THE MENDE LANGUAGE
THE MENDE LANGUAGE

CONTAINING

USEFUL PHRASES
ELEMENTARY GRAMMAR
SHORT VOCABULARIES
READING MATERIALS

BY

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INTRODUCTION

The Mende nation is located in the eastern part of the Sierra Leone Protectorate. As to its origin I have been unable to obtain any information, but if its recent movement be any indication, the general direction of its migration would seem to have been southerly. In the fourth decade of the nineteenth century Mendes were apparently little known on the seaboard, except as slaves brought down from the interior. The late Reverend Dr. Schoen, of the Church Missionary Society, and the author of books on the Hausa, Ibo, and Mende languages, states (1882) that “it seems that the nation is pressing on to the seashore, as they occupy at present the country where, in 1839, the slave-dealers had their depôts of slaves in the Sherbro country. Their baracoons were destroyed on the banks of the great river Bum by Captain Denman, of the British Navy, in 1840 or 1841, and since that time the country is open to British commerce and missionary operations, and the Mende are the principal occupants of the place, and their language has all but superseded, and will ere long supersede, the Sherbro altogether.” This movement has continued, but the Sherbro language still exists.

The imposition of peace on the country after the war of 1898, when the nation endeavoured to throw off European control, seems to have been the immediate cause of large numbers of the young men leaving their country. The suppression of local feuds deprived them of their chief activities. When there was constant local warfare the safety of the town depended on its male inhabitants being always at home. With the abolition of the necessity for their presence the young men began to look around for some direction in which to turn their energies, and finding none at home they were necessarily compelled to go abroad; and they are now to be found in all parts of West Africa, including the French and German colonies. As regards the Gold Coast, they were first introduced to that country through being brought in small numbers in the capacity either of soldiers or carriers for the local wars, beginning with the Ashanti war of 1873. For
the Ashanti war of 1900 they came in larger numbers. The West African Regiment, which was sent from Sierra Leone, had many Mendes in its ranks; and of the carriers that were enlisted at Freetown for the same war probably over 4000 were Mende. About this time, too, large numbers were recruited as labourers for the Sekondi to Kumasi railway. As many as were willing to go were sent back at the expiration of their engagements, but many returned again to obtain work either from the Government or on the mines. At the present time (1907) they probably do not number much more than 1200 in the Colony, and four to five years would seem to be the average period of residence. Their number has been steadily decreasing, owing to the restrictions imposed by the Sierra Leone Government on their leaving that Colony, and those that go back home now find it difficult to come again. Unlike the Krumen, who have considerable objection to leaving the coast-line, and who work in gangs, which come and return annually, the Mendes subject themselves to no similar restrictions, and their enterprise and self-reliance take them everywhere.

They are not generally tall, but sturdy, fearless, and capable of great endurance. The following table of measurements, which I have made, gives possibly a fairly correct indication of this people’s stature.

**Heights of 894 Mendes Measured.**

<table>
<thead>
<tr>
<th>Height</th>
<th>Number</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shortest 4.83</td>
<td></td>
<td>5.51</td>
</tr>
<tr>
<td>Up to and including 4.11</td>
<td>14</td>
<td>5.52</td>
</tr>
<tr>
<td>5 ft. and up to 5.04</td>
<td>24</td>
<td>5.61</td>
</tr>
<tr>
<td>5.1 and up to 5.12</td>
<td>42</td>
<td>5.64</td>
</tr>
<tr>
<td>5.2 and 5.21</td>
<td>21</td>
<td>5.68</td>
</tr>
<tr>
<td>5.22</td>
<td>15</td>
<td>5.72</td>
</tr>
<tr>
<td>5.23</td>
<td>26</td>
<td>5.78</td>
</tr>
<tr>
<td>5.33</td>
<td>22</td>
<td>5.74</td>
</tr>
<tr>
<td>5.34</td>
<td>25</td>
<td>5.82</td>
</tr>
<tr>
<td>5.35</td>
<td>40</td>
<td>5.84</td>
</tr>
<tr>
<td>5.36</td>
<td>26</td>
<td>5.83</td>
</tr>
<tr>
<td>5.37</td>
<td>40</td>
<td>5.82</td>
</tr>
<tr>
<td>5.38</td>
<td>48</td>
<td>5.83</td>
</tr>
<tr>
<td>5.39</td>
<td>28</td>
<td>5.84</td>
</tr>
<tr>
<td>5.40</td>
<td>36</td>
<td>5.9</td>
</tr>
<tr>
<td>5.41</td>
<td>37</td>
<td>5.9</td>
</tr>
<tr>
<td>5.42</td>
<td>49</td>
<td>5.9</td>
</tr>
<tr>
<td>5.43</td>
<td>46</td>
<td>5.9</td>
</tr>
</tbody>
</table>
The nation seems to be formed by an admixture of a tall, slim race, presumably coming from the open country to the northward, with the short, thick-set race, which ancient records, dating back as far as the time of the Phœnicians, show to have been the inhabitants of the tropical African forest in past ages; which view the foregoing figures appear to support.

The customs of the Mendes, as far as I can learn from hearsay, do not seem to differ greatly from those of their immediate neighbours, who still remain pagans. The great institution of the country is Poro; an institution similar to which exists among the Vais, their neighbours to the south-east, and I believe also in other adjoining countries. As reference has been made to it, it may be briefly stated that Poro is virtually a system of education. It has been described as a secret society; but there cannot be much secrecy about what has been attended by nearly all the youth of the country. The course of instruction varies with the desire and status of the individual and the fees paid. Dancing, singing, gymnastics, medicine, and mystic rites are amongst the subjects taught, and for some boys the course lasts seven years. Girls also go through a course of instruction suitable for them, which they are not permitted to talk about with the other sex. What is Poro to the men is called 'Sande' or 'Bondo' for the women.

As to the affinities of the Mende language I am unable to say much, having, of the surrounding languages, only been able to examine Vai. Vai is a language of interest from its having a syllabic writing of its own. It has a very considerable number of words in common with Mende, and in many leading particulars the grammar harmonizes. The Vais have a tradition that they themselves came from the north. It is therefore not unlikely that a Mende migration mixing with the already existing coast inhabitants produced the Vai nation. The Mendes call Vais 'Karô,' and the Vais call Mendes 'Huro' or 'Wuro.' Mende must not be confused with Mande, which is the language of the Mandingos. As the structure and grammar of a language are a surer indication of its affinity to other languages than its words, I have in the subjoined table compared Mende with Vai as well as with Hausa. With Hausa, from its distance, it can have no possible connection; but the comparison shows the striking differences in the languages of a relatively small portion of Africa,
<table>
<thead>
<tr>
<th>RULE OF GRAMMAR OR IDIOM</th>
<th>MENDE.</th>
<th>VAI.</th>
<th>HAUSA.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreign words</td>
<td>Not many recognisable.</td>
<td>Many Mende words.</td>
<td>Many Arabic words.</td>
</tr>
<tr>
<td>Can build up words from own roots</td>
<td>Yes.</td>
<td>AppARENTLY only to a limited extent. Yes.</td>
<td>No.</td>
</tr>
<tr>
<td>Whether a written language</td>
<td>No.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Noun</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Definite and indefinite forms</td>
<td>Yes.</td>
<td>No.</td>
<td>No.</td>
</tr>
<tr>
<td>Several plural forms to each noun</td>
<td>Yes.</td>
<td>No.</td>
<td>Yes.</td>
</tr>
<tr>
<td>Plurals on regular lines</td>
<td>Yes.</td>
<td>Yes.</td>
<td>Mixed.</td>
</tr>
<tr>
<td>Singular for plural used as an idiom</td>
<td>No.</td>
<td>No.</td>
<td>Yes.</td>
</tr>
<tr>
<td>Declined</td>
<td>No.</td>
<td>No.</td>
<td>No.</td>
</tr>
<tr>
<td>In compound nouns does qualifying noun</td>
<td>Before.</td>
<td>Before.</td>
<td>After.</td>
</tr>
<tr>
<td>come before the other?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agent—prefix or suffix</td>
<td>Suffix.</td>
<td>Suffix.</td>
<td>Grammatical.</td>
</tr>
<tr>
<td>Gender</td>
<td>No gender.</td>
<td>No gender.</td>
<td>No.</td>
</tr>
<tr>
<td>A neuter</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Adjective</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gender form</td>
<td>No.</td>
<td>No.</td>
<td>Yes.</td>
</tr>
<tr>
<td>Comparison, direct or circumlocation</td>
<td>Circumlocution.</td>
<td>Circumlocution.</td>
<td>Circumlocution.</td>
</tr>
<tr>
<td>Numerals—18, 19; 28, 29, etc.</td>
<td>Added to previous decade.</td>
<td>Added to previous decade.</td>
<td>Taken from succeeding decade.</td>
</tr>
<tr>
<td>Periods used</td>
<td>Scores.</td>
<td>Scores.</td>
<td>Hundreds and thousands.</td>
</tr>
<tr>
<td><strong>Pronouns</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Personal—required to complete subject</td>
<td>Yes.</td>
<td>Yes.</td>
<td>Yes.</td>
</tr>
<tr>
<td>Relative—number</td>
<td>One.</td>
<td>None.</td>
<td>One.</td>
</tr>
<tr>
<td>Gender form</td>
<td>No.</td>
<td>No.</td>
<td>Second and third person singular.</td>
</tr>
<tr>
<td><strong>Verb</strong>—</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number of voices</td>
<td>One.</td>
<td>No.</td>
<td></td>
</tr>
<tr>
<td>Same verb used transitively and intransitively</td>
<td>Yes.</td>
<td>No.</td>
<td></td>
</tr>
<tr>
<td>Moods—special conjugation</td>
<td>Yes.</td>
<td>No.</td>
<td></td>
</tr>
<tr>
<td>a continuous</td>
<td>Yes.</td>
<td>No.</td>
<td></td>
</tr>
<tr>
<td>Tenses—numerous</td>
<td>Yes.</td>
<td>No.</td>
<td></td>
</tr>
<tr>
<td>auxiliaries necessary</td>
<td>Yes.</td>
<td>No.</td>
<td></td>
</tr>
<tr>
<td>singular different from plural</td>
<td>Yes.</td>
<td>No.</td>
<td></td>
</tr>
<tr>
<td>Auxiliaries—numerous</td>
<td>Yes.</td>
<td>No.</td>
<td></td>
</tr>
<tr>
<td>gender form</td>
<td>No.</td>
<td>No.</td>
<td></td>
</tr>
<tr>
<td>Direct object—position if a noun</td>
<td>Before verb.</td>
<td>Before verb.</td>
<td></td>
</tr>
<tr>
<td>&quot;pronoun&quot;</td>
<td>4</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>‘To have,’ how rendered</td>
<td>Yes.</td>
<td>Yes.</td>
<td></td>
</tr>
<tr>
<td>Personal pronoun conjugated</td>
<td>‘Is in the hand.’</td>
<td>‘Is with.’</td>
<td></td>
</tr>
<tr>
<td>Indefinite use of ‘one’</td>
<td>Yes.</td>
<td>Yes.</td>
<td></td>
</tr>
</tbody>
</table>

| **Adverbs of manner, how formed** | | |
| | | |
| | | |

| **Prepositions or postpositions** | | |
| joined to verbs to modify the meaning | | |

| **Sundry—** | | |
| Negative construction | Very complex. | Simple. |
| Interrogative—reversed pronoun and verb, or intonation | Intonation. | Intonation. |
| Elision of syllables | Frequent. | Occasional. |
| Initial consonantal changes—for euphony | Yes. | No. |
| for gender | No. | No. |
| In connected propositions—simple co-ordination or subordination | Simple co-ordination mostly. | Simple co-ordination. |
INTRODUCTION

My study of the Mende language has been carried on during my last two tours of service on the Gold Coast. The Mendes that are there to work have come from all parts of their own country, and therefore every form of the language is used. In consequence of this and of their comparatively small number I have not been in a position to strictly confine myself to any one variety of the language. I do not care to use the word 'dialect' in this respect, as the differences seem generally so small as to render the term 'dialect' inapplicable. There are, however, some varieties of Mende spoken on the borders of the country where the people have mixed with their neighbours. There is, for instance, the Kpa Mende on the west. This may possibly be entitled to be called a dialect, but I have not yet had an opportunity of studying it. There is also the Pokpa, on the east, which, I am informed, is a mixture of Mende, Vai, and Gura. In this book I have endeavoured to employ the southern form of speech, following Dr. Schoen, who published a grammar in 1882 and a vocabulary in 1884. The former is out of print, and I believe the latter very nearly so also. Of the stories at the end of the book, Nos. 1 to 7 were dictated to me by a native of Bo, the remainder by a native of Panguma. I have, however, gone through them with a native of Mofwe, as also I have the other portions of the book, and assimilated them in details of pronunciation.

Finally, the scheme I have adopted is one of short sentences of practical use, classified under their proper heads. Whenever possible a sentence is repeated if it can be made to illustrate more than one grammatical rule, and I have endeavoured to avoid the coining of phrases for the sake of furnishing examples of a rule.

F. W. H. Migeod.

September, 1907.
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<td>87</td>
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<td>Past</td>
<td>87</td>
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<td>88</td>
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ERRATA AND ADDENDA

Page 18, line 1, for Mawulu read Mawulô.
Page 20, line 14, for ṭ na read ṭ na.
Page 48, line 1 from bottom, for “With A this practice is rarer” read “With A and 0 this practice is also adopted.”
Page 49, line 2 from bottom, for e read e.
Page 58, after line 13, add—hindô and nyaha are used as prefixes, as, hindô lôi, male child or son; nyaha lôi, female child or daughter.
Page 67, after line 8, add—Nwoni saweisia tia mindo? Where are the three birds?
Page 101, line 8 from bottom, to line—“Ha, to-day, now,” add—until.
Page 107, line 6 from bottom, add after “same,”—“and a negative question is answered by Yes, when in English No would be expected.”
Page 115, line 14, for jieisia read jesia.
Page 128, line 3 from bottom, for Bulw read Bulu.
Page 139, line 23, for Kale, gale read tolu, tôli.
Page 140, line 7 to read—tolu or towa, tole or towe, bean.
Page 141, line 13, against Kôbô, for rubber tree read gum copal.
Page 141, at bottom, add—njala, njale, indigo.
Page 143, add new line after “Njahele”—ngôrî, ngôrî, ape, chimpanzee.
Page 143, line 8 from bottom, before the word “chimpanzee” insert (?)?
Page 157, line 7 from bottom, after gama insert Kama.
Page 203, line 9 from bottom, after gombui omit semicolon.
Page 203, line 7 from bottom, for ye read ya.
Page 204, line 15, the words “they could go away” should be in brackets.
Page 214, lines 13 and 21, for gbwe la read gbueila.
Page 219, line 3 from bottom, after fi insert a fullstop.
Page 234, line 26, for go read hurry.
Page 248, footnote, before the word “chimpanzee” insert (?).
THE MENDE LANGUAGE

PART I

USEFUL PHRASES

I. ONE-WORD PHRASES.

NOTE 1.—o = o; ü = aw; ō = o approximating to u.
NOTE 2.—When a sentence is sung out to some one at a distance, ‘oh’ is usually added.
NOTE 3.—Accent is on penultimate syllable unless otherwise indicated. See Part II, chap. I, for further remarks on pronunciation.

Bōa.
Bō!
Bōndo!
Bia!
Dō!
E!
Fe!
Gbele? (Gbwele).
Gbema! (Gbwehema), or Gbelema.
Gbìa!
Hité!
Hou, or hō, or hōma!
Igbó?
Kaká!
Li!
Li la, or Di la!
Lōndō!
Mahūguhango! (pronounced almost Mā-ngwango).

Salutation on meeting.
Here.
Here! (more emphatic).
You!
Stand still, or stop! Stand it up!
Yes.
Give (me)!
What is the matter?
Leave off!
Get out, go out!
Lower or let down!
Catch hold! Hold tight!
Which?
Quickly!
Go!
Take it away!
Cease!
It is far!
Mawulu!  
Mbëka!  
Mbumbu!  
Malewe!  
Mia, or Miando!  
Miaka!  
Mindo? or Mi lo?  
Nda!  
Ndakpé! (Ndakpwé).

NJë!  
Nyandengo!  
Pâ!  
Pili!  
Sao!  
Se! (Bi se is more common).  
Te!  
Tewe!  
Wa!  
Wala!  
Yeï!

II. Two-word Phrases.

A fulo!  
A kene? (a = where).  
A gbale? (a = it).  
A li! or Ali-oh! (a = you, imperative).  
A lô!  
A wa! or A wa-oh!  
A yi!  
Bâ hama!  

Untie it! (pl.)  
Where is master?  
Does it hurt?  
Go! (pl.)  
Stand (still)! (pl.)  
Come! (pl.)  
Go down! (pl.)  
You will not die!

(Bâ = you, singular, imperative, negative.)
USEFUL PHRASES

Bá lembi!  
Bá lua!  
Bá pili!  
Bá yepe!  
Bë gbe? (bë = you say).  
Bë ka? (bë = here).  
Beva be?  
Beva na?  
Bí biyel?  
Bí gbahã?  
Bí gboyõa?  
Bí lei?  

Do not delay!  
Do not be afraid!  
Do not throw, or shoot!  
Do not talk!  
What do you say?  
This side?  
What is the news here?  
What is the news there?  
What is your name?  
Are you tired?  
Have you finished?  
What is your name?

(Bí lei, or Bí lá, is also used in the sense of you are called, your name is called.)

Bí mahûgbe.  
Bí mero?  
Bí se! (pl. Wuse).  
Bí to?  
Bía mi? (Bía mindo?)  
Bía na?  

Be careful.  
Do you hear, or understand?  
Thank you! (also a salutation).  
Do you see it?  
Where are you?  
How do you do? (lit. Are you there?)

Dô kpe!  
Dô le!  

Stand still!  
Stand (still) a moment!

È gu.  
È guma.  
È wa.  
Er, er.

He cannot (do it).  
Ditto.  
He will not come.  
No.

Fe be!  
Fe mbe!  

Give (it) to me!  
Ditto.

Gbe mia? (Gbwe mia?)  
Gbe lo? (Gbwe lo?)  
Gbi gboyoa (Gbwi gboyoa).  
Gbịa mbu!  
Gbo bima?  
Gele ma!  
Gengebra lôli.  
Gomé mia, or Gomé lo.  

What is it?  
Ditto.  
It is all finished.  
Come out from underneath!  
What is the matter with you?  
Stop that!  
Call the labourers.  
It is a crow.
Hakei bumbu.  Take up or carry the load.
Hakei miningo.  The load is heavy.
Hei ndia, or ndiei.  Sit in the middle.
Hei panda.  Sit properly.
Hō ngeya.

I be-ndo.  It is not here.
I gboyoa.  It is finished.
I gboyoi.  It is not finished.
I gua.  It is enough.
I guhani.  It is not far.
I la?  Has he placed it?
I lini.  He has not gone.
I lōle?  How many?
I na.  He is not there.
I nyandé.  It is not good.
I nyandéni.  Ditto.
I yā.  He has gone.
Igbe le?

Jē gā.  Which is it?
Jo lōli.  Walk quickly.
Ji bāgbango.  Call Jo.

Ke ke!  This is dear.
Kolē igbe?  Master! Father!
Kolengo le.  Which book?
Kpandé josō.  It is cold.
Kpandé ve.  Load the gun.
Kpandingo le.  Give (me) the gun.
Kpere gboyoa.  It is hot.
Kurungo le.  They are all finished.

La ndia.  It is agreed, or accepted; all right.
Li bu.  Put it in the middle.
Li gulo.  Go underneath.
Li miaka.  Go on in front.
Li miando.  Go yonder side.
Lo lōle?  Go over there.
Lo sawa.  How many days?
Lumá mbe.  Three days.
Answer me.
Mamungo le.
Mawu le (= mawulu le).
Mawu kru (= mawulu kulo).
Mbomé wote.
Ménémba angë.
Ménémba abíë?
Ménémba angië.
Mia lo.
Miaka gbé, or Mia gbé.
Mi yaka?
Mindo bina? (= bi li na).

He is foolish.
Wait a little.
Ditto.

Turn the hammock round.
I am a Mende.
Are you a Mende?
He is a Mende.
It is over there.
Look over there.
Which direction?
Where have you been?

Na gbé!
Na îole?
Nda mahû.
Ndâkpwé' mbo!

Look there!
How many there?
Put it on top.
Lit. Fellow! alas! (a note of warning).

Shut the window.
Open the window.
It is wet.
Take off (your) singlet, or shirt.
Fill the hole.

Ditto.
Roll up the mat.
Let down the mat.
I am not passing.
I am not willing.
I shall not come.
I shall not do it.
I am tired.
I am not tired.
I do not care.
I do not know.
In front of him.
I do not understand.
I accept (lit. I accepted).
I do not accept.
I heard.
I did not hear.
I have seen.
Ngĩ wiláma.
Njì domeĩ (nji for nje).
Njìa gbì.
Nya le.
Nu yira.
Numu yira.
Nyawo mia, or Nyawo le.
Njiei susungo.
Njehũ susungo.
Ngĩ yakpeĩ (= ta yakpeĩ).
Njiei wōma.
Nya yakpeĩ.

O Jo?
Pë bu.
Pe ŋi, or hi.
Pelē nyamungo.
Powe mia, or lo.
Pu ndomeĩ.
Pu ngeleya.
Pë-ndé gbō.
Pë-ndé lao.
Pundía.

Ta be.
Ta ji?
Ta gulo.
Ta mia.

Ta mindo?
Ta kuhma
Ta na.
Ta póma.
Ta wama.
Ta yakpeĩ.
Tē wa.
Tei igbe?
Telingo le.
Tewe botongo.
Ti be.
Ti na.

I am finishing.
Put it on the ground.
All right.
It is I.
One person.
Ditto.
It is mine.
The water is deep.
Ditto.
He alone.
Across the water.
I alone.

Where is Jo?

In the house.
Do it so.
The road is very bad.
It is a pigeon.
Put it on the ground.
Put it up (aloft).
Shut the door.
Open the door.
Put it in the middle.

It is here.
Is it this?
He is in front.
So it is (a common expression introducing a related subject).

Where is he?
It is far.
He is there.
He is behind.
He is coming.
He alone.
They will not come.
Which town?
It is black.
Cut plenty.
They are not here.
They are not there.
Ti wama.
Tia na?
Tia wama.

They are not coming.
Are they there?
They are coming, or Are they coming?
They are dear.
It is true, or Is it true?
Push a little.

Wa be.
Wa jore.
Wa káká.
Wa meheí.
Wa ndia.
Wa mbe.
Wa yepe.
Wala fere.
Wu gbahá?

Come here (sing.).
Do not make a noise (pl.).
Come quickly (sing.).
Bring food (sing.).
Come into the middle (sing.).
Come to me (sing.).
Do not talk (pl.).
Bring two (sing.).
Are you tired? (pl.).

Yē gbe?
Ye mia?
Yē, sao.
Yia lele.

What does he say?
Who is it?
He says no.
Talk slowly.

III. THREE-WORD PHRASES.

A mbomé bumbu.
A mbomé wote.
A mu jégā (= jia kā).
A mu li (or li-o).
A mu wîme.
A wa kaká.
A wa nā.
A wā (= wa a) mbomé.

Take up the hammock (pl.).
Turn the hammock round (pl.).
Let us walk quickly.
Let us go.
Let us run.
Come quickly (pl.).
Come now (pl.).
Bring the hammock (pl.). (lit. Come with the hammock.)

Bā ī gbani.
Bā li hūguhango (pro-
ounced 'ngwango).
Bā li na.

It is not dear.
Do not go far.
Do not go there.
Bë njiahū me?

Bi bumbúá botongo.

Bi hi milo?
Bi hiyá mi.
Bi ji hou.
Bi lima le.
Bi lima le?
Bi li mi?
Bi lô mia.
Bi ngi wu.
Bi milo ge?
Bi Mende biyeí?
Bi ndáí milo?
Bi ndé gorá!
Bi pui milo?
Bi nemáhú lengo.
Bi nemáhú gbí na.
Bi yá mi?
Bi ye mi?
Bi yepe (or yepea) botongo.
Bi wani káká.
Bi wo le, or Bi wo mia.
Bi wo î le, or Bi wo yá na.
Bia î le.
Bia lo mi? or Bi mi lo?
Bia yese wa.
Bia ku mema?

Cannot you hear what is said?
(lit. Cannot you eat the word inside?)

You have taken (lit. took) too much.

Where have you come from?

Ditto.

Hold this.

If you like.

Are you not going yet?

Where are you going?

Stand yonder.

Wake him up.

Where have you been lately?

What is your Mende name?

Where did you put it?

You lie!

Where did you put it?

You are clever.

You have no sense.

Where have you been to?

Where were you?

You talk too much.

You have not come quickly.

It is yours.

It is not yours.

It is not you.

Where are you?

You come first.

Do you smell anything? (lit. Are you hearing a smell?)

Tell him.

Tell them.

Answer me.

Give it to me.

I (will) sell it.

I understand a little.

1 For Ga and Gi see also under Nga and Ngi.
Let him go.
Wait a moment till I come.
How much is it?
Why did not he want to?
What do you give me?
What are you doing?
What are you doing there?
What do you want?

What is the matter with you?
I have not seen him.
I dislike it.
I have not seen the bird.
I have shot it.
I heard indeed, or I understand perfectly.
I left it at home.
Paddle on this side.

Catch hold of it.
Nothing there.
Is anything there?
Ditto.
Get up, let us go.

He fell down with a thump.
He is not there.
He has no money.
He lies.
He drew near.
He has not finished.
It has gone inside.
He has not done it.
He has gone yonder.
He has gone to wash.
He has gone far.
How is it then?

Is Jo there?
Where is Jo?

On the other side.
A cartridge is in (the gun).
THE MENDE LANGUAGE

Kia ji na.¹
Kia na na.
Kpele shilli' yira.
Kolei nya houa.

Kpindi jieé nyandengo.
Kulé ji nyaningo.

Li bi mua.
Li ngi gama.
Li pe bu.
Li, wā golè.
Lō ngi gulo.
Lo yekā ma.
Lôle mia na?
Lōndo a ngepe, or njepe.

Ma gbo we?
Mā ī guhani.
Ma li lo.
Mawulu mu wa.
Ma ye pe?
Mēhe gbī na.
Mendemo (lo) abie?
Mu soa pu.
Mu ya mbe.
Mū yā li.
Mū yā wime.
Mū lovoni ha.

Mu yī jiamā.
Ndakpwei! jegā gurī-ooh.
Ndē nya ma.
Nga² wa lo.
Nga ye pe?
Ngī bi humani.
Ngī houa kpele.
Ngī lōi la.

Like this.
Like that.
All for one shilling.
Cold has caught me (I have caught cold).
Travelling by night is agreeable.
This cloth is spoilt.
Go and bathe.
Go for him.
Go home (sing.).
Go and fetch (sing.) letters.
Stand in front of him.
Another day.
How many are there there?
Cease talking.
What shall we do?
It is not far.
We will go.
Wait until we come.
What are we to do?
No food there.
Are you a Mende?
We have obtained ten.
We return.
We do not go.
Let us not run.
We have not been unlucky today; we have not returned empty-handed.
We were travelling all night.

¹ Any noun in the indefinite form may be substituted for ji.
² For Ng- see also under g-.
<table>
<thead>
<tr>
<th>Igbo Phrase</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ngī loni abie.</td>
<td>I do not want you.</td>
</tr>
<tr>
<td>Ngī lima le.</td>
<td>I am not going yet.</td>
</tr>
<tr>
<td>Ngeka gi gula.</td>
<td>I nearly fell.</td>
</tr>
<tr>
<td>Ngī ya jijiama.</td>
<td>I am going for a walk.</td>
</tr>
<tr>
<td>Ngī ya yima.</td>
<td>I am going to sleep.</td>
</tr>
<tr>
<td>Ngī ya toni, or toi.</td>
<td>I have not seen it.</td>
</tr>
<tr>
<td>Ngī ye bia.</td>
<td>I do not talk for you.</td>
</tr>
<tr>
<td>Ngilei a nyi.</td>
<td>The dog bites.</td>
</tr>
<tr>
<td>Ngilei a gbao.</td>
<td>The dog barks (cries).</td>
</tr>
<tr>
<td>Nwoni a gbao.</td>
<td>The bird sings (cries).</td>
</tr>
<tr>
<td>Numu gbī na.</td>
<td>There is nobody there.</td>
</tr>
<tr>
<td>Njia wulo lo.</td>
<td>It is a small affair (palaver).</td>
</tr>
<tr>
<td>Njia gutu lo.</td>
<td>It is a short palaver.</td>
</tr>
<tr>
<td>Numu yira dō.</td>
<td>Send one man.</td>
</tr>
<tr>
<td>Nyawo le, or Nya wo mia.</td>
<td>It is mine.</td>
</tr>
<tr>
<td>Nyawo i le.</td>
<td>It is not mine.</td>
</tr>
<tr>
<td>Nyawo yā na.</td>
<td>Ditto.</td>
</tr>
</tbody>
</table>

**USEFUL PHRASES**

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<tr>
<td>Pelé ā nyandeni.</td>
<td>The road is not good.</td>
</tr>
<tr>
<td>Pelé lo mi?</td>
<td>Where is the road?</td>
</tr>
<tr>
<td>Pele nyamu lo.</td>
<td>It is a bad road.</td>
</tr>
<tr>
<td>Pewi a gbao.</td>
<td>The bush cat cries.</td>
</tr>
<tr>
<td>Pili (piri) njei hū.</td>
<td>Throw it into the water.</td>
</tr>
</tbody>
</table>

<table>
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<tr>
<th>Igbo Phrase</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Sina ma to.</td>
<td>To-morrow we shall see.</td>
</tr>
<tr>
<td>Ta njī hū.</td>
<td>He is asleep.</td>
</tr>
<tr>
<td>Ta hingdei na.</td>
<td>He is there.</td>
</tr>
<tr>
<td>Ta lo hū.</td>
<td>It is inside.</td>
</tr>
<tr>
<td>Ta mia yira.</td>
<td>That is one, or One is there.</td>
</tr>
<tr>
<td>Ta ngi gulo.</td>
<td>It is in front of him.</td>
</tr>
<tr>
<td>Ta yā na.</td>
<td>It is not that.</td>
</tr>
<tr>
<td>Ta yese wa.</td>
<td>He comes first.</td>
</tr>
<tr>
<td>Tā mbē yaka.</td>
<td>Pass it over to this side.</td>
</tr>
<tr>
<td>Te wumba.</td>
<td>Raise it on your head.</td>
</tr>
<tr>
<td>Ti wu pawani?</td>
<td>Have they not paid you?</td>
</tr>
<tr>
<td>Ti gbī bu.</td>
<td>They are all below.</td>
</tr>
<tr>
<td>Ti ya yīma.</td>
<td>They have gone to sleep.</td>
</tr>
<tr>
<td>Tia ī le.</td>
<td>It is not they.</td>
</tr>
<tr>
<td>Tonya ī le.</td>
<td>It is not true.</td>
</tr>
<tr>
<td>Tonya yā na.</td>
<td>That is not the truth.</td>
</tr>
</tbody>
</table>
Train i wa.
Train lo wama.
Train ta wama.

Wa gboma yira.
Wā̃ li na.
Wa mu li, or Wa mu li-o-h.
Wa pelé bu.
Wa nga ya (pronounced wang-gá̃-ya).

Yē, bi li.
Ye bi lōni?
Yē, gbe na.
Ye mia bie?
Ye lo abie?
Yo a bie? Bia bi ye?
Ye gurá lo?
Ye lo miando?
Ye lo na?
Ye mia miando?
Ye na mbu?
Yo ndē bima?
Yo njiei leni?

The train is coming.
Ditto.
Ditto.

Bring one more.
Do not go there (pl.).
Come, let us go.
Come inside the house.
Come, I am going.

He says, You go.
Who sent you?
He says, Look there.
Who are you?
Ditto.
Ditto.

Whose cloth is it?
Who is there?
Ditto.
Ditto.

Who is underneath there?
Who told you?
Who spoke?

IV. Travelling.

Sina mu li dogbo wai hū.

Mi yaka?
Mu lì Kumasi.
Dogbo jiei nyandengo le?
Nyandengo le, hiye.

Wa mu hakeisia hūgbate.
Nya longo a nunga wa-
yakpa hakeisia va.
Nunga lōle mia mbomé
va?
Nunga gboma wayakpa
mbomé va.

To-morrow we go to the bush (or
up country)
Which direction?
We go to Kumasi.
Is bush travelling pleasant?
It is very nice. (lit. It is nice
indeed.)
Come, let us pack the loads.
I want eight men for the loads.

How many men for the ham-
mock?
Eight more men for the ham-
mock.
Ti kpele pu mahā woita.

Sixteen in all. (lit. They all sixteen.)

Mehe navōi lo nani va.

Subsistence for four days.

Ye lo abič?

Who are you?

Headman ange.

I am the headman.

Bi biyēi?

What is your name? (lit. Your name?)

Bi leï?

Ditto.

Nya la a Bowī.

My name is Bowi.

Nya bijé lo a Bowī (mia or lo can be inserted after la or bijé).

Ditto.

Li bi gengeb’ra luli.

Go call the labourers (carriers).

Ti wai lo.

They have come.

Ti gbi ti wai lo.

They have all come.

Ti kpele ti wai lo.

Ditto.

I lōa yira (pronounced e rua yira).

There is one left (behind).

Í ya wai le.

He has not come yet.

Ta wama.

He is coming.

Nga wu go a mehe navoi lo woita va.

I give you subsistence for six days.

Wu meni?

Do you hear?

Mu menia.

We heard, or understood.

Bi lei gbo benge bi keni ange?

What name did you give me yesterday?

A li pe bu.

Go home.

Ma li lo a ngenda vōli.

We go at sunrise.

A wa sina ngenda te-te.

Come to-morrow morning early.

A wa wu kome.

Come, collect yourselves.

A fombo.

Fall in.

A hakei wumbu.

Take up your loads.

Bi vala jiei va?

Are you ready for the journey?

Bi hūgbatēa jiei va?

Ditto.

Bi bima gbatēa? (pronounced batēa).

Ditto.

Bi jehū gbatēa?

Ditto.

Nya longo a numu yira hakēi jīma (or jī va).

I want one man for this load.

Hakei jī miningo.

This load is (too) heavy.

Ngī līla miningo le.

I cannot take it, it is too heavy.
Li bi wā ngeyēi mu hakej ji yili.
Bi lō mia (or miando).
Bi lō na.
Wu fere a li a lenga.
Bia (or bi) yesé li.
Wā jore.
Bā yepe.
A londo a ngepe.
A wa a mbomé.
Kpandé ngili bomé bu (pronounced ngri).
Mbomé wote.
A mbomé wote.
Numui na kutungo bomé va.
Li bi peka luli.
Kei a bi lulima.
Jo lo mi?
O Jo?
Jo, bi la.

Go and bring rope to tie this load with.
Stand over there.
Stand there.
You two go together.
You go first (sing.).
Do not make a noise (pl.).
Do not talk (sing.).
Cease talking (pl.).
Bring the hammock (pl.).
Tie the gun in the hammock.

Turn the hammock round (sing.).
Ditto (pl.).
The man is short for the hammock.
Go call another.
Master is calling you.
Where is Jo?
Ditto.
Jo, you are called. (lit. Jo, your name.)
He is here.
He is there. (lit. That place.)
Who is there?
Bindi is there.
Where is the gun?
Wuseni has it.
Lay it on top.
Let us go.
Ditto.
Let us walk quickly.
Let us hasten our pace.
Let us raise (it).
Let us take it up and raise it on our heads.
Raise it on your shoulder.
Raise it on your head.
Let us lower it on our shoulders.
Stand, or stop (pl.).
Stand a moment.
Stand still.
Stand in front of him.
Run on a little.
Run (pl.).
He has run off. (lit. He has gone with running.)
He says we must not run.
Walk properly, or carefully.
Young man, hurry up (ndakpé is only used to an equal).
Let us walk slowly.
Tell that young man to hurry.
Where is your head-pad? (Kātā is the Coast-English word for fukōi.)
Bring my head-pad.
Come and place my head-pad.
Has he placed it?
Put it in the middle.
Come out from under.
Go underneath.
What is the matter with you?
A thorn has run into me.
There is a thorn in my foot.
Give me a knife to get it out.
Is it out?
It has not come out.
It has come out.
Does it hurt?
A stone has wounded my foot.
The road is not good.
The road is bad.
There is water in the road (i.e. the road is under water).
This place is not good.
That water is deep.
I will try it.
Let me go and try it.
I am going to see.
Let me go and see.
What shall we do? (lit. How can we do?)
It is deep.
Come and carry me on your back.
Come, I will carry you on my back.
Sit on my shoulders.
It is a hole.
Do not be afraid.
Do not fall.
Do not drop me.
I shall not fall.
Sit properly.
Raise up the hammock high.
Are you tired?
I am not tired.
It is finished now, let me down.
There is no bridge there.
We will walk on this tree.
What town is this?
Go and find a house for us.
I have seen a house.
Is it a good one?
It is not too good.
It is in the middle of the town.
I do not like a house in the middle of the town.
Go and look at the last house.
Have you seen it?
I have seen it. It is fine.
Let us go there.
Have they brought all the loads?
One load is lost.
It is behind.
Which load is it?
It is the 'chop' box (provision box).
Your whisky (wine, any strong drink) is inside it.
Where shall we put the bed?
Put it there.
Ngéye na fulo.
Bà téwe.
Gbe numu yira i li i kòwu kokoli.
Sandì lo mi?
I ya njehù.
Gbe nu fere ti li ti wà nje.
Li bi nu lolù tuli.
Nunga lòlè (lùlè) bi soa?
Li bi ngengö ge atiè bi wa.

Bi ke atiè?
Ī, ngi ke atiè.
Mehe navöi i gbøyà.
Mehe gbió nya yèya (or ní yèya for short).
Wa ga bi pawa.
Ti wù pawani?
Navöi í nyandéni.

Numu yira i tange huma pelima.
Ngì bijé lo a ye?
Gegbwa mia.
Ta lo mi?
Ta bè.
I nyapöi yahumanga.
Ngí wèhindef ì nyandé.
Nga ngi navöi me lo.
Gbèi na mu fonga Sekondi ga ngí gbe lo; or,
Gbèi na ma híte Sekondi ga ngí gbe lo.
Bi lemungo le.
Ngà yà pì (= pè = wélè).
Ye, bà ngí gbe.
Nga ye pe ho?
Ye, bi ngí dewe.
Kurungo le.
Headman, li angiè pèlè woma bi ngí ndewe pu.

Untie that rope.
Do not cut it.
Let one man go and find wood.

Where is Sandì?
He has gone to the water.
Let two men go and fetch water.
Go and call five men.
How many men have you got?
Go show them their work and come.
Have you shown them?
Yes, I have shown them.
Subsistence money is finished.
I have no food.

Come, I will pay you.
Have they not paid you?
The money was not good, i.e. I did not get it correct.
One man stole cassada in the road.
What is his name?
It is Gegbwa.
Where is he?
He is here.
He stole from a woman.
His behaviour is not good.
I will stop his pay.
When we reach Sekondi I will dismiss him.
Ditto.

I beg pardon.
I will not do it again.
He says, Do not dismiss him.
What shall I do then?
He says, Beat him.
All right.
Headman, take him behind the house and give him ten cuts.
I gboyoa.
Ye bise kā.
Pele ji fere ma li a igbo.

Mu li a peli ji ke ta mia,
mu li a ipekéji be ke ta mia.

Mu li a ngeyahū we, nyan-
dengo; mu li a gowohū we, nyan dungo.

Mu yī jiama.
Mu li a pelé na mu waila.
Jī a hije bē a li Chama jia lôle?

Bē ta Chama jia lôle?

Fō yira jia mia.
Fō fere jia mia.
Bō gulama na? Ga li gi to.

Pele gbī na.
Pote ngeja-hū we.
Bi ya bi li a ngeyahū we.
Peli lagboungo.
Bi wani pelé ji ngova?
Njei i gula?
Njei i wa.

Njei lo wama.
Hū ya doñ ha.
Ligbili hengá ha.

It is finished.
He says, Thank you very much.
There are two roads; which shall we take?

Whichever we go by it is the same. (lit. We go by this road and it is one, we go by the other and it is one.)

If we go to the right it is good, if we go to the left it is good.

We were travelling all night.
We go(back) by the road we came.

How far is it to Chama? (lit. If he gets up here he goes Chama, how much walking?)

How far is it to Chama? (lit. Here and Chama, how much walking?)

One day's journey.
Two days' journey.

What is the obstacle there? I am going to see.

There is no road there.

Turn to the right.
As you go keep to the right.

The road is shut.
Have you been this road before?

Does it rain?

The rain comes, i.e. is now beginning to fall.

The rain is approaching.
There is a calm to-day.

Ditto.

V. Salutations and Kindred Phrases.

Bōa? Reply, Bōa.
Wōa?
Bōva.
Biana? Reply, Bōa.

How do you do?
Ditto (pl.).
Ditto.
Ditto.
USEFUL PHRASES

Bise.

Wuse.
Bevá bi?
Bevá na?

Bevá mbui?
Bevá mahū?
Bevá piléma?
Bevá bi weleí bu?
Gbo wenga miaka?

Gbo wenga bi wa be?

Bevá bi hijéma? (or hiyéma)

Hinda gbi dogboi hū.
Í nyamu gbi na.
Hinda gbi na.
Hinda gbi be.
Í nyamu gbi be.
Bi kei lo na, bi njei lo na?
Tiana.
Nya kei nya njei tiä na.

(A) Mu ngenda hoe. (Pl. with A in front.)
Mu kpoko hoe, or Mu kpoko. (But the addition of hoe is better.)
I ngenda vei lo mu we ke iya.
I ngenda vei lo mu we č yà li.
Gi lima sina-oh.
Gi ya ngi felí tima.

Gi ya ngi wa.
Bi vangíma.

Thank you. (Used also as a salutation.)
Ditto (pl.).
What is your news? (The person arriving says this.)
What is your news? (The person sitting down inquires this of the comer.)
What news down country?
What news up country?
What news on the road?
What news in your house?
What news (what has been done) yonder?
What has happened that you are here?

What is the news where you come from?
Nothing in the bush.
Nothing bad there.
Nothing there.
Nothing here.
Nothing bad here.
Are your father and mother well?
They are well.
My father and mother are well.
We say good-bye.

We say good-night.

He said good-night to us and he went.
He said good-night to us before he went.
I am going to-morrow.
I am going to say good-bye to them.
I go, I come (= I shall be back shortly).
You salute him.
I velia bima?
Gi ya mu yei.
Wa bi gona.
Bi wa sina hoe.
Mu va hoe.
Gië wai!

Did he say good-bye to you?
I go to my country.
Come, make your report.
Come to-morrow then.
We say good-night.
I have come!

VI. SAYING, TALKING, ETC.

Ndë nya ma.
Dé ti ma.
Yo ndë bi ma?
Ye lo i ndeni bi ma?
Dé ngi ma i wa.
I ndei lo ta wama.
De ngi ma i li kaka.
Bä ndë numu gbì ma.
Bä lema njiei gi ndë bima.
De ti ma tà sore (or sore wc).
Njïéi ji ga ndë, bä gbìa nya woma.
Bë gbe?
Yë gbe?
I ye gbe bi ma?
Ngë sago (or sa'o).
Yë sao.
Ngï ye bia.
Ngï yiama bia, or Ngï yema bia.
Bia ì le nga ye bima.
Gï bi yiama.
Jï le, ngà yema (pronounced Jï lëngà yema).
Ngï yema ji.
Ngï ye ji; ngï ye ji.
Jï fere le ngà yema.
Ngï ye (or yema) ji tabao ngï ye (or yema) ji.
Bë yepe.
Wa yepe.

Tell me.
Tell them.
Who told you?
Ditto.
Tell him to come.
He said he was coming.
Tell him to go quickly.
Do not tell anybody.
Do not forget what I tell you.
Tell them not to make a noise.
Do not repeat what I say.

What do you say?
What does he say?
What did he say to you?
I said, No!
He says, No!
I am not talking to you.
Ditto.

Ditto.
I am talking to you.
I did not say this (= This is the wrong one).
I did not say this one.
I did not this; I did not say this, i. e. I said neither of these.
I said neither of these.
I said neither this nor that.

Do not talk (sing.).
Do not talk (pl.).
USEFUL PHRASES

Londo a njépe.
Bi yepe botongo.
Bi yepe le ngá ye ndéma.
Bë yepe nya lenga?
Gbe yepe bi meni?
Bi ndé gora.
Í ndé golani.
I ndé yia lénga.
Bia bi lelengo.
Bi lele (pronounced almost ler-le).
Bi leni.
Bi Mende yiei mero?
(= me lo).
Ga mero kru kru.
Ba mero?
Gi menia.
Ngí menini.
Bi meni?
A Mende yia (or yiei) me lo.
A Mende yia le lo.
Yia lele.
Hüge ange panda.
Ti gbia bi woma.
Musa lulu i wa.

Stop talking.
You talk too much.
I am not talking your 'palaver.'
You will not talk with me?
What talk did you hear?
You lie.
He did not lie.
He has lied.
You lie.
You are wrong.

You lied.
Do you understand Mende?
I understand a little.
Do you hear, or understand?
I heard.
I did not hear.
Do you not understand?
He understands Mende.

He talks Mende.
Speak slowly.
Tell me all about it.
They talk behind your back.
Call Musa.

Gbe jongo mia?
Gbe jongo lo a ji?
Nyé ji gbwe jongo?
Te yalui gbe jongo shili yera va?
Te yalui yira gbe jongo?
Penny yira.
Pkele shili' yira (va).
Tia bé gbango.
Ji bá gbango.
Bá i gbani.

How much is this?
Ditto.
How much is this fish?
How many eggs for one shilling?

How much for one egg?
One penny.
All for one shilling.
They are dear.
This is dear.
They are not dear.

VII. BUYING AND SELLING.
Gbwe jongo mia ba nya boya la?
Bi majiai panda.

Gē bi humani.
Maye, gē ngeya.
Gi mayenga ngeya 3d.
Gi kurua.
Gi kuruni. Gē luma.
Bise; Dīla; Ngēngeyama.

Kuléji i nyandeni.
Kuléji nyaninggo le; ngē ngeya.
Ji kpele ji shili yira.
Navōi kulongo.
Navōi gbotongo le, ji mū lila.
Ba kula majiā lo?
Ga majiā lo.
Ngī majiāma.
Hāi ji i ngeya.
Li miando ta na.

How many will you throw in?
You cheat me (you did not sell correctly).
I have not cheated you.
Reduce it, or I do not buy.
I lower it 3d.
I accept.
I do not accept.
Thank you; take it away; I am not buying.
This cloth is not good.
This cloth is spoilt; I will not buy it.
All these are one shilling.
The money is short.
The price is too much, we do not take it.
Do you sell cloth?
I sell it.
I am not selling.
This thing I have not got.
Go over there, it is there.

VIII. Give (Fe and Go).

Fembe, or Fe’be.
Fe.
Gbe lo wa fembe?
Bo ba fembe?
Gi fe ngi ye.
Hani ji bumbu bi fe ngi’e.

Give (it) to me.
Give (me).
What will you (pl.) give me?
What will you (sing.) give me?
I give it to him.
Take this thing and give it to him.
I give it to you.
He gave him his share.
He says they must give it to him.
Have they given you food?
Give me my cloth.
Give me the gun.
Give it to me.
That I give you.
USEFUL PHRASES

I feni mu we.
Nya go a njei gi gbole.
Nya go a ngurî.
Nga wu go a hege.
Gi bi goi lo.
Gi bi goi lo a three pensi.
I ti goa mehei (= I ti goa a mehei).
Sina ga bi go lo a hale.

He gave to us.
Give me water to drink.
Give me the stick.
I give you soap.
I have given it you.
I have given you 3d.
He gave them food.

To-morrow I will give you medicine.
Give him the book.
Give Sandi the book.
Give me this.

NOTE.—If 'go' is rendered 'present with' the construction is more easily understood.

IX. GOING.

NOTE.—The verb 'to go' is li, past tense ya. Ya is, however, frequently used with a present meaning.

Bà li ba wa-oh?
I gu a lila.
I gu i li.
Nga gu lo gi li?
Pessima a gu lo i li.
Pessima i ya yì ma.
Pessima i ya ngi yìmi.

Are you coming back?
He is unable to go.
He cannot go.
I shall be able to go?
Pessima will be able to go.
Pessima has gone to sleep.
Pessima has gone to his sleeping-place.

Nya longo nga (or ngi) li.
Migbe (or migbe lo) ba li?
Gi ya ngi la.
Gi ko mi e (for i) ya nà.

I want to go.
When do you go?
I am going to lie down.
I do not know where he has gone now.

Gi ko mi mia i ya nà.
Mi lo bi li na bengeme?
Li bi wa njéi.
A mu li pe bu.
Hiye mu li.
Bia bi lima sange?
Bi limá lo?

Ditto.
Where did you go yesterday?
Go fetch water.
Let us go home.
Get up, let us go.
Are you going just now?
You are not going yet?
Ngi limá le.
Ngi ya yima.
Li bi wa kolé.
Bia bi lumá bi li va sange?
Bá li na.
Bá li 'ngwango (hüguhango).
Gí' í la (= Gi li la).
Mu li dogboi hú.
Bi ya mi ge lo fele gë bi lo?

Bi ya ge mi lo fele gë bi lo?
Bi yá li le?
Gi ya Takwa bengeme.
Ngi yá li na.

Gi ya na yira.
I ya hú (or i fca).
Gi ya jìjìama.
Li pe bu.
Mu li a pelé na?
Mu li a mbële (= mbe wele).
Dë ngí ma i li kaka.
I yá.
I lini.
Ti gbi ti ya.
A li-oh.
Bi limá mi?
Ba li mi?
Bi li mi?
Ba li lo, bë li?

Mi lo ti ya ná?
Mi lo ba li na?
Wuseni i ya kole gama.
Gi ya kpande wìme (for wìlima, indefinite form).
I ya kpande wìme.
A mu li mu kpande wìli.

I am not going yet.
I am going to sleep.
Go bring the letters.
Are you willing to go now?
Do not go there.
Do not go far.

I go away, or take it away.
We go into the bush.
Where have you been these last two days that I have not seen you?
Ditto.
Have you not gone yet?
I went to Tarkwa yesterday.
I have never been there. (lit. Not been there.)
I went there once.
It has gone in (as of a nail).
I am going for a walk.
Go home.
Do we go that road?
We go this road.

Tell him to go quick.
He has gone.
He has not gone.
They have all gone.
Go (pl.).
Where are you going?
Ditto.
Where did you go?
Will you go? or Will you not go?
Where have they gone now?
Where are you going now?
Wuseni has gone for letters.
I am going shooting.

He has gone shooting.
Let us go and shoot.
Gi ngi lima go.
Ji bi male e gbia e li mi lo?
(e = i, he).

Ngī male i gbia.
Ti ya yima.
Ti ya ti yimi.

Ye, bi li.
Li bi wa káká.
Ngī ya pebu.
Bi ya na yira?
Bi ya na wo ngova?
A mu li tei hū.

I ya miaka (we).
I yā poron.
I yā muama.
I yā kpoyeí ya.
Ti ya tuwo.
Li bi nwoni gama gbe.
Li meheí gama, bi wala,
   mu me.
Li bi pèle gama gbe.
Li bi wala kia jina.
Li bi kokoí.
Li bi na gbe.
A dē mu li.
Ngī ya ngi meheí me.
Nū yera ê li?
Sangi mia ti yá.
Bia wa Wuseni a li mia.
Wa tieni a li mia.

Ngī yeto bingi ga li lo
dogboi hū.
Mi yaka i ya na?
Kea bi ya lo?
Bi ya miando, bi wa, bi ji
   wē.

I do not know where he has gone.
When you found (lit. I met) he
had gone out, where had he
gone?
I found he had gone out.
They have gone to sleep.
They have gone to their sleeping-
place.
He says, Go.
Go, and come back quickly.
I go home.
Have you ever been there before?
Ditto.
Let us go home.  (lit. Let us go
back into the town.)
He has gone yonder.
He has gone far away.
He has gone to bathe.
It has gone over the sea.
They have gone on in front.
Go and look for the bird.
Go for food, bring it, so that
we may eat.
Go and look at the house.
Go fetch one like this.
Go and find it.
Go and look there.
Pass on, we are going.
I go to eat.
Is one man not going?
They have just gone.
You and Wuseni go yonder.
You and they go yonder.
(For other similar examples, see
under Pronouns.)
I intended yesterday going to
the bush.
Which direction has he gone?
I suppose you are going now?
Before you go there come and do
this.
Li ngi gama.  
A mu li gengemi.  
Mu ya gengeme.  
A mu li gengem.  
Gi ya gengeme, or gengema.  
Ngia li?  
Bia li, bia bā li?  
Lahai i li lo gbi gengema?

Go for him.  
Let us go to work.  
Ditto.  
Ditto.  
I am going to work.  
Shall I go?  
Do you go, or do you not go?  
Did Lahai go to work yesterday?

X. Tewe, Dewe, Lewe, Te, Le = Cut, Surpass. Ndewe, Dewe, Lewe = Beat, etc.

Kowui dewe.  
Malewe.  
Tetewe.  
Tētē a ngera ngera.  
Tewe botongo.  
I njiei dewe (or dewia).  
Mbaké lewe.  
Ndī lewe.  
Ngī li dewea.  
Ngē dema.  
Fō dewengoi.  
A de mu li.  
Mu de a ngiyehu.  
De a mia we.  
Dewe kaka wekei ma.  
A mu njie dewe.  
Pele male.  
I dewia tugo (or lugo).  
Njei i nya madewēa.  
Ngōi dewe i wa.  
Numu yira tewe nya gama.  
Ngī nemahū lengo.  
I dewēa ngi ma ji (or a ji).  
I dewēa ngi ma ji hū.  
Kōli ye, nga wime gi lū dopē ma.  
Fō neni ma mbe le lo.  
Ke maheï na fō i lewe nani i gbate gbon.
I lō i ngi lema. He left off beating him.
Nde yira. One cut (with a whip).
Wa ga bi le pu. Come, I will give you ten cuts.
Gbe a ndewela. Stop beating.
I yunga lenga a nasia He boasted over all of them. gbele.

XI. **Expressions relating to** $Lō = \text{Heart}.$

<table>
<thead>
<tr>
<th>Yoruba Expression</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nya li gbī hindōi ma.</td>
<td>I do not care for the man; I have no confidence in the man.</td>
</tr>
<tr>
<td>Nya li lo bima.</td>
<td>My heart is with you, i.e. I trust you.</td>
</tr>
<tr>
<td>Bi li lo mi?</td>
<td>Where is your heart?</td>
</tr>
<tr>
<td>Ngi li nyania.</td>
<td>His heart is spoiled, i.e. broken-hearted.</td>
</tr>
<tr>
<td>Nya li leingo ngi ma.</td>
<td>I am pleased with him.</td>
</tr>
<tr>
<td>Ngi li dewia (dowea).</td>
<td>He is angry.</td>
</tr>
<tr>
<td>Ngi li i lewé nyoko gbī.</td>
<td>He was exceedingly angry.</td>
</tr>
<tr>
<td>Bi li i leli.</td>
<td>Be of good cheer.</td>
</tr>
<tr>
<td>Numui na a hinda hou lī ma.</td>
<td>That man is patient.</td>
</tr>
<tr>
<td>Ma ngi li lei lo.</td>
<td>We will soothe him.</td>
</tr>
<tr>
<td>Ngi li heléa.</td>
<td>He was troubled.</td>
</tr>
<tr>
<td>Hinga ti li nyamungo le.</td>
<td>Men whose hearts are evil.</td>
</tr>
<tr>
<td>Bi li yekpengo le?</td>
<td>Is your heart good.</td>
</tr>
<tr>
<td>Ngi li miningo yele kpi.</td>
<td>His heart was very heavy.</td>
</tr>
<tr>
<td>Ngi li lengo wa.</td>
<td>He was very angry.</td>
</tr>
</tbody>
</table>

XII. **Gu = Can, Be Able.**

<table>
<thead>
<tr>
<th>Yoruba Expression</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gbe yenge mia ba guma?</td>
<td>What kind of work can you do?</td>
</tr>
<tr>
<td>Í gu a lī lā</td>
<td>He is unable to go.</td>
</tr>
<tr>
<td>Nga gu lo gi li.</td>
<td>I shall be able to go.</td>
</tr>
<tr>
<td>Pessima a gu lo i li.</td>
<td>Pessima will be able to go.</td>
</tr>
<tr>
<td>Ba gu bi ji wē?</td>
<td>Can you do this?</td>
</tr>
<tr>
<td>Í gu i li.</td>
<td>He cannot go.</td>
</tr>
<tr>
<td>Ba gu bi kakēi ji le?</td>
<td>Can you climb this wall?</td>
</tr>
<tr>
<td>Ngē ngi do be.</td>
<td>I cannot see him here.</td>
</tr>
</tbody>
</table>
THE MENDE LANGUAGE

Bē gu na ma.
È guina.
Ngi gu nga pe lo.
Ngē gu nga pe.
Ngē pē.
Ti guni a njia gbi lela.
Ba gu ba yengema?

Can you not do that.
He cannot (do it).
I can do it.
I cannot do it.
Ditto.
They could not say a word.
Can you work?

XIII. WANT, LIKE, ETC.

I want food.
He wants food.
I do not want anything.
What do you want?

I want a man for this load.
I want you, or I like you.
I do not want you, or I do not like you.
Do you like me?
Do you want your money?
I want water to drink.

I do not like that, or him.
I do not like it.
What do you want?

Why did he not want to?
He and his friend were much attached to each other.
Will you not go?
I dislike you.
They hated him because he was a rich man.
I want food.

Nya longo a mehe.
Ngi longo a mehe.
Ngi lōni a hani gbi.
Gbo bi longwola (=longola)?
Nya longo a numu yira hakej ji va.
Nya longo a biē.
Ngī lōni a biē.

Bi longo ange?
Bi longo a bi navōi?
Nya longo a njei ngi bole.
Ngī lōni a nā.
Ngī loi la.
Gbo bi loi la? (Not so common as Gbo bi longwola?)
Gbeva i lōni?
Ngī mbāi ji ta ta ti longoma.
Bi lōni bi li?
Nya dōlongo a biē.
Ti lōlō a ngie nu gbate va.

Ni 'ongwa mehe (is short for Nya longo a mehe).
USEFUL PHRASES

45

Ma = in need of.

Nja gboli mai lo nyama. I want water to drink.
Hanî jisia mani lo wuma. You covet these things.
Nji mani lo ngima. He is in want of sleep.

XIV. SEE, LOOK, ETC. = To, GBE.

Bi tonga? (pronounced bit-tonga). Have you seen (it)?
Gi tonga.
Ngî toni.
Ngî ya toi.
Gî ngi loi.
Bi ngi loi lo?
Bi Yamba loi lo?
Î ngi doni.
Wa bi to va.
Bi to?
Bi toa?  
Sina ma to.
Ngê ngi do be.
Na gbê.
Li bi na gbê.
Li bi pebu gbê.
Li bi pele gama gbê.

XV. To HAVE.

Kulé lo nya yeya (nî ’yeya for short). I have the cloth.
Ta nî ’yeya.
Ta bi yeya, or Ta bêya.
I nî ’yeya.
Mbogbê lo Wuseni yeya.
Ta lo Wuseni yeya.
Numui na nyaha lo ngi yeya.
Î ngi yeya.
I navoi ngeya.
Ha kpande gbî nya yeya.
Nu lôle mia ti bi yeya?
Ngî lei fere.
Njia nya ma.
XI. SICKNESS.

Ngi goihü a lewe (or a gbia).
Ngi goihü hônga.
Ngi lima lema.
Ngi lî lo gbalema.
Kôle i nya houa.
Kôtî nya nwona nya go-wé ma.
Buli lo nyama.

Bi wôli hû bondango.
Nya gôwé vengo.
Ngi higbêa wokpo.
Nya higbengo le.
Nya higbengo le ge.
Gbwamé na yîlî.
Halé na jia lu ma.

Halé ji gbole.
Bi nei gbîa.
Mi mia a gbale bi ma?
I gbalea gbôtongo.
Nya mavulango le.
Nya lûi gbandingo.
Blanketi wê bi ma.
Fûfû gbandi wê bi gôwé ma.
Ga mbera (or tewe) gi gbîa.
Na yôfoeî.
Na bono.
Li bi njei gbandi bâ yî bi gôwé gama wua.
Ba bawo lo sina.

He has diarrhoea.
He is constipated.
He is retching.
His heart hurts.
I have caught cold.
The stone cut my foot.

I have a guinea worm (or other worm).
You are deaf.
My foot is swollen.
I have been sick some time.
I am sick.
I was sick the other day.
Tie up that sore.
Rub that medicine over your body.

Swallow this medicine.
Put out your tongue.
Where does it hurt?
It hurt very much.
I have fever.
My body is hot.
Cover yourself with the blanket.
Put a hot poultice on your leg.

I will cut and pull it out.
Suck it.
Suck it.
Boil the water before you wash
(the wound on) your leg.
You will be better to-morrow.
PART II
GRAMMAR

CHAPTER I

GENERAL REMARKS, PRONUNCIATION, EUPHONY,
CHANGES, ETC.

i. Structure of Words.

A noticeable feature of the language is the readiness with which words are built up from simple root forms, (i) by reduplication, (ii) by the addition of other words, or (iii) by the addition of one or more prepositions either as a prefix or suffix.

Example of—
(i) Mbu, under; mbumbu, carry.
(ii) Kpande, gun; wili, throw, or shoot; moi, suffix of the agent; kpandewilimoí, shooter, or hunter.
(iii) Ma, on; hû, in; guhango, high; mahûguhango, pronounced almost mangwango, far; lô, leave; hû, in; tôhû, lose.

As opposed to this building up is the tendency to cut out, (i) vowels, (ii) syllables, especially le, (iii) consonants, especially l.

Example of—
(i) Wâ kólê for wa a kólê, bring the book.
(ii) Wê for wêlê, house.
(iii) Ngauí for ngalui, month, egg, moon.
ii. Absence of Meaning to Root Forms.

A monosyllabic word expressed by itself rarely conveys a clear meaning. This can only be ascertained from the context; and even a word of two syllables a Mende usually fails to understand if it be put before him without any hint of what it may possibly mean. The only words he is at all likely to recognize are the names of animals, material objects, etc. In every case the word inquired about must, if a substantive, and used without qualification, be put to him in the definite form; and similarly in his reply the definite form will be used. A word is much less distinct in the definite form; and for this reason, and owing to the numerous guises in which words appear, as will be seen later, the language is rendered one of considerable difficulty to Europeans.

iii. Pronunciation—General.

Mende having no literature of its own has been reduced to writing on the basis of the Royal Geographical Society's rules for spelling unwritten languages. The limitations of those rules, however, make an accurate expression of the sound of many words a matter of difficulty; and as, especially with regard to the vowels, a closer approximation than that provided is required, various marks are usually employed to enable words when written to be more readily recognized. The accent is on the penultimate syllable; but when a substantive is put into the definite form singular, it is moved to the last syllable. The very few exceptions are specially marked in this book.

iv. Pronunciation of Consonants.

The consonants call for no special remarks, except that most Mendes when kp or gb are followed by i or e insert a w, as gbi or gbwi, all; kpele (kpere), kpwele (kpwere), all. The w will, however, not be written, except in a few sentences in this book where its insertion will assist the beginner. With a this practice is rarer.

\( \hat{\text{n}} = \text{ng} \) is used when the g sound is not carried on to the succeeding vowel, as, kâ'îna, box = kang-a, not kan-ga.

The difference between l and r is very slight, some words
preferring the \( l \) sound, others the \( r \) sound. In those words, however, in which \( l \) is the result of the softening of other consonants as \( t, d, nd \), the distinctive \( l \) sound is properly retained, as \( ndawo \), or \( lawo \), to open. Even to this, though, there are exceptions, and the \( r \) sound is heard, as in \( tɒlɪ \), call, which becomes \( dɒlɪ, lɒlɪ, rʊrɪ \).

The beginner will often hear what he may take to be a word—\( siati \). This is, however, no word at all, but the last syllable, \( sia \), of a noun in the definite form plural, followed by the necessary pronoun \( ti \), they. For example, \( nwonisa ti ya \), the birds have gone, is pronounced \( nwoni siati ya \). Other words are, of course, as in all languages, similarly broken in being spoken.

v. Pronunciation of Vowels.

The pronunciation of the vowels \( a, i, u \) call for no special mention.

\( e \) has varying values, which are not easily indicated by marks. A general idea of its pronunciation can generally be obtained from its combination with the other letters in the word; but its precise rendering, which is not invariably uniform, can only be obtained by ear.

The \( o \) sounds are as follows:

- \( o = \) the English \( o \), either short as in \( dog \), or long as in \( oh \).
- \( ɔ = \) aw.
- \( ô = o \) approximating to \( u \).

The difference between \( ɔ \) and \( ô \) should be very carefully noticed, especially when taking words from a vocabulary, or many errors in speaking may be made. Compare \( ndomé \), the ground, pronounced \( ndawmɛ \), and \( ndomé \), the shirt, pronounced \( ndoomɛ \).

Only vowels that it is necessary or important should be long are so marked, but in Part I of this book the short mark has been occasionally placed over vowels in order to draw the beginner’s attention to the necessity for their being pronounced short. ~ denotes a nasal sound.

Modification of vowels is frequent in speaking, but in writing the language it is desirable, if possible, to keep to the proper vowel. \( ə \) frequently changes into \( i \) when owing to a syllable being added the accent is moved towards the newly-added
syllable. Male, meet, in the past tense is pronounced *malëa* instead of *malëo*. Vowels are also very commonly subject to change to fall in with the general run of vowels in the sentence. *i* becomes almost *a* or *o*; *e* becomes *i*, etc. As *dengâna*, tell him, for *de ngë ma*. In some parts of the country *u* takes the place of *i* in some words, as *gbiua* for *gbia*, pull out.

The diphthongs approximate as written.

All words except some adverbs end in a vowel. The exceptions mentioned end in *ng*.

vi. CONTRACTIONS.

Contractions and the elimination of consonants and vowels are frequent, and are a contributing cause to the difficulty a European has in understanding what is said.

\[\begin{align*}
a, & \quad \text{wà kolé} \quad \text{for} \quad \text{wa a kolé, bring the book.} \\
i, & \quad \text{tamo i ya} \quad \text{for} \quad \text{tamo i ya, the man went.} \\
g, & \quad \text{sa o} \quad \text{for} \quad \text{sago, no.} \\
h, & \quad \text{nyânga} \quad \text{for} \quad \text{nyahanga, women.} \\
l, & \quad \text{kpæ} \quad \text{for} \quad \text{kpæle, farm.} \\
gnau & \quad \text{for} \quad \text{ngalu, moon, egg.} \\
pé & \quad \text{for} \quad \text{pele, house.} \\
wē & \quad \text{for} \quad \text{wele, house.} \\
yakpe & \quad \text{for} \quad \text{yelakpe, only.} \\
gbeanga & \quad \text{for} \quad \text{gbelanga, near.} \\
r, & \quad \text{kâ} \quad \text{for} \quad \text{kara, teach.} \\
w, & \quad \text{dë} \quad \text{for} \quad \text{dewe, cut.} \\
ya, & \quad \text{bëka} \quad \text{for} \quad \text{bëyaka, this side.}
\end{align*}\]

*w* and *y* are both frequently dropped when standing between vowels.

vii. CHANGES OF CONSONANTS.

Changes of consonants are a great source of difficulty to foreigners learning Mende. Presented under several forms it is by no means easy to recognize a word, especially a monosyllabic one. The changes are made to suit euphony from the native point of view. The hard sound occurs generally at the beginning of a sentence, but when the second syllable does not admit of softening the first must be softened.
Pronouns, except the first personal pronoun, do not admit of softening. As examples of the difficulty in recognizing words under this process, sole or jore, noise, and tuwo, lugo, before, may be quoted.

*Examples.*

$F$ into $v$.

Fe, give.

Fembe, give me.
Kpandé ve, give me the gun.

$G$ into $w$.

Hege or hewe, soap.
Tuwo, tugo, luwo, lugo, before.

$K$ into $g$.

Ke, show.

Ke a tié, show them.
Bi na ge ange, show me that.

Kākā, side.

Kākā wekei ma, the other side.
Wa mu gākei ma, come to our side.

$K$ into $w$.

Kulong, wulongo, little.

$K$ into $y$.

Kākā, side.

Bē kā, this side.
Mi yākā? which side?

$L$ into $r$.

Kei a bi lōli ma, master calls you.
Kei a bi ruri ma, ditto.
Mia lo, it is yonder.
Mia ro, ditto.
Bi me lo? did you hear?
Bi me ro? ditto.

The auxiliary, which will always be found written lo, is generally pronounced ro. An exception is in the idiom lo a, where the $l$ sound predominares.

Ngenda lo a ji, this is his. (lit. His share is this, nge = ngi.)
THE MENDE LANGUAGE

$P$ into $w$.

Píme, run. Li a píme! run! (lit. Go with running.)
A mu wíme, let us run.

Pele, house. Pë bu, in the house.
Massa wê lo a ji, this is master's house.

Pele, do. Dengima a pele, tell him not to do it.
Li bi ngenge wíle, go and work.

Pêka, other. Kákâ wekei ma, on the other side.
Wâ pêkei, bring the other.

$P$ into $y$.

Pêka, other. Kákâ yekei ma, on the other side.

$P$ into $b$, rare.

Pôwé, bôwé, the flower.

S into $j$.

Jole, noise, shout. Wâ jore, do not shout.
Dondo a sole, stop that noise.

Joso, plug, load. Kpandé joso, load the gun.
Ngi sosoi lo, I have loaded it.

$S$ into $y$, rare.

SusunGO, jusungo, yusungo, deep.

$T$ into $d$, $l$, $r$.

Tewe, cut, pass, etc. Tewe! cut it!
Bi dewea? did you cut it?
Ngi lweeney, I did not cut it.

Tôli, call. Lí bi ngi tôli, go, call him.
Ke a bi ruri ma (lôlima), master is calling you.
Tugo, tuwo, lugo, in front.

$W$ into $v$.

Tewe, pass. I dewéa, he passed.
I devia, ditto.
Wili (pili), throw, shoot. A mu li kpande wîme (wilime, def. form of wilima), let us go and shoot.
A mu li kpande vîme, let us go and shoot.

Mb into b or w.

Mbumbu, lift. Mbumbu, pick it up, or take it.
A mu bumbu, let us lift it.
Tî wumbuni, they did not take it.

Nd into d or l.

Ndê, say. I ndêa nyama, he told me.
Dê ngi ma, tell him.
Gbo î lêa bima? what did he say to you?

La ndia, put it in the middle.

Ndia, middle. Hei ndende leci, sit in the middle of the boat.
Ndowe lave, fill the hole.

Ng into w.

Only when followed by o or u.

Ngôva, old. Ngôvango le, it is old.
Iwôvangoi, the old one.

Ng into y.

Only when followed by a, e, or i.

Yela, one. Ngera ngera, one by one.
Nu yîra, one person.

Ngalu, egg, month. Ngauî ji, this month.
Te-yalui, fowl’s egg.

Ng into y.

Ngi, I. Ngî ya li na, I have not been there.
Gi gi loi, I have not seen it.

Nj into y.

Nji, sleep. Ta njî hû, he is asleep.
THE MENDE LANGUAGE

Njì, sleep. Ti ya ti yìmi, they have gone to their sleeping-place, i.e. to sleep.
or, Ti ya yìma, they have gone to sleep.

Kpọyọ, finish. Ì ya kpoıyọai, it is not finished.
Nu yira gbọyọngọ, one man finished, i.e. twenty.

Kp or gb into b or w.

Kpọtọ, many, much. Njei lo na bọtongo, there is a lot of water there.
Njei wọtọngọ, the water is much, or deep.
Gbọtongo! plenty! enough! Ì yà kpọtọ na, there is not much there.

Kpiti, grass, etc. Bitì gbìa, pull up the weeds.

Kp or gb into y.

Kpate, make. A mu ji gbate, let us mend this.
I mani yate hûguhango, he made a trap far away.

viii. Changes of Vowels.

The principal change in the vowels is when a substantive is put in the definite form. This is effected by adding i, meaning he, to the indefinite form. The resulting combination produces a variety of changes difficult to learn. The accent is shifted to the last syllable.

Examples.

<table>
<thead>
<tr>
<th>Indefinite termination</th>
<th>Combination</th>
<th>Definite termination</th>
<th>How pronounced and written</th>
</tr>
</thead>
<tbody>
<tr>
<td>à, āí,</td>
<td>ë,</td>
<td>Goma, gomé, crow.</td>
<td></td>
</tr>
<tr>
<td>à, āí,</td>
<td>ëi,</td>
<td>Nyaha, nyahei, woman.</td>
<td></td>
</tr>
<tr>
<td>(à, āí,</td>
<td>(as in hay)</td>
<td>Kàkà, kàkéi, side.</td>
<td></td>
</tr>
<tr>
<td>à, āí,</td>
<td>ài,</td>
<td>Wà, wàí, big.</td>
<td></td>
</tr>
<tr>
<td>(as in why)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------------------</td>
<td>--------------</td>
<td>-----------------------</td>
<td>-----------------------------</td>
</tr>
<tr>
<td>ĕ,</td>
<td>ȅi,</td>
<td>ē,</td>
<td>Pene, pené, ringworm.</td>
</tr>
<tr>
<td>ĕ,</td>
<td>ȅi,</td>
<td>ēi,</td>
<td>Ke, keí, father.</td>
</tr>
<tr>
<td>(as in <em>hay</em>)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ī,</td>
<td>ȋi,</td>
<td>ī,</td>
<td>Pelé, pélé, house.</td>
</tr>
<tr>
<td>(as in <em>bee</em>)</td>
<td></td>
<td></td>
<td>Lōli, lōlī, dance.</td>
</tr>
<tr>
<td>ò,</td>
<td>;oī,</td>
<td>ò or i,</td>
<td>Golō, golé (golī), book.</td>
</tr>
<tr>
<td>ò,</td>
<td>;oī,</td>
<td>ʻōī,</td>
<td>Méndemo, Méndemōi, Mendeman.</td>
</tr>
<tr>
<td>α,</td>
<td>prites,</td>
<td>prites,</td>
<td>Dogbo, dogbot, bush.</td>
</tr>
<tr>
<td>(as in <em>boy</em>)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ō,</td>
<td>ʻōi,</td>
<td>i,</td>
<td>Fōlō, fōlī, sun.</td>
</tr>
<tr>
<td>ō,</td>
<td>ʻōi,</td>
<td>ut,</td>
<td>Nyapō, nyapūi, girl.</td>
</tr>
<tr>
<td>(almost <em>wī</em>)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ō,</td>
<td>ʻōi,</td>
<td>ʻōi,</td>
<td>Sasalō, sasalōi, a partridge</td>
</tr>
<tr>
<td>ù,</td>
<td>ʻūi,</td>
<td>ʻūi,</td>
<td>Ngalu, ngalūi, egg, moon.</td>
</tr>
<tr>
<td>u,</td>
<td>ʻūi,</td>
<td>i,</td>
<td>Kōtu, kōtī, stone.</td>
</tr>
<tr>
<td>ū,</td>
<td>ʻūi,</td>
<td>ʻūi,</td>
<td>Tutu, tutūi, a swamp bird,</td>
</tr>
<tr>
<td>(almost <em>wī</em>)</td>
<td></td>
<td></td>
<td>a messenger.</td>
</tr>
</tbody>
</table>

**ix. Words Much Alike.**

The following list includes a few nouns that in their definite form are much alike, as well as some other similar words.

- ngari, thorn.
- ngaré, a coarse grass.
- ngalé, mat.
- kulé, gulé, cloth.
- kólé, golé, book.
- golí, scissors.
- kōlī, iron.
- kólé, golé, cold, clean.
- golé, weeping.
- golé, buy a wife.
- kōlī, search.
- kólé, golé, divide.
- kólé, barrel.
- kōlī, leopard.
kulí, small.
kölí, snail.
kolithic lizard.
gulí, tree.
kené, elderly person.
kení, bamboo.
wulí, tree.
wulí, oil.
wulí, small.
ndópé, deer.
ndópuí, child.
ndóndé, pig.
ndóndoí, millipede.
ndóndí, silence.

Also:

lo, be.
lo, see.
lő, send.
lő, like (verb).
lő, leave.
lő, day.
lői, day, rum.
lői, son.
lqé, country.
lőli, call.
lőle? how many?
ngerá, one.
gerá, sweep.
nyí, bite.
yí, sleep.
lá, lay.
lá, name.

And many others.
CHAPTER II

SUBSTANTIVES

i. DEFINITE AND INDEFINITE FORMS.

There is no definite or indefinite article in Mende. Its place is taken by i, he, which is added to the indefinite form of the word. The pronunciation of the resulting combination of vowels has already been explained, see Chapter I, viii.

The indefinite form is used—

(i) When an indefinite meaning is clearly indicated, as kia gombu na, like fire.

(ii) In negative sentences, as numu gbī na, nobody is there; Gī numu loi, I saw nobody.

(iii) When followed by an adjective. The adjective then takes the definite form. Hindō wōei, the old man.

(iv) When followed by a numeral adjective, as tamo yira, one man, or a certain man; numu lolu, or nu lolu, five persons.

(v) Vocative case, as Ngewo! God!

The definite form is used—

(i) When in English the article the is used, as ngeyeī lo mi? where is the rope?

(ii) When the word is used independently as in answer to a question, as Gbo bi longola? Mbogbé. What do you want? The cutlass.

(iii) After a possessive pronoun, as nya külé, my cloth.

(iv) When followed by a demonstrative pronoun, as dak-paloi jī, this young man.

(v) Vocative case, as ndakpeī! young man! It will be seen that for the vocative case both indefinite and definite forms are used.

There are a few words which are not invariably put into the definite form, the reason for using the indefinite form being probably euphony. Kaña, box, is usually heard only in the one form; and substantives having hū as an affix may
remain unchanged, or the i indicating the definite may be added to the first component word, or be put at the end, as gohi, gohi, gohui, belly. Sometimes it is immaterial whether the indefinite or the definite form be used, as hei ndia, or hei ndiei, sit in the middle. Occasionally the indefinite is used when the definite is clearly indicated, or vice versa. The reason may be euphony or carelessness.

ii. Gender.

There is no gender to nouns, adjectives, or any other part of speech.

For human beings different words are used to express the sex, as—

hindői (def.), man. nyahėi (def.), woman.

For further examples see Vocabulary of Relationships, etc., Part III, vii.

To the names of animals the words hina, hinei, male; ha, hei, female, are added, as—

nika hinei (def.), bull. te hinei (def.), cock.
nika hei (def.), cow. te hei (def.), hen.
nika ha wāl (def.), the big cow.

iii. Number.

The indefinite plural is formed by adding nga, a or ni to the indefinite form singular.

The definite plural is formed by adding sia to the definite form singular, and also more rarely by adding sia to the indefinite form plural, nga, the a being modified under the rules for using the definite.

Examples.

<table>
<thead>
<tr>
<th>Singular.</th>
<th>Plural.</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maha</td>
<td>mahei</td>
<td>maha; maheisia</td>
</tr>
<tr>
<td>or</td>
<td>mahā</td>
<td>mahangēisia</td>
</tr>
<tr>
<td>or</td>
<td>mahanga</td>
<td>mânga</td>
</tr>
<tr>
<td>----------</td>
<td>--------</td>
<td>----------</td>
</tr>
<tr>
<td><strong>Nyaha</strong></td>
<td><strong>nyaha</strong></td>
<td><strong>nyheisia</strong></td>
</tr>
<tr>
<td><strong>nyahe</strong></td>
<td><strong>nyahanga</strong></td>
<td><strong>nyahangeisia</strong></td>
</tr>
<tr>
<td><strong>or</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Nwoni</strong></td>
<td><strong>nwoní</strong></td>
<td><strong>nwonísia</strong></td>
</tr>
<tr>
<td><strong>nwonia</strong></td>
<td><strong>nwoininga</strong></td>
<td><strong>nwoingeisia</strong></td>
</tr>
<tr>
<td><strong>Pupu</strong></td>
<td><strong>pupúí</strong></td>
<td><strong>pupúisia</strong></td>
</tr>
<tr>
<td><strong>pupua</strong></td>
<td><strong>pupunga</strong></td>
<td><strong>pupungeisia</strong></td>
</tr>
</tbody>
</table>

**Irregular.**

<table>
<thead>
<tr>
<th><strong>Mendemo</strong></th>
<th><strong>Mendemoí</strong></th>
<th><strong>Mendebeleísia</strong></th>
<th><strong>Mendebeleísia</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Mendébela</strong></td>
<td><strong>Mendébelaí</strong></td>
<td><strong>Mendébelaí</strong></td>
<td><strong>Mendébelaí</strong></td>
</tr>
<tr>
<td>(b'ra)</td>
<td></td>
<td>Mendebela</td>
<td>Mendebeleisia</td>
</tr>
<tr>
<td><strong>Mendinga</strong></td>
<td></td>
<td><strong>Mendingaí</strong></td>
<td>Mendebeleisia</td>
</tr>
</tbody>
</table>

**Ngengemo**

<table>
<thead>
<tr>
<th><strong>ngengemoi</strong></th>
<th><strong>ngengebíra</strong></th>
<th><strong>ngengebeleísia</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ngengebí</strong></td>
<td></td>
<td><strong>ngengebeleísia</strong></td>
</tr>
</tbody>
</table>

**Numu or nu**

<table>
<thead>
<tr>
<th><strong>numúí</strong></th>
<th><strong>numúsia</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>nunga</strong></td>
<td><strong>nungeisia</strong></td>
</tr>
</tbody>
</table>

**Highbemo**

<table>
<thead>
<tr>
<th><strong>higbemoí</strong></th>
<th><strong>higbebera</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>higbenga</strong></td>
<td><strong>highbengeisia</strong></td>
</tr>
</tbody>
</table>

**ihigbengói**

| **ihigbe'goisia** | **the sick one.** |

**Hindo**

<table>
<thead>
<tr>
<th><strong>hindói</strong></th>
<th><strong>hinga</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>hingeisia</strong></td>
<td><strong>man.</strong></td>
</tr>
</tbody>
</table>

The termination *ni* added to the indefinite singular seems to be employed to give a collective sense. Some Mendes do not appear to know it.

**iv. Case.**

There are no case inflections. The nominative, vocative and accusative cases are the simple word with no adjunct. The dative and ablative are rendered by the aid of prepositions, the various uses of which are given in their proper place. After verbs of motion, though, the name of the place is stated without a preposition, as *iya Bonth*, he has gone to Bonthe.

The genitive case is expressed by placing the possessing noun first, both being in the definite form, as *mahéi pelei*, the
king's house; or by inserting a possessive pronoun between the two nouns, as *mahei ngi pelei*, the king his house.

v. Compound Nouns.

Compound nouns are formed by placing the qualifying noun first in the indefinite form.

### Examples.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Pelenda</td>
<td>pelendei</td>
<td>doorway.</td>
</tr>
<tr>
<td>Ngelegohū</td>
<td>ngelegohū</td>
<td>heaven.</td>
</tr>
<tr>
<td>Njala</td>
<td>njalei</td>
<td>landing-place.</td>
</tr>
<tr>
<td>Fuhaninga (hani, thing)</td>
<td>fuhanisia</td>
<td>insects.</td>
</tr>
<tr>
<td>Wehinda</td>
<td>wehindei</td>
<td>conduct.</td>
</tr>
</tbody>
</table>

### Diminutives.

| Nika lọ | nika lọi | calf. |
| Te lọ   | te lọi   | chicken. |

vi. Substantives formed by addition of suffixes to other parts of speech.

Numerous substantives are formed by the addition of prefixes or suffixes to other parts of speech.

Prefix **i**.

**Suffixes** ge, hū, la, ma, mo, nyo, ya.

All suffixes are added to the indefinite form.

### Uses.

i. This prefix is added to adjectives in the definite form, and forms a substantive which only appears in the definite form.

It is also added to abstract nouns, serving to emphasize their meaning, and forming a sort of superlative.

### Examples.

(i) ifelegei, the second;  *from* fele, two.
    ipekeisia, the others;  *from* peka, other.
    ihigbengoi, the sick one;  *from* higbe, sick.

(ii) ikelemei, the end;  *from* kelema, kelemei, end  (verb, kele).
    itatomei, the beginning;  *from* tātoma, tātomei, beginning  (verb, tato).
    imahui, the top;  *from* mahū, top  (prep. mahū).
    ingui, the head;  *from* ngū, nguí, head.
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*Ge* or *gi*, a rare suffix to form abstract nouns.

mamage, foolishness;
from mamu, foolish.

nyandegi, beauty;
from nyande, fine.

Added to numerals, and with the prefix *i*, it forms a series of ordinal words, as

isawagei, the third;
from sawa, three.

ikelemagei, the last;
from kelema, end.

This must not be confused with *ga*, definite *gei*, meaning husk, etc.; as

*nuoni gei*, oyster-shell.

*kali gei*, empty snake-skin.

*Hu*, literally *inside*, is used to emphasize words, chiefly those of one syllable, as *ta*, *tahū*, town (but *tei hu*, in the town); *nja* or *nje*, *njehū*, water (but *njei hu*, in the water). The indefinite form only is used.

*La* is added to the simple form of the verb to form a verbal noun. It becomes *lei* in the definite form. See under Verbs.

*Ma* is added to the simple form of the verb to indicate place, as

*njī*, sleep;
njıma, njımei, sleeping-place.

*la*, lie down;
lama, lamei, lying down or sleeping-place.

*kele*, end;
kelema, kelemei, end.

*Mo* is added to adjectives or verbs to indicate agent, as

*ngenge*, work;
ngengemo, ngengemoi, worker.

*kowu yale*, split wood;
kowuyalemoi, wood-cutter.

*Mende*, Mende;
Mendemoi, Mendeman.

*Pu*, European;
Pūmoi, European.

*Nyo* denotes companion. Its uses are few.

*hei*, sit;
heinyo, heinyoi, neighbour.

*ko*, war;
konyo, konyoi, enemy.

*jia*, journey;
jianyo, jianyoi, travelling companion.

*Sandi*, an institution for women; *Sandi nyo*, *Sandi nyoi*, companion in the Sandi bush.

*Ya* denotes quality, condition. It forms abstract nouns.

*Ngōva*, old;
ngōvaya, ngōvayei, old age.

*mba*, friend;
mbaya, mbayei, friendship.
CHAPTER III
ADJECTIVES

i. Inflection.

Adjectives are inflected like nouns. They follow the same rules as to hard and soft consonants, and they have their indefinite and definite forms, singular and plural.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indefinite.</td>
<td>Indefinite.</td>
</tr>
<tr>
<td>Definite.</td>
<td>Definite.</td>
</tr>
<tr>
<td>Mini</td>
<td>Miniia</td>
</tr>
<tr>
<td></td>
<td>Mininga</td>
</tr>
<tr>
<td>Miningo</td>
<td>Miningoa</td>
</tr>
<tr>
<td>Yekpe</td>
<td>Yekpea</td>
</tr>
<tr>
<td>Yekpengo</td>
<td>Yekpengoa</td>
</tr>
</tbody>
</table>

### ii. Syntax.

The adjective follows the noun it qualifies. The rule of qualification is as follows:

- The noun remains (i) in the indefinite form,
- (ii) in the singular number.

The adjective may be either in the indefinite or definite form, singular or plural, according to the meaning required.

**Examples.**

- Haka *(indef.)*, hakei *(def.)*. Load.
- Haka mini. A heavy load.
- Haka miní. The heavy load.
- Haka mininga. Heavy loads *(indef.)*.
- Haka minísia. The heavy loads *(def.)*.
- Nya haka mini. My heavy load.

*(My load is nya hakei).*

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If a demonstrative pronoun be added the rule is as follows:—

The noun is (i) in the indefinite form,  
(ii) in the singular number,  
the adjective is (i) in the definite form,  
(ii) in the singular number,  
and the demonstrative pronoun is in the singular or plural as necessary.

Examples.
Haka miní ji. This heavy load.
Haka miní nasia. Those heavy loads.
Hindo woveí ji. This old man.

Exceptions.

There are a few exceptions to the rule.

(i) The first concerns a few plural nouns which may be considered as collective nouns, as nunga, persons; ndenga, children; nunga gbĩ, all persons.

(ii) The word yakpe, meaning the same or only, seems to follow the noun either in indefinite or definite form—

Ngi lóí yakpei. Her only child.
Fóli yakpeí na ma. On that same day.
I njia yakpei læ. He spoke the same word.

(iii) A further exception is when an adjective joins with mo, the suffix meaning person, to form a compound noun. The adjective is then treated as if it were a qualifying noun, and comes first, as—

Kpatemo (indef.), kpatemő (def.), rich man.
Yekpemo (indef.), yekpemői (def.), good man, but nú yekpei, the good man, or the good person.

The difference is, that yekpemői is a complete noun in itself, independent of any question of qualification, whereas nu yekpei states the fact, which is the purpose of an adjective, that the man is good.
Further examples.

Haka gbi hindei na.  No load is in that place.
Hakei gbi. Every load.
Haka yira. One load.
Haka fere. Two loads.
Haka fere jisia. These two loads.
Nya yakpei. I alone.
Ngï yakpei. He alone.
Ngï lụi yakpei. Her only child.
I njia yakpei le. He said the same word.
Numu gbi. Nobody.
Numui gbi. Everybody.
Nunga gbi. All persons.
Hani gbi. Everything.
Numu tenga. Somebody.
Hindei gbi. Every place, wherever.
Jï nyandengo le genge gbi va. This is useful for every kind of work.
Bi wa na gbi. Bring all of them.

iii. ADJECTIVES ENDING IN NGO.

There is a class of adjective formed from other adjectives by the suffix ngo, as nyande, fine; nyandengo.
The ngo form is generally used in the predicative sense, and le (to be) may be added or not.
Adjectives in ngo are also formed from verbs. When the verb stem has this termination a past participial sense is created, and the word so formed can be treated as an adjective.

Examples.

Kula nyande. A fine cloth.
Kura nyandeï. The fine cloth.
Kuré nyandengo, or } The cloth is fine.
Kulé nyandengo le. 
Numu higbengo. A sick man.
Numui na higbengo le. That man is sick.
Ti sawango (ti jângô). They are three.

This adjectival form is inflected for definite and plural.
iv. Comparison.

There are no inflections to indicate comparison, but as in many, if not most, African languages, an indirect method has to be made use of.

Comparative.

(i) *Tewê, dêwê, têwê, dê*, meaning to cut, pass, etc.

My medicine is better than that.

This thing is better or bigger than this one; or, has some better quality whatever it may be.

(ii) *Ma.* = to or on, with a word representing size, etc.

That person is older than you, *i.e.* is old to you.

That person is younger than you, *i.e.* is a boy to you.

The crocodile is stronger than all animals.

(iii) A simple adjective, with the *uego* termination, frequently expresses a comparative when used absolutely.

You talk too much (lit. plenty).

Too far.

(iv) The phrase *I fisa*, it is better.

It is better you do this.

Superlative.

*Tewê* with ‘all,’ or other similar word added, forms the superlative.

This dog is the biggest.

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The definite state of the adjective is often sufficiently emphatic to express a superlative.

Nya longo a ikulongoi. \} I want the smallest one.
Nya longo a ikulñi. \} I want the smallest one.

v. Numeral Adjectives.

(i) Cardinal Numerals.

1 yélä or yira (ngerä). 'Itä' is used only in counting.
2 fele.
3 sawa.
4 nani.
5 lulu.
6 woita.
7 wofela.
8 wayakpa.
9 tau.
10 pu.
11 pu mahù yira.
12 pu mahù fere.
18 pu mahù wayakpa.
19 pu mahù tau.
20 nu (or numu) yira gboyongo.
21 nu yira gboyongo mahù yira.
29 nu yira gboyongo mahù tau.
30 nu yira gboyongo mahù pu.
31 nu yira gboyongo mahù pu mahù yira.
40 nu fere gboyongo.
70 nu sawa gboyongo mahù pu.
100 nu lulu gboyongo, or usually hondo, a corruption of the English.
200 hondo fele.

A hundred is the Mende's limit. Anything beyond that is 'many'; and for all practical purposes this is sufficient, seeing that there are no accounts to keep, nor matters requiring mathematics, and that precision in West Africa is unimportant from the native point of view.

The cardinal numerals come after the noun, which retains the indefinite form either singular or plural.
Examples.

I ndōi le fere. She bore two children.
Nwoni sawa. Three birds.
Wa gboma yira. Bring one more.
I hūei wā pu a ngendé na. He killed ten beasts on that morning.
Yira be i na. There is not even one there.
Jia sawa bi dō. Walk three paces and stop.

(ii) Ordinal Numerals.

The prefix i and suffix ge are added to the cardinal to form the ordinal numerals.
First, ihalagei. This is an exception.
Second, ifelegei.
Third, isawagei.
And so on. Any great extension of these forms does not seem to be in practical use. The cardinals are fallen back on.
Yese also means first adverbially. See under Adverbs.
Some other words seem to acquire an ordinal use, as—ikpakolagei and ikelemagei, the last; ikākāmagei the side part.

Examples.

Pēlē ihalagei. The first house.
Bia yese wa. You come first.
Ta yese wa. He comes first.
Ji yese wani bima. This one came before you.
Pēlē ikpakolagei. The last house.
Pēlē ikelemagei. Ditto.

(iii) Distributive Numerals.

The distributive numerals are formed by reduplication of the cardinal numerals, as—

Bi ti la ngera, ngera. Lay them one by one.
I ti dewe a fefele (or felefele). He sent them two by two.
(iv) Multiplicative Numerals.

Hū yela, once.
Hū fele, twice.
Hū pa, ten times.
Hū gbotongo, plenty of times.

The hū is often omitted, as—

Massa ye i bi lahīnga yira. Master says he has already warned you, or warned you once.

(Hani) pu pu na sawa. Three times ten.
(Hani) nani nani (or na nani) na sawa lōle mia? How many are three times four?

(Hani, thing, may be used or not used.) Bi ya na yira? Have you ever been there?

Ma is substituted for hū, as—

Ngi pe hī ma pu. I have done it ten times.

(v) Predicative Form.

Ti jāngo. They are three.
Ti sawango. Ditto.
Ti felengo. They are two.
Bi yāngō i le You are not the only one
(yāngō = yelango).
CHAPTER IV

PRONOUNS

i. Personal Pronouns.

The personal pronouns are the following—

\[
\begin{align*}
\text{a.} & & \text{b.} & & \text{c.} & & \text{d.} & & \text{e.} & & \text{f.} & & \text{g.} & & \text{h.} & & \text{i.} & & \text{j.} \\
\text{ngi} & - & \text{nga} & - & \text{ngia} & & \text{ngi} & & \text{nya} & & \text{nya} & & \text{ngē} & & \text{(a)ngē} \\
\text{bi} & & \text{bi} & & \text{ba} & & \{\text{bia}\} & & \text{bia} & & \text{bia} & & \text{bi} & & \text{bē} & & \text{(a)biē} \\
\text{i} & - & \text{a} & & \text{ta} & & \text{ta} & & \text{ta} & & \text{nga} & & \text{ē} & & \text{(a)ngiē} \\
\text{mu} & - & \text{ma} & & \{\text{ma}\} & & \text{mua} & & \text{mua} & & \text{mua} & & \text{mu} & & \text{mē} & & \text{(a)muē} \\
\text{wu} & & \text{a} & & \text{wa} & & \{\text{wa}\} & & \text{wua} & & \text{wua} & & \text{wua} & & \text{wu} & & \text{wē} & & \text{(a)wuē} \\
\text{ti} & - & \text{ta} & & \{\text{ta, tia}\} & & \text{tia} & & \text{tia} & & \text{tia} & & \text{ti} & & \text{tē} & & \text{(a)tiē} \\
\end{align*}
\]

\(\text{Ngi}\) and \(\text{nga}\) (first person) are sometimes softened to \(\text{gi}\) and \(\text{ga}\).

Explanation.

\(a.\) The simple form as used with the aorist and past tenses. With the vowel lengthened the negative is implied.

\(b.\) The form used with the imperative mood.

\(c.\) The form used with the present and the future tenses. With the vowel lengthened the negative is implied.

\(d.\) The form used in combining persons. Its use is further explained below.

\(e.\) A lengthened or emphatic form. It is made more emphatic by a repetition of the simple personal pronoun, as, \(\text{ngiā, ngi, bia, bi, etc.}\)
This form followed by be makes a compound personal pronoun, as ngi be, even I.

The form used with the continuous mood, as, nya lo wama, I am coming. It is also used when the pronoun is repeated for emphasis. It is then sometimes followed by lo, to be. Mua lo mu . . . we it is, we . . .

h. The objective form. It stands before the verb it is governed by.

Also the possessive form. It precedes the noun, which is in the definite form. It is used to form the compound personal pronouns, nya vuli, myself; nya nda and nya wo, my own, or mine.

It is, further, the form used in conjugating verbs when they take the ngo termination. See Chapter VI, iii. Tenses.

i. The negative conditional form.

j. An independent form of the personal pronoun. It has a special use, as—

Méndemo (lo) abië? Are you a Mende?
Méndemo angë. I am a Mende.

**Gender.**—There is no gender to any of the personal pronouns. This is only ascertained by the context.

**Syntactical observations.**

(i) A personal pronoun is required between a noun and a verb.

(ii) The only form of pronoun the use of which requires special illustration is that under d. In English two personal pronouns can be joined by the simple copulative and, and the following verb stands in the plural. In Mende the construction is different. The first pronoun, of whatever person, is put in the plural, and the second pronoun immediately follows it, the verb being in the plural and preceded by its proper pronoun. Hence I and you becomes we you, we; he and she becomes they he, they.

The lengthening of the vowel is possibly caused by the preposition 'a,' with, being merged into the pronoun.

The combination is as follows—

Mā bia, or ma bië. I and you (sing.).
Mā ta. I and he.
GRAMMAR

Ma wueni.
Ma tieni.
Wā ta. 
Wā tieni.
Tā ta. 
Tā tieni.

I and you (pl.).
I and they.
You and he.
You and they.
He and she.
He and they.

Examples.

Wā ta a li. 
Wā ta lo wa li. 
Wā ta mia wa li. 
Ke tā ta ti ya. 
Ye mia wā ta wu lima? 
A mu kei. 
Wā teni a li mia. 
Tā tieni ti li. 
Mu gbi a hei. 
Mā tieni mu li. 
Mā ta (mia) ma li. 
Hindei gbi bi li na mā bia ma li. 
Ti ye lo na tā tieni a fōli na. 

You and she shall go. 
Ditto. 
Ditto. 
And he and she went. 
Who are you going with? 
With our master. 
You and they go yonder. 
He and they have gone. 
Let us all sit down. 
I and they go. 
I and he will go. 
Wherever you go we both go. 
They were both there, he and they on that day.

(iii) A similar construction occurs when a noun is combined with a pronoun, as—

Bia wa Wuseni (lo) a li mia. 
You and Wuseni go there.

(iv) Another idiom of the language is seen in the following examples, the plural appearing where the singular is used in English.

Mua nya lōi mu longa. 
I see my child at last (what a mother says after her child’s long absence).

Gi ya mu yē. 
I go to my own country.

Mu nya lenga gbōle mu goi ve. 
I will fill all my children’s and my own belly.

Ye, mu hei na mbē. 
He said, Stay here with us.

I ya ti yē. 
He went to his country.
(v) Same, or self, is rendered by yakpe.

Nya yakpe. I myself, or I alone.
Bi yakpe ma. You yourself.
Bi yakpe bima. Ditto.
Ngí yakpe, or ta yakpe. He himself.
Ti gbi ti yakpe. They are all the same.

The Mende does not say it is the same, but they are the same.

(vi) There is a negative use of the pronoun in j as follows—

Mabía mué yã hei hinda You and I will not sit down
in one place.
Be, mué sese. You said, Let us not slice it.

ii. Demonstrative Pronouns.

There are two demonstrative pronouns.

Ji, this. Plural, jisía, jia.
Na, that. Plural, nasía, naa, or ná.

Na is sometimes best translated the. The demonstrative pronoun follows the noun, which stands in the definite form singular. If it follow noun and adjective, the noun is in the indefinite form singular and the adjective in the definite form singular. The demonstrative pronoun alone takes the plural form, with one or two exceptions. Both ji and na can be used substantively, taking also the forms ḫi, iña, inai.

Examples.

Kulé ji ñ nyandeni. This cloth is not good.
Bindi hiindei na. Is Bindi there. (lit. That place.)
Naa ti gula? Have they fallen?
Naa ti na. Those there.
Bi ji lônga. You left this.
Ngí loni á ná. I do not like that.
Kea ji na. Like this.
Kea na na. Like that.
Li bi wá na mia. Go bring that (thing) over there.
Ta yã ji; ta lo a ji. It is not this; it is this.
Ji ta yã na. It is not that.
Ga na hũgo lo. I will attempt it.
Iji mia.  
It is this one.
Ji nyandengo le genge gbi va.  
This is useful for everything.
Ji nyandengo bo va?  
Is this of any use?
Ye, mba wai na.  
He says that man is the senior.
Na gbì bi waila.  
Bring either.
Bi wa na gbi.  
Bring all of those.

NOTE.—Na, that, must not be confused with nà, now, or na, there.

iii. Relative Pronoun.

Na, that, plural nasia or nà, is the only one. It is, however, rather the demonstrative pronoun than a true relative pronoun.

Nunui na a wa nya ye.  The person who comes to me.

A sentence in which a relative would occur in English is usually broken up into two simple co-ordinate sentences.

iv. Interrogative Pronouns.

Ye, who. Gbe, what.

Ye, who, whose. Plural, yea, yeni.

It is followed in all forms by lo, is, are. Ye lo is frequently shortened to yo.

Ye also means how. For this meaning see Chapter VII, v.

Examples.

Ye lo a bie?  Yo a bie?  
Who are you?
Ye mia bie?  
Ditto.
Bia bi ye? (unusual).  
Ditto.
Ye lo na?  
Who is there?
Ye ndè bima? or Yo ndè bima?  
Who told you?
Ye lo indè bima?  
Ditto.
Ye lo bi mbai le?  
Who is your friend?
Yeni lo ta wa be?  
Who come here?
Yea lo ta wa be?  
Ditto.
A ye bijei lo wu ji weni?  
With whose name did you do this?
Ye gurá lo?  
Whose cloth is it?
Yo ngi wô a kulé ji?  
Ditto.
Ye mia?  
Who is it?
Ye lo miando?  
Who is over there?
Bi bi yo va?  
For whom are you here?
Also—

Ngi gbiayei lo a ye?  What is he (it) like?
Ngi bijei lo a ye?    What is his name?

Gbe, what; igbe, which; plural, igbea, igbeni, igbo, gbo.
Gbe lo = Gbo.

Gbo ba pe na?  What are you doing there?
Gbe hani lo a ji?  What thing is this?
Gbe lo a ji?    What is this?
Gbo i weni a hakei ji?  What has he done with that load?
Gbo bi longwola?  What do you want?
Gbo ba pema?    What are you doing?
Gbe yenge mia bá guma?  What kind of work can you do?
Gbó bima?    What is the matter with you?
Bo ba fembe?  What are you going to give me?
Gbe lo? or Gbe mia?  What is it?
Gbe le?    What is the matter?
Bé gbe? or Gbo ba nde?    What do you say?
Yé gbe?  What does he say?
Ma gbo we?  What shall we do?
Igbé? or i gbe le?  Which?
Kole igbe?  Which book?
Gbe hakeísia mia mia?  What are those loads there?
Gbe mia pa pena?  What are you going to do then?
Bi lei gbo benge bi keni  What name did you give (lit. show) me yesterday?
ange?
Bo bi wa kama?  What do you come for?
Gbe kulá lo?    What cloth is this?
Gí ko gbo i wenga.  I do not know what has become of him.

Gbo bi waila?  What have you brought?
Gí ko gbwe mia.  I do not know what it is.
Gí ko gbwe mia aji.  I do not know what this is.
Numuí igbé? or igbé le?  Which person?

Bi biyéi?  What is your name?
Bi Mende biyéi?  What is your Mende name?
Bi le biyéi?  What is your birth name?
Ngi bijéi lo a ye?  What is his name?
Ngi gbiayéi a gbo? or  What is its appearance?
Ngi gbiayéi lo a ye?  Ditto.

Other ways of rendering what.
CHAPTER V

THE VERB TO BE

There are many forms of the verb to be, as—lo, mia, le, ye, yele, ya.

i. Lo.

The usages of the lo form of the verb to be may be classified as (i) Substantival, and (ii) Auxiliary.

Lo, substantival.

1. It is used impersonally.
2. It can follow a noun without an intermediate pronoun.
3. It can stand between a noun and an adverb.
4. It cannot be used as a copulative between two nouns.
5. It cannot be used as a copulative between a noun and adjective, but follows the adjective.
6. It does not appear in a negative sentence, being a distinction of the positive.

Examples.

Mia lo. (1) It is yonder.
Ta lo na. (3) It is there.
Nya yenge lo be. (3) My work is here.
Ye lo abie? (7) Who are you?
Ye lo na? (3 and 7) Who is there?
Ye kulé lo? (2) Whose cloth is it?
Lo, auxiliary.

As an auxiliary lo is used to emphasize the positive form of some of the past and future tenses, as—

I wai lo.            He has come.
A wa lo.             He will come.
Ta lo mba mema.      He is eating rice.

Lo a.

When it is required to express existence irrespective of time the form lo a is used. It is used when an attribute is required to complete the sense.

Gbe hani lo a ji?    What thing is this?
Ye lo a bië?         Who are you?
Ta lo a ji?           Is this it?
Mendemo lo abië?     Are you a Mende?
Bia bi Mendemo lo abië?      Ditto.
Ngi bijei lo a Bindi. His name is Bindi.
Gbe jongo lo a ji?    How much is this?
Kpele lo a ji.        It is all these.
Nyanda lo a ji (or nyandéi). It is mine.
Conjugation of Lo.

Lo, as a substantival verb, is only conjugated in the present tense.

Nya lo.
Bi and bia lo.
Ngī, i, and ta lo.
Mu and mua lo.
Wu and wua lo.
Ti and tia lo.

Also—

Lo ange.
Lo abie.
Lo angie.
Lo amue.
Lo awue.
Lo a tie.

(The negative of lo ange is yā angē. See under Yā.)

ii. Mia.

This is an impersonal form, positive only. It is not conjugated and is only used in the present tense. It must not be confused with mia, yonder. Mia and lo (substantival) are usually interchangeable.

Examples.

Kēmei mia?
Tamo mia wo.
Nya wo mia.
Ye mia bie?
Ta mia.
Tā mia?
Tonya mia.
Gbe mia ba pe na?
Hā gbi mia? (Ha = hani).
Nya mia.
Gbejango mia?
Gome mia.
Ye mia?
Ta mia yira.
Soja mia nā angie.

Is that the end?
There was once a man.
It is mine.
Who are you?
Therefore.
Is he there?
It is true, or Is it true?
What are you doing there?
Is it anything?
It is I.
How much is it?
It is a crow.
Who is it?
That is one.
He is a soldier now.
Nya mia Jo.
Ngi yeto Jo mia.
Mā ta mia ma li.
Gī ko gbwe mia.
Gī ko gbwe mia aji.
Ta mia a ji?
Nya bīje mia a Jo.

I am Jo.
I thought it was Jo.
I and he will go.
I do not know what it is.
I do not know what this is.
Is it this?
My name is Jo.

iii. Le.

Le is a substantival verb representing a statement of fact without any attribute, unlike lo a, which requires an attribute. It is unconjugated. It is used with adjectives and verbs ending in ngo. It seems occasionally to be changed with lo for euphony.

One of its most important uses is to form the negative phrase ì le, it is not, which is used to transform what would otherwise be a positive statement into a negative one. This is dealt with later in Chapter VI, vi. on negative construction.

Note.—It must not be confused with le, yet.

Examples.

Nya le.
Mua le.
Bi wo le.
Gbo le i lọa?
Komo wa a le.
Kurungo le.
Tonya le.
Kpandingo le.
Bi wo i le.
Bia i le ga bi dōli.
Tia i le.
Tonya i le.

It is I.
It is we.
It is yours.
What is left?
He is a great warrior.
All right, or It is accepted.
It is true.
It is hot.
It is not yours.
It is not you I call.
It is not they.
It is not true.

Ngi lahīingo le.
Mi le? (rarely used).
Nya le Jo le.
Hakef gboma le?

He \{ is \ has been \} warned.
Where is it?
I am Jo.
Is it another guinea-fowl?
iv. Ye.

Ye is a past form of the verb to be. It does not stand at the end of a sentence as the last word, but requires a complement. It is the only form of the verb to be that is somewhat fully conjugated.

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
</tr>
<tr>
<td>Bi ye.</td>
<td>Bi ye lo.</td>
</tr>
<tr>
<td>I ye.</td>
<td>I ye lo.</td>
</tr>
<tr>
<td><strong>Pl.</strong></td>
<td></td>
</tr>
<tr>
<td>Mu ye.</td>
<td>Mu ye lo.</td>
</tr>
<tr>
<td>Wu ye.</td>
<td>Wu ye lo.</td>
</tr>
<tr>
<td>Ti ye.</td>
<td>Ti ye lo.</td>
</tr>
</tbody>
</table>

For the negative of the above the vowel of the pronoun is lengthened, the Past and Future losing the lo.

The lo is occasionally transferred to the end of the sentence. As an auxiliary it is used in the pluperfect tense, and in the continuous mood with the past tense.

**Examples.**

Ngi ye lo na. I was there.
I ye na. He was not there.
Ti ye nu woita gboyongo. They were 120 persons.
Bi ndéi a ye lo be sina. Your brother will be here to-morrow.
Ke tōpōmamo yela lo i ye Damasku. And there was a disciple at Damascus.
Kina le i ye na, bi wo i yele? Whilst it was there, was it not thine own?
I ye gbengeme be. He was not here yesterday.
I ye gbengi be lo. He was here yesterday.
Bi ye mi gbī? Where were you yesterday?
I ye gbī bi (be)? Was he here yesterday?
I, i mbe gbī. Yes, he was here yesterday.
Tī ye nu yira gboyongo. They were twenty.

v. Yele.

_Yele_ is a form that is chiefly used with adjectival and verbal forms in _ngo_. It is also a past form which can be used without an attribute.

*Examples.*

<table>
<thead>
<tr>
<th>Mende</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ngi lahīngō yele.</td>
<td>He was warned.</td>
</tr>
<tr>
<td>Ngi lahīngō a yele.</td>
<td>He will be warned.</td>
</tr>
<tr>
<td>Ngi gbakīsia tewengo yele.</td>
<td>His wings were cut.</td>
</tr>
<tr>
<td>Kia le i ye na, bi wo i yele?</td>
<td>Whilst it was there, was it not yours?</td>
</tr>
</tbody>
</table>

vi. Ya.

_Ya_ is unconjugated. It is not of common use in its positive form. In its negative form, _i.e._, with the lengthened vowel _yā_, it stands as a negative to _lo_ in its combination _lo a_.

*Note._—There are words _ya_ = go and _ya_ = not.

<table>
<thead>
<tr>
<th>Mende</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yā a-ngē.</td>
<td>You are not a chief.</td>
</tr>
<tr>
<td>Yā a-bię.</td>
<td>That is not true.</td>
</tr>
<tr>
<td>Yā a-ngiū.</td>
<td>That is not a pigeon.</td>
</tr>
<tr>
<td>Yā a-muē.</td>
<td>It is not all these.</td>
</tr>
<tr>
<td>Yā a-wuē.</td>
<td>It is not this.</td>
</tr>
<tr>
<td>Yā a-tiū.</td>
<td>There is no one else there.</td>
</tr>
</tbody>
</table>

*Examples.*

<table>
<thead>
<tr>
<th>Mende</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maha yā a biē.</td>
<td>You are not a chief.</td>
</tr>
<tr>
<td>Tonya yā na.</td>
<td>That is not true.</td>
</tr>
<tr>
<td>Povo yā na.</td>
<td>That is not a pigeon.</td>
</tr>
<tr>
<td>Kpele yā ji.</td>
<td>It is not all these.</td>
</tr>
<tr>
<td>Ta yāna.</td>
<td>It is not this.</td>
</tr>
<tr>
<td>Nu weka gbī yā na.</td>
<td>There is no one else there.</td>
</tr>
</tbody>
</table>

vii. To be omitted.

Where in English the verb _to be_ is expressed, in Mende it is often left out.
Examples.

<table>
<thead>
<tr>
<th>Bondé nyapó̱i wèlè wòma</th>
<th>He is a big person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ti a be? Ti be.</td>
<td>He is here.</td>
</tr>
<tr>
<td>Ti a be? Ti be.</td>
<td>He is not here.</td>
</tr>
<tr>
<td>Ti a be? Ti be.</td>
<td>He is not there.</td>
</tr>
<tr>
<td>Ti a be? Ti be.</td>
<td>Are you a Mende?</td>
</tr>
<tr>
<td>Ti a be? Ti be.</td>
<td>Where are you?</td>
</tr>
<tr>
<td>Ti a be? Ti be.</td>
<td>This place is not good.</td>
</tr>
<tr>
<td>Ti a be? Ti be.</td>
<td>The matter is a small one.</td>
</tr>
<tr>
<td>Ti a be? Ti be.</td>
<td>The road is bad.</td>
</tr>
<tr>
<td>Ti a be? Ti be.</td>
<td>The road is not good.</td>
</tr>
<tr>
<td>Ti a be? Ti be.</td>
<td>Where is he?</td>
</tr>
<tr>
<td>Ti a be? Ti be.</td>
<td>He is there.</td>
</tr>
<tr>
<td>Ti a be? Ti be.</td>
<td>Is Yambasu there?</td>
</tr>
<tr>
<td>Ti a be? Ti be.</td>
<td>She was four months in the Sandi bush.</td>
</tr>
<tr>
<td>Ti a be? Ti be.</td>
<td>Are they here? They are not here.</td>
</tr>
<tr>
<td>Ti a be? Ti be.</td>
<td>There is not even one there.</td>
</tr>
<tr>
<td>Ti a be? Ti be.</td>
<td>This cartridge is for birds.</td>
</tr>
<tr>
<td>Ti a be? Ti be.</td>
<td>They were twenty.</td>
</tr>
<tr>
<td>Ti a be? Ti be.</td>
<td>My name is Jo.</td>
</tr>
<tr>
<td>Ti a be? Ti be.</td>
<td>Her child was a girl.</td>
</tr>
</tbody>
</table>
CHAPTER VI

THE VERB

i. Division. Voices.

Separate forms do not exist for transitive, intransitive, active or passive. The exact meaning can only be judged by the context. For instance, hei, intransitive, means to sit; transitive, to set. Pele, pe, to do, means also to become or to be done. Gula means either to fall down or to throw down.

The passive may, however, be rendered by the use of they with an active verb; as, he has been beaten may be translated they beat him, ti ngi ndewei lo.

A passive sense may also be obtained by the addition of the suffix ngo to transitive verbs, as ngi dewengo yele, he was beaten. This suffix makes a past participial meaning when added to transitive verbs, and verbs can also be formed from adjectives by means of the same. The conjugation is the same in both cases.

ii. Moods.

With the exception of the continuous mood there is no inflection of the verb form for mood.

Imperative Mood.

The imperative, strictly speaking, consists of only the second person singular and plural.
Examples.

Singular.                                      Plural.

Intransitive. Li, go!             A li, go!
Transitive.  Pă, kill it!         A pă, kill it!
            Bi ngi hou.      A wu ngi hou, catch him.
            Ngi go a kole. Give him the book.

INFINITIVE MOOD.

Three suffixes are used to indicate the infinitive mood, ma, la, va.

Ma is used after verbs of motion, as—
I ya muama          He has gone to bathe.

Such sentences may, however, be rendered—
Gi ya ngi mua.       I go, I wash.

La is used when the infinitive depends on certain other verbs, as can, begin, finish, show, etc. This form is preceded by a, a preposition meaning with, and is thus clearly shown to be a verbal noun. As such it is capable of taking all the inflections of a noun.

I guni a lila.         He could not go.

This may also be rendered—
I guni i li.            He could not go.

Va is used whenever ma or la are not strictly applicable as—
Kpoyèl i kpekpe gboli va. The sea is not good to drink.
Mu ya me va.           We go to eat.

Examples of sentences in which the infinitive is avoided—
Ngi yeto bingi ga li lo I intended yesterday going to
dogboi hū.            the bush.
Bi fembe ngi me.       Give it to me to eat.
Dë ngi ma ã na wiri.   Tell him not to do that.
INDICATIVE AND SUBJUNCTIVE MOODS.

The indicative mood calls for no remarks. The subjunctive mood is the indicative in a subordinate position, preceded by a particle or having the particle understood.

CONTINUOUS MOOD.

The continuous mood is formed by adding ma to the verb-stem. It is conjugated throughout by the aid of auxiliaries. It presents the -ing termination in English, as I am going, nya lo lima.

iii. TENSES.

The pronoun is inflected as well as the verb, and with the aid of auxiliaries a great variety of tenses is produced.

The complete conjugation of the verb is as follows—

AORIST.

Positive. | Negative.
---|---
Ngi tewe, I cut. | Ngī tewe, I do or did not cut.
Bi tewe. | Bi tewe.
I tewe. | Ī tewe.
Mu tewe. | Mū tewe.
Wu tewe. | Wū tewe.
Ti tewe. | Ti tewe.

(Sometimes, but rarely, lo is added to the positive to render the form quite past time.)

PRESENT.

Positive. | Negative.
---|---
Ba tewe. | Bā tewe.
A tewe. | Ā tewe.
Ma tewe. | Mā tewe.
Wa tewe | Wā tewe.
Ta tewe.

Past, I.

Positive. | Negative.
---|---
Ngi tewe, I cut. | None.
Bi tewea. | None.
I tewea. | None.
Mu tewea. | None.
Wu tewea. | None.
Ti tewea. | None.
GRAMMAR

Positive.  
Ngï teweni, I cut.  
Bi teweni.  
I teweni.  
Mu teweni.  
Wu teweni.  
Ti teweni.

Negative.  
Ngï teweni, Ì did not cut.  
Bi teweni.  
I teweni.  
Mu teweni.  
Wu teweni.  
Ti teweni.

Lo may be added to the positive to emphasize it.

PAST, III.

Ngï dewenga, I have cut.  
Bi dewenga.  
I dewenga.  
Mu dewenga.  
Wu dewenga.  
Ti dewenga.

PERFECT.

Ngï tewé ì lo, I have cut.  
Bi tewé ì lo.  
I tewé ì lo.  
Mu tewé ì lo.  
Wu tewé ì lo.  
Ti tewé ì lo.

PLUPERFECT.

Ngï ye {tewenga, I had cut.  
Bi ye {tewé ì lo.  
I ye {tewé ì lo.  
Mu ye {tewé ì lo.  
Wu ye {tewé ì lo.  
Ti ye {tewé ì lo.
THE MENDE LANGUAGE

Positive.                        FUTURE.                        Negative.
Nga dewé lo, I shall cut.       Ngā tewe, I shall not cut.
Ba dewé lo.                     Bā tewe.                       
A dewé lo.                      A tewe.
Ma dewé lo.                     Mā tewe.                       
Wa dewé lo.                     Wā tewe.                       
Ta dewé lo.                     Tā tewe.

FUTURE AND CONDITIONAL NEGATIVE.

Ngē tewe, I shall not cut, or
I may not cut.

Bē tewe.                        
Ē tewe.                        
Mē tewe.                       
Wē tewe.                       
Te tewe.

FUTURE PERFECT.

(Kina)ngi tewealo, (When)        Ngī teweal, I shall not have cut.
I shall have cut.

Bi tewealo.                     Bi teweal.
I tewealo.                      I teweal.
Mu tewealo.                     Mū teweal.
Wu tewealo.                     Wū teweal.
Ti tewealo.                     Ti teweal.

The emphatic form of the above tenses consists in the repetition of the personal pronoun either with or without lo, as nya nga tewe, or nya lo nga tewe. For the form of personal pronoun used, see Chapter IV, i, g.

IMPERATIVE

Gbe ngi lewe, let me cut.       —
Tewe, cut.                      Bā tewe, do not cut.
Gbe ī tewe, let him cut.        A (or Ė) tewe, he must not cut.
Gbe mu tewe, or A mu            —
tewe, let us cut.
A tewe, cut.                    —
Gbe ti tewe, let them cut.      Wā tewe, do not cut.
Ta (or Tā) tewe, they must not cut.
CONTINUOUS MOOD

Note.—The accent is on the first syllable of 'tewema' throughout.

**AORIST.**

Positive.  
Ngį tewema (lo), I am, or I was, cutting.
Bi tewema (lo).
I tewema (lo).
Mu tewema (lo).
Wu tewema (lo).
Ti tewema (lo).

Negative.  
Ngį tewema, I am not, or I was not, cutting.
Bi tewema.
Ī tewema.
Mū tewema.
Wū tewema.
Ti tewema.

**PRESENT.**

Nya lo tewema, I am cutting.  
Bia lo tewema.
Ta (lo) tewema.
Mua (lo) tewema.
Wua (lo) tewema.
Tia (lo) tewema.

**PAST.**

Ngį ye tewema, I was cutting.  
Bi ye tewema.
I ye tewema.
Mu ye tewema.
Wu ye tewema.
Ti ye tewema.

**FUTURE, I.**

Nga ye tewema, I shall be cutting.  
Ba ye tewema.
A ye tewema.
Ma ye tewema.
Wa ye tewema.
Ta ye tewema.
THE MENDE LANGUAGE

FUTURE, II.

Positive. Negative.
Nga tewema, I am about to Ngā or ngē tewema, I am not
cut. cutting, or shall not cut.
Ba tewema. Bā or bē tewema.
A tewema. ? ē tewema.
Ma tewema. ? mē.
Wa tewema. ? wē.
Ta tewema. ? tē.

(The deficient persons I have not found.)

Note.—It is a matter of great difficulty to find a verb that can be accurately conjugated throughout. Tewe may of course become dewe, lewe, te, de or le, to suit the euphony of the sentence.

INFLECTION OF THE NGO FORM

Present.
Nya lahingo le, I am warned.
Bi lahingo le.
Ngī lahingo le.
Mu lahingo le.
Wu lahingo le.
Ti lahingo le.

Past.
Nya lahingo yele.
Bi lahingo yele.
Ngī lahingo yele.
Mu lahingo yele.
Wu lahingo yele.
Ti lahingo yele.

Future.
Nya lahingo a yele.
Bi lahingo a yele.
Ngī lahingo a yele.
Mu lahingo a yele.
Wu lahingo a yele.
Ti lahingo a yele.

The negative of the above may be rendered—
Ti nya lahīni, They did not warn me, etc.
iv. Examples of the Uses of the Various Tenses.

AORIST.

Largely used in narration and for subordinate sentences without a conjunction.

Ye, ti li ti ngi yenge wili. He said they should go and work for him.
Ke ti yama ti yetahū. And they return, or returned, to their home town.
Tamoi i ya wo i nyahei jo. A man went once upon a time to get a wife.
A mu li mu yenge wē. Let us go and work.
Bi ya li le? Have you not gone yet?
Gī hūgo. I do not understand.

PRESENT.

Ye, nga hūei ji fe bi ye. He said, I give you this meat.
A ngi willi ngombui ya. He throws him on the fire.

PAST, I.

Mu waa be bengeme. We came here yesterday.
Ke ti ya ke ti hitia mbe i mdole tima. And they went, and they reached the rice hungry.
Bi bumbūa botongo. You took too much.
Gi menia, hiye. I heard all right.

PAST, II.

This is the form mostly used in negative sentences.

Ye bi tōni? You sent you?
Ngī gbeni. I don’t care.
Yo njiei leni? Who spoke?
Ī ya lini. He has not gone.

PAST, III.

This form is often used to express a conditional sentence.

Sange mia gi ngi longa. I have just seen him.
Gī kpoiyōnga. I am just finishing.
Ke i ngi mbāl lulinga. And he called his friend.
Bi penga lo, ba ha lo fe. If you do it, you will surely die.
PERFECT.

Ngĩ wai lo angiē.
Gbeva bi wai kaka?

Gī toi, or gī ngĩ toi.
Ī kpande wuai.
Mu yamai! (lo is omitted).
Gbo bi waila? (Note verb form.)
Bi hitī lo na so?
Fīlī i gbīa lo ke nwonīsia ti wa.
Ngĩ numu loi.
Ngĩ mbōi lo.
I ngĩ hakei lōilohū.
(Nota verb form.)

I have brought him.
Why did you not come quickly?
I have not seen it.
He has not cleaned the gun.
We are back!
What have you brought?
Did you go all the way?
If the sun came out the birds would come.
I saw nobody.
I have hit it (of shooting).
He has lost his load.

PLUPERFECT.

Kina ti ye welani.
Iye pei lo kina bi ye na?

When they had finished.
Had he done it when you were there?

FUTURE.

Ngē wo, ga bi bawo lo.
Ngā yā na wiri gboma.
De ngĩ ma ā pele.
Sina ma to (lo omitted).
A ti dō lo.

I said the other day, I will cure you.
I shall not do that again.
Tell him he must not do it.
To-morrow we shall see.
He will send them.

FUTURE PERFECT.

Kina bi ngĩ doa lo, bi ngi wa.

When you shall have found (lit. seen) him, bring him.

Doi (the perfect tense) can be used instead of doa.

IMPERATIVE.

Wā li na.
A wā mbomē.
Wa mbe.
Tā li.

Do not go there.
Bring the hammock.
Come to me.
They must not go, or shall not go.
CONTINUOUS MOOD

AORIST.

Ngí wiláma. I am finishing.
Ye, mu lima lo. He said we are going.
Ye, nya be, ye, ngí hama. She said, I too, she said, I shall die.

PRESENT.

Ta lo nye gbema. He is catching fish.
Ye ke mua wama. And he said we are coming.
Train ta wama. The train is coming.
Train lo wama. Ditto.
Train i wa. Ditto.
Mua jiama. We are moving (i.e. in a boat or train).
Ta wama. He is coming.

PAST.

Kina mu ye jiama. Whilst we were travelling.
I ye kine guláma. It was nearly falling.

FUTURE, I.

Bi kenyé a ye wama a Will your uncle be coming this kpokovóí ji?
   kpopovQi afteroon?

FUTURE, II.

Bå hama. You will not die.
Ngá tema. \{ I am not passing (i.e. I do not want you to make
Ngé dema. way for me).
Nga wama. I am (just) coming.
È tötôma. He is not going to begin.

NGO TERMINATION

PRESENT.

Kurungo le. It is accepted; all right.
Ngí kpakisia tewengo yele Its wings were cut.
Ngí gahú hango yele. He was very tired.
v. A Special Form of Conjugation is used for *I say*, etc.

Ngé, I say, or said.
Bë, you say.
Yë, he says.
Më, we say.
Wë, you say.
Të, they say.

It is used alone, as—
Ngé, bi wa a londemi imumui. I said, Bring the small nails.

If it follows ndë, *say*, it is best rendered *saying*, as—
I ndea, ye, bâ li na. He said saying, Do not go there.
Ye, ngë wo ga bi bawo lo. He said, I said before I will cure you.
Të, mu mbei yilia gengebra we. They said, We cooked rice for the labourers.

vi. Negative Construction.

The expression of the negative is one of the greatest difficulties in the Mende language. The addition of a single word the equivalent of *not* to a positive statement, for the purpose of rendering it negative, does not occur.

The following methods are adopted.

(i) The one invariable indication of a negative is the lengthening of the vowel in the pronoun attached to the verb.

Ngï lë, I go; Ngï lë, I do not go.

(ii) The auxiliary lo, which is an indication of a positive statement, disappears when the sentence becomes negative.

Ngë lë lo, I shall go; Ngë lë, I shall not go.

(iii) The negation may be rendered more emphatic by the addition of yâ, not (sometimes là), between the pronoun and the verb.

Ngï toi lo, I have seen him; Ngï yâ toi, I have not seen (him).
(iv) The phrase ṭi le, it is not, is sometimes added to the end of a positive sentence to render it negative.

\[ \text{Ji nyandengo ṭi le, this is not good.} \]

(v) When the verb to be is negatived, the lengthened pronoun stands alone before the complement.

\[ \text{Tš gbotešgo, Tš gbošto, they are not many.} \]

(vi) If the verb or adjective in the positive sentence has the ngo termination, the negative may be rendered by the addition of ṭi le, or by dropping the ngo and substituting ni, which is a past tense termination.

\[
\begin{align*}
\text{Mahëungo ṭi le.} \\
\text{Tš mahëuni.} \\
\text{Ma-i-hëuni}
\end{align*}
\]

They are not equal.

(vii) Gbî, none (positive gbî, all), following a noun in the indefinite form will also put a sentence into the negative.

\[
\begin{align*}
\text{Kayei lo ti ma.} & \quad \text{They are to blame.} \\
\text{Kaye gbî ti ma.} & \quad \text{They are not to blame.} \\
\text{Hà gbî na.} & \quad \text{Nothing there.}
\end{align*}
\]

(viii) For the second persons of the imperative mood the future tense is used.

\[
\begin{align*}
(\text{Bi}) \text{ li, go; Bā li, do not go.} \\
\text{A li, go; Wā li, do not go (pl.).}
\end{align*}
\]

(ix) Yā is the negative of lo a.

\[
\begin{align*}
\text{Mahei lo abie.} & \quad \text{You are the chief.} \\
\text{Mahei yā abie.} & \quad \text{You are not the chief.}
\end{align*}
\]

Further Examples of Negative Sentences.

\[
\begin{align*}
\text{Hindei na i kuhama.} & \quad \text{That (or the) place is not far.} \\
\text{Ī nyandé.} & \quad \text{It is not good.} \\
\text{Nu gbotō i wai.} & \quad \text{Not many persons came.} \\
\text{Nunga gbotō ti wai.} & \quad \text{Ditto.} \\
\text{Nunga gbotōa ti wai.} & \quad \text{Ditto.} \\
\text{Nunga ti gbotōni ti wani.} & \quad \text{Not many people came.} \\
\text{Nga li lo, ngē lembi.} & \quad \text{I will go, I will not delay.} \\
\text{Gī yā li na.} & \quad \text{I have not been there.}
\end{align*}
\]
Have you not gone yet?
I will not do it again.
I cannot take it, it is heavy.
I have not seen it.
I did not do this thing.
He did not do it.
He says we must not run.
It is not finished.
He has not finished.
They have not gone yet.
He did not go.
He could not cure him.
Not much.
They did not know him.
I do not want medicine.
The road is not good.
The place is not far.
You must not do it. Cannot you do it?
My beak is not long.
There was no strength in him.
It is not you.
I do not call you.
It is not true.
It is not yours.
There is nobody there.
Do not tell anybody.
I have no business there.
I have no heart in the matter.
She said, Nobody shall marry her.
We have no money.
He has not the money.
And he saw nobody.
You have no sense.
He said, If you clear the ground you will have no rice from it to eat.
Do not be afraid.
Do not go there.
Will you go, or not?

Have you not gone yet?
I will not do it again.
I cannot take it, it is heavy.
I have not seen it.
I did not do this thing.
He did not do it.
He says we must not run.
It is not finished.
He has not finished.
They have not gone yet.
He did not go.
He could not cure him.
Not much.
They did not know him.
I do not want medicine.
The road is not good.
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You must not do it. Cannot you do it?
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We have no money.
He has not the money.
And he saw nobody.
You have no sense.
He said, If you clear the ground you will have no rice from it to eat.
Do not be afraid.
Do not go there.
Will you go, or not?

Bëi yë lë le?
Ngë la pe gboma.
Ngë lila, miningo le.
Ngë ya toi.
Ngë la hindei ji we.
I yë wele.
Ye, më yë wime.
I yë gbëyöai.
I yë magboyöai.
Ti yë lini le.
I lini.
I guni a ngi bawola.
I gbötöni.
Ti ngi geni.
Ngë loni a hale.
Pele i nyandeni.
Hindei na ma-i-guhani.
We pe.

Nya laguli guhango i le.
Gbayergo i le.
Bia i le.
Bia i le ga bi doli.
Tonya i le.
Bi wo i le.
Numu gbi na.
Bë nde numu gbi ma.
Nya gbwe gbi na.
Nya lima gbi njiei hû.
Ye, numu gbi e soro.

Navö gbi mu yeya.
I navöi ngeya.
Ke i nu gbi loni.
Bi nemâñi gbi na.
Ye, bi nduwinga lo, mbe gbi na bi me.

Bë lua.
Wâ li na.
Ba li lo? Bë li?
That is not true.
There are not many persons there.
There is not even one there.
Not much there.
You and I will not sit down in one place.
You said, Let us not slice it.
He says, We must not go.
He is not in the house here.
Why have you not washed your trousers?
Do not go far.
I do not know.
He is not here.
I shall not come.
To-day I have no gun.
It is not far.
It is not this.
It is not an eagle.
Boil the water before you wash (the wound on) your leg.
Tell him not to do that.
CHAPTER VII

ADVERBS

There are adverbs of place, time, manner, and of affirmation and negation; also many adverbial phrases of the same nature.

I. Adverbs of Place.

The number of words used solely as adverbs of place is very small. They are supplemented by other parts of speech used as such. There are, further, many words which can be used either as adverbs or prepositions.

(1) The following are pure adverbs of place—

- Bë, here.
- Bëndo, here.
- Mbe, here.
- Na, there.
- Mia, yonder.

- Miando, yonder.
- Mi, where?
- Mindo, where?
- A or O, where?
- Polon, far.

(2) The following are used also as prepositions—

- Mbu, beneath.
- Bu, beneath.
- Ma, on, above.
- Mahu, on the top, above.
- Hu, inside.
- Kpela, near.
- Gbea, near.
- Gbeanga, near.

- Lugo, Luwo, or Tuwo, or tugo, in front.
- Gulo, in front.
- Poma, behind.
- Woma, behind.
- Ndia, middle.
- Gama, towards.
- Nga, on top.
(3) The following adverbial expressions occur—

<table>
<thead>
<tr>
<th>English</th>
<th>Ngîtîya, outside.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kūha (adj.),</td>
<td>Ngéléya, aloft.</td>
</tr>
<tr>
<td>far (in various inflections).</td>
<td>Kaka, side.</td>
</tr>
<tr>
<td>Hindé ji, here.</td>
<td>Kakeï ji, this side.</td>
</tr>
<tr>
<td>Hindé na, there.</td>
<td>Kakeï na, that side.</td>
</tr>
<tr>
<td>Domeï, on the ground.</td>
<td></td>
</tr>
</tbody>
</table>

**Examples of the uses of the foregoing.**

*Bë*, here (not to be confused with *be*, even, also). *Bë-ndo* is a strengthened form.

- Wa be.
- Nya yenge lo be.
- Ta be.
- Ṣe be-ndo, or Ṣe be.
- Massa ye wu yama be.

Come here.
My work is here.
He is here.
He is not here.
Master says come back here.

*Mbe*, here, to me, with me, etc.

- Mu yama mbe?
- Ngî yama mbe-oh!
- Wa mbe.
- Mbe ka.
- Lôle mia mbe?
- I ye gbt bi (be)?  Ṣi, i mbe gbt.
- Nû ji mbe i ndea bima.
- Gbeva bi luma mbe?

Shall we return to where we came from?
I am going back home!
Come to me.
This side.
How many are there here?
Was he here yesterday? Yes, he was here yesterday.
This person here told you.
Why don't you answer me?

*Na*, there (not to be confused with *nà*, now).

- Ta na.
- Mi lo bi li na gbengeme?
- Ṣi na.
- Ngî ya ngî na gbwë.
- Mi lo gbt Yamba i yenge na?
- Mu yà na.

He is there.
Where did you go yesterday
He is not there.
I am going to look there.
Where did Yamba work yesterday?
We went there.

*Mia*, yonder. *Miando* is a strengthened form.

- Mu yama miando.

We return yonder.
THE MENDÉ LANGUAGE

Mi, where; also mindo, mi lo, lo mi.

Jo lo mi?
Bi pe lo mi?
Bi ye lo a mi?

Bi were lo mindo?
Wu ndewe ta mindo?
Bia mi?
Bi mi lo?
Bia lo mi?
Ta mindo?
Ta lo mi?
Ta mi lo?
Bi mbaï lo mi?
Bi hiya mi?
Bi hi mi lo?
Bi pui mi lo?
Bi ñda mi lo?
Bi li mi lo lo fele ji hû gî bi loni?

Bi mi lo ge?
Kole jî hî mi lo?
Ma li mi lo?
Mi lo ti ya na?
Mi yaka.
Bi ye mi? or Bi ye mi lo?
Mindo bi yî lo gbuë?

Gi kô mi mia i ya na.

Gi kô mi i ya na.
Gi kô mi lo i ya na.
Gi kô mi le i ya na.
Bi ya gbî mi lo?
Mi'lo gbî Yamba i yenge na?

A bi kei?
O Jo?

A or O.

Where is Jo?
Where is your house?
Where is your home or country?
Where is your house?
Where is your brother?
Where are you?
Ditto.
Ditto.
Where is he?
Ditto.
Ditto.
Where is your friend?
Where have you come from?
Ditto.
Where did you put it?
Ditto.
Where have you been these last two days that I have not seen you?
Where have you been?
Where is this letter from?
Where shall we go?
Where have they gone?
Which direction?
Where were you?
Where did you sleep last night?
I do not know where he has gone.
Ditto.
Ditto.
Ditto.
Where did you go yesterday?
Where did Yamba work yesterday?

Where is your master?
Where is Jo?
Polon or poron, far.

I ya miando poron. It has gone far away.
I ya poron. Ditto.
Numui na gĩ toni; i ya poron. I did not see the man; he has gone far.

Mbu or bu, underneath.

Li bu. Go underneath.
Gbìa mbu. Come out from under.
Yo na mbu? Who is under there?

Ma, on.

Gbelé ma. Leave off, let go.
Họ ma. Catch hold.
Hani gbì ma. There is nothing on it.
Ngì pe hì ma pu. I have done so ten times.

Mahũ, on the top.

Nda mahũ. Lay it on the top.
Te mahũ. Raise it up.

Hũ, inside.

Mbawé lo hũ. It is full of soap.
Kalé lo hũ. The cartridge is inside.
Ta lo hũ kru. There is a little inside.
Ngalui i la hũ yia nani. The moon is four days old.
I kpia hũ. She takes it out.

Kpela, gbea, gbeanga, near.

Bã pu gb’rã. Do not put it near.
Bã dọ kpela. Do not stand too near.

Lugo, in front, luwo, tuwo, tugo.

I dewea lugo. He passed in front.
Ti ya tuwo. They have gone on in front.
Tia tuwo. They are on ahead.
**Gulo, in front.**

Li gulo.  
Go in front.

Ta gulo, Tia kulo (but *ngi* gulo = in front of him, see Prepositions).

He is ahead, they are ahead.

Lô kulo.  
Stand in front.

Li kulo bi wime *ngi* to.  
Run on and look for him.

**Pôma, wôma, behind.**

Ta pôma.  
He is behind.

Na wôma.  
Afterwards.

**Ndia, lia, middle.**

La ndia.  
Lay it in the middle.

Pu ndia.  
Put it in the middle.

*Ngirî* ndia.  
Tie it in the middle.

Gurî yiri ndia, or Gurî yiri ndia we.  
Tie the stick in the middle.

Hei ndia, or Hei ndiei  
Sit in the middle.

Wa ndia.  
Come into the middle.

**Gama, towards.**

Wala gama.  
Bring it to me, or forward.

Gbo bi wa kama.  
What do you come for?

**Nga, on top.**

Pu nga.  
Put it on top.

**Kuha, far.**  This is properly an adjective meaning *high.*

Ta kuhama.  
It is far.

Mahûguhango (pronounced *Mah'ingwango*).

Ditto.

Ma î guhani.  
It is not far.

Î guhani.  
Ditto.

Î kuhama.  
Ditto.

Numui na gi toni i ya kuhama.  
I don’t see that man, he has gone far.

Numui na gi toni i ya mahu-guhango poron.  
Ditto.

Bia kuhama loma poron?  
Can you see far (from where you are)?
Hindé ji, hindé na, here, there (slight variations in pronunciation).

Hindé ji. This place.
Hindei na. That place.
Ta hingdei na? Is he there?
Vandi hindei na? Is Vandi there?
Ī hindei ji. He is not here.

Ndomei, on the ground. Ndome is a noun meaning ground.
Pu ndomei. Put it on the ground, or floor.

Ngitiya, outside, in the yard, etc.
Pili ngitiya. Throw it outside.
Jia lọi i lọma ngitiya. A small child was passing in front.

Ngeleya, aloft.
I le ngeleya. He climbs aloft.

Kaka, side; kakei ji, kakei na, this side, that side.
Kaka wekei (or yekei) ma. The other side.
Mi yaka? Which direction?
Bē ka. This side.
Li bi pu miaka (= mia yaka). Put it on the far side.
Mi aka (= mi-yaka) i ya na? Which direction has he gone now?

ii. Adverbs of Time.

(1) They are as follows—

Nā Now.
Sānge. Just now.
Tötē. Early.
Ha. To-day; often simply now.
Sina. To-morrow.
Gbenge, gbengeme, or gbī. Yesterday.
Sina ndambai, or Sina ndambuai. The day after to-morrow.
Gbenge ndamb(u)ai. The day before yesterday.
Gbue, or kpindi. Last night.
Ge, gege, or howe. Some time ago; a few days ago; recently.
Wo.
Wogba, wokpo.
Wo polon.
Ke yake.
Pe, or pei.
Yese.
Pepé.
Kunafó.
Kunaka.
Le.

No Mende word.
Ngóva, gba, etc. (also by subjunctive sentence).
Kina.
Kina gba.

Formerly.
Ditto.
Ditto.
At once.
First.
Ditto.
Often.
In future.
Ditto.
Yet, still.
Soon (for examples see under 4).
Before.

When (is also a conjunction).
Since. (For examples of kina see under conjunctions).

(2) The following are nouns which are used as adverbial expressions of time in various combinations—

Kpèle, kpé, gbé (migbe lo = Time when).
Kpoko voló.
Kpindi.
Ngenda.
Ku, fólo, lo.
Fó.
Ngalu, ngau.

There is no word for week. It is translated seven days.

Examples.

Ná, now.

A wa ná.
Ye ná mu hei na.

Come now (pl.).
He says now we are to sit down here.

Sange, just now.

Bi lima sange?
Sange mia gi ngi longa.
Sangi mia ti yá.

Are you going just now?
I saw him just now.
They have just gone.
Tetë, early, coupled with ngenda.

Sina ngenda têtë mu li. We go to-morrow very early.

Ha, to-day, sometimes means simply now.

Mù lovoni ha. We have not been unsuccessful to-day.

A wa lo ha? Will he come to-day?

Sina, to-morrow.

Sina ndamb(u)ai. The day after to-morrow.
Sina mu li dogbo wāi hū. To-morrow we go ‘bush,’ or up-country.

Sina ma to. To-morrow we shall see.
Sina ndambuai a wa lo. He will come the day after to-morrow.

Gbengeme, gbenge, gbì, yesterday.

Bengeme ndamb(u)ai. The day before yesterday.
John Bull i li lo gbì ge-ngema? Did John Bull go to work yester-day?
I ye gbì be? Was he here yesterday?

Gbüë, last night; also guë.

Ti yi gbuë. They slept the night.
Mindo bi yi lo gbuë? Where did you sleep last night?
Bi ndø gboli lo gbuë? Did you drink spirits last night?
Bi na gbọyọa guë? Did you finish that last night?

Ge, recently, or gege.

Bi ya mi ge lo fele gë bi lo? Where have you been recently?
Bi ya ge mi lo fele gë bi lo? Ditto.
Bi mi lo ge? Where have you been lately?
I ye lo be ge. He was here just now.

Howe, recently.

I ye lo be howe. He was here a short time since.
Wo, wogba, wokpo wo poron, formerly.

There was once a man.
I have been sick a long time.
How long have you been sitting here?
It is a long time since we came here.
Have you done that before?
I told you before not to clear the bush.
I saw the thing long ago.
Ditto.

Ke yakpe, at once.

Do this at once.

Peñ, pei, or pē first.

Do this first.
We sit here until sunrise.
Wait until the rain comes.

Yesè, first.

Ho comes first.
You come first.
Do this first.
Do this first.
This one came before you.

Pepē, often.

Do you often come here?

Kunafō, kunaka, in future.

In future you will do this.
Ditto.
In future do not do so.

Le, yet.

Have you not gone yet?
(3) *Before, formerly, etc.*

*Before* is expressed in a variety of ways, as illustrated below. See also *pen*, *wo*, *yese*.

Bi numui na golo ngōva?
*Gi ngi golo ngōva.*
*Gi ngi go ngōva gbì.*
I ngenda ve lo mu we i yā li.

Ji wili pen bī yā li offici hū.

Bi ji wī gba ngī yā li.

Ji lo ba pe bī yā li gengemi.

Bi wani pele ji ngōva?

Bi na doilo ngōva, or ngōva-

Bi ji wili pe ngelei i yā wa.

Ma lī lo pen ngelei i yā wa.

Ji wō ngī ndea, ngē, bā
dogboi luwi.

Bia wō na welema?

Bi ya na wō ngōva?

Bi ya na yira?

Did you know that person before?
I knew him before.
I did not know him before.
He said good-bye to us before he left.

Do this before you go to the office.

Do this before I go.

Have you come this road before?

Have you done that before?

Have you ever been there?

This one came before you.

Before you go there come and do so.

We will go before daylight.

I told you before not to clear the bush.

Have you come this road before?

Have you been there before?

Have you ever been there?

(4) Miscellaneous expressions relating to time.

Be gbele.

Ku yékā ma.

Lo yékā ma.

Ngau lōle mia a wa?

Bī lima yengema ngau woita va.

Fō lōle?

Fōlō yira.

Fō yira.

Lo lōle?

Ku fere, or Lo fere.

Fōlī ji hū.

Just now.

Another day, another time.

Ditto.

In how many months will he come?

You are going to work for six months.

How many years?

One day, *i.e.* period of daylight.

One year.

How many days?

Two days.

To-day (a more emphatic form than *ha*).
All this day.
Midday.
Everyday.
He says the time is late.
And he killed ten animals that morning.
When did you come here?
He says, Wait for him a little.
She was four months in the Sandi bush.
And he went away for two days.
I have not seen you for a whole year.
He was one year in the bush.
To-night.
Last night.
Last year.
Next year we will cut (the bush) here.
Where have you been these last two days?
The moon is four days old.
We will go at sunrise.
I will come in a fortnight.
I will come in a week.
Ditto.
I did not sleep all night.
They ate that night.
At sunrise we go.
I intended yesterday going to the bush.
I don't know; wait till daylight.
He will soon come.
Begin soon.
I shall soon be tired of this.
You will soon be tired of this.
As soon as you have done that come.
Where did you spend the day yesterday?
He spent all the day cutting.
Since I came I have not seen you here.
They spent three days there.
How long is it since he went away?
Since you came here what work have you been doing?
Night comes.
Ditto.
We will go there at daybreak to-morrow.
After six days he picked himself up.
That king for over four years increased in wealth.
In how many months will master come?

iii. Adverbs of Affirmation and Negation.

I or Ê.
Yes.
Er er.
No.
Sao, sago.
No (emphatic).
Hiye.
Certainly.
Kere?
Is it not so?
Yä, lä, mä.
Not.

A question is often answered in a few words similar to those used in asking the same.

iv. Adverbs of Manner, Intensitives, etc.

Adverbs of manner follow the verb they modify. They are numerous, numbering in all some hundred and fifty. A large proportion of them seem to have a very limited use, and are possibly only employed to modify certain verbs to
which they specially belong. In their etymology they seem to have no connection with any other part of speech. In English, adverbs are largely formed from adjectives by the addition of the suffix *ly*, other European languages having a corresponding suffix. But Mende, though richer than some other African languages in adjectives, does not adopt any similar formation. An approach to it may, however, be considered as made in the use of the preposition *a*, *with*, with a noun, as *a pime*, with running, *a kaso*, with cunning, *a tonya*, with truth. Some adjectives also, as *gboto*, many, are used as adverbs.

**Examples.**

I ya a pime. He ran off.
I penga a mamagé. He acted foolishly.
Tewe gbotongo. Cut plenty.
Tewe gbero. Ditto.
I mea gbi. He ate all.
I pei lo a nguwmage. He did it of his own accord.
I ndôi le gbero. She bore plenty of children.
I ndenga le gbero. Ditto.

The following adverbs of manner, etc., are in common use—

Gbama. To no purpose, for nothing,
Gboma. Again.
Gbõn. Very much.
Kä. Very much.
Káká. Quickly.
Lele. Slowly.
Le. A little.
Lome-lome. Cautiously.
Lenga. Together.
Tenga. Perhaps.
Ni, *or* hi. So, thus.
Panda. Properly.
Tê (much drawn out in speaking). Continuously.
Wâ. Very (is the adj. *great*).
Yekâ, yeke, kine. Nearly.
Examples.

Kpekpengo le gbama.
I fei lo nya we gbama.
Wa gboma yira.
Wa fere gboma.
Wa gboma fere.
Hokei gboma le?
Bise, kā, kā.
Ndakpei! je gā ngurī-oh.

I lembinga kā.
I po, kā kā.
Wa kākā.
Pe kākā.
Jia lele.
Jia lome-lome.
Maw'u (mawulu) le..
Tato le, or Tato gboma.
Wu fere a li a lenga.
Pe ni.
Pe panda.
Bā dōla sowi.
Bi wolonga tē, bē gbē?

I ye jiama tē, ke i numu gbi loni.
Bā nyoko we gboma.¹
Bā yā na wi gboma.
Tenga mu li dogboi hū sīna.

Kunafo bā pe hī.
Kunafo bā na nyoko wili.¹
Njei yeka i wa.

I ye kine guláma.
Yeka i ha.

It is good for nothing.
He gave it to me for nothing.
Bring one more.
Bring two more.
Ditto.
Is it another guinea-fowl?
Thank you very much indeed.
Friend! hurry up with the stick.
He delayed very much.
He cut hard.
Come quickly.
Do it quickly.
Walk slowly.
Walk cautiously.
Wait a little.
Begin again.
You two go together.
Do it so.
Do it properly.
Do not stand too near.
You have cried a long time, will you not stop now?
He was walking continuously, and he saw nobody.
Do not do so again.
Ditto.
Perhaps we shall go into the bush to-morrow.
Do not do it so in future.
Ditto.
The rain will soon be here. (lit: The rain has nearly come.)
It was nearly falling.
He is nearly dead.

¹ Nyoko is a noun, meaning 'manner.'
v. How?

The English *how* is expressed in many different ways as the following show—

Fō lōle bi kenyé ji hū?

Lōle mia á ná?
Nunga lōle bi soa?

Nu lōle mia ti bi yeya?
Gbe jongo lo a ji?
I ye na ho?
Ta mia ga ye pe?

Tē, ma ye pe mu mbei ji me?
Ke angie ga ye pe.

Fō lōle? lō lōle?

Nwoni na ba ye tōli?
Ji wo bi wa bi hea be?

Lō lōle bi ji weni?
Ji a hije be a li Mofwe jia lōle?
Be ta Mofwe jia lōle?
Ba ye ji luli?
Nga tuli a . . .
Ta, or ti, tuli a . . .
Kia ha wu wani migbe mia i lini?

Ngau lōle (mia) mu kei a wa?

How many years have you been in this country?
How many are there there?
How many men have you obtained?
How many men have you?
How much is this?
How is it then?
How am I to do it? What am I to do?
They said, How are we to eat this rice?
Show him how to do it (how I do it).
How many years? how many days?
How do you call that bird?
How long have you been sitting here?
How often have you done this?
How far is it to Mofwe?

Ditto.
How do you call this?
I call it . . .
They call it . . .
How long is it since he went?

In how many months will master come?
CHAPTER VIII

PREPOSITIONS

There is only one preposition properly so called in the Mende language, viz. a, with. The others are all postpositions. As, however, the word preposition is a recognized grammatical term it is more convenient to adhere to it. The reason for the idiom is not far to seek. A large number of the words used as prepositions are actually nouns, and the others, of which the derivation is not immediately apparent, are probably so by origin. Taking, therefore, the phrase Ta pelei woma, he is behind the house, it is seen at once that it can be translated, 'He is (at) the house's back,' woma being a noun meaning back, and the qualifying or possessing noun coming first in Mende as it also does in English. The noun, therefore, which is employed as a preposition is placed last.

There are no words for from, without and out. Prepositions representing in or at, etc., are used coupled with verbs whose sense is exit. Examples are given below.

List of Words used as Prepositions.

(1) Preposition preceding the noun—a, with
(2) Prepositions following the noun.

We or ye (according to euphony)  To.
Ma.  To.
Gama.  To, towards.
Va.  Of, for, and also the to in the infinitive mood.
Mahū.  Upon.
Gulo, lugo.  In front.
Tenga.  Together with.
Of the above, *ma, gama, mahū, gulō, tenga* are used also as adverbs; *va* (as *fā*) is used as a conjunction. *A* and *we* therefore are the only ones that can be classified under prepositions, and under no other part of speech.

(3) Nouns used as prepositions. They follow the noun they govern.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ngama (yama) (lit. eye or a face)</td>
<td>Before.</td>
</tr>
<tr>
<td>Labu (mouth—under)</td>
<td>Ditto.</td>
</tr>
<tr>
<td>Wōma.</td>
<td>Behind.</td>
</tr>
<tr>
<td>Kākā.</td>
<td>Side.</td>
</tr>
<tr>
<td>Kpela.</td>
<td>Near.</td>
</tr>
<tr>
<td>Ngeya (lit. hand).</td>
<td>With.</td>
</tr>
<tr>
<td>Ndía.</td>
<td>Middle.</td>
</tr>
<tr>
<td>Mba.</td>
<td>On top.</td>
</tr>
<tr>
<td>Ya (lit. edge).</td>
<td>Ditto.</td>
</tr>
<tr>
<td>Mbu.</td>
<td>Under.</td>
</tr>
<tr>
<td>Hü.</td>
<td>In.</td>
</tr>
<tr>
<td>Gohū.</td>
<td>Inside.</td>
</tr>
</tbody>
</table>

**Examples.**

*a, with, etc.*

Following the verb *gbate*, make, construct.

Ti hege gbate a gulį ji. They make soap of this tree.

Following the verb *gili*, think.

Ye, bā gili á nā. He said, Do not worry about it.

Following the verb *go*, give, or present with.

I ti goa a mehe. He gave them food.
Sina ga bi go lo a hale. To-morrow I will give you medicine.

Following the verb *gū*, can.

Ī gu a lila. He cannot go.

Following the verb *henga*, dream.

Ke nyapui be i hengā a pumoi. And the girl dreamt of the white man.
Following the verb *jā*, touch.
Bā jā a tiē. Do not touch them.

Following the verb *ke*, show.
Ke angiē ga ye pe. Show him how to do it (how I do it).
Ke i hūgenga a ngi hini. And she told everything to her husband.
I ngi mayia ge a ngi kei. She complained to her father.

Following the verb *li*, go.
Mu li a pelé na mu waila. We go the road we came.
Li a ngiē. Take him away.

Following the verb *lō*, want, like.
Nya longo a mehe. I want food.
Gī loni á ná. I do not like that.

Following the verb *dōlō*, dislike.
Ti lōlō a ngiē nu gbate va. They disliked him because he was rich.

Following the verb *ndondo*, cease.
Ndondo a sore! Stop that noise!

Following the verb *tōtō* or *tātō*, begin.
I tōtō a wola. She began to weep.
I tōtō a nyandela. It is beginning to improve.

Following the verb *wa*, come.
Bi wai lo a njiei? Have you brought a complaint?
Bi wai lo a ngiē? Have you brought him?
Wā kolē = wa a kole. Bring the paper or book.

Following the verb *yōnga lewe*, boast.
Ke i yōnga lenga a nasia And he boasted over all of them.

Following the verb *pe* or *we*, do.
Gbo ba pe a gurī na. What are you doing with that stick.
Other verbs sometimes admit of the same construction.

Wala nya ye.
Tē, ngi wala bi ye.

Ye lo bi wani a golé ji ngi ye?
Ye lo i kólé fe bi ye?
Tē, mā kulu ngi ye.

Ji lō nya we.
Gbele, bē luma nya we?

I ya miaka (we).
I yala a pîme ngi lenga we.

Ta pe yakama we.
Wā yenge silōi we.
Mu mbei yilinga gengeb'ra we.

I ya ngi yei ye.

Dē ngī ma.
Wa kakéi ji ma.
Wa bi gbo nya ma.
Hou na ma.
Mbōwē yakpa kótī ji ma.

Njia nya ma.
Ke ti hitía mbei ma.
A gbe sōrē ma.
Ndōle ti ma.
Bē gu na ma.
Lo yekā ma.

We or ye, to, for.

Bring them to me.
I was told to bring them to you. (lit. They said, I bring to you.)
Who have you brought this book for?
Who gave you the book?
They said, We do not agree to him.
Lift this for me.
What is the matter that you do not answer me?
He has gone in that direction.
He ran off with it to his children.
It is somewhere round about the house.
Do not work for the spider.
We have cooked rice for the labourers.
He has gone to his own country.

Ma, to.

Tell him.
Come to this side.
Come and help me.
Catch hold of that.
Sharpen the knife on this stone.
I have a complaint.
And they reached the rice.
Leave off making that noise.
They were hungry.
Cannot you do that.
Another day.
Kotì nya nwona nya gowé ma.  
Hüei ji i ndowí boa ndolé ma.  

Ba ngi lo lo pelé ma.  
I ndômé gbiá ngi ma.  
Nda table ma.  
Njì bi gbakima.  
Ke i ngi lokoi lọa dôméma.  

I nye gbiá njeì hű, i pua ngiyé ma.  

Gbonda ngi ma i wa.  
Mu li jieisía ma ke mu wai.  

Nga na ma kolo.  
I hite peli wái ma.  
I gombui dọa kpäléma.  
Ke ti punga ndôlema.  

I tônga ti ma pelihű.  
Mu gbi mu hite mu yeì ma.  

Nya gbăí lo bima.  
Nya gbăí bia.  
Ngi gbăí lo nyama.  
Jo ngi gbăí lo Wusení ma pun yira.  
Tangi bangá ti gbóni hini yira ma.  
Gele na ma, or gele ma.  

A stone has cut my foot.  
This animal dug the hole in the ground.  
You will see it in the road.  
He took off his shirt.  
Lay it on the table.  
Lower it on your shoulder.  
And he pointed his hand to his shirt.  
He took the fish out of the water and put it on the bank.  
Compel him to come.  
We have been for a walk and we have come (back).  
I shall try that.  
He reached the road.  
He put fire to the farm.  
And they planted it in the ground.  
He followed them into the road.  
Let us all go and meet our mother.  
You are indebted to me.  
Ditto.  
I am indebted to him.  
Wuseni owes Jo one pound.  
She and her friends shared one husband.  
Stop that.  

Ma is generally used after the verb to go when a place is not specified. When the place is mentioned by name no preposition is necessary. When another verb stands subordinate to the verb to go, the subordinate verb is treated as a pure infinitive, as ti ya yīma, they have gone to sleep; or as a verbal noun having the suffix ma, which takes all the inflections of a noun, as ti ya ti yīmè (indef. yīma), they have gone to their sleeping-place.
We are going to Sekondi.
Let us go to my farm.
He has gone to the w.c.
He has gone to piss.
We go to work.
And he went for a walk in the bush.
Go to your work.
I do not know where he has gone.
And they went to find food.
What are you coming to do with me? (lit. Near me.)
She went to catch fish in the water.

_Gama_, towards, at, etc.

Go look for that bird.
Go and bring our food.
Take this letter to your master.
Bring him forward.
They came to some water.
A man with a whip sat at the banana tree.
One person is with me.
Send one man to me.
Ditto.
Wuseni has gone for letters.
Go and have a look at the house.
He sat at the banana tree.
Wuseni is with Sandi.
Go for him.

_Va_, for, of.

Salt water is not good to drink.
Medicine for your mosquito (bites).
Mu ya me va. We are going for food.
Kale ji ta nwonisia va. This cartridge is for birds.
Ti lọlọ a ngie nu gbate va. They disliked him because he
Ke nya va navo gbì nya yeya. was a rich person.
As for me I have no
Bia lo nya va. money.
Bi nya va You belong to me.
Bi be yo va? Ngi be bia va. You are not here for me.
For whom are you here? I
Ke i ya dogboi hă nduwi va. am here for you.
Hani ji ī kpekpeni hani gbì And he went into the bush to
va. clear a farm.
This thing is good for nothing.
Ji nyandengo bo va? Is this good for anything?
Ye, ngi wala bi va. He said I was to bring it for you.

Mahū, upon.
Pu kaña mahū. Put it on the box.
Nda table mahū. Put it above the table, i.e. on
something on the table (on
the table is ma).

Gulo, before.
Lọ ngi gulo. Stand in front of him.
Ta pè gulo. He is in front of the house.
Li bi hei ngi gulo. Gosit down in the way for him.
Ta ngi gulo. It is in front of him.

Tenga, along with, towards.
Bẹ yepe nya lenga? Will you not talk with me?
Moremo a ti lenga. Some of them were More men.

Yama, ngama, before.
Kpā ngi yama. Count it in front of him.
Labu, before.

Ta (lo) pe labu. It is in front of the house, i.e. just at the door.
Gulá ngi labu. Throw it down in front of him.

Luwo, tuwo, lugo, tugo, before.

Ti tenga ta jia ngi lugo, ipe-keisia ngi woma. Some walk in front of him, some behind.
Ta pè lugo. He is in front of the house.
Pu ngi lugo. Put it before him.

Wôma, behind.

Ta njei wôma. He is across the water.
Ta lo nya wôma. He is behind me.
Ku sawa wôma. After three days.
Na wôma. After that.
Li pelei wôma. Go behind the house.
Njiei jigande bagbianya wôma. Do not repeat what I say.
A mu li njei wôma. Let us cross the water.
Numu yira pè gohû numu yira one is outside.
lo pe wôma. He is outside the house.
Ta pelei wôma.

Kaka, side.

Ta pe yaka ma we. It is somewhere round the house.

Gbela, gbeanga, near.

Bâ lô gbì ngombui gb’ra. Do not stand too near the fire.
Bâ pu gb’ra. Do not put it near.
A mu jia njei gbeanga. Let us walk close to the water.
Tia mu gbeanga. They are near us.
Ti la mu gbela. They approach us.
Gbo bi wa pema nya gbeanga? What are you coming to do at my place?
I kpâle la tei gbela. He laid out a farm near the town.
**GRAMMAR**

_Ngeya,_ with.

*Mbogbewé lo Wuseni yeya._ The cutlass is with Wuseni.  
(lit. The cutlass is in Wuseni’s hand.)

_Ta bi yeya._ It is with you.

_I ngi yeya._ It is not with him.

*Lia,* middle.

_Hei ndéndé lia._ Sit in the middle of the boat.

*Mba,* upon.

_Te wumba, or Te bi wumba._ Raise it on your head.

*Ngulu wumba._ On the tree-top.

_Ke i gbolé gbia wumba._ And he took off his hat from his head.

_Ti punga ngi wumba._ They put it on his head.

_Bi bóré wé bumba (= bi wumba)._ Put on your hat.

*Ya or nga,* upon.

_Pu ngombui ya._ Put it on the fire.

_Hele fólí ya._ Hang it in the sun.

_Nguli ya._ On the tree.

_Kowi pu kólí ya._ Put wood in the fireplace.

_I ya kpo yei ya._ It has gone over the sea.

_Ke i bumbui welenga nga._ And he set the fish-trap on top.

_Ngelewo i wa kale ya._ At daybreak he came to the fish-weir.

_Ke i mbómbui gbia kélé ya._ And he took the trap off the weir.

*Mbu,* under.

_Pë bu._ Indoors.

_I gbia pebu._ He comes out of the house.

_Yo na mbu?_ Who is under that?

_Li bi pebu gbe._ Go look inside the house.

_Gi ya pebu._ I go home.

_Hú,* in, inside.

**NOTE.—**_Hú_ is used as an affix to emphasize nouns which are material objects. _It is attached to the indefinite form, as_ *nja,*
njahî, water; but njei hû, in the water. Ta, tahû, the town; but tei hû, in the town.

Nya guri hû.
I hitia nguli hû.
Pîli njei hû.
Pu njei hû.
Kolé ji pu kaña hû.
Ta njî hû.
Mu de ngiyéhû.
A mu li tei hû.

I am in the tree.
He came down the tree.
Throw it into the water.
Put it in the water.
Put this paper in the box.
He is asleep.
Let us cross the hill.
Let us return home, or Go into the town.

Why are you late?
Where have you been these last two days?
The road is under water.
He climbs the tree.
To-day.

Do not expose it.
Come inside the house.

FROM, OUT, WITHOUT, ABOUT.

There are no separate prepositions for from, out, without and other similar words which have a sort of negative sense. They are expressed by words signifying positive position coupled with a verb of motion from.

Examples of From.

Bi na kpia ngi yeya.
Bi na bumbu ngi yeya.
Nga nyahei gbia lo bi yeya.

Take that from him.
Ditto.
I will take the woman away from you.

He stole from me.
Snatch it from him.
Ditto.

He got up from the ground.

Out.

I gbiai lo pebu.
Gbia ndendeî hû.

He has gone out of the house.
Get out of the boat.
He is outside the house.
He came out of the bush.
He pulled the fish out of the water.

Without.

Without trousers.

Tell me about their palaver.
What was the discussion about to-day?
Tell me all about it.
What did you fight about?
What did the fight arise about?
Ditto.
The affair was about money.

Ta pelei woma.
I gbía dogbói hú.
I nye gbía njei hú.

Bere gbí ngi ma.

De nya ma kina ti ye ha jiani.
Wu ye ha jiani?

Hũge angẽ panda.
Ndapi ti koni nda lônĩ gbo ma?
Ndapi nda hije gbo ma?
Gbó wani a ndapi?
Njiei na lo navo va.

Tell me all about it.
CHAPTER IX

CONJUNCTIONS

Conjunctions in the Mende language are few in number. A sequence of short direct sentences is made use of, each preceded by 'Ke, and'; or, if the subject is getting out of control, 'tamia, also, further' is put in to keep up the connection. Disjunctive conjunctions proper do not exist. The contrast of a positive sentence with a following negative sentence, or vice versa, either with or without the assistance of a conjunctive conjunction, supplies the necessary distinction.

Some of the words in the following list of conjunctions might equally well be treated as adverbs.

Ta, and; only joins nouns, not sentences.
Ke, and; it can also be translated but. It is, however, not an emphatic but, which does not occur.
Be, even, also, too.
Jibe, kebe, although.
Ina, if, supposing.
Kina, kea, kia, when, while, like.
Ji, when, if.
Ko, so that.
Ngiye, except.
O, or, or nor.
Tabao, neither.
Tamia, also, further.

Therefore = Jiva, tamia, famia, fa le, ta ji, ta va.
But. No word. See examples.

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And, ta, ke.

The man and the woman.
It is this and this.
And he went away.
That woman and her child went into the bush.
At sunrise we go.
This and this are equal.

Pronouns joined together have a special construction, which see under 'Pronouns.' A similar construction prevails when pronouns are joined with nouns.

And he and she they went.
I and Wuseni we went.
Wherever you go, you and I will go together there.
You and Wuseni go there.
And he and his father go there.
Let us go, I and my brother.

Be, even, also, too, Ji be, ke be, although.

Be never occurs as the first word in the sentence. It follows ji and ke, and the meaning of the combination is although. Be may be regarded as an adverb, but it is more convenient to treat it with conjunctions. It must not be confused with be here.

I will certainly not give you any.
And the young man did not build the house on the rock.
And the 'maggot' also laid out a farm.
Not even one is there.
Although (=and indeed) he is not mine (one of my men), let him come and do this.

If = ina, etc.

If is rendered in a variety of ways. The conjunction ina
may be employed, or a leading conditional sentence, in the perfect tense, etc.

*Ina ga wa lo nga nde lo bima.*  
If I come I will tell you.

*Ngá ye wama nga ndelobima.*  
Ditto.

*Ina ngè wa nga nde lo bima.*  
If I do not come I will tell you.

*Foli gbiai lo ke nwoñiasia ti wa.*  
If the sun came out the birds would come.

*Bi nduwenga lo, bě mbei me.*  
If you clear the ground you will not eat the food.

*Bi penga lo, ba ha lo fe.*  
If you do it you will surely die.

*Ye, bia bi lini siloi yengeme, bě mehe nene me.*  
He said, If you go and work for the spider, you will not eat nice food.

**Kína, kea, when, as, etc., etc.**

*Kia ji na ; kia na na.*  
Like this ; like that.

*Kia ngombu na.*  
Like fire.

*Li bi wala kia ji na.*  
Go bring one like this.

*Kea wogba mű wai be.*  
It is a long time since we came here.

*Kína i ngi vogba kasiloí i gbenda.*  
When it beat him the spider snatched the fruit.

*Kea bi nya gbe gë bi go.*  
If you drive me away I will not give you any.

*Kína gba ngi wani ngí bi loi bë.*  
Since I came I have not seen you here.

*Kína wë bi nya njei gbeni nga bi wà lo.*  
Since you drove my mother out in former times I will kill you.

*Kína nà mabie mu longa.*  
Since now we see each other.

*Kea bi ya lo.*  
I suppose you are going.

*Kía ha wu wani migbe mia i lini?*  
How long is it since he went?

---

**So that, in order that, ko, or usually only consecutive sentences.**

*Ji gbate gi ko¹ lo.*  
Do this so that I may know.

*Gbate kea gi ji we la.*  
Do this so that I can do it myself.

*Ko i ngi gole.*  
So that he might try him.

¹ *Ko* here means 'know.'
Therefore, ji va, fale, famia, ta ji, ta va, tamia. Therefore you have died. 
Ta ji bi hanga. Therefore he said, Let us go there. 
Ta va, ye, mu lima na. His work was not good, so I dismissed him. 
Ngį yengę ě nyandeni ta- Tamia, further. 
mia (or famia) ngį ngį 
gbeni. 

Therefore you have died. 
Ta ji bi hanga. Therefore he said, Let us go there. 
Ta va, ye, mu lima na. His work was not good, so I dismissed him. 
Ngį yengę ě nyandeni ta- Tamia, further. 
mia (or famia) ngį ngį 
gbeni. 

Therefore you have died. 
Ta ji bi hanga. Therefore he said, Let us go there. 
Ta va, ye, mu lima na. His work was not good, so I dismissed him. 
Ngį yengę ě nyandeni ta- Tamia, further. 
mia (or famia) ngį ngį 
gbeni.
CHAPTER X

INTERJECTIONS

The following are the most common—

Oh, suffix, added especially when calling out in a loud voice to add emphasis, as—Λ μυ lι-oh, let us go.

E is also used in this sense as—Sandi-e, i.e. calling Sandi's name.

O, O; O Ngewo, O God.

ΚΩ! ah! an exclamation of surprise.

Α! ah! ditto.

Ombo! don't! ndakwé mbo! friend, don't! an exclamation of warning.

SiΩ, a curse = don't care.

Uhù (er-hér), an exclamation of pleasure on grasping a fact.

Hoe? An interrogative particle, equivalent to—shall we?
### PART III

**VOCABULARIES**

**Note.**—The accent in the definite is on the last syllable.

### I. Furniture, Utensils, etc.

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>The English word.</td>
<td>Kpakali.</td>
<td>kpakali.</td>
</tr>
<tr>
<td>Kpakali.</td>
<td>hewuri.</td>
<td>table.</td>
</tr>
<tr>
<td>Hewuru.</td>
<td>kpukōi.</td>
<td>arm-chair</td>
</tr>
<tr>
<td>Kpoko.</td>
<td>tenti.</td>
<td>seat, stool (lit. sit-wood).</td>
</tr>
<tr>
<td>The English word.</td>
<td>Kaña.</td>
<td>kaña.</td>
</tr>
<tr>
<td>Tenti.</td>
<td>kpangbe.</td>
<td>bed.</td>
</tr>
<tr>
<td>Kpangba.</td>
<td>ndivale.</td>
<td>pillow.</td>
</tr>
<tr>
<td>Ndīvale.</td>
<td>fei.</td>
<td>mosquito-net.</td>
</tr>
<tr>
<td>Fe</td>
<td>mite.</td>
<td>box, chest.</td>
</tr>
<tr>
<td>Mita.</td>
<td>mbowe.</td>
<td>broom.</td>
</tr>
<tr>
<td>The English word.</td>
<td>sani.</td>
<td>broom or fly-brush.</td>
</tr>
<tr>
<td>Mbowa.</td>
<td>nbi.</td>
<td>pot.</td>
</tr>
<tr>
<td>Sani.</td>
<td>mbolé.</td>
<td>spoon.</td>
</tr>
<tr>
<td>The English word.</td>
<td>peleti.</td>
<td>fork.</td>
</tr>
<tr>
<td>Mbol.</td>
<td>kalui.</td>
<td>knife.</td>
</tr>
<tr>
<td>Peleti.</td>
<td>mbolí.</td>
<td>bottle.</td>
</tr>
<tr>
<td>Kalu.</td>
<td>meme.</td>
<td>glass.</td>
</tr>
<tr>
<td>Mbolí.</td>
<td>faji.</td>
<td>cup.</td>
</tr>
<tr>
<td>Meme.</td>
<td>kpegbe.</td>
<td>plate.</td>
</tr>
<tr>
<td>Faji.</td>
<td>looking-glass.</td>
<td>basin.</td>
</tr>
<tr>
<td>Washi = watch.</td>
<td>(brass) kettle.</td>
<td>ditto</td>
</tr>
<tr>
<td>Kpegbe.</td>
<td>clock.</td>
<td>No Mende word.</td>
</tr>
<tr>
<td>No Mende word.</td>
<td>comb.</td>
<td>Mori word is <em>Fayafoni</em>, pen.</td>
</tr>
</tbody>
</table>

No Mende word. [Mori word is *Luave*, ink.]

127
### Parts of a pot.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Fei dagbola.</td>
<td>fei dagbole.</td>
<td>stopper.</td>
</tr>
<tr>
<td>Fei mbölõ.</td>
<td>fei mboli.</td>
<td>neck.</td>
</tr>
<tr>
<td>Fei kohú.</td>
<td>fei kohu.</td>
<td>body.</td>
</tr>
<tr>
<td>Fei togbula.</td>
<td>fei togbule.</td>
<td>bottom.</td>
</tr>
<tr>
<td>Samba.</td>
<td>sambe.</td>
<td>broad, open basket.</td>
</tr>
<tr>
<td>Tekpe.</td>
<td>tekpe.</td>
<td>closed basket.</td>
</tr>
<tr>
<td>Kähä.</td>
<td>käheī.</td>
<td>basket.</td>
</tr>
<tr>
<td>Kōnda.</td>
<td>könde.</td>
<td>mortar.</td>
</tr>
<tr>
<td>Ngala.</td>
<td>ngale.</td>
<td>mat.</td>
</tr>
</tbody>
</table>

### II. Implements, etc.

| Mbowa.         | mbowe.          | knife.   |
| Mbogba.        | mbogbwe.        | cutlass. |
| Kpogbo.        | kpogbwe.        | hammer.  |
| Hipo.          | hipoi.          | heavy hammer. |
| Kpakpa.        | —               | to hammer. |
| Kpato.         | kpatoi.         | cutlass. |
| Konu.          | koni.           | axe.     |
| Gbānya.        | gbänye.         | pincers. |
| Buma.          | bume.           | gimlet.  |
| Kegbwi.        | kegbwi.         | awl.     |
| Kali.          | kali.           | hoe.     |
| Sówi.          | sówi.           | saw.     |
| Geñe.          | geñe.           | saw (Not known by all Mendes). |
| Goli.          | goli.           | scissors. |
| Londema.       | londeme.        | nail.    |
| Londema mumu.  | londema mumui.  | small nail. |
| Ndöli.         | ndöli.          | hook.    |

### III. Colours—Adjectives.

| Teli.          | dedeli, telingo. | black. |
| Kole.          | gogole, golengo. | white. |
| KPou.          | kpogbou, gboungo. | red, brown. |
| Bulw.          | bulungo.         | blue. |
| Pune.          | punengo.         | green. |
| Ngahüpü.       | ngahüpungo.      | variegated. |
IV. Metals.

Indefinite.
Kani gbolo.
Kani göle.
Tongo bolo.
Tongo.
Kolu.
Sumbu.

Definite.
kani gboli.
kani göli.
tongoboli.
tongoi (tongwe).
kölï.
sumbui.

English.
gold.
silver.
copper.
brass.
iron.
lead.

V. Parts of the Body.

Note.—In addressing any question to a Mende about the following, the beginner is recommended to prefix ngi, his, to each word. The softened form of the initial consonant must then be used, also the definite form.

Indefinite.

Ngui.
Tawe.
Ngama.
Hokpa.
La.
Ne.
Laguru.
Ngongolu.
Ye-le-yongolu.
Bato.
Kpene.
Kpokpo.
Ngoli.
Ngonge (?).

Definite.
ngui (wuï).
tawe (dawe).
game (yame).
hokpe.
lei.
nei.
laguri.
ngongoli (yongoli).
yele-yongoli.
batoï.
kpene (gbone).
kpokpoï.
ngoli (woli).
ngonge (gonge).
mboli.
mbô gohui.
mbô womei.
mboli göti.
ngama bweke (yamabweke).

English.
head.
forehead.
face, eye.
nose.
mouth.
tongue.
lip.
tooth.
front-teeth.
back-teeth.
brain.
chin.
ear.
back of head just above the neck.
neck in front.
throat itself.
back of the neck.
apple in the throat.
eyebrow, or eyelash.
beard.
hair of the head.
hair of the body.
plumage of birds.
hair round the private parts.
THE MENDE LANGUAGE

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Kolo.</td>
<td>kole (gole).</td>
<td>skin.</td>
</tr>
<tr>
<td>Ndîma.</td>
<td>ndîmei (limei).</td>
<td>chest.</td>
</tr>
<tr>
<td>Kô.</td>
<td>kôi.</td>
<td>belly.</td>
</tr>
<tr>
<td>Kohû.</td>
<td>kohui (gohui) or</td>
<td>lower part of the belly.</td>
</tr>
<tr>
<td></td>
<td>koihû.</td>
<td></td>
</tr>
<tr>
<td>Gombu.</td>
<td>gombui.</td>
<td></td>
</tr>
<tr>
<td>Hama.</td>
<td>hame.</td>
<td>waist.</td>
</tr>
<tr>
<td>Pôma.</td>
<td>pômei (wômei).</td>
<td>back.</td>
</tr>
<tr>
<td>Kaka.</td>
<td>kakei (gakei).</td>
<td>side.</td>
</tr>
<tr>
<td>Ngôto.</td>
<td>ngôtui.</td>
<td>backside.</td>
</tr>
<tr>
<td>Ngowo.</td>
<td>ngowi.</td>
<td>back below the waist.</td>
</tr>
<tr>
<td>Hokpo.</td>
<td>hokpoi.</td>
<td>navel.</td>
</tr>
<tr>
<td>Yôvota.</td>
<td>yovotei.</td>
<td>testicles.</td>
</tr>
<tr>
<td>Mbulo.</td>
<td>mbule.</td>
<td>penis.</td>
</tr>
<tr>
<td>Ngoli.</td>
<td>ngoli (wolî).</td>
<td>tail.</td>
</tr>
<tr>
<td>Nini.</td>
<td>nîni.</td>
<td>breasts.</td>
</tr>
<tr>
<td>Toko.</td>
<td>tokoi (lokoi).</td>
<td>hand, lower arm.</td>
</tr>
<tr>
<td>Yeja loko, or yejama loko.</td>
<td>yeja loko.</td>
<td>right hand.</td>
</tr>
<tr>
<td>Kowo loko, or ko woma loko.</td>
<td>kowo lokoi.</td>
<td>left hand.</td>
</tr>
<tr>
<td>Kpaki.</td>
<td>kpaki (gbaki).</td>
<td>shoulder, upper arm.</td>
</tr>
<tr>
<td>Kpambu.</td>
<td>kpambui (bwammbui).</td>
<td>arm-pit.</td>
</tr>
<tr>
<td>Nôko.</td>
<td>nôkoi.</td>
<td>elbow.</td>
</tr>
<tr>
<td>Lokoyuo.</td>
<td>lokoyui.</td>
<td>finger.</td>
</tr>
<tr>
<td>Ngengalu.</td>
<td>ngengalui.</td>
<td>finger-nail.</td>
</tr>
<tr>
<td>Loko hina.</td>
<td>loko hinei.</td>
<td>thumb.</td>
</tr>
<tr>
<td>Loko vele.</td>
<td>loko vele.</td>
<td>palm of hand.</td>
</tr>
<tr>
<td>Kowo.</td>
<td>kowe (gowe).</td>
<td>foot, leg generally.</td>
</tr>
<tr>
<td>Lowe.</td>
<td>lowe.</td>
<td>hip.</td>
</tr>
<tr>
<td>Tôhû.</td>
<td>tôhui.</td>
<td>hip.</td>
</tr>
<tr>
<td>KPala.</td>
<td>kpale.</td>
<td>thigh.</td>
</tr>
<tr>
<td>Ngombi.</td>
<td>ngombi (gombi).</td>
<td>knee.</td>
</tr>
<tr>
<td>Haka.</td>
<td>hakai.</td>
<td>lower leg, calf.</td>
</tr>
<tr>
<td>Gbowo.</td>
<td>gbowi.</td>
<td>ankle.</td>
</tr>
<tr>
<td>Kowola.</td>
<td>kowolei.</td>
<td>ankle.</td>
</tr>
<tr>
<td>Gowoyuo.</td>
<td>gowoyui.</td>
<td>toe.</td>
</tr>
</tbody>
</table>
VOCABULARIES

Gowo hina (short for gowo yuo hinei).  gowo hinei.                          big toe.
Kowo digbe, or digba.            kowo digbi.                          heel.
Kaka.                            kakei (gakei yakei).                rib.
Ndata.                           ndate (late).                        vein or tendon.
Gowo-woma-lata.                  gowo-woma-late.                     tendon at back of ankle.
Kale.                            kale (gale).                         bone.
Lihurst gale.                    lihurst gale.                        backbone.
Nyene.                           nyene.                               liver.

VI. DISEASES.

Kohugbia.                        kohugbiei.                            diarrhœa.
Kpükpula.                        kpükpule.                            ditto.
Sondo higbe.                    ondo higbe.                           dysentery.
Legeli.                          legeli.                               ulcer.
Kpama.                           kpame.                                sore.
Geli.                            geli.                                 sore.
Kanya.                           kanye.                                gonorrhœa.
Kegeri.                          kegeri.                                yaws.
Bombo.                           bombei.                               small-pox.
Nyenye.                          nyenye.                               chicken-pox.
Fene.                            fene.                                  ringworm.
Noho.                            nohoi.                                 craw-craw.
Sugbu.                           sugbui.                                 a wasting skin disease.
Kpokpolu.                        kpokpolui.                            leprosy.
Pupu.                            pupui.                                 freckles.
Ndivo.                           ndivōi.                                small boil.
Fehani.                          fehanī.                                 tumour.
Bwelī.                           bwelī.                                  bad boil.
Kala.                            kale or kāe.                           a boil that travels.
Bōlo.                            bōli.                                   a worm of any kind,
庸 or kāe.                       tampworm, guinea-worm.
Kporo, kporongo (adj.).          —                                    lame.
Gbale (verb).                    —                                    to pain.
Bāli (verb).                     —                                    to vomit.
Kāle higbe.                      kale higbeī.                          rheumatism.
---|---|---
Nji higbe. | njí higbei. | sleeping sickness.
Pópóle. | pópólei. | a skin disease leaving white patches on the (black) skin.

**VII. RELATIONSHIPS, TITLES, ETC.**

<table>
<thead>
<tr>
<th>Mende</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hiíndo.</td>
<td>bindóí.</td>
</tr>
<tr>
<td>Tamo.</td>
<td>tamói.</td>
</tr>
<tr>
<td>Kena or kene.</td>
<td>kene.</td>
</tr>
<tr>
<td>Kena wova.</td>
<td>kena woveí.</td>
</tr>
<tr>
<td>Ndakpaló.</td>
<td>ndakpalóí.</td>
</tr>
<tr>
<td>Ndopó.</td>
<td>ndopói.</td>
</tr>
<tr>
<td>Nu dogbe.</td>
<td>nu dogbe.</td>
</tr>
<tr>
<td>Ke.</td>
<td>kei.</td>
</tr>
<tr>
<td></td>
<td>keke!</td>
</tr>
<tr>
<td></td>
<td>nya kei</td>
</tr>
<tr>
<td>Mbá</td>
<td>mbáí.</td>
</tr>
<tr>
<td></td>
<td>mbá!</td>
</tr>
<tr>
<td></td>
<td>bóí!</td>
</tr>
<tr>
<td>Nyaha.</td>
<td>nyahei.</td>
</tr>
<tr>
<td>Nyapó.</td>
<td>nyapuí.</td>
</tr>
<tr>
<td></td>
<td>ngi nyahei.</td>
</tr>
<tr>
<td></td>
<td>ngi nyapuí.</td>
</tr>
<tr>
<td>Nyáló.</td>
<td>nyalóí.</td>
</tr>
<tr>
<td>Nje.</td>
<td>njí.</td>
</tr>
<tr>
<td>Mama.</td>
<td>Ye!</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>---------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>mamé</td>
<td>mamé <em>na.</em></td>
</tr>
<tr>
<td>mama <em>wovei.</em></td>
<td>mamá!</td>
</tr>
<tr>
<td>ndewe nde</td>
<td>ndewe nde <em>wái.</em></td>
</tr>
<tr>
<td>ndeweyó</td>
<td>ndeweyó</td>
</tr>
<tr>
<td>lémó</td>
<td>lémó!</td>
</tr>
<tr>
<td>pappá</td>
<td>pappá!</td>
</tr>
<tr>
<td>kei</td>
<td>keisia.</td>
</tr>
<tr>
<td>kei</td>
<td>ndiwi, or <em>ngi</em> ndí.</td>
</tr>
<tr>
<td>kei</td>
<td>nde <em>wái.</em></td>
</tr>
<tr>
<td>kei</td>
<td>nde wuli, or <em>wu'í.</em></td>
</tr>
<tr>
<td>kei</td>
<td>nde nyalói.</td>
</tr>
<tr>
<td>kei</td>
<td>lói.</td>
</tr>
<tr>
<td>kei</td>
<td>nde nyalói.</td>
</tr>
<tr>
<td>kei</td>
<td>nde <em>wulí.</em></td>
</tr>
<tr>
<td>kei</td>
<td>ndiwi.</td>
</tr>
<tr>
<td>kei</td>
<td>ndiwi.</td>
</tr>
<tr>
<td>kei</td>
<td>ndiwi.</td>
</tr>
<tr>
<td>kei</td>
<td>ndiwi.</td>
</tr>
<tr>
<td>kei</td>
<td>ndiwi.</td>
</tr>
<tr>
<td>kei</td>
<td>ndiwi.</td>
</tr>
<tr>
<td>kei</td>
<td>ndiwi.</td>
</tr>
<tr>
<td>kei</td>
<td>ndiwi.</td>
</tr>
<tr>
<td>kei</td>
<td>ndiwi.</td>
</tr>
<tr>
<td>kei</td>
<td>ndiwi.</td>
</tr>
<tr>
<td>kei</td>
<td>ndiwi.</td>
</tr>
<tr>
<td>kei</td>
<td>ndiwi.</td>
</tr>
</tbody>
</table>
THE MENDE LANGUAGE

---|---|---
Sama. | same. | wealthy person or distinguished person.
Felanga. | felangesia. | twins.
Mba wa. | mba wai. | elder brother or senior; applied to things also.
Kpia lō. | kpia lōi. | first-born.
Jia lō. | jia lōi. | a child that can just walk.
Pōndō. | pōndōi. | orphan.

VIII. SEASONS, TIMES, ETC.

Hawa. | hawa. | hour.
Ku. | kuǐ. | day.
Lo. | lōi. | day.
Fōlō. | fōlī. | day or sun.
Ngalu, ngau. | ngaluī, yalui. | month.
Fōi. | fōi. | year

(No word for week.)

Hāma. | hame. | wet season.
Ngōvō. | ngōvōi (ngēvō). | dry season.
Kpēle. | kpēlei. | season.
Kpē. | kpei. | season.
Kpelema. | kpelemei. | time.
Kpindema. | ngēlēwo, ngewo, ngewa. | at daybreak.

Ngenda vōlō. | ngenda vōlī. | morning sun.
Ngenda. | ngende. | morning.
fōlī gbīa. | at sunrise.

(Fōlō hijengoi, the risen sun, but this is apparently not used as a mark of time.)

Fōlō ngundia. | fōlō ngundiei. | noon.
Kpoko vōlō. | kpopo vōlī. | afternoon and evening.
fōlī gula. | at sunset.
Kpindi. | kpindi. | night.
Kpindi lia. | kpindi liei. | midnight.
VOCABULARIES

Months.

Definite.  

Pegbe.  
Vuî.  
Nyaha woli.  
Burui.  
Goli.  
Cheje.  
Nanoi.  
Dawi.  
Sâi.  
Galui.  

Lubuyalui (pron. almost lu-bwiale).  
Pôndôi.  

English (roughly).  

January.  
February.  
March.  
April.  
May.  
June.  
July.  
August.  
September.  
October.  
November.  
December.  

Rice Seasons.

Po kpwele.  
Moto kpwele.  
Duwe kpwele.  
Dôkwaiambwehû.  

Mbawu kpwele.  
Wugbia kpwele.  
Mbale kpwele.  
Kova kpwele.  

Bush cutting time.  
Burning time.  
Clearing time for small bush.  
Clearing time for bigger bush.  
(lit. Big clearing in the rice.)  
Rice planting time.  
Weeding time.  
Rice cutting time.  
Slack or fallow time.  

IX. House, and its Parts.

Indefinite.  
Pêlé, wêle, pê, wê.  
Kongô.  
Kundô.  
Kundéhû.  
Sokuihû.  
Pêlé la, or pêlé nda.  
Nete.  
Ndaoma.  

Definite.  
pêléi, welôi.  
kungôi.  
kunde.  
kundéhû.  
sokuihû.  
pele ndei.  
nete.  
ndaome.  

English.  
house.  
annex, outhouse, room.  
corner, recess.  
corner, recess for a bed.  
corner, etc. Sometimes used for kundéhû.  
doorway.  
door itself.  
window.
## THE MENDE LANGUAGE

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Pë yasehū (pr. pë yasehū).</td>
<td>pe gohū.</td>
<td>the inside of the house.</td>
</tr>
<tr>
<td>Pe gohū.</td>
<td>kulahū.</td>
<td>ridge-beam.</td>
</tr>
<tr>
<td>Kulahū.</td>
<td>ndia wuli.</td>
<td>ditto.</td>
</tr>
<tr>
<td>Ndia wulu.</td>
<td>kpekpahū.</td>
<td>ditto.</td>
</tr>
<tr>
<td>Kpekpahū.</td>
<td>dingboi.</td>
<td>long posts of a house.</td>
</tr>
<tr>
<td>Dingbo.</td>
<td>pojunge.</td>
<td>rafter.</td>
</tr>
<tr>
<td>Pojunge.</td>
<td>ndekpenge.</td>
<td>cross-beam.</td>
</tr>
<tr>
<td>Ndekpenge.</td>
<td>seme.</td>
<td>bamboo. Used in construction.</td>
</tr>
<tr>
<td>Sema.</td>
<td>keni.</td>
<td>‘nduvu’ palm branch used in construction.</td>
</tr>
<tr>
<td>Keni.</td>
<td>kōnī.</td>
<td>thatch, generally.</td>
</tr>
<tr>
<td>Kōnu.</td>
<td>njase, yase.</td>
<td>side posts, whether forked or not.</td>
</tr>
<tr>
<td>Njasa.</td>
<td>tōwe.</td>
<td>floor.</td>
</tr>
<tr>
<td>Tōwa.</td>
<td>ndome.</td>
<td>hole.</td>
</tr>
<tr>
<td>Ndome.</td>
<td>ndowe.</td>
<td>house-top.</td>
</tr>
<tr>
<td>Ndowa.</td>
<td>pewumba.</td>
<td>fence.</td>
</tr>
<tr>
<td>Pewumba.</td>
<td>pewunga.</td>
<td>garden, compound.</td>
</tr>
<tr>
<td>Pewunga.</td>
<td>kate.</td>
<td>gate.</td>
</tr>
<tr>
<td>Kāta.</td>
<td>kātēhū.</td>
<td>ditto.</td>
</tr>
<tr>
<td>Kātēhū.</td>
<td>kātē lei.</td>
<td></td>
</tr>
<tr>
<td>Kōte la.</td>
<td>ngorē lei.</td>
<td></td>
</tr>
<tr>
<td>Ngorē la.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pë wōma.</td>
<td>Indoors.</td>
<td></td>
</tr>
<tr>
<td>Pë bu.</td>
<td>It is in front of the house.</td>
<td></td>
</tr>
<tr>
<td>Ta pë lugo.</td>
<td>It is at the door.</td>
<td></td>
</tr>
<tr>
<td>Ta pë labu.</td>
<td>It is just beyond the doorway.</td>
<td></td>
</tr>
<tr>
<td>Ta pē tawe.</td>
<td>It is in front of the house.</td>
<td></td>
</tr>
<tr>
<td>Ta pē gulo.</td>
<td>It is just inside the entrance.</td>
<td></td>
</tr>
<tr>
<td>Ta pē tamei.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

X. GAMES, DANCES, MUSIC, ETC.

| Dōli. | dōli. | dance, play. |
| Dōlimoi. | dōlimoi. | dancer. |
VOCABULARIES

Indefinite.  
ngeya lōli.  
kogba lōli.  
mbembe lōli.  
kpala lōli.  
sohina lōli.  
wundai.  
jeke lōli.  
kōsi lōli, or 
ndōsō lōli  
ko lōli  
kangbumbu lōli

Definite.  
ngure lōli.  
sangbai.  
segbule.  
mbiri.  
fange.  
bului.  
bake.  
bāi.  
donpi.  
ngule.  
tēgōkōi.

English.  
a skipping dance.  
somersault.  
two persons swinging round on a rope until one falls.  
a dance on stilts in costume.  
a dance with a string tied to the big toe.  
a dance round the fire.  
dance with rattles.  
a conjuring play.  
war dance.  
a play of cutting wood and narrowly escaping cutting the hand.

drum.

a rattle made of a calabash with beads.  
a big drum.  
drum with strings on the side to press on.  
trumpet.  
music; any stringed instrument.  
a musical instrument with notes which are tapped.  
wrestling.  
song, or to sing.  
board for playing the game of iki, a game played with pebbles on a board of a dozen holes.

XI. TREES, PLANTS, ETC.

General.

Nguru.  
Kpiti.  
Kowu.  
Nguru bōwa.  
Ndā, lā.  
nguri.  
kpiti.  
kowī.  
nguru bōwe.  
lā.

tree.  
plant, weed, grass.  
wood, fallen tree.  
flower.  
leaf.
THE MENDE LANGUAGE

Definite. | English.  
--- | ---  
Tife. | leaf, twig.  
Kale. | seed.  
Mbeke. | branch.  

Grasses and Grains.

<table>
<thead>
<tr>
<th>Mende</th>
<th>English.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foni.</td>
<td>grass.</td>
</tr>
<tr>
<td>Yani.</td>
<td>a spreading grass.</td>
</tr>
<tr>
<td>Ngara.</td>
<td>a very tall coarse grass.</td>
</tr>
<tr>
<td>Poti.</td>
<td>a grass the seeds of which are eaten.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Mende</th>
<th>English.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nyoi.</td>
<td>maize.</td>
</tr>
<tr>
<td>Nyoko.</td>
<td>sugar-cane.</td>
</tr>
<tr>
<td>Gbelinyoi.</td>
<td>millet.</td>
</tr>
<tr>
<td>Keti.</td>
<td>guinea-corn.</td>
</tr>
<tr>
<td>Mba.</td>
<td>rice.</td>
</tr>
</tbody>
</table>

Descriptions of Rice.

<table>
<thead>
<tr>
<th>Mende</th>
<th>English.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kokovaia.</td>
<td>slow growth; several heads to one stalk; grows anywhere.</td>
</tr>
<tr>
<td>Bongo.</td>
<td>short thick grain; planted in mud.</td>
</tr>
<tr>
<td>Manika.</td>
<td>long grain.</td>
</tr>
<tr>
<td>Jobo.</td>
<td>long grain, sweet flavour.</td>
</tr>
<tr>
<td>(?) Vubata.</td>
<td>the same rice, plentiful grain in ears.</td>
</tr>
<tr>
<td>(?) Bagiba.</td>
<td>ripens slowly.</td>
</tr>
<tr>
<td>Sanganya.</td>
<td>small grain, black, grows quickly.</td>
</tr>
<tr>
<td>Wuja wuru.</td>
<td>tasteless, grows slowly.</td>
</tr>
<tr>
<td>Pava.</td>
<td>ditto.</td>
</tr>
<tr>
<td>Fase.</td>
<td>ditto.</td>
</tr>
<tr>
<td>Sandi.</td>
<td>striped.</td>
</tr>
<tr>
<td>Tupu bongo.</td>
<td>long haired.</td>
</tr>
<tr>
<td>Gorofeli.</td>
<td>short grained.</td>
</tr>
<tr>
<td>Ge.</td>
<td>early rice, short.</td>
</tr>
<tr>
<td>Pende.</td>
<td>ditto.</td>
</tr>
<tr>
<td>Pendege.</td>
<td>American rice, grows in water.</td>
</tr>
<tr>
<td>Yake.</td>
<td>requires cutting quickly after ripening.</td>
</tr>
<tr>
<td>Gobe.</td>
<td>ear of rice.</td>
</tr>
<tr>
<td>Yele.</td>
<td>---</td>
</tr>
</tbody>
</table>
### VOCABULARIES

**Palms.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Tokpo.</td>
<td>tokpoi.</td>
<td>oil palm.</td>
</tr>
<tr>
<td>Kewe.</td>
<td>kewe.</td>
<td>fan palm.</td>
</tr>
<tr>
<td>Nduvu.</td>
<td>nduvi.</td>
<td>rafia vinifera.</td>
</tr>
<tr>
<td>Keri.</td>
<td>keri.</td>
<td>sharp-leafed palm; grows on edge of brackish water; used for making mats. Neither are pure Mende words.</td>
</tr>
<tr>
<td>Madrá.</td>
<td>madrá.</td>
<td>bamboo.</td>
</tr>
<tr>
<td>Sema (?) or semi.</td>
<td>seme, or semi.</td>
<td>ditto.</td>
</tr>
<tr>
<td>Keni.</td>
<td>keni.</td>
<td>palm with very slender leaves and stem.</td>
</tr>
<tr>
<td>Kavū.</td>
<td>kavūi.</td>
<td>screw palm.</td>
</tr>
<tr>
<td>Pamba.</td>
<td>pambe.</td>
<td>rattan.</td>
</tr>
<tr>
<td>Kpura.</td>
<td>kpūre, kpūrai.</td>
<td>inferior date palm.</td>
</tr>
<tr>
<td>Ngavu.</td>
<td>ngavui.</td>
<td>cocoanut palm.</td>
</tr>
<tr>
<td>Pulolu, or pulolu.</td>
<td>puloli.</td>
<td>Products of Palms.</td>
</tr>
</tbody>
</table>

| Tōwu. | tōwi. | oil palm nut. |
| Tewu. | tewi. | ditto. |
| Kale. | gale. | kernel. |
| Kaje. | kaje. | piassaba—fibre of the nduvi. |
| Kenji. | kenji. | seed of the nduvi. |
| Nini, or nini- | nini, or ninihe. | flower of the oil palm. |
| Tokpo lo. | tokpo loi. | palm wine. |
| Ngulo gbou. | ngulo gbouï. | palm oil. |
| Konu. | koni. | branch of the nduvi. |
| Dāngulo. | dāngule. | palm kernel oil. |

### Foods.

| Mana. | mane. | plantain. |
| Sele. | sele. | banana. |
| Saro. | saroï. | orange. |
| Dumbele. | dumbele. | lime, or orange. |
| Dumbele nyeye. | dumbele nyenye. | lime. |
| Fakali. | fakali. | pawpaw. |
### Indefinite.  |  Definite.  |  English.
---|---|---
Nesi.  | nesi.  | pineapple.
Belu.  | beluì.  | pineapple (not so much used).
Bondo.  | bonde.  | okro.
Kojo.  | kojì.  | garden egg.
Gbôla.  | gbole.  | garden egg, different variety.
Tola.  | tole.  | bean.
Tōwa.  | tōwe.  | pumpkin.
Puje.  | puje.  | pepper.
Tōlō.  | tōlì.  | kola.
Ngengele.  | ngengele.  | crincre.
Yawa.  | yawe.  | onion.
Ngawì.  | ngawì.  | yam.
Mbōle.  | mbōle.  | yam.
Njōwì.  | njōwì.  | sweet potato, or any potato.
Tanga.  | tange.  | cassada.
Nikili.  | nikili.  | ground nut.

### Trees.

Tingo.  | tingi.  | mangrove.
Njå wulu.  | njå wulî.  | soap tree, or sea apple.
Hege gulu.  | hege guli.  | ditto.
Yowulu.  | yowulî.  | ditto.
Kata wulu.  | kata wulî.  | tree used for hedges. Sierra Leone English, 'pig nuts.'
Ngwoo.  | nguwe.  | silk cotton tree.
Bo wulu.  | bo wulî.  | baobab.
Hendō.  | hendōì, or hende.  | a red hardwood tree.
Tijo.  | tijōi.  | a hardwood tree with fibrous bark.
Mbele.  | mbele.  | a hardwood tree with buttresses.
Sema.  | seme.  | a big forest tree.
Kpatō.  | kpatōi.  | ? a kind of wild walnut.
Mambo.  | mamboi.  | a tree with soft nuts with velvety shell; edible.
Timipofo.  | timipofoi.  | a tree with a yellow plum-like fruit with pleasant taste.
Gbōji.  | gbōjì.  | a sap tree with large fleshy leaves. The juice is said to cure toothache.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yögbü yambe.</td>
<td>yögbü yambe.</td>
<td>a tree with red fruit size of an apple, rough skin, red inside.</td>
</tr>
<tr>
<td>Bondo.</td>
<td>bondé.</td>
<td>tree with flowers like apple blossom. The red seeds from pods, which grow in clusters, make an orange dye.</td>
</tr>
<tr>
<td>Guava.</td>
<td>guava.</td>
<td>guava.</td>
</tr>
<tr>
<td>Bobo.</td>
<td>böbö.</td>
<td>funtumia.</td>
</tr>
<tr>
<td>Kobo.</td>
<td>koboë.</td>
<td>a rubber tree.</td>
</tr>
<tr>
<td>Jenje.</td>
<td>jenje.</td>
<td>a rubber vine.</td>
</tr>
<tr>
<td>Gomo.</td>
<td>gomoë.</td>
<td>a rubber tree, also another tree from which gum exudes.</td>
</tr>
<tr>
<td>Jiawa.</td>
<td>jiawai.</td>
<td>a rubber tree inferior to böböë; ? the kickxia.</td>
</tr>
<tr>
<td>Hôle.</td>
<td>hôle.</td>
<td>a tree with a juice used for catching birds.</td>
</tr>
</tbody>
</table>

**Rubbers.**

**Plants, Flowers, etc.**

| Táwa.          | tawë.         | tobacco.                                                                 |
| Táwa vuka.     | tawë vuke, or tawë vuke. | snuff.                                                               |
| Vonde.         | vonde.        | a plant used for tobacco; the juice is drawn up into the nostrils for snuff. |
| Manga.         | mange.        | a parasitic plant on fan palms; has sharp cones at base.              |
| Dawu.          | dawui.        | a vine; the leaves crushed put into a pool kill the fish.              |
| Kama.          | kame.         | a plant with coarse leaves which are used for sandpaper.              |
| Fale.          | fale.         | mushroom, or fungus.                                                   |
| Pöni.          | pöni.         | a plant for making baskets; the red pod at the root is eaten.           |
### Indefinite.

<table>
<thead>
<tr>
<th>Mende</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kpĕlă.</td>
<td>kĕule. a large gourd.</td>
</tr>
<tr>
<td>Fore.</td>
<td>fore. a water lily with long leaves.</td>
</tr>
<tr>
<td>Nengbe.</td>
<td>nengbe. a water lily with round leaves.</td>
</tr>
<tr>
<td>Pupende.</td>
<td>pupende.</td>
</tr>
<tr>
<td>Nyŏmba (?)</td>
<td>nyŏmba. a shrub with small red seeds having black heads.</td>
</tr>
<tr>
<td>Njŏwe.</td>
<td>njŏwī. a large poisonous bean.</td>
</tr>
<tr>
<td>Fande wulu.</td>
<td>fande wulī. the cotton plant.</td>
</tr>
<tr>
<td>Mbalu.</td>
<td>mbalu. a creeper used to make a loop to climb palm trees.</td>
</tr>
</tbody>
</table>

### XII. Animals.

<table>
<thead>
<tr>
<th>Mende</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hūa.</td>
<td>hūei. animal.</td>
</tr>
<tr>
<td>Ndopa.</td>
<td>ndope. antelope, or deer.</td>
</tr>
<tr>
<td>Nika.</td>
<td>nike. cow (generally).</td>
</tr>
<tr>
<td>Nika ha.</td>
<td>nika hei. cow.</td>
</tr>
<tr>
<td>Nika hine.</td>
<td>nika hinei. bull.</td>
</tr>
<tr>
<td>Mbala.</td>
<td>mbale. sheep.</td>
</tr>
<tr>
<td>Nje.</td>
<td>njei. goat.</td>
</tr>
<tr>
<td>Ndōnde.</td>
<td>ndōnde. pig.</td>
</tr>
<tr>
<td>Koli.</td>
<td>koli. leopard.</td>
</tr>
<tr>
<td>Kŏwi.</td>
<td>kŏwī. ? jackal.</td>
</tr>
<tr>
<td>Nguahī.</td>
<td>nguahī. a small animal that eats roots; same size guinea-pig.</td>
</tr>
<tr>
<td>Pekulō.</td>
<td>pekuli. small animal with a sharp nose and mouth set underneath.</td>
</tr>
<tr>
<td>Kewulō.</td>
<td>kewuli. different dialectic names for same kind of animal, a big spotted bush cat, hair rather than fur, loose ridge of skin down its back.</td>
</tr>
<tr>
<td>Kŏwlō.</td>
<td>kŏwuli. hyæna.</td>
</tr>
<tr>
<td>Subu.</td>
<td>subuī. lion.</td>
</tr>
<tr>
<td>Njala.</td>
<td>njale. a ground squirrel.</td>
</tr>
<tr>
<td>Kaikulō.</td>
<td>kaikuli. ? mongoose.</td>
</tr>
<tr>
<td>Ndandakulō.</td>
<td>ndandakuli. bush cat, long tail; paradoxus.</td>
</tr>
<tr>
<td>Pewi.</td>
<td>pewī. bush cat, soft fur, spotted.</td>
</tr>
<tr>
<td>Nyamgbe.</td>
<td>nyamgbe. cat.</td>
</tr>
<tr>
<td>Gŏne.</td>
<td>gŏne.</td>
</tr>
<tr>
<td>Indefinite</td>
<td>Definite</td>
</tr>
<tr>
<td>--------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>Lølø.</td>
<td>løli.</td>
</tr>
<tr>
<td>Kanye.</td>
<td>kanye.</td>
</tr>
<tr>
<td>Tøwa wulø.</td>
<td>tøwa wulì.</td>
</tr>
<tr>
<td>Ngøto.</td>
<td>ngøti.</td>
</tr>
<tr>
<td>Heke.</td>
<td>heke.</td>
</tr>
<tr>
<td>Tewu.</td>
<td>tewi.</td>
</tr>
<tr>
<td>Ngøli.</td>
<td>ngøli.</td>
</tr>
<tr>
<td>Hagbewulø.</td>
<td>hagbewuli.</td>
</tr>
<tr>
<td>Høgbe.</td>
<td>hagbei.</td>
</tr>
<tr>
<td>Ngøla.</td>
<td>ngøle.</td>
</tr>
<tr>
<td>Nyine.</td>
<td>nyine.</td>
</tr>
<tr>
<td>Kiwulø.</td>
<td>kiwuli.</td>
</tr>
<tr>
<td>Kuwulø.</td>
<td>kuwuli.</td>
</tr>
<tr>
<td>Føløgbete.</td>
<td>føløgbete.</td>
</tr>
<tr>
<td>Lendø.</td>
<td>lende.</td>
</tr>
<tr>
<td>Piwi.</td>
<td>piwi.</td>
</tr>
<tr>
<td>Sewulo.</td>
<td>sewulì.</td>
</tr>
<tr>
<td>Sese.</td>
<td>sesei.</td>
</tr>
<tr>
<td>Bovi.</td>
<td>bovi.</td>
</tr>
<tr>
<td>Seje.</td>
<td>sejei.</td>
</tr>
<tr>
<td>Dava.</td>
<td>dave.</td>
</tr>
<tr>
<td>Taøa.</td>
<td>taje.</td>
</tr>
<tr>
<td>Toøa.</td>
<td>toke.</td>
</tr>
<tr>
<td>Bamø.</td>
<td>bamøi.</td>
</tr>
<tr>
<td>Gbølu.</td>
<td>gbøli.</td>
</tr>
<tr>
<td>Kwa.</td>
<td>kwæi.</td>
</tr>
<tr>
<td>Tøwa.</td>
<td>tøwe.</td>
</tr>
<tr>
<td>Dogbo yusu.</td>
<td>dogbo yusui.</td>
</tr>
<tr>
<td>Kønjø.</td>
<td>kønjø.</td>
</tr>
<tr>
<td>Hele.</td>
<td>hele.</td>
</tr>
<tr>
<td>Njahele.</td>
<td>njahele.</td>
</tr>
</tbody>
</table>

**XIII. BIRDS.**

<p>| Køwo.              | køwe.             | a large black and white eagle.              |
| Kokogbia.          | kokogbie.         | a brown eagle.                               |</p>
<table>
<thead>
<tr>
<th>Indefinite.</th>
<th>English.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombo.</td>
<td>same as <em>kokogbie</em>. Different dialect.</td>
</tr>
<tr>
<td>Gere.</td>
<td>brown fish hawk. Different names.</td>
</tr>
<tr>
<td>Kuanja.</td>
<td>same as <em>geri</em>.</td>
</tr>
<tr>
<td>Hewe.</td>
<td>bush <em>geri</em>. Larger than <em>geri</em>. Similar appearance. Lives in the bush.</td>
</tr>
<tr>
<td>Dogbo gere.</td>
<td></td>
</tr>
<tr>
<td>Sekpende.</td>
<td>grey hawk.</td>
</tr>
<tr>
<td>Sekulo.</td>
<td>small speckled hawk. Chases small birds. Sits on a tree very upright.</td>
</tr>
<tr>
<td>Yība.</td>
<td>vulture.</td>
</tr>
<tr>
<td>Jība.</td>
<td>same as <em>yibe</em>. Different dialect.</td>
</tr>
<tr>
<td>Goma.</td>
<td>black and white crow.</td>
</tr>
<tr>
<td>Pōwō.</td>
<td>big brown dove. General name given to any dove or pigeon.</td>
</tr>
<tr>
<td>Bōmōkulō.</td>
<td>small brown ground dove.</td>
</tr>
<tr>
<td>Povōvō.</td>
<td>green pigeon.</td>
</tr>
<tr>
<td>Hōkē.</td>
<td>guinea-fowl.</td>
</tr>
<tr>
<td>Kokoye.</td>
<td>bush-fowl.</td>
</tr>
<tr>
<td>Sāsālō.</td>
<td>red-legged partridge.</td>
</tr>
<tr>
<td>Fōk(u)lō.</td>
<td>small brown partridge the size of a quail.</td>
</tr>
<tr>
<td>Kokolowe; ?also kowedōwe.</td>
<td>like the <em>sāsālō</em>. Calls at night.</td>
</tr>
<tr>
<td>Gula.</td>
<td>brown bird with white breast and mournful cry. Said to kill snakes. Size of a grey parrot.</td>
</tr>
<tr>
<td>Ndulu.</td>
<td></td>
</tr>
<tr>
<td>------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Bovonwoni.</td>
<td>bovonwoni.</td>
</tr>
<tr>
<td>Goronwoni.</td>
<td>goronwoni.</td>
</tr>
<tr>
<td>Dea.</td>
<td>deai.</td>
</tr>
<tr>
<td>Ndābō.</td>
<td>ndābōi.</td>
</tr>
<tr>
<td>Sokulimanja.</td>
<td>sokulimanje.</td>
</tr>
<tr>
<td>Pangbambalu.</td>
<td>pangbambalui.</td>
</tr>
<tr>
<td>Kpā-ndēvē, or bādēvē.</td>
<td>kpā-ndēvē, or bādēvē.</td>
</tr>
<tr>
<td>Jeme.</td>
<td>jeme.</td>
</tr>
<tr>
<td>Membū.</td>
<td>membui.</td>
</tr>
<tr>
<td>Kpopomanja.</td>
<td>kpopomanje.</td>
</tr>
<tr>
<td>Dogbobaku.</td>
<td>dogbobakui.</td>
</tr>
<tr>
<td>Sōkele.</td>
<td>sōkele.</td>
</tr>
<tr>
<td>Jowi, or Yowi.</td>
<td>jowi, or yowi.</td>
</tr>
<tr>
<td>Gbegbe.</td>
<td>gbegbī.</td>
</tr>
<tr>
<td>Fabō.</td>
<td>fabui.</td>
</tr>
<tr>
<td>Fawugbekpe.</td>
<td>fawugbekpei.</td>
</tr>
<tr>
<td>Kakibo.</td>
<td>kakibōi.</td>
</tr>
<tr>
<td>Sanga.</td>
<td>sange.</td>
</tr>
<tr>
<td>-------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Kakibo.</td>
<td>kakiboî.</td>
</tr>
<tr>
<td>Tê</td>
<td>têi.</td>
</tr>
<tr>
<td>Tê hina.</td>
<td>tê hine.</td>
</tr>
<tr>
<td>Tê ha.</td>
<td>tê hei.</td>
</tr>
<tr>
<td>Tê lô.</td>
<td>te lôï.</td>
</tr>
<tr>
<td>Dowï.</td>
<td>dowîi.</td>
</tr>
<tr>
<td>Tolotolô.</td>
<td>tolotolôï</td>
</tr>
<tr>
<td>Tôlôngenge.</td>
<td>tôlôngengé</td>
</tr>
<tr>
<td>Mbû.</td>
<td>mbûi.</td>
</tr>
<tr>
<td>Yôvo.</td>
<td>yôvui.</td>
</tr>
<tr>
<td>Kegewe.</td>
<td>kegewe.</td>
</tr>
<tr>
<td>Tutu.</td>
<td>tutui.</td>
</tr>
<tr>
<td>Kingi.</td>
<td>kingi.</td>
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<tr>
<td>Hoho</td>
<td>hohoi</td>
</tr>
<tr>
<td>Kekele.</td>
<td>kekele.</td>
</tr>
<tr>
<td>Jakoku.</td>
<td>jakokui.</td>
</tr>
<tr>
<td>Nyagbesuli.</td>
<td>nyagbesuli.</td>
</tr>
<tr>
<td>Solôwa.</td>
<td>solôwai.</td>
</tr>
<tr>
<td>Yônembe.</td>
<td>yônembe.</td>
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</table>
VOCABULARIES

<table>
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<tr>
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</thead>
<tbody>
<tr>
<td>Banĩ.</td>
<td>banĩ.</td>
<td>white wading bird. Smaller than ŭonembē.</td>
</tr>
<tr>
<td>Tevenwoni.</td>
<td>tevenwoni.</td>
<td>big black wading bird. Four feet wing to wing. Long beak black with red; white neck; black legs.</td>
</tr>
</tbody>
</table>

XIV. REPTILES, FISH, ETC.

Nye.                  | nye.              | fish.                                                                    |
Kali.                 | kali.             | snake.                                                                   |
Ndili.                | ndili.            | python.                                                                  |
Tupu.                 | tupui.            | puff-adder; ? cerastes.                                                 |
Ndovopõle.            | ndovopõle.        | small fat snake, a foot long. Poisonous, but not deadly.                 |
                        |                   | tree-snake; thin; 3 to 4 ft. Brown stripe along it.                      |
Ndawundo kali.        | ndawundo kali.    | green snake.                                                             |
Nguru.                | nguruī.           | black snake.                                                             |
Ndamba.               | ndambe.           | crocodile.                                                               |
Pama.                 | pame.             | iguana.                                                                  |
Kõlõ.                 | kõlĩ.             | red-headed lizard.                                                       |
Kpeni.                | kpeni.            | speckled lizard.                                                         |
Kogo-nje.             | kogo-njei.        | slow-worm. Said to have a head at each end, owing to its tail being the same shape as its head. |
Ndõkulõ.              | ndõkule.          | chameleon.                                                               |
Ngaku.                | ngakuĩ.           | crab.                                                                    |
Ndõvõ.                | ndõvõi.           | toad.                                                                    |
Jibele.               | jibele.           | bull-frog.                                                               |
Kpwegbi.              | kpwegbi.          | croaking frog.                                                           |
Gbasonde.             | gbasonde.         | green tree frog.                                                         |
Banasowe.             | banasowe.         | flesh-coloured climbing frog.                                           |
Kondo.                | kondui.           | small fish found in mangrove swamps. Jumps, and climbs trees. Swims with its head out of water. |
Haku.                 | hakwe.            | turtle.                                                                  |
Nwoniga.              | nwonigei.         | oyster, or rather oyster-shell.                                          |
Bonge.                | bonge.            | a fish; ? herring.                                                       |
Põli.                 | põli.             | same as bonge.                                                           |
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</thead>
<tbody>
<tr>
<td>Kenje</td>
<td>kenje</td>
<td>fresh water flying-fish.</td>
</tr>
<tr>
<td>Tumu.</td>
<td>tumui.</td>
<td>shark.</td>
</tr>
</tbody>
</table>

**XV. INSECTS.**

| Fuhani.             | Fuhani.         | insect generally.             |
| Fo.                 | Foi.            | big biting fly.               |
| Pundi.              | Pundi.          | mosquito.                     |
| Fufu.               | fufui, or fufuih. | moth.                       |
| Komi.               | komi.           | bee.                          |
| Higbo.              | higboi.         | a wasp of sorts. Makes a white hanging comb. |
| Dombe.              | dombe.          | wasp that digs a hole in the ground. |
| Bewe.               | bewe.           | a bright-coloured beetle that digs a hole in the ground. |
| Silo.               | siloî.          | spider.                       |
| Kogonde.            | kogonde.        | butterfly.                    |
| Papapoli.           | papapoli.       | grasshopper.                  |
| Kimbôi.             | kimbôi.         | a big cricket. Roasted and eaten. |
| Kondo.              | kondui.         | locust—destructive kind.      |
| Petu.               | petui.          | grasshopper; cricket.         |
| Kongowetu.          | kongowetui.     | grey striped locust—not hurtful. |
| Kpekpe.             | kpekpei.        | cockroach.                    |
| Kpekpelî.           | kpekpelî.       | caterpillar.                  |
| Nya.                | nyäi.           | tick.                         |
| Jike.               | jike.           | jigger.                       |
| Kpindiyia.          | kpindiyie.      | cicada.                       |
| Fuvulu.             | fuvuluî.        | wood-borer.                   |
| Ndondo.             | ndondui.        | millipede.                    |
| Kalondo.            | kalondoi.       | centipede.                    |
| Kekeme.             | kekeme.         | scorpion.                     |
| Kôlo.               | kôli.           | snail.                        |
| Kôwô, kôwônga.      | kôwisia.        | driving ants. Ants usually in plural. |
| Gili.               | gili.           | white ant.                    |
| Pupu                | pupui, pupuisia. | small ant—a general term.    |
| Falô.               | fale, falesia.  | red ant; makes its nest in leaves. Very painful sting. |
VOCABULARIES

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Kpaina.</td>
<td>kpaine.</td>
<td>stink ant.</td>
</tr>
<tr>
<td>Leleme.</td>
<td>leleme.</td>
<td>green mantis.</td>
</tr>
<tr>
<td>Divovo.</td>
<td>divovoi.</td>
<td>fly that bores a hole in trees and bites.</td>
</tr>
<tr>
<td>Jokōndi.</td>
<td>jokōndi.</td>
<td>tarantula.</td>
</tr>
<tr>
<td>Buli.</td>
<td>buli.</td>
<td>any worm.</td>
</tr>
<tr>
<td>Dañinye.</td>
<td>dañinye.</td>
<td>a crawling insect that bores a horizontal hole below the surface and bites.</td>
</tr>
<tr>
<td>Gōndō fofo.</td>
<td>gōndō fofoe.</td>
<td>horned beetle in the pambe palm.</td>
</tr>
<tr>
<td>Mbawe.</td>
<td>mbawe.</td>
<td>big white grub in oil palms.</td>
</tr>
<tr>
<td>Ndī (usually pl. ndīnga).</td>
<td>ndīngesia.</td>
<td>flies.</td>
</tr>
<tr>
<td>Bowi vofo.</td>
<td>bowi vofoi.</td>
<td>beetle that rolls a ball of dung.</td>
</tr>
</tbody>
</table>

XVI. Stars, etc.

<table>
<thead>
<tr>
<th>Fōlō.</th>
<th>fōli.</th>
<th>sun.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ngalu.</td>
<td>ngalui.</td>
<td>moon.</td>
</tr>
<tr>
<td>Dumbeka.</td>
<td>dumbleke.</td>
<td>star.</td>
</tr>
<tr>
<td>—</td>
<td>Konungui.</td>
<td>Orion.</td>
</tr>
<tr>
<td>—</td>
<td>Ndolī</td>
<td>Southern Cross.</td>
</tr>
<tr>
<td>—</td>
<td>Sokoleguli.</td>
<td>Pleiades.</td>
</tr>
<tr>
<td>—</td>
<td>Tonyahei</td>
<td>Venus. (lit. Jealous woman.)</td>
</tr>
</tbody>
</table>

XVII. Spiritual Terms.

<table>
<thead>
<tr>
<th>Ngewo.</th>
<th>ngewoi.</th>
<th>God.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Haniwa, or</td>
<td>haniwai, or</td>
<td>a devil, sprite.</td>
</tr>
<tr>
<td>Hawa.</td>
<td>hawai, or haiwai.</td>
<td></td>
</tr>
<tr>
<td>Ngafa</td>
<td>ngafé (yafé).</td>
<td>spirit, whether abstract or materialized.</td>
</tr>
<tr>
<td>Ngelegohū</td>
<td></td>
<td>heaven.</td>
</tr>
<tr>
<td>Ngelemahū</td>
<td></td>
<td>land of the living.</td>
</tr>
<tr>
<td>Ndō</td>
<td></td>
<td>lower world.</td>
</tr>
<tr>
<td>Ndomo (pl. ndō-moi (pl. ndō-belā)</td>
<td>inhabitants of the lower world.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>beleisia.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>world.</td>
</tr>
</tbody>
</table>
### XVIII. Natural Features.

<table>
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<tbody>
<tr>
<td>Batihū</td>
<td>batihū</td>
<td>swamp.</td>
</tr>
<tr>
<td>Kpetihū</td>
<td>kpetihū</td>
<td>swamp with running water.</td>
</tr>
<tr>
<td>Bulihū</td>
<td>bulihū</td>
<td>ground raised above the water.</td>
</tr>
<tr>
<td>Bulomi.</td>
<td>bulomi.</td>
<td>flat ground.</td>
</tr>
<tr>
<td>Popa.</td>
<td>popé.</td>
<td>pond.</td>
</tr>
<tr>
<td>Popawa.</td>
<td>popawāi.</td>
<td>large lake.</td>
</tr>
<tr>
<td>Kpōli.</td>
<td>kpōli.</td>
<td>river.</td>
</tr>
<tr>
<td>Kpōli la.</td>
<td>kpōli lei.</td>
<td>river mouth, entrance in the mangroves.</td>
</tr>
<tr>
<td>Fōfō.</td>
<td>fōfōi.</td>
<td>clearing.</td>
</tr>
<tr>
<td>Fōfōwahu.</td>
<td>fōfōwahu.</td>
<td>big clearing in the bush.</td>
</tr>
<tr>
<td>Ngiye.</td>
<td>ngiyé.</td>
<td>hill.</td>
</tr>
<tr>
<td>Ngiye gombu.</td>
<td>ngiye gombui.</td>
<td>valley.</td>
</tr>
<tr>
<td>Ko.</td>
<td>—</td>
<td>east.</td>
</tr>
<tr>
<td>Kpundohū.</td>
<td>—</td>
<td>west.</td>
</tr>
</tbody>
</table>

(No words for north and south.)

| Mahū.       | —         | up-country = north. |
| —           | mbui.     | down-country = south. |
| Njego.      | njego.    | up-stream. |
| —           | nje mbui. | down-stream. |
| Kpoye.      | kpoγé.    | sea. |

Njei i venda. it is high tide.
Njei lo vendama. the tide is rising.
Njei i beli. the tide is low.
Njei lo belima. the tide is ebbing.
Njei i beli a kpolihū. the water has drained out of the lagoon.

### XIX. Names.

#### Men's.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>VOCABULARIES</td>
<td>151</td>
<td></td>
</tr>
<tr>
<td>--------------</td>
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<td></td>
</tr>
<tr>
<td>Bendu.</td>
<td>Holima.</td>
<td></td>
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<tr>
<td>Benga.</td>
<td>Hunyo.</td>
<td></td>
</tr>
<tr>
<td>Benya.</td>
<td>Jaiya.</td>
<td></td>
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<tr>
<td>Beté.</td>
<td>Jaka.</td>
<td></td>
</tr>
<tr>
<td>Beya.</td>
<td>Jiba.</td>
<td></td>
</tr>
<tr>
<td>Bindi.</td>
<td>Jibao.</td>
<td></td>
</tr>
<tr>
<td>Bobo.</td>
<td>Jina.</td>
<td></td>
</tr>
<tr>
<td>Bongu.</td>
<td>Jongopi.</td>
<td></td>
</tr>
<tr>
<td>Boni.</td>
<td>Joon.</td>
<td></td>
</tr>
<tr>
<td>Borì.</td>
<td>Jusu.</td>
<td></td>
</tr>
<tr>
<td>Bovoa.</td>
<td>Kabanga.</td>
<td></td>
</tr>
<tr>
<td>Bōwì.</td>
<td>Kaifuma.</td>
<td></td>
</tr>
<tr>
<td>Boya.</td>
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<tr>
<td>Bundo.</td>
<td>Kaila.</td>
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<tr>
<td>Daima.</td>
<td>Kaili.</td>
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<tr>
<td>Dapi.</td>
<td>Kailundu.</td>
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<tr>
<td>Dimo.</td>
<td>Kaitibbi.</td>
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<tr>
<td>Dingi.</td>
<td>Kaiyenge.</td>
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<tr>
<td>Dongboi.</td>
<td>Kamanda.</td>
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<tr>
<td>Feundru.</td>
<td>Kamoe.</td>
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<tr>
<td>Fidi.</td>
<td>Kanboi.</td>
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<tr>
<td>Filika.</td>
<td>Kangwai.</td>
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<tr>
<td>Fina.</td>
<td>Kapindi.</td>
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<td>Foli.</td>
<td>Kapu.</td>
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<td>Fomodia.</td>
<td>Kapuje.</td>
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<tr>
<td>Fongujia.</td>
<td>Kaveota.</td>
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<tr>
<td>Gaimo.</td>
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<td>Gando.</td>
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<td>Gapu.</td>
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<td>Gava.</td>
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<td>Ngeba.</td>
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<td>Selu.</td>
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</table>
Si. Tiama. Yambasu.
Siki. Tong. Yendewa.
Simo. Yewa.
Sukri.

Names used by Mendes, but borrowed from Susu, Timmani, Vai, Sherbro, etc.

Amara, S. Bundukar, V. Malaki, T.
Baggi, Sher. Fama, Sher. Moiwa, V.
Bai, T. Fani, V. Morlai, S.
Bana, Sher. Foday, T. Santigi, T.
Bangali, S. Jo, Sher. Siafa, V.
Bili, V. Kabona, S. Leone. Soriba, T.
Biya, Sher. Kanda, Sher. Kelfala, S. Yamba, T.
Bongawutu, S. Leone.

Mori Names.

Fatoma. Moriba. Osumana (Mana).

English names are largely taken, such as—

Blackie. John Bull.
## Women's names.

<table>
<thead>
<tr>
<th>Fr</th>
<th>En</th>
<th>En</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bepui.</td>
<td>Kona.</td>
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</tr>
<tr>
<td>Binda.</td>
<td></td>
<td>Nyange.</td>
</tr>
<tr>
<td>Boi.</td>
<td>Lebu.</td>
<td>Sabama.</td>
</tr>
<tr>
<td>Bondo.</td>
<td>Lombe.</td>
<td>Sao.</td>
</tr>
<tr>
<td>Foma.</td>
<td>Mafande.</td>
<td>Sita.</td>
</tr>
<tr>
<td></td>
<td>Mamagula.</td>
<td>Sowulu.</td>
</tr>
<tr>
<td></td>
<td>Mamui.</td>
<td>Suku.</td>
</tr>
<tr>
<td>Jassa.</td>
<td>Mandoro.</td>
<td></td>
</tr>
<tr>
<td>Jinamba.</td>
<td>Manje.</td>
<td></td>
</tr>
<tr>
<td>Ju.</td>
<td>Masiye.</td>
<td></td>
</tr>
</tbody>
</table>
XX. MENDE-ENGLISH.

Note.—Words marked * do not change their initial letter. In looking out a noun the beginner is warned to select the definite form unless there be any good reason to the contrary.

Vowels have in some words been specially marked in this vocabulary as an aid to pronunciation, though it has not been considered necessary to so mark them in other parts of the book.

Words not found under the hardened initial consonant may be found under the softened and vice versa.

*\(\text{A}, \text{ prep.}\)
\(\text{A}, \text{ adv. interrog.}\)
\(\text{A}, \text{ pron.} \); & \(\text{ā}\)
\(\text{A}, \text{ pron.}\)
\(\text{Abiē, } \text{ pron.}\)
\(\text{Amuē, } \text{ pron.}\)
\(\text{Ange, } \text{ pron.}\)
\(\text{Angie, } \text{ pron.}\)
\(\text{Atiē, } \text{ pron.}\)
\(\text{Awuē, } \text{ pron.}\)

*\(\text{Ba}, \text{ pron.}\)
\(\text{Bā}, \text{ pron.}\)
\(\text{Bā, } n., \text{ Bāi.}\)
\(\text{Bāgbango.}\)
\(\text{Ba} = \text{mba, } n., \text{ mbei.}\)
\(\text{Bala} = \text{mbala, } n., \text{ mbalē.}\)
\(\text{Bale, or Bwāle} = \text{kpāle, } tr. \&\)
\(\text{intr. v.}\)
\(\text{Bālī, } tr. \&\) \(\text{intr. v.}\)
\(\text{Bandē} = \text{kpande, } n., \text{ kpandē.}\)
\(\text{Bandi} = \text{kpandi, } adj. \& v.\)
\(\text{Bāō} = \text{bāwō, } tr. v.\)
\(\text{Bate} = \text{gbate.}\)
\(\text{Bato, } \text{adv.} (= \text{Ba to, you see.})\)
\(\text{Bāyā, } n. \& tr. v., \text{ bayē.}\)
\(\text{Be}, \text{ adv.}\)
\(\text{Bē, } v.\)
\(\text{Bē, } pr.\)

with.
where ?
he ; he not.
you.
you.
we.
I.
he.
they.
you.

you.
you not.
price.
dear.
rice.
sheep.
pain.
vomit.
gun.
hot.
cure.
make.
perhaps.
deceit, deceive.
also, indeed.
you say, or saying.
you not.
*Be, prep.
Be = mbē, tr. & intr. v.
Beï = def. form of mba.
*Béka = bē yaka.
*Béndo, adv.
Bēkē = mbēkē, n., bēkēi.
*Bela, pl. of suffix mō.
Bēla = mbēla, tr. v.
*Belī, tr. & intr. v.
*Belī, adj., belingo.
Bembe, tr. v., or bimbe, mbi-
mbe.
*Bére, n., bére.
*Bi, pron.
*Bia, pron.
Bia = kpiā, tr. & intr. v.
*Bīc, pron.
*Bīc = bi ye.
Bije = mbije = biye, n., bijeî.
*Bīma, pr.
*Binda, pr.
*Bīse, n.
*Bō, n., bōi.
Bō = mbō, tr. v.
Bō = mbō.
*Bōa, salutation.
Bōla = mbōla, n., mbōlé.
Bōle = gbōle, v.
Bōma = mbōma, n., mbōmē.
Bōnda = mbōnda, n., mbondê.
*Bōra, n., bōrē.
Bōwa = mbōwa, n., mbōwē.
Bōya = mbōya, v. & n., mbōye.  
Bū = mbū, adv. & prep.
Bū, n., būi.
*Bua = bōa.
*Bubu, intr. v.
Bukpia = pugbia, tr. v.
*Būla, būlo, n., būli, usually  
būli a.
*Bule, intr. v.
Bumbu = mbumbu = wumbu, take, lift up, take away.

De = te = le, intr. v.; tr. v. climb; lift.
Dē = dēwē = tewe, tr. v. cut, pass.
Dē = dēwē = ndewe, tr. v. beat.
Deli = ndeli, adj., delingo. wet.
Deli = teli, adj., delingo. black.
Demu = temu = lemu, tr. v. beg pardon, acquit.
Do = to = lo, tr. v. see.
Dō = tō = lō, tr. & intr. v. stand, build.
Dō = tō, tr. v. send.
Dogbē = togbe, adj. young.
Dogbō = ndogbō, n., dogboi. bush.
*Dōmē, n., domei (dommay). story.
*Dōmē gbiā. tell a story.
Dōme = ndōme, n., dome (dormé). ground.
Dōme = ndōme = lōme, n., dōme (dormé).
Dumbēkā = lumbeke, n., dumbéké.
Dumbele = lumbele, n., dumbelé.
Duli = dōli = lōli, n., dulí. dance.

*E, adv. yes.
*Ē, pr. he not.

F changes into V.

Fa, prep. & conj., usually va. of, for, an account of.
Fakali, n., fakali. pawpaw tree and fruit.
Fakalewe, adj., Fakalēmōi. lazy, slack; a lazy man.
Fāla = vāla, intr. v. to be ready (to start).
*Fale, conj. therefore.
Fale = vāle, intr. v. grow (of plants).
Fandē, n., fandé. cotton.
Fawēhū, n. flat ledge of rocks.
Fāya = vaya, tr. & intr. v. scatter, spill, waste.
Fe = ve, adv. completely.
Fē = vē, n., fei. pot.
Fe = ve, tr. v.

Fē, v., trans.
    intrans.
Fefe, n., fefei.
*Fele, adj., Fere.
    Fefele.
Fō, tr. v.
Fō = fōlō, n.
Fō, fōō, n., fōi
Fu, n., foi.
Fōfo, n., fōfoi.
    Fōfohū.
Fōgba, tr. v.
Fōlō, n., fōlī.
Fōma, n., fōmé.
Fōmbō, tr. v.
Fōni, n., fōnī.
Fōnya, tr. v.
Fūhani, n., fūhani.
Fūka, tr. v.
Fūkō, n., fūkōi.

Fūla, tr. v.
Fūla, n., fūlē.
Fūlō, tr. v.
Fulu (= fu = vu), adj., fulu-
    ngo, vungo.

give. Object, precedes; person
    follows with preposition ‘to.
fill.
swell (of the body).
wind.
two.
two by two.
reach, arrive at, pass through.
day.
year.
big biting fly.
open place.
publicly.
whip.
day, sun.
whip.
extend, unroll.
grass.
squeeze.
insect.
grind, pound.
ring, circular pad for the head
    when carrying a load. Coast
    English, kātā.

Gb changes into Kp.

Gā, tr. v. = gara, kara.
Gahū = kahū, n.
Gāka = kāka, tr. v.
Gama, adv. prep.
Gbā = kpā, adj.
*Gbā, adv.
*Gba, tr. v.
Gbahā, intr. v.
Gbale, v.
*Gbāma, adv.
Gbāŋ = kpāŋ, *intr. v.
Gbate = kpatē, *tr. v.
Gbate, *intr. v.
Gbāya, *adj. & *n.
*Gbe, *pron.
Gbe, *tr. v., gbele.
*Gbe, *intr. v.
Gbē, *tr. v.
Gběma !
Gbē, *n. & *v.
Gbē, *intr. v.
Gbēge, *n., gbēge.
Gbela, gbēanga, *prep.
Gbela.
Gbēlē = gbe, *tr. v.
Gbenda, *tr. v.
Gbenge, gbēngeme, *adv.
*Gbēva, *adv.
*Gbī, *n., gbī.
Gbīa, kpīa, *tr. & *intr. v.
Gbīahū, *adj.
Gbīaye, *n., gbīaye.
Gbo, *tr. v.
*Gbo, *pr.
Gbō, *intr. v.
*Gbōma, *adv.
Gbōtō, *adj., gbōtōngo.
Gbōwu, *intr. v.
Gbōwungo.
Gbōwu, *intr. v.
Gbōwu, *tr. v.
Gbōye, *n., gbōye.
Gbōyō, *tr. v.
Gbu and gbue, *adv.
*Ge, *adv.
Ge = ke, *tr. v.
Ge ange, angīē.
Gele, *n. & *tr. v.
*Getete, *adv.
Gili = kilī, *intr. v.
Gili a na.
Go = ko, koi.
Gō = kō, n., gōi.
Go = ko, tr. v.
*Go, tr. v.
    Bi ngi go a mehe.
*Gogoli, adj.
*Gōla, v., used with nde, as
    ndégola.
Gōla = kōla, tr. v.
Gole = kōle, tr. v.
*Gōli, tr. v., goʻi.
Gōli, tr. v.
Gōme = kōme, tr. v.
Gōna = kōna, tr. v.
*Goro, n., gore.
    Gorola, gorolei.
Gōwō, intr. v.
Gu = ku, intr. v.
Gu = ku, n., kui.
Guha = kuha, adj., guhango.
Gula = kula, tr. & intr. v.
Gula = kula, n., kuré.
*Gulo, adv.
    Gulo = kulo, adj., kulongo.
    Gutu = kuru, tr. v.
    Gutu = kutu, adj., kutungo.

*Ha, n., hei.
*Ha, adv.
*Ha, n., hei.
*Ha = hani, n.
*Hā, v., hango.
*Haga, hawa, adj., hawango.
*Haga, hawa, tr. v.
*Hāka, n., hākei.
*Hāka, adj., hakango.
*Hala, halage, adj.
*Halē, n., halé.
*Hāma, n., hāmei.
*Hango, adj.
*Hani, n., hani.

war.
belly.
fight.
give.
give him food.
white.
tell a lie.
surprise.
divide.
pluck (fruit).
buy a wife.
collect, assemble.
introduce.
wall round a town, etc.
gateway in same.
fly.
can, able, enough, reach.
smell.
far.
drop, fall.
cloth.
in front.
small.
accept.
short.
female.
to-day.
death.
thing.
die, dead.
lazy.
clear, carve.
load, utensil, thing
empty.
first.
medicine.
wat season ; waist.
dead.
thing.
THE MENDE LANGUAGE

*Hāpē, n., hapē.
*Hawā, adj., hawango.
*Hegē, n., Hegē = hewe.
*Hei, tr. & intr. v.
*Heiwalu, n., heiwulī.
*Hele, tr. v.
*Hemu, n., hemui.
*Henga, n., hengē.
    Hengā wile.
*Hewa, adj., hewungo.
*Hi, tr. v.
*Hiqbe, intr. v., hīgbengo.
*Hiya, tr. v.
*Hiye, hiye, intr. v.
*Hīna, n., hinē.
*Hīnda, hingo, n., hindeī.
*Hindo, n., hindōi.
*Hindo, n., hindōi.
*Hina, n., hinē.
*Hite, tr. v.
    intr. v.
*Hiye, adv.
*Hiye, intr. v. = hije.
*Ho, tr. v.
*Ho, tr. v.
*Ho, adv.

*Hočē, interj.
*Hōkpa, n., hōkpe.
*Hōna, tr. v.
*Hondo, adj.
*Hōta, n., hōtē.
*Hou, tr. v.
    Houma!
*Hū, n., hui.
    prep.
*Hū, prefix.
*Hūna, n., hūnī.
*Hūqbe, tr. v.
*Hūqe, tr. v.
*Hūgo, tr. v.

root.
lazy.
soap.
sit, set, plant.
stool.
hang.
light, candle, etc.
dream.
to dream.
equal.
plant.
sick.
beat, stamp.
get up.
male.
thing, affair, place.
man.
son.
husband.
let down.
reach, consult.
indeed, yes.
arise.
sew.
knock, strike against.
then, used at end of interrogative sentences.
shall we?
nose.
practise witchcraft against.
hundred.
guest, stranger.
catch.
catch hold!
inside.
in.
an intensive prefix to verbs.
animal, meat.
look into.
explain, relate.
understand, attempt.
*Hūghuango (pronounced almost ngwango).

*Huma, tr. v.
*Huma, tr. v.
*Hupu, tr. v.
*Huyela, tr. v.

*I, pr.
*I, pr.
*I, adv.
*Ina, conj.
*Ita, adj.

*Ja, tr. v.
Ja a ngie.
Jama = sama, n., jamei.
Jango = sawawango, adj.
Wu jango.
Jēgā = jia kā.
*Ji, dem. pr.
*Ji, conj.
Ji = je = nje, n.
*Jia, intr. v. (also ji).
 n., jiei.
Jia = njia, n., njiei.
*Jialō, n., jialōi.
*Jiwi, n., jiwi.
Jo = so, also jolo, tr. v.
Jola = sola, n., sole.
Jōndu = sōndu, tr. v. & n.
Jongo = songo, n.
Ngi jongoi.
Gbe jongo?
Joso = soso, tr. v.

distant.
steal.
measure, compare.
mix.
sweep, wipe.
he.
he not.
yes.
if, suppose.
one (used in counting).
touch.
touch it.
distinguished person.
three (special use).
you three.
walk quickly.
this.
when, if.
mother.
walk, travel.
journey.
word, palaver.
child that can just walk.
key.
obtain, get, marry a wife.
noise.
swear, curse.
equivalent.
itits equivalent, its cost.
how much?
load a gun, pack a hole.

K changes into G.

Kā, n., kāi.
*Kā, adv.
Kā = kara, tr. v.
Ka, n., kei.

Kā, n., kāi.
*Kā, adv.
Kā = kara, tr. v.
Ka, n., kei.

Kā, n., kāi.
*Kā, adv.
Kā = kara, tr. v.
Ka, n., kei.

dirt.
very, very much.
teach.
husk, empty shell, etc.
Kafa, tr. v.
Kahā, n., kahei.
Kahũ, n., kahuí.
Kaye, n., kayé.
*Kakā, adv.
*Kākā, adv.
Kaka = gaka, yaka, n., kakei.
Kake, n., kakei.
Kala, n., kalei.
Kale, n., kalé.
Kali, n., káli.
Kalī, n., kalí.
Kalō, n., kalōi.
Kama hani, n.
Kamba, n., kambé.
Kaña, n., kaña.
Kani, n., kani.
 Kani gboli.
 Kani gogole.
*Karō, n., Karōmo.
Kasō, adj.
Kata, n., katei.
 Katēhū.
Kaye, n., kayé.
Ke = ge, v.
*Ke, conj.
*Ke, n., kei.
*Kea = kia and kina, conj., &c.
 Kea ji na.
Kele, tr. v.
*Kelei, kere? 
Kelema, n., kelemei.
*Kene, n., kene.
Kenye, n., kenyei.
*Kia, conj.
*Kina, conj.
 Kō = gō, n., gōi.
 Ko, n., koi, also v.
Ko, kolo, tr. v.
Kōhũ, n., koihũ or kohui.

cheat.
basket.
body.
rust.
quickly.
very.
side.
wall.
circle.
seed, bone, cartridge.
hoe.
snake.
basin.
wonderful thing.
grave.
box.
gold.
silver.
Vai, a neighbouring people to the Mendes.
cunning.
hedge.
garden, enclosure.
fault.
show.
and.
father, master.
when.
like this.
end.
is it not so ?
end.
old man, a title of respect.
country.
whilst, when, etc.
ditto
belly.
war.
know, try.
belly.
Ko hune, n., ko hune.
Koko, n., kokoi.
Koko, tr. v.
Kokoli, tr. v.
Kolama, tr. v.
Koli, n., koli.
Kole, tr. v.
Kole, adj., kolengo.
Kole, tr. v.
Kole, adj., kolengo.
Koli, n., koli.
Koli, tr.
Kolo, n., kolo.
Kolo, tr. v.
*Kolu, n., koli.
Koma, n., komé.
Kome, tr. v. & noun.
Komi, n., komí.
Konda, n., kondé.
Konu, n., kóni.
Kotó, adj.; kotongo, v.
Kotu, n., kotí.
Kowe, n., kowé.
Kowo, adj.
Kowó, intr. v.
Kowu, n., kowí.
*Ku, n., kui.
Ku, n., kui.
Kuhama, adj.
Kuimeni, tr. v.
Kui neingo.
Kui nyamungo.
Kuí = gu, v.
Kula = gula, tr. & intr. v.
Kula, n., kulé, kuré.
Kula gutu, n., kula gutí.

Kulo, adj., kulongo, kuli, gulongoi, wuli, wulongoi.
Kulu = kuru, tr. & intr. v.

joy.
ant-hill.
find.
ditto
surprise.
scissors.
wash, clean.
clean.
divide.
cold.
leopard.
pluck fruit.
paper, book, skin.
fire-place, barrel.
try, feel.
iron.
assembly.
collect, meet.
bee, honey.
mortar for pounding grain.
axe.
bent; roll up.
rock, stone.
log, fallen tree.
left (hand).
fly.
wood.
day.
smell.
far.
smell.
it smells sweet.
it smells bad.
can, able.
drop, fall.
cloth.
lit. small cloth, rag or any piece.
small.
agree, accept.
Kundéhũ, n. corner, or recess for a bed.
Kungoi hu, n. annex to a house, room.
Kuru = kulu, tr. & intr. v. agree, accept.
Kutu, adj., kutungo. short.

*Kp* changes into *Gb.*

Kpa, n., kpae. debt.
Kpa, adj. different.
Kpă = kpala = kpae. farm.
Kpa, adv. fast.
Kpă, tr. v. count.
Kpaki, n., kpaki. arm, shoulder, wing.
Kpakpa, tr. v. fasten, nail.
Kpakpau, adj., kpakpaungo. difficult.
Kpala, n., kpalé. farm.
Kpale, n., kpalé. pain.
Kpambi, n., kpambí. line, mark.
Kpandi, tr. v.; adj., kpandi- shout out.
Kpandi, n., kpandé. gun.
Kpangba, n., kpangbé. heat, hasten; hot.
Kpāo, n. & v. broom.
Kpate, tr. v. cry, call.
Kpate, adj., kpatengo. make, repair.
Kpawu, n., kpawuí. rich.
Kpê, n. bridge.
Kpê, adj. business.
Kpê, tr. v. busy.
Kpe, adv. stop.
Kpe, tr. v. still, quiet.
Kpê = kpêle, tr. v. drive, dismiss.
Kpêkpê, v. & adj. look at.
= yekpe, yekpengo. good.
Kpële = kpere, adj. all.
Kpële, n., kpélé. beard.
Kpëlé, n., kpëlēi and kpē. time.
Kpêma = kpelema, n., kpémé. time.
Kpiâ = gbia, v. pull out, come out.
Kpindi, n., kpindi. night.
VOCABULARIES

Kpini, tr. v.
Kpiti, n., kpiti.
Kpoñu, n.
Kpoko, n., kpokoi.
Kpoku, intr. v.
Kpôle, adj. kpôlengo.
Kpôli, tr. v.
Kpôli, n., kpôli.
Kpôlo, n., kpôkoi.
Kpôwa, adj., kpôwango.
Kpoye, n., kpo’yé.
Kpoyô tr. v.
Kpüeila, n., kpüeile.
Kpûko, n., kpûkoi.
Kpûli, tr. v.
Kpulo, n., kpuli.

La = ndañ, n., lai.
La = nda, n., lei.
La = ndañ, tr. v.
La = nda, tr. & intr. v.
*Lâ, adv.
*Lâ, n., lei.
Labu = ndabu, adv.
Lagbou = ndagbou, tr. v.
Lahî = ndahî, tr. v.
Lakpa = ndakpa, v.
Lala = ndala, n., laleí.
Lama = ndama, n., lamaí.
Lapi = ndapi, v. & n.
Latô = ndatô, tr. v.
Lave = ndave, tr. v.
Lavengo.

Lawô = ndawô, tr. v.
Layia = ndayia, n., layiei.
Lô = ndê, tr. v.
Le = de = te, tr. v.; intr. v.
*Le, adv.
*Lê, adv.
Lê = ndê, intr. v.
Le = de, tr. v.

VOCABULARIES

Kpini, tr. v.
Kpiti, n., kpiti.
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Kpoko, n., kpokoi.
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Kpûli, tr. v.
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Le = de = te, tr. v.; intr. v.
*Le, adv.
*Lê, adv.
Lê = ndê, intr. v.
Le = de, tr. v.

leaf.
mouth, opening as a gate, etc.
pull.
lay, lie, place.
not.
name.
in front.
shut.
warn.
grow up.
oar.
ly ing down place, bed.
fight (not war), wrestle, swim.
praise.
full.
fill.
under.
word, order.
bear, beget.
left up; climb.
still.
a little.
speak, tell.
condemn.
*Le, v.
Le = nde, n., ndei.
Le = lewe = tewe.
Lekpe = ndekpe, tr. v.
*Lele, adv.
*Lele, adj.
Lelî = ndâli, tr. v.
Lema = ndema, tr. v.
Lembi = ndembi, tr. & intr. v.
Lemu = temu, tr. v.
Lenga = ndenga, pl. n.
Lenga = tenga, adv.
Lewe = tewe, tr. v.
= ndewe, tr. v.
Lî = ndî, n., lî.
*Li, intr. v.

past tense, ya.
Lia = ndia, n., ndiei.
Lila = di lâ, tr. v.
Lîma = ndima, n., lîmeî.
Lîwi = tiwî, tr. v.
*Lo, v.
Lo = to, tr. v.
Lô = ndô, n., lôî.
Lô = dô = tô, tr. & intr. v.
Lô = ndô, n., lôî.
*Lo, n., lôî.
Lô = dô = tô, tr. v.
*Lô, tr. v.
Lô = ndô, tr. v.
Lôhû = ndôhû, tr. & intr. v.
Lôkô = tôkô, n., lôkôî.
Lôle = ndole, n., lolî.
*Loûle, adv.
Lôlí = dôlî, n. & v.
Lôlo = ndôlo, n., lolî.
*Loûlu, adj.
*Lôme-lôme, adv.
Lôndô = ndôndô, v.
Lowu = ndôwu, tr. v.
Lua = ndua, n. & v.
Lugo = tugo, adv.
to be.
a lie.
cut, pass.
arrange in order.
slowly.
wrong.
appease.
forget.
delay.
acquit.
children.
together.
cut, pass.
beat.
heart.
go.
middle.
take away.
choice.
close (the eyes).
to be.
see.
child.
stand, stop, build, follow.
rum, wine.
day.
send.
like, want.
leave.
lose, be lost.
hand, arm.
hunger.
how many.
play, dance.
ground, country.
five.
noiselessly.
be silent, cease.
hide.
fear.
in front.
Lula = ndula, *intr. v.
Luma = duma, *intr. v.
Luva = nduva, *intr. v.

rot, decay.
consent.
spend the day.

intensive prefix to verbs.
we.
we not.
for, on, to.
desire.
refuse, hinder.
raise.
cut off, detain.
undress, pluck a bird.
strip leaves off a branch.
king, chief.
equal, make equal.
choose.
on, above.
watch over.
sell.
feed.
meet, overtake.
cover, roof.
cut off.
charge.
elderly person, grandparent.
foolishness.
pity.
owner.
foolish.
plantain.
tightly.
sweet, sweeten.
watch.
trap.
want, be in need of.
forgive.
add to, increase.
hasten.
bet.
make a bet.
cover.
*Mawuló (mau’ro), tr. v. wait for.
*Mayafa, tr. v. backbite.
*Maye, tr. v. stoop, lower.
*Mayela, tr. v. brush.
*Mayia, n., mayiei. accusation.
Mayia ge. accuse.
*Mayili, tr. v. dress.

Mb changes into B.

Mbá, n., mbái. friend.
*Mbá, prep. top.
Mba, n., mbei. rice.
Mbaka, n., mbaké. music.
Mbala, n., mbalé. sheep.
Mbali, tr. v. vomit.
Mbalu, n., mbali. cane loop to climb trees.
Mbawa, n., mbawé. soap.
*Mbe, adv. to me here.
*Mbela, tr. v. split, tear.
Mbélé = mbewele. this road.
Mběmbé, tr. v. swing round, encircle.
Mbò, tr. & intr. v. dig.
Mbô, tr. & intr. v. pierce, penetrate.
Mbógba, n., mbógbé. cutlass.
Mbola, n., mbolé. cup.
Mbólé, intr. v. be blind.
Mbóló, n., mbólí, mbólóhù. throat.
Mbóma, n., mbómé. hammock.
Mbónda, n., mbóndé. kindred.
Mbówa, n., mbówéi. knife.
Mbu, adv. & prep. under.
Mbumbu, tr. v. take up.
Mbumbu, n., mbumbui. fish-trap.
*Me. we not (condit.).
*Mé. we say.
*Me, tr. v. eat.
*Mehe, n., mehei. food.
*Meni and me, tr. v. hear, understand, perceive.
*Mi, mindo, adv. where.
*Mia, miando, adv. yonder.
VOCABULARIES 169

*Mia, v.
*Migbe, adv.
*Miji, n. miji.
*Mini, n. & adj.
  Miningo.
*Mità, n. mité.
*Mo, tr. v.
*Moli, tr. v.
*More, Moremo, Moremōi.

*Mu, pr.
*Mū, pr.
*Mua, pr.
*Mua, intr. v.
*Mumu, adj.

*Na, adv.
*Na, dem. pr.
*Nā, adv.
*Nama, n., namé.
*Namū, intr. v.
*Nani, adj.
*Navō, n., navōi.
Ndā, n., ndāi = lāi.
Nda, n., ndei = lei.
*Nda, n., ndei.
  Ngi nda, poss. pr.
Nda = ln, tr. v.
Ndā, tr. v.
*Ndahani, n., ndahani.
Ndakpa = lakpa, intr. v.
Ndakpa, n., ndakpeī.
Ndakpalō, n., ndakpalōi.
Ndalō = lalō, tr. v.
Ndapi = lapi, tr. v.
Ndavē = lave, tr. v.
Ndawō = lawō, tr. v.
Ndē = le, n., lei.
*Nde = ndewe, n., ndei.

is.
when?
needle.

heavy.

spoon.
burn.

ask.

More man, i.e. Moor by derivation—any Mahommedan.
we.
we not.
we.
bathe.

small, applied to young birds, nails, etc.

there.

that.

now.
blood.

slip.

four.
money.

leaf.
mouth, door.

portion.
his own.

lay, lie down.
pull.

meat, fish, etc., used as food.
grow.
young man.
ditto.

join.

fight, wrestle, swim.
fill.

open.
child.
brother.
| Ndē | le, tr. v. | tell. |
| Ndē | le, n. | a lie. |
| Ndō | le, tr. v. | bear, beget. |
| *Ndēgo, intr. v. | *Ndēgōla | tell a lie. |
| Ndēli | deli, v. & adj., ndēlingo. | wet. |
| Ndēnde | lende, n., ndendei. | boat. |
| Ndēvu | levu, n., levui. | life, rest. |
| Ndēwe | lewe, tr. v. | beat. |
| *Ndēwe, n., ndewei. | Ndēwe, n., ndewei. | brother. |
| Ndī | li, n., li. | heart. |
| Ndia | lia, n., ndiei, also prep. | middle. |
| Ndılı or ndili = dili, n., ndili. | boa-constrictor. |
| Ndō | lō, n., lōi. | son, daughter. |
| Ndō | lō, tr. v. | leave. |
| Ndō | lō, n., lōi. | rum, wine. |
| Ndōbo = dogbo, n., ndōboi. | bush. |
| Ndōke = lōke, tr. v. | clear bush, etc. |
| Ndōle = dole, n., ndolé. | hunger. |
| *Ndōlé, tr. v. | bear children. |
| Ndōli = dōli, n., ndōli. | hook, fish-hook. |
| Ndolo = lolo, n., ndolé. | ground, world, country. |
| Ndōma = lōma, n., ndōmé | shirt. |
| (doomé). | (doomé). |
| Ndōma = doma, n., ndomé | ground. |
| (dormé). | (dormé). |
| Ndondō | londo, v. | cease. |
| Ndpō | dopa, n., ndopé. | antelope, deer. |
| Ndpō | lōpo, n., ndōpōi. | boy, girl, inferior. |
| Ndpvo | lōvo, intr. v. | be unsuccessful. |
| Ndōwa | lōwa, n., ndōwé. | hole. |
| Ndōwō | lōwō, n., ndōwōi. | horn. |
| Ndōwu = lōwu, tr. & intr. v. | hide. |
| Ndufe = lufe, tr. v. | extinguish. |
| Ndūla = lula, tr. & intr. v. | rot. |
| Nduli = duli, n., ndulí. | smoke. |
| Nduwe = luwe, tr. v. | clear the bush. |
| *Ne, n., nei. | tongue. |
| *Ne, n., nei, & tr. v. | pleasure, please. |
| Nengo | sweet. |
*Nemáhū, n.  
Nemáhū lengo.

*Nene, n., nenei.

*Neni & ne, v.

*Nete, n., neté.

Nga = ga, pr.

Ngā = gā, pr.

Nga, adv. & prep.

Ngāfa = yafa, n., ngafei.

Ngāfa = yafa, tr. v.

Ngahango = yahango, adj.

Ngahuma = yahuma, tr. v.

Ngāla = yala, n., ngalé.

Ngāle = yale, tr. v.

Ngali = gali, n., ngali.

Ngalu = ngau = yau, n., ngalui.

Ngama = yama, n., ngamei.

Ngama = yama, tr. & intr. v

Ngānge = yange, tr. & intr. v.

Ngape, tr. v.

Ngara = gara, n., ngaré.

Ngate = yate, tr. & intr. v.

*Nge, pr.

*Nge, v.

Ngela = yela, tr. v.

*Ngel-a-ngela.

*Ngelè, n., ngeléi.

*Ngelèwō, adv.

*Ngeleya, adv.

Ngeli = yelì, tr. v.

*Ngenda, n.

Ngenge = yenge, n., yengé.

Ngengemō, n., ngengemōi; pl. gengebra.

*Ngèvō, n., ngevōi.

*Ngewo, n., Ngewoī.

Ngeya = yeya, n., ngeyei.

Ngeya = yeya, tr. v.

Ngì = gi, pr.

Ngì, pr.
Ngì = gî, pr.
*Ngîë, pr.
Ngîla = gîla, n., ngîlé.
Ngîlî = yîlî = yi, tr. v.
Ngîlí = yîlî, tr. v.
*Ngîtîya, adv.
*Ngîyê, n., ngîyê.
*Ngîye, conj.
Ngô = wô, n. & v., ngoi.
Ngô = wû, n., ngûi.
*Ngôla, n., ngôlé.
Ngôlé = gôlé, v.
Ngôlî bû, intr. v.
Ngôlo = wolo, adj., ngolongo.
Ngôlo = wolo, intr. v.
Ngômbu = yombu, n., ngo-mbui.
Ngôngo = ngolongo, wongo, adj.
Ngôngolû = yongolu, n., ngongolui.
Ngôva = wôva, ngôvango, adj.
Ngu = wû, n., ngui.
Ngu = wu, tr. v.
Ngua = wua, n. ngueî.
Ngua = wua, tr. v.
Ngulê = wule, n. & v., ngulê.
Ngûlî = gûlî, tr. v.
Ngûlo = wulo, n., ngûlé.
Ngûlu = wulu = nguru, n., nguli.
Ngûndû, adj., wundungo.
*Nî, adv.
*Nika, n., nikeî.
*Nîna, adj., ninango.
*Nînî, n., nîni.
Nja = ya, n., njeî.
*Njala, n., njâleî.
*Njalôwa, n., njalôwê.
VOCABULARIES

Njasa = yasa, n., yase. thatch—generally, and from

Nje = yi, n., nji. the oil-palm in particular.
*Njē, n., njēi. mother.
Nje = yē, tr. v. goat.
Njepe = yepe, n. & v., njēpe. lower.
Njī = yi, n. & v., njī. talk.
Njia = yia, n., njiei. sleep.
Njuo = yuo, n., = njuōi. word, affair, palaver.
*Nu = numu, n., numui; finger.
pl. nungu. person.
*Nu̺na, adj., nwonango. bitter.
*Nwōni, n., nwōnī. bird.
*Nya, pr. my, me.
*Nyaha, n., nyahēi. woman, wife.
*Nyamu, adj., nyamungu. bad.
*Nyande, adj., nyandengo. fine.
*Nyani, tr. v. spoil.
*Nyapō, n., nyapōi. young woman.
*Nye, n., nyē. fish.
*Nyegi, tr. v. mark, write.
*Nyi, tr. v. bite.
*Nyoko, n., nyokoii. manner, sort.
*Nyonyo, pr. each other.

Pa = wa, tr. v. kill.
Panda = wanda, adv. properly.
*Pawa, tr. v. & n., pawē. pay.
Pē = pēlē = wē = wēlē = pilē =
   = wile = wiri, wi, tr. v. do.
*Pēi or pein, adv. first.
Peka = weka, n.; adj., pekei. other.
Pela = wela, tr. v. finish.
Pela = wela, intr. v. flee.
*Pē-lā, n., pē leī. doorway.
Pēle, n., pēlē or pēli. road.
Pēlē = wēlē, n., pēlēi.
Pēbu. house.
Pēna, n., pēnē. indoors.
Pili = wili = p'li, tr. v. clay for pottery.
Pīme = wīme, intr. v. throw.

run.
Pinde = winde, intr. v.
*Po, tr. v.
*Polo, adv.
Pōma = wōma, n., pōmē.
Pōma = wōma, prep. & adv.; n., pōmei or wōma.
Pōna = bona, tr. v. & adj., pōnango.
*Pōnje, tr. v.
*Pōpa, n., pōpē.
Pōpō = wōpo, tr. v.
*Poro, n., poré.
Pōte = wōte, tr. v.
Pōwa = bōwa, n., pōwē.
*Pu, adj.
Pu = wu, tr. v.
*Pū.
Pūmō, pūmōi.
Puyia, puyiei.
Pukpia = wukpia, tr. v.

*S changes into J.

Sago, sao, adv.
Sama = jama, n., samē.
Samba, n., sambē.
*Sande, n.

*Sangbā, n., sangbāi.
*Sange, adv.
*Sani, n., sanī.
*Sawa, adj.
*Se, n., sé.
*Segbula, n., segbulé.
Seje, sese, tr. v.
Sejia, tr. v.
Seli, n., seli.
*Sem, n., semē.
Sia, tr. v.
*Silō, n., siloi.
*Sina, adv.
Sō = jo = solo = jolo, tr. v.

jump.
cut with an axe.
far.
corpse.
behind.
straighten, straight.
strip leaves.
pond, lake.
carry on the back.
earth, soil.
turn.
flower.
ten.
put, pour.
European.
European person.
European language.
uproot.

no.
person of distinction.
basket.
a female society = Poro for men.
drum.
just now, recently.
bottle.
three.
thanks.
rattle.
slice.
shake.
judge, witness.
bamboo.
rub.
spider.
to-morrow.
marry, get, obtain.
VOCABULARIES

Soku, adj., sokungo.
Sokuihù, n.
Solo = jore, n., solé.
Solo = se.
Sôndu = jundu, tr. v.
Sango = jongo, n., songoi, prep.
Susu, adj., susungo.

*Ta, pr.
*Tā, pr.
*Ta, conj.
*Ta, n., tei.
*Tamia, conj.
*Tanga, n., tangé.
Tātō = tōtō = lōtō, tr. v.
*Taui, adj.
*Tāve, n., tavé.
*Tāwa, n., tawé.
*Tē.
*Te, n., te.
*Tē, v.
Te = le = de, tr. v.
*Tē, adv.

*Tekpe, n., tekpe.
Teli = deli, adj., telingo.
Temu = lemù = demu, tr. v.
Tenga = lenga, adj.
*Tenga = lenga, prep.
Tewe = lewe = dewe, tr. v.
*Tewu, n., tewui.
*Ti.
*Ti.
*Tia.
*Tiō.
*Tifa, n., tifé.
Tikpo = likpo, n., tikpoi.
Tiwi = liwi, tr. v.
To = lo = do, tr. v.

bend.
cape, corner of a wood, etc.
oise, shouting.
see so.
curse.
price.
instead of.
deep.
he, she, it.
he not, she not, it not.
and, with.
town.
therefore; so it is.
cassada.
begin.
nine.
tobacco-pipe.
tobacco.
they not.
fowl.
they say.
raise.
almost; also indicates continuous action.
basket.
black.
acquit, ask pardon.
some.
perhaps.
towards, together with.
cut, pass, cross, decide.
palm-nuts.
they, them.
they not.
they.
them.
twig.
walking-stick.
close (the eye).
see.
Tô = lô = dô, tr. v.

*Tohe, n. & intr. v.
Tôkô = lôkô, n., tôkōi.
*Tôkpo, n., tôkpoi.
*Tokpole, n., tokpoloi.
Tôli = lôli = dôli = ruri, tr. v.
Tôlô = lôlô, n., tôlôi.
*Tône, tr. v.
*Tônya, n.
Tôto = tâto = lôtô.
Tôwo = lowo, n., tôwé.
*Tôwu, n., tôwu
Tukpe = lukpe, tr. v.
Tuwo = tugo = lugo = luo, adv. & prep.

Y changes into F.

Va, prep.
Va, tr. v.
Vala, tr. v.
Vale, intr. v.
Vaya, tr. v.
Ve = fe, tr. v.
Ve, adv.
Veli, tr. v.
Veli, tr. v.
Vu, intr. v. & adj.
Nu vu.

*Wa, pr.
*Wä, pr.
*Wa, intr. v.
Wa a.
Wala, intr. v.
*Wä, adj., wâi.
Wä = pâ, tr. v.
We = ye, prep.
We = welâ, n.
We = pê, tr. v.
*We, pr.

send, point at, stand, build, follow.
cough.
hand, arm.
oil-palm.
palm wine.
call.
jealousy.
tickle.
thought.
begin.
fame, report.
palm-nut.
push.
before.
of, on account of, for.
salute, say good-bye.
get ready.
grow—of plants.
scatter.
give.
completely.
say good-bye.
ask for.
live.
a living person.
you.
you not.
come.
come with = bring.
bring.
great.
killed.
to, for.
house.
do.
we not.
Wēhinda = pēhinda, n., wēhindei. conduct.
Weka = peka, adj.
Wela = pela, tr. v. other.
Wela = pela, intr. v. finish.
Wēlē = pele = pe = we. run away.
Wilī = pīlī, tr. v. do.
Wīme = pīme, intr. v. throw, shoot.
*Wō, pr.
Wō = ngō, n., wōi. run.
Wō = ngō, tr. v. own.
*Wō, adv. voice.
*Wofela, adj.
*Woita, adj. break.
Wōla = ngōla, v. n. formerly.
*Wōlō = wō, intr. v. seven.
Wōlōnco = ngolongo, adj. six.
Wōma = pōma, n., wōmei. weeping.

*Wōnga, n. pl., wōngeisia. listen.
Wōngo = ngongo, adj. great.
Wōpō = pōpō, tr. v. back.
Wōte = pōte, tr. v. behind.
Wōva = ngōva, adj., wōvango. relations.

*Wu, pr.
*Wū, pr.
Wū = ngu, tr. v. carry on the back.
Wu = ngu, n., wui. turn, answer.

*Wua, pr.
Wua = ngua, intr. v. old.
Wua = ngua, tr. v., or wā. you.

*Wuc, pr.
Wulō = kulō, adj., wulongo. you not.
Wulo = ngulo, n., ngulé awake.
Wulo, adj., gulongo big.
Wulu = ngulu, n., wulī. carry on the back.
Wumbu = mbumbu, tr. v. wash.

Ya, n.
Ya, adv. & prep. edge, surface.
*Ya, intr. v. on top.

12 go.
*Ya, v.  
Ya, adv.  
Yaka = kaka, n., yakei.

*Yakpe, adj.  
Yale = ngale, tr. v.  
Yama = ngama, n., yame.

*Yama, intr. v.  
Yate = ngate, tr. v.

*Ye, v.  
*Ye, v.  
Ye = we, prep.

*Ye, pr.  
Ye = nje, intr. v.

*Ye, n., yei.

Yeja = ngeja, adj.  
Yeka = ngeka, adv.

Yekpe = kpekpe, adj., yekpe-  
Yela = yira = ngera, adj.  
Yela = ngela, tr. v.

*Yele, v.  
Yele = ngele, intr. v.  
Yele = ngele, intr. v.

Yenge = ngenge, intr. v.  
Yepe = ngepe, intr. v.; n., yepei.

*Yese, adj.  
*Yetahū, n.

Yeya = ngeya, n.  
Talo ngi yeya.

Yeya = ngeya, tr. v.  
Yeya = ngeya, n., yeyei.

Yī = njī, intr. v.  
Yī = njī, n.

Yi = nji, n.

*Yia, intr. v.  

*Yo, pr.

to be not.  
not.  
side, direction.  
same.  
break.  
eye, face.  
return.  
kindle.  
be.  
he says.  
to.  
who? how?

descend.  
country.  
right (not left).  
almost.  
good.

one.  
wipe.  
be.  
laugh.  
scream.  
work.  
talk.

first.  
own town, home.  
hand.  
it is (in) his hand = he has it.  
buy.  
rope.  
sleep.  
sleep.  
mother  
speak.  
talk, language.  
cook.  
tie.  
one.  
who.
XXI. ENGLISH-MENDE.
(The definite form is put in brackets.)

Able, he is = he can. i gū.
About. see under Prepositions.
Above. ma, mahū.
Accept, agree. kuru.
Accuse. mayia ge.
Acquit. temu.
Across. wōma.
Action. pēhińda (pēhińdei).
Add. mātō.
Affair. hińda, njia (hińdei, njiei).
Afraid, he is. i lūa.
After. wōma.
Afternoon. kpokovōli.
 Afterwards. na wōma.
Again. gboma.
Against. ma.
Ago. wē.
Agree, accept. kuru.
Aim at, aim at it. tō; tō ngi ma.
 Alive. vulungo.
All. gbi, kpele.
Alone. yakpe.
And. ke, ta.
Animal. hūa (hūei).
Another. peka.
Answer, v. duma.
Ant. see under Insects.
Any. gbi.
Appease. li leli.
Arm. tōkō (lōkōi).
Arrange. magbate.
Ask. moli, veli.
Assemble. kōme.
At. gama.
At once. keyakpe.
Awake. wu.
Axe. konu (konī).
Baby.
Back.

... to carry on the
Backbite.
Backbiter.
Bad.
Bag.
Bag (haversack).
Bamboo, ordinary.

... palm from which
piassava is made.

Banana.
Bank (of a river, etc.).
Barrel.
Basket.
Bathe.
Be, v.
Bear (children).
Beard.
Beat.
Become.
Bed.

Bee.
Before.

Begin.
Beginning.
Behaviour.
Behind.
Believe.
Belly.
Belonging to me.
Below.
Bend.
Besides.
Bet, v.
Better, it is.
Between.
Beyond.
Big.

ndōlə (ndōlə).
póma (pómei), wōma or wōma.
pōpō, wōpo.
mayafa.
ngafamo (ngafamoi).
nyamu.
baggi, sondubolo (sondubolé).
gbafa (gbafè).
keni, semi.
nduvu (nduvui).

seli, sele.
ngiye (ngiyei).
kōlō (kōlōi).
tekpe.
mūa.
lo, le, mia, ya, ye, yele.
le, ndo le.
gbele.
ndewé.
wēlé, wē.
ĝbu ko (ĝbukwē), ndama (la-
mei).
komi.
place—gulo, tugo, labu.
time—peň, ngova, ge, gba.
tāto, toto.
tātōma (tātōmei).
wehițnda (wehițndei).
wōma.
hou a tonya.
kōhū (kōhū or kohui).
nya wō le = it is my own.
mbū.
kōtō.
ĝboma, ji wōma.
mawali hou.
fișa.
liă.
wōma.
wā, ngongo.
VOCABULARIES

Bird.
Birth.
Bite.
Bitter.
Black.
Blame.
Blind.
Blood.
Blunt.
Board.
Boat.
Book.
Boat.

Bottom, the.
Bow (for shooting).
Box.
Boy.
Branch.
Break, a house.
   a stick.
   a needle.
Bridge.
Bring, i.e. come with.
Broom.
Brother.
Brush, v.
Bud.
Build.
Burn.
Burst.
Bury.
Bush (the forest).
Busy, I am.
But (rather and).
Buy.
By.

Calf (animal).
Call.
Can, v.
nwoni.
lē.
nyî.
ñona.
teli, telingo.
kāyā (kāyēì).
mbōle, mbōlengo (mbōlengoì).
ńāma (ńamei).
gāhango.
gbembele (gbembere).
nđende.
kolo (golé).
venjo.
sani.
imbui.
ndikpa (ndikpē).
kaña (kāña).
ndōpō (ndōpoí).
mbēkē (mbēkē).
wo.
yale.
yale.
kpawu (kpawi).
wa a .., wala.
kpangba (kpangbe).
ndewe, nde.
mayela.
kpoku.
dō.
mo.
būli.
kpōwu.
dogbo (dogboi).
gbē lo nya ma.
ke.
ngeya, yeya.
a.
nika lō (nika lōì).
tōli, luli, ruri.
gū.
Carefully.
Carrier, *i.e.* labourer.
Carry (take up or away) on the back.
Cartridge.
Cask.
Catch.
Cease.
Change.
Cheap, *i.e.* not dear.
Chief.
Child, able to walk.
Children.
Choose.
Circle.
Clay.
Clean, *v.* & adj.
Clear the ground.
Clever, he is.
Climb.
Cloth.
Cloud.
Cold.
Collect.
Comb, *n.*
Comb your hair, *v.*
Come.
Companion.
Complain.
Condemn.
Cook.
Cork (of a bottle).
Corner, recess for a bed.
Cough.
Count.
Country.
panda.
ngengemoi.
bumbu.
wɔpɔ, pɔpɔ.
kale.
kọlọ (kölî).
hou.
nđǒndó, londo, géle (end).
pote (turn).
maluwe (transform).
bá ì gbani.
nyandengo (fine).
maha (mahei).
nđô, lô, (lôi).
jìa lôi.
lengesia.
mahou, bumbu (take).
kala (kalei), ka (kâi).
poro (pore), pena (pene).
kôle, kölengo.
nđùwe.
nïgí nemâhù lengo.
de.
kula (kule).
gele (ngele).
kölengo.
kome, yando.
kpegbé
bi wuì hùgbia.
wà.
mbâ (mbâi).
mayia ge.
le.
yîlî.
sani lagbolui.
kundo (kunde).
kundehù.
tohe.
kpâ.
ye (yei).
yetahù (home town).
<table>
<thead>
<tr>
<th>English</th>
<th>Fula</th>
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<tbody>
<tr>
<td>Cover</td>
<td>mawele.</td>
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<tr>
<td>Crooked</td>
<td>sokungo.</td>
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<td>Cross, v.</td>
<td>tewe.</td>
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<tr>
<td>Cross-roads.</td>
<td>pele la bame, ganania.</td>
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<td>Cry.</td>
<td>ngo, wo.</td>
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<td>Cunning</td>
<td>käsöl.</td>
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<td>Cup.</td>
<td>mbola (mbole).</td>
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<td>Cure.</td>
<td>bawö.</td>
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<tr>
<td>Cut.</td>
<td>tewe.</td>
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<td>Cut your hair.</td>
<td>bi wui malete (or)</td>
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<td></td>
<td>bi wui wöli.</td>
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<td>mbögbwä (mbögwe), kpatö (kpatui).</td>
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<tr>
<td>Cutlass</td>
<td>fölö gbi, kugbima.</td>
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<tr>
<td>Daily</td>
<td>ndelingö.</td>
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<tr>
<td>Damp.</td>
<td>dölö.</td>
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<td>Dance.</td>
<td>dôlemo (dôlemoi).</td>
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<td>Dancer.</td>
<td>kpindi.</td>
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<tr>
<td>Dark.</td>
<td>mboya (mboyé).</td>
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<td>“Dash,” i.e. a present.</td>
<td>ngelewö.</td>
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<tr>
<td>Dawn, at.</td>
<td>lo (loi), ku, følöl (fölö).</td>
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<tr>
<td>Day.</td>
<td>hango.</td>
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<tr>
<td>Dead.</td>
<td>ha (heï).</td>
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<tr>
<td>Death.</td>
<td>kpa (kpeï).</td>
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<tr>
<td>Debt.</td>
<td>tewe.</td>
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<tr>
<td>Decide.</td>
<td>susu, susungö.</td>
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<tr>
<td>Deep.</td>
<td>ndöpä (ndöpë).</td>
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<tr>
<td>Deer, i.e. antelope.</td>
<td>lembi.</td>
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<tr>
<td>Delay.</td>
<td>hite, ye.</td>
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<tr>
<td>Descend.</td>
<td>lugbui (lugbui).</td>
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<tr>
<td>Dew.</td>
<td>ha.</td>
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<td>Die.</td>
<td>gba.</td>
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<td>Different.</td>
<td>kpakpaungö.</td>
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<td>Difficult.</td>
<td>mbö.</td>
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<td>Dig.</td>
<td>dölö.</td>
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<td>Dislike.</td>
<td>gbë.</td>
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<tr>
<td>Dismiss.</td>
<td>kgë.</td>
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<tr>
<td>Divide.</td>
<td>pëlë, pilë, pë; wëlë, wirë, wë.</td>
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<tr>
<td>Do.</td>
<td>pele la (pele lei).</td>
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<tr>
<td>Doorway.</td>
<td>netë.</td>
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<tr>
<td>Door itself.</td>
<td></td>
</tr>
</tbody>
</table>
Down, *i.e.* on the ground.
Drag, draw.
Dream.
Dress.
Drink.
Drop.
Drum.
Drunk (wine holds him).
Dry, *v.*
  *adj.*
Dry season.
Dung.
Dwarf.

Each.
Each other.
Ear.
Early, morning.
Earth, *i.e.* all countries.
  soil.
East.
Eat, *tr.*
  *intr.*
Ebb, of the sea.
Edge of a knife.
Egg.
Empty.
End, *v.*
  *n.*
Enough, it is.
  it is not.
Equal.
Evening (afternoon).
Every.
Examine (look into).
Explain.
Expose.
Eye.

Face.
Fall

domé (*pr.* dormé).
da.
hengá.
magbate.
gbôle.
gulá.
sangba (sangbai).
ndo i ngi houa.
béli.
béli, belingo.
ngövö (ngövöi).
kpö (kpöi).
tumbu (tumbui).

gbi.
nyo nyö (nyo nyöi).
wöli.
ngenda tete.
ndolo (ndole or ndöei).
poro (pore).
ko.
me.
mehe me.
béli.
ya.
ngalu (yalui), té-yalui, te-yaui.
haka, hakango.
gele.
ikelemei.
i gua.
i guni.
mahewu,
kporovöi.
gbi.
hü̃gbë.
hü̃gë.
gbia fọfọihù.
yama (yamei).
yama (yamei).
gulá.
<table>
<thead>
<tr>
<th>Vocabulary</th>
<th>Translation</th>
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<tbody>
<tr>
<td>Fame</td>
<td>towo (towé)</td>
</tr>
<tr>
<td>Family</td>
<td>mbönda (mbondé)</td>
</tr>
<tr>
<td>Far</td>
<td>kuhango, hōgūhango (pr. ngwango), mahōgūhango (pr. ma'ngwango), kuhama</td>
</tr>
<tr>
<td>Farewell, to bid</td>
<td>See under Salutations.</td>
</tr>
<tr>
<td>Farm</td>
<td>kpāle, kpā (kpāei)</td>
</tr>
<tr>
<td>Fasten</td>
<td>kpakpa</td>
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<tr>
<td>Fat, adj.</td>
<td>gūlongo</td>
</tr>
<tr>
<td>Father</td>
<td>ke (kei)</td>
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<tr>
<td>Fault</td>
<td>kaye (kayé)</td>
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<tr>
<td>Fear</td>
<td>lua</td>
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<td>Feast</td>
<td>gōma (gōme)</td>
</tr>
<tr>
<td>Feather</td>
<td>njōmbō (njōmbōi)</td>
</tr>
<tr>
<td>Feast</td>
<td>kāta (käté)</td>
</tr>
<tr>
<td>Fence</td>
<td>wūlo</td>
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<tr>
<td>Few</td>
<td>kpāle (kpāle), kpā (kpāe)</td>
</tr>
<tr>
<td>Field</td>
<td>lapi</td>
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<tr>
<td>Fight (wrestle). (war)</td>
<td>kō (kōi)</td>
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<tr>
<td>Fill</td>
<td>fe, fenda, ndave, lave, lavenda</td>
</tr>
<tr>
<td>Find, something new. something looked for.</td>
<td>koko, kokoli, to (lit. see).</td>
</tr>
<tr>
<td>Finish</td>
<td>gboyo</td>
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<tr>
<td>Fire, a gun.</td>
<td>gombu (gombui)</td>
</tr>
<tr>
<td>First, the. adv.</td>
<td>pili (lit. throw).</td>
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<tr>
<td>Fish</td>
<td>i halagei</td>
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<tr>
<td>Fisherman</td>
<td>yes, peń, gba.</td>
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<td>Fishing-net.</td>
<td>nye (nyé).</td>
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<td>Fish-hook</td>
<td>nyegbemoi</td>
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<tr>
<td>Flower</td>
<td>nye boma (bomé).</td>
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<tr>
<td>Fly (insect). v.</td>
<td>ndoli</td>
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<tr>
<td>Follow</td>
<td>pōwa (pōwé)</td>
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<td>Food</td>
<td>See under Insects.</td>
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<tr>
<td>Foolish</td>
<td>gōwo, buwu.</td>
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<td>Foot</td>
<td>tō with wōma.</td>
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<td>For</td>
<td>mehe (mehei).</td>
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<td>Forget</td>
<td>mamungo</td>
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<td>Forgive</td>
<td>gōwo (gōwe).</td>
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<td>va</td>
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<td>lēma</td>
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<td>manu</td>
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</tbody>
</table>
From.
Fruit.
Full.

Gamble—with cowries.
with cards.

Garden.

Gate.
Gather.
Get, obtain.
Girl.
Give.
Go.
Gold.
Good.
Grind.

Ground, n.
Grow, of plants only.

Hammock.
Hand.
Hang.
Happen.
Hard.

Hasten, tr. v.
intr.

Hat.
Have, rendered by to be in the hand.

He.
Head.
Heal.
Hear.
Heart.
Heat, v.
Heavy.
Help.

no word—see under Prepositions.
wua (wuei).
lavengo.

kpoyo-go (goi).
kolo-go (goi).
kpâle (lit. farm).
katéhû (lit. compound).
ngoréla (ngorelei).
ngando, yando.
jó, só.
nyapô (nyapoi).
fe, go (for uses see Part I).
li, ya.
kani gbôle.
yekpengo, nyandengo.
fuka.
ndômè (ndomei).
lakpa.
vale.

mbôma (mbömê).
lôkô (lôkôi).
hele.
wëlë, malë.
kpakpaunogo.
mavula.
pe kaká.
bole.
I have it, Ta lo nya yeya.
I have nothing, Hani gbî nya yeya.
ta, a, i.
ngu, wu (wui).
bawô.
meni, me.
lî.
gbandî.
mìningo.
gbo; gbo nya ma, help me.
Here.
Hide.
High.
Hill.
Hit against.
Hold.
Hole.
Home.
Honey.

Hook.
Hoop for climbing trees.
Horn.
Hot.
House.
How.

Hunger.
Hunt.
Hurry, tr.
intr.
Husband.
Hut.

If.
Immediately
In.
Insect.

Inside.
Instead.
Intended, I.
Into.
Iron.

Jealous.
Join.
Journey.
Joy.
Judge, n.
v.

be.
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be.
Jump.  
Keep.  
Kernel.  
Key.  
Kill.  
Kindred.  
Knife.  
Knock against.  
Knot.  
Know.  
Labourer.  
Lame.  
Language.  
Large.  
Last, the.  
Late, come.  
Lately.  
Laugh.  
Lay.  
Lazy.  
Leaf.  
Leak, v.  
Lean, v.  
Learn.  
Leave, behind.  
Left hand, the.  
Leg.  
Let down, tr. v.  
Lie, tell a. down.  
Lift.  
Light, n.  
    not heavy.  
Like—  
    like this.  
    tr. v.  
Likeness.  

Winde, pínde.  
hou.  
kale (kalé).  
jiwi.  
pá, wa.  
wongá (wongé).  
mbowa (mbowè).  
hó.  
kpúlo (kpuli).  
kó, go.  
ngengemo (ngengemoi).  
kpørongo.  
yía (yiei).  
wa, ngolongo, ngongo.  
ikelemage.  
lembi.  
sange, ge.  
yele.  
nda, la.  
hawango.  
ndá (ndái).  
mbo.  
dígbí.  
gá.  
kpélé, kpé.  
ló.  
kowo lókóí.  
gowo (gówé).  
hité.  
ndé gora.  
la.  
de.  
hemu (hemui).  
ì minini.  
kea . . na.  
kea ji na.  
longo, followed by "a" and the object.  
kpiaye (kpiayei).
Line marked out.
Listen to.
Little.
Living.
Living person.
Load, n.
a gun.
Lock.
Log.
Long.
Look.
for, i.e. search.
Looking-glass.
Loose, v.
Lose.
Lower, tr. v.
part.

Mad.
Make a thing.
i.e. do.
Man.
Many.
Mark, v.
Marry.
Master.
Mat.
Measure, v.
Meat,
including fish.
Meet.
Mend.
Mende.
Mendeman.
language.
Message.
Middle.
Mix.
Money.
Month.
Moon.

kpambi.
meni.
kulo, wulongo, mumu.
vulungo.
nū vu.
haka (hakei).
joso:
kpolu (kpoli).
kowe (kowé).
kuha, kuhango.
kpele, gbe.
kokoli.
meme.
fūlū.
ndghū.
hité, maye.
imbuī.
gbuwa.
gbate.
we.
hīndō (hindōi).
gboto, gbotongo.
nyegi.
nyaha jo (or jolo).
ke (kei).
yala (yale).
hūma.
hūa (hūei).
ndahani (ndahani).
male.
gbate.
Mende.
Mendemo (Mendemoi).
Mende yia (yiei).
ngō (ngōi).
lia (lei).
hupu.
navō (navōi).
\{ngalu, ngau (ngalui, yalui).
<table>
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<tr>
<th>English Word</th>
<th>Mende Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morning.</td>
<td>ngenda.</td>
</tr>
<tr>
<td>Mortar for pounding.</td>
<td>kônda (kônde).</td>
</tr>
<tr>
<td>Mother.</td>
<td>nje (yi).</td>
</tr>
<tr>
<td>Mouth.</td>
<td>la (lei).</td>
</tr>
<tr>
<td>Much.</td>
<td>gboto, gbotongo.</td>
</tr>
<tr>
<td>Mud.</td>
<td>pawa (pawé).</td>
</tr>
<tr>
<td>Music.</td>
<td>mbaka (mbaké).</td>
</tr>
<tr>
<td>Must.</td>
<td>= shall (future tense).</td>
</tr>
<tr>
<td>Nail, n.</td>
<td>lôndema (lôndeme).</td>
</tr>
<tr>
<td></td>
<td>kpâkpa.</td>
</tr>
<tr>
<td></td>
<td>yengalu (yengalui).</td>
</tr>
<tr>
<td>Name.</td>
<td>bije (bijeï), la (lei).</td>
</tr>
<tr>
<td>Near.</td>
<td>gbela.</td>
</tr>
<tr>
<td>Nearly.</td>
<td>yeka.</td>
</tr>
<tr>
<td>Necessary, to be.</td>
<td>mâni.</td>
</tr>
<tr>
<td>Needle.</td>
<td>miji.</td>
</tr>
<tr>
<td>Nest.</td>
<td>nwoni-ta (nwoni-tei).</td>
</tr>
<tr>
<td>Net.</td>
<td>mboma (mbome).</td>
</tr>
<tr>
<td>New.</td>
<td>nîna, nînango.</td>
</tr>
<tr>
<td>Nice.</td>
<td>nyande, nyandengo.</td>
</tr>
<tr>
<td>Night.</td>
<td>kpindi.</td>
</tr>
<tr>
<td>No.</td>
<td>erer, saô (emphatic).</td>
</tr>
<tr>
<td>Noise.</td>
<td>sore (soré).</td>
</tr>
<tr>
<td>None.</td>
<td>gbí.</td>
</tr>
<tr>
<td>Not.</td>
<td>See chapter on Negative.</td>
</tr>
<tr>
<td>Nothing.</td>
<td>hani gbí.</td>
</tr>
<tr>
<td>Now.</td>
<td>sange.</td>
</tr>
<tr>
<td>Oar.</td>
<td>lala (lalei).</td>
</tr>
<tr>
<td>Obey.</td>
<td>wô meni.</td>
</tr>
<tr>
<td>Obtain.</td>
<td>jô.</td>
</tr>
<tr>
<td>Of.</td>
<td>va.</td>
</tr>
<tr>
<td>Often.</td>
<td>pepe.</td>
</tr>
<tr>
<td>Oil.</td>
<td>ngulo (nguli).</td>
</tr>
<tr>
<td>Old.</td>
<td>ngova, wovango.</td>
</tr>
<tr>
<td>On.</td>
<td>ma, mahû.</td>
</tr>
<tr>
<td>On account of.</td>
<td>va.</td>
</tr>
<tr>
<td>Only.</td>
<td>yakpe, leke, yeke.</td>
</tr>
<tr>
<td>Open.</td>
<td>ndawo, lawo.</td>
</tr>
<tr>
<td>Order, a direction.</td>
<td>layia (layiei).</td>
</tr>
<tr>
<td>Other.</td>
<td>peka (pekei), weka (wekei).</td>
</tr>
</tbody>
</table>
Out.
Out-house (room).
Outside, i.e. in the open.
Over, i.e. upon.
    i.e. beyond.
Overtake.
Own.
    my own.
Pad for the head when carrying a load.
Paddle, n.
    v.
Pain, n., & v.
Palm.
Palm oil.
Palm wine.
Paper.
Pardon, ask.
Part.
Pass.
Path.
Pay, n., & v.
People.
Perhaps.
Person.
Pick-up.
Pinch.
Pity.
Place.
Plant, v.
Play, n., & v.
Please, to.
Pluck, a bird.
    a flower, fruit.
Point to.
    Point to it.
Poison.
Pond, pool.
Possess, v.
    he possesses it, i.e. it is in his hand.

No word. See Prepositions.
kongu (kongui).
ngitiya.
ma.
wōma.
male.
wo, nda.
nya wo, nya nda.
fūkō (fukōi).
guli.
nje guli.
gbale.
See under Plants.
ngulo gbou (ngulo gboui).
tokpo lo (tokpo loi).
kolo (kole).
demu.
kaka.
tewe.
pele (peli).
pawa.
nunga.
tenga.
numu (numui).
bumbu.
foni.
manu.
hindo (hindé).
hī.
loli.
kone.
magbia.
gole, go'e, gbenda.
tō.
tō ngi ma.
pā-hale (pā-halé).
pōpa (pōpē).
yeya, n.
ta lo ngi yeya.
Pot. 
Pound, v. 
Pour. 
Powder. 
Powerful. 
Pray. 
Praise. 
Prepare. 
Present, n. 
\[ adv. \ i. \ e. \ here. \]
Price. 
Properly. 
Public, in. 
Pull, 
\[ out. \]
Purpose on. 
Pursue. 
Push. 
Put. 
Quick. 
Quietly. 
Rag. 
Rain. 
Rainy season. 
Raise. 
Raw. 
Reach. 
Ready. 
Remain, i.e. sit down. 
Remainder. 
Remember. 
Repair. 
Reply. 
Rest, v. 
Return, v. 
Rice. 
Rich. 
Right hand. 
Right, adj.

fe (feí). 
kpakpa. 
pu, wu. 
dehi. 
gbayango. 
he. 
lato. 
hügbate. 
mboya (mboyé). 
be. 
jongo (jongoi). 
panda. Very common word. 
ñoño há. 
ndà, lá. 
kpia. 
a kege. 
kpè. 
tukpe. 
pu, wu. 
káká. 
lome-lome. 
kula gutu (kula gutí). 
nja, njei. 
hama (hamé). 
te. 
ngundu, wundungo. 
hité. 
vala. 
hei. 
monic (monic). 
gili. 
gbate. 
pôte, wôte. 
ndevu, levu. 
yâma. 
mba (mbeí). 
gbatengo. 
jeja lôkôjî 
lemungo.
Ripe. bengo.
Rise. hije, hiye.
River. kpôlî.
Road. pele (pelî).
Rob. yahuma.
Rock, n. kôtu (kôtî).
Roll up. kô tô.
pêle, wêle, kongo, kongôihû.
kundêhû.
Room, n. hapê (hapê).
inner recess (corner). ngeya (ngeyeî).
Root. ndulu.
Rope. kikili, kekele, kere.
Rot, v. mbimbi, gala.
Round, adj. i kakamage.
v. to put round, encircle, pass round.
Round about. guli.
Row, a boat. sia.
Rub. gbî.
Rudder. ndô (ndôî), lo (loi).
Rum. pîme, wîme.
Run. ngeyako (ngeyakoî).
Runner of a plant. kaiye.
Rust. sâ hani.
Sacrifice, n. sâ gbia.
v. va.
Sake of. kpôlô (kpôlôî).
Salt. yakpe, se.
Same. ñgângô (ñgângé), ñgânyâ
Sand. (ñgânyé).
sôwi.
Saw, n. ndê, le.
Say. faya.
Scatter. ku yei.
Scent (perfume). gbenye.
Scraper. kpoye (kpoyé).
Scrape. kokoli.
Sea. he wuru (he wurî).
Search. to, do, lo.
Seat.
194 THE MENDE LANGUAGE

Seed.
Seek.
Sell.
Send.
Sense.
Separate.
Servant.
Set, v.
Settle a dispute.
Sew.
Shake.
Shallow.
Sharp.
Shell, of an oyster, husk, empty snake skin, etc.
Shirt.
Shoot.
and hit, i.e. pierce.
Short.
Shout, n.
v.
Show.
Show him.
Shut, v.
adj.
Sick, to be.
adj.
Side.
Sing.
Sit.
Skin.
Sky.
Sleep.
Slowly.
Small.
Smell,
sweet.
bad.
v.
Smoke.
Sneeze.

cake (kalé).
kōkoli.
majia.
dewe, lō.
nemáhū.
gole.
boilopō (boilopōi).
hei.
tewe.
hō.
jesia, jeji.
tetele.
yândindo.
gā (gei).
ndōma (lōmé).
pili.
mbō.
kutu, kutungo.
sole, sore.
sore we.
ke.
ke a ngie.
lagbou.
lagboungoo.
higbe.
higbengo.
kāka (kākei), yāka, gāka.
ngulē, wulē.
hei.
kolo (kolē).
ngelē (ngelē).
yī.
lele.
kulo, kulongo.
ku (kūi).
ku ne.
ku nyamu.
kui meni.
ndūli, lūli.
diso.
So, thus.
Soap.
Some.
Song.
Soon, i.e. quickly.
Sow.
Speak.
Spend, money.
the day.

Spill.
Spirit.
Split, v.
adj.
Spread.
Sprout, v.
Squeeze.
Stand.
Star.
Start.
Steal.
from.
Steer.
Stick, n.
walking.
Still, adv.
Sting.
Stone.
Stop.
end.
Story.
Straight.
Straighten.
Stranger.
Strength.
Stretch.
String.
Strip, undress.
leaves.
Strong.
Stupid.
Sugar.

ni, hi.
mbawa (mbawé), hega (hegé).
lenge.
ngulè, wulè.
káká.
hí.
nde, yia le.
majia.
luva.
pu, faya.
ngafa (ngafé), yafa.
mbela.
mbelango.
fômbo.
kpoku.
fanya.
tó.
dumbeka (dumbeké).
hije.
huma.
yahuma.
ghi hou.
nguru (ngurí).
tikpo (tikpoi).
kke.
mbô.
kôtu (kôtî).
kpele, kpe.
gele.
dôme (domé).
pôna, pona, pona.
pôna.
hôta (hoté).
kpaya (kpayô).
fômbo.
ngeya (yeyeî).
magbia.
mapônje, magômbo.
gbayango.
mamu, mamungo.
sugar.
Summit.
Sun.
Surface.
Surpass.
Surround.
Swallow, v.
Sweep.
Sweet.
Swell, v.
Swim.
Swing round.
Take.
Talk.
Tall.
Taste.
Teach.
Tear, v.
Tell.
Thank, v.
Thank you.
That.
There.
Thick.
Thin.
Thing.
Think.

Thirsty, my throat is dry.
This.
Thorn.
Throw.
Thrust in.
Thus.
Tickle.
Tightly.
Time.
Tire.
Tired.

Are you tired?
To.
To-day.

ngumba.
fọlo, (fọli).
ngā, yā.
tewe.
bimbi.
gbolē.
ngela, mayela.
ne, neingo.
fe.
lapi.
bimbi.

buntu.
njẹpe, yepe, yia le.
gbiähungo.
ka, go.
kā, gā.
mbela.
ze.
segbia.
bise.
na.
na, mia, miando.
kpọtu, kpọtungo.
teve, tevengo.
hani, bo (boi).
gili, toye.
nya bolohūi bengo.
ji.
ngari.
pili, willi.
ngua, wua, josō.
ńi.
tone, dote.
panda (properly), getete.
kpēlē (kpēlē), kpē.
gbowu.
gbahā, gahū hango.
bi gbahā?
See Prepositions.
ha.
To-morrow.
Too.
Top, the.
Touch.
Toward.
Town.
Trap.
Travel.
Tree.
Trousers.
Truth.
Try.
Turn.
Twins.
Twist.

Umbrella.

Under.
Understand.
Undress.
Unexpectedly, to meet.
Unfold.
Unlike.
Unlucky, to be.
Unripe.
Untie.
Up.
Upon.
Uproot.
Useless.

Valley.
Valuable.
Very.
Village.
Visit, v.
Voice.
Vomit.

Wait.

sina.
tunu.
imahui, ngumba.
jä.
gama, tenga.
tā (tei).
mani.
jia.
ngulu (ngulí), nguru (ngurí).
bere (beré).
tonya.
kọ, kolo.
pōte, wōte.
felanga.
kpini.

Tebele, nja-gbuwa (nja-gbuwe).
mbu.
meni, hūgo.
magbia.
kolama.
fōmbō.
ghā.
ndővo.
kpōle, kpōlenge.
fulō.
ma.
ma, mahū.
pugbia.
gbamafu.

ngiye gombu (ngiye gombui).
ḇā gbango.
kā.
fula (fulē).
va.
ngō (ngōi), wō (wōi).
bali.

mawulu.
Wake.
Walk.
Wall.
Want, v.
War.
Warm, v.
    adj.
Warn.
Wash, clothes, plates.
    i. e. bathe.
Watch, v.
Water.
Way.
Wear clothes.
Weed, v., i. e. pull up weeds.
Weep.
Welcome, v.
Well, water-hole.
Well, adv.
West.
Wet.
What?
When?
Where?
Which?
Whip.
White.
White man.
    man's language.
Who?
Whole, all.
Why?
Wicked.
Wife.
Win, in a game, i. e. kill.
    take the money.
Wind.
Window.
Wine.
Wing.
Wipe (plates).

wu.
jia.
kaka or kake (kakeí).
longo a.
ko (koi).
kpandi.
kpandingo.
lahí.
wua, wa.
mua.
mânè, mahûgbe.
nja (njeí).
pele (pelí).
yili.
kpiti gbia.
wolo.
va.
nja lowa (nja lowé).
panda.
kpundohú.
deli, delingo.
gbe?
See Adverbs.
mi? mindo?
igbè?
fôma (fômé).
kôlé, kolengo, gogole.
pumo (pumoï).
pu yia (pu yieí).
ye? yo?
gbi, kpere.
gbeva?
nyamu.
nyaha (nyahei).
pà.
hou.
ffe (ffe).nndaome.
nôo, lô (loî).
kpaki.
hûyela.
VOCABULARIES

Wise. 
Witch. 
With. 
Within. 
Without. 
Woman, wife. 
  unmarried girl. 
Wood. 
Word, speech. 
  direction, order. 
  voice. 
Work, n. 
  v. 
Workman. 
  pl. (indef.). 
World. 
Worm. 
Wrap up. 
Wrestle. 
Write. 
Wrong, to be. 

Yard, enclosure. 
Year. 
Yes. 
Yesterday. 
Yonder. 
Young man. 
Young of an animal. 

ngi nemáhū lengo. 
honā (honé). 
a. 
hu, gohu, bu. 
See Prepositions. 
nya (nyahei). 
nyapō (nyapōi). 
kōwu (kōwi). 
njia (njiei), yia (yiei). 
layia (layiei). 
ngō (ngōi). 
ngenge (ngengē), yenge. 
ngenge and ngenge wili. 
ngengemo (ngengemoi). 
gengebra. 
ngelabu, ndole gbi. 
buli. 
bimbi. 
lapi. 
nyegi. 
lele. 

katēhū. 
fō (fōi). 
i, ē. 
gbenge, bengeme, gbī. 
miando, mia. 
ndakpalō (ndakpalōi). 
. . . lōi.
The Spider and his Hungry Children.

Kasiloi i ndenga le.  The spider bore children.
Ndole gbo.  They were very hungry.
I hiye lime go'ime dogboi hũ.  He arose to go and gather food in the bush.
I li, i male.  He goes, he meets it.
Sele gboungo.  It was a ripe banana.
Fomamoi i hei lo sele gama.  A man with a whip sat at the banana.

Kasiloi i ja sele.  The spider touched the banana.
Fome i gbia.  The whip came out.
I ngi vogba.  It beat him.
Kena i ngi vogba.  When it beat him
Kasiloi gbwenda.  The spider snatched (the fruit).
I yala a pime ngi lenga we.  He ran off with it to his children.

Ti me a kpindi na.  (lit. He took it with running).
Ngewonga i ngi nyahei gbe.  They ate that night.
Ng i nyahei i ya nye gbeme njei hũ.  At daylight he drove away his wife.
Ye, kea bi nya gbe gê bi go.  His wife went to catch fish in the water.
Ye, nga nye me lo.  She said, If you drive me away
Ye, nga be gê bi go.  I will not give you (some).

Ke i ya.  He said, I will eat fish.
I ngi mayia ge a ngi kei.  She said, I certainly will not give you (any).
Ye, nga nyahei gbia lo bi yeya.  And she went.

Incomplete.
II.

The Fate of the Man who abandoned his Wife and Child.

A person went once upon a time.  
He took a wife.  
She conceived.  
He drove away his wife.  
She went to the bush.  
He left his wife.  
She bore a child in the bush.  
Both of them.  
She and her son they walk about.  
No food there for them to eat.  
His mother goes,  
She pulls up a yam in the bush.  
She preserved her child.  
Her child grows up.  
God comes.  
He was rich in the bush.  
He met them in the bush.  
God said,  
Who are you that are here?  
(He answered) I and my mother.  
God took money.  
He gave it them.  
And God went away into the bush.  
The woman’s son grew rich in the bush.  
He came out of the bush;  
He reaches the high road.  
And he and his father they met.  
He said, Since you formerly drove away my mother,
Nga bi wə lo.
Ye, kia namə bie mu longa,
Nya be, gi bi houma,
Gi bi wə.
Ta wa ye,
Bā nya hō.
I ya i ngili;
I ngi ho;
I ngili;
I mbowei bumbu;
I ndə 'gi bole la;
I tē;
I ha—ngi kei.
Kele mia.

I will kill you.
He said, Since now you and I see each other,
I also, I will catch you,
I will kill you.
Himself he said,
Do not seize me.
He went to tie him;
He caught him;
He bound him;
He took a knife;
He drew it across his throat;
He cut;
He died—his father (did).
It is the end.
The Fate of the Man who cleared the Bush when told not to do so.

A certain person went into the bush to clear (a piece of ground).

The devil said, Do not clear.

He said, I shall clear.

(The devil said) If you clear
You will not eat the food (lit. rice).

And at daylight
He took a cutlass.

The devil said to him,
Do not clear.

He said, I shall clear.

(The devil) said, If you clear
There will be no rice there for you to eat.

And he went into the bush to clear.

And he cleared.

And he took fire;

And he went to the farm;
And he put fire to the farm.
And he burnt the farm.
And he took a hoe.
And he went,
And he took rice (lit. draw as water),
Ke i mbei bumbua,  And he carried the rice,  Ke i ya kpalehú,  And he went to the farm  Ke i ndea ngi nyaihe mi,  And he said to his wife,  Ke ngi löi,  And (to) her son,  Ye, wa be,  He said, Come here,  Mu mbei bo.  Let us plant the rice.  Ke ti punga ndoli ma,  And they put it in the ground,  Ke ti ya pe bu.  And they went home.  Ke ti yinga.  And they slept.  Ngéwa ti ya gbueila.  At dawn they went to their farm-hut.  Ye ti mbei bonga.  He said they were to plant the rice.  Ye, kea ti mbei boa.  He said, When they had planted  Ke mbei gbia.  the rice they could go away.  Ke ti ya kpaleima  And the ears of rice appeared.  Ti mbei lë.  And they went to the farm  Ti nganga,  To cut the rice.  Ke ti punga hambui ma,  They threshed it,  Ke i benga.  And they put it on the drying-frame,  Ke ti bumbúa,  And it dried.  Ti pu kōnde hū.  And they took it,  Ye, kea ti pui kōnde hū ti hija.  They put it in the mortar.  Ke ti gbia kōnde hū,  He said, When they put it in  Ke ti punga fe hū.  the mortar, they were to  Ke ti ngínga,  beat it.  Ke ti gbia hū,  And they took it out of the  Ke ti menga.  mortar,  Ke ti jango,  And they put it in the pot.  Ke ti mbei menga,  And they cooked it,  Ke ti ha.  And they took it out,  Ke nu wáí i ndea,  And they ate it.  Ye, ji wë gi ndea.  And they three,  Nge, ba dogboi luwi ba ha ló.  They ate the rice,  Ye, ta ji bi hanga.  And they died.  And the big man said,  Saying, I told you before.  I said, do not clear the bush (or)  you will die.  He said, Therefore you have died.
Ye, nü ji mbe indea bima, 
Ye bá ji we; 
Bi penga lo, 
Ba ha lo fe. 
Nü wai i ye bá ji pe, bá pe. 

He said, This person here told you, 
Saying, Do not do this; 
If you do it, 
You will surely die. 
If a big person says do not do this, do not do it. 

Igboyoai. 
Mu kelema mia lo. 

It is finished. 
Ditto.
IV.

The Devil who took a Human Wife.

Haiwai i ya komé tei hũ. The bush-devil went to a meeting
Ke nyahēi, i longa a ngie. in the town.
Ye nga bia jolo. And the woman, he liked her.
Ke i nyahēi wumbu, He said, I will marry you.
Ke ti ya peli hũ, And he took the woman,
Ke ngi lôi. And they went into the road,
Ke ti ya dogboi hũ. And her child (also).
Ke ti ya tei hũ. And they went into the bush.
Haiwai a numu me. And they went into the town.
Nyahēi na ke ngi lôi ti ya The devil eats man.
dogboi hũ.
Nyahēi ye, ngē bi me. That woman and her child went
Haiwai ye, ngē bi me. into the bush.
Ye, nga bi jolo lo. The devil said, I will not eat you.
A ngi bumbu i li pele bu. He said, I will marry you.

Ngelewö Haiwai ìlìpelíma. He takes her, he goes into the

I nunga lo, house.
I ti ho, At daylight the devil goes into
I ya a tie pele bu, the road.
Ngi nyahēi ë numui me. He sees (some) people,
I li dogboi hũ. He catches them,
I li, i hũei hou. He took them home,
He went into the bush.
I wala ngi nyahēi we. He goes, he catches an animal.
Ngi nde wulĩ i hiya. He brings it to his wife.
I nde ngi ndei ma, Her little brother got up.
Mu li. He said to his sister,
Ke ti hijenga, Let us go.
Ke ti ya. And they got up.
And they went.
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The devil caught her little brother.
He said, Go and fetch your sister.
He got up, he went.
He met his sister.
He said to him, saying,
Get up, let us go.
And the devil said to his brother-in-law, saying,
You must not go with my wife to-night.
And at daybreak her brother took her,
And they reached the road.
And they went,
And they came to a river (water),
A large (piece of) water,
And they stopped at the water.
And the devil got up.
He followed them in the road,
And he overtook them,
And he came into the road,
And he said to them, saying,
You must not go.
Come, let us return.
Moreover he said, If you have married a wife,
He said she cannot return home.
He said, Now I have married a wife.
He said, She must not return unto her country
Until the water dries up.
But (the other) said, May the water dry up in front of us,
So that I and my sister may go on,
He said, and that we may all reach our country.
Ye gbe gombui i gula mu lua hū.
Ke gombui i gula ti lua hū.
Ke Haiwai i wotia i yama ngi weletahū.

Ke i yama,
Ke i ndea ngi lōi ma, ye,
Nunga wo ngi ti houni,

Ye ti ya ti wetahū, ke nya ndopoi.
Ke i ndea ngi kei ma,
Ye, nga lilo.
Ye, ngi wa be nyaheina,
ke bi lenga lo.
Ke i ya i hite tei hū.

Ke i ndea nyapui ma,
Ye, nga wa ngi nde bima,
Ye, mu yama.
Ke i ndea ngima, ye,
Ngē wama.
Ye, gbele?
Ke Haiwai i wa,
Ti ngi houna,
Ke ti bumbu.

Ti ya peli hū,
Ke ti yombui ngatea,
Ke ti Haiwai houna,
Ke ti ngi ngilinga,
Ke ti bumbu,
Ke ti pilia gombui ya,
Ke i hanga.

He said, Let fire fall between us.
And fire fell between them.
And the devil turned and returned to his own (lit. home) town.
And he returned,
And he said to his son, saying,
The people I caught the other day,
He said, they have gone back to their country with my boy.
And he said to his father,
He said I will go.
He said, I bring the woman here, and your children.
And he went, he arrived at the town.
And he said to the girl,
He said, I come to tell you,
He said (that) we (must) return.
And she said to him, saying,
I shall not come.
He said, What is the matter?
And the devil came,
(and) they caught him,
And they took him.
They went into the road,
And they lit a fire,
And they seized the devil,
And they bound him,
And they took him,
And they threw him on the fire,
And he died.

End.
The Twins and their Brother.

Once upon a time there was a man,
He arose, he married a woman.
She bore two children.
They were twins.
They grew up.
And their little brother was their senior.
He went up country.
Their mother cooks rice;
She takes it out;
She puts it into a plate.
They come to eat rice;
They eat rice;
They break the plate.
She said to them, saying,
What is the matter?
That I cook the rice,
And you break the plate.
She said, Your brother has gone up country.
She said, Suppose you go there,
And you bring him.
Accordingly he said, Let us go there.
He said, Let us bring him.
A kola tree stood outside.
He said good-bye to her;
\[1\] He said, We are going.
He said, The kola I planted here.

1 Apparently one of the twins speaks for the two.
Ye, i gbenda i gula ndome, He said, When it ripens and falls to the ground,
Ye ke mua wama. He said, we will come back.
Ke ti ya ti ndewe woma And they went after their brother
Ke ti wala ti nje we. To bring him to their mother.

Incomplete.

Note.—Twins do not count. Their younger brother is reckoned their senior. The child born after twins is called "fela."
VI.

The Boy who fell into a Hole.

There was once a man. He got up, he married a wife. She bore many children. Her children grew up. Some of them were Mori\(^1\) men. They went into the bush. They met a hole in the grass country. They threw their brother into the hole. When they came into the town, Their father asked them, saying, Where is your brother? They said, He is coming. They said, We have not seen him. And their father sent them off, saying, Go to my friend up country.

They got up and went. His friend started from up country. He was coming to his friend. He came out of the grass country, He said, I want water to drink. He said to his children, saying, Go and bring a little water to me.

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\(^1\) Mori, corruption of Moor, means magician, or Arabic charm writer, etc.
And his children went to a water hole,
And they descended into the water hole,
And they found their small brother there in the hole.
And they tied a rope to the neck of a pot,
And their brother caught the pot,
And he caught hold of it.
He held it,
And they raised him to the edge.
And they returned,
And they told their father, saying,
This is our brother who threw himself into the hole.
They said, We have pulled him out of the hole.
And their father's eyes hurt.
He saw no body.
And they found medicine for him.
They rubbed it on his eyes,
And he was cured.
And his father took his wife again.
And his father caught him.
He goes.
He lit a fire.
He said to the people, saying,
Come let us catch my child,
Let us take him.
Let us throw him in the fire.
And his mother said to his father, saying,
You have caught my child.
She said, if you kill him,
She said, I too shall die.
And she ran off.
I njei malenga.
I wili njei hū.
I ha.
Ke ngi kei ke ta be i hiyenga.
Ye nya be gi lima.
Ye, ngi li gi lō njei hū.
I gboyoa.

She came to the water.
She threw herself into the water.
She died.
And his father he too arose.
He said, I too am going.
He said, I am going to put an end to myself in the water.
It is finished.
VII.

The Boy stolen by a Devil.

Nyapui i hiye.
I hini joro.
Ti ndōi de.
Hindo̱i hijia ngelewo,
Ti li kpāle̱i ma.
I ndōi la,
I hiye i li ngurī gbu̱a
(gbia) me.
Haiwai i wa,
I ndopui mbumbu,
I lila ngi wetahu.
Ngi yei i wa gbwela;
I ndōi loni;
I wolo.
I hiye, i li tei hū.

I nde ngi hini ma, ye,
Ngī ndōi loni.
Ngī hini i hiye,
I wa gbwe la.
Ī kok’ōi;
Ī tōni.
Ti yama tei hū.
Hawai a li dogboi hū;
A mehe̱i bumbu,
A wala ndōi we a me.
I lakpa.
Hawai i li.
(Hawai gbatengo.)
I hiye.
Ndōpūi i hiye i li.

A woman got up.
She married a husband.
They bore children.
The man rose early,
They went to the farm.
She laid down her child,
She got up, she went to pull up
sticks.

A devil came,
He took the child,
He took it home.
Its mother came to the hut;
She did not see the child;
She cries.
She got up, she went into the
town.
She said to her husband, saying,
I do not see the child.
Her husband got up,
He came to the hut.
He looked for it;
He did not see it.
They returned into the town.
The devil goes into the bush;
He takes food,
He brings it to the child to eat.
It grew up.
The devil goes.
(The devil was rich.)
He gets up.
The boy gets up, he goes.
Hawai i li pebu.
Ndopoi i kulé bumbu.
I nji bumbu.
I hiye, i li ngi kei gama.
Ta ngi kei ti lo.
I nde ngi ma, ye,
Hewa lo wo i ya ange dogboi ḥù.
I nde ngi kei ma, ye,
Mu li Hewai ngi wetei ḥù,

Mu navõi bumbu.
Ke ti ya sawa Hewai we ta wái ḥù.
Ti li ti jango,
Ti navoi bumbu.
Ke Hewai i lọ tima.
I li.
Ti ghua pelagbame,
Ti hei na.
Ke ndőpõi i ndea ngi kei ma, ye,
Hewai ta wama.
Ke Hewai i wa;
Ke i ndea ndopoi ma, ye,
Gbwele, gbe nya navoi bi bumbu?
Ye, Bë lila.

Ke ndopoi i hiya.
I nde ngi kei ma, ye,
A li.
Ye, ma Hewai mu lõ,
Ke ngi kei i ya ngi weta hù,
Ke ndopoi ta hewai ti ya-
ma Hewai wetahù.
Ke Hewai i ndopoi hōnga,
I ngua pebu.
I pele gbo ngi ma.
Ke kpindi i wa.

The devil goes indoors.
The boy takes a cloth.
He takes a goat.
He gets up, he goes to his father.
He and his father saw each other.
He said to him, saying,
It was a devil who took me into
the bush long ago.
He said to his father, saying,
Let us go to the devil’s own
town,
And take away his money.
And they three went to the
devil's house in the town.
They went, they three,
They took the money.
And the devil followed them.
He goes.
They came out to the cross road,
They sat down there.
And the boy said to his father,
saying,
The devil is coming.
And the devil came;
And he said to the boy, saying,
Why have you taken my money?

He said, You must not take it
away.
And the boy got up.
He said to his father,
Go.
He said, I and the devil remain,
And his father went to his own
town,
And the boy and the devil re-
turned to the devil's town.
And the devil caught the boy,
He put him in the house.
He shut him into the house.
And night came.
Ke ndopoi i maluvinga a Hawai.
I gbua i li ngi kei gama.
I li ta ngi kei ti hiye ti li dogboi hū.

Hale ji wo ngi kei vea;
I mbumbu;
I fengie.
Ti li pe wai ma;
Ti hi.
Ke nunyga ke ti wa,
Ke Hawai ke i hindoi hou.
I pa, i mbumbu,
I fe ngi lōi we.
Ke ti hiya,
Ke ti wa ti wetahū.
Ke i ngilia, i mbumbu,

I fe ngi ye.
Ye, ngē me.
Ke kpindi i welenga.
Ke i gbua ngitiya.
Ke hale gbwele i mbumbua.
Ke i mbogbwe bumbua.
I ya ngi kei gama;
Ke i wa pele bu;
Ke ngi kei nji hū;
Ke i ngi kei hoa;
Ke i ngi kei wanga.
Ke i hiya i hitia peli hū.

Ke i ndenga ngi ke lenga ma,
A mu li.
Ke ti ya,
Ke ti fonga.
Ke i ngi kei malea,

And the boy turned into a devil.
He came out, he went to his father.
He went, (and) he and his father they got up (and) they went into the bush.
His father had given him this medicine of old;
He took it;
He gave it to him.
They went to the road;
They sat down.
And people came,
And the devil caught a man.
He killed him, he carried him,
He gave him to his son.
And they arose,
And they came to their town.
And he cooked him, (and) he took him,
He gave to him.
He said, I will not eat it.
And night came.
And he went out.
And he took all the medicine.
And he took a cutlass.
He went to his father (the devil);
And he came indoors;
And his father (devil) was asleep;
And he seized his father;
And he killed his father.
And he went (and) he reached the road.
And he said to his father’s children,
Let us go.
And they went,
And they arrived.
And he met his father (i.e. own father),
Ke i ndea ngi kei ma,  
Ye, Hawai wo ngi ngi pà.  
Ye, ngi lengà lo.  
Ke i ndea ngi kei ma, ye,  
Ngì wai lo a hale.  
Ke kpindi wela.  
Ke ti wa pelebu,  
Ta ngi kei ti fere.  
Ke i hale gbua.  
Ke i henga.  
Ke ngi kei i ndea ngima, ye,  
Hale ji bi wai la,  

Ye, mu kòle.  
Ye, nya ndei ve.  
Ke ngi kei ngi ndei vea.  
Ke ti ya ngi kei we pebu.

And he said to his father,  
Saying, I have killed the devil.  
And his children.  
And he said to his father, saying,  
I have brought the medicine.  
And night came.  
And they came into the house,  
He and his father, they two.  
And he took out the medicine.  
And he sat down.  
And his father said to him, saying,  
This medicine that you have brought,  
He said, Let us divide (it).  
He said, Give me my share.  
And his father gave him his.  
And they went to his father's house.
VIII.

The Woman who did not wish her Daughter to be Married.

Nyapöi mia wo,
I ndoi leni.
Ye, numu gbì e soro.
Ndakpalöi ye ga soro.

Ye, numu gbì nya lòi jelo ke a pe lò kotì ma.

Ye, yiei ngi kulua.

Ye ke nyahei fembe.
Mame be ye, ngi kulua;
Ki i nyahei fe ngie.
Ngelewo ke i mbowé bumbúa.
I li dogboi hū.
I ngurì lewe,
I wa ngurì,
I pu.
Ī pele löni.
I male ngi yemoi i mbei yilia.
Ye, bi lokoi wu fei hū bi mañye gbia,

Bi fembe ngi me.
Nyapöi ye sao.
Ndakp'oi ye, ba na wi lo.

Ye, ngē pili.
Ye, bi na wi lo ga bi mayia ge lo.

There was once a woman,
She bore a child.
She said nobody shall marry her.
The young man said, I will marry her.
She said, Nobody shall marry my daughter except he can build a house on a rock.¹
He said, I accept the condition (lit. saying).
He said also, Give me the woman.
The old woman also said, I agree;
And she gave the woman to him.
At daybreak he took a cutlass.

He goes into the bush.
He cuts sticks,
He brings the sticks,
He lays them down.
He did not build the house.
He found his mother-in-law cooking rice.
He said, Put your hand into the pot (and) bring out the delicacies (from the bottom),
Give them to me to eat.
The woman said, No.
The young man said, You must do that.
She said, I cannot.
He said, Do that, or I will make a complaint against you.

¹ This is the equivalent to an impossibility, as holes cannot be dug in a rock to put the posts in.
Ye nya ləi va ngi nya loko wu mba gbwandì hù, Ye, ngä pili. Ndakpo'i ye ba pilo.

Ke i ya i ngi mayia ge. She said, For the sake of my child to put my hand in the hot rice, She said, I will not do so. The young man said, You shall do so. And he went to make his accusation. They decide. They give the case in favour of the young man.

Nyapoi i jelisia molia, ye, gbe va ngi nde joni? The woman asked the judges, saying, Wherein was I wrong? (lit. Why did I get the lie?) All the chiefs they go, they debate. They said, We did that, because, they said, we have never seen such a case before, Until you did this. They said, Nobody who has ever borne a child has made such a condition that no man shall get her, Except he build a house on a rock. They said, See how the young man has put you into the wrong. So give him your daughter and let him take her away. And she gave her daughter. She remained sitting there alone. And the young man did not build the house on the rock.

Mahanga kpele ti li ti wu tema. They said, We did that, because, they said, we have never seen such a case before, Until you did this. They said, Nobody who has ever borne a child has made such a condition that no man shall get her, Except he build a house on a rock. They said, See how the young man has put you into the wrong. So give him your daughter and let him take her away. And she gave her daughter. She remained sitting there alone. And the young man did not build the house on the rock.

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Ke ta pe lọ kotu ma. They said, We did that, because, they said, we have never seen such a case before, Until you did this. They said, Nobody who has ever borne a child has made such a condition that no man shall get her, Except he build a house on a rock. They said, See how the young man has put you into the wrong. So give him your daughter and let him take her away. And she gave her daughter. She remained sitting there alone. And the young man did not build the house on the rock.

Ke i ndọi fenga. They said, We did that, because, they said, we have never seen such a case before, Until you did this. They said, Nobody who has ever borne a child has made such a condition that no man shall get her, Except he build a house on a rock. They said, See how the young man has put you into the wrong. So give him your daughter and let him take her away. And she gave her daughter. She remained sitting there alone. And the young man did not build the house on the rock.

Ta yakpei i longa heini. They said, We did that, because, they said, we have never seen such a case before, Until you did this. They said, Nobody who has ever borne a child has made such a condition that no man shall get her, Except he build a house on a rock. They said, See how the young man has put you into the wrong. So give him your daughter and let him take her away. And she gave her daughter. She remained sitting there alone. And the young man did not build the house on the rock.

Ndak Palo be i pe lọi kotui ma. They said, We did that, because, they said, we have never seen such a case before, Until you did this. They said, Nobody who has ever borne a child has made such a condition that no man shall get her, Except he build a house on a rock. They said, See how the young man has put you into the wrong. So give him your daughter and let him take her away. And she gave her daughter. She remained sitting there alone. And the young man did not build the house on the rock.

Nyapoi be i ngi loko wuai mbei bu, They said, We did that, because, they said, we have never seen such a case before, Until you did this. They said, Nobody who has ever borne a child has made such a condition that no man shall get her, Except he build a house on a rock. They said, See how the young man has put you into the wrong. So give him your daughter and let him take her away. And she gave her daughter. She remained sitting there alone. And the young man did not build the house on the rock.

A kpia a fe ngi mbele we. They said, We did that, because, they said, we have never seen such a case before, Until you did this. They said, Nobody who has ever borne a child has made such a condition that no man shall get her, Except he build a house on a rock. They said, See how the young man has put you into the wrong. So give him your daughter and let him take her away. And she gave her daughter. She remained sitting there alone. And the young man did not build the house on the rock.

I li i hei na gbwama fu ikelemei. They said, We did that, because, they said, we have never seen such a case before, Until you did this. They said, Nobody who has ever borne a child has made such a condition that no man shall get her, Except he build a house on a rock. They said, See how the young man has put you into the wrong. So give him your daughter and let him take her away. And she gave her daughter. She remained sitting there alone. And the young man did not build the house on the rock.

The end.
IX.

The Spider and the Maggot.

Kasiloi ke bawe.
The spider and the maggot.
Kasiloi i kpale la,
The spider laid out a farm,
Ke bawe be i gbale la.
And the maggot too laid out a farm.

Kasiloi i nunga lônga,
The spider sent men,
Ye, ti li ti ngi yenge wili.
Saying, they were to go and do his work.

Ke bawe i gbia,
And the maggot went out,
Ke i nunga lônga,
And he sent people,
Ye, a mu li mu nya yenge wili.
Saying, Let us go and do my work.

Bawe ye siloi lengá ma, ye,
The maggot said to the spider’s labourers (lit. children),
Wā yenge siloi we.
Do not work for the spider.
Kasiloi na ye gbólí lo kohû.
That spider has only dirt in his belly.

Ye, bia bi lini silo i yenge,
He said, If you go and work for the spider,
Ye, bë mehe nene me.
He said, you will not eat nice food.

Ye, a mu li mu yenge we.
He said, Let us go and work.
Ga wu go lo a mehe neni.
I will give you nice food.
Ke ngelewonga,
And when daylight came,
Ke ti ya bawe yengeme.
(And) they went to work for the maggot.

Ke bawe ngi nyânga
And the maggot’s wives
Ke ti mbei yilia gengebra we.
Cooked rice for the labourers.
Ndahani gbî ta pu bei ma.
There was no meat to put on the rice.

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Ke bawe nyahangesia ti ngi lôlinga,
Tê, mu mbei yilinga nge-
gebelwa, we,
Ke hani gbi ma.
Ye a fe hei ngombui ya.
Ke fe i gbwande kâkâ igbowu.¹
Bawe ye ngi nyânga ma a
nya wî fei hû.
Ke ti ngi willia fe gbande
hû.
Ta ngi wote,
Ngî wului i gbia gboto.
I fe wai na lave kpa ke
lâdi na.

Ti ngebelwa lôlî, ti wa.
Ke bawe vulunga ti pu
mbei ma.
Ngêbelwa ti me.
Bawe i hani.
Ngêbra ke ti ngi lato.
Ke siloi be ke i ndea ge-
gebrâ ma, ye,
A mu li nya kpâe,
Ma yenge pi lo; kea kpwa-
we i peni,
Ye, ga pe lo.
Ke ngebelwa ti ya ngiye
kpâma.
Kasîloi ngi nyânga
Ke ti mbei yîlia;
Ndahani gbi ma.
Ke ti siloi lôlêa,
Te, wa mbei gama.
Ke ngebelwa ti me.
Ke hani gbi ma.
Ye, a fe he nga.

And the maggot's wives called
him,
Saying, We have cooked rice for
the labourers,
And there is nothing on it.
He said, Put the pot on the fire.
And the pot got very hot (until)
it boiled over.
The maggot said to his wives,
Throw me into the pot.
And they threw him into the hot
pot.
They turn him,
(So that) his fat came out plenty.
He filled that big pot completely
with his fat (lâdi = lard—an
adopted word).
They call the labourers, they come.
And the maggot was alive, and
they put him back on the rice.
The labourers ate.
The maggot did not die.
And the labourers praised him.
And the spider also said to the
labourers, saying,
Let us go to my farm,
We will work; as the maggot
did,
He said, so will I do.
And the labourers went to him
to the farm.
The spider's wives
Cooked rice;
There was no meat on it.
And they called the spider,
Saying, Come to the rice.
And the labourers ate.
And there was nothing on it.
He said, Put the pot on.

¹ Same as ripening of fruit.
Ke ti fei henga.  
Ke fei gbwandinga.  
Ye ngi nyānga ma,  
Nya fei gbwandi hū.  
Ke ngi nyānga ti ngi willa fe gbwandi hū.  
Ke ngi yongolui gewia (gewo).  
Ke i gbuat fei hū.  
Ke i yili gulanga.  
Ke i ngengebra l聆linga.  
Hani gbi mbei ma ta me.

Ke ti ngi yelea, tē,  
Bō ge, hindé bawe a pi ba pi lo.

Tē, bi bele nyania.

Ke bawe ta ngi will fe gbwandi hū,  
Ngį wuli i gbia lo,  
I fei ve kpast.  
Ke ngengebra ti me;  
Ti goi ve,  
Ke ti ya tei hū.

Ke kasiloi gbele nyania.  

And they put the pot on.  
And the pot got hot.  
He said to his wives,  
My pot is hot.  
And his wives threw him into the hot pot.  
And his teeth burnt.

And he made dirt in the pot.  
And he screamed out (dropped lit.) a yell.  
And he called the labourers.  
There was nothing on the rice for them to eat.  
And they laughed at him, saying,  
You said the other day that what the maggot did you would do.  
They said, Your reputation is spoiled.  
But the maggot whom they threw into the hot pot,  
His fat came out,  
(And) he filled the pot completely.  
And the labourers ate;  
They filled their bellies,  
And they went home (lit. into the town).

But the spider's reputation was spoilt.
The Spider and the Bush Goat.

There was once a spider; He bore children. The bush goat bore many children. The spider laid out a farm. The bush goat laid out a farm. There was no rice to plant in the farm. The spider also laid out a farm. There was no rice to plant in the farm. The bush goat's children walked about in the bush, And they went and came across a silk cotton tree. There was cooked food at the very top of the cotton tree. And they returned, hungry, to their home. And they said to their father, Saying, We went into the bush, We went; We saw cooked rice in the cotton tree. And their father said to them, saying, At daybreak to-morrow we go there. They slept that night. At daybreak they went there to the rice in the cotton tree.
Ke ti ya.
Ke ti hitia bei ma;
Dole tima.
Të, ma ye pe mu mbei ji me?
Ke ngafe i yia nguri hû, ye,

Wu yia, wu pe, wu mbei ji me.
Ye foma i ye na,
I la mbei na mahû.
Ndewe yira mia,
Kë mbei na ta ngi menga.
Ke twa wuli na i nde mbei ma,
Ye, mbei na mia!
Bi hei gûri hû!
Wa bi nya lë yira,
Gi bi me.
Ke mbei na i yenga;
I ngi vogba;
I gula ndome.
Lo woita i bumbu ñome,

Ke i ngi mbei venga,
Ke i yala ngi yetahû.

Kasiloi ke i mbei ji longa.
Ke i twa wuli molia, ye,

Bi mbei ji joi mi lo?
Ye, ngi mbei ji loni dogboi hû ngewe wai hû.
Ye, na ge ange nga be gi mba me.
Twa wuli ye nga ma,
A mu li ngelwô.
Ke ti yinga.
Ngelwô, ke ti ya dogboi hû mbei gama.
Kasiloi ke i mbei longa.

And they went.
And they reached the rice;
They were hungry.
(And) they said, How can we arrange to eat this rice?
And the spirit spoke in the tree, saying,
You talk about what you must do to eat this rice.
He said, A whip is there,
It lies on the top of that rice.
It is one cut,
And that rice can be eaten.
And the (lit. that) bush goat said to the rice,
Saying, You rice there!
That are sitting in the tree!
Come and beat me once,
So that I may eat you.
And the rice came down;
It thrashed him;
He fell to the ground.
Six days (later) he picked himself up from the ground,
And he gave him his rice,
And he took it away home (lit. home, town, inside).
And the spider saw this rice.
And he asked the bush goat, saying,
Where did you get this rice?
He said, I saw this rice in the bush in the big cotton tree.
He said, Now show me (so that) I too may eat rice.
The bush goat said to him,
Let us go at daylight.
And they slept.
At daybreak they went into the bush to the rice.
And the spider saw the rice.
I twa wuli moli ye,
Ba ye pe ge ba mbei ji me?
Ye, mbei na mia gi li na yira gówé na hú.

Ngafei lo, ngi wó mia a mbei na.
Ye, bia bi mbei na me,

Ye, i fomesia loma?
Ye, i.
Ye, ndé yira i ye lo na.
Ye, ndé pu i ye lo na.
Ye, ndé nu fere gboyongó i ye lo na.
Ye, ndé nu sawa gboyongó i ye lo na.
Ye, ndé nu lolu gboyongó i ye lo na.
Kasilói ye, hindolói ange nya yakpei va.
Ye, nya longo a ndé nu lolu gboyongo mba galui va.
Kasilói ye, mbei na mia!
Bi heini ngówe na hú,

Wa bi nya lewe numu lolu gboyongo,
Gi bi me.
Mu nya lenga gbwele mu gó i ve.
Ke mbei i yenga i ngi lewe yira.
Ke i gula ndóme.
Nika nani ba galuí ta mia i ngi leweni.

I ngi lewe i gula ndóme.

He asked the bush goat, saying,
How did you manage the other day to eat this rice?
He said, (As to) that rice over there, I went there once to that cotton tree.
It is a devil, (and) that rice belongs to him.
He said, You who eat the rice,
He said, do you see the whips?
He said, Yes.
He said, One cut is there.
He said, Ten cuts are there.
He said, Forty cuts are there.

He said, Sixty cuts are there.
He said, One hundred cuts are there.
The spider said, I am a man myself.
He said, I am willing (to take) a hundred cuts for a bowl of rice.
The spider said, You rice there!
Who are sitting in that cotton tree,
Come and give me a hundred cuts,

And I will eat you.
It will fill mine and all my children’s bellies.
And the rice came down and gave him one cut.
And he fell to the ground.
It beat him terribly (lit. as big as a dish to hold rice and four cows).
It beat him; he fell to the ground.
I lø i ngi lema. It left off beating him.
I gu a fô yira
Für a whole year (lit. it reached one year)
Ī mbei meni. He ate no food (lit. rice).
Ke ndole i ngi wā. And hunger killed him.
Kelemei.

The End.
Nyapöi mia wö,
I ndöi le.
Ngí lóí nyandengo wa.
Ngí lóí i nyálóí.
Ye numu gbí e soro.

Ke i bonde henga.
Bondo wuli ke i wölöa.
Ke bonde ke i wa.
Numu gbí e bonde me.
Bonde nyapöi wele wôma.

Kölí i bondo wuli hû.
Nyapöi ye nya lóí ngí nde-
ní.
Numu gbí ã bi solo,
Ke i nya bondo wuli ji wo.

Ke numu yira i wa ;
Hota lakpalóí angic.
Ye, bi bi lóí vembe.
Ye, nga bi bondo wuli ji wo lo.
Ke i kóní vea ngiye.
Ta nyahei ti yi lailo.

Ngelewö i mbolgwe wu-
mbu,
I kóní wumbu,

There was once a woman,
She bore a child.
Her child was very beautiful.
Her child was a girl.
She said, Nobody shall marry her.
And she planted the okro tree.
And the okro tree grew big.
And the okro fruit came also.
Nobody could eat the okro.
The okro was behind the woman’s house.
There was a snail in the okro tree.
The woman said, I have borne the child.
Nobody shall marry you,
Except he cut down this my okro tree.
And one man came;
He was a stranger.
He said, Give me your child.
He said, I will cut down this okro tree of yours.
And she gave him an axe.
He and the girl lay down to sleep.
At daybreak he took the cutlass,
He took the axe,
He went to cut down the okro tree.
He cut hard.
He took out the tree's inside.
It was nearly falling,
But this snail it walked down the back of the tree,
And the tree was restored,
It stood;
It did not fall.
That young man cut at the tree for ten years;
The tree did not fall.
And he hid himself,
And went to his (lit. their) country;
He was tired of the tree.
And another person came.
He said, I will cut this tree and fell it.
Plenty of people cut at this tree (until) they were tired.
But there was one young man in this town who was a talebearer.
And he said to the young man, saying,
This is not the only woman.
He said, Leave this woman's affairs alone.
He said, I will give you a wife.
But the young man said, No.
He said, This woman and this okro tree it is that I am after,
He said, How can I manage to marry this woman?
And he went to the woman Whose was the child.

I ya bondo wuli wome.
I po ka ka.
I nguli gohū gbīa.
I ye kine gulama,
Ke kôli ji i jia guli wôme,
Ke nguli i yama,
I lô;
È gulani.
Ndakpalôi na i nguli wo fô pu;
Nguli è gula.
Ke i lowua,
Ke i ya ti yei;
I gbahā guli ma.
Ke numu yira ke i wa.
Ye, nga nguri ji wo lo gi kulù.
Numu gboto ta nguli ji wo ta gbaha ma.
Ke ndakpalôi yira tei ji hû yafango.
Ke i ndea ndakpalôîma ye,
Nyaha yira i gele nyahei ji ma.
Ye, gbe nyahei ji hinda ma.
Ye, ga bi go lo a nyaha.
Ndakpalôi be ye sao.
Ye, nyahei ji ta bondo wuli ji wo ngi wôma,
Ye, nga ye nyahei ji lo soro?
Ke i ya nyapôi gama
Ngô wô a ndoi.

He went to cut down the okro tree.
He cut hard.
He took out the tree's inside.
It was nearly falling,
But this snail it walked down the back of the tree,
And the tree was restored,
It stood;
It did not fall.
That young man cut at the tree for ten years;
The tree did not fall.
And he hid himself,
And went to his (lit. their) country;
He was tired of the tree.
And another person came.
He said, I will cut this tree and fell it.
Plenty of people cut at this tree (until) they were tired.
But there was one young man in this town who was a talebearer.
And he said to the young man, saying,
This is not the only woman.
He said, Leave this woman's affairs alone.
He said, I will give you a wife.
But the young man said, No.
He said, This woman and this okro tree it is that I am after,
He said, How can I manage to marry this woman?
And he went to the woman Whose was the child.
Ye, ngi wa ngi bi lői jolo.
He said, I come to marry your daughter.

Ye, kulongo le.
She said, All right.
Ye ke, nyalõi ji nu gbi a bi soro.
She said also, This my daughter, anybody can marry you.
Ye bë nya go a navo fa,
She said, You must not give me money for her,
Bi nya bondo wuli wo.
But you must cut down my okro tree.
Ye ngi kurua.
He said, I accept (the condition).
Ngelewô ti kõñi ve ngi ye.
At daybreak they gave him the axe.

Ti kpe mbogbwe ma.
They add the cutlass.
I li nguli wome.
He goes to cut down the tree.
I luva poma kpeng.
He spent all day cutting.
I ye kine guláma.
It was nearly falling.
Ke kõli ji i jia gulî ma,
But this snail walked over the tree,
Ke nguli i yama,
And the tree returned,
I lô.
It stood.
Ndakpoi be ÿ yiani.
But the young man did not speak.

Mbogwe ke koni ke i ndowa bondo wuli bu.
He hid the cutlass and the axe under the okro tree.
Ke i ya,
And he went,
I nde ngi yemoi ma,
He said to his mother-in-law,
Ye, ngi nguli wonga,
Saying, I cut the tree,
Ke kõli ji i jia nguli ma,
But this snail walked over the tree,
Nguli ë gulani.
(And) the tree did not fall.
Ke ti ya kpokoi,
And they went at evening,
Ke ti la ta ngi nyahi.
And they lay down, he and his (intended) wife.
Ke i ngi nyahi, molia, 
And he asked his (intended) wife,
Ye, bi longo ange?
Saying, Do you like me?
Nyahëi ye, I.
The woman said, Yes.
Ye, nya longo abie.
She said, I like you.
Ye ke pîli ngi bondo wuli gulá.
He said, Then make me able to throw down the okro tree.
Ye ngi kurua.
She said, I agree.
Ye nga pe bi nguli gula.
She said, I will make you able
to throw down this tree.

Ye hani fa gi ji wilima bi ye
She said, The reason I do this
for you
Ngì nya longo abie fa mia.
Is that I like you.
Ye, yi bondo wuli wu toma.
She said, It is my mother's okro
tree you are looking at.
Ye, nu bia ba po,
She said, If you are going to cut
it down,
Ye, bå po a kônù.
She said, you will not cut it
with an axe.
Ye, miji bumbu bi pola.
She said, Take a needle to cut it.
Bi hō yeya ñi.
You hold it in your hand so.
Ye bi kpakpa ma yira.
She said, You hammer on it
once.
Ye, bi ndì (=nde), be, kulo!
She said, You say, saying, Snail
bondo ! abie !
and okro ! you !
Ye, bi wa bi la.
She said, (Then) come and lie
down.
Ye, ba lo lai ji hū lo ke
She said, You will go and lie
nguli i gula.
down to sleep, and the tree
Ke ngelewå.
falls.
Ndakpalōi i miji bumbu,
And day dawned.
I hō yeya,
The young man took the needle,
I li.
He held it in his hand,
I nde guli ma,
He went.
Ye, Bondo ! kōlo ! abie !
He said to the tree,
I miji kpakpa nguli ma.
Saying, Okro ! snail ! you !
I hiye na,
He stuck the needle into the
I li,
tree.
I la,
He arose thence,
I yi.
He went,
I lô,
He lay down,
I lai lo ji hū.
He slept.
Ke nguli i gula.
He left it,
Ke na i gboyoa a ngi ndei
He lay down to sleep.
na.
And the tree fell.
And the tree fell,
Ngelewå ndakpalōi ye nya-
And now he finished his own
pōi ma,
part.
At daybreak the young man said
to the woman,
Ye nya nyahei ve.
Ngelewo nyapői i ngi nyahei ve.
Ke nyapői ke i yingga a njei.
Ndakpalői na i nyahei na bumbua,
I lila ti ye.

I gbate,
Ngi lowé i gu ndohũ gbi.
Domei gboyoa.

Give me my wife.
At daybreak the woman gave him his wife.
And the woman went down to the river (i.e. to drown herself).
The (lit. that) young man took the woman,
He took her away to his (lit. their) country.
He grew rich,
His fame reached every country.

The story is finished.
Dope mia wo.
Ta kōli ti mawāli hôni.
Kōli ye,
Nga wime gi lē ndopēma.
Dope ye,
Nga wime gi lē kōlīma.
Ke ti mawāli honga.
Dope nginda bondesia ke ti navoi yandoa.
Ke kōli be,
Ke nginda wongesia
Ke ti navoi yandoa.
Ti navoi yando kuhama polon.
Ji pele hū woita na mia.
Ti li ti navoi gandó na.

Mahanga kpele ti li,
Ti hei na.
Ke kōli i jia ngi wonga kpele mahū.
Ye, ma ndopa mu mawale honga.
Ye, nā mawuč mu gbi lo nde ma,
Ke a nya bo,
Mu li mu navoi ji me.

Ke kōli wonga kpele ke ti lumā.
Te, ke ji na bi wa mu gama,

There was once a deer.
He and the snail made a bet.
The snail said,
I can run faster than the deer.
The deer said,
I can run faster than the snail.
And they made a bet.
The deer’s own people collected the money.
And the snail too,
His own relations
Collected the money.
They collected the money in a far place.
It was six days’ journey.
They go, they bring the money there.
All the chiefs go,
They sit there.
And the snail travels to all his relations one after the other.
He said, I and a deer have made a bet.
He said, Now I and you we are all brothers,
And you must help me,
So that we go and win this money.
And all the snail’s relations agreed.
They said, You come to us now,
Ma yepe,  
Ke ji dope ta a wime  
I lë muma.  
Wa ta wu mawali houna.  
Ye, na wu toma—  
Ye, ma ndopa mu mawali honga;  
Ye, kia muë gu a wimela a mu yala hü-gbate.  
Tamia ma gu ndopé ma,  
Tamia mu mawali a gula dopé ma.  
Te ke,  
Ma ye pe na mawali ji i gula?  
Ye, na wu toma—  
Ye, ma ta mu mu mawali hōni.  
Ye, nya gi kongo  
Kia nga yalé ji gula gi gu ndopé ma.  
Te ke mu kulua.  
Ye, ngewa sina,  
Ye, wu gbi a wa nya gama.  
Ke ngelewanga kolisia gbi ti ndohū  
Ke ti wa ti mbai gama.  
I ngi mbaisia lōwu pelehū.  
I li, a ti lekpe pelehū  
Ji woita welé nahū:  
I li, a ti lekpe na  
I fô fa navōi gama.  
I yela lōwu kawoli hū te gbelanga.  
Ke ngelewonga.  
Dope ta kpōwango;  
Nemāhū gbina.  
Ke i wa kōlī gama,  
Ye, mabia ma mawali honga.

And what are we to do,  
For when the deer runs  
He passes us.  
You and he have made the bet.  
He said, You see now—  
He said, I and the deer have made the bet;  
He said, As we cannot run we must devise a trick.  
So we shall overreach the deer,  
And the deer will lose the bet.  

And they said,  
How now can we manage to win the bet?  
He said, you see now—  
He said, I and he made the bet.  

He said, I know  
How to do this trick on the deer.  

And they said we agree.  
He said, At daybreak to-morrow,  
He said, you all come to me.  
And at daybreak all the snails in the country Came to their companion.  
He hid his friends in the road.  
He goes, he puts them one by one in the road  
For six days in that road:  
He goes, he arranges them there  
Until he reaches the money.  
He hides one in the rubbish hole close to the town.  
And daylight came.  
The deer was a fool;  
He had no sense.  
And he came to the snail,  
He said, I and you have made a bet.
When do we go now
For our money?
The snail said to the deer, saying,
You will not beat me.
The deer himself said to the snail,
saying,
You cannot walk,
You said, however, You would make a bet with me.
He said, You will lose the bet.

He said, When now do we go?
(The snail) He said, In six days,
He said also, we shall go for the money.
(The deer) said to the snail,
saying,
If you reach the money first,

He said, All your relations are made rich.
Take the money you put down,
And you will win the bet.
And the snail too said to the deer,
Saying, You go first to the money,
And you will win the bet;
Take your money,
Bring all your relations,
And you will (all) be rich.
Take up the money and spend it.
And day dawned.
And the deer came to the snail,
He said to the snail, saying,
Let us go.
The snail said to the deer, saying,
Stand in front of me and go first.
The deer said to the snail,
Saying, No.
He said, Do not follow me,
You cannot walk.
The snail said, I agree.
And they started their journey.
And the deer stood in front.
He ran hard.
He came out as it were as far as Kumasi.
And he met the snail ahead of him.
And he asked the snail, saying,
Just now
It was you I saw behind me,
Nevertheless here you are in front of me.
He said, I am not hurrying.
And the snail too he walked off,
He went,
And he hid.
And the deer came,
And he went on to the other snail.
He ran on far again.
As before he ran hard.
The other snail, whom his friend hid in the rubbish hole,
Came out,
And went to the money.
The deer was (lit. stood) behind,
And the snail reached the money first,
And the deer lost the bet.
And the snail took all that large sum of money.
And the deer reached there,
They said to the deer, saying,
The snail has won the bet.
They said, You should have got this money.
They said, You can run,
(But) the snail himself cannot run.
You and he bet on your walking; You lost; You did not get this money.
They said, You were lazy (lit. made lazy).

The story is quite finished.
The person who is here says good-night to you.
XIII.

The Hornbill and the Dog.

Story.

There was once a hornbill and a dog.
War fell.
And they ran away.
And they went into the bush.
And they built a house there.
At dawn the hornbill said to the dog, saying,
Let us go and find food.
And they went to find food.
And they came across ripe palm-nuts.
The hornbill said to the dog, saying, Let us cut the nuts.
And they cut off the palm-nuts.
Now nobody must disobey his senior's order.
The hornbill said to the dog, saying, We have cut down the bunch of palm-nuts,
He said, Nobody shall slice off the nuts.
He said, Leave the remains for us to eat.
The dog said to the hornbill, saying, Now, my mouth is not long.
You say, We must not cut off the nuts.

Njeli.
Piangbe mia wo ta ngila.

Koi i gula.
Ke ti welanga.
Ke ti ya dogboi hu.
Ke ti tei longa na.
Ngelewo piangbe ye ngilé ma, ye,
Mu mu mehe goé.
Ke ti ya mehe goeme.
Ke ti tu gbole maléa (tu short for tówe).
Piangbe ye ngiléma,
Ye, mu tówui le.
Ke ti tówui lenga.
Ke numu é ngi mba layia gbia hu.
Piangbe ye ngiláma, ye,
Tu mu tenga,
Ye, numu é sese.
Ye, lōngoihū ló mu me.
Ngilá ye piangbe ma, ye,
Kejina, nya laguli guhango i le.
Bé, muë tówui jese.
Ye ke, kulungo le.
Ye, mu tòwui me.
Piangbe ngi laguli guha
dai na.
A kpkakale tòwui na ma.
Piangbe i tòwui na me fo.

I ngila goe.
Kpê gbî a na wile ke a
ngila.
Ngila be ye, kulungo le.
Ye, ke ji na, kòi gula ma
bie.
Ye, nya lei i guhani.
Mu tòwui lena be,
Ilôngoihû mu me.

Ye, kulungo le.
Ke ngila be ke i ya
Jijiamé dogboi hû.
Ke i kòmi longa.
Kominga ti wulongo wa.
Te le, ke ngila wa,
Ke i ndea piangbia ma,
Ye, ngi ya ha dogboi hû,
Ye, ngi kominga longa na.
Piangba ye,
Ngelewo sina mu li na,

Mu komisia gbîa.
Ke ngelewa
Ke ti ya na.
Ti komi gbîa kahâ waya-
kpa.
Ngila ye piangba ma,
Ye, komi ji,
Ye, ma fônya fawé ma.

Piangbe ye sao.
Ye, mu kole kâ fefele
(ka = kahâ).

And he said, All right.
He said, Let us eat the nuts.
The hornbill’s beak was very
long.
He hammers on the nuts.
The hornbill eats all that bunch
of nuts.
He did not give any to the dog.
Every time he does so with the
dog.
But the dog said, All right.
He said, Now, there is war with
you.
He said, My mouth is not long.
We have cut the palm-nuts off,
And it is the remains that we
(i.e. I) must eat.
He said, All right.
And so the dog went
To walk about in the bush.
And he saw honey.
The bees were very fat.
So it was, and the dog came,
And he said to the hornbill,
I went to-day into the bush,
He said, I saw bees there.
The hornbill said,
Let us go there to-morrow at
daylight,
And get the bees out.
And at daylight
They went there.
They took out eight baskets of
honey.
The dog said to the hornbill,
He said, This honey,
He said, we will squeeze it on a
ledge of rocks.
The hornbill said, No.
He said, Let us divide the baskets
between us.
But the dog said, No.
He said, I was here first in the bush,
We must observe precedence.
The hornbill said, Yes;
He said, Let us squeeze the honey.
And they squeezed the honey on the rock.
The rock went far.
And they began there to eat the honey.
The dog licks up the honey.
The hornbill’s mouth did not reach the honey.
His beak walks over the rock in vain.
And it hurt the hornbill.
He said, Dog,
What have you done to me?
He said, You and I will not sit down in one place.
And the dog said, All right.
The dog ate all that honey.
He said, When a short time ago we joined together for palm-nuts,
You said, Let us not slice them.
You said, a few days ago, that you alone had any sense.
He said, Now you can go if you like.
And the hornbill and the dog
They went away on account of the food in the place.
And the dog ate the hornbill’s child.
The hornbill comes
To choke the dog.
And the dog bit him.
And he flew,
I lia ngē ma. He went up to the sky.
Ta mia wo na a kpaui na So it was that he made that cry
wili a ngila, ngila, ngila, of dog, dog, dog.
ngila. (Ngila being an imitation of the

Igboyoa. It is finished.

bird's cry.)
The Egg-plant and the Woman who talked.

Nyapoi mia wo.
I gbema.
I ndo leni.
Ta ngi bangi ti gbobi hini yira ma.
Kpele gbi a lewe ddogoi hu,

There was once a young woman.
She was barren.
She bore no child.
She and her companions shared a husband.
She was always wandering in the bush,
Weeping, (she weeps)
Saying, Oh! Great God!
Saying, What have I done to you,
That I have borne no child?
She was always wandering about
And making that weeping.
A man laid out a farm near the town.
They planted an egg-plant.
And the egg-plant came up.
So it was, that the rice planters came to the woman's husband to plant rice in his farm.
They say to her,
Saying, You have borne no child.
Therefore, go you,
(And) pluck this egg-plant,
Bring it,
(And) cook it for the labourers.
And the young woman took a basket,
And she went.
She goes,
She reaches the egg-plant.
She was picking the eggs,
And weeping,
Saying, I and all my companions
We share a husband,
They have all borne children,
(But) I have borne no child.
They are always sending me to
do all the inferior work.
And said, It is God('s doing).
So it was, that it was the very
egg-plant.
And it spoke.
It said to the young woman,
saying,
If you talk less
I may help you.
The young woman turned, saying,
Who spoke?
The egg-plant said,
I cannot show myself to you.
It said, Do not talk.
She said, I will not talk.
It said also, Swear first.
And she took an oath.
The egg-plant said to the young
woman, saying,
I will make you bear a child.
She said, All right.
And she said, How now will you
make me bear a child?
It said, Shut your eyes.
And the young woman shut her
eyes.
And the egg-plant turned into a
lady.
The egg-plant said,
I will make you bear a child.
She said, All right.
And she said, How now will you
make me bear a child?
It said, Shut your eyes.
And the young woman shut her
eyes.
And the egg-plant turned into a
lady.
She was a beautiful lady.
She said to the woman,
Ye, bi yama volo.
Ke i ngi yama vongo.
A ye wôte,
Ke i nyahaloi loa löni.

Saying, Open your eyes.
And she opened her eyes.
She turned round,
And she saw a young girl standing there.

Her breasts were full.
She said to the woman, saying,
You must not talk.
She said, Yes.
She said, Let us go into the town.
She said, Say, (if any one says)
whose child is this?

It is my sister's child,
She sent this child to me.
She said do not explain.
Do not talk, saying,
The egg-plant was changed into a person.

She said, If you talk so,
She said, I will surely go back again,
I will turn into the egg-plant again.

It is my sister's child,
She sent this child to me.
She said do not explain.
Do not talk, saying,
The egg-plant was changed into a person.

The woman said,
You look for something in the air
And you find (lit. see) it on the ground.

She said, It is God who gives you this.
She said, I will not do it.
And she said, Let us go into the town.
And they went into the town.
And everybody asked the woman, saying,

Seeing that you have not borne a child,
Where did you get this child?
She said, It is my sister,
Who (lit. she) sent this child to me.

Ye, bi yama volo.
Ke i ngi yama vongo.
A ye wôte,
Ke i nyahaloi loa löni.

Ngi nyini ji ngi yakavengo.
Ye nyapöi, ye,
Bö yepe.
Ye, eh.
Ye, mu ya tei hü,
Ye, ndë be, ye ndöi ji?

Nya ndewe löi lo,
I ndöi ji yoyo mbe.
Ye, bë hüge.
Bënde ba yema (= yiama),
Köji lo maluveni a numui ji.
Ye, bi na léa,
Ye, nga yama lo gbon,

Ngi maluvi a köji gboma.

Nyapöi ye,
Bi hai gbe ngeleya
Bi to doma.

Ye, Ngewo yana nii a bi go.

Ye, ngë na wile.
Ye ke, mu li tei hü.

Ke ti yá tei hü.
Numui gbë ke ti nyapöi mola,
Te, ji bi ndö leni.

Bi ndöi ji joi mi lo?
Ye, nya ndewe mia,
I ndöi ji yoyui mbe.
They gave the young girl food.
They made a feast for her.
They kill, they eat.
The man whose own that woman was
Had not cared for her before.
Every moment he asks the woman,
Saying, Where did you get this child?
She said, It is my sister
Who sent me this child.
Every moment he asks her.
As for women their sense is not great.
And she told everything to her husband.
She said, That time a little while ago
That they said, saying,
That I was to go and pick the egg-plant,
I went then,
I wept at the egg-plant tree.
It then turned into this person.
And you have always been my husband,
I am entirely yours.
And I have explained it to you.
Do not talk about it to anybody.
(If) you talk about it to anybody,
(And) the egg-plant hears,
She will return
And become an egg-plant again.
Therefore do not talk about it.
So the man said, Yes.
He said, I will not talk about it.
Now his favourite wife
She also asked him,
Ye, mbaï ji i ndøi ji joi milo?
Kpele gbi i kene mòlia na.

Nyapòi be tò-nyaaha mia.
Ngì longo i ngi mbaï ji löi ji hinda húgo.
Ke kene i húgenga a ngi li-
ma-nyahei.
Ye, ndøi ji ge nyapòi i wela.
Ye, ba ngi gohú ló yana.

Ye, i ye pileni i ndøi ma joi.
Ye, ji ge gengebla ti wai
nya gama,
Gbe na gi li kòjò go'emi,

Hù mia ge kòjì na
I maluveni a numui na.
Kìa gi húgenga abie,
Bà húge a numu gbi.
Bi húgenga,
Bi mbaï löi i yá,
Ga pe bi ma a njia lo

Gau fere na i gboyo.
Nyapòi, ngì wò a ndøi,

Ke i ya nye gbeme.
A hiye njei na hù.
Ke nyapòi na ke i ndøpòi
lulinga a kòjò.
Ke i ya.
Ye, gbe i hi,
I ngi njei mawulo.
Ye, ji wò ngi ndea ngi ma,

Ngë, ã nya la ge,

Saying, This other wife where did she get this child?
She was constantly asking the man that.
This woman was a jealous woman.
She wanted to know all about her companion's child.
And the man told his favourite wife all about it.
He said, This child the woman produced a few days ago.
He said, It is not the child of her belly.
He said, What she did to get the child (is this).
She said, when the labourers came to me,
At the time that I went to pick the egg-plant,
It was then that the egg-plant
Changed into that person.
Seeing that I have told you,
Do not tell anybody else.
If you tell,
Your companion's child is gone,
(And) I will make trouble with you
(Until) two months are ended.
The woman, whose the child was,
Went to catch fish.
She comes up out of the water.
And the woman called the girl Egg-plant.
And she went.
She said, Let her sit down,
And await her mother.
(The egg-plant) said, I told her before,
Saying, she was not to show my name,
Further, she was not to talk my affairs with her relations,
She said, Wait till she comes.
She said, No, she is not there.
The woman is coming in the road.
And the woman came up from catching fish.
When she came,
(The egg-plant) asked her, saying,
When you were sitting here before,
It said, You were barren, you had no child.
It said, I was the egg-plant,
You cried in the bush for a child,
It said, I was the egg-plant,
I pitied you.
I turned into a person,
I worked for you,
And also it came about that your mind was not to remember anything.
Therefore you were not to say that (lit. saying)
I was the egg-plant.
It said, I go back as I was before.
And it returned,
It went to the place
Where the woman had gone before to pluck the egg-plant.
And her child returned there,
It turned into the egg-plant.
The woman used to sit there before without any child.
It had been her complaint before
That she was without a child.
She talked about the egg-plant's affairs,
She had been well off when
The egg-plant was in the affair;
But she broke her word.
There was once a man,
He was rich,
He surpassed all the country.
Everybody hated him
Because he was rich.
And they prepared war for him.
They said, This one man surpasses us in this country.
They said, We do not agree to have him.
They said, Let us make war on him,
(And) let us spoil him.
And they made war on him,
And they spoiled his wealth.
And he hid.
And he went into the bush.
The war did not see him.
But the war caught all his people themselves.
One year he was in the bush.
He came out.
And the war was finished.
He returned.
He (re)built his town.
And people came into his town.
They helped him.
They built his town.
A certain young man made a fish trap,
And he took it to the water.

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And he made a weir.
And he set the trap on it.
At daybreak he came to the weir.
He found some one (lit. they) had stolen from the weir.
He stood there,
He asked, saying,
Who has stolen from my weir?
He said, I will watch.
See! it was the wild man
Who stole from the weir.
He said, I will watch this weir.
He said, This person is stealing from my weir.
He said, I will catch him.
And he went into the town.
He and his friend were much attached to each other.
And he went,
He said to him, saying,
I have made a weir,
And some one has gone and stolen from it.
He said, Let us go and watch.
Let us go,
You climb into a (lit. the) bamboo palm,
He said, I myself will hide in the buttresses of a big tree.
And he went,
And he hid between the buttresses of the big tree.
And his friend too,
He hid aloft in the bamboo palm.

1 Dogboyusui is the chimpanzee, which, like the gorilla, is held to be half human, and to be a devil with magic powers.
Ke i ndōmei gbia ngima,
Ke i gbolé gbia wumba,
Ke i belé gbia ngima,
Ke i vòvé gbia ngi loko hū,
Ke i bumbua,
Ke i ndōwua gbele kuī hū,
Ke i ya njei hū kale ya.
Ke i mbombuī gbia kale ya,
Ke i da vulongo,
Ke nyenga ti wua dome.
Ke i tōa nyema,
Ke na ha.
Ke i gbaōa, ye,

Ko!
Ye, bia ge ba nya gale yahumama.
Ye, Ko!
Ye, ndakpé-oh.
Ye, dogboyusui gbe,

I kale yahumama.
Ye, a ye pe a kale yahuma?
Ye, i nye wua ndōme,
Ke i lōkō lōa ngi lōmé ma,
Ke i tōa nye ma,
Ke na ha.
Ke i ngi lōkōi lōa ngi mbai ma,
Ke ngi mbai i ha ngeleya.

Dogboyusui ke i lua,
Ke i lia a pime,

And he took off his shirt,
And he took off his hat,
And he took off his trousers,
And he took off his charms from
his arm,
And he took them,
And he hid them between the
buttresses of the big tree,
And he went into the water on
the weir.
And he took the fish trap off the
weir,
And he loosed its mouth,
And the fish poured out on the
ground.
And he pointed to a fish,
And it died.
And he (the man) called out,
saying,
Ko!
He said, It is you who have been
stealing from my weir.
He said, Ko!
He said, My friend.
He said, Look at the wild
man,
He is stealing from the weir.
He said, How is he going about
stealing from the weir?
He said, He poured the fish out
on the ground,
And he pointed his hand to his
shirt,
And he pointed to a fish,
And it died.
And he pointed his hand to his
friend,
And his friend died aloft (in the
tree).
And the wild man feared,
And he went running,
Ke i ngi lômesia gbele lôna.
Ke i ya.
Ke dakpâdi na ke i ngi mbai lôlinga,
Ke ye, ndakpe!
Ye, wa a mu li-ôh!
Ke i ya.
A ye na i wôte na;
Ngî mbai hango.
Ke ndogboyusui lômei na
Ke i mbumbúa,
Ke i ya a pîme.
Ke i ya a ndôme,
I fe mahei we.
Ye, keke,
Ye, bunde gula ngeya.
Ye, gbe bunde le?
Ye, ngi ya gi kale gunuma,

Dogboyusui mia i ngahumama nyeya.
Ngî hûgo.
Ngî ndeânya mbai ma,
Ngë, mu li nya gale mane we.
Mu ya na.
Dogboyusui i wa kale ya-humama.
I ngi lôme gbia ngîma.
I ngi pua ngulu kui hû.

Nya mbai lôwua ndûvuilihû.
Nya be ngî lôwua ngulu kui hû.
Dogboyusui i wa kale ya-humama.
I nye gbia njei hû,
I pua ngiye ma,
I lôkôi lônga ngi lômema,

And he left all his clothes (lit. shirts) there.
And he went.
And that young man called his friend,
And he said, Young man!
He said, Come, let us go!
And he went.
It was then that he turned;
His friend was dead.
And the wild man's shirt
He took,
And he ran away.
And he took the shirt,
He gave it to the king.
He said, My father,
He said, trouble falls on me.
He said, What trouble?
He said, I went to construct a fishing weir,
(And) the wild man stole from me.
I did not understand.
I said to my friend,
I said, Let us go and watch my weir.
We went there.
The wild man came to steal at the weir.
He took off his shirt.
He put it between a tree's buttresses.
My friend hid in a palm.
Myself, I hid between the buttresses of the tree.
The wild man came to steal at the weir.
He took the fish out of the water,
He put them on the bank,
He pointed (his) hand to his shirt,
He pointed to a fish,  
And the fish died.  
I holla’d to the wild man,  
I said, Hi!  
It is you who have been stealing  
at my weir.  
I said, Friend!  
See the wild man,  
He is doing something wonderful.  
What he does is, you see,  
He puts the fish on the bank,  
He points the hand to his shirt,  
He points to a fish,  
And the fish dies.  
He said, I did that.  
I pointed my hand to the shirt,  
I looked towards my friend,  
And he died in his hiding-place  
in the palm.  
I do not know.  
And the wild man ran away.  
Then the king said,  
You did that.  
He said, I will arrange,  
He said, to stop that affair on  
your head, i.e. that is hanging  
over you.  
He said also,  
Saying, Go and fetch that young  
man  
That died by your hand in the  
bush (wile = do, a euphemism  
for die).  
Bring him for me to see.  
And they went and brought him.  
He said, (If) this young man he  
died this death at your hand  
in the bush,  
He said, I shall know that soon.  
A small child was passing in  
front.

I tòa nyema,  
Ke nyenga ti ha.  
Ngi bandéa dogboyusui ma,  
Ngé, Ko!  
Bia ge ba nya galéji ya-  
humama.  
Ngé, ndakpe-oh!  
Dogboyusui gbe,  
I kama hinda wilema.  
A ye pe, bi toa,  
A nye wu ngiyé ma,  
I lôkô lô ngi lôme ma,  
I lô nye ma,  
Ke nyé i ha.  
Ye, na gi peni.  
Ngi nya loko lo domé ma,  
Gi to nya mba lenga,  
Ke i ha dowume nduvui hû.  

Gî ke.  
Ke dogboyusui i ya a pime.  
Ta mia ta mahei ye,  
Na bi wileni.  
Ye, nga pe lo,  
Ye, ngi njiei na bâ wumba.  

Ye, ke,  
Ye, a li wu wa dakpaoi na  
I wileni beya (= bi ye ya)  
dogboi hû,  
Wu wala gi to.  
Ke ti ya ti wala.  
Ye, dakpoi ji i hei ji wileni  
beya dogboi hû,  
Ye, nga na go pe,  
Jialôi i lêma ngitiya.
And the king pointed his hand to the wild man's shirt,  
And he pointed to the child,  
And it fell down,  
And it died.  
And he said to the young man, saying,  
This your friend died by your hand in the bush,  
He said, There is no blame (lit. palaver) on you.  
He said too, This wild man's shirt is now mine.  
He said, Because I am the king,  
It is I who will stop the palaver on your head, i.e. will acquit you.  
That young man said,  
I accept.  
He thanked the king.  
They buried the child.  
They buried the young man also.  
That king spent much money  
On account of that young man and the whole affair;  
On account of the wild man and that shirt.  
And the matter ended.  
And that king for over four years  
Increased in wealth,  
More than before.  
And he boasted over all those who before  
Had made war on him.  
He said, All those who made war on me,  
He said, let them come,  
He said, we will fight this year.
Ke i ti gong a loe wa-
yakpa.
Ke ti gbi, tia be, te,
Mu kulua,
Te, koi wo ba mā wile,
Te, mu goa nā bi ma
Mua bi wa lo.
Ye, ngi kurua.
Ke kōi wa.
Ye, numu gbi mawueni mu
tei ji hū.
Ye, numu gbi ā kpande
wili kōi ji ma.
Ye, mu gbi, ye, a hei.
Ye, nga kōi lo;
Nga kōi ji go.
Ngī nunga gbi ke ti kurua.
Ke ti lia ti hei.
Ke ta ngi mahei ke i wa
pebu,
Ke i dogboyusui bele
yinga (=yilinga),
Ke i dogboyusui lôme
wunga,
Ke i dogboyusui gbôle
welenga,
Ke i dogboyusui vowi wua
ngi baki hū,
Ke i gbia ngitiya.
Ke kōi i wa tei hū.
Ti nunga gbi hou tei hū.
Ke ti numu wani.
Ti ngili lo ti kpelema.
Ti wa,
Ti mahei moli, te,
Bi yema (yiama) go
Mu wa

And he gave them eight days.
And they all said,
We agree,
They said, You have desired war,
They said, (If) we fight now with
you
We shall kill you.
He said, I accept.
And the war came.
He said, Everybody, I and you,
we are in this town.
He said, Nobody shall fire a gun
in this war.
He said, All of us, he said, you
must sit down.
He said, It is my war,
I will fight this war.
And all his people agreed.
And they went, they sat down.
And the king of the town came
into the house,
And he pulled on the wild man’s
trousers,
And he put on the wild man’s
shirt,
And he put on the wild man’s hat,
And he put the wild man’s
charms on his upper arm,
And he went outside.
And the fighting came into the
town.
They (the enemy) caught all the
people in the town.
But they killed nobody.
They tied them all up.
They come,
They ask the king, saying,
You were saying the other day
That we might come
Mu kōi go.
Mahei be ye,
Nya ge nga ndeni,
Ngē, wu wa,
Mu kōi go.
Ye, kia bê (=gbele, time) na.
Ye, nya numu gbî kōi ji golama.
Ye, wu kia yira.
Ye, wu yama wu yei.

Nya kōi a houla.
Ke mahei ke i ngi lôkô lôa
Dogboyusui lôme ji ma
I ngi ma,
Ke i tōa kōi ma,
Ke ti gbî ti ha.
I ngi lôkôji tō dogboyusui
lômema ngi ma,
Ke i lô kōisia ma,
Ke koisia gbi ti ha.
Tî pande wili gôi ma.
Kôisia tî gboyoa hala.

Ta mahei i kōi gbi vaya a
dogboyusui lôme na a ngi ma.
I ndôme gbia ngi ma.
I pu kaña,
I ndagbou.
Kô gbî i ya gui ngi lei ma.
Nunga gbi ti nde, tô,
Kunafo wâ gô a mahei ji.
Kamahinda i muma lia.
Mu wa kô ma,
Gbande i wilini,
Tî numu wâni,

(And) make war.
The king too said,
I myself said the other day,
I said, Come,
Let us fight.
He said, It is now the time.

He said, I will take nobody by surprise in this war.
He said, You are all as one.
He said, You will not return to your country.
My war will catch you.
And the king pointed his hand to the wild man's shirt
That he was wearing,
And he pointed to the enemy,
And they all died.
He pointed his hand to the wild man's shirt on himself,
And he pointed at the enemy,
And the enemy all died.
They did not fire a gun in the war.
The enemy all died (lit. finished dying).
The king of the town destroyed all the enemy with that wild man's shirt that he wore.
He took off the shirt.
He put it in a box,
He shut it.
No war could reach his town.

Everybody said, saying,
You must never make war with this king.
We have magic in our midst.
We came to war,
No gun was fired,
They did not kill a single person,
Numu ji kpele i ha. (But) this people all died.
Tì ya we gboma. They did not do it again.
Ke nunga ti ya, And people went away,
Mahei na i lọa, That king was left (alone).
I gbate na hù. He grew rich there.

Igboyoa. It is finished.
XVI.

The Woman whose Child returned to Life, and her Enemy.

Nyapōi mia wo.
Ta ngi bānga ti gbo hini ma.
Ti hini kpatengo.
I gbēma,
Ī ndō leni.
Ngī mbānga ti ndēnga lē gboto.
I wa Mori ma.
Ye, pe ngi ndō le.

Ke Mori pea.
Ke i ndō léa;
Nyaha lo.
Ngī löi nyandengo;
I lē ngī mbānga ti nda lēnge nasia ma.
Ke ngi mba-nyahēi i löö lö a ngié.
Ke ngī löi na ke i gbelá.
Ke ti wa Sandi hū.

Dōpōi la Mang-wōnī.
Ke ti ti gbīa Sandi hū.

Mañwōnī nyandengo wa,
I lewe ngi mba Sandi yö nasia ma.
Ke nyapōi ngi mba nyahēi
Ke i hōna lenga.

There was once a woman.
She and her companions shared a husband.
Their husband was rich.
She was barren,
She bore no child.
Her companions bore many children.
She came to a Mori man.
She said, Make me bear a child.
And the Mori man did so.
And she bore a child;
It was a girl.
Her child was a fine one;
It was finer (lit. it passed) than her companions' children.
And her fellow-wife hated her.
And her child reached puberty.
And they came into the "Sandi" bush.
The girl's name was Mang-woni.
And they came out of the Sandi bush.
Mañwōnī was very beautiful,
She passed her companions in the Sandi bush.
And the woman's fellow-wife
Made witchcraft
Against her companion's daughter,  
She made witchcraft against Mañwoni.  
And she died.  
The woman wept;  
She wept for four months;  
She wept for her only child four months.  
And the dwellers in the lower world felt sorry for her.  
The girl died.  
She went to the lower world.  
And a white man loved her.

And he and she married.  
And the white man gave the girl much money.  
The woman wept for her child those four months.  
And that white man he too was a spirit there.  
And he saw the woman's sorrow.  
He said, I have seen this woman's sorrow for a long time.  
I will return her child to the land of the living.  
That night the woman lay down.  
And she dreamt of that white man,  
(That) he and her child lived in a stone house,  
(With) plenty of money.  
The girl said to the white man,  
Saying (that) it is her mother.  
And the white man said to the woman,  
He said, I feel sorry for you,  
He said, Making all this weeping in the land of the living.
Ye, nya mema ndō

Kolongo bi lōi ji hindahū.
Ye, ngelewa sina,
Ye, bi li bi lōi gambe ma.
Ye, bi segbule bumbu,
Bi gbe ngale ma,
Ke kōndē bumbu;

Li bi lō kambé ma.
Ye, bi lōi, ye, nga velioma sina;

I wa bi gama.
Ye, kulongo le.
Ngelewō i kōndē bumbu,

Ke segbule,
Ke ngale;
I li.
I ngale fōmbō kambé ma,
I kōndē lō kambé ma,

I segbulé ho mba.
Ke pumōi nde ngi ma a kpindi,
Ye, bi lōi i gbia sina kambé hū.
Ye, bā humbu a gbundé ma.
Ye, gbema!
A tei gala sawa.

I wa bi gama;
Bi hō.
Ke ngelewa nyapōi i hi kambé ma.
I ngule yīa.
Ye Mañwoni!
Ya ha Bondo.

He said, I am hearing down below
All about your child’s affair.
He said, At daybreak to-morrow,
He said, go to your child’s grave.
He said, Take your rattle,
Add the mat to it,
And take the mortar (for pounding grain);
Go and put them on the grave.
He said, Your child, he said, I will present her (to you) to-morrow;
She will come to you.
She said, All right.
At daybreak she took the mortar,
And the rattle,
And the mat;
She went.
She spread the mat on the grave,
She stood the mortar on the grave,
She held up her rattle.
And the white man told her in the night,
He said, Your child will come out to-morrow from the grave.
He said, Do not be in a hurry to embrace her.
He said, Stop!
She will go round the town three times.
She will come to you;
Catch her.
And at daybreak the woman sat at the grave.
She sang.
She said, Mañwoni!
Go to-day to the Bondo bush (same as Sandi bush).
Mañwoni wa!
Nyapői i ngulé na yía.
Hawa pu gbë ma
Ke ndőpői ke i gbìa kambe hü.
Ngì wui na kani gbòli na pun hondro nugboyongo.
Ngì lôkôi jì gbi kani pûmôi feni.
I gbìa,
I li a pìme,
I tei gala sawa,

I wa ngi njei gama.
Ke ngi njei bundea ma,
Ke navóí na kpi,
Ke kambe na,
Ke i wotèa kotu wele;
Tawai i le na.
Nyapői na i ndôi leni,
Ke i gbate a ngelemahû.
Ke ngì mba nyahëi ke i na loa,
Ke i gbalea ngima.
Ke ngì nda löi na ke i yiama,
Ye, gbe?
Gba ti nda lenga ta ha,
Ta ti gbate;
Bia bè ha.
Ye, ha-oh!
Gi gbate.
Ke i hona lea be ngi löi ma.

Ke ngi löi ha.
Ke ti kpwua
Ngì mba yahëi nda löi gambé belanga.
Ke yahëi na ke ta be i yía pûmôi gama;
I wolo lo fere.

Mañwoni, come!
The woman sang that song.
The girl came out of the grave.

Her head was of gold, twenty hundred pounds’ worth.
Her arm was all gold that the white man gave her.

She came out,
She went running,
She went round the town three times,
She came to her mother.
And her mother embraced her.
And all that money,
And the grave,
It turned into a stone house;
It was finer than any in the town.
That woman she bore the child,
And she was rich in the world.
And her fellow-wife saw that,

And it hurt her.
And she used to scold her own child,
Saying, Why is it?
Other people’s own children die,
They grow rich;
(But) you will not die.
She said, Die!
(So that) I get rich.
And she made witchcraft also against her child.
And her child died.
And they buried it
Near the grave of her fellow-wife’s own child.
And that woman she too howled at the white man;
She wept two days.
The white man too (said), This
girl's mother has been howling
at me for two days;
He said, her mother is making
this weeping.
He said, I will send her back to-
morrow.
And the woman dreamt of the
white man,
(That) he said, Come to-morrow
and sing at your child's grave.
He said, I will let her come to
you.
And the woman dreamt.
At daybreak she spoke to no-
body.
And she went,
And she too took a mat,
And she took a rattle,
And she took the mortar,
And she went to the grave.
She stood the mortar on the
grave,
And she spread the mat on the
grave,
And she held up the rattle,
And she sang.
She said, Mañwoni!
She said, Go to-day to the Bondo
bush! Mañwoni, come!
And her child came out of the
grave,
as far as its arm-pits.
She did not restrain her heart.
Her child comes out of the grave.
It is not finished,
But she embraced her.
And her child was cut in half,
And part remained above ground.

Pumōi be, ndōpōi nji i yia
nya gama lō fere;
Ye, nga jëlema.
Ye, nga ngama lo sīna.

Ke nyapōi be i hengā a
pumōi,
Ye, wa sīna bi ngule yia
bi lōi gambē ma.
Ye, nga gbēma i wa bi
gama.
Ke nyapōi i hengā.
Ngelēwō i yie (yiai) numu
wōma.
Ke i ya,
Ke ta be ke i ngale wu-
mbūa,
Ke i segbula wumbūa,
Ke i kōndé bumbūa,
Ke i ya kambē ma,
I kōndé lōa kambē ma,

Ke i ngale vōmbōa kambē
ma,
Ke i segbulé hōa mba,
Ke i ngule yia.
Ye, Mañwoni!
Ye, ya ha Bondo! Mañ-
wni wa!

Ke ngi lōi i gbia kambe
hū,
I fō be ngi bwambu.
I lī lōni.
Ngī lōi a gbia kambe hū.
Ā boyo,
Ke i gbundēa ma.
Ke ngi lōi i lēa ndia,
Ke i kūtī (kutu = short)
na i lō ngeleya.
Ke navo'i i gbia,
Ke i maluvéa a kônde guti
na kambé ma.
Nyapoi na ge na mia wo
Tôlo i nyandeni.

And the money came out,
And it changed into half of the
mortar on the grave.
That was the fate of that woman.
Jealousy is not good.
Tamo mia wo.
Ta ngi mbanga ti li njei hu.

There was once a man.
He and his friends went to the water.
All of them had baskets.
It was cutting time.
They got up,
They go,
They reach the water.
His mouth was very hunger.
He took the flour from the top of his basket,
He ate,
His belly was filled.
He went,
And he leaned against his basket,
And he went,
And he slept.
As he slept he dreamt.
And he went out of the town.
And he went to the king of the town.
And the king of the town liked him.
And he gave him a wife.
He said, You stay here with us.
He said, Do not go back to your country.
So marry my daughter.
The girl is full grown.
The man said, I accept.
Ke ta be mani yatemo angıć.
I li dogboi hú.
I mani yate hú guhango.
Jiei ji nyoko na a li Takwa.

Ke i ya,
Ke i kotu wai maléra.
Kotí belengo
Kea nu vu na.
Ke maní i yatěa,
Ke i gboyoa.
Ngelewo i li na.
Ke i hũeí wã pu a ngendé na.
Ke i lewéa la.
Ke i gbianga kotí mahũ.
Kotí ye, Kpana!
I wõte.
I moli, ye,
Yo njiei leni?
Ye, nya le.
Ye, bisa bi ye?
Ye, nya na kótì.
Ye, gbele?
Ye, bã li a hũeí na.

Ye, gbe? nya kei.
Ye, fe be gi me.

Ye, ga bi baté lo.
Hingdei na dogboi na hũ i gua na fôn yira;
Numu gbi ta ngu ta gbahama.
Ye, hũeí ve ngi me.
Ga bi baté lo.
Ye, nya kef!

Now he was a trap setter.
He went into the bush.
He made a trap far away.
The journey was as far as Tarkwa (i.e. from Sekondi, Gold Coast).
And he went,
And he met a large rock.
The rock was bearded
Like a living person.
And he constructed the trap,
And it was finished.
At daybreak he went there.
And he killed ten beasts on that morning.
And he passed on.
And he came out on the rock.
The rock said, Kpana!
He turns.
He asks, saying,
Who spoke?
It said, It is I.
He said, Who are you?
It said, I am the rock.
He said, What is the matter?
It said, Do not take away that meat.
He said, What is it, my father?
It said, Give it here for me to eat.
It said, I will make you rich.
(That affair in the bush had lasted now one year;
Everybody got tired of trying to wake him.)
It said, Give me the meat to eat
I will make you rich.
He said, My father!

1 The story was told me at Sekondi.


Hani gbī dakpalōi i fe nya-ha gami. Dakpalōi i wa dogboi hū kōti gama. Ye, keke, Ye, bē wo ba nya baolo.

Ye, tia nya nyaheī gbiama Sandi hū. Ye, bā gili a ná. Ye, ndole ji gbele, ye, tōkō nya yeya. Kōti i nde ndakpalōi ma, Ye, bi ya hū-i-yi fele, Bi wa nya gama. Ke i ya hū-i-yi fele.

He said, I give you this meat. He said, I killed it on my journey. The king of the town gave me his daughter, He said I should marry her. And as for me I have no money.

I am a poor trap setter. It is this meat I kill, So that I may give it to the king. Therefore I (try to) make my work (lit. affair) please his heart, (Because) he has left alone (said nothing about) his daughter’s affair. It said, Do not trouble about that. And the young man gave the meat to the rock, ten beasts. Every time the rock did so with that young man. And they put the young man’s wife into the Sandi bush. She was four months in the Sandi bush.

The young man gave nothing for the woman. The young man came into the bush to the rock. He said, My father, You said before you would set me up (lit. cure). He said, They are bringing my wife out of the Sandi bush. It said, Do not trouble about that. It said, All this country, he said, their hand belongs to me. The rock said to the young man, He said, Go away for two days, (And) come to me. And he went away for two days.
Ke fōli ji nyaha ta Sandi gbia.
Ke i ya kōtī gama.
Ye, keke!
Ye, bē wo, bē, ngā gili a na.
Ye, ngi wa.
Ye, ma ye pe nā?
Kōtī ye, ngē wo ga bi bawō lo.
Ye, bā gili a nā.
Ye, bi yama li (= liwī).
Ye, bi bawō vōlō-gbia ha.

And this day the woman comes out of the Sandi bush.
And he went to the rock.
He said, Father!
He said, You said before, saying, I was not to trouble about it.
He said, I come.
He said, What are we to do now?
The rock said, I said before I will save you.
It said, Do not trouble about it.
It said, Shut your eyes.
It said, You will be all right at sunrise to-day.
And he shut his eyes.
It said, Open your eyes.
He opened his eyes.
There were two hundred baskets of money (there).
I ngi yama liwia.
Ye, bi yama wō.
I ngi yama wō.
Navō gahei hondo fere.

Ye, Kpana!
Ye, ngē wo ga bi bawō lo.
Ye, bi bawō volo-gbia ha.
Ye, bi yama wō,
M bogbe wa ngeya.

It said, Kpana!
It said, I said before I will save you.
It said, You are all right at sunrise to-day.
He said, Open your eyes,
There was a big cutlass in his hand.
It said, Cut two hundred sticks.
He cut two hundred sticks.
It said, Shut your eyes.
He shut his eyes.
(And) two hundred living persons were there.
It changed them, one hundred were men;
The other hundred sticks all changed into women.

Ye, bi yama wo.
Ke Kpana i ngi yama wo.
Ti kpele nunga atie.
I maluvia hinga hondo yira;
Guru hondo yila i pekei na kpele ti maluve a nya-hanga.

And this day the woman comes out of the Sandi bush.
And he went to the rock.
He said, Father!
He said, You said before, saying, I was not to trouble about it.
He said, I come.
He said, What are we to do now?
The rock said, I said before I will save you.
It said, Do not trouble about it.
It said, Shut your eyes.
It said, You will be all right at sunrise to-day.
And he shut his eyes.
It said, Open your eyes.
He opened his eyes.
There were two hundred baskets of money (there).
I ngi yama liwia.
Ye, bi yama wō.
I ngi yama wō.
Navō gahei hondo fere.

Ye, Kpana!
Ye, ngē wo ga bi bawō lo.
Ye, bi bawō volo-gbia ha.
Ye, bi yama wō,
M bogbe wa ngeya.

It said, Kpana!
It said, I said before I will save you.
It said, You are all right at sunrise to-day.
He said, Open your eyes,
There was a big cutlass in his hand.
It said, Cut two hundred sticks.
He cut two hundred sticks.
It said, Shut your eyes.
He shut his eyes.
(And) two hundred living persons were there.
It changed them, one hundred were men;
The other hundred sticks all changed into women.
Kôtë i nde Kpana ma,  
Ye, ngè wo  
Ga bì bawo lo.  
Ye, nu vu hondo fere ji,  
Ye, li a tie.  
Ye, navó gahei ji kpele,  
Ye, li atiée,  
Li bi nyahei gwela (= gōli la).  
Ke i ya a kpi tei hū.  
I li.  
I nyahei gōli a navōi na.

The rock said to Kpana,  
Saying, I said before  
I would set you up.  
It said, These 200 living persons,  
It said, Take them.  
It said, All these money baskets,  
It said, Take them,  
Go and pay for your wife with them.  
And he took them all into the town.  
He goes.  
He pays for his wife with that money.

Kôtë i nde Kpana ma, ye,  
Nyaei na, ye, ti fenga biye,  
Ye, wa ta a la lo wayakpa,  
Bē soro.  
Ye, Bi solonga,  
Ye, bē gbate.  
Ke ta ta ti ya ti la.

It said, That woman that they have given you,  
It said, You and she lie together eight days,  
(But) you must not join with her.  
It said, If you join,  
It said, You will not be rich.  
And he and she went and lay down.  
They slept seven days, and he did not join with her.  
On the eighth day at night  
His wife said,  
If you do not join with me  
I will leave you,  
And he joined with her,  
And he woke up.  
He sat under the basket at the waterside.  
When he looked behind,  
His cloth and the basket that he had before on his back,  
Had all rotted,  
The bottom of the basket had rotted on his back.
Na mia, nū layia gbialahū i nyandeni. A kotī na layiahū wō A gbate lo. Ke i ngi layia-hūi wō. Tamia i wile i nyani. Na wōma yira, i hengá wo č lōma. Dapoi i hengá wi’e (= wile) na a lōma wō, Hengá gbī numu a pi’e (pile) a lōma.

So it was, disobedience was not good. If he had listened to the Rock’s word He would have been rich. But he did not listen to what it said. So it came about that he became poor. Once again what he dreamed of did not remain. If what the young man had dreamed of had remained, Everything a person dreamed of would remain (as a fact).
XVIII. Songs.

Nos. II. to VIII. by a Panguma man.

I.

Dogboi a ye jiji mua le. When you see the bush shake it is we.

So ! bì wanì-oh, eh ! So! you have not come!

Ke bi lọa, kere? And you are left, is it not so?

(Sung by women in the Bondo bush.)

So, an important personage in the Bondo bush.

II.

*Lines 2 to 7 in a monotone.*

Yia wi yandova i hi! Ah! he sings, my lover, yes, indeed!

Mua bòwo lòpọ mua pebu, We are an ignorant boy, we come into the house,

i wọte pema; (he turns to the wall; i nowe yange we;

i we wa. he scratches his craw-craw; i we wa.

Kā ī nyama, nya nje nya le wo, No dirt is on me, my mother bore me long ago,

Kā ī nyama nya wui lani No dirt is on me, my head lay

Kia guli hū (*in bass voice*) As in a pillow

Guli wango (*even low voice*). Spotlessly clean.

Yia wi yandova i hi (*high-pitched voice*). Ah, he sings, my lover, yes, indeed!

yia wi = ?precise rendering. i hi = e hiye, indeed.

craw-craw = a skin disease.

III.

Mba nyā. My fellow wife.

Langa vali ga gbia ga hema fele. I pull cassada, I do so twice.

Gbengbe kunya, kunya, kunya! A big bundle, it comes! it comes!

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Nyă = nyaha.

*Kunya*, a word used when pulling up something by the roots that breaks the ground.

IV.

Jõ-le hinde na-oh! Jo-li na ge!
There is a deserted place there! Show me that deserted place!

Line 1 by a man; line 2 by a woman.

Jõle, joli = different pronunciation of definite form of njõla, desolation, etc.

V.

A lekpe mbe gi nya yengele goe je yakáma.
Give me a chance (or place) to pick my "crincre" at the water side.

Nyahei i le ngeleya.
The woman cannot climb up (a tree).

VI.

Bola tõwe, bola tõwe, kpangba ta!
O pumpkin neck, pumpkin neck,
Di mbe-oh, gemoi! dimbe! ga li dogbo ma.
Beat me, drummer, beat me. I am going into the bush.

Translation is as given by the singer.

neck may be rendered vine or runner.
di = ndewe.
kpangba ta = doubtful.
gemoi = doubtful.

VII.

Sombo! bia na, i ye, ey e, e? (deep voice).
Sombo! how are you?

Bagoë! Sombo! biana i hiye?
Bagoe! Sombo! how are you indeed?

Jama! bia na ey e, e?
Chief, how are you?

Nyahali jama! bia na i hiye? (rising voice).
Jealous chief, how are you indeed?

*Sombo*, woman’s name. *Bagoë*, man’s name.

*ey e, e* has no meaning.
VIII.

O ma ngewo gē jondu ge-lema hongē!
Nyangbawula! ba to gei jondo ngilime hongē.
Ngi namubo, gā gula kōti-ma be, hongē!
O ma ngewo, gē jondu gilima, hongē!

O God! I swear not by heaven, O God!
Nyangbawula! you see I swear not by heaven, O God!
If I slip, I do not fall on the stone here, O God!
O God, I swear not by heaven, O God!

Nyangbawula = a man's name.

IX.

Ngu gbate-oh, nga ha lo.
Bi nyani-oh, ba ha lo.

I am rich (and) I shall die.
You are poor and you will die.

X.

Sung at the Skipping Rope.

E, E, ye! e, e, ye! e Gbwando.
Mu gbē go, e, e, ye! e, e, ye!

Let us play, e, e, ye! e, e, ye!

Gblando = a man's name.

XI.

Sung at the Skipping Rope.

Ko Kōndō! Kōndō!
Ma wuē! mu donga-oh.

Hi! Grasshopper! Grasshopper!
I and you, we stand up (together).
XII.

Sung at the Skipping Rope.

Gbo! Nina a pe a ko ve a What! the rat looks into the iron hügbe lo i hite. pot before getting into it.

Ko = kolu, iron.

XIII.

Sung at the Skipping Rope.

Hagbe wu' go nyenye vi i! O you with a leg as thin as a

_Gazelle's!

Reply— I yale! gbe i ya'e. If it break, let it break.
Nya mbe! It is my own!
I yale! gbe i ya'e. If it break, let it break.

Hagbe wuloi gowe. Ya'e = yale.

Vi i = ?
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