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FANTI AND ENGLISH INSTRUCTOR.

BY THE
REV. J. B. ANAMAN, F.R.G.S.

Fellow of the Royal Meteorological Society.

Author of the "Gold Coast Guide," "Fanti Spelling Book," "Nkwāgye Hū Ndwim,"
"Enyidadu Pa Hū Ndwim," etc.

Assistant-Author of the "Fanti-English Dictionary," and of the Fanti Edition
of "The Pilgrim's Progress."



PART THE FIRST.

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PREFACE.

WITH the great and rapid influx of foreigners into the Gold Coast Colony and Ashanti in recent years, it is no wonder that the need of some such work as the present little volume has been sorely felt, from which the stranger may acquire a knowledge of the native language, *Fanti*.

Accordingly, Mr. William Ward Brew, chief clerk in the Wesleyan Book Room, at Cape Coast Castle, worried by constant enquiries made at the Depôt for such a publication, has induced me, by repeated correspondence, to send out this, in the hope that it may also be of some help to the children of both Day and Sabbath Schools, in the study of either English or the vernacular.

This "Instructor" is prepared on the model of Mr. Cannell's "Fanti and English Exercises," long out of print and badly wanted, and is to be issued in parts.

The explanation herein found on the introductory pages of the mode of Fanti spelling, is reprinted, with a few alterations, from the "Fanti-English Dictionary."

J. R. ANAMAN.

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FANTI AND ENGLISH INSTRUCTOR.

LETTERS.

There are twenty letters in the Fanti alphabet :
a b d e f g h i k m n o p r s t u w y z.

The forms of these letters, both capital and small, are the same as in English.

THE VOWEL SIGNS.

| | | |
|---|-----------------|---------------------|
| a | is sounded as a | in the English bat. |
| e | „ | e in yet. |
| ẹ | „ | ea in yea. |
| i | „ | i in sit. |
| ị | „ | ee in fee. |
| o | „ | o in sot. |
| ọ | „ | o in so. |
| u | „ | u in put. |
| ụ | „ | oo in too. |

- gives the vowel over which it is placed a nasal sound : *e.g.*, kã, to tell ; kũ, to fight ; kũ, to kill.

- gives it a long sound ; *e.g.*, dā, always ; pī, many.

˘ gives it both a nasal and long sound; *e.g.*, fâ, swiftly (of a bird); tû, directly.

â, ê, &c., are equal to áa, ée, &c., as in yâ, grief; onusê, unity.

aa, ee, &c., are equal to aá, eé, &c., as in abaa, a whip; dwêtee, silver.

CONSONANTS.

G, h and k, as in "got," "hot," "kill." Before o and u they have a sound of their own, as if the sound of w came in between them and the vowels, *e.g.*, ko, ho, hon, gu, egor.

N at the end of words has two sounds, sometimes short and abrupt, at other times having the ng sound. The latter sound, however, does not appear in the Cape Coast dialect.

T has a sound peculiar to the language. It is not dental, like the English letter, but linguo-palatal, formed by pressing the tongue against the roof of the mouth. The Hebrew *Teth* is the nearest approach to it.

W before the palatals e and i assumes a soft sound as if followed by y.

R is rough, as in "rat"; s sharp, as in "sin"; and z flat, as in "zebra."

Y is consonantal, as in "young."

Gy, hy, ky, dw and tw are sounds peculiar to the language. Gy is best represented in English by j; hy by sh; and ky by tch.

Other letters are sounded as in English.

NOTATION.

The open vowels are marked with the diacritic point underneath. If a word has two or more open vowels, only the last is marked, it being a principle of the language that a pure open vowel assimilates all preceding vowels of the word. Hence all vowels preceding a marked open will themselves be open. This Law of Assimilation is most conspicuous in the verb. The verb in its simplest form being open, it will assimilate all tense and pronominal prefixes, *e.g.*, tum, to be able; Pres. otum, Fut. obotum.

There are, however, certain syllables which are always open, and it is, therefore, not necessary to mark these. The open vowels, therefore, are marked in accordance with the Law of Assimilation, except in the following cases :

1. In words beginning with e. This letter, when it begins a word, is always open; and, in accordance with the Law of Assimilation, it is open because the following vowel is open.

2. The syllable nyi, so frequent as a termination to indicate agency, is always open, and is not marked. Examples are obatanyi, obibinyi, obosinyi, obradatunyi, obrakyiwnyi, mbratūnyi, etc.

3. G syllables are almost invariably open. Thus gu, gura, egya, gye, gyina, gor are all open. There are a few exceptions.

4. In long compound words the diacritical marks are omitted, as in such cases there is no possibility of confusion. Take for example the word mbiamudua, *a cross*, which is compounded of bia, mu, and dua.

5. We therefore come practically to this conclusion, that the diacritic is only a helping sign, to be dispensed with when not required. As the language becomes more cultivated, it will disappear in the great majority of words, and will be retained only in the case of monosyllables, such as tu, wu, etc. Of course the long and the nasal marks are to be always retained, as they form an integral part of the word.

LESSON 1.

Nu, the, that.

Yi, this.

Bi, a certain.

Pun, a table. Abrogua, a chair. Dan, a house.

FANTI INTO ENGLISH.

Pun yi. Dan bi. Abrogua. Pun bi. Abrogua
yi. Dan nu. Pun. Abrogua nu. Dan. Abrogua
bi. Pun nu. Dan yi.

ENGLISH INTO FANTI.

That chair. A house. This table. A certain
house. A table. A certain chair. This house.

The chair. A certain table. A chair. The house.
This chair. The table. That house.

Rule 1. Fanti has no article. Simple common nouns by themselves include the sense conveyed by the English article, as—dan, a house.

Rule 2. Adjectives in Fanti follow the noun instead of going before it, as—abrogua yi, this chair.

LESSON 2.

Nyimpa, a person. Anuma, a bird. Dũa, a tree.
Na, onyi, and.

FANTI INTO ENGLISH.

Dũa na anuma. Pun na abrogua. Anuma onyi nyimpa. Dan na dũa. Abrogua onyi pun. Nyimpa na anuma. Dũa onyi dan.

Pun na abrogua na nyimpa. Dan na dũa na anuma. Dũa onyi dan onyi nyimpa. Dan na pun na abrogua. Anuma onyi dan onyi dũa.

Dan bi na nyimpa bi. Pun yi na abrogua nu. Dũa nu na anuma nu. Pun bi na abrogua. Dũa bi na anuma bi. Dan yi na dũa nu.

ENGLISH INTO FANTI.

A table and a chair. A house and a tree. A person and a bird. A certain chair and a certain table. A person and a house and a tree. That tree and that bird. A certain bird and a certain tree. This chair and that table. A house and a

tree and a bird. A table and a chair and a person. A house and a tree, and a person and a bird. That house and this tree.

A bird, a tree, and a house. A table, a chair, and a person. A tree, a house, and a bird. A person, a tree, and a bird. A house, a table, a person, and a chair.

Rule 3. When three or more nouns or pronouns come together, requiring to be connected together, the copulative, na or onyi, is always given to each of them, instead of only to the last, as is sometimes the case in English, as—Nyimpa na abrogua na pun na dan, a person, a chair, a table, and a house; dan onyi dua onyi nyimpa onyi anuma, a house, a tree, a person, and a bird.

LESSON 3.

Tam, a cloth. Kania, a lamp. Adaka, a box.

Hin? where? Wo hin? where is?

Ha, here. Ho, there. Wo, is, are. Nnyi, is not, are not.

FANTI INTO ENGLISH.

Kanian' wo hin? Kanian' wo ha. Adakan' wo hin? Adakan' wo ho. Tamn' wo hin? Tamn' nnyi ha. Abroguan' wo hin? Abroguan' wo ho. Punn' wo hin? Punn' wo ha. Anuman' wo hin? Anuman' wo ho.

Pun na abrogua wo ha. Tamn' na adakan' nnyi ha. Pun na tam na kania wo ha. Pun na tam na kania nnyi ha. Duan' na anuman' wo ho.

ENGLISH INTO FANTI.

Where is the tree? The tree is there. Where is the box? The box is here. Where is the cloth? The cloth is not here. Where is the bird? The bird is there. Where is the chair? The chair is not here. Where is the lamp? The lamp is not there.

The box and the cloth are here. The cloth and the box are not here. A table and a lamp are here. A lamp and a table are not here. A house and a person are there. A lamp and a chair are not there.

Rule 4. The distinguishing adjective, nu, is often abbreviated into n', and joined to the noun, thus, punn', the table.

Rule 5. The interrogative, hin, where, generally comes at the end of the sentence, thus, adakan' wo hin? where is the box? (literally, box the is where?).

LESSON 4.

Banyin, a man. Basia, a woman. Afra, a child.

Adomba, a hand-bell. Ture, a garden.

Būkuu, a book.

Kakraba, little.

Kesi, large.

Feefe, fine.

Mi, I, O, he, she, it. Wo, have, has. Nnyì have not, has not.

FANTI INTO ENGLISH.

Muwo būkuu, Owo turę. Minnyi dan. Onnyi tam. Muwo turę kesi. Owo dan kakraba. Basjan' wo adaka feefe. Banyinn' wo dan kesi. Afran' wo adomba feefe. Muwo kania kakraba. Owo dan na turę. Banyinn' nnyi adaka. Muwo adomba kakraba, na owo būkuu kesi. Afran' wo adaka kakraba na tam feefe. Muwo pun kesi na kania feefe na abroguā kakraba.

ENGLISH INTO FANTI.

I have a house. He has a book. I have no garden. He has no house. The child has a little book. The man has a house and a garden. He has a large house and a large garden. The woman has a fine cloth and a large box. He has a table, he has no chair. She has a little house and a little garden. I have a large book and a little box, and she has a little table and a large lamp. The man has no garden; he has a house.

Rule 6. "Mi" changes i into u before syllables containing o or u, or before an initial w or tw: as, Mu to, I buy; Mu hū, I see; Mu wi, I chew; Mu twa, I cut. This alteration is made for the sake of euphony, and the rule also applies to "ni."

Rule 7. Personal pronouns are, as a rule, joined to the verb, thus: Muwo, I have, for, mu wo.

LESSON 5.

Kuraba, a jug. Wusu-hen, a steamer.
 Kuku, a mountain. Bodambo, a bottle.
 Atar, clothes. Tokura, a window.
 Nsu, water. Ngo, oil.
 Nsã, liquor. Bow, dew.
 Sika, gold. Biriw, coal.
 Semina, soap. Hyirew, white clay.
 Mu, in. Du, on.

FANTI INTO ENGLISH.

Nsu wo kuraba nu mu. Sika wo adaka nu mu.
 Bow wo kuku nu du. Nsã wo wusu-hen nu mu.
 Ngo wo kania nu mu. Semina wo wusu-hen nu
 mu. Hyirew wo kuku nu du. Ngo wo bodambo
 nu mu. Biriw wo wusu-hen nu mu. Bow wo ture
 nu mu. Nsu wo bodambo nu mu. Sika wo dan
 nu mu. Anuma wo ture nu mu. Nyimpa wo
 tokura nu mu. Nsã na semina na ngo wo wusu-hen
 nu mu. Kania wo tokura nu mu. Biriw na hyirew
 wo kuku nu du. Afran' wo atar feefe.

ENGLISH INTO FANTI.

There is a bird on the tree. There is coal on
 the mountain. There is white clay in the garden.
 There is liquor in the bottle. There is soap in the
 box. There is gold in the mountain. There is a
 child in the window. There is a person in the
 garden. There is a hand-bell on the table. There
 is a tree in the garden. There is a person in the
 steamer. There is a cloth in the box. There is a

book on the table. There is dew on the tree. There is water in the mountain. There are liquor and soap in the steamer. There are coal and white clay in the mountain. There are clothes in the box.

Rule 8. Fanti prepositions generally come at the end of sentences, thus: *Anuma wo dua nu du*, A bird is on the tree. Such sentences are often better rendered in English by introducing "there" at their commencement and throwing the subject behind the verb, thus: "There is a bird on the tree."

LESSON 6.

Nkyin, salt. *Esikyire*, sugar. *Isiam*, flour.
Tuwa, tobacco. *Nkwan*, soup. *Ntwima*, red clay.

Nkũ, shea-butter. *Asira*, snuff.

Kāduu, lime (for cement).

Kakra, little. *Pĩ*, many, much. *Wō*, cold.

Hyiw, hot.

FANTI INTO ENGLISH.

Tuwa pĩ wo wusu-hen nu mu. *Ntwima pĩ wo kuku nu mu.* *Esikyire kakra wo kuraba nu mu.* *Kāduu pĩ wo wusu-hen nu mu.* *Nsũ wō kakra wo kuraba nu mu.* *Nsā kakra wo bodambo nu mu.* *Nkyin nnyĩ nkwan nu mu.* *Nsũ hyiw kakra wo ha.* *Asira nnyĩ adaka nu mu.* *Nkũ na ngo wo ha.* *Esikyire pĩ wo ha, na nsũ hyiw kakra wo ha.* *Ntwima nnyĩ ture nu mu.*

ENGLISH INTO FANTL.

There is much gold in the box. There is little flour in the box. There is little hot water in the jug. There is no water in the jug. There is much red clay on the mountain. He has little flour, and I have much sugar. I have much tobacco and he has little snuff. There is little salt in the soup. There is much red clay in the little garden. I have little coal and little red clay. There is much oil in the lamp. She has little shea-butter. There is much white clay on the mountain, and there is much red clay in the garden. The man has much lime.

Rule 9. The adjective, *pī*, when qualifying nouns representing objects in bulk or mass, is equal to the English, much; in other cases it signifies many, or several.

LESSON 7.

Kyew, a hat. Aboyan, a belt. Kyim, an umbrella.
 Pānuu, bread. Afī, a comb.
 Ahwihwe, a looking-glass. Sikan, a knife.
 Entuhū, a towel. Dūkuu, a handkerchief.
 Fa...bra, bring. Kafa...bra, go and bring, fetch.
 Fa...ko, take away.

FANTI INTO ENGLISH.

Kafa ahwihwe bra. Fa entuhū bra. Fa kyim yi ko. Fa pānuu na esikyirē bra. Fa afī yi na ahwihwe yi ko. Kafa dūkuun' bra. Fa kyew na pima bra. Kafa ngo kakra bra. Fa asira yi ko. Kafa sikan bra. Fa dūkuu yi ko. Kafa isiam kakra bra. Fa nsu yi ko. Kafa sikan kakraban' bra. Aboyamn' wo adaka numu; kafa bra. Kyimn' wo ho; fa bra. Kafa nkyin na esikyirē bra. Fa ahwihwe kakraba yi ko, na fa ahwihwe kesin' bra. Kafa nsu wō kakra na nsu hyiw kakra bra.

ENGLISH INTO FANTI.

Bring sugar. Go and bring a comb. Take this looking-glass away. Bring the umbrella. Go and bring the large umbrella. Bring sugar and bread. Bring the large book. Fetch the large knife. Bring little sugar. Take away this towel. Go and bring little salt. Bring little bread and little sugar. The looking-glass is there; go and bring it. Bring the lamp and the little table. Take away this chair. Bring the water and take away this liquor. The little book is there; bring it. Fetch the belt and the hat. Bring little hot water. Go and bring a jug, a towel and a chair. Take away this handkerchief. The hat and the umbrella are there; bring them.

Rule 10. Transitive verbs, known as compounds, always take the nouns or pronouns they govern, together with all connecting words and phrases, between them and not after them, as : Fa (atarn')

bra, bring the clothes; fa (nsu yi) ko, take away this water.

Rule 11. When two or more adjectives come together, one denoting quantity, the latter is placed last, and before the distinguishing adjective, if any, as: nsu hyiw kakra, little hot water.

Rule 12. When a distinguishing adjective comes together with another adjective, the former is always placed after the latter, to distinguish both it and the noun, thus: abrogua papan', the good chair; pun kesi yi, this large table. When more than one adjective come together with it, the distinguishing adjective is always placed last, as: Ahwihwe dadā feefen', the fine old looking-glass.

Rule 13. There is no pronoun of the objective case neuter gender in the Fanti language. Thus, fa bra, bring, is also equal to, bring it, or bring them.

LESSON 8.

Mina, a broom. Tuaba, a vial. Duruba, a needle.

Edur, medicine. Ahimfi, a palace.

Asor-dan, a temple. Don, a bell.

Nkwanta, a ladle. Aban, a castle.

Dadā, old. Fufur, new. Papa, good.

Tsintsin, long, high, tall.

Oko, he, she, or it is gone. Woko, they are gone.

FANTI INTO ENGLISH.

Edur papa wo tuaba nu mu. Oko aban kesi nu mu. Basian' ko asor-dan nu mu. Woko ahimfi

nu mu. Banyinn' na basian' woko ahimfi dadā nu mu. Kafa nkwanta fufurn' bra; owo adaka nu mu. Asor-dan feefen' wo ho. Fa mina papan' bra; owo ho. Woko ture nu mu. Don kesi wo aban nu mu, na don kakraba wo ahimfi nu mu. Afran' ko asor-dan fufur nu mu. Basian' na afran' woko wusu-hen nu mu. Anuma feefe bi wo dua tsintsin nu du. Asor-dan kesi bi wo kuku tsintsin nu du. Edur fufur wo tuaba nu mu. Ahimfi feefe wo kuku nu du. Banyinn' ko aban kakraba nu mu. Kafa nkwanta dadān' bra, na fa yi ko. Duruba papan' wo hin? fa bra. Mina tsintsinn' wo ture kakraba nu mu; kafa bra.

ENGLISH INTO FANTI.

There is a bell in the temple. There is a fine bell in that castle. There is a large bird on that tall tree. The woman is gone into the temple. Go and bring the long needle; it is in that little box. They are gone into the steamer. There is little medicine in the vial. There is a large bell in the little palace. There is a certain little castle on that high mountain. The new broom is in that little house; go and bring it. Where is the old ladle? The man and the woman and the child are gone into that fine temple. The bird is not here; it is gone into that little garden. There is a fine old bell in that high castle. There is a certain little temple on that mountain. She is gone into the new castle. They are gone into the old palace. There is medicine in the vial.

Rule 14. "Mụ;" in, becomes "into" when connected with a verb expressing a motion towards a place, as—Owo aban nu mụ, he is in the castle; oko aban nu mụ, he is gone into the castle.

Rule 15. For the sake of clearness and emphasis a verb often takes, in addition to its nominative already expressed, a pronominal prefix, thus—Basian' onnyi ha, the woman is not here; (literally, the woman she is not here); banyinn' na basian, woko, the man and the woman are gone (literally, the man and the woman they are gone).

LESSON 9.

Egya, a father. Wofa, an uncle.

Nūabanyin, a brother. Akyirebā, a sister.

Nā, a mother. Akuntangya, a brother-in-law.

Nūa, a brother, sister, cousin.

Aburokyir, Europe, &c. Guaa, Cape Coast.

Numabu, Anamaboe. Akyimfu, Saltpond.

Dina, Elmina. Nkran, Accra.

Mi, my. Hen, our. Ni, his, her, its. Hon, their.

FANTI INTO ENGLISH.

M'egyā ko Aburokyir. Hon nūa ko Nkran.
 Hen nā ko Akyimfu. N'akyirebā ko Dina.
 M'akuntangya wo dan feefe. Hen wofa ko
 Aburokyir. Ni nā ko Nkran. Nu nūabanyin wo
 Aburokyir. Hon wofa wo dan kesi na wusu-hen
 kakraba. Hen egya ko Akyimfu. Ni nā onyi hen
 akyirebā woko Nkran. Hen akuntangya wo sika

pī, na hen wofa wo dan na wusu-hen. Mu nũa ko Numabu, na mi nũa na m'egya ko Dina. Hon akyirebā na hon akuntangya ko Aburokyir. Mu wofa wo Guaa, na mi nũa na mu nũa wo Akyimfu.

ENGLISH INTO FANTI.

My mother is at Anamaboe. Their uncle is in England. Her sister is gone to Accra. My brother-in-law and my sister are gone to America. Our uncle has much gold. His sister is gone to Saltpond. My father and my mother and my sister are at Accra. Their brother is in Europe. Her brother has a large house and a fine steamer. Their brother-in-law and their sister are in England. Our sister has a good house. My mother and my cousin are gone to Elmina. Her uncle has no house. Her brother is gone to Anamaboe, and my sister is gone to Cape Coast.

Rule 16. "Nũabanyin," a brother, can only be used by a female; whilst it is only for the male to say "akyirebā," a sister. But "nua" can be made use of by both sexes.

Rule 17. Verbs denoting existence in, or motion to, a place, do not require a preposition of place before a proper noun: M'egya wo Guaa, my father is (at) Cape Coast; Nu wofa ko Aburokyir, his uncle is gone (to) England.

Rule 18. Before words beginning with a vowel, the pronouns, "mi," "ni," and "wu" (your), drop the "i" or "u," which is replaced by the elision sign, as—m'egya, my father; w'egya, your father.

LESSON 10.

O-hin, a king, the king.

O-himbā, a queen, the queen.

O-sofu, a pastor, the pastor.

Ambradu, a governor, the governor.

Wu, your (sing.). Hum, your (plur.). Su, also.

Dudu, very much. Nyew, yes. Oho, no.

Pe, to like.

Do, to love.

Present indefinite Tense.

Singular.

Plural.

1st pers. Mipe, I like.

Yepe, we like.

2nd „ Ipe, you like.

Humpe, you like.

3rd „ Ope, he likes.

Wope, they like.

Singular.

Plural.

Ana 'pe? do you like? Ana humpe? do you like?

Ana ope? does he like? Ana wope? do they like?

FANTI INTO ENGLISH.

Ana 'pe Ohimbā a? Nyew, mipe mi himbā dudu. Ana 'pe hen ambradu a? Nyew, mipe Ambradu dudu. Ana wope hon hin a? Nyew, wope hon hin dudu. Ana humpe Osofu a? Nyew, yepe hen sofu dudu. Ana ope ni hin a? Nyew, ope Ohin dudu. Ana humpe hum ambradu a? Nyew, yepe hen ambradu dudu. Ana wope hon himbā a? Nyew, wope hon himbā dudu. Ana humpe Ohin a? Nyew, yepe Ohin dudu.

Ana 'do wu himbā a? Nyew, mudo mi himbā na mudo m'ambradu su. Ana humdo hum sofu a? Nyew, yedo hen sofu dudu. Ana wodo hon hin a? Nyew, wodo Ohin na wodo Ohimbā su. Ana odo

ni nã na n'egya a? Nyew, odo n'egya na odo ni nã su. Ana 'do w'akyirebã a? Nyew mudo m'akyirebã na mudo m'akuntangya su.

Ana nu wofa ko Aburokyir a? Ohò, oko Nkran. Ana wu nũa wo ho a? Ohò, onnyi ho; oko Guaa. Ana hum nã wo ho a? Ohò, onnyi ho; oko Numabu. Ana hon egya ko Akyimfu a? Ohò, oko Dina. Ana ambradu ko Aburokyir a? Ohò, owo Nkran. Ana hum sofú wò ho a? Ohò, oko Aburokyir.

ENGLISH INTO FANTI.

Do you like our queen? Yes, I like the queen very much. Do they like their pastor? Yes, they like their pastor very much. Does she like the governor? Yes, she likes her governor very much. Do you like our pastor? Yes, we like your pastor very much. Does he like his king? Yes, he likes his king very much, and we like our queen also.

Does she love her mother? Yes, she loves her mother very much. Do you love the queen? Yes, I love the queen very much, and I love the governor also. Do they love their uncle? Yes, they love their uncle, and they love their father also. Does he love his sister and brother-in-law? Yes, he loves his sister very much, and he loves his brother-in-law also.

Is your father there? No, he is gone to Elmina. Is the governor at Accra? No, he is in Europe. Is their uncle gone to Anamaboe? No, he is gone to Saltpond. Is your sister there? Yes, my sister and brother-in-law are at Cape Coast. Is the pastor gone to Accra? No, he is gone to England, and the governor is gone to England also.

Rule 19. "Ana" introduces any interrogative sentence which in English begins with a verb, such as—Ana iko? or, Ana iko a? Do you go? (sing.); Ana oriye? or, Ana oriye a? Is he doing it?

Rule 20. Nearly all Fanti nouns commence with a vowel, or the letter m or n; but some of these are mere prefixes, which may sometimes either be discarded or retained at the option of the speaker. For instance, all o and i prefixes can either be dropped or retained at any moment, except when they come immediately after a pronoun, when they must in all cases be thrown off, but a, e, m, and n prefixes are never to be dropped.

Rule 21. The pronoun of the second person singular number is generally dropped in the conjugation of verbs, and substituted by the elision mark, thus—Ana 'pe? Do you like? But this sign also can sometimes be omitted, Ana pe? Do you like?

LESSON 11.

| | |
|----------------------|----------------------------------|
| Kun, a husband. | Yir, a wife. |
| Wura, a master. | Ewuraba, a mistress. |
| Babanyin, a son. | Babā, a daughter. |
| | Nana-banyin, a grandfather. |
| | Nana-basia, a grandmother. |
| Bōnyī, a manservant. | Abāwa, a maidservant. |
| | O-ba, a son or daughter, child. |
| | Nana, a grandparent, grandchild. |
| | Awofāsi, a nephew, niece. |
| | Na, but. |



FANTI INTO ENGLISH.

Basian' wo babanyin, na onnyi babā. Muwo bōnyī, na minnyi abāwa. Wu nana-banyin wo dan feefe na wu nana-basia su wo ture feefe. Banyinn' wo yir papa, na onnyi akyirebā papa. Banyinn' wo awofāsi, na onnyi babanyin. Muwo akyirebā papa, na minnyi yir papa. Hen nana-banyin wo sika pī, na hen wofa su wo sika pī. Basian' owo kun papa, na onnyi ba. Hen wura ko Aburokyir na hen ewuraba su ko Nkran. Basian' do ni nana kakraban' dudu. M'egya wo bōnyi papa, na onnyi abāwa papa. Bōnyin' wo wura papa, na abāwan' onnyi ewuraba papa. Basian' wo kun papa, na onnyi nūabanyin papa. Yedo hen wura na yedo hen ewuraba su.

ENGLISH INTO FANTI.

My father has a manservant, and my mother also has a maidservant. The man has a good nephew, but he has not a good son. Our grandfather has a large house, and our grandmother also has a large garden. The woman has a good daughter, but she has not a good son. The man has much gold, but she has no child. Your mother has a good maidservant, but she has not a good manservant. The woman has much gold, but she has no husband. My grandfather and my father are gone to Europe. The man loves his little niece very much. He has a good sister, but he has not a good wife. The maidservant has a good master, and the manservant has a good mistress. The woman has a daughter and a grandchild, but

she has no son. My grandparent has a large house and much gold.

Rule 22. When "na" connects an affirmative and a negative sentence, it is a disjunctive conjunction and conveys the same meaning as the English disjunctive "but," as, Owo babanyin, na onnyi babā, he has a son, but he has no daughter.

LESSON 12.

| | | | |
|----------------------|--------------|------------------------|------------|
| Akuko, | a fowl. | Nkuko, | fowls. |
| O-guan, | a sheep. | Nguan, | sheep. |
| Kyirefua, | an egg. | Nkyirefua, | eggs. |
| Kyim, | an umbrella. | Nkyim, | umbrellas. |
| Ewiriw, } Ekō, } | a parrot. | Nwiriw, } Nkō, } | parrots. |
| Gyahin, } Sibo, } | a leopard. | Ngyahin, } Nsibo, } | leopards. |
| Doku, | a monkey. | Ndoku, | monkeys. |
| Egyinambua, | a cat. | Ngyinambua, | cats. |
| Ponko, | a horse. | Mponko, | horses. |
| Aburoko, | a duck. | Mburoko, | ducks. |
| Aburuma, | a pigeon. | Mburuma, | pigeons. |
| Aponkyi, | a goat. | Mponkyi, | goats. |
| I-kur, | one. | Esia, | six. |
| Ebien, | two. | Eson, | seven. |
| Ebiasā, | three. | Awotwe, | eight. |
| Anan, | four. | Akrun, | nine. |
| Enum, | five. | I-du, | ten. |

Ndida, yesterday.

To, buy. Ton, sell.

Past Indefinite Tense.

| Singular. | | Plural. | |
|-----------|------------------|--------------------|--|
| 1st pers. | Mutó, I bought. | Yetó, we bought. | |
| 2nd „ | Itó, you bought. | Humtó, you bought. | |
| 3rd „ | Otó, he bought. | Wotó, they bought. | |
| 1st pers. | Mutón, I sold. | Yetón, we sold. | |
| 2nd „ | Itón, you sold. | Humtón, you sold. | |
| 3rd „ | Otón, he sold. | Wotón, they sold. | |

FANTI INTO ENGLISH.

Mutó nkuko na nkyirefua ndida. Yetón mburoko na nkuko ndida. Wotó mponkyi na nguan ndida. Mutó ndoku na nwiriw ndida. Otó nkyim na nkyew pī ndida. Wotón mburonuma akrun na mburoko enum ndida. Mutó sibo kakraba ndida. Yetón mponko ebien ndida. Mi nã wo mburoko nkyriefua pī. W'akyirebā wo nkuko nkyirefua pī, na m'akyirebā su wo mburonuma nkyirefua pī. Mu wofa tó ngyahin ebiasã ndida. Wotón nkō pī ndida.

Ana ton nkuko a? Nyew, muton nkuko na mburoko. Ana tó nkuko ndida a? Nyew, mutó nkuko esia na mburoko anan ndida. Ana tón mbodom ndida a? Ohó, mutón ngyinambua. Ana humtó nwiriw ndida a? Nyew, yetó nwiriw awotwe na mburonuma eson ndida. Ana humton nkyirefua a? Nyew, yeton mburoko nkyirefua na yeton mburonuma nkyirefua su. Ana tó ponko na bodom ndida a? Nyew, mutó mbodom ebien na ponko kur ndida.

ENGLISH INTO FANTI.

I bought ten cats yesterday. She sold three dogs yesterday. My sister sold fowls and eggs yesterday. We bought nine parrots and eight pigeons yesterday. My father bought a leopard yesterday. The woman sold ducks' eggs yesterday, and the man also sold pigeons' eggs yesterday. They bought four goats and three sheep yesterday. We sold ten monkeys yesterday. My uncle bought three horses, and my grandmother also bought one dog yesterday.

Did you buy ducks yesterday? Yes, I bought many ducks and fowls and pigeons yesterday. Did you sell horses yesterday? No, we sold five dogs and two leopards yesterday. Did you buy fowls' eggs yesterday? No, we bought ducks' eggs, and we bought pigeons' eggs also. Did you buy a goat yesterday? Yes, I bought four goats yesterday, and I bought eight sheep also. Do you sell hats? Yes, I sell hats, and I sell umbrellas also. Did you buy parrots yesterday? Yes, we bought ten parrots and six monkeys yesterday. Did you sell cats yesterday? Yes, we sold seven cats yesterday, and we bought nine dogs also.

Rule 23. When two nouns come together, except proper names, the first is in the possessive case, as—mburoko nkyirefua, ducks' eggs.

Rule 24. The Past Tense generally differs from the Present only in the accent, thus—Mudon', I love him; but Mudón', I loved him.

Rule 25. *The plural is formed from the singular by prefixing n; or, if the noun possess a prefix, by changing it into n. This letter becomes m before the labials b and p, and generally before f, as—*dua*, a tree, pl. *ndua*; *obā*, a woman, pl. *mbā*; *ponko*, a horse, pl. *mponko*; *afi*, a year, pl. *mfi*. To this rule, however, there are exceptions.

Rule 26. The following classes of nouns admit of no plural at all in the Fanti language:

- (1) Abstract nouns.
- (2) Names of the elements.
- (3) Nouns representing objects denoting quantity in bulk or mass.

LESSON 13.

| | |
|--------------------------|-------------------------|
| Ekutu, an orange. | Mpua, a banana. |
| Buredzi, a plantain. | Ankama, a line. |
| Aburube, a pine-apple. | O-du, a yam. |
| Burofir, a pawpaw. | Ananuma, a water-melon. |
| Kube, a cocoa-nut. | Ahwir, a sugar-cane. |
| Bankyi, cassada. | Eburow, Indian-corn. |
| Santum, a sweet potato. | Fir, a pumpkin. |
| Nturoba, a tomato. | Nkumma, an okro. |
| Eduwa, a pea. | Mokō, a pepper. |
| Abe, a palm-nut. | Nkatsi, a ground-nut. |
| Atadwe, a tiger-nut. | Anyuw, an onion. |
| Adasima, a monkey-apple. | Kokō, Coco yam. |

Mi, me.

| | |
|-------------|----------------|
| Ma, give. | Dzi, eat. |
| Num, drink. | Kyirew, write. |
| Nya, get. | Tsiw, pluck. |

FANTI INTO ENGLISH.

Mikyírew m'akyireba ndida. Mi nã mám' ekutu esia ndida. Banyin bi mám' mpua du ndida. Yenyá fir na anamuna na aburube pi ndida. Mu wofa kyírewm' ndida. Afran' wo ahwir ebiasã na santum ebien. Munúm kubę anan ndida. Banyinn' má afra bi nkatsi na atadwe pi ndida. Mi nana-basia mám' bankyi na kokõ ndida. Yedzi adasima awotwe ndida. Mi nã tó nkunuma na anyuw na moko pi ndida. M'akyirebã tó abe na nturoba pi ndida. Banyinn' tsiw kubę eson ndida. Yedzi fir anan na buofir ebiasã ndida. Basian' na nu kun dzi bankyi ndida. Minyá odu enum na aburube esia ndida. Miná m'akyirebã atadwe na nkatsi na eduwa ndida. Banyinn' na ni yir wowo odu pi, na wowo bankyi na eburow su. Mi nana-banyin mám' anamuna ebien na ekutu akrun ndida, na mi nana-basia su mám' buredzi eson na ankama ebien na buofir kur.

ENGLISH INTO FANTI.

I gave my sister seven limes yesterday. My sister gave me two oranges yesterday. My mother bought peppers and okros and onions yesterday. The man plucked eight oranges yesterday, and the woman also plucked nine bananas and two paw-paws. She drank from six cocoa-nuts yesterday, and I also ate two pumpkins yesterday. My father wrote me yesterday, and I also wrote my brother-in-law yesterday. The woman and her husband have many sweet potatoes, and they have many yams

also. We got nine sugar-canes and many tiger-nuts and ground-nuts yesterday. My mother's maid-servant bought cassada, palm-nuts, and peas yesterday. The man gave the child ten monkey-apples and three plantains yesterday. My father's man-servant got eight yams yesterday.

Rule 27. Names of fruits and roots are not inflected for number, but have the same form for both the singular and the plural, as: Ekuṭu, an orange; ekuṭu, oranges.

Rule 28. The *i* in "mi," me, is generally dropped, and substituted by the sign ', thus: Mi na mām' mpuwa ndida, my mother gave me a banana yesterday. The same rule applies to "nu," him or her, which also drops the vowel.

