

A
DICTIONARY
OF THE
ASANTE AND FANTE LANGUAGE

CALLED TSHI (CHWEE, TŴI),

WITH

A GRAMMATICAL INTRODUCTION

AND APPENDICES ON

THE GEOGRAPHY OF THE GOLD COAST

AND OTHER SUBJECTS.

BY

REV. J. G. CHRISTALLER,

OF THE BASEL GERMAN EVANGELICAL MISSION, W. AFRICA.



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PREFACE.

This Dictionary follows "A Grammar of the Asante and Fante Language called Tshi (*Chwee*, Tŵi), based on the Akuapem Dialect, with reference to the other (Akan and Fante) Dialects," by the same author, Basel 1875. The said Grammar has been approved by several philologists in Germany and France.*) It has, however, not met with the same favourable reception on the Gold Coast, at least beyond the sphere of the Basel German Mission; but it is hoped that the present Dictionary will be more welcome to educated Fantes on account of its more prominent practical usefulness, and because in it the Fante dialect has been more extensively referred to than in the Grammar.

2. The Dictionary appears now somewhat delayed by the claims which six other publications in Tshi and three in Akra made on the author, and its publication has taken considerable time because its loose sheets were sent to an intelligent native of the Gold Coast, whose judgement has been of great value to the author, for corrections and additions.

If the work has been long in coming out, it is hoped that it will be the more useful and will not prove short-lived. If it has become larger than any other existing Dictionary of a Negro language, this has at least not been the intention of the author; the ample materials collected with the help of clever and intelligent natives made it a matter of course, if not a duty, to store up whatever may be useful for his successors.

3. The persons for whose benefit the author has written, are 1. the missionaries, not only of his own society, in Akuapem, Akem, Okwawu &c., but also of the Wesleyan Methodists in the Fante country; — 2. Europeans who are interested in philology or in any capacity called to have intercourse with the natives of the coast or inland countries; — 3. the educated natives, be they employed in Christian churches and Mission or Government

*) Cf. Lazarus und Steinthal, Zeitschrift für Völker-Psychologie und Sprachenkunde 1876, p. 164—172. By the "Institut de France" a gold medal of 300 francs has been awarded to the author.

schools, or whatever occupation may be their inducement to the study of languages; all these may also be helped by the book in their endeavours to acquire the English language.

4. The materials of the work have been collected during more than 25 years' study of the language. The words were gathered from all available sources in the various ways alluded to in the preface to the Grammar p. I seq. When the author left the Gold Coast in 1868, he took with him, besides an entire translation of the Bible in manuscript or in newly revised printed portions, a good number of other manuscripts and of materials for a dictionary collected by personal intercourse with natives of various places and tribes, among whom I reckon first the helpers at the work of translation, who also, with other assistants, contributed a good deal of proverbs and other folk-lore &c. And whilst the Bible was in printing and twenty other new publications or revised reprints were in preparing, the author received, besides manuscripts for several of these new works, many letters and answers on various questions concerning those different publications, also new contributions for the dictionary and essays on mythological and historical objects, partly from the native missionary D. Asante, partly from other educated natives. — The Vocabulary of H. N. Riis has been carefully compared and every word or phrase found correct or rectified, has been embodied in the present dictionary, sometimes with reference to the work of Riis. — A rich source of words has been opened in the native proverbs, the printed collection of which embraces more than 3600. The reader is often referred to this for brevity's sake.

5. The *Dialects* of the language are described in the Grammar p. XVII seq. & 185–196, where also the claims of both the Akan and Fante dialects and the intermediate literary dialect are sufficiently discussed. I do not find any cause to retract what is stated there, though I have since then become better acquainted with the Fante dialect through A. W. Parker's books (see p. XVI), many words and phrases of which have been incorporated in this work. I have also obtained some more information about the Akan and the Brõn or Kāmānā dialects, and may sum up my impressions in this manner:

(1) The Akan dialect is considered to be spoken purest in Akem; but by its dainty and affected mode of expression (e.g. the frequent *ee* & *oo*, where most other dialects have simply *e* & *o*, as, *adee*, *asee*, *koree*, *o_ooo*, *soo*, = *ade*, *ase*, *koe*, *obo*, *so*)

it appears less fit to become the common dialect of all Tshi tribes. — The dialect of Asante agrees in all essentials with that of Akem, only the pronunciation is "broad and hard (tetēre dennēnēn)" e. g. they pronounce "kēre" instead of "kyere", — whilst in Akem it is "soft and delicate (bokō freŋkyemm)." The other countries in which Akan is spoken are Adause, Asen, Daŋkyira, Tŋiforo, Akwam, all these with little deviations from Akem and Asante, and Akuapem, on which see No. (2).

(2) The dialect of Akuapem, derived from Akem and Akwam and having points of contact with Brōn and Fante, appears on the whole the one most suited to become the literary idiom equally intelligible to all the other tribes. See Gr. p. XIX, and, on the influences of Fante, the small English-Tshi-Akra Dictionary of 1874, p. XI.

(3) The Brōn or Kāmānā dialects are spoken in the countries N. & N.E. of the Akan countries, viz. Kāmānā, Okwawu, Ŋkorānsā, Brōn &c., also in Pae (E. of the Volta). These dialects seem to be genuine Tshi, but are deemed inferior to Akan, probably on account of archaisms or admixture of foreign elements. Brōn is also spoken beyond the territories of the genuine Tshi people by tribes which had or still have a separate language of their own, as Gyaman and the tribes E. of the Volta speaking Guan, viz. Ntŋummuru, Kārakye, Worawora or Boem, Ŋkonyā.

(4) The Fante dialects have not followed the other dialects in changing the commencing sounds kw, gw, hw, before palatal vowels, into tŋw, dŋw, fŋw, and in occasionally softening b (espec. in diminutives) into w &c., but have deviated from them by changing t, d, n, before (e) e, i, into ts, dz, ny, and by curtailing many terminations by cutting off their final vowels.

6. In the Introductory Notes to my Grammar § 4 (p. XVII seq.) I had to censure the system of orthography advised by D. L. Carr and J. P. Brown in their "Mfantasi Grammar", Cape Coast, 1868. Now I am under the necessity of criticizing the orthography chosen by the Rev. A. W. Parker in his translation of the Gospels of Matthew and Mark into the "Fante Language", printed for the Wesleyan Missionary Society, London 1877, and in three previous smaller publications, however gladly I welcome these works as the beginning of a Fante literature. Mr. Parker is right in using ten vowels instead of the five a e i o u, but he employs the diacritical dot under each of those five vowels in a manner repugnant to the orthography followed in our

numerous books in conformity with the Standard Alphabet of Dr. Lepsius. If he had no knowledge of the said Standard Alphabet, of which the secretaries of the Wesleyan Missionary Society had officially expressed their cordial approval, he was at least in the possession of some of our four editions of the Tshi Gospels, his own translation of the two first Gospels in the "Fante Language" affording unmistakable proofs that he has made use of them, as was proper and right. The Scriptures in Tshi have been translated and printed by the long continued labours of Basel missionaries and their native assistants, and by the generous help of the British and Foreign Bible Society, without any self-interested motives, for the whole Tshi nation, Fante included. If the Wesleyan Christians in Fante use some expressions for religious ideas different from those used in the churches and schools of our Basel Mission, or if they wish to have portions of the Bible or other books written and printed in their own dialect, we have nothing to say against that. On the contrary, we are glad to have the opportunity of comparing the idiomatic peculiarities of both sides and are ready to learn and adopt whatever may seem preferable in the treasures of our western neighbours, or, whenever we on our part may have to choose between two forms or expressions, to select that which brings us nearer to them. But if the latter give way to the opposite tendency, creating an orthography entirely of their own invention and in their biblical translations studiously substituting their own expressions to those contained in our Tshi Bible, as if it were their duty to avoid the suspicion of having trod in the footsteps of their forerunners, we regret their misspent time and strength. The orthography adopted by Mr. Parker differs from ours far more than the Fante dialects differ from the Akan dialects. The dialects can scarcely be said to be at variance with each other; they may peaceably exist side by side; but the two orthographies cannot thus coexist. B. Cruickshank in his book "Eighteen Years on the Gold Coast", London 1853. vol. II. p. 262. says: "Educated natives have frequently failed in making communications in writing, in their native language, intelligible to each other, from their disagreement about the sounds of words, and the consequent employment of different letters to represent them." Shortly after Mr. Cruickshank's book had appeared in print, when he visited the Basel Missionary station at Akropong in the capacity of Acting Governor, in Febr. 1854, he could personally convince himself that Europeans

have indeed "been successful in reducing the language of the natives to grammatical rules and to writing in the Roman character". Innumerable letters of natives educated in the Basel Mission Schools and some 40 publications embracing more than 6000 printed pages leave no doubt that now "a proper representation of the language" common both to Asante and to Fante does exist. There are Fante Christians who have bought and read our books written after the Standard Alphabet, who also understand and appreciate them. But the new Fante orthography, if largely received among the Fante Christians, would almost preclude mutual intelligibility of written or printed communications between the western and the eastern parts of the Gold Coast in the native idioms, — not only the Akan division of Tshi, but also the Akra language, the Dahome (or Ewhé) and the Yoruba language being likewise reduced to writing after the principles of the Standard Alphabet. It is as if railways were built along the coast from Akra to Adā and farther on to Lagos, and the Fantes would build a railway of their own of a different gauge, so that no cars from the western railway could be used on the eastern, and vice versa. Does it not lie in the interest of our Fante brethren to accommodate their writing to the Standard Alphabet approved and recommended by the representants of the Wesleyan Missionary Society in 1855? The question has been submitted by me to the representants of the said Society in 1879, in a letter discussing the particular defects and disadvantages of the new system as well as elucidating the facilities and difficulties of transition to the Standard Alphabet, — with what result, I cannot tell.

In order to do every possible honour to the Fante dialect as represented in Parker's books, I have carefully perused them and weighed every word contained therein; accordingly most of the terms, forms and meanings peculiar to them have been embodied in this dictionary in adaptation to the Standard Alphabet.

7. *Foreign words* adopted in Tshi (about 20 from Gā, Guan, Marewa, nearly 100 from European languages) have been marked as such by indicating the language from which they are taken in brackets. Above 100 more foreign words found in the Tshi Bible are registered in Appendix A. — *New words* derived from words already existing in the language and introduced by the Basel missionaries, are partly marked by a dagger (†); many such as well as modern terms, used in teaching the various sciences, are not found in this dictionary, because not as yet

sufficiently approved. Nearly a hundred of them are contained in the appendix to Mr. Bellon's Instruction in Arithmetic.

8. The *arrangement* chosen has been, to let the words follow each other in the alphabetical order of their initial consonants, disregarding the prefixes. Cf. the Grammatical Introduction § 10. 14. 18. 20. 25, 1. 26-30. Words either similar or related to each other are placed together. Thus e. g. *su*, *sū* are followed by nouns with prefixes: *o-sū* (joined to *sū*, from which it is derived); *e-su*; *nsu*, *osu*, *asu*; then *sua*, *sūa*, *sūa* and *nsua*, *o-sūa*, *o-sūā*, *o-sūā* follow; then the various compounds of all these, intermixed with derivations by suffixes and new verbs, according to the alphabetical sequence of the letters, as *sūā-bise...* *sūāfo*, ... *nsu-akyi*, *sūāñ*, ... *sūaw*, *su-bañ* &c. — Of *compounds* the constituents are marked out by applying the hyphen, or the primitives are added in brackets. — Nouns formed by the suffixes *fō* or *ni*, *wa* (*ba*) or *ma* (Grammat. Introd. § 19, 2, 3), and nouns compounded with *-de* and *-sem* (= *ade*, *asem*) are so frequent that not all of them have been put down; the student will easily find the meaning of such words by resorting to the simple words. — Of *verbs* the primitive sense is given first, and the figurative and free senses are added in rational order. — The various *applications* of each word and standing *phrases* are illustrated by examples, and for farther illustrations the collection of proverbs and passages of the Bible or other books are frequently referred to.

9. In the *orthography* both the full and the shortened writing (Grammat. Introd. § 25) have found consideration. The forms in Fante and Akem, different from those in our books, have been added in many instances; in other cases analogy will guide those aright who are particularly interested in those dialects.

10. *Definitions* of words and *descriptions* of specific occupations or customs, as they were given by native assistants, have occasionally been added for the benefit of Europeans engaged in acquiring the language. These explanations have the more value, as they are all idiomatic, presenting the genuine manner of expressing thought in the language, without being altered by the endeavours to express thoughts imported by foreigners.

11. Particular pains have been taken to add the *synonyms* wherever they seem to be demanded. — That under some words as "*ahene*, *apatā*, *nsū*, *ntama*" lists of different sorts of beads, fishes, spirituous liquors, textile fabrics &c. are given, may serve

as a stimulus to students and teachers to collect such lists of other objects. In a similar way the geographical names and proper names of persons, given in Appendix C III. and G, invite farther collection.

12. As it was the writers endeavour to condense the matter presented in the shortest possible space, a liberal use has been made of *abbreviations*, a list of which is appended to this Preface; some others will be found in the appendices. — All words not marked by *v.*, *a.*, *adv.*, *conj.*, *interj.* are *nouns*; nouns are marked by *n.* only in a few cases to distinguish them from adjectives &c. Verbal nouns derived by the palatal suffix are marked by *v. n.*; many simple or compound nouns marked by *inf.* are likewise verbal nouns. — Of *verbs* the transitive and intransitive are rarely marked by *tr.* and *intr.*, because most verbs are used in both ways even more readily than in English. Parts of the verb are now and then marked by *contin.*, *pret.*, *perf.*, *progr.*, *fut.*, *imp. I & II.*, *inf.*, — *affirm.*, *neg.* —

13. The writers task would have been much easier, if he might have issued the work in German; but circumstances demanded it otherwise. Most of the English contents of the work have been revised by Englishmen, and some deficiencies in this respect are made good in the Corrections and Additions pp. 569 seqq.

14. The *Additions* taken from the translation of the Bible and other Christian books are meant chiefly for the Christian student and will help him in thoroughly mastering his object. — On the *Corrections*, see p. 569, *Rem. 2*; they include also the corrections of the few misprints found on pp. 1–568, and the answers on notes of interrogation used in some cases of uncertainty.

15. A few words about the *Appendices*. — The *Table of Gold Weights* (Appendix B) may require alterations for the Fante and rectifications for the Akan countries. On foreign gold coins see Payne's *Lagos and West African Almanack*. — The *Geographical Appendix* (C), though it cost comparatively more time than any other part of the work, is yet very imperfect. It would, however, not have been right to leave it out for two reasons: 1. Our knowledge of the countries concerned has considerably increased since the publication of the Grammar, as a comparison with § 1 of the Introductory Notes, Gr. p. X. seq., will show. 2. The completeness of a Dictionary demands, that the archaic elements contained in the geographical names, however unimportant the respective towns or villages, brooks or mountains

may be, be not neglected. (This can also be said concerning the Proper Names contained in the Appendices D, E, G.) - Appendix C may moreover serve as a foundation for a Geography of the Gold Coast, a desideratum which studious natives ought gradually to supply; for it is astonishing how scanty, vague and confused the knowledge of these countries has hitherto been, even among natives, concerning the places beyond their immediate experience. — Only of Akem, Akuapem and Okwawu accounts of some completeness could be given. It is hoped that a large map prepared by the Basel missionaries on the Gold Coast will incorporate the geographical knowledge hitherto obtained of the three countries just mentioned and of the Akra and Adanme countries, on which map also some forty stations and outstations of the Basel Mission will be marked, as well as other places where native Christians are dwelling. — In process of time materials for a History of the Gold Coast also should be gathered, similar to what we have already of Sierra Leone. — Payne's Lagos and West African Almanack contains much valuable matter, though more of a statistical than geographical character, and more of Lagos and its vicinity than of the other parts of the Gold Coast Colony. Its yearly issues might be made the receptacle for geographical and historical contributions.

16. After every endeavour to render the work as correct and complete as possible, the author feels how much room there is still left for augmentation and rectification, and hopes that many of those who use it, may feel compelled to contribute additions and rectifications. Of the Akuapem dialect not many words will be found wanting; but the literary idiom may still be amply enriched by importations from other dialects, and by the new-made and foreign words alluded to in § 7.

17. The author begs pardon for the length of this Preface and the following Introduction. If there be many who will not read this or that, others may still be helped thereby in their endeavours to master the language. And so the author concludes with the fervent wish and prayer that his work may contribute to a thorough knowledge of this important language, so that it may more and more become the vehicle of true knowledge and spiritual light to the numerous tribes to which it has been assigned.

Schorndorf, Württemberg, August 1881.

J. G. CHRISTALLER.

EXPLANATION OF ABBREVIATIONS.

a. Grammatical terms and other English words.

a. or *adj.* adjective. – (*abt.* about.) – *adv.* adverb. – *affirm.* affirmative. – *App.* Appendix. – *attrib. adj.* attributive adjective. – *aux. v.* auxiliary verb. Gr. § 106–112. – (*bef.* before; *bel.* below.) – *caus.* causatively. Gr. 208,3.4. – *cf. confer,* compare. – *com.* common language. – *conj.* conjunction. – *conn.* connected form. Gr. § 47.49. *consec.* consecutive form. Gr. § 91.178f. – *contin.* continuative form. Gr. § 91.102.167. – *contr.* contracted, contraction. – *co-ord.* coordinate (sentence). – *cpds.* compounds. – *d.* penny, pence. – *dec.* decent language. – *deriv.* derivative(s). – *descr.* descriptive (*a.* or *adv.*) – *diff.* different. – *dim.* diminutive. – *e. g. exempli gratia,* for example. – *emph.* emphatically. – *esp. espec.* especially. – *etc.* and so forth. – *euph.* euphemistically. – *Europ.* European. – *except.* excepting. – *expr.* expressing. – (*f. i.* for instance.) – *fig.* figuratively. – *f. foll.* followed, following. – *fr.* from. – *frq.* frequentative. – *fut.* future tense. – *gener.* generally. – *Gr.* Grammar. – *id. idem,* the same. – *imit.* imitative (*adv.*) – *imp.* imperative. – *inf.* infinitive, verbal noun. – *int. interj.* interjection. – *interrog.* interrogative. – *intr.* intransitive. – *Introd.* Introduction, Introductory. – *l.* line; pound sterling. – *lang.* language. – *lit.* literally. – *n.* noun. – *neg.* negative. – *num.* numeral. – *obsc.* obscene. – *obs.* obsolete. – *Observ.* Observation. – *opp.* opposed (to). – *orig.* originally. – *p., pp.* page, pages. – *part.* particle. – *perf.* perfect tense. – *perh.* perhaps. – *pers.* person. – *Phr.* Phrase(s). – *pl.* plural. – *poet.* poetical. – *poss.* possessive. – *pref.* prefix. – *pr. n.* proper noun. – *prep. prepp.* preposition, prepositions. – *pret.* preterit tense. – *princ.* principal (verb, sentence). – *prob.* probably. – *progr.* progressive form. – *pron.* pronoun. – *prop.* properly. – *qualif.* qualifying (*adv.*) Gr. § 133,4.134,1. – *q. v. quod* or *quae vide,* which see. – *red.* reduplicated, reduplication. – *refl.* reflexive. – *rel.* relative (particle). – *Rem.* Remark. – *retrosp.* retrospective. – *s.* see; shilling. – *scil. scilicet,* to wit; namely; being understood. – *sent.* sentence. – *seq. sequens,* the following. – *sign.* signifies. – *sing.* singular. – *subord.* subordinate (sentence). – *symb.* symbolically. – *syn.* synonymous, synonyme(s). – *tr.* transitive. – *usu.* usually. – *v. (v.v.)* verb (verbs). – *v. n.* verbal noun. – *viz. videlicet,* namely, to wit. – *vulg.* vulgar (word, expression).

b. Names of Places, Languages, Dialects.

Ab. Aburi. – *Ak.* Akan. – *Akp.* Akuapem. – *Akr.* Akropong. – *Akw.* Akwam. – *Aky.* Akyem. – *Ar.* Arabic. – *As.* Asante. – *Dan.* Danish. – *D.* Dutch. – *Eng. English.* – *Europ. European.* – *F.* Fante. – *Fr.* French. – *G.* Gā. – *G. C.* Gold Coast. – *Ger. German.* – *Gr.* Greek. – (*Gy.* Gyadam.) – *Heb.* Hebrew. – *It.* Italian. – *Kuk.* Kukurantumi. – *Ky.* Kyebe. – *Lat.* Latin. – *Mf.* Mfante = F. – *Og.* Oguā, Cape Coast. – *Okw.* Okwawu. – *On.* Onomabo. – *Port.* Portuguese. – *Skr.* Sanskrit. – *Span.* Spanish. – *T'w.* T'wī.

c. Tshi Words; cf. Gr. § 287.

a. ana. - a. s. anāse. - e. s. enese. - etōd. etō-dabi-a. - n. a. nè ade. - n. s. ne se. - ñh. ñhinā. - nt. ntaku. - Nyañkp. Nyañkōpōñ. - Ony., Onyañk., Onyk. Onyame, Onyañkōpōñ. - tet. tetefo (kasa). - The leading word of an article in the dictionary is often represented by one, two or three first letters with a dot, sometimes by a mere middle-sized dash.

d. References to Books or Persons.

Bd., *Br.*, *Cr.*, see p. 637. 665. - *Chr.* Christaller. - *D. As.* David Asante. - *Diet.* Dieterle. - *Geog.* Geography. - *Gram.* Grammar. - *Hist.* History. - *K.* Kurtz, see the list p. XV (No. 12). - *Mf. Gr.* Mfantsi Grammar (p. XVI). - *N. E. Voc.* Vocabulary for the use of the Niger Expedition 1841. (Gr. p. VII. B. 5.) - *P. Ket.* Paul Keteku. - *pr.* proverb (3600 Tshi Proverbs, s. p. XVI, No. 24). - *Prk.* Parker (p. XVI). - *R.* Riis (p. XV). - *Rem.* Remark(s). - *Rog.* Roget's Thesaurus of English Words and Phrases. - *Scr.* Scriptures. - *St.* Statutes of the German Evangelical Mission Churches on the G. C., s. p. XVI, No. 14. - *Voc.* Vocabulary. - *Zim.* Zimmermann's Akra Grammar or Vocabulary.

e. Books of the Bible.

Ac. Acts. - *Am.* Amos. - *Ca.* Canticles, Song of Solomon. - *1. 2. Ch.* Chronicles. - *1. 2. Co.* Corinthians. - *Col.* Colossians. - *Da.* Daniel. - *De.* Deuteronomy. - *Ec.* Ecclesiastes. - *Ep.* Ephesians. - *Est.* Esther. - *Ex.* Exodus. - *Eze.* Ezekiel. - *Ezr.* Ezra. - *Gal.* Galatians. - *Ge.* Genesis. - *Hab.* Habakuk. - *Hag.* Haggai. - *He.* Hebrews. - *Ho.* Hosea. - *Is.* Isaiah. - *Jq.* James. - *Je.* Jeremiah. - *Job.* - *Joel.* - *(1. 2. 3.) Jo.* John. - *Jon.* Jonas. - *Jos.* Joshua. - *Jude.* - *Ju.* Judges. - *1. 2. Ki.* Kings. - *La.* Lamentations. - *Le.* Leviticus. - *Lu.* Luke. - *Mal.* Malachi. - *Mk.* Mark. - *Mt.* Matthew. - *Mi.* Micah. - *Na.* Nahum. - *Ne.* Nehemiah. - *Nu.* Numbers. - *Ob.* Obadiah. - *1. 2. Pe.* Peter. - *Phi.* Philippians. - *Phile.* Philemon. - *Pr.* Proverbs. - *Ps.* Psalms. - *Re.* Revelation. - *Ro.* Romans. - *Ru.* Ruth. - *1. 2. Sa.* Samuel. - *1. 2. Th.* Thessalonians. - *1. 2. Ti.* Timothy. - *Tit.* Titus. - *Zec.* Zechariah. - *Zep.* Zephaniah.

f. Various Marks or Signs.

& and. - &c. *et caetera*, and so on, and the like.

.. between two parts of a verbal phrase indicate the place of an object to the *v.* (when nearer to this) or of an attributive *n.* or *pron.* (when nearer to the word next following); e. g. so.. mu, *to help* (as in òso no mú); so .. mu, *to lay hold of* (as in òso nó mù).

... or ... stand for three or more omitted letters, syllables or words.

= is equal to.

> is more or larger, i. e. of a wider sense, than ...

< is less, i. e. of a narrower sense than (the following word).

* asterisc, serves for reference to notes and other purposes; see p. 644. (29.) 644-649. (32-56.) 654 ff. 666.

† dagger, indicates new-made words, see Preface § 7.

§ paragraph, section.

TSHI LITERATURE.

A. PUBLICATIONS IN TSHI

prepared by the Basel German Missionaries.

We omit 4 publications previous to 1853, 8 of Bible portions (1859—65) and 12 others (1855—74), as superseded by new works or editions. — For brevity's sake we give of No. 5—24. only the English titles. — The figures in parenthesis refer to the order in which the single publications followed each other. Cf. Gr. p. VIII.

I. Grammars and Vocabularies.

1. (5.) *Elemente des Akwapim Dialects der Odschi Sprache &c.* von H. N. Riis, Basel 1853.
2. (6.) *Grammatical Outline and Vocabulary of the Oji Language* with especial reference to the Akwapim Dialect, together with a Collection of Proverbs of the Natives, by H. N. Riis, Basel 1854.
- 3.(39.) *A Dictionary, English, Tshi (Asante), Akra*, by J. G. Christaller, W. C. Locher, J. Zimmermann. 1874.
- 4.(41.) *A Grammar of the Asante and Fanté Language* called Tshi &c. by J. G. Christaller. 1875.
- 5.(50.) *A Dictionary of the same* — the present book.

II. The Holy Scriptures.

- 6.(28.) The entire *Bible*, 8vo. Old Testament 1871. N.T. see next.
- 7a.(27.) *The New Testament*, 2d ed. 8vo. 1870.
- 7b.(45.) *The New Testament*, 3d ed. 16mo. 1878.

Of the Portions printed 1859—65 (Gr. p. VIII) some may still be had and used, especially the *Four Gospels*, 2d ed. 1864, and the *Psalms* and *Proverbs*, 1865.

III. Books for the School, Church and Family.

- 8.(31.) *Primer for the Vernacular Schools &c.* 2d ed. 1872.
- 9.(29.) Dr. Barth's *Bible Stories*, 2d ed. with many illustrations 1872.
- 10.(44.) *Bible Stories for Little Children*, 2d ed. with wood-cuts. 1877.
- 11.(33.) *Words for Learning and Praying*, containing: a *Catechism* of the Christian Doctrine; (498) select *Scripture Passages*; the *History of our Lord's Passion*; some *Prayers* used at church, *Prayers* for family and private worship, and *Prayers* for school-children. 1872.
- 12.(34.) *The doctrines of the Christian Religion*, based on Dr. Luther's smaller Catechism (by J. H. Kurtz, D. D.) with an Appendix on the Ecclesiastical Year and lists of Bible Lessons. 1872.

- 13.(48.) *Liturgy and Hymns* for the use of the Christian Churches of the G. C. speaking Tshi (containing the order for Baptism, Confirmation, the Lord's Supper, the Solemnization of Matrimony and the Burial of the Dead; 456 Hymns; 13 Fante Songs; Remarks on Versification, Metres and Tunes &c.) 3d ed. 1878.
- 14.(25.) *a. Statutes* of the German Evangelical Mission Churches on the Gold Coast. *b. Liturgy* of the same (the rest of it, containing different Prayers and Thanksgivings used at church, and the order of Consecration of Catechists and Ministers). 1865.
- 15.(30.) *Regulations for Catechists*. 1871.
- 16.(46.) *Regulations for Deacons*. 1878.
- 17.(38.) *Tunes to the Tshi and Akra Hymnbooks*, 2d ed. 1874.
- 18.(32.) *Instruction in Arithmetic*. 1872.
- 19.(37.) *Stories from General History* (with chronological tables). 1874.

IV. Tracts.

- 20.(47.) *Man's Heart*, either God's Temple or Satan's Abode, represented in 10 figures, 2d ed. 1878.
- 21.(35.) *The Orphan's Letter* to his Saviour in Heaven. 1873.
- 22.(36.) *Oguyomi*, the Negro Girl at Ibadan. 1873.
- 23.(43.) *The Spread of Christianity in Germany*. 1875.

V. Folk-lore.

- 24.(49.) *A Collection of 3600 Tshi Proverbs*. 1879.

All these Books were printed at Basel and are sold at Basel, London, Christiansborg, as indicated on the title-page of this book. — These 24 publications contain altogether 5550 printed pages, the 24 publications here omitted (as mentioned at the head of this list), 2881 pages.

B. PUBLICATIONS IN FANTE.

1. *Mfantsi Grammar*, by Dan. L. Carr and Jos. P. Brown, 32mo. Cape Coast 1868.
 2. *Fanti and English Spelling Book*. London 1874.
 3. *The first Catechism* of the Wesleyan Methodists. 1874.
 4. *Order of Administration of Sacraments* and of the Solemnization of Matrimony and the Burial of the Dead. 1875.
 5. *The Gospels of Matthew and Mark*, by A. W. Parker. 1877.
- No. 2-5, printed in London for the Wesleyan Missionary Society, contain 256 pages.

GRAMMATICAL INTRODUCTION

to the Tshi Dictionary.

A. GENERAL REMARKS.

§ 1. Tshi we call the language prevalent in the Gold Coast countries between the rivers Asini and Tanno on the W. and the Volta on the E., extending even beyond the Volta, and from the sea-coast to the upper course of the Volta and the Kong mountains on the N. — *Rem.* In the *orthography* devised for this formerly unwritten language, we write the name "Twi", the true *pronunciation* of which might be rendered more exactly in letters of Dr. Lepsius' Standard Alphabet by "Tšwi" and in English by "Chwee"; but whilst the writing "Twi" may be justified by its simplicity and sufficiency and by reasons of analogy (with kw, dŵ, fŵ &c. cf. Gr. § 13), the transliteration "Tshi" was chosen to avoid too much deviation from the former spellings "Tyi, Otyi", and the German writing "Tschì" (formerly "Otschì"). We must, therefore, beg to notice that the "i" in "Tshi" is to be pronounced as in the continental languages or as "ee" in English. — On the names Amina, Fante, Akan, see Gr. p. XVI.

§ 2. Concerning the *position of this language among other African languages* we fully assent to the views of Dr. Lepsius as displayed in his elaborate "Introduction on the Nations and Languages of Africa", premised to his "Nubian Grammar".*) In this work, on p. XXI—XXXII, he describes with reference to 12 characteristic points, the distinguishing features of (a) the *Bantu Languages* of the Southern Negroes (prevailing over all the continent S. and 2–5 degrees N. of the Equator, with the exception of the S.W. corner), contrasted with those of (b) the so-called *Hamitic Languages* in the N., N.E. and S.W. and of (c) the *Semitic Languages* found in the N. & N.E. of Africa, and shows that (d) the *Negro Languages of the intermediate zone*, of Central and Western Africa, must have been altered by more or less influences of the Hamitic (and Semitic) Languages, so that they have lost many of the peculiarities uniting them to the Bantu Languages.

§ 3. Among these mixed Negro Languages (d) we may distinguish several groups, such as the *Mande Group* and the *Kru Languages* in the West, and the *Yoruba-Ibo-Efik Group* on both sides of the lower Niger; between these three groups we may class together four languages meeting on the shores of the river Volta and call them the *Volta Group*, viz. a) Ewhé or Ewé (better Eŵé), spoken in Dahome and N., W. and S. of it; b) Adanme with its

*) Nubische Grammatik mit einer Einleitung über die Völker und Sprachen Afrika's von R. Lepsius. Berlin, W. Hertz, 1880. pp. CXXVI. 506.

younger branch, the Gã or Akra Language, spoken W. of the lower Volta and in some parts E. of it; *c*) Gwañ, spoken by the Nta nations N. of the upper Volta (about Salaga^{*)}) and by several tribes on the eastern banks of the Volta and W. of it in Akuapem and some Fante countries; *d*) Tshi, spoken throughout the dominions of the former Asante empire when it had its widest extension.

§ 4. The known *dialects* of the Tshi language do not present any great differences and may be comprehended under these three names: 1. Akan, the most central and purest dialects; 2. Brõn or Kãmãnã, the northern and eastern dialects, chiefly spoken by tribes that are or seem to be of Gwañ origin and partly speak their Gwañ dialects besides; 3. Fante, the dialects of several maritime tribes in the South. The Fante dialects seem to differ more from the other and among themselves than the Brõn dialects from Akan. — All these dialects may unite in (*A.*) the common *literary dialect* based on that of Akuapem. — For particulars about these dialects see the Preface § 5.

§ 5. Of the *characteristic features* of the Tshi language we shall now mention some (marking coincidences with those 12 points of Dr. Lepsius, § 3, by *L. 1-12*):

A. In points of Phonology.

1. Every *syllable* ends in a vowel, sometimes followed by a nasal consonant. *L. 10.* Every word, when stripped of its prefix or prefixes, if there be any, begins with a consonant. — A nasal consonant, serving as a prefix, may by its inherent vowel element constitute a syllable by itself. *L. 11.*

2. The Tshi has more and finer distinctions of *vowel* sounds, including nasalization, and a greater variety of diphthongs than other languages, and makes use of them for the variation and distinction of words, whereas the number and use of *consonants* is comparatively limited; e.g. there is no "l, v, z", and no stem begins with "r". The combinations kp, gb, which are frequent in Gwañ, Gã, Ewhé, Yoruba &c., are not found in Tshi. Instead of tš, dž, it has ky, gy, and besides tẄ, dẄ.

3. The great variety of vowels is increased by different *tones*, every syllable of every word having its own relative tone, equal with or different from the neighbouring syllables, either high, or low, or middle, sometimes in successive degrees. This different intonation, inherent in the original formation of words, is still more diversified in the conjugation of the verb and by syntactical combinations of words and sentences. (*L. 12.*)

^{*)} That the language of the Ntas at Salaga is essentially Gwañ, though their transition to Islamism and much intercourse with foreign traders have caused some linguistic differences from the kindred heathen tribes, has been stated by the native missionary D. Asante and the deacon Theoph. Opoku (both natives of Akropong and both well acquainted with the Gwañ of Dade and Kyerepon), who visited Salaga in 1877. — Of this language nothing has yet appeared in print. In its grammatical forms it resembles Tshi, in its phonetic part it is similar to Gã and Efé; many words are borrowed from Tshi, many entirely different from Tshi, Gã and Efé.

4. Of the consonants the hard mutes are pronounced with full force, yet without any harshness, and, whilst in this case the contrast between the strong consonant and the weak vowel is decided, the desire of easy transition to succeeding sounds and the tendency to fluency of speech has led to the palatalisation of guttural consonants and of the labial *w* (Gr. § 10), to assimilation of soft mutes with corresponding nasal consonants or mutual assimilation of nasal consonants (Gr. § 18), and to a negligent articulation of *w*, *y*, & *w̄* before or between vowels, so that the weak consonants appear weaker than in other languages. The semivowel *r* has the strange function of strengthening and diversifying the vowel element of the words in which it occurs, and is never used in a primary, but always in a secondary or auxiliary way.

5. The *euphonic vowel harmony* existing in Tshi (more than in Yoruba) provides against too great or too small dissimilarities of vowels in successive syllables. Gr. § 17. L. 5.

6. *Reduplication*, complete or in part, is much resorted to, especially in the adjective, for the frequentative form of the verb, and for some plural forms of nouns.

B. In points of *Etymology*.

7. *Nouns* are formed by *prefixes* not so numerous as in the Bantu languages, but still conveying some classification of *persons* as opposite to *things*, and of *single* or *individual* existence as opposite to *plural* or *collective* existence. — Some *suffixes* occurring in the formation of nouns are easily traced back to the process of *composition*. One *plural suffix* of limited occurrence has a pronominal character. One *suffix*, consisting of the letter *e* or *i*, *ē* or *ī*, serves to increase the scanty number of forms for different classes of nouns. — By *Composition* new nouns are formed with remarkable facility.

8. The distinction of *sex* (or *gender*) is expressed neither in the pronouns nor in the grammatical forms of the language, but only in some cases by peculiar words, or by composition with *such*, or by the diminutive suffix used to denote female names. L. 2.

9. The *personal pronouns* have the character of nouns and are virtually the same in the nominative, possessive and objective cases, though partly adapting their form to this different use. The *other pronouns* are used as nouns or as adjectives or in both ways. — A *relative particle* "a" serves to make up for the want of relative pronouns, as in Hebrew.

10. *Adjectives* are in analogy with nouns (*prefixes*, however, are not very frequently used), and they have some characteristics of their own besides, especially with regard to reduplication.

11. *Numerals* are in analogy with nouns. Ordinal numerals are wanting, and the deficiency is supplied by circumlocution.

12. *Verbs* have not so many inflectional forms and "conjugations" as in the Bantu languages. *a*. The personal *pronouns* are *prefixed*, partly coalescing with other prefixes. L. 4. — *b*. For the *tenses* and other modifications of the verb *prefixes* (partly recognised as verbs) are used, in two cases the *suffix* *e* or *i*. — *c*. By the use

of *auxiliary verbs* a great variety of compound forms is obtained. — *d.* The *passive voice* and *participles* are wanting. — *e.* *Negation* is expressed by a nasal *prefix* to the verb.

13. *Adverbs* are for the most part in analogy with nouns; some are derived from verbs. There are also many onomatopoeic adverbs.

14. Instead of *prepositions*, either *nouns* of place and relation are used as *postpositions* (L. 6), or various *auxiliary verbs* in *regular* or *defective conjugation*, or both together. See Gr. § 117 seq.

15. *Conjunctions* are either primitive particles, or derived from verbs or nouns.

16. *Interjections* are either primitives, or fragments and contractions of sentences.

C. In points of *Syntax*.

17. The *subject* stands *before* and the *object* or other complement (Gr. § 198–220) *after the verb*. L. 8. 9. (The subject and the object never stand together; if the object be put first, for emphasis' sake, it stands absolute, and either a comma, or the conjunction "na" separates it from the succeeding subject.)

18. The *attributive adjective*, *numeral* and *adjective pronoun* follow their noun.

19. The *attributive noun* and *pronoun* (in the genitive case) precede their noun. (L. 7.)

20. *Double verbs* are sometimes used for Eng. simple verbs. Finite verbs are also frequently employed as *auxiliaries*, especially in the way of co-ordination, where the Eng. language uses adjectives, participles, adverbs, prepositions.

21. The *tones of verbal forms* often change in compound, especially in subordinate sentences and after the transposition of any member of a sentence by putting it foremost for emphasis' sake.

B. GRAMMATICAL SPECIALITIES.

I. SOUNDS AND LETTERS.

Vowels.

§ 6. Simple pure vowels, short & long: In Fante books of A.W. Parker:

a, ā (broad) = a in <i>far</i> ;	ā = a <i>father</i> ;
a, ā (thin) = a » <i>fat</i> ;	ā a sound unknown in Eng.
e, ē (broad) = e » <i>very, there</i> ;	e (before i & u).
e, ē (middle) = e » <i>bed, eight</i> ;	e = e in <i>met</i> , ū = u in <i>but</i> .
e, ē (narrow) between e & i;	e = ey » <i>prey</i> .
i, ī (close) = i in <i>fill, ravine</i> ;	i = i » <i>pit</i> .
o, ō (broad) = o » <i>not, nor</i> ;	i = ee » <i>meet</i> .
o, ō (middle) = o » <i>tobacco</i> ;	o = o » <i>not</i> .
o, ō (narrow) between o & u;	o = o » <i>no</i> .
u, ū (close) = u in <i>full, rule</i> ;	u = oo » <i>foot</i> .
	u = oo » <i>boot</i> .

Remarks. 1. The broad or *open* vowels a e o, requiring the widest opening of the mouth, are changed into the *half-open* vowels a e o (of the 2d degree) when followed by one of the *close* vowels

i u (of the 4th degree), but remain *broad* before the *half-close* vowels e o (of the 3d degree).

2. The popular writing omits the dots under a e o. Nevertheless we may distinguish the thin a or the narrow e & o, if we bear in mind the following rules: a) whenever a is followed by close sounds (viz. i, u, middle e, o, or gya, nyā, t̄wa, d̄wa), it is *thin*, and b) when e or o have a broad vowel before them, they are *narrow*, except if they be followed by close sounds,

3. Short and long vowels in Tshi differ only in duration, not, as in English, in quality. Instead of the long vowels ā, ē &c. at the end of verbs in the past tense followed by an object, the simple vowels are doubled. Gr. § 91,3.

§ 7. Nasal vowels: ā ē ē ī ō ō ū; F. an, en, in, in, on, un, un. Long nasal vowels: ā ē ī ō. — *Rem.* In Tshi it is impossible to mark the nasal character of a vowel by ñ (or by n, as it is marked in Yoruba) a) because many syllables terminate in m, n or ñ with either pure or nasal vowels before them, e. g. pam, pām, pañ, pāñ; b) because 2 or 3 nasal vowels may follow each other, e. g. tōa, and c) because Mr. Parker uses the same letter ñ for our ñ (Eng. ng), so that he has only one way to express the three different words pā, pañ & pāñ. — On the Fante Vowels marked in § 6, see Preface § 6.

§ 8. Diphthongs and triphthongs:

- a) ae āe ai; ee ei; oe oe oi; ui ūi; — ai!
- b) aw āw au; ew ew (ew) iw; ow ow (ow) uw; — ao!
- c) ia iā iaw; ēā ēā; ūa, ūaw; ūā ūā ūae ūāe; ūō.

§ 9. Disyllabic combinations of vowels:

- a) ia iā iē ie io; ea ēa ee ēe; ea;
- b) ua ūa ūe ue uo; oa ōa oe ōe oo; oa;
- c) iae iei, eae; uae uei, oae oee, eaw eew.

Rem. 1. Of two or three nasal vowels only the first, or, if this should be very short, the second, bears the nasal sign.

Rem. 2. In A. W. Parker's Fante books we find not so many diphthongs as under § 8 & 9; e. g. for ae, ee, ua, uae, we find ā, ē, wa or uya, we &c.

Consonants.

§ 10. Simple and compound consonants:

	Mutes		Fricatives	Semi-vowels	
	hard	soft		nasal	pure
a) Labials	p	b	f	m	w
b) Dentals	t	d	s	n	r
c) Gutturals	k	g	h	ñ	—
d) Palatals	ky	gy	hy=χ	ny	y
e) Gutturo-labials	{kw	gw	hw	ñw	—
	{kū	gū	hū	ñū	—
f) Palato-labials	t̄w	d̄w	f̄w	ñw	w̄

Rem. 1. In Fante t & d become ts & dz before (e) ē i. Parker uses the letters n c twh j wh w for the above given ñ hy t̄w d̄w f̄w w̄.

Rem. 2. Instead of t̄w, d̄w, the author of the Standard Alphabet, Dr. Lepsius, would prefer t̄sw, d̄zw; but the sound of š

(Eng. *sh*) is neither so decided as in Eng. *church*, nor does it precede the sound of *w*. The lips are compressed from the outset, at the same time in which the tongue is applied to the palate, and are opened simultaneously with the withdrawal of the tongue. In *dŵ* the sound of *ž* is not heard in correct pronunciation, neither in *dŵa*, *dŵe*, *dŵi*, nor in *dŵo*, *dŵu*; foreigners not accustomed to the simultaneous utterance of *w* & *y* = *ŵ*, will either pronounce *dwa*, *dwe*, *dwi*, *dyo*, *dyu*, or *džua*, *džue*, *džui*, *džo*, *džu*, as the Akras and Krepēs do. – For the pronunciation of *fŵ* the mouth is formed as for whistling, the round aperture between the lips being only a little larger.

II. FORMATION OF WORDS.

§ 11. In the words of the language we distinguish *stem*, *prefix* and *suffix*. Many words occur as mere stems, others have prefixes, or suffixes, or both kinds of affix at the same time.

§ 12. *Stems* are *reduplicated* by complete or incomplete doubling. Sometimes the whole word, consisting of a stem and a prefix, perhaps also a suffix, is *repeated*, e. g. *nsemma-nsemma*. Gr. § 29.4.5.

§ 13. *Primary* and *secondary stems* (Gr. § 28) consist of a consonantal and a vocalic part.

§ 14. The *consonantal part*, with which every root begins, is any simple or compound consonant (§ 10) excepting *r*.

Observ. 1. Soft mutes are seldom, and pure semi-vowels are never followed by nasal vowels; nasal semi-vowels, when radical i. e. not transformed from soft mutes, are always followed by nasal vowels.

2. The compound consonants *ky*, *gy*, *hy*, *ny*, *tŵ*, *dŵ*, *fŵ*, *ŋŵ*, *ŵ*, appear before *e*, *e*, *i*; *gy*, *ny*, *tŵ* (and Ak. *dŵ*, *fŵ*, *ŋŵ*) also before *a*, *tŵ*, *dŵ*, *ŋŵ*, *ŵ* also before *o*, *o*, *u*, transformed from *e*, *e*, *i*; *kw*, *gŭ* before *a*, *ā*; *hw*, *ŋw* before *ā*, *ē*, *ī*.

3. The consonant *r* does not commence any root; in the prefix *re-* and perhaps in the word *ara* (also in the compound *nera*) it was originally *d*. Besides these cases it frequently commences secondary syllables, strengthening or enlarging the vowel element of the word, and by elision of a very short vowel of the preceding syllable, espec. before *a* (*e*, *o*), it sometimes appears as a second initial consonant compounded with the strong consonants *p*, *t*, *k*, *f*, *s*, *h*, or even with *b*, *d*, *m*, *ŋw*.

4. The consonant *ŋ* does also not begin any root, and occurs, besides its use as a prefix, as the commencing sound of a word (or a syllable in a compound word) only in the place of an original *g*, when preceded by the prefix *ŋ*; e. g. *ŋŋo* = *ŋ-gō*.

§ 15. The *vocalic part* of simple stems occurs in the following eight varieties :

A. Monosyllables.

1.	2.	3.	4.	5.
a ā	ā ā	aw (āw)	ae āe	am an (an ar) am an (an)
		au	ai	
e ē	ē	ew	ee	em en (en er)
e ē	ē	ew	ei	eñ (en er)

e ē	ē ē	ew		(er) ēm ēñ (ēn)	
i ī	ī ī	iw		(ir) im in (in)	
o	ō	ow	oe	om on (on or)	
o	ō	ow	oi	om on	
o	ō	ow	oe	oe	(or) om on (on)
u ū	ū ū	uw	ui	(ur) um un (un)	
ia iā		iaw			
ūa ūā	ūā ūā	ūaw			

B. Disyllables.

6.

7.

8.

	are ari ane ame	āra āna
	aruw anim	āraw āram ārañ ānam
ea	ere (eme)	ēre ērew ērem ēreñ
	eri eni	
ea ēa ee ēe	ere erew ene	era ena ema
eaw ēam eew	ereñ erem enem	eraw eram erañ
ia iā ie iē ie io(w)	iri iriw ini imi	ira ire ine ima
	irim iruw iriñ	iraw irew ireñ inam
oa	ore	ōro ōrow ōroñ ōrom
	ori oru	
oa ōa oe oē	oro orow ono	ora oraw ona oma
	ōron ōnōñ ōnōm	oram orañ onam omañ
ua ūa ūe ue uo	uru uri unu	ura ure una uma
	uruw unum	uro uroñ

Most of these vowels or combinations of vowels and semi-vowels may assume an additional *e* or *i*, the suffix of some forms of the verb and of some nouns derived from verbs; but if those verbal forms are closely followed by an object or other complement, the suffix is omitted and the final vowel doubled instead of adding the suffix; if the last letter be *m* or *ñ*, the suffix is omitted without any compensation, so that the form is distinguished only by its peculiar tones (ending high and low).

Verbal Stems.

§ 16. Most of the single vowel sounds or combinations of sounds specified above are found in verbs and nouns, some few only in nouns. Of *verbal* stems we have, therefore, eight varieties according to § 15. Another variety of verbs are those which appear as compounded of two simple verbs, e. g. *hata*, *watiriw*.

§ 17. Of the *verbs* existing in the language about 280 are monosyllabic, 270 disyllabic, 10 trisyllabic, 1 tetrasyllabic; but of the monosyllables about 40 have the *tones* of the disyllables, and of the disyllables about 50 the tones of the monosyllables. — Most of the verbs may be *reduplicated*, whereby the monosyllables become disyllabic, the disyllables tetrasyllabic or (in 50 cases) trisyllabic, and a few of the trisyllables obtain 5 syllables, as, *patipatiriw*, or, losing a final syllable, 4 syllables, as, *taforo*, *tafotafo*. By repeated reduplication *fa* & *bare* become *fofáföfa*, *bobáböbare*.

Affixes of Nouns &c.

§ 18. *Prefixes* used in the formation of nouns, numerals and partly of adjectives and some particles are the following:

1. e & o (e & o), chiefly used in the singular; they are dropped when they closely follow after a word ending in a vowel more narrow than themselves.
2. a (a), in the singular of many words and the plural of others.
3. m (n, ñ), chiefly in the plural and in names of materials.
4. am (an, añ) in the singular form of a few words.

§ 19. *Suffixes* used in the formation of nouns and some adjectives:

1. The palatal suffix e, i, or ē, ī, Ak. also ee, ie. Gr. § 36.
2. The personal suffixes ni, F. nyi, & fō, Ak. fōō. Gr. § 38.
3. The diminutive suffix, originally ba (best preserved in F.), now usually changed into wa, or, after a word ending in m or ñ, into ma, often only preserved together with a preceding a (or e or o) in a long ā, e. g. akurā' = akūrowā.
4. The particle nom, found in some plural forms of nouns and pronouns.

Affixes of the Verb.

§ 20. *Prefixes* used in the inflection of the verb are

1. the so-called personal pronouns

I, thou, he, she, it; we, you, they;

me wo o e ye mo wō before a e e o o | in the next
mi wu o e ye mu wo before a e i o u | syllable,
m' wō- w- ye- mō- wō- before the prefix a (a).

2. a (a) in the *perfect* and *consecutive* forms.
3. re- (orig. de) in the *progressive* and *future II*.
4. m, n, ñ, in the *imperative II*. and all *negative* forms.
5. be-, kō-, (be-, kō-) in the *future I & II*. and *ingressive* forms.

The prefixes 1.2., 1.3., 1.4., 1.5., 1.2.4., 1.3.4., 1.3.5., 1.3.4.5., may be combined. See § 29. — For the meanings of the forms mentioned under 2-5, see Grammar § 91-96. 166-182.

§ 21. *Suffixes* used in the inflection of the Verb: the palatal suffix e ori in the past tense and sometimes in the continuative form.

§ 22. In infinitive forms we find the prefixes o-, a-, m-, and sometimes the palatal suffix.

III. ADDITIONAL REMARKS ON TSHI ORTHOGRAPHY.

Inaccuracies of the Alphabet.

§ 23. Deviations from two important rules of the Standard Alphabet, viz. "that every letter should always express the same sound" and "that every simple sound should be expressed by a simple sign", have been found advisable in the following cases:

1. The letters d, t, in the combinations dŵ, tŵ, and likewise the letter n in the combination ny or as a prefix or in compounds before y & tŵ, are not dental, but palatal.

2. The letter f in the combination fŵ is not formed with the underlip only, but with both lips; the originally guttural breathing became labial by the influence of the succeeding ŵ.

3. The letter m, standing as a prefix or in compounds before the simple f (not before fŵ), is not formed with both lips, but with the lower lip only. Instead of using a new letter (ñ), we let the common m serve for this peculiar sound also. Sometimes a final n

or ñ is retained without changing it into m, as ahenfo(F.), omanfo, but the pronunciation will be the same.

4. The letter h sounds, in the pronunciation of some people, somewhat raucous, near to German or Scotch *ch* in "loch", Greek χ , but only before pure vowels, especially o.

5. The letters hy (used only before e, e, i) express a simple sound (German *ch* in *ich* or before *e* & *i*, or χ of the Standard Alphabet); but the analogy with gy, ky, demanded its being represented by hy, and the genesis of the sound agrees therewith.

6. In the combination súa, in which the very short ü is scarcely heard, the sound of s, in the pronunciation of some people, slightly approaches to that of *sh*, e.g. osúá, a kind of monkey. The same may occur, though in a less degree, in the similar combination sia; at least in the Akra language, which shows a predilection for the sound *sh*, the original form Asiante is changed into Ashanti, whilst Tshi people pronounce Asànté.

Defective Writing.

§ 24. One admissible kind of defective writing consists in the omission of diacritical signs that are not absolutely necessary.

1. The dot under a e o is usually omitted, whereby the letters a e o are made to represent each of them two different sounds; see § 6 Rem. 2. and Gr. § 1,2. § 2 Rem.

2. The nasal sign on vowels is omitted

a) in words of very frequent occurrence, beginning with m or n, e.g. me (mì), I; mo (mu), you; mu, inside, interior; ne, his, ono, he, no, him &c.; oni, person; the suffixes -ni, -nom; ani, face &c. [Rem. ma, a frequent termination of words, has often nasal a, cf. 2c., and often pure a, cf. 4.]

b) in words or syllables terminated by m, n, ñ, if distinction from other words is not required, e.g. nam, nim, nom, mem, pem, den, tenteñ, hoñ, poñ, kum, puñ, anañ, anum, asoñ, akroñ.

c) on the two vowels of disyllabic stems which have m or n between them, as the forms ending in ane, ame, ene, ini, imi, ono, unu, ena, ema, ina, ima, inam, ona, oma, onam, una, uma. § 15,7,8.

d) on the second of two joined nasal vowels. § 15,6.

3. The marks for the tones are generally omitted in popular writing; they are also wanting on many words of this dictionary, either from uncertainty or oversight, or because the tones may be known from analogy or simple rules, e.g. that in nouns of a monosyllabic stem the prefix usually has the low, and the stem the high tone. In verbs, the monosyllables as well as the disyllables and polysyllables have their peculiar tones in their various forms. See Gr. § 40. 47-51. 91. 95-101. 112.

4. Sometimes simple m or n is written instead of mm, nn, = mb, nd, e.g. ma = mba in terminations (nneema, ntrama &c.), mogya, muka = bogya, bukyia, anadwo, 'ne, 'nera (from edá).

§ 25. Another kind of defective writing consists in the omission of letters which are sounded in dignified or slow speech, but not in common quick conversation, when two syllables do readily coalesce into one.

1. The *suppression of a very short vowel* often takes place before a syllable beginning with r. a) We prefer the *defective writing* after strong consonants and before open vowels (especially "a"), or before syllables made weighty by a long vowel or final m or ñ; e.g. pra, pram, prañ, tra, trā, kra, sra, fra, bra, fre, bebrē, fremfrem, mpren, prōw, kroñ, kroñkroñ &c. (Gr. § 20,1), instead of the *full writing* pāra, pāram, pārañ, tāra... fēre, bebērē, fēremfērem, mpērē, pōrow, kōroñ, kōrōñkōrōñ, though the tones of pra &c. are as of disyllables and the very short vowel cannot be omitted if the proper vowel be nasal and n be substituted for r, as tēnā, kōñōñkōñōñ. b) We prefer the *full writing* after weak consonants and when the vowels are e, i, o, u, e.g. hāra, hārañ, mmāra, bēra (*imp.* of ba), bēre, sēre, bere, biri, boro, buru, piriw, pirim, tiri, pōrow, puruw, turu, kuru, &c. — In all these cases provision has been made in the dictionary that the word can be found whether it be sought for in the full or defective writing. — Teachers in schools should use discretion in such cases and not rigorously enforce either way of writing. They will do best by observing the above rules and taking the orthography of printed books for their standard.

2. The pronouns me, nē (in the possessive case) always *drop their vowel* before a noun with the prefix a, e.g. m'ani, n'asō; the pronouns mo & wo in the same case are *written full*, e.g. moanim, woāno, and the pronouns me, mo, no, wo in the objective case are likewise written full, though exceptions may take place, especially in poetry; e.g. "ōdame ase, oyiwo aye, fwenō yiye, ményāmo" is better than "ōdam' ase, oyiw' aye, fwen' iye, ményām'".

IV. DIRECTIONS FOR THE USE OF THE DICTIONARY.

§ 26. The *alphabetical order* of the sounds described in § 6 and 10, as observed in the arrangement of words in this dictionary, is this: a, ā, ā, ā, ā - b, d, dṽ, (dz) - e e e, ē, ē ē ē, ē - f, fṽ. g, (gw,) gy, h, hw, hy - i ī, ī ī - k, kw, ky, (l) - m, n, nṽ, ñ, ñṽ nṽ - o o o, ō, ō ō ō, ō - p, r, s t, (ts,) tṽ - u ū, ū - w, w, y.

§ 27. *Deviations* from the strict order of arrangement.

1. The sounds e e e, n ñ, o o o are sometimes *intermixed* in the arrangement of the words; e.g. abegui precedes abehene, aheñkwā—ahensaw, aheññūa—ahenyere, māno—mānno.

2. *Doubled letters* are, in the arrangement of words, treated as if they were simple; e.g. ahenné follows after ahéné (not after aheñkwā), aman-ne after amāne.

3. *Prefixes* do not affect the arrangement of the words (Preface § 8), except in the midst of compound words, e.g. nsu-ani, nsu-āno, between sūane and asūā-nu; but here also they are sometimes overlooked, the same way as in the beginning of words; e.g. ahō-edeñ, ahō-odeñ, stand between ahōde & ahōdōm, ahō-oyaw between ahōyaw and ahōyeraw, not before ahōfadi or ahōpae.

§ 28. a. If you wish to consult this dictionary for any word that has a *prefix* or (in verbs) several prefixes, you are to divest it from the prefix or prefixes (§ 29) and seek it under the consonant with which the *stem* begins. b. If this consonant be an m, n, ñ or

ñw̄, you will in many cases have to seek the word under b, d, g, dñw̄, and if you meet the consonants ñw, ñw̄, ny, it may be doubtful whether it is the prefix ñ or n before w, w̄ or y, or whether the stem begins with ñw, ñw̄, ny. On both these difficulties see § 30.

§ 29. The different *prefixes* with their *combinations* (§ 18. 20. 28a.) may, for practical purposes, be grouped together as follows:

1. a-, am- (an-, añ-), m-(n-, ñ-), in nouns and verbal forms;
e-, o-, in nouns (and, according to 3, before verbs).
2. abe-, akɔ-, amme-, aṅko-, be-, ko-,
mm-(nn-, ññ-), mme-, mmm̄e-, ṅko-, ṅṅko-,
re-, rebe-, reko-, rem-(ren-, reñ-), remme-, reṅko-, } only in
verbal
forms;
3. e-, o-; me-, mo-, wɔ-, wo-, ye-, pronominal prefixes, occurring
a) immediately before verbal stems, b) combined with any of
the verbal prefixes under 1 & 2; in the latter case ea-, oa-, mea-
(in the perf. and consec.) and mebe- (in the fut. I) are contracted
into a-, wa-, ma-, me-.

Rem. Succeeding close vowels *change* every a, e, o in all these prefixes into a, e, o, and me, mo into mi, mu; in writing, however, we do not always follow the pronunciation, but let (me, mo,) wɔ, wo unchanged before a-, am- (an-, añ-), be-, ko-, rebe-, reko-, remme-, reṅko-, in order that the pronoun wɔ-, *they*, be sufficiently distinguished from wɔ-, *thou*, which is the more necessary because the dot in wɔ (like that in a) is usually omitted. — Examples:

a) The *pron.* wɔ (thou) with other prefixes before the *v.* fi:
wúfi, wúm̄fi, wúrefi, wúr̄emfi; woáfi, woám̄fi, woábéfi, woákófi,
woamm̄fi, woañkófi, and 6 consecutive forms similar to the preceding 6 forms of the perfect; wóbefi, wókofi, wóm̄mefi, wón̄kofi,
wór̄ebefi, wór̄ekofi, wór̄em̄mefi, wór̄en̄kofi; likewise the pronouns me & mo are either changed into mi & mu, or remain.

b) The *pron.* wɔ- (*they*) with other prefixes before the *v.* tu:
wótù, wóntù, wontù, wonntù, worétù, worentù; woátù, woantù, woábétù,
woákótù, woamm̄etù, woañkótù and 6 similar forms in the consecutive;
wòbétù, wòkótù, wóm̄metu, wòm̄metù, wòm̄mm̄etù, wón̄kotu,
wòñkótù, wòññkótù, wòrebetù, wòrekotù, wòrem̄metù, wòren̄kotù.
This last example shows how many combinations also of each of the pronouns me, o, e, ye, mo with other prefixes are possible.

§ 30. The difficulties arising from the cases indicated in § 20b, will cease to puzzle beginners if they will pay attention to Gr. § 18 and 24,5. and to the nature of the vowel following after the consonants in question, cf. § 15,1. To make it plain and easy, we say:

Seek mma mme mme...	under b,	mmā mmē...	under m;
» nna nne nne nni...	» d,	nnā nnē nni...	» n;
» ñwa ñwo ñwu	» w,	ñwā ñwē ñwī	» ñw;
» (ñwā) ñwē ñwē ñwī	» dñw̄,	ñwī ñwū	» ñw̄;
» nnya nnye nnyi	» gy,	nnyā nnyi	» ny;
» nya nye nyi	» y,	nyā nyī	» ny.

If three m, n or ñ be together, the first two are prefixes of the negative form of the 2d imperative, and the third is either radical, or transformed from b, d, g, gy, dñw̄.

ADDENDA,

Words supplementary to the Dictionary p. 1—631.

bakua, *stalk* of a plantain- or banana-tree; obrode b., kwadu b.
abebu-de, *symbol, prognostic.*

berede, a *red bead* put among the marks in the pot of a sooth-
saying demon; ahene kōkō bi a wode to kōro mu
abo a. s. abebude mu; s. kōro.

bése, a kind of *amulet*; sumān a wode toñ ade.

abuká, a kind of *amulet*; sumān bi; s. App. D. IV.

dasūmañ, a kind of *play*; s. agoru.

guam, v. + 1,1. woguamno atuo abien, *he was killed by two
guns fired at him at once.*

kaberé, + wode kyere nipa a, wawu; "when something has
been stolen, a small cord (ññuahama) is tied round a
piece of wood, then the thief will die".

ñkū, a kind of *amulet*; s. App. D. IV. — amamfō, ditto.

mmanim-pe, *inf.* [obaniñ, pe] ye-, *to be longing after men.*

amanni-pe, *inf.* *sociality*; am. nti onyāā amannifo pi.

mmurutuwa, *opening, door or entrance* of the round houses of
the Nta people at Salaga.

e-nām, 2. + nsum' nām-yi, *fishing.* — nām-kūmfo, *butcher.*

nāñkwanseni [Salaga] *butcher*; = nām-kūmfo. D.As.

nnontwuwa, a kind of *play*; s. agoru.

sansañwie: wode asem ato woso, se nso woadi asem, na wo-
asañ, na abowo.

o-señkām, + wabome s. = wakā akyere me se obekā asem a-
kyere me.

asibēlete, esono-nè-ne-mma, s. agoru.

sūare, + a *beaten path, track, trace, vestige, mark*; yehū sono
anāmmoñ nè woñsūare pī, beboro dakoro kwañ po, *we
saw many footprints and other marks of elephants for
even more than a day's journey.*

yera, v. + 6. *caus.* ode yera nenān so kwañ, *he seeks thereby to
obliterate his tracks to mislead or frustrate investigation.*
7. tew ani yera, *to frustrate.* Ezr. 4,5.

ayera, a kind of *amulet*; otuó sumān.

A DICTIONARY

OF THE

ASANTE AND FANTE LANGUAGE CALLED TSHI (CHWEE, TŴI).

A.

The vowel a, nasal ā, is changed or shortened into a, ă, e, o, ɛ, ɔ, ẽ, i, and enlarged into ā, à, or into the diphthongs ae, āe, ai, au, aw, āw; Gr. § 1-5. 17,3. 19 A.

a-, *pref.* 1. of nouns in the sing. and pl. (Gr. § 29,2. 35,2. 42,1. 43. 44. 71. 104,2), of adjectives (§ 69,1 b. c. 70,2. 72.), of numerals (77. 78,2. 3.) and of a few particles, viz. adverbs (134, 3), conjunctions (142) and interjections (147,1. 5. 6.) — 2. of the verb in the perf. and consec. forms (§ 91,4. 8. 92. 95-97.)

a, *rel. part. (conj.)* 1. having no comma after it, belonging to a noun, pron., or princ. sent., that = *who, which, where*, or any other rel. pron. and conj.; *such as, so that*. Gr. § 64. 65. — 2. usually followed by a comma, belonging to a subord. sent., *if, when, though*. Gr. § 141, 3 c.

a, *interrog. part.* Gr. § 142.

a, *emph. part. (interj.)* Gr. § 75,2. 144. 151.—F. (at the end of a sent., omitting eye at the beginning) = *it is*. *Mt. 16, 12. 14. Mk. 14, 19.*

ā = ara, s. under R.

à, à, *int.* *ah! oh! aha!*

aī, āī, aī, *int.* *eigh! ah! ah me! alas!*

á ò, *int.* *what! why! hey! ay! fie!*

a u, *int.* F. *ah! Mk. 15, 29.*

a m-, an-, aī-, *pref.* 1. of nouns in the sing., Gr. § 29,2. 35,5. 2. of the v. in the perf. or consec. neg. forms, § 92. (95, 1-5. with w=ò). 3. of the particles ampá, ànsà, ànkā.

B.

The consonant b occurs before pure vowels and ā in bā; is changed into m, by an m (n, ñ) before it, or into w, in dim. forms; or, together with e, i (-eb-, -ib-) into o, u; Gr. § 18. 19 B. 20, 4; is lost in dim. forms and in the verbal pref. be after the pron. me. Gr. § 37. 91,6.

ba, *v.* to come, i. e. to move to or towards the speaker or addressed person; — to come forth; to come to pass, to happen; to take place, to arise; to fill: nsu ba, the river fills; — to produce: asase ba aduañ, the earth brings forth food. — ba mu, to come in, into; to be fulfilled, realized. — ba so, to come upon, befall, overtake; to succeed (on the throne); to become famous, renowned. — de.. ba, to bring; kofa.. ba, to fetch. — imp. bëra; inf. obá, odi ako-nè-abá, waba ha mmae, ne koree nè ne bae, F. mbā, Mt. 24, 3. — red. beba, boba. — Gr. § 95.104.

o-ba, *inf.*, s. ba. — bo.. ba, to beckon (and call or bid) to come; gye.. ba, by assenting replies to encourage a speaker to continue.

o-ba, *pl. m-*, offspring, child, son (obábaniñ, obábàrimá), daughter (obábea); the young of animals; person (esp. in cpds.); me ba, my brother's child. — -ba, -ma, -wa, diminutive suffix; Gr. § 37.

o-ba, a kind of beetle.

ba (in cpds., as bakon, basiñ, batwew, mmati) = basa; s. baw.

aba, (*pl. id.*) F. amba, kernel, seed, fruit; cf. adua, aduaba; eggs; da aba so, to brood; — ball, knob; pl. abaabá, knots, clods, globules.

aba, welcome, salutation; mā —, to welcome.

aba-ò, *int.* F. welcome! hail! Mt. 27, 29. 28, 9. Gr. § 147, 5.

bā, *v.* to extend, spread out, s. mpasúa; cf. bae. — red. bābā. — bā mu, to make or give way between; *syn.* yerew mu.

bā, place, spot; mmā ñhinā, everywhere; s. bābi, baw, bew, bea, bere.

o-bā, *pl. m-*, woman, = obéa, o(bā)basia; cf. abāwa.

abā, *pl. m-*, wand, rod, whip, stick for beating, cudgel; *pl. blows, strokes*; cf. dua, nsabā, aporibā, poma, twom, mpire, sikaferé. — *Phr.* bo.. mmā, to flog; cf. fwe; di abā, to receive a flogging or blows. *pr.* 31. 1450. 2637.

mbā, *inf.*, F. s. ba.

bā, *pl. a-*, bough, branch of a tree, river; cf. basa, baw, dubā.

bā, a play-card with 6 figures in 2 rows.

bāba, a sickness of the genitals.

babā, *pl. m-*, = bobā.

o-bābā, *pl. m-*, daughter, = obábea.

ababā, abábawá, *pl. m-*, maiden, young woman, married or not, who has not yet born a child, or only one or two; *syn.* abeafó.

bābababa, *adv.* profusely, said of raining; cf. osu.

bābā, bābae, *red. v.*, s. bā, bae, anim abābae, anobābae.

bābádóm, an army in dispersion; woye b., *syn.* wobo peté.

Bābae-ntwā, *pr. n.* an epithet of the Asantes; cf. Bae.

o-bábaniñ, *pl. m-*, son.

o-bábarimá, *pl. m-*, son.

o-bābasía, *pl. m-*, woman; s. obea, obā, obasia; cf. akatasia, akatamasiaba.

babāyémfī, babāyénteñ, s. bob...

o-bábea, *pl. m-, daughter, = obabā.*

o-bábéere, *pl. m-, a fine, beautiful, delicate woman.*

bābí, *some place, somewhere; elsewhere; cf. bā, beabi. — mmābi-mmābi, in different places, here and there. —*

bābiara, *anywhere; in negative sentences nowhere.*

bābi-mbre, *F. = nea, where; senea, how.*

o-bábó, *inf. [bo..ba] beckoning and calling to come.*

o-bábuñ, *pl. m-, a young, fresh, healthy man, a man in the prime of youth; cf. buñ.*

abábumma, [*dim.*] *lad, stripling.*

o-bábuñ, *pl. m-, a young, fresh woman in the state of puberty, maid, virgin.*

o-bābumma, [*dim.*] *girl, lass, young woman of 12-16 years.*

abadae, *the yearning of bowels for a child, pr. 3182. cf. odae.*

abadiñ, *names of children; dapeñ munnafua so ab. s. Gr. § 41, 4.*

abádōmā, obād., *pl. m-, a young, fine, tender, little child, abadōmāba, F. id. [infant.]*

Badu, *pr. n. of a man who is the tenth child of a mother.*

Baduwa, *likewise of a woman, Gr. § 41, 5.*

abaduaba, *s. abad...*

o-baduedúèfó, *pl. m-, rambler, rover, stroller, vagabond.*

abadwē, *F. a man whose hand is withered. Mt. 12, 10. Mk. 3, 1.*

o-badwémá, *pl. m-, a pensive, thoughtful, prudent, reflecting, considerate, sensible, intelligent person. [fr. o_{ba}, d_{wēñ}, o_{ba}; ewo obanimdefo nè obanyansafo ntam']*

ebád wóm, *s. ññwònkoro.*

bae (mu), *v. to disjoin, part, cleave, sunder, rend; to open, gape; to unravel, loose, unloose, unstitch, unroll; to distend, extend, expand, spread, spread out. — red. bābae, baebae. — syn. bā, gua, guae, pāñ mu, sāñ mu, tew mu, terew mu, yerew mu. — Otam no abae; bae ntama, ñhōma, hyeñ mu abrannā no mu! bābae asa-wa no mu! — Mōmmaèm'! open your ranks! make way for going through! — wabae ne nañ mu; woabae wōñ (mpasūa) mu.*

Bae, Baebae, Baebae-antwā, *surnames of the Asantes, as a host of endless coming, or, extending so far that they cannot be surrounded.*

o-báèańkó (rō), *one who came and did no more go; pr. 43.*

bae bae, *red. v. 1. s. bae; dua no ab., the tree has spread; 2. anim baebae, the day breaks; s. buebue.*

ábàèfò [nea obae foforo], *new-comer, new beginner, novice.*

abaesaba, *F. = abasiaba, abofrā, ababā, Mk. 5, 39.*

bafáñ, -ne, *pl. m-, a child who did not learn to walk within the first 2-7 years; pr. 35. — sluggard, lazybones; onihafó.*

bafow, bafow, *(one who came a-foraging) forager; pr. 36.*

abafra, abafra, mbafraber, mbafram, F. = abofra, abofrà, mmofraase.

bàfua, *a single thing or person, one and the same thing.*

o-bágofo [nea o-nè mmā goru], *fornicator; syn. mmeapefo.*

abágo w, F. *relaxation or slackness of the arms; eye me ab.*
= atu m'abasam, amā mapa abaw.

bàgua [bo agua], *public assembly, congregation, council; -ofra baguam' or baguafom', he is a member of the council.*

abaguadé [bagua ade], *share of fees for attending a palaver; pr. 37. 370. 2966.*

baguafó, *elders and other persons met in council or assembled for public deliberation.*

bagya, *a fourfooted beast; pr. 38.*

o-bágyé, *inf. [gye..ba] exhortation to continue in a speech.*

a-bágyé, *inf. [gye o]ba adoption.*

o-ba-gyigyéfó, *pl. m-, 1. nurse; 2. a mischievous child; one who gets other persons into trouble.*

bahá (*dec. = mposae, com.*), *dry fibres of the bark of the plantain stalk; pr. 10. 569. 629.*

o-bá-huhuni, *pl. m-fo, a worthless fellow; s. ahuhufó.*

baká, *lagoon, lake communicating with the sea; F. lake, pond; cf. otare.*

abákáñ, *pl. m-, the eldest child, the firstborn; the state or birthright of a firstborn son.*

bakánómā, *lagoon-bird, heron, stork &c.*

bakasianepo, *a bird, s. otwironku.*

abákó, *a kind of shea-tree(?), with brown wood used for furniture; of the seeds oil is made in Akem.*

bākō, Akp., F., = biakō, koro, *one; obākō, one person; Gr. § 77. 80, 2. mmākō-'mākō, one by one, each. pr. 2548. 3258.*

o-bākōfo, obiak., *a single person. pr. 455-459.*

o-bākokonímma, *dim. of the foll. [obā, ākoko-nini.]*

o-bākokonini, *a conceited, vain-glorious woman (like a cock), coxcomb.*

bākōmā, *pl. m-, nobleman, lord, prince, person of the royal family, of high rank or position; high-born; aristocrat; di b.=di adehyesem, to be imperious, violent, positive, stubborn, wilful, arbitrary. pr. 39. [oba a onam ne koñ so, onam na ototo ne koñ kyēa.]*

bákón [ba=basa, koñ], *wrist.*

abakosém [nsem a aba ko], *history, story of past events; cf.*

bākron, *nine persons. Gr. § 80, 1.*

[abasem.

bakua, *s. kwadu b.*

abakyére [basa, kyere], *gold and costly beads tied round the wrist in honour of one's birth or deed.*

bam, *v.* to embrace (in welcoming, *syn.* fām, ye atū, or in fighting); b. kyinū, to raise and shake a state-umbrella, = pem bamkyinū; — *red.* bemmam, bommam.

bam' = ba mu; ne dae abam'. Gr. § 214 after *Rem.* 2.

bām, bāmbam, *adv.* expressing the sound of striking, clapping, lashing, falling.

abám, a ceremony performed at the birth of twins, of the 3d, 7th to 11th child, and in their after life by themselves, before every new crop or harvest. Oye ab., wòye abámfó; he is, they are entitled to the abam ceremony. Wode adwèrè guare ab. Fida, *pr.* 1127. Se aduamforo biara bō a, abámfó añnuare abam a, wonni bi.

bam, bamé, bamsém, imperiousness, haughtiness, insolence; *syn.* adehyesem, ahennemasem; odi no so b., he plays the rich or high-born; he plays insolent, wanton tricks. — bamdi, *inf.*

bámma, *pl. m.* [bañ, ba *dim.*] the projecting lower part of the wall in Negro houses, used as a seat. *pr.* 2252.

bámma, *pl. m.*, a stripe of country-cloth; the breadth in which it is woven; a ribbon; *syn.* ntamabamma, Ak. bēnā.

abammá: woto ab., they put their hands on each other's necks.

bamfo, -fo, a thorny plant, *pr.* 1676-77. [*pr.* 1213. 2791.

bamiawu, a kind of snake.

bamkōñ [s. bam & kōñ, neck]: oto b. kasa, he speaks haughtily; ototo ab., he walks with a majestic air.

bamkyinū (kyinū a wopem di hene so), state-umbrella;

bamsém, s. bam, bame. [*pr.* 1729.

bañ, *v.* to lie or to lay in a proper row, to extend; to string (ntrama, wō hama so); to pile up, to store (ode, putu so); to hem in (atade ano, with a ribbon); b. hō, *syn.* sã hō; b. hō, *syn.* toto hō. — *red.* bemman.

bañ, 1. row, fence, enclosure, frame; esp. the fence round the yard of a negro-house; watwa bañ mu, he had to do with the king's wives. — *cf.* fabañ, dantabañ. — 2. = dua-so, s. duasee. — 3. esp. in cpds.: form, figure, shape; fashion; manner, nature; race, kind, species; *syn.* su (wo su nè wo bañ biara nye!) s. abóabañ, abusúabañ, adakabañ, odammán, dóbán, duabán, nipabán, nsrabán, subán or súbán; odabán, abodabán, adibán = aduan', ahabán. — 4. a fortified place; si bañ, to put people in a place by authority in order to enforce the laws, or to keep the people in subjection and prevent their falling off; to place troops in a strong position; to occupy a place as a garrison.

abañ, -ne, (*pl. id.*) a house built of stone, *cf.* oðañ; a large fine building, palace; *pr.* 3190. — a large, strong building = abañ-kese, fort, castle.

o-bāñ, *pl. m.*, a string of cowries, 40 cowries; wótòn no bāñ-bāñ, wotontón no abāñabāñ, they sell it each for a string; *cf.* ntrama.

* ó-bán, a beast of prey, *the wild cat*. = aduatiá.

bānán, *four persons*. Gr. § 80, 1.

o-bananá, *pl. m., grand-son, grand-daughter, grand-child*.

abañase-abáñase, a kind of herb.

abanhinā, a pot (ahina) containing palm-wine for a string of cowries (bañ).

o-banimdefó, *pl. m., a person of understanding, possessing knowledge; cf. obadwemma, obanyansafo*.

o-banimmá [obaniñ, *dim.*], *cf. abarimáwá, opanyimmá*.

o-banim-méré [ob. -bere], a handsome man; an effeminate

o-banim-moné [ob. bone], a bad man. [man.]

o-banim-panyiñ, an old, venerable man.

o-baniñ, *pl. m., man, male person; = obarima; F. obenyin*.

baniñfána, *armring of a man*.

baniñfo, *pl. brave men*.

baniñhá, *bravery; ohye no b., he encourages him*.

baniñhá-hyé, *inf. encouragement*.

abanínsém, *manful, manlike, manly, warlike deeds or behaviour, bravery; pr. 391. odi ab., he shows manliness, quits himself like a man; syn. mmarimasem, mmaninne*.

o-baniñ-táñ, a man that has children, a father of a family.

o-banin-trófo, a lying man, liar.

o-baniñ-warefo, a married man.

o-baniñ-yéñ, *wizard, sorcerer, magician; s. ayeñ*.

o-banin-yére, an unborn child, designated by a man to be his future friend or wife.

bañkám, a kind of golden ornament, *pr. 1551*.

abañ-kesé, *fort, castle; cf. abañ, abantiá*.

bañkoroapém, a kind of bead, *s. ahené*.

o-bañkú, a kind of food, prepared of ground maize, commonly eaten when yam is scarce.

abàñkúā, *s. àkúā*.

o-bàñkyé, *pl. a., the cassava, cassada, manioc, jatropha manihot; F. G. duade. pr. 36. 40*.

abanōmá, *step-child, foster-child. pr. 41*.

o-bansini, *pl. bansifó, (a man of) a garrison; s. si bañ*.

o-bansoa, a bird.

bánsoniñ, *long, = tententeñ; n'anim b. he is long-faced, long-banteñ(ñ), long-shaped, long (hama, ntama, nsa)*. [visaged.]

abañsosém, a word talked over the fence, (idle) talk, gossip,

aban-ténteñ, tower; *pl. m- or abañ atenteñ*. [hear-say.]

aban-tiá, a small fort, as the Mortella tower near Christiansborg.

abántó, *inf.* [to abañ] (the act of) *building a stone-house; masonry, mason's work.*

o-bantoní, *pl. a-fo, mason, bricklayer.*

bànu, *two persons, two together. pr. 44-46. 1390. 2081.*

bānùm, *five persons. Gr. § 80, 1.*

bannua [bañ dua], *any kind of tree (ofoſow, atōa, ...) used for fences.*

abañnuá, *the court or yard of large buildings [abañ, gua; adiwo a ewo abañ bi mu].*

o-ba-nyansafó, *a wise person; syn. obadwémá, obanimdefó, onyansafó.*

o-bannyā, *a long red intestinal worm.*

abanyimfā, *F. = (nsa) nifā.*

bapōñ, *a disease in the jaw-bone.*

o-bápōmma, *pl. m-, [oba, pōñ, oba] a person of high birth, of wealth, entrusted with an office, from the man next to the king down to the chief of a village; cf. mmopomma.*

o-baprowe, *pl. m-, a spoiled child; s. porow, porowe, porokyewa; oyeñ nemma mmaprowé, he miseducates, spoils his children.*

bāra ... *s. bra, bēra ...* [*s. yeñ.*]

bare, *v. (... hō, .. so) to cover, lay over, overspread; s. baw; to sling, wrap, wind, twine, twist round; to embrace closely, clasp round. — red. bebare, bobare, bobabobare. — de bare ani, prop. to twist (the arms, in wrestling) face to face, i. e. to engage in battle, to fight hand to hand.*

o-barehya, *a cartouch, cartridge-belt all round the loins; cf. ntoa; ne ntoa ye ob. (when it contains 12 cartridge-boxes); — di b., to surround.*

o-bàrimá, *pl. m-, man, male person, = obaniñ [obaniñ-ba?] cf. nini; Gr. § 41, 1.2. — valiant man, hero, cf. oberañ.*

abarimá, *a man entrusted with an office by one superior to him, cf. adamfo; adherent, client, subaltern; follower, helpmate, companion, servant. pr. 1077.*

abarimā, -máwá, *pl. m-, boy, lad.*

abarimakwāñ, *a way for heroes, dangerous way, adventurous*

abarimasem, = abaninsem. *undertaking; pr. 1077.*

o-barimayē, *inf. manhood.*

o-basá, *pl. a-, the arm; the forefoot of quadrupeds; cf. abaw, nsa; — dua basa, branch of a tree; cf. bā, dubā.*

abasá, -sawá, [basa, *dim.*] *a withered or lame hand or arm; a person having such.*

bāsā, bāsabāsa, *confused, disordered, disorderly, cf. sākā...*

bāsā, *three persons. Gr. § 80, 1.*

bāsāwa bi, *some few (two or three) persons.*

bāsáèwí, *a large sea-fish [G. gbā]; apatā bi a ote se sire.*

basafá, *a cubit, ell; cf. abasamfā.*

basafáwa, = bafañ, obubuafo? obusufo? *pr. 52.*

básakòkom', *the inner part of the arm at the joint of the elbow; s. kokom; cf. mmotoam'.*

basakuram (?), *the upper arm; s. nsatu.*

abasa-kyēa, *inf. pr. 733., s. kyēa, abasatoto.*

abasám', *the space to which a man can extend his arms, a fathom, the length of six feet; the strength of the arms. — tu..ab., to dishearten, discourage; n'abasam atu, he is disheartened; cf. nensam' agow or ahodwōw, wapa abaw.*

abasamfā, *a measure of three feet, a yard; cf. siñ.*

abasam-tu, *inf. discouragement; cf. abawpa.*

basatiri, batiri, = mmati.

abasa-toto, *inf. the swinging of the arms, pr. 733.*

abásém, *pl. m-, a story that happened; history; cf. abakosem.*

bāséwá, *a clear-sighted, skilful, respected or ambitious man in a society; aristocrat (?); oye hyew, oye aguasemde.*

o-basía, F. = obābasía; *cf. akatasía, akatamasiaba.*

basiaba, *adv. even.*

bāsíú, *six persons. Gr. § 80, 1.*

bá-sígyaw, m-, *the state of having no children. — di b., to be without children; s. mmas... & 1 Sam. 15, 33.*

o-bāsímma, *a young woman, s. obeasímma.*

básiñ, F. a-, *stump of an arm; one-armed person.*

abasiriwá, *pl. m-, an infant; a child of 6 to 12 or 14 years.*

abasó: di ab., *to stand security; cf. a[ka]gyinam, akabaso; — menné ka, menné ab., I owe no debts, neither for myself, nor from standing security.*

bāsoñ, *seven persons. Gr. § 80, 1.*

bata, v. (. . hō), *to be close to, adjoin, lean against; pr. 991. to adhere, cling to; to be connected with, pr. 691. — red. batabata; ebata[bata] hō kwa, it is a mere appendage.*

bàtá, *trade, traffic, commerce. — tu b., di b., to trade; odi ntama b., he deals in cloth; gye b., to offer trade, to win a customer. — Wofa da-bone ko gua a, bata butu wo; s. butuw.*

o-bàtá, *a beast of prey like the lynx; it has a longer tail with more hair on it than atóatoa.*

batādewá, F. boat; Ak. obonto; *cf. korow.*

batádí, *inf. trading; s. (di) batá.*

batafó, (*pl. id.*) *wild boar, syn. kokoté. — batafó-sè, a boar's tusk. pr. 42. 43. — batafo-sásóno, a medicinal plant.*

batágyé, *inf., s. (gye) bàtá.*

batakari, *pl. m-, war-dress, like a shirt without collar and sleeves; the dress of the Mohammedans.*

o-bátám, *a simple, silly, dull, half-witted fellow.*

o-bá-tán, obeatán, *pl. m-, a woman that has children, mother.*

o-batani, *pl. a-fo, trader, tradesman, merchant; pr. 923.1330.*

cf. oguadini, onántefó, opewadifo. — batatu, inf., s. (tu) bátá.

batiri, basatiri, = mmati.

batwéw, *elbow; cf. basa, tŵea.*

baw, *v. = bare; to besmear, bedaub; —*

baw amánne, *to smear a twig with lime for catching birds.*

baw = bā, bea, here, bew, *place; onkó baw = bābi, he goes nowhere; cf. gyabaw.*

baw = ba; bō . . baw = bō . . ba, *to beckon, call.*

abaw = abasa, *the arms; woso no abaw-abaw, they carry him on the arms. — Wapa abaw, he has withdrawn or dropped his arms, i. e. he is exhausted, quite tired, despairs; cf. ne nsa apa, ne nsam' agow or ahodwo, n'abasam' atu.*

abaw-pa, *inf. despondency.*

o-báwa, [obā, *dim.*] = obeawa, *girl, lass.*

abāwa, *pl. m-, maid-servant, serving-girl.*

bāwotwé, *eight persons. Gr. § 80, 1.*

abawu, *inf. death of a child. pr. 296.*

bàyā, bayabáyà, *wide open; n'ano b. = tetrē; woagyi-gyaw won adañ ano atoto ho bb.*

abáyé, *inf. [ye oba] careful treatment of children.*

abayen, *inf. [yen ba] the bringing up of children; abayem-mone, bad education, pr. 56.*

o-bāyén, *pl. m-, witch, hag; s. ayen.*

bàyére, *a kind of yam; s. ode. pr. 57. 58.*

o-ba-yeyere, *favorite child, the most beloved (son) among a plurality of children (as yeyere is among a plurality of wives).*

báyi, (abayidé, -gòru, -sém) *witchcraft, sorcery; ye or dew bayi, to practise witchcraft; b. ye abusūade, witchcraft is inborn, innate, hereditary.*

abayide, = bayi [ade].

o-bayifó, *pl. a-, witch, hag; wizard, sorcerer. pr. 59-62. cf. bayi, ayen, baninyen, bāyen, obonsam; ob. kodewe, na wokyerere no kabere. The Negroes describe a wizard or witch as a man or woman who stands in some agreement with the devil. At night, when all people sleep, he (or she) rises or rather leaves his (her) body, as a snake casts the slough, and goes out flaming from his eyes, nose, mouth, ears, armpits; he may walk with his head on the ground and his feet stretched upward; he catches and eats beasts, or kills men either by drinking their blood or by catching their soul which he boils and eats, whereupon the person dies; or he bites them that they become full of sores. Some change themselves into leopards, snakes, antelopes; some use their witchcraft also for trade in selling things.*

abayigòru, = bayi; ógòru me ab., *he or she practises witch-*

abayisém, = bayi.

[craft upon me.]

be, *adv.* used of the effect of *pinching*: otī me ara be, *he pinches me sharply*, that I feel it keenly; cf. bee, bew, *v. & adv.*

e-be, *pl. m-*, *proverb, parable, riddle*; bu be, *to utter, tell or make a proverb.*

a-be, *pl. m-*, *palm, palm-tree*; the species of palm from which the palm-wine (nsā-fufu) and palm-oil (ńńo) is got, the most common in Western Africa: *oil-palm, Elaeis Guineensis*; *palm-nut* (cf. befua, adwē); *bunch of palm-nuts* (bemū); *all the palm-nuts growing on a tree*; *pr. 64-69. cf. nū, dŵow, sa, se, pow, tow, tŵa abe.* — *Diff. species of oil-palm: oḃedam, abefufu, abetuntum, abehene*; other palms, *s. adobe, kube, ńkresia, kokosi.*

be, *v. to recite, declaim, deliver in a rhetorical or set manner*; be kwadwom, *to deliver mournful songs*; onim kwadwom be.

bea, *v. [red. beabea] to lie lengthwise, across, to cross; caus. to lay lengthwise*; oḃea hō tōtōtē; ntamadañ no bb. ho, *the tents lie stretched down*; cf. bew, boa, da, gu, sam.

beá, *place (= bā, baw, bew, bere)*; *pl. mmea-mmea, at different places; manner of state or doing (in cpds. with an inf.).*

o-béa, *pl. m-*, *woman, female*, = (Ak.) oḃā, oḃābasia, F. oḃasia.

beabi, Ak. F. = bābi.

beae, *place, situation*; *pl. mmeae-mmeae, at different places.*

beae, *pl. m-*, *the beam or pole on which the rafters are put*; b. yi ato ńkorasimma yim' akyea, *this pole came to lie crooked on these posts.*

beae, *a swelling in the groins*; mmaninyare bi.

abeafó, *pl. m-*, *a young, lovely woman, neatly, nicely dressed.*

o-béa-aguamán, *pl. m-ń-*, *s. aguamán.*

bea-kūnini, *cardinal point*; m- anañ, *the four c. points North, South, East, West*, *s. beńkum, nifā, apuei, atoe. D.As.*

o-beasimma, *a weak sort of woman; a despicable person.*

o-béatán, *s. oḃatán.*

[*s. oḃā-simma.*]

o-béawa, oḃāwa, *pl. m-*, *girl, lass.*

beba, bēba, *red. v., s. ba.*

beba, bebā, ... *s. boba, bobā.*

beba, bebā, *pl. m-*, F. = obo, *pl. a-*, *stone.*

bebare, bebabebare, *red. v., s. bare, bobare.*

bebe, *red. v., s. bew.*

bebebebe: Múnnyae b., *pr.*

bēbēe, *red. v., s. bee, bēebēe.*

abébe, *pl. m-*, As. *butterfly; winged insect in general. pr. 70. 806.*

abébew, *pl. m-*, *grasshopper, locust*; cf. boádabi (ntuntumé), obirinkrāñ, otútuáfuru, fŵídóm, okrā, opití, ewi, otwē, odabo.

abebĕresé, 1. = abeté; 2. F. *hardship, trouble, tribulation, adversity.*

bĕbĕrĕ, *much, many; very much, exceedingly*; cf. pi, buru-buru, tŵēm.

bebĕrebé, F. bebrete, *much, many; much, too much, too many*; when referred to a *v.* in the neg., it means (*not*) *enough*: *ensō b.*, *it is not large enough*.

bebetá, *pot-ladle* to stir up the corn-dough put on the fire; *dua a wode dŵuma anā opampāñ aseñ no tratrā a wode nū mmore mu*; *cf.* beteta.

bebew, *red. v.*, *s.* bew.

bebrē, bebrebē, bebrete, *s.* bebĕrē . . .

bebrebÉ, *bustle*, *pr.* 1158.

o-bebrebÉfó, *an insolent, impertinent, saucy fellow, churl*; *n'ano dennēneñ wō asem biara hō*.

abebú, *inf.* [bu be], *speaking in proverbs*.

abebúsém, *pl. m.*, *proverbial saying*; *s.* ebe, akasa-bebui.

bebuñ = abe-buñ, *cf.* akyeñkyeñ.

o-bédám, a kind of *oil-palm* whose ripe nuts have no black top, but are *red* throughout (*abe bi a ebere wĕ na ehō bābi mmiri se abe-pa*); also the *nuts* thereof; *cf.* adam.

o-bédéw, *pl. a.*, a kind of *basket* roughly made of *palm-branches*; *berew a wōabo (wōanwene) de soa adesoā; wofre bi se: ahagya, akyemmedew, akuapemmedew*; *cf.* akotwē, kyēñkyēñ, apakāñ.

o-bedefúnu, *pl. m.*, a *chopped and withered palm-tree*, of which the *palm-wine* has been extracted.

bédiapán, a certain bright star; *osram wu a, ono na odi n'ade*; *cf.* owúòdi, kōsoroma.

abédùá, *palm-tree*; more frequently simply abé.

abeduá, *mortar* to bruise *palm-nuts* in; = abewoduá.

abeduabá, *abad.*, a kind of *doll*, carved out of wood.

abedwā, abedwewá, a *young palm-tree*; *pr.* 70.

o-bédwō, a *half-grown palm-tree*; *cf.* antwēribe.

bee, *v.* to twitch off, pinch off, nip off, *cf.* bew; — *red.* beebē, beebē . . hō = tetew hō ñkakrañkakra; *wakobēbee nām no hō*, *he has pinched off little bits from the meat*.

e-bee, Ak. = bew, a *pachydermatous animal*.

abēfó = ábàéfó.

a-befuá, *pl. m.*, a *single palm-nut* with the skins. (*diff.* bafua.)

abefúfu, a species of *oil-palm*.

begoró, a *palm-nut* without a kernel.

abegui, *place where palm-nuts* are cast before the oil is made of them.

abehene, a species of *oil-palm*.

bekyékyèrē, *pot* in which the *palm-oil* is boiled.

e-bem, *right, state of being right, righteousness, guiltlessness*; *bu b.*, *mā b.*, *mā wodi b.*, *to acquit of an accusation, pronounce*

guiltless, give right to, justify; di b., to be justified, innocent, guiltless; wudi bem! you are right, I beg your pardon.

bémma, pl. m-, arrow, cf. beñ, agyañ; bow, cross-bow with the arrows, cf. ta, kuntuñ; — otow yeñ (so) b., otow ne b. sã (wõ, si) yeñ, he shoots arrows at us, discharges his bow against us. — bémma-duã, arrow, = beñ, agyañ. — bémma-hãmá, bow-string.

bemma-to w, inf. shooting with the bow, archery.

bemma-tofo, pl. m-, archer, bow-man.

bembu, inf. acquittance, justification.

bemdi, inf. innocence.

bēme, bemme, bemmēme [G. bēbe] adv. added to statements of time, quantity, number: such a long time, such a large quantity or number; already; only; even, indeed; kañ, tete, dabidabi b., long ago; mfrihya 20 bēme asem na orekã yi? of a palaver of no less than 20 years does he talk? mede memãã no Kwasida b., I gave it him on Sunday already; enye 'ne b. na ofi ye ade yi, not since to-day only he does this; atiri ha b. na ogyee ana? did he indeed ask 100 heads?

abememfi, a place out of the way, at a distance; eða ab., it is far off; ogyina ab., he stands aloof; nnyina ab. sa, na tñu beñ me, do not keep away thus, come near to me!

bemmeñ, bemmeñ, red. vv., s. beñ, beñ. pr. 3011.

bemmu, = bembu.

bemũ [abe mũ], cluster of palm-nuts.

beñ, v. to approach, come or draw near; to be near; obeñ no abusũam', he is a kinsman of his; — red. bemmeñ; syn. beñ-kye[ñ], pinkye.

beñ, pron. what (kind of), which. Gr. § 74. F. eben, ebena.

beñ = abeñ, horn; wõñ ano kõ b. koro mu, they are unanimous, in unison.

e-beñ, pl. mmemma, arrow; cf. bemma, bemma-duã, agyañ; — etēe se beñ, it is as straight as an arrow, i. e. quite right. pr. 80.

beññ, straight (dua, hama, kwañ); etēe b., it is quite straight.

beñ, v. to ache, pain; red. bemmeñ; me ti beñ me, my head aches; wõñ ti bemmeñ wõñ, their head aches.

bēñ, v. to become red by boiling, to be sufficiently cooked, boiled, roasted; to be done well; to become red by dressing (a wound with hot water): watõtõ kuru no na abeñ; to become hot (a gun, by firing), pr. 3386; perf. to be smart, clever, well versed in any knowledge or business, good or bad, f.i. in political matters; to be astute; — ne hõ bēñ, he is healthy; ne hõ mmēñ, he is sickly, feeble; — red. bemmeñ.

-bēñ, a. (in cpds.), red, yellow; cf. odubēñ, uguabēñ, osubēñ &c. s. meñ, kõ &c. bere, v.

abeñ, pl. m-, horn of animals; horn, flute, wind-instrument, musical instrument; hyeñ ab., to sound the horn; — mmeñ, pr. 376.

= mmenhyeñ, agoru; *cf.* beñ & abentiá, aböröbén, botowá, odúru-gya, agyesoá, kete, mmensón, aprádá, asesébén, atentebén, torobéntò; ñkontwé, adakabén; obéntá, osánkú &c.

e-bena, F. *what, which*; s. beñ; ebena nyimpa = onipa beñ, *what manner of man*. e-bena-dze, F. = ade-beñ, deñ, deñ, *what*. e-bena-ntsiri, F. = edeñ nti, *wherefore, wherefrom, why*.

bennā [benda], *pl. m-*, a weight of gold = 2 ounces = 32 dollars or ackies = 7 l. 4 s.

bēnā, bērā, Ak. = bamma, ntamabēnā, *stripe of cloth, ribbon*; *cf.* nwa-bēnā.

bēnā, bōnā: bō b., *to wail, lament, mourn*; *syn.* twa adwo. benabena, *pr.* 334A.

Bēnāda, Brāda, *Tuesday*. Gr. § 41, 4.

bēñ-ānò, *unmixed palm-wine, as it came from the reed under the tree, cf. dodobēñ*; *opp.* mfrasā.

bēnné, a-, *spit, broach(er)*. — gye or di b. or ab., *to act or be employed as skirmisher (before the twafo, van), to begin the attack, to engage in dangerous fighting*; kogye b.; oredi ab.; eyi de, merekodi ab. = merekobere, merekoko mabere wo mu.

o-bennení, *pl. bennefo, skirmisher, sent to attack the enemy*.

abēnne [bem ade], *fees for acquittance in a law-suit*.

o-beném, -nóm, *pl. a-*, a stinging fly; *syn.* tutuhunu.

O-beném, name of a month, *abt. March*.

o-beñ-hyeñfo, *pl. a-, m-*, horn-blower, musician.

beñkúm, F. a-, *the left hand (nsa b. pr. 81.) or side*; *to the left (b. so)*; *cf.* nifā; north, *cf.* kwaem'.

o-beñkumfo, *pl. a-*, a left-handed person.

beñkye[ñ], *v.* = beñ, piñkye, *to draw or be near*. *pr.* 82.

beñkyi, Eng. *benck*; *cf.* mânó'.

bēnséré, *pl. m-*, basin of porcelain.

o-bentá, *pl. m-*, a musical instrument consisting of a curved branch or stick with a cord made of the fibres of palm-branches, played in a doleful strain. — obenta-sánkú, *psaltery, lute, βαβλιον*.

o-bēntén, a word used for a person whose name we do not know or do not choose to mention; usually: asiámási se ob., *Such-a-one, What-d'ye-call-him (Ger. der und der, Fr. tel, Sp. fullano)*.

abentia [abēñ tia], *pl. m-*, the short horn, the most common wind-instrument of the negroes, usually made of a young elephant's tooth and covered with the skin of the twóm.

o-bentia-hyeñfo, *pl. m-*, the king's horn-blower.

bentoa, *pl. m-*, clyster-pipe, syringe, squirt; bō. b. s. bō 102.

obenyin, abenyin-ndem, F. = obaniñ, abaninsem.

bepow (bop. pop.), *pl. m-*, mountain, hill. *pr.* 489. *cf.* bew.

bepowá, *small mountain, hillock*; *cf.* koko, pampa, pempe.

bepodwuma, *work done on the slope of a mountain, pr.* 84.

abe-pow, *inf.* the act of lopping off the leaves of an uprooted
bĕra, bĕra ... s. bra ... [palm-tree.

bĕra, *imp.*, s. ba; bĕra mā yeŋko, *come, let us go!*

o-bĕraŋ, -bĕrane, *pl.* a-, a strong, stout, big man; a powerful,
mighty man. *pr.* 85. 86. 1717.

o-bĕraŋ-mmotoam'-dua, s. krāmmennua.

abĕran-sĕm, *violence; cf.* anuodensem.

abĕraŋ-so, (*after the manner of strong men, i.e.*) by force.

aberánté, -e, *pl.* m-, young man, youth; *syn.* akwankwā.

aberantékwá, aberantéwá, *pl.* m-, *id.*

o-beran-tetetū, *pl.* a-, giant (oberaŋ tenten, hontoŋ, oberaŋ
a oware na osō te se nea tokuru da nemu).

berapae, a wicket serving for a door, made of palm-branches
kept together by three sticks driven through them; *cf.* asĕrene.

bĕraw: to b., to faint, swoon (away); fall in a swoon:
osukom amā wato b., *thirst has made him faint; woápem nó apem
nó mā wato b., they have knocked him about that he is half-dead; —
to cause to faint: ofwé no ato no b., from the flogging he is half-
dead; cf.* to piti, tware.

abĕraw, a polite address to a person of equal or inferior
rank, used in reply to a salutation, *cf.* yā; *Gr.* § 147,9.

abĕraw-abĕraw, *pr.* 1363. 2929. *scantily? so so?*

bĕre, *v.* 1. to bring (when a personal object, esp. me, yeŋ,
wo, mo, is mentioned; else 'de.. ba, kofa.. ba, de.. komā' is used).
— 2. b. ase, to lay or put down, bring low, humble, abase, abate,
lessen: o-bĕre nehō ase mā me, he humbles himself before me. — 3. to
grow or get (*perf.* to be) tired, weary, fatigued; to have much to suffer;
not to come to rest; *pr.* 89. 754. mabĕre wo nsa, woamā mabĕre, I am
weary of you; adwumaye amā mabere, I am fatigued by work. —
red. bĕrebĕre.

o-bĕre, *inf.* fatigue, weariness; labour, toil; fa ob., to grow
tired; hyc.. b., to tire (out), wear out, weary, fatigue, harass; odo
ne kasa hyc me b.

bere, *F.* manner in which; se bere 'te do no, Aky. = senea

bere, s. berew. [ete neŋ, so it is.

bere, *v.* to redden, to grow, become or make red or yellow; to
cause to redden, *pr.* 298; bere (sika, aŋowa, kōbere) hō, to polish
(gold, brass, copper); to ripen, grow ripe, of fruits growing above
ground; *perf.* to be ripe. — n'anī b., his eye reddens i.e. he covets,
lusts after; he grows angry or grieved; n'anī ab., his eyes are red,
reddish, from weeping, excitement (passion, anger, or deep grief),
drunkenness, old age. — *red.* bĕrebĕre. — *qualif. adv.* kō, *pr.* 1504.

-bere, in cpds, blooming, beautiful, handsome; delicate; soft,
gentle... s. obābere, obanim-mere, tekremabere.

o-bere, *pl.* a-, female, esp. of animals; *cf.* obā, obea, *Gr.* § 141,2.

e-bere, 1. *place* (often in cpds, as, dabere, trābere, = dabew, trābew, trābea); cf. bā, baw, bea, bew, amere; — 2. *time, season*; pl. mmere, *the stages of human life, of man's age*; — 3. *manner*, cf. bea, abere, amere; — 4. *good time; fine manner; bloom, flower, prime of life; beauty & strength*; “nana, mā wo hō bere so e! *king, arise in thy glory and strength* (for warfare, for the pacification of contending parties).” — Phr. Odi bere (pl. wodi m-), *he enjoys his life, lives a luxurious life; he is a loiterer, sluggard, time-killer*. Wabu ne mmere mu, *he has died in the prime of life, in the best of his years, prematurely*. Wabō bere, *he has (broken up time, i. e.) done what nobody has done, committed a heinous deed*.

aberē, m-, *F. time*; aberebi, m-, *sometimes, once*; mber dodo ara, *as often as*; mber pī n'ara, *from time to time*; mber ñhinā, *at all times, for ever and ever*; mbere, *time which*.

abere, (obs.) *manner*: aber' a wope = senea wope.

aberé, pl. m-, *an antelope with small horns, of a reddish hue and of the size of a goat*; = okwadu.

aberebē, -bee, *a quadruped similar to a cat, eating bananas*; cf. apesow.

bērebēre, berebere, *red. vv., s. bēre, bere*.

berēbere, *soft, slow, gentle; softly, gently*; pr. 3048; *comfortably, at ease; gradually, by degrees, by easy or slow steps*; — *slow, gradual movement, advance or progress*, pr. 3043. 3397. 1201; *considerateness, patience, carefulness*, pr. 734. — ye b., *to go on considerately*, pr. 3558; oye n'ano b., *he assumes a modest speech, uses a modest language*.

berēbēre, *smooth, glib, voluble, flippant*; oye or n'ano ye b., *he is loquacious*; cf. bētebēte, birebire, kūrokūro.

berebo, m-, *liver*.

berebu-w, -o, pl. m-, *nest, bird's nest*. pr. 92.

bēre-dōm, *troublesome warfare*.

bere-dūm, v. *to be of a deep red tinged with blue, of a crimson or purple colour*. Ex. 26, 1.

bere-ensā, *eternity*. D. As.

bérefi, *basket*; Ak. tekrekyi; wode ntoñ nè mmew nè kube-ahabañ na enwene.

berefi [berew, efi], *bundle or heap of palm-branches*.

o-bērefo, pl. a-, *a needy, indigent, poor, destitute man*; syn. ohiani, omanehunfo. Ps. 41, 2. 72, 13.

o-berekú, *a bird of the size of a pigeon, of light brown color, crying “ku, ku” not only by day, but also four times by night, considered as a spirit (osamañ) and fortune-teller*. pr. 93. 726.

o-berekuni, *an eye red as that of the bereku*; owō b., *he has red eyes* (considered as beautiful).

abérékùrí, *a kind of fish, probably the eel*.

aberekwasi, *a certain annual festival*.

abérékyi, *pl. m., goat; cf. oguañ; Ak. F. ampõnkýé; by-names: adúõnná, adúõnnimmá (= adú à õnná, onni mmá, the fellow that does not sleep, that gets no flogging), ankáma-seperepè, sekyerempewó. pr. 94-99. 483. 498. abíreyiba, kid. abíreyiberè, she-goat. abíreyinini, Ak. = opápó, Àkr., he-goat. S. abirekyi.*

beremāñ, *pr. 1933.*

beremba, *F. = obarima.*

aberentse, *F. = aberante.*

o-berempon, *s. obirempon.*

berentuw, *s. kwaeb. & ntuw.*

berépów, [berew pow], *knot of palm-leaves. — bo.. b., to strike the head of a respectable person with such a knot, i. e. to apply to him in order to obtain his patronage in a law-suit; cf. bo 54.*

berew, *the leaves of the oil-palm, together with or separated from the midrib; b. tuatua mpopā hō, the palm-leaves grow from the sides of the palm-branch; b. tabañ, a single leaf, leaflet, pinna. — Phr. Manyā bābi a mibu me b., I have found a place where I can live (get food & drink). Cf. berefi, berepow, mmerenkensõn.*

béréw, *s. berèbere, 'merew.*

bèrew w, berēō, *soft; slow, tardy, pr. 820; softly, mildly; slowly; comfortably, peaceably.*

berewá, = berepow.

aberewá, *pl. m- [oberé, dim.] old woman, matron, mother; "m'ab." is even more respectful than "me nā". — Phr. sore kobisa ab., to get up and go aside for deliberation, cf. tu agyina; mā yenkobisa aberewá-tiá, let us go and (ask a very old woman, i. e.) take counsel.*

aberewá, *a sort of mat, s. ketè; a sort of European cloth.*

aberewa-ani-nsu, *a medicinal plant.*

bere-ye, *inf. fineness, beauty; cf. -bere, obābere.*

ber' õ! = bēra õ! *come! Gr. § 144.*

abésá, *inf. [sa abè], the act of picking out the palm-nuts from their smashed pulp, s. ññoje.*

bésañ, *1. = abé asàsè, mmesàsè, a land (piece of ground) on which palms grow. — 2. a hole in which palm-nuts are prepared for making palm-oil. cf. osañ.*

besè, *v. to take or break off (abe, palm-nuts from the stalk); to pluck, gather (mako, pepper, from the shrub); pr. 107.*

besebese, *v. to move - ano, the lips - as in speaking, without emitting a sound, 1 Sam. 1, 13. to murmur, grumble; inf. grumbling, pr. 108.*

o-bésé (op.) *the time (quarter) of the year from the beginning of the latter rains in October till in January; syn. adommürow.*

abesebürow' (ap.), *corn grown in the said time; maize planted at the end of the harmattan, in March (before the rainy season has fully set in), the prosperous growth of which is doubtful. pr. 115.*

besea, *Ky. s. bosea.*

besràdè, *fat of the quadruped called bew' or bee.*

bètē, bêtebete, *weak, infirm, feeble, effeminate; soft, mild, lenient; syn. bokō, merew. Ne hō aye no b. = ontumi nkā nehō; n'akwā mu aye no b. = nyē no deñ; ne yam' adwo no b. = ne yare a ewo ne yam' no, enni ahōdeñ bio; asem no adwo b. = nyē deñ bio; n'asem ye b., he is a lenient (not a hard, rigorous, severe) man.*

bêtebete, *glib, voluble, flippant; n'ano ye b., he is loquacious; syn. berébere.*

abeté, a common food of the negroes, consisting of *roasted flour of maize* boiled in water, and considered one of the worst meals.

[pr. 1340. 1457.]

betetá, a stick to stir up food in cooking, a *potstick; cf. bebeta.*

betékáw, F. patakaw, a species of *small ants; cf. tetea.*

bétém, *pl. m-, ear of Indian corn or other grain.*

o-betén, *pl. a-, the full grown palm-tree with a long, slender stem.*

abetia = abedwēā, pr. 74.

betū, adwe hō nām, *the pulp of the palm-nut; cf. sa abe.*

abetuntúm, a species of *oil-palm.*

abetwā, *inf. [twa abe] to tap the felled palm-tree and cut out the opening (to keep it clean) every day as long as the palm-wine distils.*

betwàbére, *the time of cutting palm-trees, about 2 o'clock in the afternoon.*

bew, *v. [red. bebew] to steal, filch, pilfer, snatch away; cf. bec; ntrama a egu hō mprepreñ no, wabebew mu niwa-du ko, he pilfered ten of the cowries that were but just lying there; wotā bebew woñ wura ade, they often pilfer things from their master.*

bew, *adv. quickly, snatchingly; mede ade no mekotoo hō no, bew na wafa.*

bew, a kind of *red & yellow-striped Europ. cotton cloth, pr. 3334.*

bew, *v. to lie across; to cross, impede, intervene; cf. bea; red. bebew; wode abebew woñ hō, they have covered (marked) their body with stripes or weals (wales).*

abew, (*inf.*) *hindrance, impediment, detention; abew bew woñ, something intervened and prevented them.*

e-bew, Ak. bee, a large animal between the elephant and the

e-bew, *pl. m-, F. bone.* [buffalo.]

e-bew, *place (cf. bā, baw, bea, bere), esp. in cpds., as dabew, tobew, gyinabew, sibew; pl. m-, places, countries; a map.*

bew, F. = bepōw, *mountain, hill; cf. Abetifi, Bewase.*

bew-ase, a low tract of country at the foot of a mountain.

abewodúá, abedná, *mortar for bruising (wow) palm-nuts to separate the edible part from the shell.*

béwēonúá, a *sweet-scented gum or resin (s. ohūām); the tree yielding it. The name (lit. will eat i. e. misuse a sister) conveys an obscene notion, meaning that the use of the perfume by a girl will allure even her brother to lasciviousness; but s. pr. 2503.*

abéyà, abeyâ, } a sort of *black earthen vessel*,
 abeyeâ, aboyâ, } = asanka, ayawa; *pr.* 465. 2573.

abé-yé, *inf.* the process by which oil is made from palm-nuts;
 [=nno-ye.

o-bí, *pl.* ebinom, Gr. § 60, 1. *somebody, some one, one, a person; any body; another (person);* in neg. sentences (the negation being transferred from the verb in Tshi to the pron. in Eng.): *nobody, none; pr.* 114-142; — onipa yi, me bi ni = me ni ni, *this man is a relative of mine, belongs to my family.*

e-bí, Gr. § 60, 2. *something, some, part, a quantity (pr.* 2327); *any thing; another thing;* in neg. sentences *nothing, none; pr.* 111-113. 861. — *cf.* biribi, ebi-nè-bi.

bi (*pron.* used as an *adv.*, Gr. § 134, 3 b), *also, likewise, too.*

bí, *pl.* bi, binom, Gr. § 74, 3. *a, an, a certain, one, some; any; another;* in neg. sentences *no, not any; pr.* 63. 499-501. —

bi! F. = biakô! fwe abo bi! *Mk.* 13, 1.

ebíà, made into an *adv.* by ellipsis: (*there is*) *something, viz.* some reason or likelihood, *that...; perhaps, peradventure, possibly; Gr.* § 135. *pr.* 3204. F. bia, ańfwea.

bia, F. = biow, bio, biem, *again.*

a bia, *adv.* in the way of helping, to one's aid or help; Gr. § 131, 2. meye no (adwuma) abia, *I help or assist him in doing it (in the work); misò no mú abia, I support him; mā yeńko na kodow me abia, come with me to help me in my plantation-work; enera obedow me ab., yesterday he came and helped me in tilling the ground; ote soro te yeń abia = ote s. mā yeń; pr.* 3349.

abiá, a kind of herb the seeds of which are used for beads; *cf.* abürobia, ahené; *pr.* 443. 795.

biabiã, *small round; n'aniwa ye mmia-mmiã (opp. akese).*

obi-adé (lit. *some one's property*) a servant of a high person.

obi-adee-wo-wo (*another's property is in thy hand*), an epithet for a thievish person or animal, as the chimpanzee, dog, goat.

biakô, Aky. biekô, Akp. bākô, *one; single; cf. ekô, koro; Gr.* § 77. *pr.* 65. 1005. *the same (thing), pr.* 27. 2832. — *one great multitude or mass of people or things: fwe nnipa biakô! what a great mass of people! fwe abo biakô (F. bi)! Mk.* 13, 1. — *biakô no, the one besides that mentioned already, the other, another, F. ekoro no; = ye b., to become united, to agree; - mmiakô-miakô, one by one, each; pr.* 789.

o-biakô, obākô, *one man, person or individual; pr.* 445-454.

o-biakôfo, obāk., *id., a single person; pr.* 455-459.

o-biara, F. e., *any body, any one; Gr.* § 60, 1.

e-biara, *any thing; every possible thing; Gr.* § 60, 2. *cf.* biri-biara; *adv.* in any or every possible way, to the utmost.

biara, Gr. § 75, 3. *any, either.*

obiba, *a person of good family; oye ob. a onso 'bi ani.*

obibàmbiba, = oba a obi nni no so bamsem bi.

abibidúru, *negro medicine, country medicine.*

o-bibi-hyéfó, *pl. a- [nea ohye bibiri] dyer in blue.*

o-bibiní, *pl. a-fo, negro, black man, African; pr. 562.*

bíbiri, *dark-blue cotton-yarn or cloth; dark-blue colour; hye b., to dye with dark-blue.*

Abibiri(m'), *the Negro-country, Africa; cf. Abürokyiri.*

bibitíri, *a skein (hank, knot or number of knots) of dark-blue cotton-yarn; bibiri a woatēe abobo no apowapow a wotoñ.*

obídànebi, [ebi dañ bi, s. dàñ, v.], *an amalgam, a mixture or compound of two things, each of which depends on, or conforms and communicates its qualities to, the other; f.i. dwetē nē kōbere ntwēē kū a woakyim abom', a ring made of silver and copper wire (the copper enhances the beauty of the silver, the silver enhances the value of the copper). Kurtz § 228.*

bie, *v. As. = bue.*

biem', *Ak. = bio, again.*

abien' [abienú] *Ak. mmienú, two; s. enú.*

abiesá, *Ak. mmiensá, three; s. esá. Gr. § 77.*

* obi-hunu = onipa a omfa wo hō biribiara, *a person of no importance i. e. relationship to one.*

e-bí-nè-bí, *so-so, half and half (ofā-nè-fā), middling, in part, not completely, not fully; indifferently; tolerably; oye n'adwuma binè-bi, he does his work in a negligent manner; obaa no b., his coming was not with uprightness of intention; enye eb. na wobae = wobaa no nokwarem, woammá nò sesàsesa, they did not come half-hearted, but in earnest and in uprightness; ote ho bi-nè-bi ara, he lives without anything in particular or extra-ordinary; ebi-nè-bi mansofwē, provisional government.*

e-biñ, *Ak. bini, dirt, dung, muck, excrement; cf. sèbéw; dross, s. dadebiñ, dwetēbiñ. —*

bintuw = biñ a eye merew; *cf. kyerebo.*

e-binom, *F. birim, s. obi, bi.*

e-bio, biow, *Ak. biem', again, further, more, any more; in neg. sentences no more; minhū no b., omma b., minni bi b.*

abirá, *Gr. § 31, 2. the reverse, contrary, wrong way; aye ab., it has turned out to the contrary; wakā no ab., he has reported it perversely. — bo ab., to reverse, to alter to the contrary, to turn the wrong way, turn upside down: bo asem no ab. mā yeñfwē, take the case in the opposite way and let us see; wobō asem ab. kā a, wonte ase, if you represent a matter perversely, it will not be understood; — cf. abireñkyi.*

biram, *v. to beat, strike, smite with the hands; ode ne nsa b. ne koko; cf. guram.*

birébire, *brawl, noisy quarrel, loquacity, pr. 462. — óyè b., n'ano ye b., he is brawling, loquacious, prattling; owō tekrema -b., he has a bad, quarrelsome tongue. Cf. berebere.*

o-birébirefó, *pl. a-, prattler, idle talker; syn. okürokürofo.*

o-birebe, a kind of *bird*. *pr.* 3474. — o-bireku, *s.* obereku.

abirekyi, (-ba, -bere, -nini,) is more correct than aberekyi, *q.v.*

o-birempoñ, *pl.* a-, *F.* a-fo, a *wealthy, great, powerful man*.

abireñkyi-abiréñkyi, *Akw.* *perverse, -ly, distorted*; waye no ab. = bisibasā bi, wabq no abira.

biri, *v.* to grow, be, or make black, dark, dirty; aduru no mmiri bebrebe, *the ink is not black enough*; *pr.* 810. 3162. wabiri ne tam, *he has soiled his dress*; ntama a abiri, *soiled linen*; m'ani so biri me, *my head swims, I am giddy*; biri n'ani so e! *stun him!* obiri ne mogya ani, *he blackens the colour of his blood i. e. does not care for his blood, exerts himself to the utmost, works hard.* — *red.* biribiri.

biri, *adj.* in epds, black, dark; *cf.* adubiri, akokobiri, oponko-birii, *F.* blackness. [biri &c.

biribi, *Gr.* § 60.2. something; in neg. sentences nothing; *syn.* fwē; woñ biribi a woye nye biribi pa biara, *there is no good in anything they do*; nea eye biribi ara na wose: enye biribi, *just that which is something makes one say: it is nothing, no matter.* *pr.* 3591. 465-474.

biribiara, anything, in neg. sentences nothing, nothing at all; wanse b., *he said nothing at all*; enye b. na eye ntama, *it is nothing but a garment*; *pr.* 464. — biribi-biribiara, *id.*

birfbiri, *red. v., s.* biri; anim bb., *s.* anim.

biribiri, *adv.* *numerously*; nnipa no akyere so b., *the people are thickly crowded*; wobehyehyee odañ no mu b., *they crowded the house*; *syn.* pitipiti.

biribiri, *adv.* (qualifying the *vv.* him, saw, wosow, to shake, shiver, tremble), very much, exceedingly; ne hō him b., *he shivers very much.*

abiribiriw, *epilepsy, lunacy*; t'wa or yare ab., *to be lunatic, epileptic.*

biribiwá [biribi, *dim.*] a trifle; b. biara, *any small matter.*

biriborō, dirty, soiled, bemired all over; dote aye no b., *he is grievously daubed with dirt.*

biriditwem, -twom, *adv.* all at once, suddenly; *syn.* prekō-pe, birim.

abiriká, *m-, a run, running*, *pr.* 475.; gallop; canter, trot; tu or tutu mmirika, *to run*; ode mm. bae, *he came running.*

birikyí, *v.* to tremble, shudder, fear; to faint from fear; to be stunned, startled, bewildered; wayi no ahí amā wab., *chū amā wab.* = uketenkete akita no.

birim, a sudden fit, start; suddenly, at once; ofwē ase b., *he fell down plump! bounce!* — bo b., *to shrink, startle, start up with fright, esp. from sleep*; *cf.* bo piriw, pirim (bo 7).

birim, *F.* = binom.

birimmírím (*pl. id.*) 1. fin, mpata akyi b. = ntetew. 2. nave or spoke of a wheel.

abirimmūrō, a thorny plant with medicinal leaves.

o-bírínkràn, a kind of locust; s. abebew.

birisi (G. bírisí), dark-blue cotton-cloth; blue baft.

abiriwá, blacking, black paint; wọakā ne ti ab., they have painted his or her head with black figures, a ceremony performed on boys at the first shaving of their heads, or on girls at the beginning of puberty. (Kanno, abofra a wadi mfe 4 a osekañ nkāā ne ti da, se woyi no, a.s. ababā bōe bra ye a, wohyew odwūmá na wode né gyà-biríw no asrà ne tí sò ayi no sāmá.)

bisa, v. 1. to ask, question, put a question to. 2. to inquire, make inquiry about, pr. 1632. 3085. kobisa (ne hō), to ask advice of an imaginary spirit. 3. b. .. mu, to hear, examine, interrogate, syn. pe mu, pē or pēpē mu; bisa no mu! examine him! 4. to ask for, to beg, syn. sere. 5. to ask for, care for; pr. 977. — Phr. obisa n'ase, a) he asks of what descent or family he is; b) he woos or courts her, asks or desires her in marriage; (diff. obisa no ase, he asks him for an explanation). — red. bisabisa; to inquire after, pr. 1686.

abisabisa, F. questioning, questions; catechism; s. asemmisa.

o-bisabisáfó, pl. a-, one who often asks or inquires for the way, pr. 479.

abisa-nsú-à-amā-nsá, one who gives wine when asked for water; oye ab. = oye odēfo, ne yam' ye, he is liberal, generous, bountiful, munificent.

bisé, bise-pá, bisekyim, cola- [goro-, gura-] nut, Sterculia acuminata; the tree bearing it; pr. 480.

bisetóró, spurious cola-nut; cf. sūābise.

bìsì, bìsibisi, dark, gloomy, clouded; dim, discoloured; osoro ye b., n'aniwa ye bb., syn. kusū, kusukusu; ade no ani ye bb., the thing has not the proper colour that it ought to have, whether dark or light.

bìsibasā, confusion, disorder; confusedly, disorderly; oye ne nneema b.; okekā asem no b., he states the case in a vague, illogical manner; syn. bàsabasa, sàkasaka, sesàsesa; cf. abireñkyi.

obítànbíbá, some (distinguished) mother's child; monñkōhaw ob. = onipa no, don't vex that person (who does not deserve to be vilified)!

bitsi, F. = piti; to b. = to p. Mt. 15, 32. Mk. 8, 3.

bọ, v. [red. bobọ] to strike; to be in, or cause, a vigorous motion. This apparent primary idea of the v. has many ramifications. We shall arrange the different significations and combinations with nouns and other verbs (Gr. § 200—220) under the following heads A—L with the continued numbers 1—106, and at the end review in a synoptical manner the combinations with nouns of place and relation (Gr. § 118, 2. 3. 119).

A. To be in, or cause, vigorous or excessive motion:

1. to throb, palpitate: ne kōmam' bọọ no pā, his heart smote him. 1 Sam. 24, 5. — 2. to heave, to rise and fall with alternate motions: asorokye bọ, the waves rise and fall; epo bọ asorokye, the sea casts up or raises billows. — 3. to break out, burst forth impetuously: asu

abo, the river has overflowed its banks. — 4. to become loose: ne yam' abo, his bowels are loose; ebebo ne yam, it will cause him diarrhoea. — 5. to emit excessive heat: o'wia bo, the sun shines vehemently, burns. — 6. to blow vehemently: mframa bo, the wind blows; cf. 15. — tr. to whirl up: mframa bo tutuw, the wind raises, whirls up the dust. — 7. to start (up), startle: bo birim, pirim, piriw; (from fear) bo mpunimpu, toyam. — 8. to rise or cause to rise in tumultuous disorder: bo bum, to rise at once; tr. to make havoc; cf. 54; bo wi, twi, nyinyan, to alarm, to be alarmed or confused. — 9. to fall back: bo pemmo (into a sitting posture), dompemmo (of an army). — 10. to hasten: bo fwi, pankran, aperenten. — 11. to move forward with impetuosity & tumultuous rapidity: bo kirididi, to run to and fro; bo (kirrr) ko or hyeñ..., to rush into; bo hyia or toa., to rush against; bo tow or gu.. so, to rush, fall, or come upon. — 12. to rage: bo dam, gye, to run, go or be mad; to drive mad; s. dagye.

B. To emit a sound that strikes through the air (and makes it strike the organs of hearing):

13. to strike, ring (to sound by percussion): odoñ bo (pāññ!), the clock strikes (bang!), the bell rings. — 14. to strike, beat, play on, to cause to sound by beating (of musical, resounding instruments): bo doñ, dawurum', donno, mmā-mu, sañkū, adakaben. — 15. to roar: mframa bo hū, the wind roars; cf. 6. — 16. bo mu, bom', to cry (syn. pae mu, tēetē mu, kekaw mu); bom' na ennyigye! cry aloud! to roar, thunder: gyata bobom', a lion roars; Onyankōpoñ, oprannā, osu bom', it thunders.

C. To increase by an inward vigorous movement or process (to full size or maturity): 17. to grow big, large, ripe, esp. of edible roots: ne nneema (ode, bañkye, kōko, ntōmmo, ñkato) abo, his (planted) things have grown large; brode no abo, those plantains are well grown; n'abūrow abo (= anyinnyin na asow aba, aye akese-akese, ahoa, abere), his corn is fully grown; ode abo, the yam is ripe; emmoe e, it is not yet ripe; — tr. n'asase bo (=ba) aduan, his land yields (produces) much food. — 18. to grow big, heavy, old, esp. of persons: abofra yi abo se ode, the child has become as stout as a yam; wabo duru, (a.) he has become heavy with eating, has a loaded stomach; (b.) she is big with child, pregnant; wabo apā, he or she has grown old; bo akora, akwakorā, to become an old man; bo aberewa, to become an old woman.

D. To grow or turn into: 19. to grow or divide into: ñna no abo nta, the stem divides into two branches; abo ñkorata anañ, it has got four branches. — 20. to grow or swell into: bo kukudū'dū, to bud; abo horónòda, it has become a blister, a blister or pimple has arisen; abo dodònkú, it is puffed up. — 21. to turn into: abo abira, it has turned out the reverse; bo no abira, now take the reverse.

E. To enter into close contact, to join closely (= strike together): 22. to agree, be in unison or concord: o-nè no bo, he is intimate, on friendly terms with him; wobō = wokā, woafa wòñhō ayoñkō. — 23. bo mu, bom' (to strike together in the same place, Gr. § 214. Rem. 2), to join, unite; to discharge itself into, pr. 3084; to agree, be

joined, united, reconciled, make friends; woabom', they have become reconciled; - caus. kã.. bom', to reconcile, make one; kã or de (fa).. bom', to join, unite, connect, compact, compose, consolidate; de.. bo.. mu, to admit, to join with: ode nehō bo Kristofo mu, he enters into the community of Christians; cf. bo asafo (41). — 24. bo.. so, to join, fall back upon (of military movements of parts of an army): Asikūmafo de t̄wīt̄wī beboō Akyene so. — 25. bo so, to fit upon, to be equal, pr. 3232; abrammo no bo so, the weights are equal; ebo so pe, it is exactly alike; to be level; cf. se so, tā so, te so; to be well joined, connected, jammed. — 26. bo hō, to adjoin; to be double; caus. de.. bo hō, to double. — 27. to move in company: bo anañ, to join the feet, i.e. to walk together; bo nsa, to join the hands, i.e. to eat together. — 28. bo ani, to fall in with the enemy' (face to face); to engage in battle. — 29. bo anim', to have the faces set opposite each other, s. mmoanim. — 30. bo hye, hyebañ, fuhye, to border upon, confine with each other; bo afipām, to be neighbours. — 31. bo.. hō, to stick or adhere to, be fastened on: nitiri bo akyene hō, a skull sticks on the drum, pr. 1111. nhene bo ne nsa hō, beads are tied round his wrist; caus. de.. bo.. hō, to fasten, tie to. — 32. de.. bo, to tie on: ode nhene abo ne nsa, he has tied beads round his wrist; ode hama bo n'aseñ, he girds his loins with a rope. — 33. to gird, girdle, bind with a belt, sash &c. obo nehō so, he girds himself; wabo (= wakyekye) ne yam' de resū, she has tied her belly in weeping for a dead person. — 34. to have tied on or round: ahene, beads, pr. 795; ntoa, a cartridge-belt, pr. 984. — 35. bo.. so, to tie on a roof: bo dañ so, to thatch a house with palm-branches and grass tied to the rafters, = kuru dañ so, de sare kekye so. — 36. de.. bo.. mu, to dip in: ode asawa bo n̄no mu, he dips cotton in palm-oil; to immerse: bo (obi, nehō, ne kra) asu, to perform a purifying, initiating & consecrating ceremony; to baptize. — 37. bo.. mu, to fasten to (by beating): wobō no duam' (pā, pām'), they fasten him to a log; bo (de.. bo) asc̄nduam', to affix to the cross; magye asem no mabo me bo, = mafa mato mehō so, I have taken the matter upon my breast i.e. upon myself, have taken charge of it. — 38. de.. bo, to make lean against; ode abofra bo ne bo, he carries a child on his arm so as to make it lean against his chest = ode no afām ne koko, oturu no; - to put to: bo hamañkā no akoñkoñ, = fa to wo koñ hō. — 39. to set before: mede meboō n'anim, I pointed it out to him (in his face), charged it to him, upbraided him with it.

F. To remove, resort to a place or person:

40. to change abode, remove to: mede makobo Date, I have removed (with my things) to Late, have taken my residence, have established, settled myself at L. — 41. to join, attach one's self to a person, family, society: obea yi afi ne kunu nkyeñ (akō no, agyā no aware) de ako-bo okum-fōforo nkyeñ or hō, this woman has left her husband and attached herself to (taken up her abode with) another; bo afe, to join one's self to one's equals; bo abusūa, pr. 2654. 3458; bo fekuw, asafo, to join a society, company (cf. 23. 87.) — 42. to apply, take refuge to: bo kyeame so, to call upon, address one's self to, the speaker or reporter (of a king); woañkobo kyeame so ā, wurenhū hene anim,

if you do not address the speaker first, you will not be admitted to the king; mede asem n^o makob^o akyeame so se w^ommā enkodu ahemfi, I have set the case before the speakers that they may bring it before the king's court. — b^o bosom, to surrender or devote one's self with all one's property to a fetish. — 43. to resort to a shelter or hiding-place: b^o dofoā, b^o nkokora. — 44. to desert, fall off, run away: b^o ko.

G. To break, spoil; to ruin, destroy; to go to ruin, rush into destruction, perish; to sink, fall, fail:

45. to break, knock out: wab^o n'aniwa, he has knocked out his eye; cf. tu; — n'aniwa ab^o, his eye has been knocked out, destroyed, his eye-sight is lost; pr. 2295. — 46. to break (tr. & intr.); to crack; to shatter, dash; red. to smash, be smashed; b^o ahina, n^owaw, to break a pot, a snail, pr. 2188. 557; ahina no ab^o, the pot is broken (in pieces or only cracked); b^o adwe mu, to crack palm-nut-kernels, cf. abob^obe. — 47. to ruin, destroy: b^o mañ, to ruin a town, people, nation; syn. see, pr. 2005. oman b^o, the town (people, nation) is going to ruin, pr. 1995-98. 1371. — 48. b^o bere (to break up the time?) to commit a heinous act. — 49. b^o tuo, to destroy one's self by a gun: wab^o (neh^o) tuo, he has shot himself. — 50. to fall back, relax: b^o tom' to fall in, sink, become hollow; n'ano ab^o atom', his mouth (and cheeks) have sunk, he is hollow-checked from old age and loss of teeth. — 51. to fail, happen amiss, be marred: dote-dwini a odii n^o ab^o no, pr. 258.

H. To be removed, withheld from, lost to, taken from:

52. to fail, be lost to: n'ahenni ab^o no, his kingdom is lost to him, he has lost his k.; n'aduañ ab^o no, he lacks food; ntease ab^o no, he is void of understanding; Onyk. anuonyam ab^o yeñ, we come short of, miss the glory of God, Rom. 3, 23. n'akatua remm^o no, he will not lose his reward, Mt. 10, 42. ne gua ab^o no, he failed in trade; nām a mek^oto metone no ab^o me, I suffered a considerable loss with the fish I bought for sale; emu sika fā ab^o me, I lost half the money invested in the business; okye a moakye sika no yi, ab^o me, by your dividing this money I have come off a loser. — 53. to be taken away from: wab^o nufu, he has been weaned (from the breast).

I. To strike, hit, smite; to sting, prick; to knock, beat &c.:

54. to strike, smite, beat, knock; to give, fetch or deal one a blow; ob^o no (ade pr. 429, abā, nsa, twere, kutruku), he beats him (with something, stick, hand, knuckles, fist); cf. b^o .. mmā, bob^o, boro, fwe, to beat with many blows, to flog; cf. biram, guram; — mab^o no pō, bum, I have struck him severely; ob^o no berepow, berewa, he applies to him for help and protection in a law-suit; — b^o .. ab^o (cf. pa .. ab^o, siw .. ab^o), to stone, to beat, pelt or kill with stones; b^o .. so, to beat upon in order to compress; cf. aboso. — 55. to inflict: b^o no sōtore, give him a box on the ear; ob^o no fe, he inflicts on him a wound in the head; wboroo won boboo won afe, they struck and wounded them. — 56. to hit: otuo ab^o no, a gun has hit him, he has been shot (cf. 49); asem no ab^o no, the case has been decided against him, he has been found or declared guilty; ntonto b^o no, the lot falls upon him; n'ani bob^o me so, his eye fell or hit on me, he glanced at me; cf. mmoanim; n'ani bob^o no so pe na 'ohū no, at the first look he knew him; to

befall: oyare boꝝ no, a sickness befell him, he fell sick. — 57. to sting: odowa (kotokurodu) abo me, a bee (wasp) has stung me. — 58. boꝝ mu, to prick, puncture: obo ne pompo mu, ne mfa mu, he opens (by a puncture) his boil, cuts open his ulcer caused by a guinea-worm; syn. sa. — 59. to cut asunder: bo ahama, to cut the climbers previous to the cutting of the bush and preparing of the land for a plantation. — 60. to hammer: bo dade, to forge; cf. 89. & tono; pr. 3329. — 61. to drive into the ground: wabo no dua, lit. he has driven in a piece of wood in order to produce a magic effect against him, i.e. he has cursed him. — 62. to counteract a movement, to stop: bo ano, to prevent from advancing or spreading, to stop the onward progress; to ward off, resist, syn. waw ano, so ano, som'; pr. 2. 3345. bo gyina, to cause a stand, to stop; boꝝ. to ho, to defer, delay, put off, adjourn, postpone (a case); — bo sonsonku, to stand still, stop, stay, pause, linger.

J. To give a push, to set in motion (other objects, or one's own body, or single parts): 63. to push away, aside: boꝝ. to ho, s. 62; bo obi asem hye, to distort, misrepresent, garble another's word or matter; wabo m'asem ahye (scil. fam'), lit. thou hast struck (attempted to push away) my word and put (hidden) it somewhere (under something) i.e. you want to put a covering on my word, represent it only on one side. — 64. to drive (by striking): bo kowa, to spin a top. — 65. boꝝ. gu, to spout, spirt: obousu bo nsu gu soro. — 66. to drive or chase away: bo dom gu, to defeat the enemy; boꝝ. fwete, pete, pansam, ampansam, to burst out or dash into and scatter, disperse (intr. & tr.); to rout, discomfit. — 67. to set, to (flight): bo woho aguā, betake thyself to flight! — 68. to shake, bend, bow: mframe bo dua no, the wind bends that tree; obo ne ti ase, he bows his head; obo ne mu ase, he bends his back or body downward, bows (himself down), stoops. — 69. to move the hand: obo no ba, he beckons him to come. — 70. to set in motion or employ the organs of speech: obo ne koꝝ, he speaks through his throat, Ps. 115, 7; obo ne fwene kasa, he speaks through his nose, snuffles; bo daw, to set the jaw in motion by speaking, to converse, discourse, = bo semode, bo nkommo (78).

K. To utter sounds by the human voice; to speak, talk.

71. to cough: bo waw. — 72. to whistle: bo fwirema. — 73. to smack with the tongue: obo no nkyekyewa, ntwom, he sneers, scoffs at him. — 74. to laugh: bo seretoa, to smile; bo nserehyehye, to break out into a laugh, to laugh out loudly. — 74a. to cry aloud; s. 16. bo mu, bom'. — 75. to shout: bo ose, to give a shout, set up a war-cry; boꝝ. tutuw=huro, to shout at, to deride or revile with shouts; boꝝ. homo, to welcome with shouts. — 76. to wail: bo bena (bona), bo abubu, to lament, set up a lamentation; syn. twa adwo. — 77. to make a noise: bo nné, to clamour, vociferate, be quarrelsome. — 78. to discourse, converse: bo nkommo, bo semode, to hold or carry on a conversation; cf. bo koꝝ, bo daw, 70. — 79. to report, relate: bo kasee, amanee, to deliver a message; bo (no ho) nseku, to talk of, speak ill of, slander, detract, asperse. — 80. to pronounce, f. i. a sound or

syllable in reading after the phonetic method or according to the spelling; *bo* diñ, to name, mention, speak of or about; *pr.* 1610. *To* to pronounce the names i.e. the qualities of, to praise; *syn.* *ka* wòbò no diñ-pa, - dim-mone, they praise, - blame or disgrace *bo*.. mmrañ, to give an epithet; *bo*.. nsābrañ, to pronounce the honourable titles of; *bo* so, to speak out: asem a wode bae no, (=kā) kyere me! to touch on, mention, allude to, speak of: wòbò so = wòbò ne diñ; wòahye mom se obiara mmo so, they fear that any one should mention it; *bo* no mú, state it in a concise manner, give the main points, essentials. — 81. to utter, speak: *bo* mpae, to invoke, pray, address in prayer; to curse; wòbò som, he has cursed me by a fetish. — 82. to utter and address words of various purports: *bo* ñkuro, to speak out a complaint, accuse; *bo*.. sòbo, to blame, reproach; *bo*.. koko, to warn; *bo*.. adafa, to flatter, allure, entice. — 83. to proffer: de.. *bo*.. *bo* or abo to offer at a price for sale or as a present.

L. To make, procure, cause, practise &c.

84. to strike at, set one's hand to: *bo* ase, to strike the first blow, break the ground, lay the foundation, begin; *cf.* abose, mmoase; *bo* so, to begin; to continue; *cf.* pā so, pem so. — 85. to create, give rise to, originate; to institute, ordain from the beginning: Onyankōpoñ *bo* onipa, God created man, *pr.* 963-5. Onyk. ammo no sa, this has not been ordained so by God from the beginning. Onyk. *bo* nna-mmere-nsòñ, God has made the ages (*Heb.* 1,2). *bo* aware, to institute matrimony: *bo* ade, to create the things i.e. the world: Odomankama *bo* ade yi, since God has created the world; to found or establish a kingdom or dynasty: Asante hene a oboò ade no de Konadu. — 86. to create, make, appoint or nominate to an office: *bo*.. safohene, to make or set up as a captain; *syn.* si. — 87. to make by uniting into: *bo* asafo, to form into a company, association, congregation; *cf.* 23. 11. — 88. to bring together, assemble, arrange: *bo* gua, (to join seats?) to sit together in council, to institute or hold a council; obo no gua, he convenes an assembly for him, on his account; *bo* atwē, to institute a battue. — 89. to make by beating: *bo* asow, ñkrante, to forge a hoe, a sword; *cf.* 60. *pr.* 3328. — 90. to form into balls or lumps: *bo* dokono, abodō, to form the dough for boiling or baking bread. — 91. to form, to shape into: *bo* kahiri (kare), to make a pad; s. sot kahiri; *bo* hankare, dantabañ, kontonkron, infamfiā, to make, form or describe a hoop, ring, circle, circuit. — 92. to set up: *bo* apa alm-erect a scaffold; *bo* nsra, to pitch a camp, to encamp, also to digust; drilling. — 93. to make by removing obstacles: *bo* kwañ (f' sions, to make a (new) way; *bo* kwañ fitā, to level, clear the way; to dig; to make by digging: *bo* da, amōa, ñko or ñkomōa, to dig a hole, a sē, he pit, a cavity for planting yam; *bo* ñkonon, to sink a shaft. — 94. to make by aggregation: *bo* kuw, to make a heap, lay or put up, to accumulate; *bo* dwetiri, to gather, lay up a capital; *bo* kawaw, to borrow or contract a debt. — 96. to bring together and fasten: *bo* to, to make it up into a bundle; *cf.* 35. *bo* so; - *bo* tow, to form into a ball; to gather into a ball; *bo* pow, to tie a knot; *bo* tirim

to make a plan, to plan, project, design, contrive, devise; to make a resolution, resolve, make up one's mind. — 97. to invent, fabricate, (to tell a falsehood, lie): wabō amā me, wabō ato me so, he has invented for me, falsely charged me with; cf. obōmāfo. — 98. to procure by sifting, scooping, filling in: bō fa, dote, hyirew, ntwōma, to dig out white clay, white clay, red ochre, cf. tu; bō akoto, to dig for crabs, cf. taf. — 99. to scoop or draw water, cf. saw; bō ŋkyene, to salt, which is filled into sacks (= koto ŋkyene; ebia wōbō a p... (96) nti na wofre no sa). — 99. to procure by cutting and he has: bō apam, to cut sticks for supporting the yam-plant; — to peel, to peel or loosen bark from trees for medicine. — 100. to procure for one's self: bō (nnosoa-soafo, adwumayefo) pā, to hire or to procure (carriers, labourers); bō... were, to secure one's (own) confidence i. e. welfare or success; bō (obi hō) bosea, to borrow money from another. — 101. to procure for another: bō (obi) bosea, to lend money (to another); bō... akonhama, to maintain or support (with food). — 102. to apply: bō... bentoa, to apply a clyster; bō... hyirew, to make strokes with white clay on a person's body; bō nto, to draw lots; bō aka, to try by ordeal. — 103. to cause, call forth: bō mmusu, to cause, conjure, or do, mischief, pr. 555. — 104. to cause to, bring upon, strike or affect with: bō no mmusu = kā 'musu u no so, kā ohene ntam gu no so; bō... hūammo, to disappoint; bō... dwoño, to confound; F. to astonish, surprise; bō... yare, to cause a sickness to; bō... ahohora, adapā, anyampa, to expose to disgrace, dishonour, infamy. — 105. to exert: bō mmodeñ, to make strenuous efforts; bō mmoforo, to make new efforts. — 106. to perform, commit, practise: bō... bra, to lead one's life, form one's conduct, conduct one's self; bō kroñ (kroño), to commit a theft or robbery, to rob; bō ŋkyekwākyema, to behave proudly. — 107. to exercise or practise... against, to treat with: obō no so d'wae, he treats him with insolence, haughty contempt; obō no kāñ (kāñe) or ayamōnwene, he is illiberal or stingy towards him; obō no atirimodeñ, he treats him cruelly, is harsh or cruel towards him.

M. 108. bō with an inf. of a tr. v., to be easy to do; f. i. oḍañ (:bo) si = wō asiyé, a house is easily built; oḍañ mmo si = ye ku-nā, a house is not easily built; oḍañ bō yō ana, na woresē me yō yi? is a house so easily made that you are spoiling my house? not ma kyerew mmo kyerew, writing (books) is not an easy thing; my t a mmo (:mmo) sūa, to learn to read and write is not very easy. wo bō or bō seems to be the v. ba, to come, of which the 'a' is a before the o or o of the following inf.

aboen... the phrases in F. (found in A.W. Parker's books, 1874-77). abō... a) = bō ade, to create the world (85); b) = bō ase, to strike or fall to the ground, cf. amandzehun no oñkobo adze da, the mountains will last for ever and ever; gya a ombō adze, the ever... Mt. 25, 41. d) bō... mū adze, to bow down. — 110. bō... Duke, Mt. 17, 18. 20, 31. Mk. 1, 25. — 111. bō hū = hō d'wiriw... to be (sore) amazed, Mk. 1, 27. 6, 51. 14, 33. — 112. bō...

anohoba, = hye bō, hye ase, to promise, Mt. 14,7. Mk. 14,11. — 113. bō onose, = bom', di or ye nokoro, to agree, live in concord. — 114. ¹(hō) aprow, = t̄wa hō hyia or kontonkron, to compass, go or be round about, Mt. 3,5. 23,15. Mk. 1,28. — 115. bō werdam, = ye agyede, to give a ransom, Mt. 20,28. Mk. 10,45.

O. (Retrospective.) bō in various combinations with nouns of place and relation:

hō: (bō ahina hō, to knock a pot, 54.) — bō hō, to be double, caus. to double, 26; bō.. hō, to stick, adhere to &c. caus. to fasten, tie to, 31; to join to, 41. — a kyì: (bō poñ akyì, to knock at the door, 54.) — mu: bō mmā mu, dawuru mu, to sound &c. 14; bom', to cry, roar, thunder, 16; to join, unite, agree, caus. to reconcile, to connect &c. 23; de.. bō.. mu, to admix, join, 23; to dip in, 36; to fasten, affix to, 37; bō.. mu, to crack, break, 46; to prick, puncture, 58; to hit into, s. botae. — ani: bō ani, to join face to face, cf. bare ani, 28. — anim: bō anim', to face, cf. mmoanim, pem anim, 29; de.. bō.. anim, to set before, 29. — āno: bō auo, to stop the onward progress, 62. — ase: bō ase, to begin, 84; bō.. ase, to bend or bow down, 68. — so: (bō.. so, to beat upon, 54.) bō so, to begin, to continue, 84; to be fitting, equal, level, 25; bō.. so, to gird, 33; to tie on or to, to thatch, 35; to fall or glance upon, 56; to apply to, 42; to speak out, mention, 80.

P. (Retrop.) bō followed by other verbs: gu, 65; hye, 63; gu, hyeñ, hyia, kō, toa, tow, 11; gu, f̄wete, petē, pansam, 66; to bō, 62. 63.

bō, v. to push, cast down; syn. sūm; bo no f̄we fam', cast him down! pr. 488.

bō, v. Ky. = boro, to beat, flog; to surpass.

bō, v. Ak. = bow, to grow weak, become intoxicated &c.; to make weak &c. F. ne hō bo no, he is astonished. Mt. 7,28.

bō, ɛbō, s. bow, ɛbow.

ɛ-bō, promise; syn. bōhye, n̄hyease; hye.. bō, to give a promise.

Ēbō, name of a month, abt. September; s. ɔsram.

abō, boils: cf. pompó, mpobiá.

a bō, odi (no) ab., he serves (him) as a boy at table &c. cf. ɔbōni.

ɔ-bō, pounded tobacco; cf. bōw.

ɛ-bo, chest, breast, bosom; syn. koko; de abofra bō.. bo, gye ²m bō.. bo, s. bō 38. 37.; stomach: ne bo fono or yerew no, he is q. alm-ish, queasy, inclined to vomit, affected with nausea, he feels disgust; — the breast, bosom, as the seat of feelings, affections and passions, the heart; courage: onni bo a ɔde kō, he has no courage to fight; — disposition, temper, mood, passion, anger: ne bo nye, ɔye bō s̄e, he is much given to anger, very passionate, cf. bobone. — Phr. Ne bo abu, he is out of breath; — ne bo da ne yam', he is confident, of good cheer or courage, courageous; — ne bo ad̄wo, he is in a tranquil state of mind, contents himself, is appeased, satisfied, composed, content, happy; pr. 492. cf. abod̄wo; — ne bo afuw (me), he is angry (with me); ne bo afuw abō soro; — ne bo haw no, = ɔyare kōma, he is

passionate; — ne bo ahuru, *he is in a rage*; — ne bo ato, ato ne yam', *he is well content, happy, at ease*, = ne kōma ato ne yam'; — ne bo atu, *he is in consternation*; ne bo wiriw no, F. *he is greatly amazed*, Mk. 9,15. — ne bo awu, a) *he is not given to anger, not irascible, vindictive, revengeful*; b) *he is dishcartened, desponding, listless, apathetic*; — ne bo ye duru, *he is a brave, valiant man*; oye obarima, oye nnam. — Obēre or oto or oto ne bo ase, *he has patience, is patient, forbearing, indulgent, waits patiently*; — ohorañ ne bo, *he puffs himself up; he provokes him to anger (?)*; — wasi ne bo se o-nè ne bekō, *he undertakes, dares, ventures, to fight with him*; — otā ne bo, *he sets his heart at rest, composes his mind*; — otwa ne bo to ne yam', *he appeases, stills, composes, consoles, comforts him, sets him at ease or at rest*.

e-bo, *potter's clay*; — tu bo, *to dig up clay for making pots*; cf. anwemmó.

e-bo, pl. a-, *a piece or figure of brass or other metal, a stone or seed used for a weight*; cf. abrammó, abofī, abofunu; — *price, value* (perh. = obo, *stone*, — in ancient times round perforated quartz-stones served instead of money); egyina bo koro so, *it is of equal value*; enni bo, pr. 1033; — ebo or ne bo ye deñ, F. no bo sō, osō bo, *it is dear, costly, precious*; ne bo ye merew, *it is cheap*; cf. abo-odeñ, aboomerew, brabo. — obo (no) bo, *he shows (him) the price, sets or holds out, offers at a certain price*; mise mepe akoko mató a, na wode rebo me abo, *when I said I sought for fowls to buy, they offered me plenty*; pr. 3291. — wodi no bo, *they make a bargain about him or it*.

o-bo, pl. a-, *stone; rock; flint-stone*, pr. 490; *bullet, slug* cut from a bar of iron; abo, *the marks* (cowries, eggs, leaves or other things) in the pot of a fetish, s. ekoro. — bo, pa, or siw abo, *to stone, to beat, pelt, or kill with stones*. Phr. ankā bo ankā poma, *all at once*; — to bo, *to lay a bet or wager*, cf. kyia; oto no bo, lit. *he puts a stone for him; he bets or wagers him*; to me bo se obeko 'ne! *will you bet me that he will go to day?* me nè wo gye akyinnye se obi beba 'ne, na wuse 'dabi na oremma', na obo a, na mekā se: to me bo e (= kā kyere me se, meye onokwafo)! na wuse: wo bo ni! *if I dispute with you, whether some one will come to-day or not, and you say, he will not come, — when he comes, I say: pay me the wager (= testify to my truthfulness)! and you say: there it is, you were right!* — ô, mató wo bó, *you are right!* = wo de wom', wo de abam'!

abo, abō, F. *door, gate*, Mt. 6, 6.7, 13. 28, 2. cf. abobow, aboāno, aboenyim.

abō, = abaō! *a salutation to a stranger arriving; welcome!* cf. mabō, akwaba.

mbo! F. = mmo, mó, amó! Mt. 25, 21. 26, 49.

bo a, v. *to lie, be prostrate, be stretched out*; cf. bea, bew, sam; nnuan pī boa abonten so, *many sheep are lying in the street*; nyisā bānum prekō boa no so, *five orphans lie i.e. depend on him at once*; caus. with de or fa: fa boa ho! *lay it there!* mede mato ho, *I have*

laid it there. — *tr.* to put in order: *onye onipa a oboa n'ade yiye, ommoá n'ade yiye, he does not keep his things in order.* — *Phr.* *boa ā n o*, to lay or bring together, i.e. to gather, collect, assemble. — *red.* *boaboa*; *boaboa nehō*, to make one's self ready, get ready.

boa, *v.1.* to lie, tell a lie, be mistaken, be wrong; to err; *pr.* 416.1769. *wommoa* (*korā*), you do not lie, it is true! *cf.* *ampa!* — 2. to do purposely, to feign = *boapa*; *oboa yee*, he did it designedly (*n'ani da ho yiye na oyee*); *meboa maye*, I shall do it purposely; *meboa na meñkyere*, I purposely do not show it; *mammoa*, I did not do it intentionally.

boa, *v.* to help, assist; *oboa me mā meyee m'adwuma* (or *na meyee m'adw.*), = *oyee me adwuma abia*, he assisted (helped) me in (doing) my work.

o-boa, *inf.* help, assistance. — *mboa*, *F.* help, grace; *cf.* *odōm*.

boa, stand, standing (place to stand in) for hunters waiting

e-bó a, *F.* Akw. net, fishing-net, = *asàu*. [for game.]

boā, *id.* = *atrā*; *asàu bi a wode hama aye*.

boā, *pl. m.*, bundle, parcel, package, packet; bribe, *syn.* *adañmude*, *anadwode*; — *di mm oā*, to receive bribes; *wamā no mmoā*, he has bribed him.

ābó a, *pl. m.*, animal, beast, creature; in fables: *aboa onipa*, the animal (called) man; a rude, ignorant, uncivilized man, *pr.* 1567. — *Phr. di..* *a boa* frequently used in verdicts, e.g. *wukum no a, wudi no aboa* (= *wubu no aboa*), if you had killed him, you would have dealt with him as with a beast (you would have imposed upon his quietness, treating him as a beast that does not complain) i.e. you would have killed him innocently, undeservedly; *s.* *aboadi*.

ābó ā, *abóawa*, *pl. m.*, [*dim.*] small animal, insect, worm.

aboabán, kind, sort or species of animal; *minnim n'ab.*, I do not know what kind of animal it is.

oboabó, = *osébow*, *akwábo*; a large loaf of boiled bread (*wobapa na woboo no kokūrō sá*).

abo-abó, *a.* [*obo*, *red. pl.*] stony; *okwan no ye ab.*, the way is stony. *Prov.* 13, 15.

boaboa, *red. v.*, *s.* *boa*.

o-boaboafó, one who brings together; *ob. ne hena?* who will collect or keep together the fatherless children?

boàdábi, *m.*, a large kind of locust, of a dusky colour; *syn.* *ntuntumé*; *s.* *abebew*.

aboadé, [*oboa ade*, or *ebo-ade* = *abohyede*] a thing or things promised by a vow or solemn promise as payment for help obtained; thank-offering; *obosom ye nnama, na odí ab.*, if a fetish is powerful, he receives thank-offerings, *pr.* 616. *omā no* (*n'ab.*), *oye n'ab. mā no*, he pays him his vows. *Ps.* 22, 26. 50, 14. 61, 9. 65, 2.

obó adée, *F.* *boadze*, creator [*nea obó adée*, *Gr.* § 39, 9 *b.* = *aboadi*, *inf.* [*di.. aboa*] *pr.* 538. 972. 1813. [*odebófo*, *obófo*].

boādifo, *one who receives a bribe* [di mmoā].

bòaduan, *tooth-ache*, = adesé, okekaw.

o-boáfó, *pl. a-, helper, assistant, supporter*. Bóáfo, *pr. n.*

boáfo, *a hunter at his stand, waiting for game*; s. boa.

abo-a-fúfu, *a name of the leopard (s. osebo)*, used in the hearing of a king (also of an osumanni) when he is at meals.

boaguru, *a breaking out, cutaneous eruption, pustules on the*

abo-āno, F. = abobow-ano.

[hands or feet.]

mboānofo, F. *congregation*.

boapa, *v. to do purposely, intentionally, with predetermination; to feign, pretend*; oboapa yee, *he did it on purpose*; *pr. 558. cf. boa 2.*

o-boapawfo, = oboayifo.

[*pr. 1643.*]

bòapea, *a kind of ape or monkey; cercopithecus?* F. adópē.

o-bōase, *broom* ("bound together below"); *syn. obūāe, opraē.*

boaseto, *inf. = abotoase, patience, forbearance, endurance.*

boasipe,?

o-boasomafo, *pl. a-, (civil) commissary, "purposely sent"* (for some special purpose).

abóatía, (F. adópē?) *a kind of ape, which never climbs trees; the gorilla?* though feeding on fruits, it is said to be so fierce as to kill twenty men at once; ote se onipa na oye tiā; na sasabonsam de, oye tentententē.

aboatsena, *pl. m-, serpent*, F. Mt. 7,10.

abóatwāwu: obi nkā no ab., obi nhaw no, *nobody stands in his way, throws any impediment in his way*; odi won so a obi nkā no ab., *he rules over them without restraint.*

o-boayé, *inf. a premeditated act*; munnsusuw se oko a me-koō ho no ye me awerefiri, na éyè me oboaye, *do not think that I went there from forgetfulness, I went there designedly* (meboaa-pa na m'ani daa ho na mekoō ho); adaka yi ye oboaye, *this box is carefully made.*

aboawa, F. -ba, s. aboā; mmoawa-mmoawa, *all sorts of insects and animalculae*, *Mf. Gr. p. 85.*

o-boayifo [nea wōaboa ayi no] *trustee, chosen for some special purpose*; *pl. committee, board of commissioners.*

o-boayifoni, *board officer.*

boba, *red. v., s. ba.*

o-bóba, *grinding-stone*, a stone of oval form by means of which the negro-women grind the corn on a larger stone called wiyammó;

boba, beba, F. = obo.

[*syn. wiyammóba.*]

àbóba, *pl. id., bullet, slug, square piece of lead or iron used as shot*; *cf. obo, korábó, adarebó.*

bobā' [= babā], bobaw, *pl. m-, mmoādua, dry sticks, twigs or branches reaching to the thickness of an arm, brush-wood*; wanyā ade anyā ne mmobā, *he has got every thing into the very least*, = wanyā ade mā abunkam so.

bobare, boba-bobare, *red. v.*, s. bare.

bobāyémfi, (bab...) *bundle of dry sticks.*

bobāyenteñ, *pole, perch, stick* (mmobā a eyañ hō tenteñ).

o-bobé, *pl. a.*, a species of *wild vine* growing in the woods.

bobesá [obobe nsā] = *wīn, wine.*

o-bóbíri [aboa a obiri, aboa tuntum], *pl. a.*, a species of *antelope*, of dark colour, called also eñi; *cf. odabo.*

o-bobiri, *pl. a.*, a *black stone.*

bobo, *red. v.* [s. bō, bobow], *to beat or knock repeatedly; bobo (nnua), to strike with the beak, to peck; to cleave wood, pr. 775. — to break, shatter (ńkuku, pots); to crack, pr. 161. — to destroy; mframa bobo hyeñ, the wind breaks ships, Ps. 48,7. — to cut (adoto mu hama) pr. 546. 652. mekobobo afuw, I go to chop the stems and branches of the bush which is cut to make way for a plantation, that all the wood may be burned completely. Mabobo me nsa ano na makoto m'asase, I did not let my hands be idle, (lit. I employed, i.e. worked with, my fingers) and have bought some land.*

bobo, *noisy crying, pr. 1158.*

abobo = abobow; As. = asěréne.

bōbō, *quiet, silent, still, peaceable; phlegmatic, dull, sluggish; G. bobokū; oye b. = oye kōmm, oñkā nehō korā; etōd. wode wo wōñ sa, etōd. nso a oyare mā woye sa.*

abobo-āno, s. abobow.

abobóbé, [abe a ne ññweā nye deñ na wobom' a eye yiye], a *palm-nut* the shell of which may be *easily cracked* with the teeth.

abobóbó: di ab., *to bargain, barter, higgie, haggle; me nē wo di ab. = meye ade memā wo a, na womā me biribi midi.*

abobō-boā, *pl. m.*, the *class of stinging insects* (bee, wasp...).

abóbádwe, a *thorny climber; hama a ehō nsōe-nsōe; wode n'aba tow ware.*

abobōe, (*pl. m?*) a kind of *beans; syn. átwe.*

boboi, *interj. of surprise; cf. boē.*

bōbōfo, onipa b., a *humble man; an indolent, inert man; one who is to be pitied; sunsum bōbōfo (Fante song 13), spirit of humility or mercy; cf. mmōbo.*

ebobòné, *propensity to anger, cholera, violent passion.*

aboboním' = ofi no anim, the *place before the entrance to a dwelling.*

abobònuā [nea obobō nnua], a *bird of the size of a lark, feeding on insects; wood-pecker.*

bobow, *red. v.*, *to wind up, roll up* (asawa, yarn, kete, ntama, ñhōma...); owo bobo nehō, *the snake is coiling itself up.*

abóbów, the *wicket or door* in the fence of a negro-house, usually made of palm-branches, *syn. berapae; entrance or gate of a dwelling or complex of houses; complex of houses belonging to one*

family; *court, court-yard; square, quarters; dwelling.* (Bampo ab. sō kyeñ Dakō de; Kwaw nè Ofee Wanyiñ te ab. bakóm'; Bóàfo ab. beñ ahemfi; ab. ne unipa a wote fākō, na wowo opanyiñ bakō a.s. bānu; abonteñ nè mmroñ nè nnantam' na ekyekye ab. mu.)

abobow-āno, the space immediately before the door or gate; threshold.

abóbów, = go, a kind of reed or rush used for mats (s. go-kete). Akyemfo tetew ab. no okwañmu na woakyekye asoa akō nea worekoto ñkyene hō; ehō na wode ab. no si ñkyene hō wō bedéw mù soa kō Akyem.

abo-dabáñ, 1. bar of lead or iron [adabañ] from which slugs [abo] may be cut. — 2. Turkey-red satin stripe.

abodám', 1. courage, spirit; selfpossession, composure; hearty, determined purpose, firm resolution; ye no ab. (= ye no berēw, mmā wo kōma nntu hō), do it confidently; cf. ne bo da ne yam'. — 2. name of a dance.

o-bodámfó, pl. a-, madman, madwoman, insane person; pr. 547.

o-bodáñ, pl. a-, cave [obo odañ, a house in a stone or rock].

abodán-sém, words or doings of madness or of a madman.

abode, pl. id. [bo 85 ade] creature.

abodeammó, bottle of thick Europ. glass [ade a ebō dade [= efwe ase] a, emmo, a thing which, when it strikes or falls to the ground, does not break]; syn. tumpán.

obódede, a full grown shark; cf. éso, fūrefūre.

abodíñ, inf. [bo din] F. praise. Wo na abodíñ ñhinā ye wo dea, all praise belongs (is due) to thee.

bódō, bódobodo, soft, tender, fine, used of things mixed with water, as mmore, dough; cf. fēkofeko, múhūmūhū.

abódó', bread, baked bread of Indian corn; cf. dōkono, pānō. — to ab., to bake bread. — abodótōfo, pl. id., baker.

o-bodóm, pl. a-, dog; syn. okrámañ, otwéá.

bodóm, pl. a-, a precious coral or bead; cf. botá, ahene.

bodommó, a weight of gold = 20 ntaku, 2½ dollars or bodommofá, the half of the preceding. [ackies, 11 s. 3 d.

bodua [aboa dua] s. ahúgyá.

abodwe, F. Mk. 15,15. 1 Tim. 6,10. s. next.

abodwo, abodwoee, inf. [bo dwo] inward rest, contentedness, content, contentment, satisfaction; peace of mind, equanimity, evenness of temper, imperturbation, tranquillity, sedateness; pr. 3592. pleasure, delight; n'abodwoee ba, a son according to his liking; enyé no abodwo, it displeases, vexes him; ehō nye won ab., they do not feel comfortable there; cf. ne bo adwo; abotoyam, ahoto.

abodwo-kyere, inf. longsuffering [bo, dwo, & kye, to last].

bòè! interj. yes! syn. yiw.

boē! interj. of astonishment, on hearing or receiving bad news, or indicating pain.

aboe, *v. n.* [s. bō 23] *confluence, meeting or junction of two or more streams; cf. abomma.*

mbōe, *F. creation, = adebo.*

bōē, *v. to begin; bōē wo adwuma ansā-na maba, begin thy work before I come.*

bōēbōē, *red. v. 1. s. bōē. — 2. to part in heaps. — 3. anim b., s. baebae.*

aboedeñ, aboeduru, aboemerew, *s. abood., abood., aboom.*

abo-enyim, *F. before the door, without, Mt. 12, 46. = abobonim.*

bōēweréw, *pl. a-, nail of a finger or toe; cf. awerew.*

abófi, *1. weights heavier than they ought to be; wo abo yi ye ab.! cf. abofunu. 2. a weight or price in odd numbers, f. i. any number of cowries between 5, 10, 15, and 20.*

ō-bófo, *pl. a-, 1. messenger, ambassador; cf. bō kasee, to deliver a message. — 2. angel. — cf. osomafo.*

ō-bófo, *pl. a-, creator; cf. oboadee.*

ō-bòfó, *pl. a-, hunter, syn. obommofó; pr. 549-551. — di.. abòfó, = di.. yaw, to provide a hunter with food during his lonely stay in the wood. pr. 549.*

ō-bófo, *pl. a-, spoiler, destroyer; mischievous, injurious person, miscreant [nea odi aboro]. pr. 552-553.*

abófo [abóa fō] *carcase of a beast; aboa a wawu da wuram'; syn. afō, abókā, funu.*

abo-fono, *inf. nausea, loathing, sickness of the stomach, propensity to vomit, pr. 1098-1099.*

ōbofo-tséñ, *F. pl. a-, a regular hunter; s. teñ 2.*

abofrá, *pl. m-, 1. child, boy, girl; young; ab. barima, boy, lad; ab. bea, girl, lass. — 2. servant, attendant; person subordinate or inferior in rank. [F. abafra; obo, forowa = foforo?] pr. 341-343. 554-592.*

ō-bòfū, *the bark of a tree (as, ofō, opantō) that can be used as a cloth or sack; s. bofunnua.*

bofuá, bufúa, *1. a kind of tree (?). 2. (ago b.), yellow velvet; yellow colour; asawa b., yellow yarn; cf. odubēñ.*

ō-bo-fufu, *white marble.*

abo-fúnu, *false (too light) weights, = abohunu, abo a emfra; cf. ebo, abofi.*

bofūnnúá, *pl. m-, 1. a tree of which bofū is taken; Antiaris saccidora Dalz. — 2. dua a wōatwā no porow asēñ āno, a pointed piece of wood, taken from that tree, tied round with a string, used as a charm to remove mischief (yi 'musu) or to curse (bō.. b.). — 3. menāse b., the uvula in the throat.*

abofuw, *s. abufuw.*

bogya, *Ak. F. = mogya, 1. blood; syn. okafo, dānse. — 2. a person related by blood, kinsman, kinswoman. pr. 593-596.*

abogyaboa [bogya aboa], *pr. 2418.*

abogyabum, *strokes after which blood gushes, plenty of blood, much blood*; s. bum, pr. 97.

abogyaduā, an edible *berry* resembling cherries; the *tree* or *shrub* producing it.

abogyafra, *inf. me-nèno di ab.*, we both are of the same blood.

abogyē, the lower jaw or jaw-bone.

abogyesé, beard. pr. 417. — bogyese-pútu, whiskers.

abogyetíri, the upper end (condyloid process) of the lower jaw-bone, next to the ear.

abogyewá, pl. m-, one of the two rafters of a roof forming the gable.

abogyewayan, aboa abogyē a woayí atoa ne yan so. D. As.

boha, pl. m-, sheath, scabbard, case for a knife or sword; pr. [2847. 2893.]

o-bo-hém m ā [lit. queen of stones] very hard white stone, quartz.

o-bo-hene †, pl. a-, precious stone.

abo-horán, *inf. provocation to anger, syn. abufawyi. Prov. 15, 1.*

abo-húru, *inf. fury, rage, wrath*; cf. abufuw.

bokā, F. east, eastward, leeward; = anafo.

aboka, pr. 1376.

abokā, carcass of a beast; spoiled meat; syn. abofō; cf. bomu.

o-bohyē, *inf. [hyē bo] promise, vow, = nhyēase.*

abohyeafo, pr. 598. — abohyedé, s. aboadē.

o-bohyēn, a white stone.

bòkō, bòkòbòkò, soft (ntama, tenterehū, ne nsam yē b.); tender, feeble, effeminate; syn. betē, merew; softly, gently, slowly, comfortably, quietly: yē adwuma no b. = berēw; gyina hōb. = komm.

abóko, pl. m-, a species of wild fowl; cf. akókòkwantenni.

bókwáw, = sukramān?

bom', = bō mu, s. bō, v. 16. 23. (36. 46. 58.)

bōm, v. to be quiet from fear, struck with fear, overawed, intimidated, terrified; osebō sū a, mmoadoma ñhinā bōm; ñkura ate agyinamoa ñkā nti, wōabōm; wōñ ñhinā bōmmōm (red.) = ehū akā wōñ mā wōayē komm. — F. to be depressed, dejected. Mt. 26, 37.

e-bōm', pl. a-, a small pot in which the palm-wine distilling from the tree is caught; ahinawa bi a ano ketewā-bi a wōde sua abē; pr. 599.946. cf. asāhina; pōrow, v.

abom' [= abó mù], stony ground.

o-bōmmā, pl. a-, a long, but comparatively thin kind of drum; cf. akyene, atumpañ.

abōmmá, pl. m-, [nsu a ebebom'] tributary, tributary stream, affluent, branch. pr. 3084.

o-bōmāfo, [bō 97] calumniator; one who falsely imputes ill deeds to another.

abomana, *pr.* 1382.

abomfiā, *despicable person; syn.* ketewā, nea omfra, onni a-nuonyam; oye ab. = omfra fweſefwe; obu no ab., = obu no kakrābi, ketewābi, obu no se omfra, *he despises him.*

bommó, *pl. m., a valuable cloth to cover a bed; mpanyintám bi a wode kata mpa so.*

o-bommofó, *pl. a-, hunter, sportsman; syn.* obòfó; *pr.* 600-608.

bommofoadua, *a certain fruit, very red.* [726.

abommoyere: goru ab., *s. adam, 2.*

bom'mòñ, *red. v., s. boñ'.*

bommóñ, *red. v., s. bòn.*

bomoné, *pl. m-, stink-fish, a kind of dried fish brought from the coast for sale. [G. bomono, fr. Tŵ. momono, raw, or boñ, to stink.]*

bommonserewá, *a kind of borofo-kente, q. v.*

abommorowusá, *a shrub with edible fruits.*

bomoté, *a kind of beast resembling a beaver.*

abómpuruwa [ebom p.], *pl. m-, 1. a small round wooden box to keep gold-dust in.—2. a tree with its fruit resembling the pome-*

bòmtī, *a kind of gun.* [granate

bomū, *pl. a- [aboa mū] a killed beast of chase, game; s. abokā.*

Abòmmúbuwàfré, *F. nea wobò abubuwa wofre no.*

boñ', *v. to call or cry, after or to (from a distance); boñ no! cry after him!*

bòñ, *v. to crow; akoko b., the cock crows, pr. 353. 1673.*

bòñ, *v. to imbue or penetrate, as leaven does the dough, pr. 2045; to smell, emit an odour or particular (good or bad) scent; to stink: pr. 1518. 2496. srade, anowatere boñ no hō, he smells of ointment, lavender-water; ne hō boñ, he stinks; pr. 215. 1388. 2427. wuram hō boñ, the bush there emits an offensive smell; okō no aboñ wōñ fwenem', they are weary of, disgusted with fighting.*

boñ, *v. F. = bōg, to begin.*

o-boñ, *pl. a-, hole, hollow, cave, den of animals; cf. etū, tokuru, amōa; pr. 215. 2359.*

o-boñ, *pl. a-, vale, valley; bed of a river; oboñhūnu, valley without water; cf. osuboñ, okā.*

bōñ, *pl. a-, rind, bark (of a tree, dua hō ab.); scales (of a fish); cf. hono. — Phr. ommoō hō boñ e, he has not even made a begin- abon', F. badness; s. bone.* [ning of it.

abōnnā, *Ak. = aboñ; cf. dwetebōnnā.*

bōnnā, *stock of a musket, gunstock. s. tubōnnā, tuo.*

bōnnā, *Ak. bō bēnā = twa a(gya)dwo, kenkañ sū-dwom, to recite the praise of a deceased person, to wail, lament.*

bōnnā, *m-: otō (mmea) mmōnnā, he attacks women by night in order to ravish them. — o-bōnnātófó [nea otoa mmea ana dwo pe se ofa wōñ] a lascivious, lewd man, ravisher.*

bónám [abóa nám, hanām] *venison, game.*

bòné, *a. bad, evil, wicked; aboa-bone, a wild, dangerous animal; asem-mone, a bad i.e. hard, unkind word; evil, wicked deed; bad i.e. difficult, dangerous palaver; pr. 2864-6. 2548.*

ē-bòné, *n. evil; sin, wickedness.* [G. efoñ, eša.] *Maye bone, I have done evil, I have sinned; odweñ ne kōmam bone, he meditates evil in his heart; fa me bone firi me or kye me, forgive me my sin(s).* — *bone-awosañ, original sin, Kurtz § 198.* — *bone-fafiri, F. ebon-fafiri, bonfakye, forgiveness of sins.*

ō-bòné, *pl. a-, 1. = onipabone, a bad, wicked man; nuipa yi, wōye abòné.* — *2. = okwaseá, a foolish man.*

ō-bonefo, *pl. a-, id. 1. & 2. — abonefosēm, wickedness; foolish tricks; blockishness, thoughtlessness.*

boneñwáne, *bonewone, borewòrè, bayonet.*

boñhoñ, *a kind of beads; s. ahene.*

ō-bóní, *pl. abòfó, waiter, servant at table; cf. abò.*

bònniaye [oba a onni aye?] *1. ungrateful; oye b., he is ungrateful.* — *2. ingratitude, ungratefulness.*

aboním [ade a ebo anim] *diadem; cf. abotiri.*

ō-bóniñ, *a barren, unfruitful woman or beast.*

ō-bònkā, *pl. a-, gutter, gully, furrow, channel, ravine formed by water; cf. oboñ, okā, osukā.*

ō-boñkó, *pl. m-, lobster, craw-fish, cray-fish.*

bònkārā, *pl. m-, travelling-basket, syn. apakāñ; cf. dèñkyé-dèñkyé, osáko.*

abonkyi-abónkyi, *a. rough, uneven; okwan so ye ab., the way is rugged.*

bònnó, [boñ, do, filling in a gap?] *work done in leisure time, pr. 2497. di b., to do work in short intervals between other work, to work in leisure time: mekodi b. kakra wo m'afuwu', I will use the little free time (between my other work) for working on my plantation; se manni b. mankyerew wo na mise meretweñ akoši se menyā hō kwan korā de a, eu'de aukā ebekye.* — *bònnodí, inf. — oboñno-dwuma, incidental, occasional business; adwobaw-kā ye ob. — boñno-so, occasionally, incidentally.*

a-bònsam', *inf. [bo nsam'] clapping of (the) hands.*

ō-bònsám, *pl. a-, m-, 1. wizard, sorcerer, witch, = obayifo.* — *2. the devil conceived to be an evil spirit reigning over the spirits of deceased wicked men; a demon; sunsum bi a okyere nuipa nsemme; ono na ne mma ne abayifo, abosom nè asumañ.*

ō-bònsámfó, *pl. a-, = obayifo.*

abònsám-kürów, *hell, the place or abode of the devil and of the spirits of the wicked placed under his dominion; the abode of evil spirits.*

abonse, [oboñ ase], *pl. m-, bottom of a valley.*

(o)bònsu, *whale or other animal in the sea spouting water.*

bonsu[w]á, a kind of *pot*; s. ahina; a *drinking-vessel*.

abontéù (F. abrantsen), *pl. m., street, the chief street passing through the midst of most negro-towns.* [bròñ, teñ = tenteù.]

abontem-fáñ, an *esculent herb*.

abonten-námpāñ, a *house with an open front towards the street*; s. qdampāñ.

abonten-kò, *street-fighting.*

o-bóntó, *pl. a-, boat*; cf. batadewa, ahyemma, okòrow.

abontóre, a *small edible fruit*; the *climber* on which it grows.

bontori, a *tree* resembling the poplar.

bóntörò, F. [Eng.] *bunting*, ntama hatahata, of which flags are made.

abontowúku, a *climber bearing edible fruits.*

o-bontù, a *species of goat with long hair, very tame and careful*; *pr.* 609.

abonua, *pl. m., axe, hatchet*; *syn.* atwápo; Onyankòpòñ ab., *thunder-bolt*; a *stone* resembling a *finger*, said to fall from heaven with the lightning and to enter the ground until it meets water below and then returns; *the thunder-stone, a belemnite (?)*.

o-bonúkyérefò, name of a *large drum*, bommā. *pr.* 513.

bqñwóma, *bile, gall*. [bọre, ñwóma = ñwene.]

aboqdeñ, *dearness, high price*; otoo no ab., *he bought it dear*; cf. ne bo ye deñ. — aboqdeñ-bo, *pl. -abo, precious stone.*

aboqduuru, *courage, courageousness, bravery*; cf. ne bo ye duru.

aboqméréw, *cheapness, low price*; to ab., *to buy cheap*; cf. ebo ye merew; abosiri, fowfow.

abo-pae, *inf. the quarrying of stones*, *pr.* 3593.

o-bopóù [aboa, pòù] *pl. m., a large animal, as, esono, susono, yoma, tðrom, bew, ekò.*

o-bó-póù, a *stone table*.

bọr, bor, F. = bọre, bore, boro.

abórā', *pl. m., a European or mulatto-woman*, s. abðrowá.

borade-kyēna, a *fine straw-mat*.

aborañkā, -kawa [bðro, añkā] = akutu.

abor-do, m., F. = mmorosó, *exceedingly, abundantly &c.* *Mt.* 2, 16. [5, 47.]

bọre, *v. 1. to dig*; b. de or dé ase, *to dig round about the yam*; F. bọr dadze = funu fam', *Mt.* 25, 18. — *2. to hollow, scoop, cut or hew out, excavate*; b. qdasem', okòrowm'; *syn.* tu mu. — *3. to search out*; wabóre (abóre abóre) akòfá adé no, *he has found it out*; — *to devise* = tu n'adwēnem agyina. Qbore ne usem hye, (= ompe se odi nsem ñhīnā wọ guam') *he buries his matters, keeps them to himself, keeps them secret, manages to hide them.*

bore, *v.* to stir; b. asu, to move about in the water to swim; cf. boro 2. — obore ne kurum', he disturbs, hurts his sore, ne kuru mmore, his sore remains undisturbed; pr. 1079, 1814. —

bore so, to be engaged in combat or fighting; ye-nè wõn rebore so.

e-bóre, venom of snakes or insects; odoá bõõ me; n'ānom' bore (ne bore) wõ me nsam'; — poison at the point of arrows, pr. 372.

Ak. eborõ.

e-bõre, a kind of venomous snake, = onānkā.

o-Borebóre, a name of God or of a mythical Deity; cf. bore 2.

abõrehũde [ade a wõabõre ahũ] invention.

bõresẽn [sẽn a mmore wom'] a vessel in which dough is made or kept.

bõrewõrè, boneñwane, bayonet.

boro, *v.* Ak. bo, 1. to beat, strike, smite (nnipa, mmoa, with many blows, cf. bõ); pr. 611.762. osu b. dañ so, the rain falls heavily on the house; b. dañ mu, to beat the clay of which the floor of the house is made; b. amũ so, to beat (level) the ground over a grave, pr. 612. — b. asawa, osaw, to beat cotton, a sponge of fibres; b. tam, to smoothe washed clothes by beating them with a cudgel (aborobā); b. hũāsu, to brush off the dew from the grass and leaves in walking, pr. 256. — 2. to beat the water with hand and feet: b. asubõnten, po, to bathe or swim in the river, in the sea; cf. bore asu. — 3. to beat, vanquish, subdue, overcome, pr. 3410. — 4. boro so, to surpass, be more than, be abundant; syn. bu so, fe hõ; wanyā nehõ aboro so, he is abundantly rich.

boro nsā, Ak. s. bow, *v.*

bõro- or bũro- in compds. indicates that a thing is from Europe or of European origin; cf. abõrobè &c. obũroni, abõrowa.

e borõ, Ak. = eborè, poison, pr. 362.

àbõro, injury, damage, detriment, hurt; malevolence, envy; — pr. 613. 874. 901; ab. wõ ne tirim'; òyè àbõro = òyè obófó, he is a malevolent or envious fellow, f.i. in showing how to make a thing, he does not say all. — di.. ab., to damage, do harm, hurt; s. abõrodí.

aborobā, pl. m-, a smooth cylindric piece of wood, serving instead of a smothering-iron. [boro, abā.]

abõrobè, pl. m-, ananas, pine-apple. [borg, abè; it seems to have been brought into the country by Europeans.] —

abõrobe-dua, the ananas-plant. — abõrobe-fuw, ananas plantation.

— abõrobe-mma, dim.

abõro-bèñ, pl. m-, European horn, French-horn, trumpet.

o-bõrdõbín, a by-name of the vulture, s. opete. [s. abèn.]

bõróbõro, bõrobõrobõro, sweet, agreeable to taste (aduaba a abere, aduan a ñkyene wom').

abõrobõro-sem, a nice, interesting, entertaining story; asem a enim a.s. obi ntee da na woankasa abõ wo tirim kã, a.s. atetesem bi.

boroboro: ohiani b., a really, miserably poor man.

o-bōro-de, -dee, *the plantain*; 1. *the fruit or fruits*; 2. *the tree* (pl. a.; onam abrodem') = obrode-dua, pl. abrode-nnua. Otwa brode, *he cuts the bunch without cutting the stem*; odwōw brode, *he cuts small clusters or hands* (s. osiaw, pl. a-) of 4 to 8 single fruits from the whole bunch (oduru, pl. a-). — *Diff. kinds*: brode-fuferefu, -fufu, -hemma, -kokowa, -kwadú; obósím, agóna-nè-toá, gyebum, nnw̄erétía (nny.), okom-bekum-wo, mpantū, mpemma, osóboasó.

o-brode-duru, *a bunch of plantains, containing 5 to 8 hands or rings of single fruits* (betem, pl. m-).

o-brode-dw̄é, brode-dw̄o, *roasted plantains*, pr. 216.640.641.

brodé-hóno, *the husk of the plantain-fruit, the ashes of which mixed with palm-oil are made into soap*. — brode hō hono, *the fibres of the plantain-stalk*; s. baha, mposae.

brode-sé, pl. a-, 1. *the stump of a plantain-tree cut off, from which new trees grow*; 2. = the next.

o-brodéwá, pl. m-, *the suckers or shoots from the mother-plant, plants for transplanting*. — brodéwá, Ak. s. obósaw; cf. baha.

abóro-dí, inf. *action of one seeking another's detriment*; obi rebeye wò yiyé ná obi akotiám'; wóreye biribi á èbeye yiyé, ná obi akoye mā anye yiye a. s. wakotwa nkontompo amā dekōde no afi aborodo, F. = abordo, mmoroso. [wo nsa.

abōrodō': ótwa ab., *he feigns to be unable to fight, he deserts* (wantumi ankō), pr. 1460. — o-bōrodoni, pl. a-fo, *deserter*.

o-bōrodómá [bōro, odómá] *the European fig or fig-tree*.

boróofā, As. *a weight of gold*, = agyiratwēfā; s. borowo.

bōrōfere, pl. a-, *a tropical fruit resembling a melon* (fere), *the papaw, and the tree, Carica papaya*; pr. 642.3265. —

brofere-dua, *the papaw-tree*.

Bōrofo, F. A-bōrofo, pl. of O-būroni; pr. 644... okasa bōrofo, *he speaks a European language*.

bōrofo-hama, *pack-thread, twine, string, cord of European manufacture*.

bōrofo-hōma, *dressed (curried) leather from Europe*.

bōrofo-kenté, *striped cotton*, s. ntama.

bōrofo-mako, *a kind of pepper*.

bōrofo-sōnkōrañ, *the tamarind and its fruit*.

bōrofo-ñkateg, *the bread-fruit-nut and its tree*.

bōrofo-m', *in the manner, after the fashion of the Europeans*.

bōrofo-pé, inf. óyè br., *he is (foolishly) fond of, or, seeks to please, the European*.

bōrofosá, *a string of beads* [fr. bōrofo nsa ano, *how the Europeans have put it, or siaw?*].

abōrofo-sém, *words, manners, dealings of the Europeans*.

o-bōrofo-tefo, *one understanding and speaking a European language*. pr. 646.

bōrohāne [bōro, hān, ade] *glass. D. As.*

bōrohene [bōro ohene] *the European governor of the English possessions on the Gold Coast.*

bōro-hōma, borō-nhōma, *paper; leather.*

bōrōgō, bōrōkō, brōkōbrōkō, *soft, weak, flabby, flaccid, as withered leaves, blotting-paper; feeble, e.g. from intoxication or seediness; mmōrōkōmmōrōkōwafo, effeminate, 1 Cor. 6,9. D. As.*

abrōkōkōkōtē, [akokō akora, *obsc.*] *a kind of beads; s. ahené.*

abōro-kyéw, *a European hat; pr. 2894.*

ō-bōróm, *pl. a-, a kind of lizard.*

abōromá, -mē, *pl. m-, a species of dove, wild pigeon, turtle-dove; = mmorommoromé, gyamhōho, gy'ahōho.*

aboromē, otōno ab., *he lays words (riddles) before him to make him guess; when he does not find the right answer, he abuses him in most offensive language referring to father & mother; wōto ab., mā yēnkōto ab., — an immoral play.*

bōrommá [bōroñ, *dim.*] *narrow street, alley, lane.*

bōrompēté, *bod., water-pox, chicken-pox (mpete brafo neñ).*

aborompo, *a kind of herb.*

bōroñ, *pl. m-, street, lane; cf. abontēñ, F. abrōntēñ.*

bōrōñ, *copper wire, kōbere ntwēe.*

bōro-ñño, *s. būro...*

abōrónómā, *pl. m-, dove, domestic pigeon. [bōro, anoma.]*

ō-brótea, *s. opete.*

bōro-toa, *cruet, phial, vial, flask, flagon, bottle.*

abōrōtótó, *a certain shrub, perh. Strychnos nux-vomica, and its seed, nux-vomica, poison-nut, vomica nut; wōde sisi ohye, wōde gye bañ.*

abōrowá, aborá, *European female (woman, lady); mulatto-woman; to distinguish the former from the latter, she is called Abūrokyiri aborá. — abōrowá-ba, a child of a European mother; a European lady not yet grown.*

borowo, *As. a weight of gold, = agyiratwē; s. borōófā.*

abōrōwōññúá [bōro, awōññúá], *lard brought from Europe.*

abósám, *cliff, crag, rock; chain, shelf, layer, ridge or ledge of rock or stones; rocky place. F. = abotañ, Mk. 4,5.*

ō-bósáw [boro, osaw] *a kind of sponge for washing; obrode a woadwōw na emu duā a wəaboro a wōde guare no. Ak. brōdewá.*

abosé [bō 84] *inf. beginning, origin; minnim sā asem no ab. trodō, I do not know the true etymology of that word; cf. mmōase, mfiase, mfiase, ñhyease.*

bōsea, *pl. m-, pebble.*

bōsea, Ky. béséa, *loan of money; bō b., to lend or borrow money; pē b., to borrow money, pr. 2935.2937. mabō no (mapē no)b.,*

I have lent him money; mekoḅo b., I am going to borrow money; makḅo (no ho) b., mape b., I have borrowed money (from him); bo me b. dare du, na wobḅo me a, mesom wo āno, lend me ten dollars, then I shall serve you for it.

bosea-bo, a-bosea-pe, *inf.* lending or borrowing of money.

abó-séñ, *inf.* hanging up of stones to avert a threatened event. [pr. 3052.]

abosí, *inf.* [si bo], hazardous enterprize, daring feat.

o-bósím, a kind of plantain. *s.* obōrode.

abosíri, a low or cheap price; matōñ mamā no magye no ab. bi, *I sold it to him at a low price; cf.* fow, fowfow, aboomerew.

aboso, *F.* most high; the Most High. Mk. 57.

abosó, 1. girdle. — 2. (bosó) batten, the movable bar of a loom, which strikes in or closes the threads of a woof (ade a otamañwénefó de bo asawa no so mā epiw).

aboso-bū, club, cudgel. pr. 614. [bo 54, abā.]

abo-so-ñhwí, moss growing on stones.

o-bosóm', *pl. a.*, the moon; a month; *syn.* osram'. Mt. 24, 29.

o-bosóm, *pl. a.*, tutelar or guardian spirit of a town or family; imaginary spirits, subordinate to God, worshipped or consulted by the negroes, generally called *fetishes* by the Europeans, though the term *fetish* would better be restricted to *asumāñ*, charm, or, to avoid confusion, not be used at all. [The word is supposed to come fr. obḅ & som(?). Tete abósóm no a mpanyimfo som won (a.s. wode nsā nē ñnuāñ kogyaw won) no ye abo ara ñkō; ebi ye nuua, se abe, odum, onyā; ebi ye siw n.a.; ebi ye koro (s. koro); a komfo abosom de, ewohḅo-wohḅo a, wobete se oyi se: mafa obosom, na oyi se: mafa obosom.] — bḅ b., 1. to surrender one's self to a fetish or patron spirit. — 2. to curse (another) by a fetish. *s.* bḅ 42. 81.

abósóm, a potion drunk when in swearing an oath of allegiance or mutual fidelity; wopām a, wonom (or wodi) hō abosom; a covenant made valid by such a potion; o-nē no wḅ abosom; *s.* usu 4.

o-bosom-búw, house or lodging of a fetish.

o-bosom-aketéw, -tere, *pl. a.*, chamleon. pr. 621-623.

o-bosomfó, fetishman, *syn.* okomfo; onipa a obosom wḅ no so nē ne mu. pr. 624. 625.

o-bosommá, [-ba], *pl. m.*, fetish child; a child gotten by the help of a fetish and therefore given to him.

bosom-mañ [-bañ] enclosure, enclosed space sacred to a fetish.

abosom-mo, *inf.* the calling upon or surrender to a fetish.

o-bosom-muw, *s.* obosombuw.

abosompém-abòsomnágüà, the fetishes altogether.

o-bosom-panyin, *pl. a. m.*, a chief or superior fetish.

o-bosom-póñ, *pl. a.*, a great, powerful, mighty fetish.

aboson-kwā, *pl. m.*, [ob. akoa] slave or servant of a fetish.

abosonné (*pl. id.*), a thing given or belonging to a fetish.

abosonsém, fetish-religion, fetishism; fetish-matters.

abonson-sòá, *inf.* the carrying of the fetish.

aboson-sóm, *inf.* fetish-service, the worshiping of fetishes or idols; idolatry, heathenism.

ọ-bosonsomni, *pl. a-*fo, a worshiper of fetishes, a heathen.

aboson-sú, the water in the pot (koro) belonging to a fetish.

bòsonopo, bosòròpo, the great sea, ocean. *pr.* 380.626.3070.

bosòw: ọyè b., he is melancholy. [3094.]

o-bósú, [*e-bòw*, osu] dew; *ob. gu*, dew falls; *cf.* mmosuwa.

bota, *v.* to mark, to incise, make an incision; woakobota onipa (akyeré) nẹ, to-day they have marked a man destined to be killed; ode sẹkañ abota no (hò) kakra, he has given him some incisions with a knife; - to get a sight of, catch sight or a glimpse of: wo ani bota no hò dabiara a, fa bisa no mā me, any day you get a sight of him, ask him about it for me; n'ani ammota hò = wanhū hò; ọbae, m'ani ammota no, when he came, I did not see him at all.

bótá, a yellow coral, the most costly of all, = kakawa; *s.* ahene.

botaé, *v. n.* [bota] mark, target, butt; - watow or wabọ b. no mū, he has hit the mark or aim.

àbótáfowa, *pl. m-*, a child of one or two years. *pr.* 629.

ọ-bótaiñ, *pl. a-*, rock; ọbo a éterew' hó. *Ez.* 24,7.

abotar, *F.* = abotoase; nyā ab. = to wobo ase. *Mt.* 18,26.

àbóteñ, the right or full sum, = abo a eye ọkwañ mū; the principal sum; *cf.* akoteñ; n'ábóteñ kofuaa ahannu, the complete sum amounted to 200 (heads of cowries).

ọ-bótiri, = aboa ti. *pr.* 632.

abotírì, *tam ab.*, to wrestle. [*G. fō abotiri.*]

abotírì, *pl. m-*, head-band, fillet; diadem, crown; ade biara a wode bọ won ti.

abotisá, a triple crown, as the pope's.

abotitéñ, a high stately head-dress, turban; abotiri tenteñ, ab. a enye ahuhu-tama bi na eye ntama-pa.

bótọ, *pl. m-*, sack, bag, bundle; *syn.* atwēā. *pr.* 832.

bòtọ, a powdered medicine in a small gourd; wọahuw (no)

bótọ, *s.* potọ. [b. agu ne fwenem'.]

aboto, *inf.* [to (me) bo]: laying a bet or wager; enam akyinyegye mu na ab. no ba, na ẹte se ñkyia.

abo-tọ, *inf.* = abotoyam', peace, confidence, good cheer.

abotoase, *inf.* = boaseto, patience, forbearance, endurance.

abótó, empty or blind nut or other fruit containing no kernel or flesh in the shell or husk (brọde, ñkate, ańkyē &c. aba a eye hono ñkọ na aduañ nnim'); ọfá ye ab.

ọ-botofó, *pl. a-*, nea odwensọ ketẹ so, who pisses on his mat [bọ taw,] *cf.* pótófó.

botohúhúw, *steam*; b. afiri, *steam-engine*; b. na ede owusi-hyeñ nam; wonōa biribi na wubua so a, b. sinsiane mmuaso no hō gu fam'.

abotokurá, *pl. m.*, a kind of *mouse*, of a dark hue with light stripes, living in the wood; *syn.* odontwí.

bótōrō, Ak. wabō no b. = wabō no obo a ebekum' no, ebemā wato, *he struck him with a deadly blow, he beat him so severely that he must die from it.*

botow, *v.* to abate, to decrease, relax, become less in vigour, strength, heat &c. — *tr.* to abate, reduce, lessen, diminish, remit; — ñfwireñ no abótow' = akagyaw, *the flower has faded, withered*; ne kuru a etuu kokūrō no, afei de ab. kakra, *his sore that had become large, has decreased*; aduru no ab. yare no, or amā oyare no ab., *the medicine has given a check to the sickness*; nsu no ab., *the water has become lukewarm*; wabotow, *he is cast down, dejected, all his joy and gaiety has left him*, = ne hō afom no; wōab. okō no, *they have suspended hostilities, made a truce*; wōab. asem no ato hō, *they have brought the palaver into an easier way and have laid it aside for a while* (asem no, wonni no dennennenneñ na wodi no berēw na wō-agma mu ato hō kakra).

botowá, *pl. m.*, 1. *small bag or sack, pouch*. — 2. *a musical instrument, bag-pipe?* *pr.* 633.

abotoyám', *inf.* [bo to yam'] *peace of mind, joy, happiness; satisfaction, contentment*; *cf.* aboto, abodwo.

abó-tu, *inf.* *consternation; despondency*; eye no ab. = etu ne bo, emā ne bo tu. — abotúsém, *news of trouble or danger; report causing fright or consternation.*

botūróbòd'wó, *lukewarm, tepid*; nsu b.

bō-ū, As. *by all means, absolutely, positively*; with negation: *by no means*; mise, kōfa onipa no bera, bō-ū na se wamma a (Akr. na se ekā no bābi emma na ose omma a), sañ bēra, *I say, fetch that man; but when he absolutely refuses to come, then return.*

bōw, *v.* 1. *to become tough* (of clay in pottery). — 2. *s. red.* bobow.

bōw, *bundle of tobacco-leaves, commonly called a head or hand of tobacco.*

bōw, *a charm (fetish) hidden in the ground*: wasi or wahye no b. = ode sumañ bi akohye fam' amā obi; ebi ye kabere, ebi ye sumañhunu bi nè aduru.

e-bōw, = omunuñkum, *fog, mist*; anopa bow = anopá bósú; b. ato = obosu agu.

bow, Ky. boro, *to grow weak, flay, slacken*; *tr.* to make weak, slack, flaccid, flabby, flabby; ope nti ñhabañ ñhina abow, *on account of the harmattan the leaves are all drooping*; awia abow (= akisā) ñfwireñ no, *the sun has withered the flowers*; abe no abow, *that palm is no more as fresh as in the first three days after felling it*. — bow nsā, *to become weak i.e. intoxicated, to get drunk, by drinking much*

palm-wine or any liquor or spirits; *s.* asābow. — ne hō abow nō, *he is disheartened, disgusted, has lost all joy and vigour*; *s.* ahōbow. — *cf.* botow, ānōbow, ahōbow.

bowema, F. = boñwoma.

boṽerew', *pl.* a-, Ak. abōwère, *nail of a finger or toe; claw, clutch, pounce, talon; syn.* w̄erew.

boṽerewua, a disease which spoils and blackens the nails of the fingers.

aboṽí, àboṽuw, *contribution, indemnification* for expenses of war, paid by the defeated party; *ransom* paid by the conquered chief to redeem his people that they might not be made prisoners or slaves. — Ye-nè Asantefo ṽíee kō no, womā yebōo soñkahiri ansā-na wogyee yeñ ab. (*sika, ñkoa, aguade n. a.*), *when our war with the Asantes was over, they made us serve them and then imposed on us a contribution (in money, slaves, goods)*; woabō no soñkahiri amā ab., *they have submitted to his rule and have given (the conqueror) money and men in token of their submission*; yegye mo ab. ansā-na yeako; Asantefo de ab. na ekyekyeree won kūrow. — Meyi wo aboṽuw = mebo wo, *I shall release thee with a stroke* (in plays of children: mmofra goru na nea odi ne yōñkō so no yi nea wantūmi no a ope se ogyae no ab., enese obo no).

aboyâ, aboyéá, Ak. *s.* abéyá, asanka, ayawá. F. *Mt. 14, 8.*
aboyafó, F. = kekā, *Mt. 8, 28. Mk. 1, 13.* [*Mk. 6, 25.*]

aboyám', 1. *girdle round the waist.* F. *Mt. 3, 4. Mk. 1, 6.* —
2. (efeñ bi, a newly framed word) = nea ebo yam'; wuhū a, na wo yam' abo, wo koñ do no, wo anì so no dodo.

bo-yerew, *inf.* = abofono, *sickness of the stomach.*

bra, bāra, *v.* 1. *to make, enact a law or laws, to order with authority, to lay an injunction upon, to command, esp. to forbid, prohibit*; mpanyimfo ko apām akōbrá ade, *the elders have assembled to enact or make laws*; mabra no, *I have interdicted him*; bra no ne ara se oñnkosi nteṽ bio, *forbid him this very day any more to join in that play (ntew-si) again*; — *to fix (by law) the value of*: woabra dare mā aba mmañ 75. — 2. *to settle*: matu mabebra ha, *I have removed and taken up my abode here.* — 3. *to come (i. e. to be born) again into this world*: owui wo ha na wakōbra (wo) Ñkrañ, *he died here and has come again at Akra.* — 4. *to become habitual*: asābow, atoro abra no, *drunkenness, telling lies has become habitual to him*, = eye ne bra, *it is his habit or nature, he is addicted to..*; n'agya nneyee abra no, *his father's manners have become his, he takes after his father.* — 5. *to deceive*, = t̄wa ñkontompo, *pr.* 1225. wabra'me = wasisi me, wadādā me. — 6. bra.. mu, *to withhold or keep back, to hide or conceal something in speaking, to dissemble, dissimulate*: obraa me asem no mu, *he did not tell me the whole truth*; yebra no kasam', *we disguise our speech before him*; wokū asem no ara pe a, bra mu, *when you relate the case, do not say all*; okyerege me kwan no, wabrá mè mú, *when he showed me the way, he misled me; cf. mmrabram'.*

o-bra, (*inf.*) 1. the coming into this world, the state of existence or life in this world; obra a wōwoo me too mu yi, the life into which I have been born; mesore bra yim', I shall depart this life; obra akyi wō amane, in after-life more trouble is met with than in childhood; or, in future days trouble may befall you; meboō obra, menom bi da, as long as I live, I never drank any. — 2. manner of life, conversation, behaviour, conduct; pr. 409. 634. 635. obra a ehō nni dem or akasayé, blameless behaviour; bō bra, to behave, conduct, to bear or carry one's self; bō bra-pa, to behave well; bō bra-bone, to behave ill; ómpe bra foforo mmō, he shall seek to lead a new life, shall alter his conduct; n'asō awu nti, wōapo ne bra amā no = wōato no kwañ, wonni n'asem akyi bio, they have left him to himself (nobody exhorts him any more). — 3. the nature i.e. the menses or monthly courses of women, *euph.* asabu; ye b. (bu nsa, ko afkyiri), to menstruate, to have the monthly flow or discharge, cf. bu 5 c. (wobeyē b., a nasty abuse). — bra-agoru, a ceremony performed with a girl having attained to puberty. — bra-tām = afkyikō-tām, asabu-tām.

abra, falsehood, fraud, deceit. pr. 1024. 1025. 2327. 2475. *syn.* nna-braba, ñkoñkōnsa, ñkontompo.

abra, a kind of monkey; sareso akyeneboa bi.

mbra, F. = mmāra.

brā, s. bēnā.

bra-bāñ, manner of behaviour, conduct; ne sā b. nye me fe.

brabo, [bra, v. 1., ebo], set price or rate; fixed amount of fees, fines, indemnities &c. Qmañ nè hemfoforo no tẗitẗwa nnewa ñhinā hō b., the elders and the new king set rates on, fix the price of, every thing.

abra-bō, *inf.* [bō bra] life in this world, pr. 3060; way, F. Ps. 67, 2. conduct, behaviour.

o-brabráfó, pl. a-, a deceitful, fraudulent, person; *syn.* okón-tomponí, okoñkōnsáfó.

brada, enticement, persuasion, temptation. — to b., to deceive by sweet words, to entice, persuade, talk over; woto no b. = wode nsem dede dādā no na wanyā amane. — bradam', F. by craft, Mk. 14, 1. — brada-to, *inf.* enticing &c.; cf. semmradá.

abradā, F. s. abrannā.

o-bráfó, pl. a-, executioner, hangman; pr. 636. forerunner; a by-name of the bird apatipere.

o-bráfó, pl. bráfó, a woman that has her monthly courses.

bráka, round-about way, by-way, side-way; (merekō no, menam tē na) mekobuu b. na mede mekofii akurā hō, I came to the village by a round-about way; wabu br. akòfá m'akyi, by a side-way he came in my back; wobebu yeñ hō b., they will go round to attack us from behind.

bra-kyéw: obu br., his conduct is crooked, perverse, dishonest.

bram (bāram) *v.* [*red.* brammram]: 1. b... hō, *to overlay: wode sika abram afōa no ti hō, the handle of the sword is overlaid with gold; to shut up, close, secure, fasten, stop: bram pañkrañ no hō ñhinā hyia, make the cask water-tight all round.* — 2. b... āno, *to secure, shut or lock up; to seal up: bram nuipa no āno na wōan-nyā okwañ amfi adi, shut up or confine those people that they cannot come out; fa nnadewa bram adaka yi ano, nail this box up; b. poi no ano fa nnadewa bobom', secure this door with nails.* — 3. b... so, *to overwhelm = kata so, buñkam so; ðom yi abārám' [akata] yeñ so, the enemies overwhelm us, are more than we.*

bram' = bra mu, *s.* bra, *v.* 6.

brammram', *red. v.* bram.

brámmram: n'ano ye b. = birebire, *he is a babbler, talker, tattler, ready to speak evil things.* — o-brámmramfó, *pl.* a-, onipa a ne tekrema yaw hebrē, n'ani ye ðeñ; *syn.* okasafo.

o-brámmiri [obrañ, biri] *pl.* a-, 1. obrañ tuntum, *a black, strong man.* — 2. óyè ab., *he is a wrathful man; abufuw ye ob. or ab., wrath can make a man commit things which otherwise he would never do.*

abrammó [bram' abo] *weight, weights; okari ne sika wō m'ab. so, he weighs his gold with my weights.* — abrammo-kwáñmù, *true weights.*

o-brañ, *s.* obērañ.

a-bránná', *F.* abraďá, *pl.* m-, *sail* [G. abēnā]; si ab., *to set a sail; screen to keep off the rays of the sun; gallery, veranda, covered by the sloping roof of the main building* [G. ablana]; *portico, piazza, covered walk, corridor, pillared hall, colonnade, peristyle.*

abransēm, abrañso, abrante, -wa, -kwá, *s.* aber...

brapa, [obra pa] *F.* virtues; *s.* obra 2.

brasiam, *s.* okore. — bra-tām, *s.* obra 3.

braw, a-, *s.* beraw, a-

bre... bre... *s.* bere... bere...

mbre, *F.*, = nea, *where, senea, as, how.*

abrebo, *F.* = abrabo.

abrebretam, *F.* soft raiment, *Mt. 11,8.*

mbrehoadze, *F.* = ahōbērease.

mbrew, *F.* = 'merew, *weak; weakness.*

bremba, brempon, *F.* = obarima, obirempoñ.

abrentse, *F.* = aberante.

bri... *s.* biri,...

bro... bro... *s.* böro... boro... büro...

bru... *s.* buru...

brū, *a. blue, (cf. akase, bibiri, hoa, tuntum);*

n. queen's blue, indigo blue; blue starch.

bu, *v.* [*red.* bubu] *A. to bend, fold; B. to crack, break, cut &c.*

A. 1. tr. to bend, crook, curve; intr. to bend, crook, be curved; syn. kyea, kōa, kontoñ; - epo abu ðonnoñ, abu kō asase no mu, the sea has formed a bay; bu braka, to take a round-about way. —

2. to bend, fold: bu āno, to seam, hem a cloth; bu dukū no āno! — bu.. to hō, to double, pr. 653. — bu.. due so, (to bend and lay over,) to double. — bu.. bō hō abiesā, fold it thrice. — 3. to make by bending, to manufacture: bu kotoku (pr. 768), kyew, mpaboa, ntoa, to make a bag, hat, sandals, a cartridge-box. — 4. to make by bending or turning one's own body: bu afiri, to turn or cut a somerset. — 5. to bend, move or direct parts of the body: a) bu ŋkōmpow, to bend or turn the neck, to look round, about or back: obu ŋk. fwe n'akyi, he looks back; obu ŋk. fwe won ŋhinā, he looks round about on them all. — b) bu.. ani, to wink at; obu no ani, he winks at him (gives him a hint by a motion of the eyelids); — obu no anikyew, he casts squint i.e. evil looks at him; — obu n'ani, n'aniwa, he shuts and opens his eyes, winks, twinkles, blinks, cf. aniwabubu; — obu n'ani gu (n'asōdeñ) so, he winks at, overlooks (his disobedience). Acts 17,30. — c) bu nsa, orig. to bend the fingers in counting the (six) days during which a menstruant woman is not allowed to enter or sleep in her regular dwelling; euph. = ye bra, to menstruate. — d) bu ntwer, F. to bow the knee, Mt. 27,29.

B. 6. to bend a thing so as to occasion a flaw in it, but not entirely to break it; to crack; cf. bukaw. — 7. to break (by bending, f.i. abā, dua, dompe, Joh. 19,36. cf. bō 50): mabu poma no, I have broken the stick; intr. poma no abu, the stick is broken; — bu.. mu, to break in two; s. 29 c. — 8. to break down, demolish (odañ, cf. buruw, d'wiriw); intr. to break down, tumble down, fall to ruin: odañ no abu. — 9. to break off (abūrow, the ears of Indian corn), to reap. — 10. to cut off: obubu n'a'werew, he pairs (off) his nails; — to cut the hair: obu n'anim = oiyi ne ŋhwi āno; obu n'atiko, = oyi n'atiko ŋhwi āno. — 11. to cut or hew down, to fell (trees): bu kwae = dow, to cut the bush, pr. 652. meko kwaem' makobu nnua, I will go into the wood to fell trees. — 12. bu mu, to break or cut in the middle, to cut off: bu.. mmerem', a) obu ne mmerem' = wasi so [orenyin na onnyā ŋwiee nyii] na wapatuw awu, he dies a premature, untimely death, is cut off in the prime of his life; — b) wabu né mmere (à ódebewo) mù = ne mmere atwam', she is past age. Heb. 11,11. — c) bu nna mu, s. abúnnám.

C. 13. bu.. so, to break off the end or point, to blunt (opp. sen āno), pr. 994. — 14. bu.. so, to break, transgress, disobey (a law, command, order, injunction); obu n'asem so = onnyina n'asem so, he breaks his (own) word, does not keep his promise; obu ne nā asem so, he disobeys (acts against) his mother's word. — 15. bu.. so, to go beyond, surpass: ebu n'abasa so, it goes beyond his power or ability; adwuma yi abu me nsa so, this work is too much for my strength; edom no bu yen so, the enemy is stronger than we are; syn. kyeñ, bunkam; cf. bramso. — 16. bu so, to run over, overflow: wafwie nsu agu mu mā abu so, he has poured water into it so that it has run or flown over; Ps. 23,5; syn. boro so, fe hō. — 17. bu so, to be abundant, plentiful, frequent, often met with, common; mamā ŋhōma no abu so, I have made that book common, caused it to be in the hands of many; cf. ka. — 18. bu so, to be common, unclean: nui nea abu so, do not eat unclean things. Acts 10,14.

D. 19. To break out or forth: obu faa wõn so, he broke forth upon them. — 20. to end or turn out badly: n'asem abu, his matter did not come to a good end, has turned out badly. — 21. to befall: abù abù no, lit. a breaking has broken upon him, i.e. a great calamity has befallen him. — 22. to fail, fall short, fall off in respect to vigour, activity &c. bo bu, to get out of breath; ne bo abu, he is out of breath (s. ebo) = ne home atew no; n'ani bu, lit. his eye breaks, i.e. he is weary of waiting longer; wofwë obi kwañ na omma a, na wo ani bu = eye wo ahometew.

E. 23. To count (orig. by bending the fingers, cf. 5 c) bu nsa), to reckon, compute, calculate. — bu akontā, to cast up an account; to cipher; 9-nè no bu ak., he reckons with him, Mt. 18,23.24. bu hō ak., to account for. — bu ān'o, to cast up, sum up in a total; bu.. fra (mu), gu., so, hye.. mu, kā.. hō, si.. so, tia, to reckon among, to add to (cf. kañ.. fra): bu yi fra (hye) akontā no mu, gu ak. no so, kā ak. no hō, tia ak. no, add this to the account; bu sika no si so na yeñfwë, add the money to the former sum and let us see (what the amount will be); obu n'aka-foforo si dedaw so, he calculates his new debts and adds them to the old ones. — 24. bu akapere, to balance an account, counterbalance a debt: obu me ak., he adjusts his account due to me by a contra-account (cf. bu tew) or by shifting off payment to another person indebted to him. — 25. bu tew, to neutralize or cancel a debt by balancing against it an equal amount owed by the creditor: mede wo ka, wo nso wode me bi, na mā yemmu nte! wode me dare 10, me nso mede wo d. 4, enti mebu dare 4 yi matew, na yi dare 6 a aka no mā me!

F. 26. To account (one) for, consider, think, deem, judge (one able, capable, apt, fit), acknowledge as; to estimate, esteem, respect, honour. pr. 651.654.655. obu no kese, he holds him in great esteem; mimmu no fwë, I do not respect him at all; — bu.. abomfiā, to despise, s. ab. — bu.. animtiā, to despise, disregard, hold in contempt; cf. tiatia.. anim.

G. To observe, pay attention to, regard with care; cf. buw.
27. bu.. bra = bō.. bra, to behave, conduct, bear or carry one's self; bu brakyew, s. brakyew. — 28. bu mañ, to observe the social or civil duties: obu mañ pa, he comports (himself) well with his fellow-citizens, behaves, demean, or carries himself well in this town, is sociable; he rules (or manages the affairs of) the town well; he labours for the welfare of the towns-people; obu mam-mone se biribi, he is extremely unsociable; ye-nè no mmu mañ yi = ntrā mañ yi mu, we can no longer live together with him; ye-nè nipa yi bu mañ yi, we live peaceably together, are on friendly terms; cf. amammu, amammui. — bu mañ kwañmu a wompam', F. to administer judgment impartially.

H. 29. To decide, judge, pronounce judgment: a) bu.. bem, to pronounce sentence in favour of a person in a law-suit, to acquit of an accusation; atemimufu (asennifo) abu no bem, the judges have acquitted him. — b) bu.. fo, to give (bring in) a verdict, pass sentence against a person, to pronounce guilty, condemn; wqabu no kum fo, they have sentenced him to be killed. — c) bu.. nteñ or ateñ, to

judge, to decide a case, to give, pass or pronounce sentence or judgment on (upon) or against: woabu no nea oye no so nteñ, they have passed sentence against him for what he did. — d) bu mu, to bring to a decision, do away with (a case); wode asem no alye duam' abu mu = wode abere mpanyimfo na woañie asem no di, woabu fo ne bem (eto-dabi-a wode dua hye dua ntam' bu mu). — e) bu.. nteñkyew, to judge unrighteously, to pass an unjust sentence, to pervert judgment; - bu.. ananaten, to pronounce an unfair, partial judgment, to judge partially. — bu Asante-teñ, pr. 740.

I. 30. bu be, to speak, utter, use a proverb, to make a proverb; de bu be, to turn into a proverb. pr. 60. 656. 681. 1361. 1767.

J. 31. bu, Ak. = buw.

bu in combination with nouns of place and relation:

bu.. mu, s. 7. 12. 29 c) — [bu ani, 5 b), - bu anim, 10] — bu ano, 2. 23. — bu so, 13-18.

bu followed by other verbs: bu.. bo ho, due so, to ho, s. 2; gu so, 5 b); fra, gu so, hye mu, ka ho, si so, tia, 23; tew, 25.

abu, fall, ruin, overwhelming calamity, disaster, great misfortune; cf. asiane; - abu abu no, a calamity has befallen him (s. bu 21); e.s. bone a waye aye a.s. nea ope se ode ye ne yonko no asan abefwe nankasa so; - ma abu mmu no! let disaster or ruin befall him, i.e. may mischief come upon him!

bū bū, = pi, plenty, abundantly; osesaw' (nsu, nsā, nkyene, nio) no bū bū.

bua, v. [red. buabua] 1. to cover, to shut, close, esp. with so; b. dan (so), to put a roof on or thatch a house; bua adaka no so, close that box; bua aduan no so, cover that food; cf. kata so, mua, hini; mmuatama; opp. bue, hie. — 2. bua da, lit. to cover (scil. the food) and sleep, i.e. to fast, to go to bed without having eaten. pr. 211. — 3. to come down upon: ne musu abua n'atifi, his mischief has fallen on his own head. — 4. to grow thick, bushy, luxuriantly, rankly (esp. of climbers); to flourish; ode no abua kusū = aye ababañ pi; cf. bum. — 5. to answer, reply; mammua no, I gave him no answer; wokobuabuañ wõñhõ, they gave each other (rough) answers, scolded each other; cf. gye so. pr. 752. — 6. to congratulate: kobua wo nua a oressaw no, congratulate your dancing brother. — 7. bua.. sõ, to charge or upbraid with, to reproach, to scold or abuse by reminding one of some reproachful deed or matter, to cast something in the teeth of; s. asõbua. — 8. bua nteñ, F. = bu nteñ. Mt. 7.1. — 9. buabua tun, F. to conclude.

abúa, pl. m-, tobacco-pipe; cf. aburobua, taseñ.

abuabuagyasõ: asanka tratra bi a wode bua aduan so wo gyaso.

abu a dá, m-, inf. [bua, 2.] fasting, fast, abstinence from food; odi ab., he fasts (once); odi mm., he fasts (repeatedly); wodi mm., they fast.

buber, F. = aburo bu-bere, harvest (of Indian corn). Mt. 13.30.

bubu, red. v., s. bu. (2.) to break or bend repeatedly, to double, fold: bubu nhõma, to fold up a letter. — (7.) to break many things simultaneously; to break in many pieces; to pluck: bubu asõmerewa

ahabañ nōa nom, *pluck some leaves together with the stalks of the herb called asōm., boil them and drink the decoction; — to break completely, Ps. 10, 15, 37, 17. bubu.. mu, Ps. 46, 10. Is. 9, 4. bubu abodō, to crumble bread. — perf. to be broken down by hardships, i.e. fatigued, exhausted: okwañ no ware nti mabubu, from the long way I came quite tired or undone; Ps. 38, 9; to be lame, s. the foll.*

o-bubuafo, *pl. a-, a man lamed by sickness, palsy; onipa a wōwoo no mū na oyare abeyē no ana nnurui abeduru no na wabubu gu fākō na ontumi nye fwē; — okasa bubuafo, a lame i.e. awkward language or manner of expressing one's self.*

mbubui, *F. s. mmubui.*

abubummabā, abubummā, *a kind of worm or moth; ab-añwéne, the case (made of broken little sticks) in which it lives, pr. 658.*

Obubuo, *name of a month, about November.*

abubur, *pl. m-, F. = aburuburu, Mt. 21, 12.*

abubu-w, -o, *1. public inquiry after something. 2. wailing, crying, from grief, sorrow, fear, for help in consternation and distress; the noise made by the people whilst sheep are being offered to the river-spirit (at Akwam); — obo ab. = oresū na oredi nkōmmo, he wails, laments; ab., wōmmó nò kwa.*

abubu-w-bo, *inf. wailing, lamentation.*

bue, *v. [red. buebue] to uncover, disclose, cf. bua. 1. tr. to open (obue n'ani, n'ano, ne nsam', ñhōma mu, he opens his eye, mouth, hand, a book); bue adaka no (so), open the box; kobue poñ, open the door (syn. hie); bue odañ no (āno), open the house; diff. tu āno, sān. — 2. bue.. āno, to initiate, inaugurate, dedicate: yereko-bue asoredañ āno, we are going to dedicate a chapel. — 3. bue so, to clear (land) from trees: obue n'asase so, he cuts away the trees on his piece of ground, so that the sun may shine on the land. — 4. bue to so, to turn over (the leaf of a book). — 5. intr. to open, be open: opoñ no abue (syn. āno da ho), the door is open; n'ani abue or ada ho, his eye is open; n'adwenem' abue or ada ho, his mind is clear; ne tirim bue, his conscience awakes.*

buebue, *red.v., s. bue;*

anim rebuebue = *anim rebaebae, the day breaks. [G. hie gble.]*

búé búé, *interj.*

buépén, *a page or pair of two opposite pages in a book; cf. kratāfā; wakañ mā aka b. kakra bi na wañie, he has read it nearly through, he has read it all excepting a few pages.*

bufo, *F. reaper. Mt. 13, 30.*

o-bufo, *sloven, dirty fellow; slut, slattern; s. búru, búrum'.*

búfùà, *s. bofua.*

abufuw, -fuo, *inf. [ebofuw] anger, wrath, passion; fa or nyā ab., to grow angry; yi.. ab., to excite to anger; oye ab., he is irascible.*

o-bufu-fafo, *pl. a-, an irascible man, easily provoked or offended.*

abufu-hyéw, *hot anger, wrath, fury.*

abufu-nim' [anim] *an angry countenance. Prov. 25, 23.*

a bui, *needle*, especially a large one; *cf.* pāne, dorowa.

mbui, F. *breaking, fall.* Mt. 7, 27.

bukaw, *v.* 1. *to bend*: ob. ne basa, *he bends his arm*; ob. ne nsa to n'akyi, *he puts his hand on his back*; b. wo nan to so, *cross or bend your legs*. — 2. *to break, crack, flaw*, i. e. *to bend a thing so as to occasion a flaw in it, but not entirely to break it*; *cf.* bu, 6. — 3. *to shift from one master to another, to desert one*, *cf.* guaṅ.

búkū', F. *pl. m.*, = brūkū', *book*.

bukyíá, F. *s.* mukyia, *muka*.

bum, *v.* *to spread; to spread or lay over; to cover a place or a thing completely*; wúra no abum kusū, (= aye ahabañ bebrē na aye fefefefe) *that bush has grown rank and luxuriant, filling a wide space with its foliage*; woto asawu bum mpatā so ansā-na woyiyi wōñ, *a net is spread for the fishes before they are caught*; ode ntama abum no so = akata obi (a.s. nan̄kasa) so; fa bum me so = kata me so! [*red.* bummum.]

búm, *pl. a.*, a *spreading or thorough movement or effect*: gua bō bum, *the whole assembly rises at once* (*s.* bō 7); wosore bum = prekō, *they have got up in a state of confusion*; oguañ no abebō m'abūro mu b., *that goat has made havoc in my maize, has eaten a good portion of my corn*; wōabō yeñ abum, *they have put us into confusion*; wōabō aguabum, *they have brought the market into confusion*; ebōo b. no, *when the confusion began*; abogyabum, *covering or bespattering with blood by blows*.

búm, *adv.* *severely, thoroughly, very much*; oboo no ara bum prekō, *he gave him one severe blow*; wōboboo ñnuan no ara búm bum bum, *they gave or dealt the goats vigorous blows*; omanmufo tañ abanmufo b.

buma, *v.* *to catch, seize, take by force* (nnipa, mmoa, mpatā); buma oguañ no bēra, *catch that sheep and bring it*; wōbebumaa no akotoñ no, *they pounced upon him and took him away to sell him*. [*red.* bumabuma.]

bummum, *red. v.*, *s.* bum.

e-buñ, *a.* Ak. bunu, *pl. a.*, *green, unripe*; akutu-buñ, *an unripe orange.* *pr.* 2344. *cf.* obabuñ. — e-bun, F. *unripeness*.

e-buñ, *pl. a.*, *abyss, gulf; the depth of the sea*; amōa a emu do a ewo nsum'.

abu-nnam' [nea obu nná mu] *he who cuts off one's days*, an appellation (or title) of kings; *cf.* okumnipa.

bun̄kam, *v.* (so), *to surpass, exceed, be superior to* (in number, valour, power, force): edom b. wo a, wuguañ, *if the enemy is too strong for you, you flee*; wob. yeñ, wōab. yeñ so, *they surpass us in number*; wanyā ade mā ab. so, = akyeñ so, atra so, *he has grown enormously rich*; agofo horow abien a wohyiae no, se atififo b. anafoso so nti, anafoso antumi wōñ.

abúntwèrè, *a green, hard, unripe fruit*; akutu no ye ab., *the orange is unripe*; *s.* buñ.

abunu, a kind of great drum? s. obonũkyerefo. — Cf. ebuñ. buo, s. buw.

obuobi-kwaw, a kind of bayere; s. ode.

bupé, a kind of cloth from Toam, s. kente, ntama.

abu-péñ, part, portion, share, the result of a division; cf. ñkyem'.

bu-prekõ, a bit, morsel, or piece, broken off by a single breaking; cf. teprekõ.

abũrà, pl. m-, well, cistern; tu ab., to dig a well.

abũrów, maize, Indian corn. pr. 672-80. ab. abeñ, the corn is sufficiently ripe for use; ab. ahoa, the corn is ripe to perfection. — bu ab. to break the ear from the stalk; hũañ or sunsũane mmegem, to husk maize; few or tutu ab., to take out the grains.

abũro-bétém, pl. m-, cone or ear of Indian corn.

abũròbía, a plant growing frequently in the vicinity of towns, with red flowers and black seeds; *Canna Indica* or *speciosa*. pr. 661.

abũro-bu, inf. the plucking of the ears of maize; corn-harvest.

abũro-búa, pl. m-, a short tobacco-pipe made of clay, clay-pipe made in Europe. pr. 662.

abũrò-dòmã, maize full-grown, but not yet quite ripe, as roasted and eaten by the negroes.

bũró-dùá, the plant or stalk of Indian corn; the spike of a plant of maize, in which the kernels sit; a cone of maize from which the grains have been picked.

abũro-duañ, food or dishes prepared of maize: obañku, abete, dokono, kyekyere, ammoagyanewa, mpampa, pimpi, sense, otõ.

bũró-fúa, pl. m-, a single grain of Indian corn.

abũro-fúw, a plantation of maize.

abũro-gũá, a European chair, arm-chair, chair with a back; cf. akenteñua, akoññua.

abũro-guañe, = abũrow guaññuañ, ripe ears of Indian corn.

bũro-gya, Aky. matches; syn. samannyá. [pr. 673.]

bũró-hõno, the husk or covering of the ear of maize; pr. 679. a kind of country cloth, s. kente.

bũro-kũ [ñkũ], pomade, pomatum. D.As.

bũro-kũruwa, a European jar, can, cup, mug &c.

burokũruwá, pomegranate, s. buruk...

Abũrõkyiri, the white man's country, Europe and America respectively. pr. 663-6. Ab. nipa, a man who deserves to be sold to Ab.,

abũrõkyiri-sũã, Turkey-red cloth. [pr. 664.]

bũro-nañ, the stalk of maize.

o-bũroní, pl. bõrofo, a-, European, white man; mulatto. pr. 667-71.

bũró-ònyã, Christmas and New-year's-day.

bũro-ũño, m-, European oil, olive-oil, sweet-oil.

abũro-pata, pr. 680.

abüro-tséñ, F. abüro a abo yiye pe; s. teñ 2.

abüro-wi [a'wi] *wheat*. D. As.

buru, *filthiness, dirtiness, uncleanness, slovenliness, sluttishness*; ne b. nti wo nè no didi a, enye de. — óyè b. (e.s. ne hō wo fi na ne fi ntew), *he is a filthy, dirty, unclean fellow, a sloven*; cf. ohem-muru; burum, obufo.

buru, v. s. buruw.

bürúbürü, bbbb., *adv. entirely, totally*; odi me nyā b. = obu or oye me akoa papa. [G. blablu.]

aburuburuw, pl. m-, a species of *dove*; pr. 681. (ue mmārao te se akoko de.) F. abubur.

bürûkû, F. bâkû, pl. m-, *book*.

burukúruwá, a large *tree* and its edible *fruit* similar to a pomegranate but larger and with larger seeds.

búrum, a *filthy, dirty, unclean fellow; sloven; slut, slattern*; oye b., oye nehō b. = oye nehō fîfî; s. buru, obufo.

o-búrum, a large *quadruped*; pr. 682.

aburu-nsummâ-béñ, a species of *dove* (red).

buruw, v. *to break down, demolish* (odañ n.a.); *syn. d'wiriw; to tumble down, fall to ruin*; amōa no ab., *the sides of the pit have broken down*; ne f'wene buru gu n'anom', *he has his nose smashed, knocked into his mouth*, pr. 584.

aburuwá, pl. m-, 1. nautwi ab., *heifer, young cow*, that has not yet calved. — 2 = afānā, a *female slave*, especially one from the interior with marks cut in her face.

aburuwá-ba, pl. mmuruwá-mma, a *vile, despicable person*.

busu, s. mmusu, ahabusu, abusude &c.

abusūá, F. -sūa, pl. m-; *family, kindred, relatives*, especially the *relations of the mother's side*; one of the original families of the Tshi nation. — bo ab., *to join a family or tribe*. pr. 683-7.

abusūa-bañ, *sort of family or people*; mo ab., moye a'wi! *you are a thievish family!*

abusūa-bō inf. wufi kuro bi so aba na abusūa biara a wote ne diñ a.s. wufim', wode wobō akohyem'.

abusūa-bone, a *sin hereditary in a family*.

abusūá-dé, *something hereditary, inborn, inbred, innate*; bayi ye ab.; eyè no ab.

abusūa-dúà, *the tail i.e. cord or tie which connects a family*.

abusūa-kúw, *family, tribe, clan*.

[pr. 686.]

abusūa-māñ, *tribe*.

o-busūá-ní, pl. a-fo, *relation, relative, kinsman*; *syn. oni*.

abusūa-yàré, *family-distemper, hereditary disorder*.

o-busūa-panyiiñ, *the head of a family*, pr. 687. F. abusūa-mpanyiiñ, *patriarchs*

abusūa-pónni, a *member of an important family*. pr. 687.

abusu-dé, a *wicked, mischievous thing or deed; ill luck; disaster*, pr. 118. F. *abomination*, Mt. 24,15.

abususem, *wicked, mischievous words, behaviour, or conduct; blasphemy; cf. mmusubō.*

o-busifo, *pl. a-, a wicked, mischievous man, s. obusuyefo; a frolicsome fellow; a rogue (facetiously): obūroni yi ŷe ob., ote yeñ kasa, this European is a rogue, he understands our language.*

o-busu-yefo, *pl. a-, a wicked man doing mischief in secret; rogue, knave, villain, scoundrel. pr. 119.*

o-butew, *inf. compensation, the payment of a debt by a credit of equal amount; reciprocation, mutual return; ob. ne se: wode bi ka na ono nso de wo bi na mode atua; a. s. ono afa ne tirim' a, wo nso afa wo tirim; s. bu 20.*

butu, *a-, s. butuw, abotu.*

Obutu, *pr. n. of the language of Sanyā, Afutu Bereku, Simpā (Winnebah), Apā, cf. Gr. Introd. § 5,2.*

būtū, *adv. completely &c. very much, = korā, yiye, papāpa; odii aduañ no b. (entirely), kā n'anīm b. (sharply); wabō no aho-hora b. (utterly).*

būtubutu, *imit. adv. expr. the sound of drumming: wokā butubutu, red. v. [akyene b.*

būtu-nè-bète, *a kind of beads; s. ahene.*

abutusem, *s. abot...*

butuw, *v. to overturn, turn upside down, upset; ob. n'agua, he turns his chair (as the negroes, from a superstitious notion, do when they rise); b. korow, to overthrow, capsizc a canoe; - intr. to lie or stand upside down, to lie on the belly. — kōn'kó (tómère) b. poñ so, a tumbler stands upside down on the table; pr. 2023. abofra no de n'ani b. ne nā hō, the child laid its face against its mother. — b. aba so, to brood. — bata b. wo, your trade fails, goes amiss.*

būtúw, *s. tekrema-būtúw.*

buw, *v. 1. to sit on and cover eggs or young, as a fowl, to brood; osansa kō abuw = okoto ñkesua na wada so na wasow, = okobutu abas so, pr. 2776. — 2. to heap together, to keep together under a covering (abe, palm-nuts, till they begin to rot, - abūrow, maize, in a vessel or under ground, to malt it for making ahañ, beer). — 3. to spare, save, lay up: obuw ne sika de akoware yere, he spares his money in order to procure through it a wife. — 4. to watch, keep sentry, guard; asrâfō buw abañ, soldiers guard the fort. — 5. to watch, lie in wait or ambush: obuw no okwan so, he way-lays him, s. tew; b. mogya, to lie in wait for blood. — 6. to watch or overtake one in the way in order to call him to account; cf. tware. abuw, inf., s. buw, v. 1.*

e-buw, *nest, coop, cage, cot, cottage, hut, lodging; cf. berebūw, akokobuw; ođañ bi a wofre abosom nè asamañfo wo mu = obó-sómbūw, abosonnañ, asamañfredañ. — F. = ntamadañ, tent, tabernacle. [G. bū.]*

buwfréfo, *pl. a-, = okomfó; onipa a otumí fre nsamañfo nè abosom nè mmousam mā wōbekā wōñ anom' asem.*

bwe, bwobua, *F. = bue, buabua.*

D.

The consonant *d* occurs before pure vowels, sometimes before nasal vowels when they are followed by *m*, *n*, or *ñ* (e.g. *deñ*, *dōm*, *doñ*, *dum*); *d* is changed into *n* by an *m* (*n*, *ñ*) before it, Gr. § 18., and into *n* or *r* by negligent pronunciation, Gr. § 19 B. *cf.* *nne*, *nnera*, *anadwo*, *anopa*, = *eda-yi*, *nne-da*, *adadwo*, *adopa*. — In several Fante dialects *d* is changed into *dz* when coming before the vowels *e* & *i*, seldom before *e*. In a few cases *d* or *dz* in F. interchanges with *s*; *cf.* *adze*, *dādze*, *dāde*, *adade* = *ase*, *asase*; *do* = *so*. Gr. § 293, 1 a. b. *Rem.* 1-3.

The combination *dw* has nothing to do with the sound represented by single *d*, and will be treated afterwards by itself.

da, *v.* [*inf.* *nna*, *red.* *deda*] 1. *to lie* (of a single person or thing; *deda*, of many persons; *gu*, *gugu*, of many things; *cf.* *bew*, *boa*, *boa*, *sam*, *buw*, *butuw*, *teñ*, *tew*); *oda fam'*, *he lies on the ground*; *oda ayannya*, *he lies on the back*. — 2. *to be in* a certain place, *to be situated*: *ne kuro da bepow so*, *me de da boñ mu*, *his town is situated on a mountain, mine in a valley*; *kyékye da osram ñkyeñ*, *the evening-star stands near the moon*; — *to float, swim, be buoyed up*: *hase a eda nsu ani*, *a floating cask*. — 3. *to live in* a place: *odenkyem da nsum'*, *omampam nso da wuram'*, *the crocodile lives in the water, the guana in the bush*; *onni dan na oda wuram'*. *pr.* 647. — 4. *to sleep* (especially in the *perf.*): *okoda*, *he goes to sleep*; *wada*, *he is sleeping*. *pr.* 704. *oda bebrē or dodo*, *he sleeps much*; *meseñ wo nna*, *I surpass you in sleeping*. *pr.* 2892. *merekasa no*, *ofaa mu dae*, *whilst I spoke, he fell asleep*; — *obiara kā wo sa a*, *da*, *if any one tells you so, sleep i.e. take no notice of it*; *ne ti ada*, *s. eti*. — *to die*: *ohene dae na wansore*. — 5. *to be quiet*: *ne usa nna*, *his hand never rests, he is industrious*, = *oye nsī*, *oye osifo*, *odeyofe*. — 6. *to remain, rest*: *n'asem da m'asom'*, *his word remains in my ear, I do not forget it*. — 7. *to weigh down*: *nsenea, wotom' tom' a, eda*, *when you continue to put in things into the scale, it sinks*. — 8. *to curd, curdle, coagulate, congeal, thicken*: *nufu no ada*, *the milk has curdled*; *ño no ada*, *the palm-oil has thickened*. — 9. *da*, Ak. = *da so*, *s.* 25 c).

Phr. 10. *da naba so*, *to sit on eggs for breeding, to brood, hatch*; *syn.* *buw*, *butuw*. — 11. *da adagyaw*, *pr.* 699. *da kwaterekwa*, *to be naked*. — 12. *da adi*, *to be manifest, evident, open or clear*; *cf.* *da ho, yi adi*. — 13. *da dweñ*, *to lie and think, to meditate*. — *da fwe*, *to consider*; *s.* 28. *da tirim*. — 14. *da afā*, *to sleep at a separate place*, *pr.* 384 705. — 15. *da fam'*, *to be level*; *eho da fam'*, *it is a level place*. *Ps.* 26, 12. — 16. *da ogya (hō)*, *da gyentia*, *to sleep at the fire*; *pr.* 559. — 17. *da ho*: a) *ehō da ho (pefē)*, *it is manifest, evident, obvious; it is open, accessible*: *asem yi hō da ho*, *the matter is now plain or clear*, = *asem yim' ye pefē*; — *emu da ho*, *it is clear, plain, intelligible, open*; *opp.* *emu asiw me*; — *opoñ āno da ho*, *the door is open*. — b) *n'ani da ho*, *he is modest, sober, careful, attentive, mindful, heedful*; *syn.* *n'ani kā ase*. — 18. *da hō*, = *da so*, *s.* 25 c). — 19. *da hyia*, *to border upon, to confine with*; *syn.* *bo hye (hyia)*, *bo hyeban*, *to fuhye*. — 20. *da kápūa*, *to importune*,

to urge; to be bent upon. — 21. da mu, dam': a) to be or lie in or between; da akuru mu, to be full of sores, pr. 700. — tokuru da dua no mu, there is a hole in the tree, the tree is hollow. — b) to be heard among other voices and noises: nnawuta da mu. — c) to be guilty, in fault; to be bound, to be under obligation (to perform a duty), Mat. 23,16. — 22. da āno: ne ti da ñkrante āno, s. eti; dua no da opon āno, s. 1. — 23. da mpāñ, F. = to be or lay empty, open; cf. 27. — 24. da ase, a) to lie under (Gr. § 118,3). — b) to thank (lit. to lie down); oda no tā no so ase, he thanks him for the tobacco; meda wo ase, I thank you; miyi me yam' meda wo ase, I thank you heartily; meda-ase meda-ase, I am much obliged (to you); meda-ase aberaw, id. (s. abēraw); efunu ada-ase, the corpse has passed (a person or house) without pushing; s. afunsoa. — 25. da so, a) to lie or sleep upon. — b) to sleep after having heard a message &c. wañkoda so, it did not let him sleep; otee no, wanna so, he obeyed it forthwith; wanna so na obae, he came on that very day. — c) to go on, continue in doing something. When put before another verb, to denote continuation of the action expressed by da so, that other verb may be rendered in Eng. by the adv. on, still: oda so kañ, he goes on reading, he reads on; oda so yare, he is still sick; in Aky. so may be omitted: woda (so) di akō, they are at war still; cf. ko so, toa so, & Gr. § 107,16. — F. da-hō, da-do, da-ro, Mt. 19,6. Mk. 5,35. 9,17. — d) oda nehō so, he is wary, cautious, circumspect, heedful, careful. — e) n'ani da me so, s. ani. — 26. da nsow: oda nsow, ne ti da nsow, he bears a mark, has a characteristic, is marked out or distinguished by some sign or character: onipa yi, ne duabañ da nsow, the figure of this man is of a particular shape or make; cf. dansow. — 27. da nsram, Ky. Gy. = da yafumpāñ mu, to sleep with an empty stomach. — 28. da tirim fwe, to consider, deliberate: asem a wokā kyere me yi, meda mafwe, or, me(re)da me tirim mafwe, the matter you tell me, I will consider.

o-da, inf. asase no dà woñ dá, the country lies open to them.

da, s. daw.

eda, pl. nna, a day (of 24 hours; ñkwā-da a nnoñfwerow 24 wom'; emu 12 ye adekyēe, na emu 12 ye adesāe); a time definite or indefinite; da ñhinā, all day; every day, always; nna ñhinā, all days, always; s. dā; — eba nna-nna, it comes at times, now and then, occasionally, seldom, = eto-dabi-a eba, it happens sometimes; da se 'ne, a day or time (occasion) like this; pr. 696-8; this day week; Gr. § 248,6. — wonnim nna, or obi nnim nna, one does not know what time brings, = perhaps, peradventure. Cf. da, dā, dabeñ, dabi, dafua, dakoro, nnannu... da du, Gr. § 80,5. nnaoha, nua-mmere-nsōñ, nna-no, 'ne. — Oregye nna awu, = ne wuda abeñ or adu, ne wu adu so, ne nna rebi = oreye awu, orebewu, his days will soon be at an end; wahye da, he has fixed a day, it is his intention; wato no da, he has appointed him a day; watu ahye da, he has deferred it for another time.

da at the end of negative sentences = da bi, any day, ever, or, together with the negation, never. pr. 596. 1479. 1587. Cf. dabi, peñ.

(Sometimes it merely gives emphasis to the negation: *minnim no da, I do not know him at all.*)

o-da, *pl. a., grave, tomb*; F. nda; *cf. obo-da, odamōa*; - bō da, *to dig a grave.*

nda, F. 1. = nna, *inf. sleep.* — 2. = oda. — 3. *pl. of eda.*

dā, *v. 1. to open* (the mouth to put food in): *ne sē apām nti wode dade dā n'anom ansā-na wode aduan hye mu.* — 2. *s. dādā.*

dā, *adv. & n. always, ever; continually, constantly, every day, daily; often; eternally; eternity.* Ote hō dā, *a) he always sits there; b) he lives for ever; - dā anòpá obà or óbà anòpá dā, always in the morning, every morning he comes; dā afe, every year; dā adekyēe nè adesāe na mede meye adwuma memā no, I work for him always by day and night; oba me fi dā, he often comes into my house; o, sa dā dā or dā na otā ye sà, he always does so. - dā ñkwā, everlasting life. - Cf. dāpem, dabā.*

dā', dawa, *pl. n., 1. a little bell, as hung round the neck of sheep or dogs, pr. 1768; cf. odawuru, nnawuta.* — 2. *menāse d., the uvula in the throat.*

dabā, *d. ñhinā, dabatē, (F.) always; cf. dā, dāpem.*

o-dabañ, *pl. a., bar of iron.* — *adabampáréw, bar of lead.*

dabáñkà, *iron crow, crow-bar. Ak. akokobane.*

o-dábáw, *pl. a., (pair of) tongs; nippers, pincers; cf. a'wiri, fem.*

dabedabe [*Kru lang. id.*] = dabodabo.

da-bea, = dabere, dabew, *pr. 2101.*

dabe-frama, *climate. D. As.*

dabekyíri, *As. = dabere akyiri, bed-room, sleeping-room.*

dá-bèñ, *which day or time, when? - d. na obae or obaa d., when did he come?*

o-dábèñ, *red woollen stuff; = ñkrā-ñhōma.*

dabere, *v. = taforo; okramañ d. na oko.*

daberekò, *flirtation, flattery, hypocrisy.*

da-bere, *a place to lie on or sleep in, sleeping-place. pr. 2298.*

dabere-akyíri, *s. dabekyíri; oko ne d. = oko pian' akòda.*

dá-bew, = dabere; *wafóm akòdá nè yónkò d., he has by mistake lain down at his friend's sleeping-place.*

dàbí [*eda bi*] 1. *one day, one time, some time back, once, in time past, formerly; = dabiho; cf. nna-no, nna no bi.* — 2. *some day, one day, some time, i.e. at a future time; another time; cf. dakyè; pr. 693.1644.* — 3. *any day, i.e. ever, together with a negation: never, usually shortened into da. - 4. no, never; in this meaning it is the only remnant of a whole negative sentence, s. Gr. § 146,3.*

dabí-ara, *any day, ever, at any time.*

dabí-ara-dà, *together with a negation, never.*

dàbidà, *no, never, not at all, by no means, - a more emphatical form of denial than dabi 4.*

dàbí-dàbí, 1. [*red. of dabi 1.*] *long, a long time, a long while:*

obae d. yi, wunhũũ no ana? *he has been here a long time, did you not see him? Joh. 14,9. woamma ntẽm, ehẽ na wokõ d. yi? you are coming late; where have you been so long? d. bẽmme, long ago, long since, a great while ago. — 2. [red. of dabi 4] no, not at all.*

dàbího, = dabi 1.

dábõ, *a. smooth, soft, said of cloth; syn. torotororo; opp. hũtũhũtũ.*

õ-dabõ, abũrow dabõ, *corn roasted while yet in the ear.*

õ-dabõ, *pl. a-, 1. antelope, — the general name, or only a species of antelope with horns, syn. abere. Other kinds are: obobiri, adowá, ofrõtẽ, okwádu, otwẽ, owansán, ewi. — 2. a kind of locust; abebew.*

ada-bõ, *inf. previous attempt; oman-nhyiam' hõ ad., a preliminary parliament.*

dábòdábò (*pl. id.?*) [Kru: dabedabe] *duck; mmrañ: kwákwá:*

adábrã, = odompo.

õ-dabrabãfõ, *pl. a-, deceiver, liar, hypocrite, impostor, rogue &c. onipa a n'asem a okã nh. na biribi kotow akyiri; F. ndabrabanyì, Mt. 6, 16, 7, 5, 16, 3. — syn. okõnkõnsáni, okõntomponi; cf. unabrabã.*

dada, *a. & adv. Ak. = dedaw.*

adada, *a bluish earth brought up in digging gold before the fa which contains gold.*

dãdã, *red. v. 1. s. dã. — 2. to spread (of trees): dua a wõtewe enkyee na adãdã sẽ yi! — 3. to persuade, win over, to lull; pr. 708, 709. to cheat, deceive, delude, impose upon; syn. mã ti da, gyigye, sisi, di kusum; — inf. nnãdã; onnim abofra nnãdã.*

õ-dãdãfo, *pl. a-, deceiver, impostor; swindler. pr. 710.*

dadãda, *F. always, = dabã.*

dadãdaw, *F. long long ago.*

dadare, *F. s. dare.*

dadaw, *F. = dedaw, old; already, long ago.*

adadaw, *F. oldness. Mf. Gr. pr. 101.*

dadawm', *s. dodõm'.*

dãde, adãde, *F., As. = asase.*

dãde, *1. iron. — 2. pl. n-, iron instrument, tool, weapon, sword, dagger; wõakã no or wõato no dãde = wõakum no. — 3. the barrel of a gun (s. ohum).*

dãde-biñ, *slag, dross, or recrement of iron.*

dãde-gyã, *1. the first pain of a cut from a sharp iron. — 2. the flashing of bright iron; Nah. 2, 4. cf. osekannya.*

dãde-kõfi, *tin-plate, white iron. — dãde-kwãsi, iron-plate.*

dãde-kyéw, *iron cap, helmet, pr. 589.*

dadépõti, *a kind of beads, s. ahené.*

dãde-sẽñ, *pl. n-, iron pot, iron vessel.*

dãdewã [dãde, *dim.*] *pl. n-, a small piece of iron, nail, spike; cf. prego, darewa.*

da-du, *inf. day-break; wõkõẽ fi d. so kopem anadwõfã.*

da-dú, *ten days*. dadú-dàbàkó, dadú-nnàmmieú' &c., 11, 12 days &c. dadu-nnannum, *a fortnight*; Gr. § 80,5. adaduònu, adadúasà, adaduanáú &c., 20, 30, 40 days &c. Gr. § 78,2.

daduianyí, F. = deduani, Mt. 27,15.

o-d a-d w e ñ, *inf. meditation* (in lying down), *care, mental anxiety*; odi no hō d., *he is in anxiety about him*; od. rekum no, *carcs are wearing him to death*; s. da 13.

adadwó, Ak. = anadwó, *night*. [eda, dwo.]

dadze, F. = dade, *iron*.

dādze, F. = ase, fam', *ground, shore, (on the) land*. Mt. 13,48. Mk. 6,47. — nam d., *to walk on foot*, Mt. 11,13. — fwe d., *to fall down*, Mt. 18,26. — dādze-fwe, = asefwe, *fall*.

dae, v. d. mu = bae, guae mu, *to separate*.

dae, (an unusual form) *inf.* [da]: dā ñkwā da nnipa òbīnā dae, *eternal life lies ready for all men*.

o-daé, pl. a-, *dream*. — sō dae, sōsō adae, *to dream*.

o-dae, a sickness of the stomach and belly; cf. abadae.

o-dáè, *palm-wine of the preceding day* (anadwófā-sá à wode usu afram' dē asi gya so, na ade kyē anopa a, wodé frá anopa-sá mu mā éyè dēñ).

adae, v. n., *a place of rest or lying down*.

adae, a festival day, returning every forty-third day; one feast, called adae kесе, akwasidae (adwedae), is celebrated on Sunday; another, 24 days later, called awukudae, falls on Wednesday. The king receives all his elders and honoured guests in his residence and gives them drink and presents.

o-da éfó, *one who causes separation or discord*; so me mu sāara, ntié od., *do not listen to one who wishes to cause a separation between us*.

adae-sō, *inf. dreaming*. — o-dāesōfo, pl. a-, *dreamer*.

adáfá, bō ad., *to call, decoy, allure, entice, persuade* (gen. with a good intention); obo no ad. = wokā asempa kyere no a.s. wode biribi mā ohū se wope se obo wo ñkyeñ.

adafī, t'wā ad., *to betray, disclose, discover, show, give notice; to warn, forewarn, caution*; wo āno atwā wohō ad. = wo āno adi wohō adanse, akā asem no amā wo, wo āno na akum wo, 2 Sam. 1,16. wotwā no ad. se ónnuāñ, *they gave him notice that he should flee*. Acts. 23,30. adafī-twá, *inf.* (A native in searching for the etymology thought of the phrase ót'wà nehō dà fá, watwá adà fá = wadañ nehō akōda ne ñkyeñ bakō: ete se onipa no ada wō asem nom' na onnim; na wokā kyere no a, na ete se wokonyañ no na wadañ afi ne beñkum so akōda ne nifā so, e.s. wafi nea obenya amane hō ako nea orennyā amane.)

da-fūá, pl. n-, *a single day*: nnafulá nnàawótwe = nna mfua-mfua or mmākō-mākō awotwe, *one day after the other for eight days*; obaa sukū ošram yi mu nnafula du.

dâgeré [Dan. & Dutch: lak] *sealing-wax*. pr. 712.

dàgo! *interj.* it is a lie! nea wokā yi nhīnā, d.! all that you are saying is a lie, a falsehood, is not true; huw d., to tell lies; cf. atoro.

dàguā, clear, fair, bright, of a shining, radiating surface: afwēfwē anim ye d., the looking-glass is fine, bright; omni ñkōmmó bi di ntí, n'anim t̄wēri or aye d. = n'anim nhīnā ye f̄f̄ō, because he has no sorrow, he has an open, cheerful face.

adagyaw, nakedness, nudity. — da ad., to be naked.

dagyawé, a naked man. T̄o d. ñkō a, aṅkā wogoru asafo dā, *pr.* 3284. [pr. 2935.]

ada-gyew, agyew, time, leisure: minni ad., I have no time.

da-gyé, sleep-walking, night-walking; obo d., he gets mad (gets up, runs about, fights) in sleep, is a somnambulist, lunatic.

dahá, the leaf or leaves of the adobe, a species of palm-tree, used by the negroes to cover the roofs.

da-hó-à-éhome, a precious cloth in the possession of the kings of Asante.

da-huma, *pl. n.*, a common (not festival) day; wōnko abosompow mu n. bi.

adáká, *pl. n.*, box, case, chest, coffer, trunk, *pr.* 713; (closet, cupboard;) rectangle, parallelogram.

adaka-bañ, the manner or shape of a box &c.

adaka-beù, *pl. n.*, harmonium, pianoforte, clavichord, organ; cf. abeñ.

adakamañ, F. tombs; Mt. 23, 29. = ada.

adakani, (*pl. id.*) the lock of or for a box, case &c.

adaka-teñ, a press for clothes.

dàkó, dàkóro, one day; (oba sūkū) dakoro dakoro, nna-koro nnakoro, (he comes to school) only now and then; cf. dafua, dakyē, dabi. *pr.* 694. 2114.

o-dakūro, s. odekūro & the foll.

adàkūro, nea oḍa kūrōw, one who rules over the town.

o-daku-dwom, s. dwom.

dá-kyē, dákyē bi, some future day; in future; another time; abofra hyew ne nsa a, d. obefwē nehō yiye; afei de wakā wo hō asem yiye, d. de, obeyaw wo. *R. p.* 165.—*pr.* 902. [fr. eḍa & kyē, v.] Cf. dabi 2.

dam' = da mu, to be or lie in &c. s. da 21. — dam, F. s. dem.

dàm [Dan.] draughts. — to d., di d., to play at draughts.

o-dám, madness. — bo d., to go, grow or run mad; *pr.* 975. oḍ. na ebo no, wabo d., he is mad; abo no d., it has driven him mad; cf. bo 12, gye.

-dam, a. red, scarlet; cf. obédàm, adam 1. 2., aniadam, dama, damē, damrām.

adám, 1. the crest of the cock. — 2. the shell of a kind of shell-fish, red on one side, *pr.* 714. — 3. a certain play or ceremony of hunters; osi adam n.s. wugoru abòfó, abomoyere, bommofó-agoru,

e. s. wo a wukum aboa no wukura otuo na woto d̄wom na wotow tuo no na ebinom b̄o mmā mu a. s. wokā akyene [akyenedām] a. s. w̄ob̄o dawurum' [dawurudam], na ebinom n̄so saw kā wo h̄o.

d̄amma, a small *weight of gold* equal in value to 2 pence 1 farthing; *pr.* 716; s. sika.

damma-b̄ó, the *red seed* of a certain shrub, used as a *gold-weight*; d. ababañ ye ̄owaw-aduru, the *leaves of the damma shrub* are a *medicine* used to cure a cough.

o-dammá, [odañ, d̄im.] *small house or room; cot, cottage.*

ndamba, nuamma, F. *Mt.* 26,64. *hereafter*; nd. asendzida no, *at the last day of judgment.*

a d̄ám m̄à kwà d̄w̄ó, a by-name of the *leopard*; s. osebó.

o-dam-máñ, the *kind or shape of a house*; odañ yi d. ye fe; cf. bañ, sibeá.

damañkama, s. d̄óm...

damārām, *pl. n-*, a flower with *vermilion* leaves; the shrub damārāmm, on which it grows; *scarlet, cinnabar red.*

damas [Eng.] *damask.* — *Am.* 3,12. — aliafo d., *mock satin.*

dám'dám', *chequered*; yam atotow no h̄o d. mmākō-mākō.

dāmē, a *red powder* from iron ore; 'mosca kokō a woawew a wode t̄wa (woñ) anim a. s. asafē.

o-dám f̄ó, *pl. a-* [odám] *madman.* *pr.* 719.

damfo, *friend* (used in addressing a person). F. *Mt.* 26,50.

adamfo, *pl. nnamfo(nom)*, 1. Ak. [nea médāñ no] *master, superior, patron.* — 2. Akp. *friend; syn. āwe, oyoñkō*; cf. abarima; fa ad., *to make friendship.* — 3. *host, who receives or entertains and lodges a guest; syn. ofiwura.*

a-damfowá, *hostess; the wife of the host* of a house where journey-men are lodged and entertained.

dám mirif̄üa: opompono ne nsa hye ne d. mu = ode ne usa hye ne nañ 2 n̄tam', *he folds his hands and puts them between his legs* (wode wo nsa hye h̄o a, na wo were ahow neñ a. s. ade abia wo); wode atumpañ remā no d. (= due), *they condole with him by beating the drum.* *pr.* (717.) 1153. 2660. 3400.

adám m̄ó, *inf.* [b̄o dam] *madness.* *pr.* 1354.

o-damō á [oda, amōa] *grave, tomb, sepulchre.*

o-dám p̄añ, [odañ, mpañ] *a house or room with an open front*; = odañ hunu, odañ a opon̄ n̄si ano; odañ a ano tetrē a wotrām' āwia di asem, b̄o semode na wonom nsā na wodidi mu. F. *Mt.* 26,58. Cf. abonten-námpañ, nammon-námpañ.

o-damparē, *pl. a-*, *rafter, spar, framework of a roof*; d. ani, *inside of the roof.* [odañ, house, aparew, rib.]

damrām, -ma, s. damārām.

adám-sí, *inf. s.* adam 3.

dāñ, *v.* [*inf. a-*, red. dennāñ] 1. *to apply to, to seek the protection of, put one's self under the protection of a man of distinction &*

influence, *give (one's self) over or up to, adhere to; to depend on*; ode nehó adán Brofó; ode nehó abedañ bosom; Abitofel de nehó bedañ Absalom; onipa yi dai me (= ode nehó bo me hō) na wanyā biribi adi; òdai me or ódai me dā-yi, *he always applies or comes to me (for his living)*; pr. 720. 2595. — 2. *to appeal to*: ode asem no kodañ Kaesare, *he appealed to Cesar*. — 3. *to claim; to desire*; medai se menyā adwuma-pa bi maye na manyā biribi madi, *the only thing I ask or care for is, that I may get some proper work to do in order to get something to eat*. — 4. *to call in, demand, exact payment from*: ódai me ka, *he demands payment, calls in a debt from me*; cf. akadañ; pr. 721-723. — 5. s. denñai. — adaiñ, *inf. clientship, a state of being under the protection of a patron*; ne ñkyeñ a ote yi, enyé osōm, *na eye adaiñ*.

dai', v. [red. dai'nai] *to turn, to give another direction, tendency or inclination to; to change, alter; to turn, transform, change into, to become by a sudden transformation*: pr. 724. obayifo dai nehó osebo, *a wizard transforms himself into a leopard; to convert, to be converted (into); to retract, revoke, recall, remove nsew, a curse*; wadañ me dua a oboome no. — *syn.* kisā; sai; sakra; ye, nyiñ. — *Phr.* odaiñ nehó, *he turns round*; odannañ nehó, = od. ne nsa, s. bel.; odaiñ n'akyi (kyere me), *he turns his back (upon or to me)*. — daiñ.. gya, F. *to leave*, Mk. 1, 20. 14, 52. — daiñ.. kyene = gyā kyene, *to give up, relinquish*, pr. 510. 1553. — daiñ mu, *to alter*; wadañ n'ahenni mu, *he has changed the fashion of his rule*. — daiñ ani, *to turn one's face, i.e. to turn round*; odaiñ n'ani guañe; *to turn the face, i.e. to change, pervert, subvert*; odaiñ asem no ani, *he gives a wrong turn to (or, he misstates) the matter, perverts judgment*. — daiñ nsa, *to turn one's hand; to trade, negotiate*; odannañ ne nsa, *he trades, deals*; Luk. 19, 15. *he is industrious* (oto biribi na otoñ. a.s. otoñ ññwĩne). — daiñ asem, pr. 2855. = d. asem no ani, s. d. ani.

o-daiñ, pl. a-, *house, negro-house* (R. p. 166); *room; apartment*; cf. fadañ, abaiñ, efi, asaiñ, osaiñ, nnánsò, pántantwèrè, and the diff. parts or kinds of house or room: abáñkuā, abránná, abontennámpāñ, dabekyíri, odámpāñ, nammonnámpan, nnantwèrém', pákusu, pato, piá, pumpúnu, asásò, ntwironoá.

o-daiñ-ā nò, *house-door, door-way, opening or entrance of a house*; odáñānò-poñ, *the door by which the entrance-way is closed*; cf. opon. R. p. 166.

dannañ, red. v., s. dai', v. *to turn many times, repeatedly; to turn, move or throw this way and that way*; ñframa d. hyeñ; — od. nehó, od. ne nsa, s. dai'.

adannañ, *inf. repeated changing, alternation*. — di ad., *to change, undergo changes*; wodi ad. ye, *they do it alternately, by turns*.

adannañ-di, *inf. change, changing, turn*; ad. abode, *organic creature*, Kurtz § 174.

o-dannañ, a kind of *yam*; s. ode.

dannañ-wè-abó, obí à wódàn nó à, wówè abó, *an unprofitable master*; s. under fow.

dáń-dùá, *pl. nnáunùá*, a tree (pole or stick) cut for the building of a house; timber.

o-dáń-ne-nà, a kind of lizard = ntafontafo, *s. oketew.*

adanním' [odań anim] front of a house; place in front of a house; wosi dań a, wópaw muá pa kyen ad. ansá-na wokyeń adań-kyiri, when a house is built, the best sticks are taken for the front, and afterwards the sticks for the back-wall are put in.

o-dàńká, *pl. a-*, powder-flask, powder-horn, powder-case; *cf. toa.*

adàńkó, *pl. n-*, hare. *pr. 504.* F. asōasō, asōketé. [*pr. 692.*

adańkum, *s. adenkum.*

dańkwanseré, a kind of bat; *s. ampań.*

o-dáńkyeń [odań nkyeń] the side of a house.

adáń-kyeń, *inf. [kyeń dań]* the marking or lining out of the sides of a house and fixing the sticks for the walls; *cf. adannim.*

adáńkyiri [odań akyi] the back, back-wall, rear of a house; the place behind a house; *cf. adannim; mfiyiri.*

o-dańmu, the interior or inner part of a house; masiesie me d., I have put my house or room in order.

adańmudé [dań mu ade] *pl. id., bribes; syn. boā, anadwode; di or gye ad. = di mmoā, to accept bribes.*

o-dáńńó, the stick in a bird-trap on which the bird steps and causes the trap or snare to spring so that it is caught; the trigger of a springle; *cf. nterewso.*

o-dańńow [odań-gow] a house in decay, out of repair, in a ruinous state.

adansá, handcuff, manacle; wōato no ad. or wōde ad. ato nō, he has been handcuffed.

dānse, F. dāse, mogya a abiri kō, gore, thick, clotted blood.

adáńsé, witness, testimony; evidence, proof; deposition of a witness; - di ad. (*inf. adanse-di*), to give testimony or evidence, to bear witness, to witness, testify; - h ye ad., to call or take to witness; *pr. 114.164.* — wō adáńse, thou art witness; onoara ad., he is witness.

o-dansefó, *pl. a-*, one who gives testimony, a witness, deponent.

dansebēre, *s. daasebēre.*

adanse-krúm, false witness or testimony.

o-dansekrumfo, a false witness.

dáń-sò, the upper part or floor of a house, garret; *cf. abansoro.*

dà-nsow, *α. [nea eđa nsow]* easy to be known, remarkable, conspicuous, particular; *pr. 3254.*

da-nsow, densow, *v. to be distinguished &c. ne nkō ara na od. [oda hō a ote senca wōahye no nsow; oyi densow, e.s. wo hō wō ade bi na nnipa nńinā nim wo; ne ti d. = esono ne ti nkō, ete se Onyańk. ahye no gyirae; onipa yi, ne duabań d., this man has a singularly formed body.*

o-dántá, a kind of gun.

dánta, under-garment, loin cloth of the negroes, = amōase, odenā, otām; wabō d.

dantabán, *circle*; *syn.* kotonkron; woboo (wotwaa) no hō d. = wotwaa no hō hyiaē, *they surrounded him.*

adántam', *pl. n.*, [adañ ntam' kwan] *way, passage, intervening space between houses.*

adantám' [nea o_oda or e_oda ntam'] *intermediate, middle* (used e. g. in apposition to a proper name for the sake of distinction, as Aduobe Adantam': Aduobe biakō di panyin, na adantám' di hō, na akūmā ka akyiri).

adantofō, F. = abantofō. *Mt. 21, 42.*

adantapu, ?

o-dántuw, -tuo [odañ ntuw] *an uninhabited house or room; ofie d., a forsaken dwelling.*

o-dányā, a certain medicinal plant; *pr. 895.*

da-pá, *pl. n.*, a good, lucky, festival day.

adapā, *disgrace, disgraceful treatment*; *cf.* adagyaw, ahohora, anyampa; wobō no ad., *they maltreat, disgrace, degrade a respectable man, as by flogging him in the street, taking away his clothes, fastening him to the block (cf. eduá 6).* — F. *Mk. 9, 12.*

o-dapāni, *pl. a-*fo (nea ne hō da hō korā, otām nkata no so; onipa a otā ye ahohorade) *a shameless person; one who acts disgracefully.*

dāpem, a thousand times daily; a long time; always, ever, often; d. ñhinā, for ever; d. na woye ade bone yi! *you always commit this wickedness*; *syn.* dā, dabā.

dapen, *pl. a-, or n., week*; = nnaawotwe. [da, pen, prop. a set of days.] *R. p. 167.* (The names of the seven days, s. Gr. § 41, 4.)

dapensēm, *weekly report.*

dáponna, *pl. n.*, a high festival day. [da, pon, da, = e_oda esō.] *Yedi d. 'ne, to-day we have a feast; Adae nna ye n., the Adae days are festival days. Cf. dapá, afāhye.*

dárè, (*pl. id.*), dollar; piece of money, silver coin. F. dadare [fr. Dan. daler, Dutch daalder.]

adáre, *pl. n.*, Ak. adere, hook, bill-hook, large knife, bush knife, used by the negroes to cut down branches and shrubs. *pr. 728-30.* — Owu ad., *pr. 3481.* fig. the destructive power of death, *Death's scythe. Phr. me nañ tia ad. so, I am on the point of starting* (for work on a plantation or for a journey). *Cf. adatiā, adawá.*

adare-bó [dade bo] *musket-ball, bullet of iron*; *cf. aboba.*

dárèkáná, a sympathizing expression in condoling; mā d. = mā dùe or hyèden, to condole.

darewa, *pl. n.*, a small fish-hook; *cf. dadewa & toñkogyei.*

adasā, F. men, people (in general). *Mt. 5, 11. 15. 19. Mk. 9, 31 s. adasā.*

adasā-mba, F. men, children of man; *syn. nnyimpa.*

o-dasanyi, F. s. odesāni.

o-dasāwa, a tree and its fruit; s. adasā.

dase, F. = adanse, *Mt. 8, 4. Mk. 6, 11.* dzi d., ye adase, = di adanse, dāse, F. *blood, gore*; s. bogya, dāse, kafo. [*Mt. 23, 31.*]

da-ase, *to thank*, s. da 24. — ndaase, F. = nnaase, aseda. o-daásé, *a log of wood* scooped out longitudinally to serve for a mortar (*cf. owoaduru*); *fodder-chest* or *water-trough* for sheep. Odaase de, eda ho [eda ase, fam'], owoaduru nso si ho; od. de, akurā na woye, nanso won a wokyi woadurum' fufū Kwasida na wowow wom'.

daaséběre, [*fr. mada-ase maběre, I have thanked I have become tired*] a title given to kings: *a benefactor* so liberal that he makes one grow weary of returning thanks.

adasefo, F. *witnesses*; adase-torfo, *false witnesses. Mt. 26, 55. 60.*

dasī, *tight(?)*; wokyerere no hama d., *they bound his hands tight.*

da-so, *to continue*, s. da 25 c.

o-dàsó, *pl. n.*, *coverlet, blanket, quilt* (ade a eda [mpa] so); *the cloth on which one sleeps*; *cf. mmuatām.*

o-dasú, *pl. a.*, [oda su = horow] *a division of the night, night-watch* (of which the negroes count three: from 6 to 10, 10 to 1 and 1 to 4 o'clock. Woda na wunyān a, wofre no d. biakō; od. biakō tŵam' a, na omunuñkum nè mframa abetwam'.) Wayi (*or wada*) d. biakō, *he has slept the first part of the night*; woadá ayi d. fā, *they lie in the first sleep*; woadá ayi ad. abieñ, *they have slept from the beginning of the night till after midnight*; woadá ayi ad. abiesā, *they had slept till about 4 o'clock in the morning*; obaa od. abieñ mu, *he came in the second watch*; eduu od. koñkoñ, *it was in the middle of the night*; odasúm', *at midnight, in the night.* — F. desu, *Mt. 24, 43.*

adatéw a, *a sort of cloth*; s. ntama. [*Ps. 90, 4.*]

adatiā, = adare tia, *pr. £12.*

da-tiā, *a short term or space of time* granted to a debtor for discharging his obligation; wahye no d. bi.

o-daw, 1. *the jaw*, = abogye; osūm d. = ode ne nsa sūm n'abogye, *he supports his chin with his hand.* — 2. *conversation*; obo daw = obo semode, *he* ("moves his jaw" =) *holds a conversation.*

dawá, *pl. n.*, [eda, *dim.*] *a short day or time*; yekodii nnawá bi wo ho na yebae, *we spent some few days there and then returned.*

dawā, *pl. n.*, 1. (*a pair of*) *fire tongs.* — 2. *a bell* of native manufacture, hung on sheep's or dogs' necks, s. dā.

adawá [adare, *dim.*] *a small bill-hook.*

adawá, = adewá, *a certain play and song* of women.

dawadwā, *stomach* (of man); *cf. furu, nsonokese.*

da-woro, *a day fixed, yet not punctually kept, a slipping day* (as it were); wahye d., *he set a time, but has not kept to it.*

adáwòromā, *favour, kindness, grace, mercy*; the word is used in an elliptical way, and scarcely as the subject of a sentence. — Wo ad., *you are very kind!* n'ad. ntia, aũkā miwui, *but for his kindness, I should have died*; ohene ad. ntia, aũkā wokum me, *but for the*

king's mercy I should have been put to death; *midi no ad. ansā-na manyā oḍaṅ madam'*, e.s. *mesōm no ansā-na omāa me kwan medaa ne daṅ mu*; — *woye biribiara de mā obi na otua wo so kaw a, wuse: midi no ad.*, *I procured permission, his favour, to allow me...* pr. 644.

adawu-bō, *inf.* = adawuru-bō. — *dàwúró*, pr. 3013.

o-dáwúru, *pl. n.*, a kind of bell to be struck with a stick by the public crier in making proclamation, also used at public meetings, at certain plays, in the frantic dances of fetish-men &c. cf. nnawutá. — dawurudam, s. adam, 3.

Adawurantu-adawara-ntōa [*wòdaṅ wōn* (bosom) Ntōa] a by-name of Kōmaṅ or Akūropōn in the language of the great drum.

adayé, *inf.* [da yiye] a good situation; *ne kũro-baṅ wō ad. mā eye few, the town is beautifully situated.*

'da-yiye! dayiy'ō! *interj.* sleep well! Gr. § 147,3.

de, F. 1. = se, *that*; ose de, bēra! = okā se: bēra! — 2. = se, *as, even as*; de-bre, de-mbre, Mt. 6,2. = senea, *like as*. — 3. = se (used elliptically); ekāà dé = ekāà sè, *it wanted as (little as possible) i.e. almost, nearly*. — 4. = sè, *very, very much*. — 5. = deñ, Mt. 26,66.

de (dew), red. dedé (dedew), a., 1. agreeable, pleasant, sweet, is used of eatables and drinkables: eye de, *it tastes well*, pr. 642. 1942. 2103. — of sound, e.g. of the horn, of the drum, of a tune, pr. 79. 2337. of words: akwaṅmusem dew, *pleasant news*, pr. 1899. of a person: oye de, *he is an agreeable man*, pr. 1318. — 2. right, righteous, used in judicial decisions or sentences: n'asem ye de, *he is (in the) right*; n'asem nye de, *he is wrong*. — Phr. me hō asem ye (wōn) de, *a lawsuit about me (i.e. my being or getting involved in a lawsuit or misfortune of any kind) is or would be pleasant to them, i.e. I am hated by them*. On the simple or variously reduplicated forms and the predicative and attributive use of them, s. Gr. § 68-70.

o-dé, n. s. odew.

dé, v. (Ak.) s. dew.

nde, F. = nne, *to-day*.

de, v. 1. to hold, have, possess; to own: ono na ode kũro yi, *he is the possessor of this town*; pr. 713. ode ne chō, *he possesses himself i.e. he is free, his own master, not in bondage*; pr. 713. — 2. to owe: ode (me) kaw, *he owes (me) a debt*; pr. 747. 776. — 3. to have seized or befallen: awow de me, *I am cold*; okom (osukom) de no, *he is hungry (thirsty)*. — 4. to contain, to be: ne diṅ de deñ? *what is his name?* — to have the name of, be called: ode Kofi, *his name is Kofi*. — 5. to hold on, keep on, persist in, continue: ode no fwe ara, *he kept on flogging him*; wode bone yo a, mede wo fwe ara, *if you continue to do evil, I continue to flog you, i.e. as long as you do evil, I shall always punish you*. pr. 759. — 6. to use, be accustomed to: onné apèmpensì ná épè n'ádé, *lit. he does not use extortion and seeks his things, i.e. it is not his manner or fashion to enrich himself by extortion*. — 7. to mean, refer to, allude to, aim at: ode me yonkō, na onné mè, *he means my friend, not me*; pr. 1907. 1583. — 8. to mention: omaṅ bo, na menné sika, *the (whole) town or nation is lost, not to mention*

money, *pr.* 1998.3524. *se wonné sá* or *se wonné n'né à*, *asram abiesā* *wohya prekō*, lit. *if they do not mention (meeting), in three months they meet once*, i.e. *at least once in 3 months they assemble*. — [This *v.* is mostly used in the *contin.* form only, *Gr.* § 91, 2. 102, 2. 167., sometimes in the *pret.*: *okom dee me*, *I was hungry*; seldom in other forms, as, *progr.*: *awow rede me*, *I am beginning to feel cold*; *perf.*: *awow ade me*, *cold has now (by degrees) come upon me*; *fut.*: *awow bede me*, *I shall feel cold*.] — The *v. de* expressing a state, the action by which the state is produced, is usually expressed by other verbs, as, *fa*, *to take*, *nyā*, *to obtain*: *obefa nehō adi*, *he will become free*; *obenyā kaw*, *he will run into debt*.

de is very often used as an *aux. v.* introducing an object to which the action expressed by the principal verb refers, or by means of which it is performed, or of which some other thing is made; e.g. *ode afōa hye bohām'*, *he (has a sword puts i.e.) puts a sword into the scabbard*; *ode nkrante twāa dubā*, *he having a sword cut off a branch*, i.e. *he cut of a branch with a sword*; *ode nhōma bu kotoku*, lit. *he taking leather makes a bag*, i.e. *he makes a bag of leather*. Intransitive verbs like *ba*, *to come*, *ko*, *to go*, *fwe*, *to fall*, *trā*, *to sit*, when connected with the *aux. v. de*, assume causative significations: *to bring*, *conduct*, *throw down*, *to cause to sit or to put*; but *de* never partakes of the inflection of the *princ. v.*, and in all *neg.* and *imp.* forms it is replaced by the inflective verb *fa*, *to take*; e.g. *wode no betrā aheñnua so*, *they taking him will (cause him to) sit i.e. they will set him on the throne*; *fa no trā agua no so*, lit. *take him sit i.e. place him on that stool*; *wāamfa no antrā agua no so*, *they have not set or placed him on the stool*. Cf. *Gr.* § 108. 205. (*pr.* 770. 774. 781.) 206. (*pr.* 756. 757. 771. 773.) 208. (*pr.* 758. 764. 766. 779.) 234. (*pr.* 734. 746. 754. 755. 761-63.) 237. (*pr.* 733. 736-39. 749-51. 753. 765. 767. 769. 777. 778. 772. 780. 752. 782.) 240-42. (*pr.* 740-45. 768. 737.)

de, *Ak. dee*, *emph. part. & conj.*, by which a person or thing, or an action (or sentence), is made prominent or opposed to another or others. [It is derived from the *n. a de* (*s. bel.*) which again is derived fr. the *v. de*.] It means *taken apart*, *concerning*, *as for*, *as to* (*Gr.* § 75. 3): *me de*, *meñkó*, *my thing or part i.e. as for me*, *I do not go*. When the sent. or part of a sent., which is made prominent by *de*, precedes a corresponding co-ord. sent., the latter begins with *na* or *nanso*, *but*, and *de* is usually not translated (if we will not express it by *indeed*, *it is true*, *take it for granted*, *Gr.* § 140. 251. c.); but when it follows after the corresponding sent., *de* is translated by *but*, *however*: *mafré nò dé*, *nà ommá*, *I have called him*, *but he does not come*; *obeko*, *na me de*, *metrā ha*, *he will go*, *but I shall stay here*; *me de*, *mete dañ mu*, *na me nua de*, *oye adwuma (wo) adiwo*, *I am sitting in the house*, *but my brother is working outside*; *Abūrokyiri (de)*, *oba di n'agya ade*; *eha-yi de*, *ente sa*, *in Europe a child inherits his father's goods*; *here*, *however*, *it is not so*. — The particle may be used twice: *asem yi de de*, *miñhū ase*, *as to (the concerns of) this matter*, *I do not understand it*.

de, *dee*, *dea*, *pron.* put instead of a previous noun [fr. *ade*, *thing*] *Gr.* § 62. *me de*, *mine*, also *my part*, *my portion*; *yeñ de*, *ours &c.*
[*pr.* 823. 824.]

o-dé, Ak. odee, F. edwō, *yam*, a large esculent tuber or root of various climbing plants, of the genus *Dioscorea*, forming, when roasted or boiled, a wholesome, palatable, and nutritious food; *pr.* 825-29. The diff. kinds have each its particular names: 1. odepáne: gyawú, akwákò, krúkrupà, ñkantámi, díká, mǎde, odannán, ode-kwaseá, amǎmǎnni-áñwu (Ab.), amanyákū, nnòñkò-nòñkò, òsu, pepeá; 2. ñkǎní: ñkǎnihéne, ñkúkù, àniwa-àniwa; 3. bàyére: ahabáyére, onyame-báyére, kǎde, kókóra, asáhiná, asante-ánhú-ntém, ntonto, obuobí-kwàw, adúokú, kumí-yàw, kwabena-afwi, kwame-fwi (the last 5 are names of men who first planted these kinds); 4. afaséw: afasé-kǎní, afase-tuntúm, apúka, adi-ammáwo-ba; 5. mén sá (ye fremfrem), ñkámfó (ye ñwene); ayamkawde. — S. fua, bore, pañ, tu &c. mmotokrómá, mpow; fufú.

à dé, Ak. adee, F. adze, *pl. ade*, nnéema (F. nnyemba, ndzemba), nnéwá, 1. *thing, substance*, espec. an inanimate object; any object of the senses or of thought *pr.* 783-88... (cf. asem, any object of speech, transaction, occurrence, affair, event); something, *syn.* biribi; adekókò, something red; *pr.* 135.139.140.814. (sometimes it is left untranslated, Gr. § 202, 1.) cf. adebone, adepa. — 2. *vessel, instrument; pl. effects, furniture.* — 3. *property, possession; part, portion; pl. goods, wares, merchandise, pr.* 820. goods, riches, fortune, wealth; *pr.* 813.821.1922.2514-16. (di, pe, nyā ade, s. 8-10.) — 4. *some unknown agent, power or cause: ade ato no so mā wawu, he had an apoplectic fit from which he died.* — 5. *a striking act of strength, skill or cunning; a feat, deed, exploit: woaye ade, you have performed something great and praiseworthy!* — 6. *all things taken together, the world; bo ade, to create the world; to found a kingdom; s. bo 85.* — 7. *the things visible in daylight or performed in the day-time: ade kyē, the things appear, become clear, visible; i.e. the day breaks; ade akyē, it is daylight, morning; - ade sǎ, the things disappear, vanish, come to an end, i.e. the day closes, ends; ade asǎ, the things are done, i.e. it is evening, night. pr. 808.810.811.* — 8. *Phr. (cf. 3) di (obi) ade a) to feed or live upon one's property, be supported by, get presents of, enjoy benefits of one, pr. 866.872.876.* — b) *to inherit one's property; pr. 844.877. to succeed in one's office or on the throne.* — 9. *pe ade, to seek i.e. endeavour to make a fortune.* — 10. *nyā ade, to make a fortune, become or grow rich; pr. 975.2514-16.*

á de, a kind of beads, s. ahené.

dē, *v. to open wide* (odénkyém adē n'anom' rebeká mè; dē kotoku no āno, na mémfa ntrama no mínnu mu); *to extend; wotwa* (mpasúa) dē mu, they extended their lines for fighting, ranged the battle; *syn.* terew; cf. dēdē.

dē, *adv. still, silent; quiet, calm; softly, gently, carefully: fa koto ho dē, nsee no!* — *syn.* kómm, bérēw.

o-dē, *friend*, used by a female addressing a female friend; cf. awe, ñwewé.

dea, Ak. = nea, Akr.; F. nyia, *he who; dzea, dza, that which; also place where, manner in which. pr.* 2254.2259.2116. (2113-2283.)

ade-bisá, *inf. consultation, inquiry of a fetish or fortuneteller.*
 o-debisáfó, *pl. a-, inquirer. pr. 1700.*

adebó [ada-ebó, koko so ñkataso] an *amulet worn or "lying on the breast"*, of cloth, leather &c.; ñkũrofo de sèbè *n. a. ye mu; -breast-plate, ephod.*

ade-bó, *inf. creation.* — odebófo, *creator, = obófo, oboadee.*

ade-bònè, *pl. n-, a bad thing, evil, ill, sin; cf. bone.*

o-deboney éfó, *pl. n-, sinner, evil-doer, malefactor, criminal; cf. obone, obonefo, onipabone.*

adebònóá, *pad.* — adebònóá, a kind of *beads. S. kabonoa, -á.*

adebónóruwa, *bolster; s. kabonoruwa.*

ndeda, *F. = nnera, yesterday.*

nde-dayi, *F. = nne-dayi, to-day.*

adedàdè, *an old, well-known, common thing; = ade dedaw.*

deda-dedaw, *red. a. or adv. 1. very old. — 2. long ago, long since, for a long time.*

dedaw', *Ak. dada, F. dadaw, pl. a-, a. 1. old (used of things, seldom of persons, cf. apā, panyin, akora): odāñ dèdaw' or odan-nédaw, an old house. — 2. long known, long acquainted: odamfó dedaw, an old friend.*

dèdaw, *Ak. dada, adv. already: wábà d., he is come already.*

dèdè, *red. a., s. de.*

Dede, *pr. n. of a female, said to be the mother of the Gā people and the elder sister of Kòkò, q. v.*

odede, *Ak. sayings, fame, report.*

dede, *F. = gyegyègye, noise, tumult. Mt. 9, 23. Mk. 5, 38.*

odédè, *possessor, owner, proprietor.*

adede, *Ak. = d̄wae; a certain play; yegoro ad.*

d̄wè, *red. v. to sneak, slink, crawl after, to watch, lurk for, lie in wait (agyinamoá d̄wè ñkura; obommofo d. aboa ausā-na wakum no; d̄wè kokyere aboa no!).*

adede ñkrũmá, *the castor-oil plant, Ricinus communis, Palma Christi.*

adé-dí, *inf. inheriting.* — o-dedifo, *pl. a-, heir.*

o-de-dòmā, *s. dómā, horohoro.*

o-deduàní, *pl. nmeduafó, [nea oda duam'] captive, prisoner, one fastened to the block, cf. duá 6. — F. daduianyi.*

dedu-a-fí, = nmeduafó fí, *prison.*

dee, adee, *Ak. s. de, ade.*

dèfè, *a. soft, sweet, flattering; softly; óyè n'ani akyi d. = ódá n'ani akyi fèfè (okā n'ani gu so se orédá, nanso enyé nna ná óredá), he blinks, twinkles, winks, casts a smiling look (at).*

defédèfè, *red. v., to flatter; syn. hoabo; odefédèfè no ágyè n'adé adí, he flatters him in order to inherit his property; od. n'ano, he speaks softly, appeasingly.*

ade-fe m, *inf.* borrowing. — o-defemfo, *one who borrows.*

ade-ferere, *inf.* piety, religiousness, reverence, veneration, awe, holy fear. — o-deferefo, *pl. a-*, a pious, godly, religious, reverent, careful, conscientious, scrupulous, person.

ade-firí, *inf.* giving or selling on credit.

o-defirifo, *pl. a-*, debtor, = odefemfo.

o-defó, *pl. a-*, a man of wealth, wealthy, opulent, rich man; *syn.* osikani, ohōnyāfo.

o-dēfóo, *benefactor, a good, kind, benign, charitable, liberal, bountiful, munificent man, used as a respectful or flattering address to a man of rank.* [nea ne hō ade ye fow? adōeyefo?]

ade-fōm, *inf.* offence, transgression, trespass. *pr.* 2167.

o-dé-fùfù', 1. a pudding of yam, *s.* fufū. — 2. a kind of butterfly.

ade-fw̄eré, *inf.* (the act of) expending or wasting money; expenditure. — adefw̄erede, costs, expenses; charges.

o-de-gufo, *pl. a-*, founder, caster; type-caster, letter-founder.

odeha, [who possesses the forest] a by-name of the leopard, *s.* osebo.

ade-húnu, a vain thing, vanity, = ahuhude.

o-déhyé, *pl. a-*, 1. free man, free woman; noble man; member of the king's family; *me d. ni, this is one of my sister's children* (when they are freeborn). *pr.* 122.839,843-47.1344. — 2. the state or rank of a free man; *pr.* 330.836-38. *ko wo kúrom' na kodi wo d., go to thy country and live there as a free man.* — 3. (*adj.*) free, not in bondage free-born. *F. no bogya dehye, his most precious blood. Prk.* — 4. (*n.*) od., an eruption and swelling of the eyelids.

o-dehye-ba, *pl. nnehye-mma, free people's children.*

adehye-di, *inf.* liberty, personal freedom.

o-dehye-kōfoní, knight; baron. *Hist.*

o-dehye-panyiñ, count, earl; omantam mu d., landgrave. *Hist.*

adehye-sém, behaviour of a free, independent man; arrogance, presumptuousness; *As.* = ahantañ. — di *ad.*, to be presumptuous; to live as a nobleman, *pr.* 849.

adehye-sóm, *inf.* service in the quality of a free man or relation, not of a slave.

o-dehyewá, (*young*) nobleman, *pr.* 848. — *pl. n-*, nobility.

ade-káñ, the first thing; first-fruit; *cf.* abakañ.

áde-káñ, *inf.* counting, reading; *cf.* okáñ, okenkañ, ñhōmakañ.

deke, *s.* dekye.

dēkedēke, *carefully: woso no (wokura no) d., they carry (handle) him cautiously.*

dēkedēke, *softly: onam ne nan āno d., he walks silently on tiptoe; syn.* berēw.

dekōde [adokō] *íchat, which thing* (in indirect questions, *Gr.* § 60); *kobisa no dekōde a ofwefwe, go and ask him what he is looking for; edeñ na aye no mā osū? minnim dekōde.*

ade-kora, *inf. securing of things, pr. 712.*

o-déküró, adeküró [nea ode küró] *pl. a-fo, 1. owner or chief of a town or village (used as a respectful title or appellation); küró yi mu deküró ba ne no. 2. ohene safohene a ote ne küróm'. cf. ohene, omañhene. - 3. burgomaster, mayor, prefect.*

ode-kwaseá, a kind of *yam*; *s. ode.*

dekyé, *adv. 1. perceptibly; 2. slightly. (?) Waká no d., he has touched it injuriously; ade a mede mato ha yi, ñká nò d., the thing I have put here, do not touch it roughly! me wura a mesom no, oñká me d., my master whom I serve, does not treat me in a hard manner; wósoáa fúnu no, añká d., when the corpse was carried, it did not move in the least; oñká nehò d. tié nò, he obeys him without any reluctance or opposition.*

adé-kyé, *inf. 1. dividing; yebaa adékyé, or, adékyé nti na yebae, we came to divide the things. - 2. the act of presenting, making presents.*

adekyedé, (*pl. id.*) *gift, present, also adekye, akyede.*

adekyēé [*cf. ade kyē*] *1. day-break, morning (cf. anopa). - 2. the next or following day. - 3. day-light (cf. awia), the whole day including morning, noon, afternoon and evening (anopa, owigyinae, betwabere a.s. mfaretubere, añwummere). Mt. 20,6.*

adekyēe-hāmá, *the first ray or streak of light at the horizon in the morning sky; morning-twilight, dawn, day-break, day-blush, the purple glory of the morning.*

adekyēe-soroma, *morning-star, day-star; s. kō-soroma, owuodi, kyekyepaware.*

ade-kyere, *inf. instruction, teaching.*

dém, *1. hurt, injury, damage, loss; fault, defect, blemish; wadi dem, he has received a hurt, suffered damage (in his health, from a previous sickness); onni dem or dem biara nni nehò, he is faultless, without blemish (efi ne soro bedu fam' nni yare biara). - 2. a lasting impression; residue; a sticking fast, resting, continuing (in the ear); edi m'asòm' dem, it remains in my ears; obi tu wo fò-pa a, mā enni wo asòm' dem.*

dém m, *a. still, quiet, calm; syn. diná, komm.*

dém, F. = sa, sá, so, thus; *Mt. 2,5, 5,16,19. dem no, whereupon, Mt. 14,7. dem yi, thus, Mt. 3,15. on this fashion, Mk. 2,12. - demara, = sáara, so, even so, the same, likewise. Mt. 5,12,46,47,7,12.*

dém-ntsir, F. = ne sá nti, therefore. *Mt. 3,8. 5,48. 6,2.*

ademene, As. = sumána, *pr. 743.*

dèmmére, n-, F. ndzembir, *reed; diff. kinds: 1. mfiá, used for wicker-work; 2. kète, used for a kind of flute, kete, odurugya; 3. oyéé, with many thorns (ehò wo usoe-usoe sè).*

o-demeresúá, *bush-dog, catches fowls; = odompo, q. v.*

dèméregu, -ku, adobe 'merenkénsóna, à woápò, *a branch of the adobe-palm, from which the fibres (edow) are or have been taken out.*

a de-mu-dé, (*pl. id.*), a thing preserved, treasured up in a box &c., treasures, valuables; e.g. adémuhèné, adémùsiká; adémùtám, a precious cloth, not used always, but kept for festival occasions.

deñ, *v. to overcome, master, conquer, overpower; deñ so: to outweigh, overpoise, overbalance; to be more than, surpass, exceed, preponderate, prevail.* Wodeñ no ne se: nnipa bānu fuw bākō fwe no, they lay hold of him (and flog him); 'fwe no', though it be omitted, is understood; but it may also be added: wodeñ no afwe no, they have together given him a flogging; nsenēa ofā yi adeñ so, this side of the balance weighs down; edeñ me so se adeso duru-duru, Ps. 38,4. onipa kára deñ abode ñhinā (bebrē, abodeñ), man's soul is more valuable than all creatures; ne yere a okowaree no deñ no, his wife is more (in rank and every thing) than he; n'asem a wakā no deñ no, he has gone too far in saying that.

(e-)d é ñ', F. deñ, de, Ak. deeben, deen, señ, *pron. interrog.* Gr. § 60, 2.5. 1. what? what thing? ose d é ñ' ? what does he say? wofré yi deñ ? what (or how) is this called? ed é ñ' ñi, what is this? It may be used in the poss. case: ed é ñ' asem ni ? = asem bèn ni ? edeñ asem na mokā, what (thing's word) are you talking? — 2. ed é ñ', ed é ñ' nti, for what, from what cause, why? woyee deñ na wofwe ase, what did you do (i.e. how was it) that you fell? moye deñ na mugyina ha kwa? how is it that you are standing here idle? — 3. how? woye ñño deñ ? how is the palm-oil made? — 4. deñ, F. deñ, F. how much? Ak. señ ? Ak. ahē ? — Ed é ñ', *contr.* = èye d é ñ' : ed é ñ' na wofwefwe, what is it that you seek?

d é ñ ñ', *red; syn.* kō, kōkō, yemmeññ, yeññ.

deñ, *v. to grow or be hard, severe, difficult; n'adwuma no deñ no, his work is (too) hard for him (oye adw. pi); anyā adeñ wo neñ = amā woabère, now you have had enough of it; ne yare no ad., his sickness has become severe; awia no, asem no adeñ me, the heat of the sun, the palaver has become too much for me, I am in a strait about, in trouble on account of it; okō no adeñ so, the fight has grown hot.*

deñ, dennéñ, dennénnemen (dendéñ, dèndèndendéñ) or dennénnéñ, *a.* Gr. § 70, 1-5. *hard, firm; strong; hardy; sharp, severe; cruel; difficult; opp. merew; - dade ye deñ, iron is hard; dua denneñ, hard wood; ntama no ye deñ, this cloth is strong; oye deñ, he is hard, cruel; he is firm in his resolution, does not easily yield; ne hō ye d., he is (bodily) strong, healthy; ne koñ ye d., his neck is strong (to carry loads); ne koñ mu ye d., ne tirim ye d., he is valiant, powerful (said of the leader of an army); emu ye d., it is hard, important, difficult, troublesome; owia āno ye d., the sun shines hot; ebo ye d., it is dear, s. ebo; pr. 820. — n'ani ye d., n'āno ye d., ne nsam' ye d., ne tirim ye d., s. ani, āno, nsa, tiri.*

e-deñ, *n. strength; obehye nea eye merew no edeñ.*

o-denā, = dánta, amōase, loin cloth; mekofaa od. memōe.

dennañ, *red. v. s. dàñ; to spread, be extended; obobe no aden-
nañ, the vine is spread out, hangs over, Ez. 17,6. dua no ad., the tree*

has become thickly covered with foliage; wode ohene ñkyinii abed. ho, the place has been crowded with the king's umbrellas.

o-dé-ne-há, = odeba, *q. v.*

dennēñ, *red. v. s. deñ.*

adennēñ, *inf. equal balance, being in a state of equilibrium, equipoise.* — di (adesoa) adenneñ, to carry (a load) on the head without holding it; odi n'ahina ad., = oso n'ahina na ne nsa ñkuram'; odi nehō ad., he lives carelessly; wudi wohō ad. a, woñkye wu.

dennēñ, dennēñneñ, 1. *a. s. deñ.* — 2. *adv. hard, strongly, vehemently; sharply, severely.*

ade-nim, *inf. = nimdee.*

o-denimfó, = onimdefo, a well-instructed, prudent, clever man.

dēñkesē, bushy, brushy; ne ti afuw d.; odoto bi abu afwe afuw no so d., the whole mass of the thicket fell on the plantation.

adé ñ kúm, a small calabash with a long neck, used for play; toa a mmea de ahene ahyehye hō na wōbō wō agorum'.

adé-ñkyē-ō! salutation on taking leave in the evening: may you live to see the next morning! — *syn. nnopa-ō!*

dēñkyebéd, a kind of European cloth.

dēñkyedēñkye, swamp, bog, fen, marsh, moor, quagmire; marshy or boggy ground, deeper than atekye; *cf. dontori.*

dēñkyédēñkyé, *adv. in a shaking, vacillating manner; chim d., it shakes to and fro.* — *n. hammock; cf. ahamañkā, osako.*

o-dēñkyém, *pl. a-, alligator, pr. 859. crocodile; odenkyem-mirempon, pr. 2850. syn. asuboa.* — dēñkyemmerēfū, -funu, *pr. 1171.*

o-dēñkyem mō-o, 1. a glittering, precious stone said to come from the head of an alligator. — 2. a certain food (nut?) *pr. 745.*

adēsá [nea eda nsa], Ak. = kapo.

densow, *s. da-nso.*

ade-nyā, *inf. becoming rich, acquisition of wealth.*

ade-pá, a good or precious thing, something good; goods.

adé-pé, *inf. seeking for riches. pr. 1441.*

dēpō, ganglion, a tumor or excrescence on the back of the hand.

adere, Ak. = adare.

ádèsā-mmá, = nnipa mma; *s. adasā, odesāní.*

ádèsā', -sāwá, the eatable fruit of a large tree, of the size and shape of a lime, of a yellow and reddish colour, and of a sharp sweet-sour taste; the tree on which it grows.

adesāe [*cf. ade sã*] 1. *evening-time.* — 2. *the whole day from morning till night; Mat. 20,12. maye adwuma ad., I have worked till night.*

o-desāní, odas... *pl. a-fó, adesā-mma, man as a rational being ("mmoa na efre onipa sa") opp. aboa; od. nye nea [entia ese se] woye no yiye, man does not deserve to be treated well. pr. 509.861.2375.*

adesé, *tooth-ache*; oyare ad.; *syn.* bòaduum, okékáw.

adesé [ade ase a aka, *what is left at the bottom of a thing*] *sediment, residuum, dregs*; a mean, useless thing; *cf.* puw; — ad. T'wi, a jargon or patois of the Tshi language.

o-desení, adesení, *pl. a-fo*, = nnipa a womfra, *men of low condition, low, mean, common people, the dregs of society*; *cf.* akwanihūmāni. F. *people living in the bush, not on the coast, bush-people.*

ade-see, *inf. waste of things*, Mt. 26,8.

adé-soá, *inf.* [soa ade] *carrying loads*; ad. ye yaw, — *is troublesome.*

adesoá [ade a wode soa biribi] *a basket (tekrekryi) or another thing in which women keep and carry their things (ahōde, atam).*

adésoa [ade a wosoa] *pl. n-*, nnósoa, *load, burden.*

adesoa-kyéñé', *an excessive burden*; ad. yi de, *mintumi!*

o-desoání, *pl. a-fo*, *carrier, porter.*

ade-sūa, *inf. learning, study.*

adesūa-dañ, *school-house, school-room.* — adesūae, *school*; s. sukū.

o-desūafo, *pl. a-*, learner, student. — adesūa-kā, *inf. examination.*

ade-tó, adé-tó, *inf. buying.* — o-detòfó, *pl. a-*, *buyer, customer.*

ade-tón, adé-tón, *inf. selling, trading.* — adeton-dañ, *shop.*

o-detónfo, *pl. a-*, *seller, trader.*

ade-tò-wò-so, *a single fit as of epilepsy, not of repeated or frequent occurrence*; *cf.* ahunum', abiribiriw.

detse, F. = dete.

dew, *v. to flare, flame, blaze*; ogya redew, *the fire is blazing*; dew bayi, *to exercise or practise witchcraft*; to bewitch; s. obayifo; odew se okanea, *fig. he is very lively, active in his business &c.*

dew, *a. s. de.*

o-dew, *sweetness, agreeableness, pleasantness; agreeable taste, tastefulness, relish; flavour; pleasure, joy, comfort, benefit*; wosōm Nyame yiye a, wobete mu dew, *if you serve God well, you will have the benefit of it, you will see how happy it will make you.*

dew, F. *joy.* Mt. 13,20. 44. 25,21. 28,8. — dzi dew, *to rejoice*, Mt. 2,10. 5,12. — dew-do, = fewso, *gladly.* Mk. 6,20.

adewá [ade, *dim.*] *a little thing, trifle*; enyé ad., *it is considerable, important*, = esō kokūrō, esō sê, esō ampa!

adewá, tet. adawá, *a name for several kinds of play, s. agoru*; a play at funeral customs.

adewá-dwóm, *a song used in that play, pr. 174.*

adewáfó, *women engaged in that play, pr. 3237.*

adé-wu, *inf. bashfulness; syn. adefere.*

ade-wiá, *inf. stealing, theft; cf. kronó, akrommo.*

ade-ye, *inf. doing, doings (cf. nneyee); activity; efficacy.*

adeyede, (*pl. id.*) *instrument.*

o-deyefo, -yófo, *pl. a-*, *an industrious, diligent man; syn. osifo; oye od. = oye nsi, ne nsa nna, he is diligent in his business.*

di [*red. didi*] F. dzi [dzidzi]. This verb of multifarious significations seems to be related with the *v. de*; but whilst *de* chiefly means *to have in hands* or *hold*, and describes a state: *di* means *to take (in hands)* and *to handle*, or *to use, make use of, employ*, and describes actions. It is, however, not confined to actions, nor to objects taken with the hand (for which we have the *vv. fa, gye, yi, som'...*), but is most frequently employed with abstract nouns, and the activity expressed by it is more of an abstract and compound than of a concrete and simple nature. — As in the case of *bo*, we arrange the various significations, which *di* has in connection with its common or specific objects or other complements, in groups marked by *A - Z* (to which we superscribe some general meaning), and subdivided by the continued numbers 1-110.

A. To take and use; to receive, obtain, suffer.

1. *to eat, to take & taste (food)*: *odi aduañ, dé, fufū, mō, kwadu, nām*; cf. *wē. pr. 226. 862-65. 870. 875. 882 f. 905 f. 914. 1644. 2690. 3111.* — The *red. didi* is used, when no object is mentioned and the act of eating is denoted in a general way: *mekodidi, I am going to eat*; *odidi, he is at his meal, sits at table.* — 2. *to eat, live upon*: *onni afuw, na odi ntodii, he has no plantation, but lives on bought things, has to buy his victuals*; *di.. ade, s. ade 8 a.* — 3. *to spend, use up, waste*: *wadi ne sika ñhinā, he has used up all his money*; *watoñ no adi, he has sold him and eaten i.e. used up the money received.* — 4. *to use in traffic*: *Akyemfo di sika, Akuapemfo di ntrama, the Akems use gold-dust, the Akuapems couries for their currency*; *pr. 917.* — 5. *to take or keep and use for one's self*: *pr. 1070. se m'akoa di da a, mi-gye no mmañ du, if my slave takes a day for himself (staying away on one of the 3 days [Sunday, Tuesday, Saturday] beyond which even hard masters do not set their slaves to work, instead of coming to work for me), I take from him ten strings.* — *di bere, to be a loiterer, sluggard, time-killer.* — 6. *to use freely, to enjoy*: *di bere, to enjoy one's time, to live a luxurious life*; *pl. wodi mmere.* — *fa nehō di, to obtain the free use of one's own self, to become free, be emancipated; to live independently, to enjoy one's liberty or freedom*; *pr. 1075. 1439.* — 7. *to use naturally (Rom. 1,27), to have sexual intercourse with*; cf. *fa (o)bea, oyere, sigyafō, euph. ko.. hō, hū, hyia (2 S. 13,14)*; *di nehō, pr. 881. to practise onanism, masturbation*; of beasts, *pr. 3411.* — 8. *to receive, get, accept of and use up; to partake of, have the benefit of*: *di ade, s. ade 8 a*; *di abaguade, to receive or draw fees for attending to palavers*; *di mmoā, adainmude, to receive presents or bribes*; — cf. *odi amanterenu-ade, he is a double-dealer, insinuates himself with both parties &c.* — 9. *to inherit*: *odi n'ade, he inherits his goods, is his heir, he succeeds him in his office or on the throne*; *s. ade 8b*; *odi ñhyira, ñkwā, he receives, inherits a blessing, life.* — 10. *to obtain*: *di nīm, ñkōnim, to gain or get the victory, be victorious, triumph.* — 11. *to suffer*: *opatafo di abā, the peace-maker receives blows, pr. 2637.* — *obedi mmusu, mischief will come upon or befall him*; *wadi kō-musu, ñkōgu, he has suffered a defeat.*

B. To be meet or fit to receive, to be worth, becoming, right.

12. *to require, demand*: *di ntomū, ntewsō, pr. 2934.* — 13. *to have*

or fetch a price, to be worth: ntama yi sin di dare fā, two yards of this cloth cost half a dollar. — 14. to deserve: odi (syn. ose) animkā, fwe, kum &c. he deserves censure, a flogging, to be killed. — 15. to be meet, fit, becoming, right: edi sa, se edi ara nen, it is or was duly, deservedly done so; odi ye, he is right in doing so; odi wo fwe, kum, he is right in flogging, killing you.

C. To have, possess, contain.

16. to have capacity for, to be able to take in, to hold, contain: ahina yi di nsā susukora du, this pot holds ten calabashes full of palm-wine. Joh. 2,6. — 17. to have, be infected with: odi dem, he has a (physical) failing; edi dem, it is defect. Cf. 29. — 18. to possess: odi nyā, he possesses a slave (diff. 60). — 19. neg. nni, not to have; pr. 907-922. (except. 914.917.) cf. wo. Gr. § 102,2.

D. To have or occupy a place, rank, order; to exist somewhere.

20. to be, exist, or live at a place, in the affirm. expressed by wo; cf. 27. — 21. neg. nni, not to be in a place; nni ho, not to be present; nni bābi, not to be anywhere, not to exist; pr. 468.599.1506.2210f. Gr. § 102,3. — 22. to be in some situation (outward circumstances): kuro no di ka mu, the town is blocked up, blockaded, invested. — 23. to be (first, next, last) in the order or row, or in rank: odi kañ, he is the first (cf. 35); odi ti, he is at the head; odi won mu tiban, he is their leader; odi panyin, he is the elder or eldest; cf. 42. — wadi me ahūkañ, he has seen me first (before I saw him); — odi ho, he is the second; odi so, he follows after (cf. 35); nsem a edidi so yi, the words here subjoined; — di akyiri, to be last, cf. 35. & ka akyiri. — di dibeā, s. dibeā. — 24. di mu, to be among the number: odi mu bi, he is one of them. — 25. di mu, to be prominent among: womā edi mu dodo, they make too much of it.

E. To exist in a certain number.

26. to amount to: mahū amane a edi aduasā ūhīnā, I have seen all the thirty misfortunes, i.e. I have had every possible misfortune; okasa a edi aduasā, all the innumerable languages.

F. To spend or live or last a certain time.

27. to spend or pass time, to remain, stay, tarry, continue at a place: odii ho dadu, he passed or stayed there ten days. — di gyina, s. gyina. — 28. to attain to some age: wadi mfe (mfrihyia) du, he is ten years old.

G. To be in some state, condition or situation.

29. edi mū, it is complete, entire; odi mū, he is without blemish or defect; cf. 17. — 30. edi nse, it is equal, an even number; edi don, it is odd, an odd number. — 31. odi bem, he is right, innocent, guiltless; odi fo, he is wrong, culpable, guilty; pr. 247.1611. odi sō, he is blameable, guilty; mindzi sō wo ne bogya hō, F. Mt. 27,24. I am innocent of his blood. — 32. di hia, to be in poverty, poor, indigent; di tāmū, to live in opulence, affluence, luxury, to be opulent. — 33. di sigyaw, to live in single, unmarried state; di mma-sigyaw, to be without children. — 34. di yiye, to be doing well, prosper, thrive.

H. To be in a simple, compound or reciprocal motion.

35. di(.) kañ, to walk before, precede, cf. 23; — di(.) anim', to walk in front of, go before; — di.. akyi, Ak. akyire, a) to walk behind, to follow (after), pr. 893.898 f. to be younger; to be subordi-

nate. — b) to pursue, *pr.* 300. — c) to prosecute, follow up, *pr.* 873.895.; to visit (sins upon); — d) to be with, assist, support, help, *Ruth* 2,4. *1 Sam.* 17,37. — di a k y i r i, *id.* (a-c); *cf.* 23. — odi no ntentesó, he goes along with him, over against or behind him. — 36. di ahurusi, to exult. — odi atwasi, he moves in a circle returning to his place. — mmoa di sare no so atwagu, beasts pass over the grassy place in great numbers. — odi me so akorokorow, he intrudes upon or importunes me by frequent visits. — odi antwēri no so aforosiān, he goes up and down the ladder. — odi yeñ mu ahyemfiri, he goes in and out among us. — wodi yeñ barehyia, they surround us. — edi kyinhyia, it whirls round. — odi ahōdannañ, he often turns or changes himself or his dress. — odi ako-nē-abá or àkosañ, he goes to and fro. — odi atwēba, he draws (it) backwards and forwards (?). — 37. wodi atúbo, atubra, they frequently change their abode, have migratory habits; *cf.* 77. — 38. wodi atātā, they run after each other; — wodi nsianehō, they pass by each other; wodi ntwītwar'āno, *id.* in running a race.

I. To be active inwardly.

39. odi ne tirim, he meditates, ponders, revolves or resolves in his mind; he musters resolution or courage; he takes pains; di wo tirim mā wonsūan wo, bear the bleeding manfully; — odi no hō dadwēñ, he is anxious about him. — 40. to bear, sustain, to stand: obedi yare no, he will stand the sickness; wadi yare no, he has recovered from the sickness; nea meye no no, orenni, he will not be able to bear what I shall do to him; ose n'asem wonni (= nea omā woye no, wontumi), he is haughty, overbearing, ready to repress or subdue by insolence or effrontery, (he thinks himself irresistible?). — 41. to neutralize, render harmless (a blow or cut) *pr.* 482.

J. To be active in some office or capacity.

42. di hene, amrado, kyčāme, sofo, to be and act as king (*cf.* 47), governor, speaker (linguist, interpreter), priest (or minister); odi panyin, he is entrusted with an office (odi me panyin, he is older than I, *cf.* 23); — odi adiakryi, he holds an inferior office; — di srāni, to serve as a soldier; — di bakōma, to play the superior or nobleman (*s.* bakōma); di dehye, *pr.* 836. *cf.* 53.

K. To be active in some occupation.

43. di.. so, to rule: odi mañ no so, he rules over the country; odi kūrow no so, he has authority over the city. — 44. to perform some business or duty: odi boa no = oye no abia, he helps him in what he is doing. — di adwinni, to do skilful work; di dūuma, to profess some trade; odi ne dūuma, he is at his work. — di bonno, to work at intervals, intersecting other work. — di abō, to attend at table; di pia, to act as steward, chamberlain, valet. — odi no nkommārañ, he is his disciple or accomplice in his fetish-practices; di pā, to serve as a hired labourer or carrier. — di abofo, di yaw, to provide a hunter in the bush with food, *pr.* 549.3389. — 45. to carry on (trade): di bata, to traffic, trade; di gua, to carry on a trade; di nsesā, nsesā-gua, to barter, exchange, truck; di mpewá, to peddle, hawk. — 46. to perform a play: di dam, to play at draughts; — wodi asrayere, they perform their ceremonies for their husbands absent in the camp.

— 47. to exhibit in a showy or ostentatious manner: di ahene, to make parade of royalty, to exhibit royal riches and power. cf. 42.

L. To transact or negotiate some arrangement.

48. to negotiate, to stipulate, to make an agreement: di bo, to make a bargain; — di abobobo, to barter, bargain, haggle; — di ano, to agree, make (or come to) an agreement; di kasasie, to make a previous agreement; — di mmära, to agree upon a law. — 49. to enter into, incur or be under an obligation: wodi abosom, they take an oath, pledge themselves with an appeal to the fetishes (or tutelär spirits); odi nsew, he binds himself by an oath, declares upon oath, confirms by oath, protests with solemn asseverations; wodi ntammära, they swear oaths on both sides; odi nhyeäse, he gives a solemn promise; — odi a(ka)gyinam' or akabaso, he stands security. — odi me adanse, he bears or gives witness a) concerning me, b) before or to me. — 50. to plead, to carry on a suit or plea: odii dii dii, na antetam', he did his best in pleading, but it was of no avail; — to discuss and settle a palaver: di asem to carry on a law-suit, compose or settle a litigation, judge &c. di aäsem, to arrange family matters, settle domestic quarrels; di amanssem, to negotiate or transact public affairs; odi mä no, he pleads for him, in his favour; odi ko n'afä, he strives or pleads for his party (okä or odi mä ne mfefo); odi ntam', he mediates, interferes; odi (ntam') mmow, he mediates, acts as go-between, tries to bring about a reconciliation.

M. To be active in a general way, in word and deed; to exercise or practise some manner of dealing, to exhibit or display some quality or character.

51. to proceed, act or deal with: me në no bedi no bone, I shall deal with him in a most unpleasant way, without mercy. — 52. di asempa, señkwainmu, to walk uprightly, deal honestly, lead a good and honest life. — di nokware, to speak truth, act faithfully or trustworthy, to be faithful. — di anēm, = ye anēm, to be diligent, industrious. — di do, to exhibit one's love. — 53. di dehye, to live as a free man or nobleman, pr. 836. cf. 42. — di tumi, to exercise power or authority. — di bam(e), to behave proudly, arrogantly. — di abranssem, ahöedenssem, tumissem, to commit violence, exercise power or authority &c. — di ahenssem, ahennemasem, adehyessem, to boast of being a king, prince, nobleman, to be imperious, tyrannical, arrogant &c. — di akakabénssem, akokobirissem, akrañkranssem, aporissem, ntintimànssem, asénnini, to deal violently &c. — 54. di asemmone, to lead a bad life, commit a wicked deed, evil deeds &c. — di asénnini, atrátrassem, to deal rashly, commit a crime. — di señkyénè, to perpetrate an atrocity. — di ayeyessem, to commit a perverse or exorbitant action; to be stubborn, wilful, capricious (?) — di ñkwaseasem, to act foolishly, wickedly; di ahühusem, to make nonsense, act frivolously. — di ntuntünanssem, to act insolently, impudently &c.

N. To be active in some or other way concerning other persons.

55. odi no aboro, he envies him, wrongs or injures him. — odi no mfiakyiri, he does something without his knowledge, will or approbation. — odi no kusum', he defrauds, cheats him; odi no amim, id., he overreaches him, takes him in; — wadi me hüammo, he has disappointed

me. — 56. wodi no kasa, they make him account or pay for, fine him, take redress from him. — 57. odi no were, he takes revenge or vengeance on him. — 58. wodi no mfuañfwe, they hold and flog him, give him a thrashing. — 59. odi (no) awu, he commits a murder (on him). — 60. odi no nyā, he treats him as a slave, hard or cruelly; cf. 18. — 61. odi no nī, he renders him honour, pays him respect or homage. — 62. odi no tow, he renders or pays him tribute; cf. yī tow. — 63. odi no adaworoma, he applies to or craves for his benevolence, favour, kindness.

O. To be active in certain ways of talking, in gestures &c.

64. wodi semode, they hold or carry on a pleasant conversation; wodi awerehōsem, they have a colloquy (on disagreeable matters); dzi awereho, F. to wail; wodi nkommō, they converse, discourse, hold conversation. — 65. odi no nkommōdōm, he condoles with him with a hypocritical mind. — 66. odi no hō few, he mocks at him = ogoru no hō; wodi no opērefwe, they mock, deride, ridicule him (in his back). — 67. odi no (hō) nkasaguā, he mutters, grumbles about him, publicly gives vent to his ill feeling against him, yet not in his presence. — 68. odi no nkōkodēsem, he flatters, coaxes, wheedles, humbugs, hoaxes him. — 69. odi no or no hō nseku or nsokodé, he calumniates or slanders him. — 70. odi no atem, he scolds, abuses, reviles him. — 71. odi atoro (Ak. toro), he tells a lie or lies; odi nkontoro, s. nk.

P. To be active in some way of doing one's business, in observing or keeping a command or a special day.

72. to observe some manner of doing: edi adannai, it undergoes changes; wodi adannai ye, or, wodi no nnyigye, they do it alternately, by turns. — 73. di so, to observe an injunction, promise, law: odi n'asem so, he keeps to or acts according to his word; odi mmāra so, he keeps the law. — to adhere or stick to; to be punctual, to arrive at the appointed time: da a wohyee no se ounsai mmēra no, wanni so na odii nnanu guu so, he did not come at the day appointed to him, but stayed two days longer. — 74. to keep some observance: odi abuada, he fasts, wodi mmuada, they keep a fast, observe fasting; di afofi, to abstain from plantation-work on some week-day. — 75. to observe, celebrate, solemnize a certain day: di fofida, to observe the day of rest by abstaining from plantation-work; di homeda, to keep the day of rest (Sabbath-day); odi n'awoda, he celebrates his birthday; di dapa, daponna, to have or celebrate a festival day, a feast; di afe or afrihiya, to celebrate a yearly festival (s. hye fā); Brofo di burōnyā, the white people celebrate Christmas or new-year's-day; Guanfo di hum, the Guang people have their yearly harvest custom or festival. — 76. to keep a day for some purpose: wodi asennida, they keep a court-day.

Q. To practise habitually.

77. wodi atúbo, they are given to frequent change of abode; (cf. 37.) wodi atúbó, they have the practice of shooting themselves. — 78. odi awommawu, she bears children who usually die soon.

R. To act in mutual engagement a) in a friendly way.

79. wodi atirimusem, they are on an intimate footing. — 80. wodi adi (-nè-adi), they make each other presents, send each other portions

from their food or meals. — 81. wodi ñnuammoa, they unite in buying a sheep to kill and share it; wodi ñfwëbom', ntontó, they have joined interest, have associated, have made common cause, are in partnership. — 82. wodi twakā, twāwë, nsáwoso, they have communion, eat together &c., are on good or friendly terms, on a familiar footing; wodi nnakranna, they are on a familiar or intimate footing. 83. wodi akāpimafwë, they have close communion, favour each other in turn. — wodi aniwabubu, there is a mutual understanding or agreement between them. — 84. wodi mmoa, nuḡboa, hiafwe, they aid each other, are allied, work together, mutually support each other. — 85. wodi aware, they intermarry.

S. To be in mutual relation b) of an indifferent nature.

86. wodi afra, they are intermixed, commingled; edi afuntumfra, it is (or, the things are) thoroughly commixed, jumbled or huddled together. — 87. woadi ananwuram', they have mutually entangled themselves, crossed or thwarted each other. — 88. wodi ñfwëanim, mmoanim', they face each other, look each other in the face. — 89. wodi aguma or àyénsiù, they wrestle or struggle in a combat for exercise or for a prize. — 90. wodi atifra, atipira, they knock their heads together, s. pira.

T. To act in a mutual engagement c) in a hostile way.

91. wodi ðom, they are at war (with each other); wodi akō, they are fighting (with each other). — 92. wodi akamekame, ānobaebac, aperepere, ntawntaw, atutu, twēmāmentwë, they are in contention, strife, contest, struggle, dispute, bickering, quarrel, at variance &c. with each other.

U. To act hostilely towards one's self.

93. odi nehō ðom, he commits suicide, destroys himself. — 94. wodi woihō ðommata, they fight against themselves (their own companions, by a mistake).

V. To be disengaged or separated.

95. wodi ñkōtewmu, ñkōtetem', they mutually desist from, or leave off (break off, give up) fighting, none of the parties having gained the victory. — 96. wodi mpāpaem', they part, separate, divide, are divided; wodi ñkra, they part, separate, bid each other farewell.

W. To meet with or experience.

97. odi.. ye-nā, he meets difficulty in doing (it); e.g. wodi nó patanā, they have difficulty in appeasing him, he is not easily pacified; asempa no ðii hō hyēn-nā, the gospel found no easy entrance there.

X. 98. In the verbal phrase: gye.. ði, to believe (migye midì, I believe, ogye ðii, he believed) the first verb, gye, means to receive, and the second, ði, probably means to use, to transpose or convert into action (or, to enjoy?); cf. gye.. tie.

Y. 99. 100. Other meanings of di red., s. under didi, 3. 4.

Z. 101-110. Some phrases in F., partly identical with some of the preceding, partly new (found in A. W. Parkers books) s. under ðzi.

A-W. Retrospective view of the previously given principal meanings and verbal phrases:

a) di with common objects and other complements, or without complements: *to eat*, 1. *to live upon*, 2. *spend*, 3. 27. *use*, 4. 6. 7. *keep*, *take for one's self*, 5. *receive*, 8. *inherit*, 9. *suffer*, 11. *deserve*, 14. *be worth*, 13. *be meet*, *fit*, *right*, 15. *contain*, 16. *have*, *possess*, 17-19. *to be*, 23-26. 29. 30. *to sustain*, *stand*, *endure*, 40. *to neutralize*, 41. *negotiate*, 48. *plead*, 50. *to deal* (with), 51.

b) di with specific objects and other complements, alphabetically arranged: abā, 11. abaguade, 8. bakōma, 12. bam, bame, 53. abaninsem, 53. barehya, 36. abarimasem, 53. bata, 45. bem, 31. bere, 5. 6. bo, 48. abō, 44. abobobo, 48. abofo, 44. bonno, 44. aboro, 55. abosom, 49. abransem, 53. abuada, 74. būrōnyā, 75. da, 5. 27. dadwēn, 39. dam, 46. adañmude, 8. adannañ, 72. adanse, 49. dapa, daponna, 75. adaworoma, 63. ade, 8. 9. dehye, 42. 53. adehyesem, 53. dem, 17. adi(-nè-adi), 80. adiakyiri, 42. dibea, 23. do, 52. dom, 91. 93. dommata, 94. doñ, 30. adwini, 44. dŵuma, 44. afe (afrihyia), 28. 75. few, 66. mfiakyiri, 55. afisem, 50. fo, 31. afofi, 74. fofida, 75. aforosiañ, 36. afra, 86. afrihyia, 28. 75. mfuañfwē, 58. afuntumfra, 86. fwē, 14. ñfwēanim, 88. ñfwēbom', 81. gua, 45. aguma, 89. agyinam, 49. hene, 42. ahene, 47. ahennasem, ahensem, 53. hia, 32. hiafwē, 85. ho, 23. 27. nehō, 7. ahōdannañ, 36. ahōedensem, 53. ahōmasiñ, 5. homeda, 75. hūammo, 55. ahuhusem, 54. ahūkañ, 23. hum, 75. ahurusi, 36. ñhyease, 49. ahyemfiri, 36. ñhyira, 9. akabaso, akagyinam, 49. akakabensem, 53. akamekame, 92. kamu, 22. kañ, 23. 35. akāpimafwē, 83. kasa, 56. ñkasaguā, 67. kasasiē, 48. akō, 91. ñkōgu, 11. akokobirisem, 53. ñkōkodesem, 68. ñkōmmārañ, 44. ñkōmmo, 64. ñkōmmodōm, 65. kōmusu, 11. akō-nè-aba, 36. ñkōnim, 10. ñkōntoro, 71. akorokórōw, 36. akosañ, 36. ñkōtetem', 95. ñkra, 96. akrāñkrānsem, 53. kum, 14. kusum, 55. ñkwā, 9. ñkwaseasem, 54. kyeame, 42. akyi, akyiri, 23. 35. kyinhyia, 36. amansem, 50. amanterenu-ade, 8. mmāra, 48. mmasigyado, 33. amin, 55. mmoa, 84. mmoā, 8. mmoanim, 88. mmow, 50. amrado, 42. mu, 24. mū, 29. mmusu, 11. nā, 97. ñnakrannā, 83. anaiwuram', 87. anēm, 52. ñi, 61. nim, 10. anim, 35. animkā, 14. aniwabubu, 83. āno, 48. anobābāé, 92. nngboa, 84. nokware, 52. ñnuammoa, 81. nyā, 18. 60. nnyigye, 72. pā, 44. panyiñ, 42. mpāpaem, 96. operefwē, 66. aperepere, 92. mpewa, 45. pia, 44. aporisem, 53. nsawoso, 82. nse, 30. nseku, 69. asem 40. 50-54. semode, 64. asemmone, 54. asem-pa, 52. asennida, 76. asennini, 53. 54. señkwañmu, 52. señkyeñē, 54. nsesā, nsesāgua, 45. nsew, 49. nsianchō, 38. sigyaw, 33. sika, 3. 4. so, 43. 73. sō, 31. sofo, 42. nsokodé, 69. srāni, 42. asrayere, 46. ntam', 50. ntammāra, 49. tāmu, 32. atātā, 38. ntawntaw, 92. atem, 70. ntenteso, 35. ntewso, 12. ti, 23. atifra, 90. ntintimānsēm, 53. atipira, 90. tirim, 39. atirimusem, 79. ntodii, 2. ntomu, 12. ntontó, 81. atoro, 71. tow, 62. atratrasem, 54. atúbó, 77. atúbó, 37. 77. atubra, 37. tumi, 53. tumisem, 53. atuntunanssem, 54. atutuw, 92. atwagu, 26. twakā, 82. atwasi, 36. twaŵe, 82. tŵe, 7. atwēba, 36. tŵēmāmentwē, 92. ntŵitwārāno, 38. aware, 85. awoda, 75. awommawu, 78. awu, 59. wēre, 57. awerehosem, 64. yare, 40. yaw, 44. àyēnsiñ, 89. ayeyésēm, 54. yiye, 34.

(This list of objects and complements may be increased.)

c) di combined with other verbs: di boa, 44. di mā, di kō n'afā, 50. fa nehō di, 6. gye di, 98. fa di, s. fa 23.

adi, *v.n. eating, feasting*; s. adi-bone, adipuw; wodi adi, *they send portions to one another = wokyekeye wonhō ade, pr. 904. cf. di 80, adi-nè-adi, adiamā.*

adi, = adiwo, *an open or outer space, opp. to a shut up and covered space or hidden place; out, outside, without, abroad, out of doors.* — da adi, *to lie open, be manifest*; fi adi, *to come or go out, forth, F. pue*; yi adi, *to bring forth or out, to bring to light, render visible, disclose, make manifest. pr. 934.*

adī, *contr. = ade yi, this thing, this, that.*

adi-akyiri, *pl. -fo, a subordinate officer, subaltern*; onyāā ad. bi dū, *he obtained some inferior office*; s. di 35a. 42.

adi-amā, *sending of portions. pr. 936. Est. 9,22. cf. adi-nè-adi. a'di-ammā-wō-ba (wūdi a, wóm'mā wò bá bì) a kind of yam, s. odé.*

diasekañ, *a dish of Indian corn, a kind of abeté.*

adi-asie [nea woadi asie] *a matter previously arranged or settled beforehand. pr. 939.*

adi-bañ', -bane, *Ak. food*; s. aduan'.

di-bea, *place, position, rank, occupation*; nnipa a wodi d., *men of rank*; ne d. sō, *he is in a high position*; wode no kodii ne d. bio, *he was re-instated in his office, restored to or put in his former state.*

dībō [Eng.] *deal-board.* — dībō-dua, *pl. d.-n-, fir, cypress.*

adi-bone, *bad food*; pr. 2600. [Ps. 103, 17.]

adide, *fruition, usufruct; enjoyment; benefit, profit; share. D.As.*

didī, *red. v. (s. di) 1. to eat; to be or sit at meals, at table; pr. 923-933. 1691. 1870. 2154. — didī mē, to eat enough. pr. 932. — 2. to live on, make one's livelihood by: Brofo hō na yedidi = Brofo ade na ese se wo'ia, whatever we can get from a white man, by fair or unfair means, is right, because he has plenty (!) — 3. to spread (of an ulcer &c.), to diffuse itself; = bore no adidi ako ne hōnam nbinā mu, s. f'wete 4. — 4. to soak, to get through, to penetrate.*

adidī, *inf. eating, feasting, meal; pr. 97. 935. 2892. ne kāra ko adidi.*

adidī, *Turkey-red thread or colour*; — adidi-pá, *crimson*; adidī-siká, *yellow thread, orange-red yarn.*

didī-amfóé, *a man who eats much and yet has no fat.*

adidī-bèá, *manner of eating; dining-room.*

adidī-bére, *time of eating.*

adidi-dé, *1. catables. — 2. mmóá adididé = adidí-adé, aduan-náká, manger.*

didifó, (*pl. id.*) *guest; kofre me didifo na wommëra!*

o-didifó, *pl. a- (nea odidi mā etra so) a greedy eater, glutton,*

adidifúrum, *gluttony, voracity.* [gourmand.]

adidii, *place or time of eating*; ad. ase, *id.* — adidii-f'wëfo, *the master (ruler, governor) of a feast, steward. Joh. 2,9.*

adidiikyiri, *the time after a meal.*

didikaw, a debt for victuals.

didimē, the act of eating enough, so as to be satisfied, eating one's fill; hence a feast, feasting, banqueting, including the idea of drinking copiously. *pr.* 934 *f.*

adidipón, table, dining-table; dinner-table; *cf.* opon, dañāpon.

adiditrásó, gluttony, voracity, excess in eating.

adiditwěä, 1. the stomach, = nsonokese. — 2. a bag for victuals.

adi-fi, adifi, *inf.* [fi adi] going out, going forth. *Ps.* 121,8. *Mic.* 5,2.

adifudé [*cf.* fū] plenty of things, espec. eatables; manyā aduāñ ad., I have got food (or victuals) in excess, for nothing; odi, ope or óyè ad. = óyè amím, he is greedy. — adifudé-pe, *inf.* greediness, cupidity. — o-difudépefó, a greedy, unsatiable fellow or person.

ódihá, a stone commemorative of a shameful or criminal act as rape or murder, committed at the place, on which every passer-by puts a leaf to protest against the deed. — adi-ho, s. adi, adiwo.

o-dihunum, revel, reveling; greediness; óyè od. = óyè adifudé, he likes to eat all he can get, or all he has to-day.

dika, a kind of jam, s. odé.

adikáñ-ō, a salutation addressed by a traveler to one who went before, after having come up with him; answer: yā aběraw.

adikañfó, one (or pl. many) gone before, the fore-most, first.

dikpei, [Gā] dart.

dim-mo, *inf.* s. bō diñ, nimmō.

dim-mone, = diñ bone; dim-pa = diñ pa.

e-diñ, 1. name; ne diñ de deñ? what is his name? woato no diñ, they have given him a name; *cf.* Gr. § 205, 4.5. — pae diñ, s. pae. bō diñ, to mention; *pr.* 1776. on account of; *cf.* Gr. § 243 *b.* (the last ex.) on pretence of: obo adwumaye diñ bae, he came on pretence of working; obo ne d. so, he mentions his name; obo ne d., he calls upon him. — 2. the good name, reputation, character; bō diñ (pa), to praise; bō diñ bone, see diñ, to revile, slander, defame; wode wõnhõ-hõ dim-mone bae = wobekāã wõnhõ-hõ asem, they reproached, upbraided each other. — 3. a well-known name, fame, renown: wagye (ne) d., owo d., he has become renowned, celebrated, famous, he is renowned; onipa a owo d., a man of rank or distinction; ne d. ada kakra, his name sleeps a little, i.e. he is no more spoken of so much; ne d. ato nsum, he is no more mentioned.

diññ, diññ, a., *adv.* still, silent; quiet, calm; *pr.* 3069. *Mk.* 4,39. *syn.* dēmm, kòni, kránanana.

adinam [ade a wode di nām] (*pl. id.*) fork, table-fork.

adi-nè-adi, mutual communication of food; *cf.* di 80. & adi, o-dinimfo, s. onimdifo. [adiamā.

adiñkärá, linen (ñwera) bought of the Europeans, which the negroes wear as mourning after having variegated it with red and black stripes. *pr.* 387.

din-séé, *inf. slander, calumny. pr. 2216.*

adintrom (*obsc.*) *pederast; wõn a wõ-nè mmarima da; cf. turum.*

adi-puw, *excessive eating; pr. 938.*

adiwo, *the yard of a negro dwelling; adiwo ho, out of doors, without; cf. adi & abañña.*

di-wõ-afe-mma, *a bird of prey larger than akrõmã, living on the young of other birds.*

adí-yí, *inf. manifestation, revelation.*

adiyisém, *prophecy; the book of revelation.*

odiyíní, *pl. a-fo, prophet, Chr. (ñkõmhyefo, Prk.)*

do, *v. [red. dodo] 1. to increase in quantity or number, to multiply, to become numerous; ne sika do, his money increases; ewo no ado, the honey has increased, has filled the comb; pr. 721. 813. 1348. woado = woaye bebrë, woafew; cf. dôsõ [dõ & sõ], few. — 2. to bring forth abundantly: asu no do mmoa manyã-manyã, the water swarms with animals, Gen. 1,20. — 3. to produce, attract, gather: do srade, awonñua, to gather fat, to fatten, grow fat (only of beasts); pr. 499. do ñkânare, to gather rust, to rust, grow rusty. — 4. to fill, become full: wado wũw (wadidi pi, n'afuru ahye), he is crammed, stuffed, cloyed (full); wado ntwom, he is full of itch. — 5. to become hot: nsu no ado, the water is hot; dade no ado, the iron is red-hot; me hõ ado, I am hot = maye hyew, hyerehyere. — 6. emu do, to become deep, to deepen: asu no mu do, the river is deep; cho de, emu nno, there it is shallow. — 7. do asuko, to dive. — 8. F. to sink under the water, sink down, = mem; Mt. 14,30. be choked, Mk. 5, 13. — 9. to sink, infiltrate, penetrate: do mpumpunase: asu no ado mp., the rivulet has lost itself in the ground, flowing or oozing below the surface. — 10. to enter, lose one's self in: ode nehõ or ne ti ado wuram', he has absconded, concealed himself in the bush. — 11. do mu, dom', to go abroad, into foreign countries: ankye na odom' koe, not long afterwards he set out on a journey; wádòm', he is away on a journey, abroad; ódòm' ko Hüam, ommace, he went on a journey to Krepe and is not yet back; wõn ñhinã dodom' ko ñkürow so, they all went abroad into foreign countries. — 12. to enter (the nose, said of the smoke or scent of something burned &c.): aduru no (mako no) ado me, the smell of that medicine (pepper) has entered my nose (causing me to sneeze, making me sick &c.) — 13. to enter deeply, to grieve: asem no ado me (= ye me yaw), the matter grieves me. — 14. to take refuge to, have recourse to, resort to: wabedó mè, he has taken refuge with me; mado panyin no, I have resorted to that gentleman; opanyin na, ade hia wo a, wuguan kodõ, you have recourse to a man of consequence when you are in distress. — 15. to swear by: medo (= mekã) Onyankõpõn se asem a mekã yi wom', I swear by God that what I say is true. — 16. to love: do wo yõnkõ se wohõ, love thy neighbour as thyself; wõdodo wõnhõ, they love each other, Gr. § 57. pr. 2378. — to like, prefer; pr. 2164. cf. pe, pe asem. — 17. do ..hõ, to spare, save, take care of: odo ne nan hõ, he does not like to exert (tire) his feet by walking. pr. 283. — 18. ..hõ do, to be of impor-*

tance to, excite an intense interest or sympathy in: Iesu hō dō (= hia) yeñ a, ankā yenyā ne hō asem bi kā.

Phr. 19. ne koñ dō, his throat deepens for, i.e. he has an appetite, a longing desire for, eagerly desires, lusts after. — 20. dō ñkrañ, to become wild, fierce, frightful; n'ani dō ñkrañ, he rages, chafes. — 21. dō.. nā, to dislike, s. nā. — 22. dō aniwu, to be bashful. — 23. dō so: to take preventive measures: o dō so ntem siesie hō na amma sa, he quickly takes precautions that this may not come to pass. — 24. dō, s. dow. pr. 333. — 25. dō, dō.. sō, to suffice, be sufficient; eyiara dō me sō, that will just do for me; ádò me sō, it suffices me; annò me sō, it is not enough for me.

dō, v. s. dow.

dō, F. = so, Ak. soo.

dō, Ak. = hō; pini dō = tñiw kō hō; s. dóháá.

e-dō, s. edow.

o-dō, *inf. love, affection. pr. 942-944.*

o-dó, a kind of river-fish.

o-dò, a playing-ball made of palm-leaves.

adò, a piece of palm-branch or bamboo made into a kind of needle for the string of fra used for tying the grass in thatching roofs.

dō, *adv. staringly; ofwē me dō, he stares at me. 2 Ki. 8,11. syn. há.*

o-dó', a sickness in the belly; eye wo yam' kuru mā wukyima

o-doa, adoa, s. odowa, adowa.

[mogya.

ndoba, F. = nnobae, Ps. 67,6.

dōbañ, the line or border of a piece of ground selected for making a plantation, on which the bush is cut first, to show how far it is to be cut.

adobé [edow abe] a species of palm-tree, the leaves of which called daha, are used to cover roofs. — adobé-aba, 1. nuts of the said palm. — 2. a kind of beads, s. ahené. — adobe-oiwam, a bird; cf. onwam, pr. 945. — adobewa, pl. n., the young adobe-palm.

o-dobéñ [dowe a ebere] red-brown (colour), ruddy, bay.

adobodobo, a kind of beads, s. ahené.

dobosá, to d., to faint. Jon. 4,8. syn. ye nennāñ; okom de wo na woaye siāmō a.s. woanom nsā na egyinagyina wo ani so ā, na woato d. neñ; cf. to beraw, piti.

adóbów, ósi ad., adóbów-si, *inf.* a custom to be observed by a woman at the death of one of her husband's relations.

a dódé, a favourite thing, pet, darling. F. hōnam adódze, sinful affections.

adòde, oyster (ñworā mu nām bi). pr. 940.

dodō, red. v. s. dō. — bore no ad. ne hōnam mu, s. fwete 4.

dódo, *adv. much, very much, too much, exceedingly.* F. dodow.

dodo, Ak. (F. Mt. 22,14.) s. dódow, a. & n. — o-dodo, F. hosts.

dodo-ara, F. many. Mt. 7,22. — dododo, F. exceedingly. Mk. 6,26.

o-dódobeñ, *dur...*, a piece of *hollow reed* or *bamboo* through which the palm-wine distills from the felled tree into the vessel placed under the hole cut in it. *pr.* 946f.

dodomí, *dadawm'*, the *palate, roof of the mouth*; aduan' no afam mé d., the *food cleaves to my palate*.

dodom', F. = kokoam'.

dodoñkú, a *swelling, bubble, blister*; any thing blown up, puffed up, or, as it were, swollen; ade bi a aye kusú na wunnim de-kóde a ewom'; ade bi a ahôn; wokyekyere boã bi a, wuse: bô no d., na obi anhũ nea ewom'; ogya bi hyew wo na abô horónóa a, wose: abô d. — būrohono d. *pr.* 679.

dodow, *red. v., s. dow*; 1. to become brown. — 2. to become sick by excessive eating. (Oyare kô onipa tuntum hōnam a.s. n'apow mu na óyè kô a, enna wokā se: wadódow. Wadódow ne se: wadidi mā atra so na oyare). — 3. wôdodow wôn yam' sū; they weep from secret longing.

dódow, a. much, many. — n. quantity, number, numbers, multitude; dote dódow à móboè béyè ahè? how much will the quantity of clay dug out by you be? wôn d. si ahè, what are their numbers? (eye biakô pe, it is only one; wosi abieñ, they are two; wôdôsô, they are a great many.) — a great number of people, *pr.* 948-50. odi d. akyi kwa, he merely follows the mass of the people, the multitude, the many.

dódów: po d., to stammer, stutter.

dodowá, *pl. nnódowa-nnodowa, a., small, little, tiny*; odé nn-, abūrow nn-, *cf. ñkókore*; *syn. ñketeñkete*.

dódowa, a weaver's spool, bobbin; = ñkyekyereé.

dodowē, n-, a., n. brown; brownness.

dodowura, s. ñwuradodow. (Nnipa pi wom' a wohye d. kwa.)

adoe, goodness, kindness, loving-kindness, kind-heartedness; favour, benevolence; affection. Opanyiñ yi, oye adoe = ne yam' ye, he is charitable, benevolent, shows his kindness (by presents or other manifestations of his love); ode mmòrosā ye wôn adoe = ye wôn aye, ye wôn yiye, he ingratiates himself with them, courts their favour, by dealing rum to them; Onyañkôpôn adoe a oye wô nnipa hō (or ode ye nnipa) ayi adi wô Kristo mu, God's loving-kindness towards men has manifested itself in Christ. — F. adoē (adwē), acts of love. — adoe-ye, *inf.* the act of practising charity. — o-doe-yefo, *pl. a-*, a charitable, beneficent person.

o-dófo, *pl. a-*, 1. lover. — 2. one beloved; me d., he whom I love.

dofoa: bô d., to hide; seek a hiding-place; = kohintaw, bô

adofonó, a kind of beads; s. ahene. [ñkokora.

dofowa, *pl. n-*, lover, paramour? d. bá, *pr.* 3132.

dóhãã, Ak. = nohōa, nohō.

dóhuwa, *pl. n-*, amulet; = sūmáñ.

o-dókó, a sickness in the bowels leading to diarrhoea. (*perb. prolapse of the rectum?*)

dókō, dókodoko, *fine, soft* (of dry things, ground to powder);
efe dd. = afe aye bêtebete, = fékō.

dòkō, dòkodoko, *sweet, agreeable; mellifluent, mellifluous,*
smooth; syn. boroboroboro, dede, fremfrem.

adokodókode, = ade-fremfrem, *something sweet, pr.* 406.

dokodokosém, = nnoko-nnoko-asem, *mellifluent, smooth*
or sweet words, flattery.

o-dòkóno, *boiled bread of maize; cf.* abodō. *pr.* 953 f.

dokōn-kānkyee, *As. id. - pr.* 955. — adokōnni, *pr.* 3012.

doku, *pl. n., F. monkey. - odokye, pr.* 2737.

dòm, *v. F. to belong to; odòm wòn, = ofi wòn mu, Mt.* 26,33.

dòm, *v. F. to go into another country, Mt.* 21,33. [*Mk.* 14,69.

dòm', *v. id. [red. dodom'] s. do 11. to peregrinate, be away;*
wadom', *F. = onni ho.*

dòm, *v. to seek allies or an alliance with; asafo a wosña no*
kodòm nea esò na woafwè wòn hiada; gye adòm, to seek, take, en-
gage as allies, call in the aid of; wakogyè ohene bi adòm. 2 *Ki.* 7,6.

e-dòm (*pl. id., dòm horow, d. afānu*) 1. *a host, an army; pr.* 685.
956.957.960. — 2. *the hostile army, the enemy. pr.* 959.2268.2176. —
dì dòm, *to be at war. - di nehō dòm, to commit suicide. - gye dòm,*
s. dòm, v. - kō dòm, to wage war, go to war. - yi dòm, to overcome
the enemy, gain the victory, pr. 2952. *woayi dòm, nanso woadi nkō-*
nim, they have vanquished the enemy and triumphed. - edòm gu,
a host or the enemy is defeated. pr. 456. — *Cpds.* dòm-hene, *general;*
dònkúnini, *the main body or gross of the army, main army; dóm-*
kúw, *a division, brigade; dòm-tow, a regiment. Cf.* asafo.

dòm, *v. to favour, grant favours; to be gracious; to pardon*
(a malefactor); to help in distress; to be useful, favourable, to serve
one's turn, pr. 1507; *to happen. - Woadòm wo, you are favoured;*
dòm me prekō, *for once do me the favour! Onyañkōpoñ adòm n'a-*
niwa: wahū nyansa bebrē, God has favoured him so, that he has ob-
tained much wisdom; enē de, osu abedòm yeñ wò ha, to-day we have
been favoured with rain here; ohene adòm no korā, the king has
granted him his life; wadòm me akye me ntama, (ensé me, nso m'ani
nñi so,) he presented me with a cloth, (undeservedly and unexpectedly);
meko ho na se odòm ba ho a, mekã no asem bi, I shall tell him and
if he happen to come there (as I wish he may) I shall tell her some-
thing.

o-dòm, *inf. grace, favour. Onyañk. dòm nti na yenyã ñkwã,*
by the grace of God we obtain life. - F. adòm, 1 Pet. 3,7.

a dòm, *inf. a favouring; the second rainy season in September*
and October, the latter rain upon the maize; = adømmere, adòm-
mürow, adónsú; cf. asusow.

o-dòm, *a kind of tree, the bark of which is used in performing*
an ordeal.

dòm, *v. F. = dōme.*

dòm má, *a weight of gold*; Asante dóm má is equal in value to ntaku 14, or 7 s. 10¹/₂ d. Akym d. = ntaku 18, or 10 s. 1¹/₂ d.

o-dóm má, *pl. a-*, (F. ođomba) *a fruit similar to a fig; the tree bearing it.* F. Mt. 7, 16. 21, 19.

adóm ma [eđon, *dim.*] *bell*; = nuonomma, nnyénennyenemma.

-dóm á, in cpds., s. mmóadóm á, adóm akwadee, dóm ankám á.

dóm á, dóm áwa, dóm adóm á, *a. soft, tender, thin, fine, fresh, young*; cf. oba-dóm á, aburo-dóm á; ode-dóm á ne ode horohoro a ennyiini na wodi no, Ak. = ode foforo, Ak.; obrode no ye dóm á-dóm á, ennyiine; onipa no ye onipa dd.

adóm á, *n., something soft*; pr. 491. — cf. abádóm á.

dóm á, *pl. n-, a young, tender tree*; onyá, odum, ofram, ne nnóm á no, wode si dan.

dóm ma-fá, *a weight of gold, the half of dóm má, q. v.*

adóm akwádée ñhiná, *all sorts of things.*

domamfiri: hye d., *to accurse*; s. hye.

adóm-manáde [ade a wode mrá odóm] *sacrament.* Chr.

o-dóm-maníu, *pl. n-, odóm-marima, a great warrior, hero.*
[pr. 1111.]

dóm ankám á, -kóm á, *a. many, manifold; plentiful, abundant, copious*; syn. bebré, pí, péwá. — Ne yiye d. a ode yee no no, wanyi n'ayé (wanná n'áse), *he did not thank him for his manifold benefits*; [Onyanköpon yee ade ñhiná d., *God made all things.* R. p. 166.] asem d., *a world of palaver, a prolific, incessant, perpetual, interminable, endless palaver or litigation.*

O-dóm ankám á, -kóm á, *God; the Creator* ("he is much above all, oye bebré, woko bābiara a, wuhū no⁴). Onyanköpon Od. abo ade ñhiná, *God, the creator, has made all things.* R. p. 166. Od. boo ma-mmerensoñ, wótò ade a, wontua kaw? *since God has created seven days, has it not always been so (is it not equally true) that, what is bought, must be paid? i.e. why is it that you do not pay me for such a long time?* (F. Nyanköpon no Domañkōma Ba, *the Eternal Son of God*; Nyanköpon onye Ondomañkōma Sunsūm, *God is an Eternal Spirit.* Prk.) The word as a name of God seems to mark him as the boundless, infinite, interminable, immensely rich Being, or as the author, owner and donor of an inexhaustible abundance of things. (The etymology in *Mf. Gr. p. 72* "the sole benefactor" is untenable.) Cf. Onyanköpon.

domare, [Eng.] *romal*, a kind of cloth (silk, half silk, or cotton fabric, orig. from the East Indies).

o-dóm-marím á, *pl. n-, s. odommanin, osabarím á.* pr. 959.

dóm má tá, woadi wonhō d., *they have fought against themselves, i.e. their own people, by mistake or envy.*

dōme, *v. [inf. n-] to curse, execrate, imprecate evil upon*; syn. bo dua, hye nsew. (Wadome no, e.s.ose: onwu, a.s. ñhyirá mm má nó sò dà.)

adóm-méré, *the second rainy season*; s. adóm.

adomfiráw: wato ad., *he has inadvertently fallen into the camp or into an ambush of the enemy.*

domfráse [Dan. dobbelt-flaske] *a four-cornered bottle.*

dom-moafo [dom, boa] *a helper in war, an ally.*

o-domono, *the best sort of palm-wine, s. nsáfufu.*

dompé, *pl. n-, bone, syn. kasae, F. ebew.*

dompe-boa, *pl. n-, vertebrate animal.*

dom-pemmo: edom no sañ kōbōo d. wō A., *the army retreated to, fell back upon A.; cf. bō 9 & pem, pemmo.*

o-dom-piafo, *pl. a-, commander of an army.*

o-dòm-pó, *pl. n-, wild dog, bush-dog, black, feeding on carcases, snails &c. cf. odemerefiā, hatwēa; pr. 505. 530. 855-57. 970-72. 3556.*

dompónini, *a weight of gold (?); little money sufficient to buy something to eat. pr. 2943.*

dommúm, *pl. n- [edom bum] prisoner of war, captive. — kyere d., to take prisoner, capture; fa nn-, to make prisoners.*

dommúmfá, *inf. capture, captivity.*

adôm-mürów [adom abürow] *1. maize planted in the second rainy season. — 2. the time of the latter rain, in which maize is planted, the second rainy season; cf. adôm, adómmére.*

dòñ, *v. [red. donnón] to soak, steep, drench; to saturate with water or other liquid; to soften in water; to penetrate, permeate; a-bürów no ádòñ, adónnòñ, the corn is soaked, softened, well sodden; né gyígyé dònñòñ onipa mu, its sound thrills through one's whole frame.*

dòñ, *v. Mf. to prepare "wish" for building purposes.*

dòñ', *v. [inf. n-, red. donñòñ] to walk softly, gently, slowly, in a measured pace; to crawl, to move or advance slowly; odòñ' se ayeforo, pr. 230. (s. donñ); odòñnòñ se obommofo, se agyinamoā a orekōkyere akura.*

dòññ, *softly, delicately, slowly and finely; onam d., he walks softly &c., gracefully (onantew mmerantesem mu, for pleasure or show), he promenades.*

o-dòñ, *bell; e-dòñ, clock; bō dòñ, to strike the bell or clock; wosow dòñ, to ring the bell; edòñ bō, the clock strikes; cf. donñwerew; abo donkoro, the clock has struck one, it is one o'clock; abo nnoñ-abien, it is two o'clock &c. Gr. § 80,4.*

dòñ, *odd (number); edì dòñ, it is odd; opp. edì nse, it is even.*

ado-ná [dò, nã] *prop. a difficulty in loving, — disaffection, displeasure, dislike, ill-taking, disfavour; wafa me adoná, he has conceived a disaffection, dislike against or aversion to me (opp. wanyā me adoyé, he has found it easy to love me); yekā asem yi a, obefa yeñ ad., when we say this, it will awaken dislike in him against us, it will bring us into disfavour with him; osuro adoná, he is afraid of incurring displeasure, of giving offence. — F. keyi n'ad., go and tell him his fault. Mt. 18, 15. [Cf. the name Dowuoná = dō owuo nã,*

be displeased with Death, scil. that the preceding three or more children of the same mother did not live; do not ascribe it to men.]

adoná-tén, 1. *perverse judgment* from fear of incurring disfavour: mmu me ad. = ñfwē nea woḍo no anim mmu me nteñkyew. — 2. *oyino ad.*, he expresses to him his grief, regret, resentment, not as a complaint.

o-dondoñwa, *pr.* 973.

adonne [odōm ade] *gifts of grace. Chr.*

doñfwéréw [oḍoñ a afwēre] *pl. n.*, an hour; d. biakō, one hour. — F. doñfwer', *Mt. 17, 18.* Akp. doñhórow.

doñ-gui, F. *defeat. Mf. Gr. p. 77.*

o-dónkó, 1. a kind of *jumping insect*. — 2. *swing, swinging line*; otow nehō (a.s. ne nua) doñko, he swings (his brother); brofo d., *parallel bars, parallels* (for gymnastics).

o-donkó, o-donkoní, *pl. nnoñkó, nnoñkofó*, a negro from the interior, such as are brought thence and sold as slaves in the countries nearer the coast. (s. Nnoñko, *Gr. p. XV*); hence a slave; *pr.* 974f.

Odonko, *pr. n.* given to a boy as the slave of some fetish.

doñkōē' (n-), *war, warfare, warlike deeds, military concerns.*

e-dòñ-kóro, one o'clock; s. eḍoñ, *Gr. § 80, 4.*

dónkudoñku, *deep; eye d.* > emudo; aḅura d., a deep well; *syn. hó, hōhó', kũronkũron.*

o-don-kunini, a chief warrior (*syn. dommarima*). *Zeph. 3, 17.*

dónño, bile cast out by vomiting; bònwómā a ayarefo fe, = fénán; wafe d.

o-donnó, a small drum; akyéne ketewā bi à etó nè ānó téréw ná mfinimfini yè téatēā. *pr.* 978.

donnoḡmma = kòkòdómma; *cf. nnoḡmma.*

donnón, *red. v. s. doñ.*

don'nòñ, *red. v. s. doñ'.*

donnòñ, a bend or bending, 1. in a road, a round-about way; 2. in the sea-coast, forming a bay or bight, or making the land project into the sea; epo, asu, asase no, dom no abu d. = abu bārāka, = abukaw abeḡa bābi.

o-dónsón, a kind of string-instrument; s. osānkũ.

adón-sú, the latter rain; *cf. adōm. Adōnsu to a, na adōmmūrow beñ. Ad. nye ade a etā to da, enti eto-dabi-a emā binom abūrow how (gets blasted); na enti, se Onyk. dōm mā osu to gu so na eye yiye a, na odōm na wadōm wo, na ente se asusow a en'de dā etue afrihyia.*

adon-tén, the main body or gross of the army, main army, or rather: the centre of an army.

o-dontó, a pot full of palm-wine.

dontorí, mud, mire; slough, puddle, muddy splash (dote nè nsu a afrafram'); *cf. deñkyedeñkye, atekye.*

o-dontwí, = abotokura.

adoñ-wē, *inf.* [wē ɔdom] *the chewing of the bark of the ɔdom tree.*

adoñ-wowá [ɛdom awowa] *hostage.*

adōn-nyā-de [ade a wode nyā ɔdōm] *means of grace. Chr.*

adon-ye, *inf.* [ye ɔdom] *state of war; mobilization.*

adópē, = aboatia, a kind of ape.

dorba, F. = dorowa. *Mt. 19, 24. Mk. 10, 25.*

dōre [red. dodore] *intr. to become much, increase, accumulate, gather: woñ hō adore fi, they are covered with dirt; ne kaw adore, woñ akaw adodo-dodore, his debt, their debts have swelled to a great amount.*

o-dóroben, *s.* ɔdodoben.

dorowa, *As. needle of native manufacture; pr. 758. cf. pāne,*

adosase [adōw, asase] *arable land, plough land.* [dorba.

dōsō, *v.* [dō, sō] *to be much, to be enough; edōsō, it is enough, neg. enno-sō; when a personal object is added, it stands between the two parts: edō me sō, it is enough for me, enno no sō, it is not enough for him; perf. adōsō, adō no sō.*

adosoa, F. adosoča, *Mt. 2, 11. s. adesoā. — ɔdosoani, s. odes...*

dōté, Ak. nnoté, F. deťse, *soil, earth, clay, mud; syn. efa.*

dote-dwini, *potter's work. — di d., to make earthen vessels,*

adotebe, *pr. 146.* [pr. 258.

dōtō, dōtō, *adv. to fow: wałow d., he is soaking wet.*

o-dótó, *thicket; dua tenten bi si ho, na hama n̄hinā ko hō.*

adótowá (*dim.*) *a small thicket.*

dotwá, *glove, pair of gloves.*

dow, *v. to till or cultivate the ground; to hoe, to weed; to cut the weeds or the bush; to mow, pr. 3481. d. afuw, to prepare or work a plantation (by clearing away the thicket &c.). — intr. to do agricultural work; d. adare, nkrante, asow, to work with a bill-hook, a sabre or bush-knife, a hoe.*

adow, *the cutting of the bush; the tilling of the ground; agriculture.*

e-dow, *the fibres (hama) of the young leaves of the adobe-palm; a kind of twine made thereof; — adobe n̄koñmu 'merenkensono mu na woyi dow; womfa nye n̄nuaahama; wode bo asuman, wode n̄wene otañ, na Alátáfó na en̄wene ntama nso; cf. demereku.*

edow-tam, *a mat-like woven cloth.*

dow, *v.* [red. dodow] *to become or be brown; nneema a woyew n̄hinā hō d.; s. asabra.*

o-dowá, 1. *pl. n-, bee; pr. 986. — 2. a kind of bird; pr. 1955. — 3. a swelling or bump, in the arm-pit, the nape, the loins &c. the appearance of which is ascribed to a wound. pr. 1857.*

adowá, *a species of antelope, the smallest of all antelopes, said by the negroes to be the king of animals. pr. 984f.*

adówá, *the handle of a door made of palm-branches, by which*