **Jin faşara**.
 explanation, *n.*, **Yèkpé**; **faşara**.
 expose, *v.*, **Lá túlá**.
 extend, *v.*, **Tun**.
 extort, *v.*, **Gí nyànyà**.
 extortion, *n.*, **Nyànyàgí**.
 extortioner, *n.*, **Nyànyàgíci**.
 extra, *n.*, **Ècé**.
 eye, *n.*, **Eyé**.
 eyeball, *n.*, **Eyé kòsun**.
 eyebrow, *n.*, **Eyé gàkpan**.
 eyelash, *n.*, **Eyé binni**.

F

face, *n.*, **Eyé**; **fúşika**.
 fade, to, *v.*, **Kukù**; **kákù**; **zè**.
 faggot, *n.*, **Cigbàn wàwàgi**; **cigbàn sísàngi**.

faint, *v.*, Zúntsu.
 fall, *v.*, Nikín.
 falls (water), *n.*, Tsùrù.
 false, *adj.*, Gàmàná.
 falsely (accuse), *v.*, Ši áyíbì.
 familiar spirit, *n.*, Egà.
 family, *n.*, Yǎlizì.
 famine, *n.*, Mada.
 famish, *v.*, Gùn mada.
 fan, *n.*, Fètswá.
 „ *v.*, Tswáfè.
 fancywork, *n.*, Enà.
 far, to be, *v.*, Lokpá.
 farewell, to bid, *v.*, Tí
 kpámú.
 farm, *n.*, Kàn ; latí.
 „ *v.*, Nunu.
 farmer, *n.*, Enunùci ; latíci.
 fashion, *n.*, Àlăda ; zìzì.
 fast (Ramadan), *n.*, Ázun.
 „ , to, *v.*, Fé ázun ; wu
 mada.
 „ (firmly), *adv.*, Gbányí ;
 gbàngbányí.
 „ (quick), *adv.*, Vàvanyì.
 „ , to make, *v.*, Gó ; lá . . .
 gò.
 fasten (on the back), *v.*,
 Lá kpàn.
 faster, to be, *v.*, Dà kàngi.
 fat, *n.*, Emí.
 „ , to be, *v.*, Yeye.
 father, *n.*, Nďă.
 father-in-law, *n.*, Yělè ; bà-
 yíwó bagi.
 fathom, *n.*, Gába.
 fear, to, *v.*, Sunďă.
 „ *n.*, Dàsun ; èdo.

feather, *n.*, Enyì.
 feed, *v.*, Kpa ; yà enyagíci.
 feel, *v.*, Wo.
 fellow, *n.*, Dòzì.
 female, *n.*, Yíwó.
 fence, *n.*, Egbà.
 fetch, *v.*, Lá . . . bē.
 fetish, *n.*, Kútí.
 fetter, *n.*, Kùrù.
 „ *v.*, Dà kùrù.
 fever, *n.*, Cíngùn ; ebà.
 „ , to have, *v.*, Jiñ cí-
 ngùn ; tá ebà.
 few, *adj.*, Dégi.
 fez (cap), *n.*, Fùla dára.
 fiddle, *n.*, Gbòge.
 field, *n.*, Latí ; góna.
 fight (with sticks), *v.*, Gùn
 tsùkùn.
 „ (with fists), *v.*, Cékò.
 „ (war), *v.*, Gùnkun.
 file, *n.*, Enyà.
 fill, *v.*, Šé.
 find, *v.*, De ; leyé.
 fine, *adj.*, Bólógi.
 „ , to be, *v.*, Ge ; sà.
 finger, *n.*, Egwa ginginni.
 finish, *v.*, Jiñ zo ; sá jiñ.
 finished, to be, *v.*, Zo.
 fire, *n.*, Ena.
 „ , to light, *v.*, Gún 'na.
 „ , to catch, *v.*, Wọn 'na.
 „ , set, *v.*, Dà 'na.
 „ (gun), *v.*, Cé.
 „ fly, *n.*, Nàbábàngi.
 „ place, *n.*, Nancé.
 „ pot, *n.*, Našì.
 first, *adj.*, Mafari.

- first, *adv.*, Bědzò.
 fish, *n.*, Nyika.
 „, to catch, *v.*, Wọn nyika;
 cé gòrò.
 „ eagle, *n.*, Èsià.
 „ hook, *n.*, Gòrò.
 „ net (seine), *n.*, Esa.
 „ „ (hand), *n.*, Foma.
 fist, *n.*, Èkò.
 fix, *v.*, Lá . . . kà.
 „ a day, *v.*, Dá 'fo.
 „ a time, *v.*, Dá 'ká.
 flag, *n.*, Túta.
 flame, *n.*, Ena gintara.
 „ *v.*, Wa gintara.
 flat, *adj.*, Pàtà.
 flea, *n.*, Dzànkétégi; kókóta.
 flee, *v.*, Bici.
 fleet, to be, *v.*, Sá.
 flesh, *n.*, Nàkà.
 fling, *v.*, Cé.
 float, *v.*, Sàtú.
 flog, *v.*, Dìn búlálà; wu . . .
 lu.
 flood, to be in, *v.*, Zà; še
 kpe.
 floor, *n.*, Ebà; ebàpaci;
 kin.
 „, threshing, *n.*, Finzo.
 flour, *n.*, Yikùrù.
 flow, *v.*, Jè.
 flower, *n.*, Korola.
 „ *v.*, La koro.
 fluid, *n.*, Nuwọn.
 flute, native, *n.*, Kpànsá-
 nági.
 fly, *v.*, Fù.
 „ (house), *n.*, Dìnnì.
- fly (horse), *n.*, Dìnnikó.
 „ (sand), *n.*, Bingi.
 flying insect, *n.*, Enyafungi.
 foam, *n.*, Futanfu.
 foe, *n.*, Mákiri.
 fog, *n.*, Wùtuwùtu.
 fold, *n.*, Ruga; èga.
 follow, *v.*, Lámitú; gba.
 „ in order, Zìnnítú.
 food, *n.*, Enyagíci.
 fool, *n.*, Wawa; edagi.
 foolish, to be, *v.*, To ya;
 jìw wawa.
 foot, *n.*, Bici.
 „ soldier, *n.*, Dàkarè.
 for, *prep.*, Ebó . . . bo; yà.
 „ *conj.*, Gàmă; gàmasi.
 forbid, *v.*, Lá kà.
 force, *v.*, Jìw tìlè.
 „ *n.*, Tìlè.
 foreigner, *n.*, Ezà 'zì wuru;
 ezà 'zì kátí.
 forest, *n.*, Kúsò.
 for ever, *adv.*, Ká ndondò;
 hàrí lo.
 forge, *v.*, Tswa.
 „ *n.*, Tswata.
 forget, *v.*, Batà.
 forgive, *v.*, Jìw gáfára.
 forgiveness, *n.*, Gáfára.
 fork of tree, *n.*, Kpàlàkà.
 fornicate, *v.*, Dányàci.
 fornication, *n.*, Nyàcidá.
 forsake, *v.*, Lá lugwa.
 forward, to be, *v.*, Káyé.
 „, go, *v.*, Da yé.
 fowl, *n.*, Bişe.
 freely, *adv.*, Èfiá.

fresh, *adj.*, Fumfúru.
 Friday, *n.*, Dzúmâ ; jímâ.
 friend, *n.*, Èyà.
 „ , to make, *v.*, Dá 'yà.
 frighten, *v.*, Sun . . . dà ;
 li . . . dà.
 fringe, *n.*, Gèza.
 frog, *n.*, Kwànkwa.
 from, *prep.*, Dàgà.
 froth, *n.*, Futanfu.
 frown, *v.*, Lá 'yé nũ ; nú
 'yé.
 fruit, *n.*, Cigbàn sunsun.
 fry, *v.*, Kà.
 full, to be, *v.*, Sè ; funin.
 fun, *n.*, Èdzò.
 „ , to make, *v.*, Dzódzò.

G

gable ridge, *n.*, Kòka.
 gain, *n.*, Èlè ; èlègì.
 „ *v.*, Gí 'lè.
 gale, *n.*, Efèkò.
 gallop, *v.*, La.
 garden, *n.*, Egbà nin ; kân.
 garment, *n.*, Èwò.
 gate, *n.*, Kpàko.
 gather, *v.*, Ku ; Ku yekà.
 „ shea-butter nuts,
v., Wà.
 „ locust fruit, *v.*, Fe.
 gazelle, *n.*, Bārewagi.
 genii, *n.*, Jénù.
 gently, *adv.*, Karayí.
 get ready, *v.*, Jìn síri.
 giant, *n.*, Kátò.
 giddy, to be, *v.*, Wọnyì.

gift, *n.*, Eriatwa.
 gin, *n.*, Bàràsa.
 girl, *n.*, Egi nyizàgi.
 give, *v.*, Yà ; twaria.
 glad, to be, *v.*, Mánin.
 glass, *n.*, Bàyéle.
 glitter, to, *v.*, Bána.
 glory, *n.*, Cínwọn.
 glutton, *n.*, Yékaralàci.
 go, *v.*, Da ; lo.
 „ about, *v.*, Za ; cékà za ;
 dazà za.
 „ after, *v.*, Nyá kpa.
 „ around, *v.*, Gò ba ; ma
 kézè.
 „ away, *v.*, Kpékpé ; kébà.
 „ before, *v.*, Šidzò.
 goat, *n.*, Bíkunji.
 God, *n.*, Sòkó.
 goitre, *n.*, Kpwòhokpwòho ;
 ròbò.
 gold, *n.*, Zánàriya.
 good, *adj.*, Wángi ; bólóbóló.
 „ *n.*, Wángi ; àliherì.
 good-afternoon, *interj.*, Òku
 bè yigidí nyi.
 good-bye, *interj.*, Wun ázè
 ká ndoci.
 good-day, *interj.*, Òku.
 good-evening, *interj.*, Òku
 bè lózùn nyi.
 good-morning, *interj.*, Òku
 bè làzìn nyi.
 good-night, *interj.*, Sáyí
 làzìn.
 goods, *n.*, Dúkiya.
 goose, *n.*, Gbàngbà.
 go out, *v.*, Dzùn da dé.

gospel, *n.*, Lìnjila ; egà
wǎngi.

gourd, *n.*, Evo.

grain, *n.*, Eyì.

granary, *n.*, Èdo.

grandchild, *n.*, Yági.

grandfather, *n.*, Ndǎkó.

grandmother, *n.*, Ñnǎkó.

grasp, *v.*, Wọ̀n ; lágwasun.

grass, *n.*, Egó.

„ fields, *n.*, Gónta.

„ hut, *n.*, Tokpe ; èvun.

grasshopper, *n.*, Kokondàgi.

gratis, *adv.*, Èfiá.

grave, *n.*, Kòṣia ; kòṣiabà ;
rùwo.

gravel, *n.*, Cákíá.

gravy, *n.*, Eni.

grease, *n.*, Emí.

greasy, *adv.*, Mǎnyì.

great, to be, *v.*, Wọ̀ncín.

greatgrandchild, *n.*, Èyà.

greatness, *n.*, Cínwọ̀n.

great person, *n.*, Ezà cí-
nwọ̀nci.

greed, *n.*, Boyéfá.

greedy, to be, *v.*, Fàboyé.

„ person, *n.*, Boyé-
fáci.

green, *adj.*, Álígà.

grieve, *v.*, Tá nyagbàn.

grind, *v.*, Go.

ground, *n.*, Ebà ; kìn.

„ nut, *n.*, Guzia.

„ „ oil, *n.*, Emí
guzia ; roró.

grow (as animals), *v.*, Sa.

„ (as yams), *v.*, Sá.

grow (as a beard), *v.*, Kà.

growl (as animals), *v.*,
Náwùn.

grown-up person, *n.*, Ezà
gbángbàn.

gruel, *n.*, Kàtsá ; kúnǹ ;
èkwa.

grumble, *v.*, Gintìn.

guard, *v.*, Tswá.

guide, *v.*, Wú . . . bà.

guile, *n.*, Rìkici ; zamba.

guilty, to be, *v.*, Ebó ávà.

guinea-corn, *n.*, Eyì.

guinea-fowl, *n.*, Sèlù.

guinea-pig, *n.*, Ètsúgi ànà-
sara.

guinea-worm, *n.*, Sòmbiyà.

gun, *n.*, Bindiga.

„ (breach-loading), *n.*,
Àkpàrà.

gunnel, *n.*, Eya kpàrà.

gunpowder, *n.*, Àlùbàrù.

H

habit, *n.*, Eli.

hades, *n.*, Èku.

hadji, *n.*, Háji.

hail, *n.*, Tákun Sòkó.

hair, *n.*, Enyì ; tí 'nyì.

half, *n.*, Gǎfi ; gǎda.

half-brother, *n.*, Tsógi bagi.

half-sister, *n.*, Tsógi nyi-
zàgi.

halt, *v.*, Gíkiñni.

hammer, *n.*, Ètsu.

„ into, *v.*, Kà.

hamper, *n.*, Kùnkúró.

hand, *n.*, **Egwa**.
 „ (palm), *n.*, **Gwadà**.
 „ (back), *n.*, **Egwa zù-
 nmà**.
 handbreadth, *n.*, **Tàka**.
 handcuff, *n.*, **Kùrù nyá
 egwa**.
 handle, *n.*, **Efú**.
 hang, *v.*, **Bà ; dá**.
 happy, to be, *v.*, **Womă**.
 harbour, *n.*, **Kpàta**.
 hard, to be, *v.*, **Gbóká**.
 „ (difficult), to be, *v.*, **Zò**.
 „ (tough), to be, *v.*,
Nyidin.
 hare, *n.*, **Káyigi**.
 harlot, *n.*, **Sánkálàgi**.
 haste, to, *v.*, **sánin ; dínyì ;
 dinyé**.
 hat, *n.*, **Màrùfa**.
 hatch, *v.*, **Ká ; ká 'gi**.
 hatchet, *n.*, **Egbàgi**.
 hate, *v.*, **Nàvô**.
 have, *v.*, **De**.
 „ patience, *v.*, **Jin hà-
 nkuri**.
 hawk, *n.*, **Lùgbè ; girá**.
 head, *n.*, **Etí**.
 head-cloth (large), *n.*, **Edě
 'tí kpe**.
 „ (small), *n.*, **Rù-
 fúta**.
 headman, *n.*, **Tíši**.
 heap, *n.*, **Eda**.
 „ of earth, *n.*, **Èwò ;
 wògbà**.
 „ together, *v.*, **Ku yekà**.
 hear, *v.*, **Wo**.

hearken, *v.*, **Şì tukpa**.
 heart, *n.*, **Nyagbàn**.
 heat, *n.*, **Bànaḡun**.
 heathen, *n.*, **Gbérí**.
 heaven, *n.*, **Sámà**.
 „ (Mohammedan), *n.*,
Àlijěna.
 heavy, to be, *v.*, **Lukpin ;
 luddò**.
 heed, *v.*, **Dasà**.
 heel, *n.*, **Bicí bòkùn**.
 hell, *n.*, **Èmìna**.
 helmet, *n.*, **Màrùfa**.
 „ (iron), *n.*, **Ekpán
 'tí kpe**.
 help (to aid), *v.*, **Ce . . .
 wú**.
 „ (to give a hand), *v.*,
Da . . . gwa.
 „ (to relieve), *v.*, **Gò . . .
 gwa**.
 „ to do, *v.*, **Bà . . . re**.
 hemp, *n.*, **Nyimfùrù ; ráma**.
 hen, *n.*, **Bişe yíwó**.
 henna, *n.*, **Láli**.
 herd, to, *v.*, **Kà**.
 herdsman, *n.*, **Enakàci**.
 here, *adv.*, **Bàbo**.
 hero, *n.*, **Nyagbàntúci**.
 hew, *v.*, **Ba**.
 hiccough, *n.*, **Şíkè ; şikià**.
 „ *v.*, **Jin şikè ;
 jin şikià**.
 hide, *v.*, **Lá . . . só**.
 „ *n.*, **Epà**.
 hidden thing, *n.*, **Enyàsu-
 sóci**.
 high, to be, *v.*, **Kéto**.

hill, *n.*, **Pátí.**
 hinder, *v.*, **Lá . . . kà.**
 hinge of door, top, *n.*, **Kere.**
 „ „ bottom, *n.*,
Edó.
 hippopotamus, *n.*, **Kankú-
 rú.**
 hire, *v.*, **Jiṅ lada bè . . .
 nyi.**
 „ *n.*, **Lada.**
 history, *n.*, **Étà ; làbàrì.**
 „ , to relate, *v.*, **Kpì-
 ntà.**
 hoe, *n.*, **Dùgbà.**
 „ *v.*, **Nùnu.**
 hog, *n.*, **Kútsùn.**
 hold, *v.*, **Lágwasun.**
 hole, *n.*, **Èfo ; guṣe.**
 holy, *adj.*, **Lilici.**
 home, *n.*, **Èmì.**
 honey, *n.*, **Èfú.**
 honour, *n.*, **Cínwọn.**
 „ *v.*, **Lá cínwọn yà.**
 honourable person, *n.*, **Ezà
 cínwọnci.**
 hoof, **Èkú.**
 hook, *n.*, **Gòrò.**
 hoop, *n.*, **Kangbà.**
 „ , to, *v.*, **Ka.**
 hope, *n.*, **Yétú.**
 „ *v.*, **Túyè.**
 horn (of animals), *n.*, **Guru.**
 „ (trumpet), *n.*, **Kàkà-
 ki ; búsa.**
 horse, *n.*, **Dòkò.**
 „ boy, *n.*, **Doko.**
 „ fly, *n.*, **Dìṅnikó.**
 „ rope, *n.*, **Ègbajà dòkò.**

horseman, *n.*, **Dòkòci.**
 hot, to be, *v.*, **Wóna.**
 „ *adj.*, **Bipa ; yipa.**
 „ season, *n.*, **Bàṅgunká.**
 hour, *n.*, **Kámi ; efiṅ.**
 house, *n.*, **Kata.**
 house-boy, *n.*, **Egi kata.**
 house-fly, *n.*, **Dìṅnì.**
 house-top, *n.*, **Katantí.**
 how, *adv.*, **Ke . . . na.**
 howl, *v.*, **Tíwú.**
 hug, *v.*, **Lá gwa gbà.**
 hunger, *n.*, **Màḍa.**
 hungry, to be, *v.*, **Gùṅ màḍa.**
 hunt, *n.*, **Egbè.**
 „ *v.*, **Da 'gbè.**
 hunter, *n.*, **Ñdácé.**
 hurricane, *n.*, **Efèkó.**
 hurt, to be, *v.* **Nyi 'bà.**
 „ , to, *v.*, **Tá.**
 husband, *n.*, **Ebá.**
 hut (grass), *n.*, **Èvun ; tokpe.**
 hyena, *n.*, **Màkùndunnu.**
 hypocrisy, *n.*, **Màṅáfiki.**
 hypocrite, *n.* **Màṅáfiki.**

I

idiot, *n.*, **Wawa.** *See fool.*
 idle, to be, *v.*, **Jiṅ kafù.**
 idleness, *n.*, **Kafù.**
 idler, *n.*, **Kafùnci ; kòmarà.**
 idol, *n.*, **Kútí ; zàsà kútí.**
 idolater, *n.*, **Kútíjinci.**
 if, *conj.*, **Kába ; ábèke . . .
 na ; wun áyì ke . . . na.**
 ignore, *v.*, **Gbàyè.**
 ill, to be, *v.*, **Tányà.**

illness, *n.*, **Bàtá**; egùn.
 illustrate, *v.*, **Jiṅ kotonkòci**.
 image, *n.*, **Zàsà**.
 imagination, *n.*, **Yèkpa**.
 imagine, *v.*, **Kpayè**.
 imitate (words), *v.*, **Sà . . .**
 mi.
 „ (appearance), *v.*, **Sà**
 . . . **yé**.
 immediately, *adv.*, **Gbání**;
 gbógianí.
 implore, *v.*, **Tagwa**.
 in, *prep.*, **Nínmí**.
 „, to be, *v.*, **Gùṅ . . . bo**;
 ḍa nin bo.
 indeed, *adv.*, **Màṅà**; ebà.
 infant, *n.*, **Egi màmàngi**.
 infidel, *n.*, **Káfiri**.
 inform, *v.*, **Wúnyà**.
 inherit, *v.*, **Gí 'gún**.
 ink, *n.*, **Tàdáwa**.
 inkpot, *n.*, **Màngègi tà-**
 dáwa.
 inquire, *v.*, **Gbíngà**.
 insane, to be, *v.*, **Dzuyilà**.
 „ person, *n.*, **Yilà-**
 ndzuci.
 insanity, *n.*, **Yilà**.
 insect, flying, *n.*, **Enyafù-**
 ngi.
 inside, *prep.*, **Nínmí**; **nin**
 bo.
 „ out, **Eyé bòdì**.
 instantly, *adv.*, **Gbání**; **gbó-**
 gianí.
 instead, *adv.*, **Kàkàdì**; **gò-**
 màgá.
 insufficient, to be, *v.*, **Gbà**.

insult, *v.*, **Gí tokó**.
 intelligent person, *n.*, **Yé-**
 màdeci.
 intercede, *v.*, **Tagwa**.
 interpret, *v.*, **Gò ye gà**.
 intestines, *n.*, **Edzùgi**.
 invalid, *n.*, **Gùñci**.
 iron, *n.*, **Nyankpa**.
 „, to, *v.*, **Ko**.
 is, *v.*, **Ḍa**; **yì**.
 island, *n.*, **Esùn**.
 it, *pron.*, **U**; **wuṅ**; **wùñcin**.
 ivory, *n.*, **Nyíkà dagba**.

J

jack knife, *n.*, **Àgbòrì**.
 jacket, *n.*, **Èwògi**.
 jail, *n.*, **Lédú**; **kata zìkò**.
 jaw, *n.*, **Màpá**.
 jealous, *v.*, **Là nyagbàn**.
 jealousy, *n.*, **Nyagbànlà**.
 job, *n.*, **Etun**.
 join, *v.*, **Lá kebá**; **fín**.
 journey, *n.*, **Ezà**.
 „ *v.*, **Dazà**; **lo 'zì**.
 joy, *n.*, **Nínmá**.
 „ to, *v.*, **Mánìn**.
 joyful, to be, *v.*, **Mánìn**.
 judge, *n.*, **Àlikali**; **ebógáci**.
 „ *v.*, **Jiṅ širiya**; **gábó**.
 judgment, *n.*, **Širiya**; **ebógá**.
 jug, *n.*, **Dáro**.
 juju, *n.*, **Kútí**.
 „, to make, *v.*, **Jiṅ kútí**.
 jump, *v.*, **Yífurù**.
 just, *adj.*, **Gboró**.
 „ *adv.*, **Dé**.

K

- keen, to be, *v.*, **Nú**.
 keep, *v.*, **Só**.
 kerchief, *n.*, **Rùfúta**; **tswà-fàgi**.
 kerosene, *n.*, **Emí fitíla**.
 kick, *v.*, **Cé 'tsùn**.
 kill, *v.*, **Wu**.
 kind (species), *n.*, **Yíri**.
 „ (equivalent), *n.*, **Löda**.
 „ , to be, *v.*, **Jiṅ cèto**.
 kindle fire, *v.*, **Gún 'na**.
 king, *n.*, **Etsu**.
 „ of small village, *n.*, **Zitsu**.
 kingdom, *n.*, **Sàröta**; **muliki**.
 kitchen, *n.*, **Katanjèbò**.
 knee, *n.*, **Vòkpa**.
 kneel, *v.*, **Kukùrà**.
 knife, *n.*, **Èbi**.
 know, *v.*, **Kpe**; **kpeye**.
 knock, *v.*, **Ze**; **da**.
 knock-kneed, to be, *v.*, **Ègbà áka**.
 „ person, *n.*, **Ègbàkaci**.
 knowledge, *n.*, **Egbàn**; **yëmà**.
 knuckle, *n.*, **Kpankòrò**.
 kola nut, *n.*, **Ebi**.

L

- labour, *n.*, **Etun**.
 „ *v.*, **Lotun**.
 labourer, *n.*, **Etunloci**; **fàci**.

- lad, *n.*, **Gbàrúfù**.
 ladder, *n.*, **Ekpa**; **dàgun**.
 ladle, *n.*, **kántara**.
 „ out, *v.*, **Kó**.
 lake, *n.*, **Èwòn**.
 lame, to walk, *v.*, **Dà dukùn**.
 lamp, *n.*, **Fitíla**.
 lamp-wick, *n.*, **Ègbàn fitíla**.
 lance, *n.*, **Pèrè**.
 land, *n.*, **Kin**.
 language, *n.*, **Ezi**.
 lap, *n.*, **Bìcì dundunkó**.
 large, *adj.*, **Wòncínkó**; **gbàkàlà**.
 „ , to be, *v.*, **Wòncín**.
 „ *adv.*, **Bandabandayi**; **gbagbagbayi**.
 last, *adj.*, **Zùnmàgò**.
 „ , to be, *v.*, **Gòzùnmà**.
 latch, *n.*, **Egiyèkó**.
 lately, *adv.*, **Tòsí**.
 laugh, *n.*, **Etsa**.
 „ *v.*, **Mátsa**.
 lay (down), *v.*, **Lá cici**; **lá siši**.
 „ hold of, *v.*, **Wòn**; **lágwasun**.
 lazy, to be, *v.*, **Jiṅ kafù**.
 „ person, *n.*, **Kafunci**; **kòmarà**.
 lead, *v.*, **Šidzò**; **wú 'bà**.
 „ *n.*, **Èvã**.
 leaf, *n.*, **Fiṅni**.
 leak, *v.*, **Lù**.
 lean (against), *v.*, **Kpétsò**; **yakpe**.
 „ to be, *v.*, **Kékún**.

leap, *v.*, **Yífùrù**; **jáfùrù**.
 learn, *v.*, **Kpìn**.
 leather, *n.*, **Epà**.
 leather-worker, *n.*, **Kimpà**.
 leave, *v.*, **Lá lugwa**.
 leech, *n.*, **Tuturu**.
 leg, *n.*, **Bìcì**; **ègbà**.
 lemon, *n.*, **Lèmù**.
 lend, *v.*, **Mà**; **jiṅ aro**.
 length, *n.*, **Kpáwún**.
 leopard, *n.*, **Nàmpà**.
 leper, *n.*, **Sòkógùnci**.
 leprosy, *n.*, **Sòkógùṅ**.
 let, *v.*, **Lugwa**.
 letter, *n.*, **Wòsíka**.
 liar, *n.*, **Gàmǎnázúnci**.
 lick, *v.*, **Nimù**.
 lid, *n.*, **Kperè**.
 lie, *n.*, **Gàmǎnà**.
 „, to, *v.*, **Zún gàmǎnà**.
 life, *n.*, **Ráyì**.
 lift, *v.*, **Lá lofin**; **dzú**.
 light, *n.*, **Bàyétiṅ**.
 „ (in weight), *v.*, **Fà**.
 like, *v.*, **Yébó**.
 „ *adv.*, **Ke . . . na**.
 „ *adj.*, **Dòzì**.
 liken, *v.*, **Sà**; **sà . . . yé**.
 lime, *n.*, **Lèmù**.
 limp, *v.*, **Dà dukun**.
 lion, *n.*, **Gábá**.
 lip, *n.*, **Emi kperè**.
 liquid, *n.*, **Nuwoṅ**.
 listen, *v.*, **Şì tukpa**; **lá tukpa şişì**.
 little, *adj.*, **Dégi**.
 „ (small), *adj.*, **Téténgi**.
 live, *v.*, **Da**; **da bo**.

lizard, *n.*, **Nyàkungebára**; **manlwàlwà**.
 load, *n.*, **Kàrà**.
 „ (a boat), *v.*, **Tá**.
 lock, *n.*, **Egiyèkó**.
 „ *v.*, **Tsu**; **fi da**.
 locust, *n.*, **Bòrò**.
 log, *n.*, **Cigbàntùn**.
 lonely, to be, *v.*, **Sayé**.
 long, to be, *v.*, **Wúnkpá**.
 „ (far) to be, *v.*, **Lokpá**.
 „ time, to be, *v.*, **Gaká**; **jiṅ 'fo**.
 look, *v.*, **Cinlè**.
 loom, *n.*, **Maşaka**.
 loose, *v.*, **Lò**.
 lord, *n.*, **Tsóci**.
 loss, *n.*, **Asára**.
 lost, to be, *v.*, **gbínká**; **ya**; **gbín**.
 lounge, *v.*, **Yáyé**.
 louse, *n.*, **Kókóta**.
 love, *n.*, **Cinçin**; **böyé**.
 „ *v.*, **Cin**; **yébó**.
 luck, *n.*, **Áziki**.
 lucky, to be, *v.*, **Jiṅ áziki**.
 lukewarm, to be, *v.*, **Wóna wàgiwàgì**.

M

mad, to be, *v.*, **Dzuyilà**.
 madman, *n.*, **Yilàndzuci**.
 maggot, *n.*, **Kunkwànà**.
 magician, *n.*, **Enyamàci**.
 maiden, *n.*, **Nyantsugi**.
 maize, *n.*, **Kàba**.
 make, *v.*, **Jiṅ**.

male, *n.*, **Ebá.**
 malign, *v.*, **Si áyíbi.**
 man, *n.*, **Bagi.**
 manatee, *n.*, **Enagbakun.**
 mane, *n.*, **Rwòrwo.**
 mankind, *n.*, **Ezà wǎngi.**
 manner, *n.*, **Eli.**
 manners, *n.*, **Ledàbi.**
 mantle, *n.*, **Àlikímba.**
 manure, *n.*, **Ebi; táki.**
 many, *adj.*, **Dókun.**
 „ (how), *adj.*, **Gúnkín.**
 mare, *n.*, **Dòkò yíwó.**
 market, *n.*, **Dzukó.**
 marriage, *n.*, **Yàwǒ.**
 marry, for a man to, *v.*, **Lá yàwǒ.**
 „ , for a woman to, *v.*, **Lo yàwǒ.**
 „ (a woman previously married), *v.*, **Pa yàwǒ.**
 marsh, *n.*, **Bàtà.**
 marvel, *n.*, **Enyayéka.**
 „ *v.*, **Kayé.**
 mash, *v.*, **Ko; pà.**
 master, *n.*, **Tsóci.**
 mat (sleeping), *n.*, **Zògùn; ázúbì.**
 „ (door), *n.*, **Ešégi.**
 „ (fence), *n.*, **Zana.**
 match, *n.*, **Nansá.**
 measure, *n.*, **Èmà; tsùn-
nwon.**
 „ *v.*, **Mà; da tsùn-
nwon.**
 meat, *n.*, **Na-kà.**
 medicine, *n.*, **Cigbè.**

medicine man, *n.*, **Böci.**
 meek, to be, *v.*, **Fuyèkò; de hánkuri.**
 meekness, *n.*, **Hánkuri.**
 meet, *v.*, **Gún; tsún.**
 melt, *v.*, **Zún.**
 mend, *v.*, **Ye jin.**
 mercy, *n.*, **Yegun.**
 message, *n.*, **Egà; làbàri.**
 messenger, *n.*, **Tunçi.**
 metal, *n.*, **Nyankpa.**
 midday, *adj.*, **Yigidí 'tí ta-
cìn.**
 middle, *adj.*, **Tacìn; tata-
cìn.**
 midnight, *adj.*, **Yesí sàdù.**
 might, *n.*, **Kágbó.**
 milk (fresh), *n.*, **Manđara.**
 „ (sour), *n.*, **Nwónwo.**
 „ *v.*, **Ka manđara.**
 milleped, *n.*, **Èkwà.**
 millstone, *n.*, **Tákun 'yì
go.**
 mimic (words), *v.*, **Sà . . .
'mi.**
 „ (appearance), *v.*, **Sà
. . . 'yé.**
 mirror, *n.*, **Bàyèle.**
 misfortune, *n.*, **Asára.**
 miss, *v.*, **Cin . . . bo; lè . . .
ba.**
 mist, *n.*, **Wùtuwùtu.**
 mix, *v.*, **Ká; ke-bá.**
 mix mud, *v.*, **Vun 'gun.**
 moan, *v.*, **Gbiñdùn.**
 modest, to be, *v.*, **De zùnyě.**
 mole, *n.*, **Ešiakó.**
 Monday, *n.*, **Àtènin.**

money, *n.*, **Ewó.**
 monkey, *n.*, **Kána**; ebe;
gbògì.
 month. *See* Moon.
 moon, *n.*, **Etswa.**
 morning, *n.*, **Làzìn.**
 mortar, *n.*, **Donci.**
 moslem, **Mùsùlumi.**
 mosque, *n.*, **Maşalaci.**
 mosquito, *n.*, **Emagi.**
 mother, *n.*, **Nnă.**
 mouldy, to be, *v.*, **Kurufu.**
 mountain, *n.*, **Pátí**; **pátíkó.**
 mouth, *n.*, **Emi**; **misun.**
 move, *v.*, **Sásă**; **kiábo.**
 much, to be, *v.*, **Dókun.**
 mud, *n.*, **Edò.**
 muezzin, *n.*, **Làdân.**
 mug, *n.*, **Dáro.**
 mule, *n.*, **Dzăka.**
 must, *au. v.*, **Tílè.**
 must not (prohibition), *v.*,
Ga . . . ma.
 mute, *n.*, **Edigi.**

N

nail (finger), *n.*, **Vùdunnù.**
 „ *n.*, **Kóntò**; **kòtò.**
 „ into, *v.*, **Kà kòntó**; **kà.**
 naked, *adj.*, **Yavun.**
 name, *n.*, **Kaye**; **sună.**
 namesake, *n.*, **Măsuna.**
 narrow, to be, *v.*, **Pin.**
 navel, *n.*, **Koro.**
 near, to be, *v.*, **Tsoba**;
tsotso.
 nearly, *adv.*, **Lá.**

neck, *n.*, **Kòrò**; **Kpatsun.**
 needle, *n.*, **Èkin.**
 negro, *n.*, **Epà zikò.**
 neighbour, *n.*, **Èmilegũnci.**
 net (seine), *n.*, **Esă.**
 „ (hand), *n.*, **Foma.**
 „ (packing), *n.*, **Sangbàrà.**
 new, *adj.*, **Woro.**
 New Testament, *n.*, **Linjila.**
 news, *n.*, **Làbàri.**
 next, *adj.*, **Bàci.**
 next day, *n.*, **Yèli.**
 nice, *adj.*, **Wăngi**; **bólógì.**
 „ , to be, *v.*, **Ge.**
 Niger river, *n.*, **Èdù.**
 night, *n.*, **Yeşì.**
 no, *adv.*, **Áà**; **èyè**; **àwă.**
 nobility, *n.*, **Sàràkizì.**
 nod, *v.*, **Du 'tí.**
 noon, *n.*, **Yigídí 'tí tacìn.**
 north, *n.*, **Eyi gwapìn**;
arèwa.
 nose, *n.*, **Eyè.**
 nothing, *n.*, **Enya ndondò à.**
 now, *adv.*, **Gbání.**
 numb, to be, *v.*, **Gbàn.**

O

oar, *n.*, **Etè.**
 oath, *n.*, **Kútizì**; **ebàzì.**
 „ to take, *v.*, **Zì kútí**;
zìbà.
 obey, *v.*, **Gba 'gà.**
 object, *v.*, **Nàvò**; **gbómi.**
 obtain, *v.*, **De**; **de gò.**
 of, *prep.*, **Nyă.**
 offend, *v.*, **Jin lefi**; **nyi**
nyagbàn.

often, *adv.*, **Ká ndondò.**
 oil, *n.*, **Emí.**
 okra, *n.* **Kpañmi.**
 old, *adj.*, **Gbakó**; **nyá**
 pányí.
 „ person, *n.*, **Nusa.**
 on, *prep.*, **Ta.**
 „ account of, *adv.*, **Ebó . . .**
 bo.
 once, *adv.*, **Zùnní.**
 one, *adj.*, **Niní.**
 „ another, *pron.*, **Dòzì.**
 onion, *n.*, **Àlùbása.**
 only, *adv.*, **Kádányí**; **kété.**
 open, *v.*, **Kpé.**
 „ *adj.*, **Kpikpéci.**
 orphan, *n.*, **Ekunḡi.**
 ostrich, *n.*, **Elúkó.**
 other, *adj.*, **Ndoci**; **dòzì.**
 oven, *n.*, **Ezun.**
 overcome, *v.*, **Jiñ naşára.**
 owe, *v.*, **Gí gbàtà.**
 owl, *n.*, **Yişigi**; **gbìgbì.**
 own, *v.*, **Wún.**
 owner, *n.*, **Nyantsò.**

P

paddle, *n.*, **Etè.**
 „ *v.*, **Pá.**
 pagan, *n.*, **Gberí.**
 pain, *n.*, **Ètá.**
 „ *v.*, **Tá.**
 paint, *n.*, **Karo.**
 „ *v.*, **Fi karo.**
 palm (cocoanut), *n.*, **Yi-**
 kuñnu kpótá.
 „ (date), *n.*, **Dòbina.**

palm (oil), *n.*, **Yikuñuci.**
 „ oil, *n.*, **Mínjiñní.**
 „ nut, *n.*, **Yikuñu**
 tsákpá.
 „ wine, *n.*, **Muge.**
 paps, *n.*, **Ebé.**
 papa, *n.*, **Ñdă**; **bábă.**
 paper, *n.*, **Tákada.**
 pardon, *n.*, **Gáfára.**
 „ *v.*, **Jiñ gáfára.**
 parrot, *n.*, **Dídia**; **dídia-**
 wòyě.
 partridge, *n.*, **Kpárò.**
 pass, *v.*, **Gòga.**
 „ over, *v.*, **Vunḡa.**
 path, *n.*, **Yèkó**; **ekpa.**
 patience, *n.*, **Hànkuri.**
 patient, to be, *v.*, **Jiñ hàn-**
 kuri.
 pauper, *n.*, **Yàjinci.**
 pawn, *n.*, **Swàfà.**
 „ , to, *v.*, **Lá da swàfà o.**
 pawpaw, *n.*, **Kónkení.**
 pay, *v.*, **Wò gbàtà.**
 „ attention to, *v.*, **Şi**
 tukpa; **lá 'yé da 'bà.**
 peace, *n.*, **Măwo.**
 peel, *v.*, **Pá.**
 „ *n.*, **Kpára.**
 peep, *v.*, **Şiyé.**
 pen, *n.*, **Àlikálami.**
 penetrate, *v.*, **Tun.**
 penknife, *n.*, **Àngbòrì.**
 people, *n.*, **Ezàzì.**
 pepper, *n.*, **Yaká**; **maşoro.**
 perfume, *n.*, **Tùràre.**
 perish, *v.*, **Gbìñ.**
 permit, *v.*, **Lugwa.**

perplex, *v.*, **Kayé**.
 persecute, *v.*, **Gasun**.
 person, *n.*, **Ezà**.
 perspiration, *n.*, **Enù**.
 perspire, *v.*, **Kpanù**.
 petition, *n.*, **Egwata**.
 v., **Tagwa**.
 petticoat, *n.*, **Tòbìgi**.
 pick, *v.*, **Li**; **tša**.
 picture, *n.*, **Zàsà**.
 pierce, *v.*, **Tun**.
 pig, *n.*, **Kútsùn**.
 pigeon, *n.*, **Lùkukù**.
 pillar, *n.*, **Èkpó**.
 pillow, *n.*, **Tútí**.
 pimple, *n.*, **Ègbagi**; **gízògi**.
 pin, *n.*, **Èkin bubworwo**.
 pinch, *v.*, **Ko vùdunnù**.
 pinchers, *n.*, **Èmùgi**.
 pipe, *n.*, **Èfà tábà**.
 pit, *n.*, **Guse**.
 pity, *n.*, **Yegùn**.
 v., **Gùnye**.
 place, *n.*, **Ebà**.
 plant, *v.*, **Dzò**.
 plantain, *n.*, **Yàbàkó**.
 plate, *n.*, **Tása**.
 play, *n.*, **Èdzò**.
 v., **Dzódzò**.
 v., **Tša**.
 plead, *v.*, **Tagwa**.
 please, *v.*, **Ba**; **máfi**.
 pocket, *n.*, **Dzufa**.
 point, *n.*, **Etígi**.
 v., **Lá**.
 poison, *n.*, **Nancé**; **cigbè**
 dèdè; **ásámù**.

pole (for canoe), *n.*, **Mícìn**.
 v., **Pá 'ya**.
 poler, *n.*, **Eyapáci**.
 police, *n.*, **Dògàri**; **olókpá**.
 polite, to be, *v.*, **De ledàbi**.
 pond, *n.*, **Ewòn**; **lebú**.
 poor, to be, *v.*, **Jiyà**.
 v., **Yàjìnci**.
 porch, *n.*, **Katambà**.
 porridge, *n.*, **Ejè**.
 post, *n.*, **Èkpó**.
 v., **Èkpódi-ndìnci**.
 pot, *n.*, **Dùkùn**.
 potato (sweet), *n.*, **Dùkú**.
 potter, *n.*, **Enyamici**.
 pound (as yam), *v.*, **Pà**.
 pour (as rain), *v.*, **Du swà-swàswayi**.
 v., **Lwo**.
 powder (gun), *n.*, **Alùbàrù**.
 n., **Rùkù**.
 power, *n.*, **Kágbo**; **yíko**.
 praise, *v.*, **Kin**; **do**.
 pray, *v.*, **Jin àdúwa**.
 prayer, *n.*, **Àdúwa**.
 v., **Tàsàbi**.
 preach, *v.*, **Jin wazùn**.
 preaching, *n.*, **Wazùn**.
 precede, *n.*, **Šidzò**.
 present, *n.*, **Eriatwa**.
 press, *v.*, **Pà**.
 prestige, *n.*, **Rùfumá**.
 pretend, *v.*, **Cikà**.
 pretty, to be, *v.*, **Sà**; **ge**.
 prickly heat, *n.*, **Cecengi**;
 cinçingi.
 pride, *n.*, **Egiwo**; **gagà**.

priest (Mohammedan), *n.*,
Lìmàn; **màn**.

prison, *n.*, **Lédú**; kata **zìkò**.

proceed, *v.*, **Da**; **lo**.

profit, *n.*, **Ànfàni**; **èlè**.

„ „, to make, *v.*, **Gí' lè**.

prophet, *n.*, **Ànàbì**.

prosper, *v.*, **Jiṅ ázìki**.

prosperity, *n.*, **Ázìki**.

proud, to be, *v.*, **Jiṅ gagà**;
wogi.

prudent, to be, *v.*, **De yěma**.

prudent one, *n.*, **Yěmàdeci**.

puddle (rain), *n.*, **Lebú**.

punch, *v.*, **Tuṅ nàṣi**; **ḍa nàṣi**.

punish, *v.*, **Wu . . . lu**;
jiṅ fòro.

pure, to be, *v.*, **Áli**.

„ *adj.* **Lilici**.

put, *v.*, **Lá . . . ḍa**.

„ (down), *v.*, **Lá cici**; **lá**
siṣì.

„ on (as garment), *v.*,
Fa.

„ „ (as trousers), *v.*, **Da**.

„ „ (as turban), *v.*, **Pa**.

„ „ (as hat), *v.*, **Lá kpe**
'tí.

„ „ (as cloth), *v.*, **Lá kpe**
'bà.

Q

quake, *v.*, **Sásà**.

quarrel, *n.*, **Ewùn**.

„ *v.*, **Sunwùn**.

queen, *n.*, **Etsu nyizàgi**.

question, *v.*, **Gbìngà**.

quick, to be, *v.*, **Tsogwa**;
sá.

quickly, *adv.*, **Vànyì**;
vàvanyì.

quicksand, *n.*, **Măḍà**.

quiet, to be, *v.*, **Cínta**; **sún-**
sún.

quilt, *n.*, **Bòrògo**.

quiver, *n.*, **Kúci**.

R

rabbit, *n.*, **Káyìgi**.

race, to, *v.*, **Mà 'ci**.

rafter, *n.*, **Kapoci**.

rag, *n.*, **Èḍḍ sakùn**.

rage, *n.*, **Fuṣi**; **ewùn**.

„ „, to, *v.*, **Jiṅ fuṣi**; **zèwùn**.

rain, *n.*, **Ele**.

„ *v.*, **Dù 'le**.

rainbow, *n.*, **Duwa**.

rainy season, *n.*, **Zùnzùnká**.

raise, *v.*, **Lá lofiṅ**.

ram, *n.*, **Kárò**.

Ramadan, *n.*, **Etswa ázun**.

rank, *n.*, **Tíci**.

rascal, *n.*, **Gibi**.

ravine, *n.*, **Guṣe**; **dzang-**
bodo; **kpánkoro**.

raw, *adj.*, **Bimbiri**.

razor, *n.*, **Efiṅ**.

reach, *v.*, **Tuṅ**.

read, *v.*, **Gba**; **jiṅ kàràtuṅ**.

reap (maize), *v.*, **Te**.

„ (guinea corn), *v.*, **Má**.

„ (rice), *v.*, **Gbe**.

reason, *n.*, **Wújia**.

rebel, *v.*, **Jiṅ gánigà**.

- rebellion, *n.*, **Gánigà**; **kàn-gàrà**.
 rebuke, *v.*, **Nàwùn**.
 receive, *v.*, **Gò**.
 recently, *adv.*, **Tòsí**.
 recline, *v.*, **Kpe pàrà**.
 red, *adj.*, **Dzúrú**.
 redeem, *v.*, **Sá**; **sá wuzì**.
 refuse, *v.*, **Nàvò**.
 regard, *v.*, **Dasà**; **lwò**.
 reign, *v.*, **Gí 'tsu**.
 rejoice, *v.*, **Mánin**.
 relation, *n.*, **Dàngi**; **nyíci**.
 relieve, *v.*, **Yà sawuki**.
 „ (of burden), *v.*, **Gò gwa**.
 religion, *n.*, **Àdinni**.
 remain, *v.*, **Ké**.
 remember, *v.*, **Pa**.
 remind, *v.*, **Pa tukpa**.
 remorse, *n.*, **Rògònkpe**.
 remove, *v.*, **Lá kiábo**.
 rend, *v.*, **Lè**.
 repair, *v.*, **Ye . . . jin**.
 repay (a debt), *v.*, **Wò gbàtà**.
 „ *v.*, **Jin . . . gá**;
gá . . . gbá.
 repeat, *v.*, **Ye gà be**.
 repent, *v.*, **Jin túba**; **zè 'li bà**.
 repentance, *n.*, **Túba**; **eli bàzè**.
 reply, *v.*, **Gòmi**; **zègà**.
 report, *n.*, **Làbàrì**; **esà**.
 „ (sound), *n.*, **Dùkú**.
 reprove, *v.*, **Nàwùn**.
 reptile, *n.*, **Enyàkokogi**.
 rescue, *v.*, **Bò . . . ya**.
 reserved person, *n.*, **Ezà yèkò**; **ezàfuci**.
 reside, *v.*, **Fédùn**.
 respect, *n.*, **Cínwón**.
 „ *v.*, **Lá cínwón yà**.
 rest, *v.*, **Fá**.
 resurrection, *n.*, **Kinṅa**.
 return, *v.*, **Kézè**; **zín**.
 revenge, *v.*, **Jin . . . gá**;
gá . . . gbá.
 revile, *v.*, **Gí tokó**.
 reward, *n.*, **Lada**.
 „ *v.*, **Yà lada**.
 rheumatism, *n.*, **Egùn ká-nsánági**.
 rib, *n.*, **Bangi**.
 rice, *n.*, **Cenkafa**.
 rich, to be, *v.*, **De ewó**.
 ride, *v.*, **Tú**.
 rider, *n.*, **Dòkòtúci**.
 ridicule, *v.*, **Lami**.
 „ *n.*, **Emila**.
 rifle, *n.*, **Àkpàrà**.
 right, to be, *v.*, **Ebó má**.
 righteous person, *n.*, **Ezà gàsìkiya**.
 ring, *n.*, **Rùka**.
 „ (bell), *v.*, **Ze**.
 rinse, *v.*, **Dzá**.
 ripe, to be, *v.*, **Géna**.
 rise, *v.*, **Naḱin**.
 rival, *n.*, **Tsudò**.
 roar, *v.*, **Kpógun**.
 roast, *v.*, **Po**.
 rob, *v.*, **Dágará**.
 robber, *n.*, **Garádáci**.
 robe, *n.*, **Èwò**.

rock, *n.*, **Tákùn.**
 roll (as mat), *v.*, **Fa.**
 „ (as into balls), *v.*, **Tsùn.**
 „ (over), *v.*, **Pin.**
 roof, *n.*, **Sànkperè** ; **èzùn.**
 root, *n.*, **Gbèrè.**
 rope, *n.*, **Ègbàn.**
 rot, to, *v.*, **Vò.**
 rough (as wood), *adj.*, **Karì.**
 round (as ball), *adj.*, **Ru-**
 bugĩ.
 „ (circular), *adj.*, **Kuru.**
 rub, *v.*, **Gbo.**
 rubber, *n.*, **Ètè.**
 rule, *n.*, **Èmà.**
 „ (as king), *v.*, **Gí 'tsu.**
 ruler, *n.*, **Etsu.**
 rump, *n.*, **Biyé.**
 run, *n.*, **Bici.**
 rust, *n.*, **Kadzo.**
 „ , to, *v.*, **Kpe kadzo.**

S

Sabbath, *n.*, **Efofáci.**
 sack, *v.*, **Lá vùngĩ.**
 „ *n.*, **Jika.** *See bag.*
 sad, to be, *v.*, **Nyi nyagbàn** ;
 tá nyagbàn.
 saddle, *n.*, **Èsá dòkò.**
 „ *v.*, **Pa 'sá.**
 „ blanket, *n.*, **Èsápà.**
 „ girth, *n.*, **Èsáđin.**
 salt, *n.*, **Esá.**
 salute, *v.*, **Sami.**
 same, *adj.*, **Gángání.**

sand, *n.*, **Jikànà.**
 „ fly, *n.*, **Bingi.**
 sandbank, *n.*, **Gunji.**
 sandal, *n.*, **Èdà.**
 Satan, *n.*, **Şètàn.**
 satchel, *n.*, **Gùràgi.**
 satisfy, *v.*, **Kun yé.**
 Saturday, *n.*, **Àsíbí.**
 sauce, *n.*, **Eni.**
 saucer, *n.*, **Tásagi.**
 save, *v.*, **Bò . . . ya.**
 say, *v.*, **Gà** ; **gã.**
 scale (of fish), *n.*, **Kpàrà.**
 scales, *n.*, **Tsùnwòn.**
 scarce, to be, *v.*, **Maló.**
 scare, *v.*, **Dofi.** *See*
 frighten.
 scatter, *v.*, **Gà ya.**
 school, *n.*, **MaKanta.**
 scissors, *n.*, **Àlùmàkàşi.**
 scold, *v.*, **Náwùñ.**
 scorpion, *n.*, **Kínkèrè** ;
 garanta.
 scoundrel, *n.*, **Zebi.**
 scrape, *v.*, **Wà.**
 scum, *n.*, **Futanfu.**
 scythe, *n.*, **Lènze.**
 seat, *n.*, **Èsá.**
 see, *v.*, **Leyé.**
 seed, *n.*, **Edzò.**
 seek, *v.*, **Wá za.**
 seem (resemble), *v.*, **Bè.**
 seize, *v.*, **Wòn.**
 select, *v.*, **Li** ; **tsà.**
 sell, *v.*, **Kún.**
 send, *v.*, **Tun.**
 senior, *n.*, **Nugùñci.**
 sense, *n.*, **Egbàn.**

senseless, *adj.*, **Bànà**; fèla-
 nla; **bàtàrànmâ**.
 sensible, to be, **Gbân**.
 set a time, *v.*, **Dá 'ká**.
 „ day, *v.*, **Dá 'fo**.
 sew (as two edges), *v.*, **Gún**.
 „ (in general), *v.* **Kin**.
 shade, *n.*, **Wùrù**.
 shadow, *n.*, **Wùrù**.
 shake, *v.*, **Du**.
 shake hands, *v.*, **Gò tàfi**.
 „ head, *v.*, **Pa 'tí**.
 shame, *n.*, **Zùnyě**.
 shameless, to be, *v.*, **Ciñ**
zùnyě bo.
 sharp, to be, *v.*, **Nú**.
 sharpen, *v.*, **Lè**.
 shave the head, *v.*, **Wọ́n 'tí**.
 „ „ face, *v.*, **Jiñ gia-**
ria.
 Shea butter oil, *n.*, **Mikòte**.
 „ „ tree, *n.*, **Kòci**.
 „ „ nut, *n.*, **Ekò**.
 shears, *n.*, **Àlùmákàṣi**.
 sheath, *n.*, **Efa**.
 shed (market), *n.*, **Rùfa**.
 sheep, *n.*, **Kingbàgbà**.
 shield, *n.*, **Kùtùfani**.
 „ (round), *n.*, **Kùlélé** ;
wògiri.
 ship, *n.*, **Eya**.
 shirt, *n.*, **Èwò**.
 shoe, *n.*, **Èdà**.
 shoot, *v.*, **Cé**.
 short person, *n.*, **Ezà kù-**
kùrùgi.
 „ time, *adj.*, **Èkága**
dégi.

short (in length), to be, *v.*,
Gbà.
 „ (in amount), to be,
v., **Díu**.
 shortly, *adv.*, **Tòṣí**.
 shoulder, *n.*, **Eba**.
 shout; *v.*, **Kpógun**.
 shove, *v.*, **Dàgwa**.
 shovel. *See* hoe.
 show, *v.*, **Lá wù**.
 shut, *v.*, **Kpe** ; **tsu**.
 sick, to be, *v.*, **Tányà**.
 sickle, *n.*, **Lènze**.
 sickness, *n.*, **Bàtá** ; **egun**.
 side, *n.*, **Kàsà**.
 sieve, *n.*, **Sàmì**.
 sign, *n.*, **Èrì**.
 silver, *n.*, **Àzàrùfa**.
 sin, *n.*, **Lefi** ; **àleki** ; **bólá** ;
zùnnubi.
 „ *v.*, **Jiñ lefi** ; **ku àleki** ;
lábó ; **jiñ zùnnubi**.
 since, *prep.*, **Dàgà**.
 sing, *v.*, **Kóní**.
 singer, *n.*, **Eníkóci**.
 sinner, *n.*, **Lefijinci** ; **bólá-**
nci.
 sister, *n.*, **Yégi nyizàgi**.
 sit, *v.*, **Fédun**.
 skill, *n.*, **Yémà**.
 skin, *n.*, **Epà**.
 „ , *v.*, **Fè**.
 sky, *n.*, **Sámà**.
 slander, *v.*, **Gí tokó** ; **ko**
 . . . **bó**.
 slap, *v.*, **Gbá dzú** ; **ḍa piñ**.
 slate, *n.*, **Èlò**.
 slave, *n.*, **Wuzì**.

- slavery, *n.*, **Wuzì.**
 sleep, *n.*, **Ele.**
 „ *v.*, **Lele.**
 slight, *v.*, **Gbàyě.**
 sling, *n.*, **Gbanjèrè.**
 „ *v.*, **Cé.**
 slip, *v.*, **Ta; ta . . . ya.**
 slippery, to be, *v.*, **Ta.**
 small, *adj.*, **Téténgi.**
 smart, to, *v.*, **Yá.**
 smell, *n.*, **Etswá.**
 „ , to, *vt.*, **Wo 'tswá.**
 „ , *v. int.*, **Mwótswá.**
 smile, *n.*, **Etsá.**
 „ *v.*, **Mátsa.**
 smoke, *n.*, **Nawú.**
 „ tobacco, *v.*, **Fín**
 tábà.
 snail, *n.*, **Èkpa.**
 snake, *n.*, **Ewa.**
 sneeze, *v.*, **Cínçín.**
 snore, *v.*, **Gbànlegbàn.**
 snuff, *n.*, **Tábà rùkù.**
 so, *adv.*, **Ácìn.**
 So-and-so, *pron.*, **Ezà kàza;**
 wáni; wáncé.
 soap, *n.*, **Ekò.**
 soft, to be, *v.*, **Dá.**
 soldier, *n.*, **Ekunğunci; dà-**
 karè.
 sole of foot, *n.*, **Bìcì kimpà.**
 some, *adj.*, **Sási.**
 son, *n.*, **Egi bagi.**
 song, *n.*, **Ení; eníkó.**
 soon, *adv.*, **Tòşí.**
 soot, *n.*, **Nawú pata.**
 sore, to be, *v.*, **Tá.**
 sorrow, *n.*, **Nyagbàntá.**
- sorrow, *v.*, **Tá nyagbàn.**
 sort, *n.*, **Yíri.**
 soup, *n.*, **Eni nuwoñ.**
 sour, to be, *v.*, **Bá.**
 south, *n.*, **Tàkò; kúdù.**
 sow, *v.*, **Dzò.**
 „ (broadcast), *v.*, **Mí.**
 speak, *v.*, **Gà; gagà.**
 spear, *n.*, **Èkwà.**
 spider, *n.*, **Èdzu.**
 spill, *v.*, **Lá zè ya.**
 spin (as cotton), *v.*, **Pín.**
 spittle, *n.*, **Micíní.**
 splash, *v.*, **Cé; fú.**
 split, *v.*, **Là; sá.**
 spoil, *v.*, **Lá nyi.**
 sponge, *n.*, **Rùmakà.**
 spoon, *n.*, **Ewògi.**
 spotted, *adj.*, **Yèrè.**
 spread, *v.*, **Tá.**
 spring (of water), *n.*, **Sangi.**
 sprout, *v.*, **Dzwa.**
 spur, *n.*, **Ekagi.**
 spy, *n.*, **Èletúci.**
 „ *v.*, **Túle.**
 squabble, *v.*, **Tami.**
 squash, *v.*, **Bí ya.**
 stab, *v.*, **Tuñ.**
 stable, *n.*, **Gbodo dòkò; dò-**
 kòmbà.
 stair, *n.*, **Dàgun.**
 stake, *n.*, **Kàngàri.**
 stale, to be, *v.*, **Kukù.**
 stammer, *v.*, **Tá kòkòbàmbà.**
 stand, *v.*, **Gíkinni.**
 „ erect, *v.*, **Kpétú gí-**
 kinni.
 star, *n.*, **Tswangi.**

starch, *n.*, Efuṅ.
 startle, *v.*, Dofi.
 starve, *v.*, Wu maḍa.
 starved person, *n.*, Maḍa-
 gùnci.
 steal, *v.*, Yí; yí 'nya.
 steam, *n.*, Ruru.
 steamer, *n.*, Eya naḡwú; eya
 ànàsara.
 steer, *v.*, Tsò.
 steps, *n.*, Dàgun; ekpa.
 stick, *n.*, Cigbàṅ.
 stiff, to be, *v.*, Gbóká.
 still, be, *v.*, Cínta; súnṣún.
 „ *adv.*, Yí.
 sting, *v.*, Tun.
 stinging, to be, *v.*, Tányabó.
 „ person, *n.*, Nyabó-
 táci.
 stink, *v.*, Mwótswá.
 stirrup, *n.*, Àlikáyífa.
 stomach, *n.*, Gbàkó.
 stone, *n.*, Tákùn.
 stool, *n.*, Èsá.
 stoop, *v.*, Yá.
 stop, *v.*, Gíkinni.
 „ (as rain), *v.*, Zún.
 store, *n.*, Èdùnbà; kata dũ-
 kìya.
 story, *n.*, Gàmàgà.
 stove, *n.*, Naṣi; nanécé.
 straight, *adj.*, Gboró.
 straighten, Lá tá; lá tá-
 sun.
 strain, *v.*, Sà.
 „ (dislocate), *v.*, Bà;
 yé.
 stranger, *n.*, Ega.

straw, *n.*, Egó; dogó.
 stray, *v.*, Gbínká.
 stream, *n.*, Nuwoṅjèci.
 street, *n.*, Yèkó.
 strength, *n.*, Kágbo.
 stretch out, *v.*, Tá.
 „ (as rubber), *v.*, Bélé.
 strike, *v.*, Da; ze.
 „ (with sword), *v.*, Ká.
 „ the foot, *v.*, Cín bìcí.
 string, *n.*, Ègbaṅ. *See*
 hemp.
 stroll, *v.*, Dìn bìcí; cékà.
 strong, to be, *v.*, Gbóká.
 „ person, *n.*, Kágbóci.
 study, *v.*, Kpiṅ.
 stump, *n.*, Cigbàṅ 'tí kù-
 kùrù.
 stupid, to be, *v.*, Kegbugbu;
 zi.
 stupidity, *n.*, Gbugbuke.
 stutter, *v.*, Tá kòkòbàmbà.
 success, *n.*, Gwagò.
 „ , to have, *v.*, Gò
 gwa; de áziki.
 sudden, *adj.*, Gíriku; dă-
 gírì.
 suddenly, *adv.*, Bè gíriku
 nyi; dăgírì.
 suffer, *v.*, Jiṅ wála; jin
 àzàba.
 sufficient, to be, *v.*, Kuṅ.
 suit, *v.*, Gò nyi.
 sun, *n.*, Yigídí.
 Sunday, *n.*, Àladè.
 superior, *n.*, Nugùnci.
 „ , to be, *v.*, Ge ga.
 surprise, *v.*, Dè . . . dè.

surround, *v.*, **Ma kézè.**
 swallow, *v.*, **Lá nyi.**
 swamp, *n.*, **Bàtà.**
 swear (take oath), *v.*, **Zì kútí; zì Sòkó.**
 sweat, *n.*, **Enù.**
 „ *v.*, **Kpanù.**
 sweep, *v.*, **Fìn.**
 sweet, to be, *v.*, **Má.**
 swim, *v.*, **Gbiñ nuwoñ.**
 sword, *n.*, **Èbikó.**
 sympathize, *v.*, **Gùnye.**
 sympathy, *n.*, **Yegun.**

T

table, *n.*, **Èsákó.**
 tail, *n.*, **Cintàrà.**
 tailor, *n.*, **Enyakinçi.**
 take, *v.*, **Lá.**
 talk, *v.*, **Ğağà.**
 tall, to be, *v.*, **Wúnkpá.**
 tame, to be, *v.*, **Dáyé.**
 tangled, to be, *v.*, **Nyiyé.**
 taste, *v.*, **Gí cinlè.**
 tattle, *v.*, **Jiñ ròkòto.**
 tattler, *n.*, **Ròkòtojinçi.**
 tax, *n.*, **Èdũ.**
 teach, *v.*, **Lá wũ.**
 teacher, *n.*, **Àlùfà; ñdã maƙanta.**
 tear, *n.*, **Gíyé.**
 „ *v.*, **Lè.**
 tell, *v.*, **Tá; ɡà.**
 tempt, *v.*, **Mà cinlè.**
 tent, *n.*, **Lémà.**
 „ , to pitch, *v.*, **Kà lémà.**
 termites, *n.*, **Eká.**

thank, *v.*, **Jiñ yèbo; dájin.**
 thankless person, *n.*, **Ma-
 nàáwoci.**
 that, *adj.*, **Ğá.**
 theft, *n.*, **Yigbè.**
 then, *adv.*, **Kángá.**
 there, *adv.*, **Bagá.**
 therefore, *adv.*, **Ebógábo.**
 thick (as board), to be, *v.*,
Lekpañ.
 „ (as oil), to be, *v.*,
Kiñ.
 „ (as stick), to be, *v.*,
Gbó.
 thief, *n.*, **Yigbèci.**
 thin (as animals), to be, *v.*,
Kékun.
 „ (as a stick), to be, *v.*,
Yí.
 „ „ *adj.*, **Jé-
 régí;
 wará.**
 „ (as soup), to be, *v.*,
Tsáyé.

thing, *n.*, **Enya.**
 think, *v.*, **Kpayè.**
 thirst, *v.*, **Wó nuwoñ.**
 this, *adj.*, **Naña; ãña.**
 thither, *adv.*, **Bagá.**
 thorn, *n.*, **Eka.**
 thought, *n.*, **Yèkpa.**
 thrash, *v.*, **Wu . . . lu.**
 thread, *n.*, **Lulugi.**
 „ , to, *v.*, **Lá . . . fù.**
 throat, *n.*, **Bèrè.**
 throb, *v.*, **Jiñ bibinyí.**
 throne, *n.*, **Èsá dùnfé nyá
 'tsu.**

through, to go, *v.*, **Ló**; **tárù**.
 throw, *v.*, **Cé**.
 thunder, *v.*, **Sámà èkùn**.
 Thursday, *n.*, **Àlámí**.
 thus, *adv.*, **Ácìn**.
 tickle, *v.*, **Fu kiàriàngì**.
 tidings, *n.*, **Làbàrì**; **esà**.
 tidy, to, *v.*, **Tádzú**; **wọn**
dà.
 tie (ends), *v.*, **Fín**.
 „ up, *v.*, **Pa**.
 tight, *adj.*, **Gbányí**.
 till, *prep.*, **Hárí**.
 time, *n.*, **Kámi**.
 tip, *n.*, **Etígi**.
 tired, to be, *v.*, **Bo**.
 toad, *n.*, **Tànkpóló**.
 tobacco, *n.*, **Tábà**.
 to-day, *n.*, **Nyína**.
 together, *adv.*, **Gání**.
 toil, *v.*, **Lotun**.
 „ *n.*, **Etun**.
 tomato, *n.*, **Yengi**.
 to-morrow, *n.*, **Èsun**.
 „ , day after, *n.*,
Sunkpázi.
 tom-tom, *n.*, **Tsari**.
 tongs, *n.*, **Emügi**.
 tongue, *n.*, **Gintara**.
 tooth, *n.*, **Nyíkà**.
 top, *n.*, **Etí**.
 tornado, *n.*, **Efèkó**.
 tortoise, *n.*, **Ñdàkpági**.
 toss about, *v.*, **Sagara**.
 touch, *v.*, **Lá gwa kùn**; **lá**
gwa to.
 tough, to be, *v.*, **Nyídin**.
 town, *n.*, **Ezi**.

trace, *v.*, **Gba**.
 track, *n.*, **Ekpa**.
 trade, *n.*, **Wòcè**.
 „ *v.*, **Cèwè**.
 trader, *n.*, **Kòdàgbà**; **şinyà**.
 traders' camp, *n.*, **Zàngo**.
 tradition, *n.*, **Ètà**.
 train, *n.*, **Eya kin**.
 traitor, *n.*, **Rìkicijinci**.
 trample, *v.*, **Pà**.
 trap, *n.*, **Tangi**.
 „ *v.*, **Wọn**.
 treachery, *n.*, **Zàmba**.
 treason, *n.*, **Gánigà**; **kà-**
ngàrà.
 tree, *n.*, **Cigbàn**.
 trim (with scissors), *v.*,
Twá ya.
 trip, *v.*, **Cín bicí**.
 trouble, *n.*, **Wàla**.
 „ *v.*, **Jin wàla**.
 trousers, *n.*, **Tsàkà**.
 true, *adj.*, **Gàşikiya**; **àkíka**.
 trumpet, *n.*, **Kàkàki**.
 trust, *v.*, **Yakpe**.
 truth, *n.*, **Gàşikiya**.
 try, *v.*, **Jin cinlè**.
 Tuesday, *n.*, **Tàlàtà**.
 tune, *n.*, **Taki**.
 turban, *n.*, **Rowoni**.
 turkey, *n.*, **Tòlòtòlò**.
 turn, *v.*, **Lá zè**.
 „ aside, *v.*, **Sá**.
 „ around, *v.*, **Kézè**.
 „ over, *v.*, **Zèkpe**; **lá**
zèkpe.
 twins, *n.*, **Bàkómbàgi**.
 twist, *v.*, **Tswana**.

U

- udder, *n.*, **Ebé**.
 ugly, to be, *v.*, **Bili**.
 ulcer, *n.*, **Etiṅ**.
 umbrella, *n.*, **Kàtâ**.
 uncle (paternal), *n.*, **Ñdăgi**.
 „ (maternal), *n.*, **Mmâ**.
 unclean, to be, *v.*, **Şişikâ**.
 uncleanness, *n.*, **Şíkâ**.
 uncomfortable, to be, *v.*,
Háhâ.
 uncooked, *adj.*, **Bimbiri**.
 uncover, *v.*, **Kpé**.
 under, *prep.*, **Tàkò**.
 undercooked, to be, *v.*, **Cí**.
 understand, *v.*, **Kpe**.
 understanding, *n.*, **Kpikpe**.
 undo, *v.*, **Lò**.
 ungrateful person, *n.*, **Ma-
 nâáwoci**.
 unless, *conj.*, **Àfè** ; àfâce.
 unravel, *v.*, **Wà**.
 untidy, to be, *v.*, **Jiṅ fùla-
 fùlayí**.
 until, *prep.*, **Hárí**.
 untrue, *adj.*, **Gàmăná**.
 untruth, *n.*, **Gàmăná**.
 up, *adv.*, **Fití**.
 upbraid, *v.*, **Náwùṅ**.
 upset, *v.*, **Lá zèkpe**.
 urinate, *v.*, **Jiṅ boli** ; **va
 vidìṅni**.
 urine, *n.*, **Boli** ; **vidìṅni**.
 use, *n.*, **Ànfáni**.
 used to, to be, *v.*, **Dáyé**.
 useless, *adj.*, **Banza**.
 usury, *n.*, **Şiaşiâ**.

V

- vain, *adj.*, **Banza**.
 valley, *n.*, **Gùdù**.
 vein, *n.*, **Ediṅ**.
 verandah, *n.*, **Diàdià**.
 very, *adv.*, **Gáya** ; **nyasa-
 şanyi** ; **sárányí**.
 vex, *v.*, **Gasuṅ**.
 victory, *n.*, **Nására**.
 „ , to gain a, *v.*, **Jiṅ
 nására**.
 vile, *adj.*, **Dèdè**.
 village, *n.*, **Ezi** ; **dòta** ; **tunga**.
 vine, *n.*, **Ènù**.
 violence, *n.*, **Kágbó**.
 violin, *n.*, **Gbòge**.
 visit, *v.*, **Dá bá** ; **támida**.
 visitor, *n.*, **Ega**.
 voice, *n.*, **Bèrè**.
 vomit, *v.*, **Tuṅ** ; **jiṅ mázúwa**.
 vulture, *n.*, **Gùlù**.

W

- wages, *n.*, **Lada**.
 waggon, *n.*, **Kiàkiá**.
 wail, *v.*, **Tígí** ; **kpóguṅ**.
 waist, *n.*, **Eşín**.
 wait, *v.*, **Ka**.
 wake, to, *v.*, **Şale**.
 walk, *v.*, **Dazâ**.
 wall, *n.*, **Kárà** ; **sókùṅ** ;
şempa ; **ebà**.
 wander, *v.*, **Za**.
 want, *v.*, **Wá**.
 war, *n.*, **Ekun**.
 „ , to, *v.*, **Gùṅkun**.

warm, to be, *v.*, **Wóna**.
 „ (by a fire), *v.*, **Yéna**.
 warn, *v.*, **Jiṅ gàngbà**.
 warrior, *n.*, **Ekungũnci**.
 wash (cloth), *v.*, **Fo**.
 „ (body), *v.*, **Fù**.
 „ (dishes), *v.*, **Ná**.
 watch, *v.*, **Tswá**.
 water, *n.*, **Nuwõn**.
 waterfalls, *n.*, **Tsùrù**.
 watering-place, *n.*, **Kpàta ; kún**.
 wave, *n.*, **Gbàngbã nyá nuwõn**.
 way, *n.*, **Yèkò**.
 weak, to be, *v.*, **Bifo**.
 wealth, *n.*, **Dũkiya**.
 wealthy person, *n.*, **Dũkiya-deci**.
 wear (as a garment), *v.*, **Fa**.
 „ (shoes, trousers), *v.*, **Da**.
 „ out, *v.*, **Gí**.
 weary, to be, *v.*, **Bo**.
 weave, *v.*, **Lu**.
 weaver, *n.*, **Maşàki**.
 wedding, *n.*, **Yàwò**.
 Wednesday, *n.*, **Làrùba**.
 week, *n.*, **Efo gútwabà**.
 weep, *v.*, **Tígí**.
 weigh, to, *v.*, **Da tsùnwõn**.
 welcome, *interj.*, **Màràba ; bèrènyi**.
 well, *n.*, **Gòga**.
 „ , to be, *v.*, **De láfíyà**.
 „ done, *interj.*, **Gawa-ma**.

west, *n.*, **Eyizo ; yáma**.
 wet, to be, *v.*, **Da**.
 wharf, *n.*, **Kpàta**.
 what, *pron.*, **Ke ; ki**.
 „ *interj.*, **Ki o ; ki 'nya**.
 wheat, *n.*, **Álúkàma**.
 when, *adv.*, **Kámi na . . . na**.
 whence, *adv.*, **Bãbo**.
 whenever, *adv.*, **Kámi ndo-ndò**.
 where, *adv.*, **Bãbo**.
 wherefore, *adv.*, **Ebóki-nyabo ; ebókiyibo**.
 whether, *pron.*, **Kíci**.
 which, *pron.*, **Kíci**.
 whip, *n.*, **Búlálà**.
 „ *v.*, **Dìṅ búlálà**.
 whirl, *v.*, **Kpòyì**.
 whirlpool, *n.*, **Èzĩn**.
 whirlwind, *n.*, **Dùndũfè**.
 whisk, *v.*, **Èfingì ; sokungì**.
 whiskers, *n.*, **Sàje**.
 whistle, *v.*, **Bè yíkò**.
 „ *n.*, **Eyigi**.
 white, *adj.*, **Bókùn**.
 „ ant, *n.*, **Eká**.
 „ ant-hill, *n.*, **Dàkùn ; gana ; káji**.
 „ man, *n.*, **Ezà bókùn**.
 whitesmith. *See* copper-smith.
 whither, *adv.*, **Bãbo**.
 who, *pron.*, **Ze ; zi ; Ze ; zì**.
 whole, *n.*, **Gùnguru**.
 why, *adv.*, **Ebóki-nyabo ; ebókiyibo**.
 wick, *n.*, **Ègbaṅ fítíla**.

wide, to be, *v.*, **Gòpè**.
 width, *n.*, **Epè**.
 wife, *n.*, **Nyimi**.
 wind, *v.*, **Ká**.
 n., **Efè**.
 window, *n.*, **Zufa**.
 wine (palm), *n.*, **Muge**.
 wing, *n.*, **Gwapà**.
 wink, *v.*, **Bayé**.
 winnow, *v.*, **Gò 'yì 'fè**.
 wipe, *v.*, **Wùn**.
 wisdom, *n.*, **Egbán**; **yèmà**.
 wise, to be, *v.*, **De 'gbán**; **de yèmà**.
 n., **Egbàndeci**; **yèmàdecì**.
 witch, *n.*, **Gáci**.
 with, *prep.*, **Bè . . . nyi**.
 without, *prep.*, **Bambè . . . nyi**.
 witness, *n.*, **Èrì**; **èrìjinci**.
 v., **Jin èrì**.
 woman, *n.*, **Nyizàgi**.
 wonder, *n.*, **Enyayéka**.
 v., **Kayé**.
 wood, *n.*, **Cigbàn**.
 word, *n.*, **Egà**.
 work, *n.*, **Etun**.
 v., **Lotun**.
 world, *n.*, **Yizè**.
 worry, to, *v.*, **Bobo**; **sá wà-níkó**.

worthless, *adj.*, **Banza**.
 wound, *n.*, **Etìn**.
 wrestle, *v.*, **Tòbàjiä**.
 write, *v.*, **Ká**; **ká rùbùtu**.
 writing, *n.*, **Rùbùtu**.
 wrong, to be, *v.*, **Gbínká**.
 n., **Eyé bòdì**.

Y

yam, *n.*, **Eci**.
 n., **pounded**, *n.*, **Cinginni**.
 n., **pounder**, *n.*, **Donci**.
 yawn, *v.*, **Yáyá**.
 year, *n.*, **Eya**.
 yell, *v.*, **Kpógun**.
 yellow, *adj.*, **Wõnjin**.
 yes, *adv.*, **Hin**.
 yesterday, *n.*, **Tsúwó**.
 n., **day before**, *n.*, **Tsótáci**.
 yield, *v.*, **Bélè**. *Lit.* to stretch.
 n. *See* bear.
 yonder, *adj.*, **Bátsozi**.
 younger, *adj.*, **Gwázunmà**.
 youth, *n.*, **Gbărúfù**.

Z

zeal, *n.*, **Àniya**.

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