

The *Preterite* has a high tone, and the suffix **e** or **i**; which, when followed by an object, is omitted and the final vowel doubled. If the verb ends in **m**, **ŋ** or **w**, the suffix is dropped. The rule concerning the suffix given under 'Continuative' holds good also here.

The *Perfect* & the *Consecutive* are formed with prefix **a**, but have different tones. The *Progressive* is formed with the prefix **re** (orig. *de, to be*).

The *Future I* is formed with **be** (fr. *ba, to come*).

The *Future II* is formed with **re** & **be**.

The *Imperative I* has the bare form of the stem.

The *Imperative II* is formed with the nasal pref.; cf. pp. XIX (Assimilation &c.) & XXVI.

The *Negative* is formed with the nasal pref. **m** (= 'ma' in other Sudanic languages); concerning its assimilation to the verb-stem, s. p. XIX.

The *Infinitive* (*Verbal noun*) is formed with the prefixes **a**, **ɔ**, **m** (**n**, **ŋ**) and sometimes with suffix **e** or **i**.

Most of the above forms have additional *Ingressive* (*Intentional*) forms, made by the prefix **be** or **kɔ**.

The *Passive* is supplied by the 3rd person plural of *trans.* verbs; (also by certain *intr.* verbs). E. g. wóhwè no, ('they beat him') *he is beaten*; (ne bá ayèra, *his child has been lost*). Gr. § 165.

There is no difference in form between the *Indicative* and the *Conditional* or *Subjunctive Mood*. The condition or supposition is expressed by separate words (particles, conjunctions). — Gr. § 85ff. 255,3. 276ff.

Concerning the numerous **Combinations of Verbs**, see Gr. § 106ff.

4. Adverbs.

Apart from the adv. of manner, there are among the large number of adverbs which Tshi employs, comparatively few exclusively used as adverbs. The majority are really nouns, pronouns, adjectives, numerals, or verbal phrases. Most of the words, especially those denoting place, are used without modifications; whereas others are used in the reduplicated form. Many nouns are converted into adverbs by adding the postpositions **mu**, **ño**, **ase** or **so**. Combinations of various kinds are often found; e. g. *báa-bi*, (noun & pron.) 'some place' = *somewhere*; *dá-bèŋ*, (noun & pron.) 'what day' = *when?* Adjectives denoting a certain quality are added as adverbs of intensity to verbs expressing the same quality; as *eberé kɔ*, *it is very red*. Descriptive and imitative adverbs (the latter being onomatopoeics) are frequently employed. Adverbs such as *often*, *repeatedly*, *continually*, *completely*, are represented by verbal phrases. Gr. § 118ff.

III. The Parts of Speech.

1. The Noun.

a) *Gender*. Tshi has no grammatical gender; natural sex is indicated: (1) by different words; as *obàrimá*, *man*; *obéa*, *woman*; *agyá*, *osé*, *father*; *ená*, *awó*, *mother*; *okúnu*, *husband*; *ayére*, *wife*. — (2) by adding nouns meaning *man*, *woman*, or *male*, *female*; as *obá-barimá*, *son*; *obá-bea*, *daughter*; *akókɔ-nini*, *cock*; *akókɔ-beré*, *hen*. — (3) by adding the diminutive suffix *wa* (orig. *ba* = *obá*, *child*, *young*) to indicate the feminine; when joined to a final **a**, *wa* is with the latter usually contracted into **aa**. In dialects, *ba* & *wa* are still in use. E. g. *atá*, *atáwa* (Ak.), *male*

twin; *ataá*, female twin; *owúrá*, *owírà* (Ak.), *master*; *awuráá*, *wuraba* (F.), *awíràwá*, *-bá* (Ak.), *mistress*. Gr. § 41. — On the birth-names *Kwadwó*, *A'dwówa* &c., see Dict. p. 599, III. — Concerning the pers. pron. *o*, *o*, *e*, *e*, cf. p. XXV.

b) Number. The plural is formed (1) by prefixing *a*; as *ohéne*, *pl. ahéne*, *king*; *ekúw*, *heap*, *pl. akúw*; *gyatá*, *lion*, *pl. agyatá*. — (2) by reduplication and prefixing *a*; as *etów*, *lump*, *pl. atowátów*. — (3) by prefixing one of the nasals *m*, *n* or *ŋ* to the stem; as *obá*, *child*, *pl. mmá* (fr. *mba*); *edá*, *day*, *pl. nná* (fr. *nda*). — (4) by suffixing *fó* (*persons*) and change of prefix; as *afé*, *comrade*, *pl. mfeóf*. Personal nouns ending in *ní* substitute *fó*, besides changing the prefix into *a*; as *abantóní*, *mason*, *pl. abantofó*. — (5) by suffixing *nóm* (*party of men*), frequently without change of prefix, to nouns denoting family relationship, comradeship or other association; as *ená*, *mother*, *pl. enánom*. — (6) Some nouns take suffix *wa* or *ma*; as *oyàré*, *sickness*, *pl. nyarewá*; *ádé(é)*, *pl. nnéwa* or *nnésma*. — For further details, s. Gr. § 42ff.

c) Case. The *subject* (nominative) stands usually before the verb; as *Kofí abá*, *Kofí has come*. The *objective* (direct obj.) follows its governing verb; as *ofré nò*, *he calls him*. If the object is placed first, for emphasis' sake, it stands absolute, (marked in writing by the comma), or the conjunction 'na' separates it from the succeeding subject. When two objects are governed by one verb, the indirect (*dative*) precedes the direct; as *omáá me akutú*, *he gave me an orange*. — The *possessive* precedes its governing noun; as *ohéne abán*, *the king's palace*; *yen' dán*, *our house*. Rarely, the possessive and its governing noun are connected by the pronoun 'ne'; as *Atá ne ná*, *Ata's mother*. — In certain combinations with *kwa* (= *akoá*, *slave*) the possessive stands after the governing noun; e. g. *Kwatiémo*, *slave of (a man called) Atiémo*; *kwá-safó*, *'a person or thing of the community'*, i. e. belonging to the whole community. Cf. Dict. p. 599. — The *dative* is in most cases expressed by verbs; as *he gave him something*: *omáá no biribí*, *or, ode*, *biribí máá no*, lit. 'he took s. th. gave him'; - *he showed him a picture*: *okyeréé no mfonini*, *or, ode mf. kyereé no*, lit. 'he took picture showed him'. — The relations of the parts of a sentence to each other are expressed also by other verbs or by postpositions; e. g. *ode adáre twá dubáá*, *with a bill-hook he cuts a branch* (lit. 'he takes b. cuts branch'); *n'aním* [= *n'ani mú*] *before him* (prop. 'his front part'). For further examples, see p. XXVII, 7. — *Identity* of subject and predicate is denoted by the verb *ne*; as *mé núa ne Kófi*, *or, Kofí ne me núa*, *my brother is Kofí*, *or, K. is my brother*.

2. The Pronoun.

a) Personal Pronouns.

(1)	(2)	(3)	(4)
<i>Nominative (absolute) forms</i>	<i>Prefixéd forms</i>	<i>Objective (absolute) forms</i>	<i>Possessive forms</i>
me, <i>I</i>	me-, mi-, ma-	me, <i>me</i>	me, m', <i>my</i>
wo, <i>thou</i>	wo-, wu-, woa-	wo, <i>thee</i>	wo, <i>thy</i>
ono, <i>he, she</i>	o-, o-, wa-	no, <i>him, her (it)</i>	ne, n', <i>his, her, its</i>
eno, <i>it</i>	e-, e-, a-	(<i>them, of things</i>)	<i>their (of things)</i>
yeŋ, <i>we</i>	ye-, ye-, yea-	yeŋ, <i>us</i>	yeŋ, <i>our</i>
mo, <i>you</i>	mo-, mu-, moa-	mo, <i>you</i>	mo, <i>your</i>
won, <i>they (of persons)</i>	wó-, wó-, woa-	won, <i>they (of persons)</i>	won, <i>their (of persons)</i>
eno, enónom, <i>they (of things)</i>	e-, e-, a-(of things)		

The Nominat. forms (2) prefixed to the verb sound me, wo &c., before a, ε, ɔ, e, o, and mi, wu &c., before (full) e & o; i, u; gya, nyā, twa, dwa; cf. p. XVI, 3.

In woa, yea, moa, woa, the a is almost not heard in fluent speech; and the pron. ε is dropped before a (afa instead of εafa).

The form ε, e (2) is sometimes used of persons instead of wɔ, wo; exceptionally also for ɔ, o. E. g. wɔŋ à éte Firaw (As.: Adere) hō, *those dwelling on the Volta*; okyeámé no dè abebú ŋkō ná ékà asém, *that spokesman speaks only through proverbs*.

Before i, u &c. (see remarks above on Nomin. forms (2)), the poss. pron. (4) are sounded mi, wu, ni, yeŋ, mu, woŋ, but this modification is not followed in writing.

b) **Reflexive Pronouns** are formed by adding hō to the objective pronouns; thus: me hō, wo hō &c., *myself &c.*; ɔdɔ ne hō, *he loves himself*. — The reflexive pronouns are used as **Reciprocal Pronouns**; in which case the compound form, or only the second part of it, or the verb, is doubled; as wɔdɔ wɔŋhō-wɔŋhō, or wɔdɔ wɔŋhō-hō, or wɔdɔdɔ wɔŋ hō, *they love each other*. — **Demonstrative Pronouns** are **oyí**, *this* (person), *pl. eyinom*, used substantively. — **yí**, *this* (thing), *pl. yí & yinom*; **no**, *that, the, those*, both used adjectively. 'Yi' refers to things near at hand, 'no' to something farther away, or mentioned and known already. **No** serves also as definite *article*. — The **Relative Pronoun** is **a**; it always has a low tone. Concerning the above pronouns & also the Emphatic and other forms, cf. Gr. § 53ff. & the Dict.

3. The Adjective.

The *attributive* adjective is placed after the noun which it qualifies, as ɔdɔŋ kèsé no, *that (or the) large house*; nnipa pá yí, *these good people*; but always before the distinguishing terms 'no' or 'yí'. The *predicative* adj. is (always) joined to a verb of existence; e. g. dadé yè deŋ, *iron is hard*. — The *comparative* is expressed by the verbs kyen & seŋ, *to surpass*; as mfonini yí yè t́ kyèn enó, *this picture is finer than that*. — The *superlative*, when comparison is made, is expressed by kyen or seŋ .. nyináa; as ɔdɔŋ no sèŋ adɔŋ ny., *that house is larger than all (other) houses; that is the largest house*. When no comparison is made, reduplication, or an *adverb*, or 'no ara' is used; e. g. akutú dèdédé, *an exceedingly sweet orange*; ɔware sê, *he is very tall*; mmofrá pìi nó ara, *most children*. — *Adjectives* frequently serve also as *adverbs*; thus: wógòru_feféfe, *they play very nicely*.

4. The Numerals.

They are in analogy with nouns. The object counted is placed before the *Cardinals*; as ɔbó biakó, *one stone*; nnuá dú, *ten trees*. — The *Ordinals* are wanting. They are supplied (besides personal nouns like those signifying the order of birth, as Maánú, *the 2nd child*; A'naŋ, *the fourth child*, Gr. § 41) chiefly by verbal phrases; e. g. ódí kán, *he or she is the first*; nea ódí kán, *the first (person)*; nea édi kán, *the first (thing), firstly*; ódí hɔ, *he or she is the 2nd*; nea édi hɔ, *the second (thing), secondly*; nea ótía abien' or nea ótó so abien', *the 2nd (person)*. Gr. § 76ff. — **Nyináa**, the word for *all, every, whole*, is probably a noun meaning *totality*; cf. Dict.

5. The Verb.

Rem. The tone of the *pronominal prefix* varies in the different forms of the verb, but the pronouns of the *2nd person* sing. and pl. are usually high.

a) The *Present Tense (Aorist)*: ófà, *he takes*; obisá, *he asks*. *Negative* omfá, ommisá. - It can denote present, past or future.

b) The *Continuative*: ósò, *he is large*; òkura, òkurae, *he holds or held*; wòsò-sòe, *they are large*; wòyiyei, *they are good*. *Neg.* ónsò, ónkùrà. - It indicates continuance of action or state, which may be present, past or future.

c) The *Preterite*: ófáè, *he took (it)*; obisáè, *he asked*; ófáà no, *he took him*; obisáà no, *he asked him*; obùù, *he saw*; obùù no, *he saw him*; esa'ŋ' no, *it infected him*. *Neg.* omfáè, ommisáè. - This tense denotes the past.

d) The *Perfect*: wáfà (fr. wafa), *he has taken*; wabisa, *he has asked*. *Neg.* wamfá, wammisá. - It expresses action completed in the past, but whose result or consequences are a condition of the present.

e) The *Progressive*: órèfá, *he is taking*; órebisá, *he is asking*. *Neg.* órem'fá, órem'misá. - It denotes action in the progress of performance.

f) The *Future I*: óbèfá, *he will take*; óbèbisá, *he will ask*, (óbèbisá no, ... *him*). *Neg.* ómm'fá, ómm'misá. - The prefixes of the 1st pers. sing., 'me-be-', are contracted into **me**: méfá, *I shall take*; mébisá, *I shall ask*. This tense indicates a future action, or an action intended.

g) The *Future II* or *Proximate*: órebèfá, *he will take in the near future*; órebèbisá, *he will ask in the n. f.* *Neg.* órem'mefá, órem'mebisá. - It expresses an action about to take place.

h) The *Consecutive*: (na) wáfá, *that he may take*; (na) wáfá no, ... *him*); na wabisá (nò), ... *ask (him)*. It expresses an action which is consecutive to another action, as the expected or intended result of it, or as merely following after it. *Neg.* wamfá, wammisá.

i) The *Imperative I*: fá, *take (thou)!* fá no, *take him!* bisa (no), *ask (him)!* *Neg.* mfá! mmisá! - It expresses a command to the person addressed.

k) The *Imperative II*: ómfa, *he shall take!* wómfa, *they ...!* ómmisá, *he shall ask!* wómmisá, *they shall ...!* It denotes an action which a person desires to be done by the subject of the verb.

A *Compound Imperative (Permissive, Cohortative)* is formed by placing 'mā', *to give, to allow*, before the main verb; as mā mēŋkò or mā meŋkò, *let me go!* ómmā wōŋkò, *he shall let them go!* (... *allow them to go!*); mómmā wómfa, *you (pl.) shall let them go!* (... *allow them to go!*) - The **Negative Imperative (Prohibitive)** is made by putting the nasal prefix before the affirmative: mfá, *do not take!* mmá m'emmá, *do not let me take!* m'má wómmmisá, *do not allow them to ask!* - Gr. § 85 ff.

6. The Adverb.

Cf. p. XXIII, 4.

The following classes may be mentioned; which indicate a) *Place*: ehá, *here*; ofie, *at home*; ase, *down(wards)*; wófá fábò-fábò (fr. fa, v.), *they sail along the shore*. - b) *Time*: dáa, *always*; pen, *once*; étò-dabí-à, *sometimes*; onyá yè, *he ('gets does') does already*; óda só dà, *he ('lies on sleeps') sleeps still*; ósáj yè, *he ('returns does') does (it) again or repeatedly*. - c) *Manner, degree, cause*: kwá, *for nothing*; hùnu, téta, *without cause*; in vain; (ntem)ntem, (*very*) *quickly*; sa, saá, sèé, *so, thus*; sè, *very*; eyè sè, *it is very good*; ote yiyè, *he is well*; nokwàrem', *truly*; gyám'gyám' ('in fire in fire', *hotly*) *eagerly*; mpà-asé, ('fr. under the bed') *unexpectedly*; ohàre-sò, *swiftly*; óde anigye yeè, *he ('took joy did') did it gladly*; owié yé, (*inf.*) *he ('finishes doing') does (it) completely*. - *Descriptive adv.*: óhwè

no dōo or hāā, *he looks at him staringly*; òyè n'adé bàsabasa, *he does [his] things in a disorderly manner*. — *Imitative adv.* (onomatopoeics): ehwèè fám' ara bà̀m, *it fell to the ground with a bang*; nsù sò kó(ko), *water drops audibly*. Gr. § 123 ff.

7. Postpositions.

Tshi has no prepositions; they are supplied by *nouns of place* or by *verbs*. As these place-names always follow a noun or pronoun (which is in the poss. case), they are termed 'postpositions'. Examples (giving also the original meaning of the words) are:

eso , <i>the upper part</i> ; <i>on ase</i> , <i>lower part</i> , <i>under emu</i> , <i>the interior</i> , <i>inside</i>	òdán no sò, 'the top part of the house': <i>on the house</i> .
chō , <i>the exterior</i> , <i>outside</i>	òpón ase, 'the lower part of a table': <i>under a table</i> .
akyi , <i>the back</i> (part)	adáká no mù, 'the inside of the box': <i>in the box</i> .
	ntamá no hō, 'the outside of that cloth': <i>on that cloth</i> .
	òdán akyi, 'the back of the house': <i>behind the house</i> .

To express e. g. the prepositions (*out*) of, *by* (means of), *with*, *through*, auxiliary ('prepositional') verbs (de, fa, nam) are employed, introducing the instruments, means or material required to complete the action of the main verb. E. g. òde pomá bə̀d no, *he ('took stick struck him') struck him with a st.*; òde síká yèè kaá, *he ('took gold made ring') made a ring of gold*; onam ne bá sò Tré nò, *he ('walks his son's upper part calls him') calls him through his son*. — Prepositions denoting rest or action in a place, or motion to a place, are supplied by 'locative' verbs, together with a noun of place; as òwə̀ Tutu, *he is at T.*; òte agná sò, *he is sitting on a chair*; òyè adwúma wò fie; *he ('does work is home') is working at home*; òdì né guá wò Aburí, *he ('pursues his trade is Ab.') is pursuing his trade at Ab.* (In Akem, the verb 'wo' is usually omitted). Abofrá yì fi Kyebi, *this boy ('comes from') is from Kyebi*; òháà ne nkýéń, *he came ('his side', i. e.) near or to him*; ohurúw fi bóntó no mù tóò pom', *he ('sprang came out of the boat's inside fell sea's inside') sprang out of the boat into the sea*. Gr. § 106 ff. & 115 ff.

8. The Conjunction.

There are only a few primitive conjunctions; the remainder are nouns, pronouns, or verbal phrases. The following are examples of conjunctions which connect

1. words or parts of sentences: 'nè, éné (fr. de, v.), *and, with*; aná(sè), *or*; e. g. mé né wo bə̀kò, *I shall go with you*. — ô .. ô, *be it .., or; whether .. or ..*
2. co-ordinate sentences: na, *and, but*; nanso, *and also, yet, nevertheless*; enó nti, *therefore*; énnà (= enó ná), *then, after that*.
3. subordinate with principal sentences: se, (fr. se, *to say*), introduces various sentences; e. g. òkáè sè obi abá, *he said that s. b. has come*. It is combined with verbs; e. g. efisê, *because*; besí sê, *kosí sê, till, until*.
4. The distinguishing adjectives (demonstr. pron.) no & yi ['when, after, as'], are used at the end of adverbial sentences; e. g. óbaé no, mekòé, *when he came, I went away*; wábá, yi, mékò, *as he has come, I shall go*.
5. ànkā, *eventually, then, in that case*, introduces an unreal case of condition; e. g. se óbá a, anká mékò, *if he should come, I would go*. —
6. Interrogative particles: sò, enó, ásá (at the beginning of sentences); e. g. so órem'má (koraà)? *will he, then, not come (at all)?* - (at the end of a sentence); e. g. óbéba àná? *will he come (or, sc. not)?* Gr. § 138 ff.

9. The Interjection.

The interjections are partly primitives, partly fragments & contractions of sentences.

They may express

1. a call for attention: Adwó èè! — Bèr' oo, *come!* Kó óo; kó è; go! hwè, hweó-hwèò, *halloo! look there!* àgoo, *look out!*
2. approval & pleasure: è, yè, wíè, osémpa!
3. surprise: áó, èi, hóo, yée!
4. displeasure, disapproval, annoyance: â, ô, áó, kòsè!
5. pain & grief: àì, agy'è, meréwú (óo)!
6. contempt: hâ, twéa! fée! (a challenge to fight).
7. affirmation & negation, consent & denial: yiw', wíè, èè, èhèè, *yes!* ampá, wóm'moá, *indeed! you are right!* - dàbí, (prop. 'never') *no!* dàbidà, *no, never!* ñ'ñóó, *no!*
8. sympathy, condolence: kòsè! dué! hyèdèñ!
9. congratulation: mó, mó mo! woáy(è) àdè!
10. apology, respect, politeness: mēpa wo kyéw, wó kyéw ni, *I beg your pardon!* - sébè(w), sébèóó, táfárákyé!
11. greeting: akwába, abódó (abá óó), *welcome!* - on the way: áhyia! reply: áhyiahyia! - at a meal or work: kitám', 'lay hold of it!' reply: mífua no, 'I hold it!' - before entering a house: àgoo (= *is anybody there?*), reply: àmèè (= *come in!*) - in the morning &c.: makyé, *good morning!* mahá, *good day!* madwó, *good evening!* at parting in the night: nnopá, nnop'óó (I wish you) *good sleep!* reply: da yiyé, *sleep well!* Gr. § 143 ff.

IV. Intonation.

✧ A. In Tshi every syllable of every word has its own relative tone or tones, either equal with or different from the neighbouring syllables. There are five different tones: high, middle, low; rising, and falling. They are indicated thus:

1. The first *high* tone in a word or phrase is marked with an *acute* accent: obó, *stone*; obófo, *creator*.

2. The *middle* tone, i. e. the tone following after a high tone and descending by one step in pitch, is likewise marked with an *acute* accent: obófo, *messenger*.

3. Any *low*-toned syllable preceding the first high tone of a word or phrase, is left *unmarked*: onyansáfó.

4. A *low* tone after or between high tones is marked with a *grave* accent: óshù, *she weeps*; akúkómfi, *grasshopper*.

5. *Unmarked* syllables following a marked one, are of the same tone: akókò-nini, *a cock*; abábarimá, *son*.

6. The *rising* and the *falling* tones are marked thus: ekáá, *finger-ring*; sáá, *a saw*; máño, *mango-tree*.

7. The semi-vowels m, n, ñ, w have their own tones, and form syllables: som', háññ, mfá, mmá, ññó; osañ' ñó, *he infects him*; osa'ñ no, *he infected h.*; ósèw, *he spreads*; oséw', *he spread*. Gr. § 25.

B. In nouns, the *stress* (i. e. the emphasis put on a *syllable*) lies either on the first high-toned syllable, or on the low-toned before it. In the former case the stress does not require a special mark, e. g. obéne; in the latter, a grave accent is used: ábóa; obófo, *hunter*. In nouns with low tones throughout, the first stem-

syllable usually carries the stress; as wòfa, anàse. If a *word* in a sentence is to be made emphatic, it is placed at the beginning of the sentence, and a short pause or the conjunction 'na' follows. Gr. § 26. 247.

C. Connected Form of Nouns. — The '*connected form*' of a noun is that which it assumes

1. after a noun or pronoun in the possess. case: òhéne dóm, *the king's army*; mé fi, *my house*.
2. after a noun or pronoun to which the connected noun stands in apposition: àbóá anàse, *the animal 'spider'*.

In the connected form the following changes occur:

1. The prefixes ε, e, o, o are usually omitted, except the preceding vowel be open (a, ε, o); e. g. ofie kwáj, *the way home*, (instead of ofie ókwáj).
2. The prefix of the connected word, when o (after a, ε, o), or a, m, am, joins the preceding word with an equal tone; e. g. obá: né núá (o)ba, *his brother's son*.
3. The *tone* of the *stem* of the connected word remains unchanged when the preceding word ends with a low tone; e. g. né wurà ódáj, *his master's house*; but *when the preceding word* (for which, in the following examples, the pronoun **ne** is substituted) *ends in a high tone*, the following changes occur:

- | | | | | |
|----|---------|------------------|--|-------------------------------------|
| a) | the low | tone of the stem | remains low | : asáfo: n'ásáfo. |
| b) | " low | " " " | becomes high | : basá: ne bása. |
| c) | " high | " " " | becomes low | : esé: né sè. |
| d) | " high | " " " | becomes middle | : òhéne: né héne. |
| e) | " high | " " " | remains high | after nouns & pronouns: òhéne |
| | | | ba; obá: ne bá; | |
| | | | becomes middle | after verbs: onní bá, <i>he has</i> |
| | | | <i>no child</i> ; also after verbal nouns and | |
| | | | ehéna; e. g. oyerá-bá, <i>son of perdition</i> ; | |
| | | | héna bá? <i>whose son?</i> — Gr. § 40. 47ff. | |

Note: The '*Connected Form*' in the *Dictionary*. Of the words whose *first high-toned stem-syllable* does not become middle as in òhéne: né héne; obóntó: né bóntó, &c., the connected form is given in brackets after the '*leading words*'; as [n'ágyà] or [ne nán] &c.; sometimes, however, the tones are marked in the added phrases.

D. Other Changes of Tone.

1. The *high* tone of nouns often becomes *low*

- a) by connection with certain (chiefly, high-toned) adjectives; as onipa pá, nsu krón-kron; ódáj kesé, ódáj kèsé (also ódáj kèsé).
- b) in derivatives formed by diminutive or personal suffixes; as dàdè, *iron*: dadewá, *nail*; otúo, *gun*: otufó, *musketeer*. Also in nouns with the palatal suffix; as fitáé, *a fan*; asoèé, '*resting-place*'; adesàé, *evening*.
- c) in composition; as òhéne asém: ahensém; nsú: osukóm; (cpd. infinitives) ahōpopó, *trembling*; mfiásé, *beginning*. — Gr. § 51.

2. The tone of the postpositions **mu** & **so** is *low* when they are joined to a noun or pronoun in the possessive case ending with high or middle tone; but if those words end with low tone, mu & so have *high* tone; e. g. ódáj nó mù, *in that house*; adáká yi mù, *in this box*; asáfo mú, *in a company*; opój nó sò, *on that table*; epo só, *on the sea*. — **Ase**, when adv. (not postposition), sometimes has low tone; as mèda (no) ase, *I thank him*.

3. The high-toned demonstr. pronouns **nó**, **yí** have high or middle tone when the preceding words end with such, and never have low tone; e. g. *duá no*, *that (the) tree*; *obóntó yí*, *this boat*; *asáfo nó (yí)* *that (this) company*. When **no**, **yí**, or **ní**, **néŋ** (= *né yí*, *né no*) follow after forms like *n'ágyá*, *né ná* (fr. *agyá*, *ená*), the low-toned final syllable of the latter words becomes middle; as *n'ágyá no*; - *né ná ní*, *this is his mother*; *m'ágyá néŋ*, *that is my father*.

E. Tones of the verbs.

1. With the exception of *yé*, the stem of all *monosyllabic* verbs has *low* tone in the *Present*, whereas the 1st syllable of *disyllabic* verbs is *low* and the 2nd *high*. In the *Continuative*, monosyllables and disyllables are *low-toned* throughout. Also the pronouns prefixed to the verbs in this tense have, apart from the 2nd pers. sing. & pl., *low* tone; e. g. *ótan no*, *he hates him continually*; (*Pres. ótan no*, ... *now & then*). - There are some verbs where the 2nd tone in the *Future*, instead of being on the last vowel, is on the last but one; as *obébóá*, *obétúá*, *obétúmi*. - For the other Forms & Tenses, cf. 'The Verb', p. XXV seq.

2. Certain *disyllabic* verbs are like *monosyllables* in tone; e. g. *shòro*, *he washes* (clothes). Others are identical in form, but may have the tones of either monosyllables or disyllables; e. g. *ópám*, *he joins*; *opam'*, *he drives away*; *shyèŋ*, *he blows* (a horn); *ohyèŋ'*, *he enters*.

3. The tones of *trisyllabic* & *polysyllabic* verbs (chiefly reduplications) follow the rule for those of disyllables, the 3rd to the 5th syllables being usually *low*; e. g. *fefére*, *to swing*; *ofefère abáá*, *he swings a whip*, (*Pret. ofefèrèe*); *oferéfère no*, *he fears him* (*Pret. oferéfèrèe*); *won' aká adodódódòrè*, *their debts have grown to a great amount*.

4. When two verbs come together, the adjoining tones are usually *high*; e. g. *odú kyè*, (for *òda kye*) *he sleeps long*; *migyé midí*, (for *migyè midì*) *I believe*; *wagyé atíe*, (for *wágyè átíe*) *he has obeyed*; *oyí amá me*, (for *òyí amà me*) *he pleads for me*. - The low-toned *prefix* of disyllabic or polysyllabic verbs in the *Perf.*, acquires the high or middle tone of the final vowel of a preceding verb; but in negative forms the tone of the prefix remains unchanged; e. g. *né yàrè agyáe*, (for *ágyáe*) *his disease is passed*; *negat. . . ányáe*; *yèŋ' núa abà*, (a monosyllable), *our brother has come*; *neg. . . ámmá*. - The objective pronouns **me**, **no** &c., usually have *high* tone when standing between two verbs; as *ode nó baá ofie*, *he brought him home*.

5. Under certain conditions, e. g. when a verb stands in an adverbial sentence of time, or after the relative particle 'a', its tone or tones undergo changes similar to those of nouns in the 'connected form'. Examples are: *óbaé no*, *mekòè*, *when he came, I went away*; *órebá yí*, *ná mèrèkò*, *whilst he is coming, I am going away*; *yedò wón à wódò* (or *wódò*) *yèŋ*, *we love those that love us*. - Also the position of verbs in clauses made emphatic by 'ná', or after verbs like *éfi sè*, *kosí sè*, *esè se*, *pè se*, causes the above changes. E. g. *né déŋ ná àyéra* (or *áyera*)? *which of his things is lost?* *esè sè* (= *séé*) *okó*, *he must go*. - For full particulars concerning the tones of the Verbs, see Gr. § 95 ff. 247, 263 ff.

Rem. 1. In ordinary literature, the tones are only marked to prevent ambiguity.

2. In the independent form the *prefix* usually has *low* tone without stress.

3. *Questions* may be expressed by adding an accessory *low* tone to the last syllable of the verb; as *wón'téè* (= *wón'té àná*)? *do you not hear?*

4. There are local and dialectical variations in tone. - The tone of the *Present* tense is different in the Akem & in the Akuapem dialects; e. g. *mísè*, *I say* (Akp.); *mèšóè* (Ak.).

5. There exist many words which are spelled alike and have the same tones, but have different significations; hence, the latter can only be inferred from the context.

6. The forms & tones of the *verbs* given as 'leading words' in the Dict., are those of the 3rd pers. sing. *Present* or *Continuative* without a pronominal prefix; e. g. boá = (a)boá, *Pres.*; bòá = (ò)boá, *Cont.*; tè = (ò)tè, *Pres.* & (ò)tè, *Cont.*

V. Directions for the Use of the Dictionary.

1. The *alphabetical order* of the letters, as observed in the arrangement of words in the Dictionary, is as follows: **a, ą, ǎ, aa, ǎǎ - b, d, dw, (dz) - ɛ e ɛ, ẽ, ɛɛ ɛɛ, ẽẽ - f, (fw), g, (gw), gy, h, hw, hy - i ı, ii ıı - k, kw, ky, (l) - m, n, ny, ɲ, ɲw ɲw̃ - ɔ o ɔ, ɔ̃, ɔ̃ ɔ̃ ɔ̃ ɔ̃, ɔ̃ɔ̃ - p, r, s, t, (ts), tw - u ũ, uu - w, w̃, y.**

2. *Deviations* from the strict order of arrangement:

a) The sounds **ɛ e ɛ, n ɲ, ɔ o ɔ** are sometimes *intermixed* in the arrangement of the words; e. g. **abegui** precedes **abɛhene, ahɛɲkwaa - ahensaw, ahɛɲɲua - ahenyere, mǎɲo - mǎnnɔ.**

b) *Doubled letters* are, in the arrangement of words, as a rule, treated as if they were simple; e. g. **ahenné** follows after **ahèné** (not after **ahɛɲkwaa**), **aman-ne** after **amǎne.**

c) *Prefixes* do not affect the arrangement of the words (Preface p. VI), except in the midst of compound words; e. g. **nsu-ani, nsu-ano**, between **osũani** and **asũaa-nu**; but here also they are sometimes overlooked, as in the beginning of words; e. g. **ahõ-ɛden, ahõ-ɔden**, stand between **ɛhõde & ahõɔ**, **ahõ-ɔyaw** between **ahõyaw** and **ahõyeraw**, not before **ahõfadi** or **ahõpae.**

3. a) In consulting the Dict. for any word that has a *prefix* or (in verbs) several prefixes, the word has to be divested from its prefix(es) and sought under the consonant with which the *stem* begins. — b) If this consonant be an **m, n, ɲ** or **ɲw̃**, the word will in many cases have to be sought under **b, d, g** or **dw**; if the consonants be **ɲw, ɲw̃** or **ny**, it may be doubtful whether they are the *prefixes* **ɲ** or **n** before **w, w̃** or **y**, or whether the *stem* begins with **ɲw, ɲw̃** or **ny**. On both these difficulties see 5.

4. The different *prefixes* with their *combinations* may, for practical purposes, be grouped together as follows:

a) a-, am- (an-, aɲ-), m-(n-, ɲ-) occur in nouns and verb-forms;
ɛ-, ɔ-, in nouns and before verbs.

b) abɛ-, akɔ-, ammɛ-, aɲkɔ-, bɛ-, kɔ-,
mm-(un-, ɲɲ-), mmmɛ-, mmmɛ-, ɲkɔ-, ɲɲkɔ-,
re-, rebɛ-, rekɔ-, rem-(ren-, reɲ-), remmɛ-, reɲkɔ-, } only in verb-forms;

c) ɛ-, ɔ-; me-, mo-, wɔ-, wɔ-, yɛ-, are pronominal prefixes, occurring a) immediately before verb-stems, b) combined with any of the verbal prefixes under 1 & 2; in the latter case, ɛa-, ɔa-, me- (in the perf. and consec.) and meɛ- (in the fut. I) are contracted into a-, wa-, ma-, mɛ-.

Rem. Succeeding close vowels *change* every **a, ɛ, ɔ** in all these prefixes into **ą, e, o**, and **me, mo** into **mı, mu**; in writing, however, we do not always follow the pronunciation, but leave (**me, mo**) **wɔ, wo** unchanged before a-, am- (an-, aɲ-), bɛ-, kɔ-, re-, rebɛ-, reko-, remmɛ-, reɲkɔ-, 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 **ą**) is usually omitted. — Examples (Gr. § 96):

3. The high-toned demonstr. pronouns **nó**, **yí** have high or middle tone when the preceding words end with such, and never have low tone; e. g. *duá no*, *that (the) tree*; *obóntó yí*, *this boat*; *asáfo nó (yí) that (this) company*. When **no**, **yí**, or **ní**, **néŋ** (= *né yí*, *né no*) follow after forms like *n'ágyà*, *né nà* (fr. *agyá*, *enà*), the low-toned final syllable of the latter words becomes middle; as *n'ágyà no*; - *né nà ní*, *this is his mother*; *m'ágyà néŋ*, *that is my father*.

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3. a) In consulting the Dict. for any word that has a *prefix* or (in verbs) several prefixes, the word has to be divested from its prefix(es) and sought under the consonant with which the *stem* begins. — b) If this consonant be an **m, n, η** or **ηw̄**, the word will in many cases have to be sought under **b, d, g** or **dw**; if the consonants be **ηw, η̄w̄** or **ny**, it may be doubtful whether they are the *prefixes* **η** or **n** before **w, Ẃ** or **y**, or whether the *stem* begins with **ηw, η̄w̄** or **ny**. On both these difficulties see 5.

4. The different *prefixes* with their *combinations* may, for practical purposes, be grouped together as follows:

a) a-, am- (an-, aɣ-), m-(n-, η-) occur in nouns and verb-forms; ε-, ɔ-, in nouns and before verbs.

b) abe-, akɔ-, amme-, aɣkɔ-, be-, kɔ-, mm-(nn-, ηη-), mme-, mmmε-, ηkɔ-, ηɣkɔ-, re-, rebe-, reko-, rem-(ren-, reɣ-), remme-, reɣkɔ-, } only in verb-forms;

c) ε-, ɔ-; me-, mo-, wɔ-, wo-, ye-, are pronominal prefixes, occurring a) immediately before verb-stems, b) combined with any of the verbal prefixes under 1 & 2; in the latter case, εa-, ɔa-, me- (in the perf. and consec.) and mebe- (in the fut. I) are contracted into a-, wa-, ma-, mε-.

Rem. Succeeding close vowels *change* every **a, ε, ɔ** 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 leave (**me, mo**), **wɔ, wo** unchanged before a-, am- (an-, aɣ-), be-, ko-, re-, rebe-, reko-, remme-, reɣko-, in order that the pronoun **wɔ, they**, be sufficiently distinguished from **wɔ-, thou**, which is the more necessary because the dot in **wo** (like that in a) is usually omitted. — Examples (Gr. § 96):

(a) The *pron. wɔ* (*thou*) with other prefixes before the *v. fi*:
 wúfi, wúm'fí, wórefi, wórémfi; woáfi, woám'fi, woábéfi, woákófi, woámméfi, woáŋkofi,
 and 6 consecutive forms similar to the preceding 6 forms of the perfect; - wóbéfi,
 wókófi, wóm'mefi, wóŋ'kofi, wórèbefi, wórèkofí, wórèmmefi, wórèŋkofi; 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, wórétù, wóren'tù; wɔátù, wɔantù, wɔábétù, wɔákótù,
 wɔammetù, wɔaŋkotù, and 6 similar forms in the consecutive; - wòbetù, wòkotù, wóm-
 metù, wòmmetù, wòmmmetù, wóŋkotù, wəŋkotù, wəŋŋkotù, wərebetù, wərekotù, wórem'-
 metù, wóren'kotù. This last example shows how many combinations also of each of
 the pronouns *me*, *ɔ*, *ɛ*, *yɛ*, *mo* with other prefixes are possible.

5. The difficulties arising from the cases indicated in 3. b, will be lessened, if
 attention is paid to p. XIX ('Assimilation of Consonants' & Gr. § 24,5), and to the
 nature of the vowel following after the consonants in question. — To make it easier:

Seek mma mme mme ...	under b ,	mmā mmē ...	under m ;
„ nna nne nne nni ...	„ d ,	nnā nnē nni ...	„ n ;
„ ŋwa ŋwo ŋwu	„ w ,	ŋwā ŋwē ŋwī	„ ŋw ;
„ (ŋwā) ŋwē ŋwē ŋwī	„ dw ,	ŋwī ŋwū	„ ŋw̄ ;
„ nnya nnye nnyi	„ gy ,	nyā nnyi	„ ny ;
„ nya nye nyi	„ y ,	nyā nyī	„ ny .

If three *m*, *n* or *ŋ*'s be together, the first two are prefixes of the negative
 form of the 2nd imperative, and the third is either radical, or transformed from
 b, d, g, gy, or dw.

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 (§ 69,2 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).

à, *rel. part. (conj.)* **1.** with 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. Cf. *se...a, kaanse-se...a*.

à, *interrog. part.* Gr. § 142.

à, *emph. part. (interj.)* Gr. § 75,2. 144. 151. — F. (after a noun or adj., or at the end of a sent., omitting eye at the beginning) = *it is, they are*. Mt. 16,12. 14. Mk. 14,19; e. g. *daŋ a, it is a house; me dze a, it is mine; osofo a, it (or he) is a priest; kесе a, it is great*.

áa = *ara, emph. part. ever, very, s. under r.*

à, àa, int. *ah! oh! aha!* Jer. 14,13.

ai, aai, aii, int. *ah! ah me! alas! woe!* Prov. 23,29. Cf. *due*.

áo, int. *what! why! hey! ay! fie!*

au, int. F. *ah! alas!* Mk. 15,29.

am-, an-, aŋ-, 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, with w = o). — **3.** of the particles *ampá, ànsá, aŋká*.

b

bà, *v.* [*red. beba, boba*] *to come*, i. e. to move to or towards the speaker or addressed person. *pr.* 2113 f. — *to come forth; to come to pass, to happen, to occur.* *pr.* 1 ff. 96, *to take place, to arise; to fill: nsu ba, the river fills; to spring, to flow: asuteŋ a eba yiye, a flowing stream. — to produce: asase ba aduaŋ, 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. — ba ntaŋ', to come between, intervene. — ba yiye, to turn out well; to thrive, to prosper.* *pr.* 115. — *de.ba, to bring.* *pr.* 2120; *kofa.ba, to fetch. — imp. bērà.* *pr.* 2367; *inf. obá, ódi akò-nè-abá, wanyā ha mmae, ne koree nè ne bae, F.mbaa, Mat. 24,3. — Gr. § 95. 104.*

— *éfi T. ba ha bəye se doŋhwerew biakō kwan, from T. to here it is about an hour's walk. — nyā (ne) hō ba, to grow rich, cf. nyā 2. — n'anim ba nyam (Ex. 3,21), s. anim A. — n'ani ba me so, s. ani 8 A. — ode n'anim ba, he draws near, approaches. — okāe se: mā asem mmēra, he said: speak! — ba oyé, to be easy to do, to be easily done; usually only in the neg.: mmá oyé or mm'óyé (Aky. mmə yə), to be difficult to do; emma okā or emm'okā, it is unspeakable; cf. bə 108.*

o-bá, inf., s. ba [*con. né bá*]. *pr.* 2518. — *bə.ba, to beckon (and call or bid) to come; gye.ba, by assenting replies or acclamations to encourage a speaker to continue.*

o-bá, pl. m., offspring, child, son (obá-baniŋ, obábarimá), *daughter* (obábea); *the*

young of animals; young plants: e.g. obrode ba; person (esp. in cpds.); me bá, my child, my brother's child; mfríhyia du ba, mfe aduosia oba, a person of ten, sixty years. Lev. 27,3. — -ba, -ma, -wa, dim. suff. small, little, dwarfed. Gr. § 37.

o-bá, abooba, a kind of beetle.

A'ba, F. pr. n. = Yawa, Yaa.

abá, pl. id. F. the arm, a branch; n'abá apá, his arm has become slack, i. e. he is despondent; n'aba mu abu, he is disheartened, discouraged; cf. abaw. — n'aba so aye yiye, he was successful, s. obasa; memā wo abá so, a) I help you to gain the victory; b) I congratulate you = memā wo amo. — abáatrā(-a)se: mā ab., to welcome a new-comer.

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

abá, pl. id. F. pl. amba [con. n'abá & n'ábá] kernel, nut, seed, fruit; product; cf. adua, aduaba; eggs; da or butuw aba so, to brood. pr. 235; -ball, knob; pl. abaabá, knots, clods, globules; adj. knotty, clotty.

aba, a play of children; s. agoru.

abá, welcome, salutation; mā-, to welcome; womā yey abá mē mē, they gave us a hearty welcome.

abá-óo, abóo, int. Aky. F. welcome! hail! Mt. 27,29. 28,9. Gr. § 147,5.

baá, v. to extend, spread out, to open, s. mpasua; cf. bae. — red. baabaa; bb. ntama no. — baa mu, to make or give way between; syn. yerew mu. — ne hō baá no, he is at ease, happy; syn. se-pew. — osō mā ne hō baa no, he is very stout or big.

baa, place, spot; mmaá nyināa, everywhere; s. baabi, baw, bew, bea, bere. — ne mmaa-nyinaa-wo, his omnipresence, ubiquity.

o-báa, pl. m-, Ak. F. woman, female = obéa, o(baa)basia; cf. abaawa. pr. 18 ff. 1505. — ntama yi ye "beyii mmáa sò", this cloth is of a better quality; sukúfo yi ye "beyii mmaa so", these pupils are superior to their class mates (in knowledge, bodily strength &c.).

abaá, pl. m- (contr. for abawa, a small

branch) wand, rod, whip, cane, stick for beating, cudgel; F. blow, stroke; pl. blows, strokes; cf. dua, nsabaa, ŋko-baa, aporibaa, poma, twom, mpire, sika-fere. — Phr. bō or twa.abaa; bō, di, hwewhe, ká or twa.mmaa, to beat or strike with a rod, whip &c., to flog, cf. hwe & Gr. § 209,3; wo abaa a wo-abo me no ante me, s. te, to feel. — di abaa, to receive a flogging or blows; odii abaa, he received a flogging; odii no mmaa, he gave him a fl. pr. 31. 1450. — obo woy-dwonto nom' abaa, he is their singing-master; bō mmaá mù, to beat two flat sticks together to beat time in singing or dancing. — bō..mu abaa, to disperse, syn. hwete; wabō mmofra no mu abaa, he has driven away the children. — shwehwe woy asō abaa (kwa), it makes no (lasting) impression on them.

abaá, a game: sticks thrown on the ground parallel to or across each other; s. agoru. mbaa, inf. F. s. ba & mmae; the act of coming, advent.

bāā, pl. a- [con. ne bāā] bough, branch of a tree or of a river; cf. basa, baw, dubāā.

bāā, a playing-card with 6 figures in 2 rows. — abaabá, s. abá.

bāba, babasó, a disease of the genitals; chronic gonorrhoea; cf. okramaŋ.

babaá, Aky. babawá, pl. m-, = bobaa; F. a withe, cane, used for roofing &c.; s. twintwam, v.

babaaba, pl. m-, F. a faggot = babaa, bobaa.

o-bábaa, pl. m-, Ak. F. [oba, child, obaa, woman] daughter = obábea.

abábāa, abábawá, Aky. abayewa, pl. m-, maiden, young woman, married or not, who has not yet given birth to a child; syn. abeafó.

bábaba(ba), baábábāa, adv. profusely, said of raining and of the gushing of tears; cf. osu & nusu; osū b., she weeps so that tears trickle down.

baúbāa, baábāc, red. v., s. baa, bae, anim abaabae, anobaabae.

baabádóm, an army in dispersion; wo-ye b., syn. wobō petē.

babaduá, *the ornamental top on a state-babaduá*, *pl. m.*, = bobadua. [*umbrella*.
Baábáe-(a)ntwà, *pr. n.* an epithet of the *Asantes*; cf. Bae.
ɔ-babanimba, *pl. m.*, F. *a young man*.
ɔ-bábaniŋ, F. ɔbabanyin, *pl. m.* [*con. ne báb.*] *son*. — **ɔ-bábarimá**, *pl. m.* [*con. ne bábarimá*] *son*.
ɔ-baabasía, *pl. m.*, Ak. *woman*. *pr.* 51. *Prov.* 31, 29; s. ɔbea, ɔbaa, ɔbasia; cf. akatasia, akatamasiaba.
babasó = bába.
bábára-haa, *very much, too much; very many, too many; syn.* bebérebé.
babawá, *pl. m.*, Aky. = babaá, bobaá.
abábawá, s. abábáá.
babaayémfí, **babayéntɛŋ**, s. bob...
ɔ-bábea, *pl. m.* [*con. ne bábea*] *daughter* = ɔbabaa.
ɔ-bábéere, ɔbáaberé, *pl. m.*, *a fine, beautiful, delicate woman*.
baabí, F. beebi, *some place, somewhere; elsewhere*. *pr.* 31. 32; cf. baa, beabi; ne baabi, *his place*; ne b. a ɔnsɛŋ, *his not being confined to space*. K. § 165. — kotrá wo b., *go wherever you please!* — mekò b. = mekò dua-so. — (ne) hõ b., (*euph.*) *the female genitals*. — baabi-báabi (mmaabi-mmáabi), *in different places, here and there*. — onyamesom nè kúrow yí atɔremude mfá baabi nsi baabi, *true religion and the customs of this town do not agree, - are diametrically opposed*. — yebisaa no sɛ asu no mu b. nnɔ nseŋ b. ana? na ose: b. do sɛŋ b., *we asked him, whether the water was everywhere of the same depth; whereupon he answered: It is deeper in some places than in others*; ési baabí à ási, (*let*) *come what may!* *pr.* 2918. — baabi asse, (*euph.*) *the king (or a person of rank) has died, is dead*.
baabífo, *people of other places*; b. mu asempaterew, *foreign missions*.
baabíara, *anywhere*; in negative sentences *nowhere*. *pr.* 2306.
baabi-mbrɛ, F. = nea, *where*; senea, *how*.
A'bábíò, *pr. n.*; s. ɔkra.
ɔ-bábó, *inf.* [bɔ.ba] **1.** *beckoning and calling to come*. — **2.** *a girls' play*; s. agorú.

ɔ-báa-boníŋ, *pl. m.*, *a barren woman*. *Ps.* 113, 9.
ɔ-bábun, *pl. m.*, *a healthy young man, a man in the prime of youth*; cf. bun.
abábumma, *pl. m.* [*dim.*] *lad, stripling*.
ɔ-báabuŋ, *pl. m.*, *a young woman in the state of puberty, maiden, damsel, virgin*. *Gen.* 24, 16. — ɔb.-ye, *inf.* *virginity, maidenhood*.
ɔ-bábbumma, *pl. m.* [*dim.*] *girl, lass, young woman of 12—16 years*.
abadáé, F. abadaa, *the intense yearning for a child*. *pr.* 3182; cf. ɔdae.
abá-de, *pl. id.* *portion of a child, portions for children; what is due to a child*. *Ex.* 21, 9.
abà-diakyíri, *the last-born child*; ɔba a odi akyiri.
Abadie, one of the original families of the Tshi people; cf. App. D.
badíŋ, *pl. id.* *the name of a child; family name, surname*; dapeŋ mu nnafa so b., *proper names of persons, according to the week-day of their birth* (Gr. § 41, 4); *syn.* akraɔin.
abádómáa, ɔbád., *pl. m.*, *a fine, tender, young, little child, infant*.
abádómába, *pl. m.*, F. *id.*
Bádú, *pr. n.* of a man who is *the tenth child* of a mother. Gr. § 41, 5.
Bádúwa, likewise of a woman.
abaduabá, ɔ-, s. abed...
abá-duasá: wáwò àb., *she has given birth to (thirty, i. e.) plenty of children*; cf. Gr. § 80, 3.
ɔ-baduedúéfó, oduedúéfó, *pl. m.*, *rambler, rover, stroller, vagabond*; cf. due, v. 7. *pr.* 14.
abadwee, F. *a man with a withered hand*. *Mt.* 12, 10. *Mk.* 3, 1.
ɔ-badwémá, *pl. m.*, *a pensive, thoughtful, prudent, reflecting, considerate, sensible, intelligent person* [fr. ɔba, dweŋ, ɔba; ɛwɔ ɔbanimdefo nè ɔbanyansafo ntaŋ].
ɛ-bádwóm, s. ɛŋwɔŋkoro.
baé (mu), *v.* *to disjoin, part, separate, cleave, sunder, rend; to open; to unravel, loose, loosen, unloose, unstitch, unroll; to distend, extend, expand, spread, spread out; - to become loose;*

to gape; perf. to be loose. — red. baa-bae, baebae. — *syn.* baa, gua, guae, pān mu, sān mu, tew mu, terew mu, yerew mu. — Woabae = woagyimi. — nsu no mu bae, *the waters were divided.* Ex. 14, 21; otam no abae. — bae ŋwī, sare, ŋwura, ntama, ŋhoma, hyeŋ mu abranna no mu! baabae asawa no mu! — Mómmaém! *open your ranks! make way for going through!* onántew ye-baeem' a emmae, *we made great efforts to get onwards, but in vain.* — wabae ne naŋ mu (agyina), *he stands with his legs apart, straddles;* obae (woŋ) mu, *he put (them) in array;* wobae mu, *they put themselves in array.* 1 Chron. 19, 9—11; s. mpasūa. — ne hō bae no = ne hō baa no. — n'ani so abae no, *he is recovering.*

baé, *inf. s. ba, to come & koree.*

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

o-baéŋkò(rò), *one who came and did not go any more.* pr. 34.

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

ábàéfò, ábééfò, *pl. id. [nea obae foforo] 1. new-comer, new beginner, novice, learner; fig. new fashion.* — 2. a kind of perfume, consisting of the roots and skin of a creeper; s. ohūām.

abacsaba, F. = abasiaba, abofraa, ababaa. Mk. 5, 39.

baḥā, F. = basafā.

baḥūŋ, Aky. baḥūne, *pl. m-, 1. a child who did not learn to walk the first 2—7 years.* pr. 35, 241, 470. — 2. rachitis, *the rickets, a children's disease.* — 3. *sluggard, lazybones;* onihafò.

abafan-nūru [bafan, aduru] *a medicine to cure rachitis.* pr. 2713.

abafanto (obs.), 1. a roof plastered with mud. — 2. *the making of such a roof;* eho adan de, wɔmfa sare ŋkuru so; dote na wode tare so se nsemso ye no ab., na osu gu so a, efa akwaŋ a wɔyeye mu gu fam'.

o-báafow, Ak. o-báafó, 1. (one who came

a-foraging) forager. pr. 36. — 2. title of the oshahene. — 3. mmeran bi = obarima.

abafrá, abafraaba, mbafraber, mbafram, F. = abofra, abofraa, mmofraase.

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

bafuw, F. a. & adv. abundant, plenteous.

o-báagofò, *pl. m- [nea onè mmaa goru] fornicator; syn. mmeapefo.*

o-báagòfò, obaagofò, *pl. m-, a woman who is fond of playing.*

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

báguá [ba agua] *public assembly, congregation, council;* — ofra baguam' or baguafom', *he is a member of the council.*

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

baguafò (*sing.* baguani), *elders and other persons met in council or assembled for public discussion, councillors.* Acts 5, 21.

bagya, a fourfooted beast. pr. 38.

bagye, As. a large fishing-net.

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

a-bágyé, *inf. [gye oba] adoption.* Rom. 8, 15, 23.

o-ba-gyigyéfò, *pl. m-, 1. nurse, nursing mother.* 1 Thess. 2, 7. — 2. *a mischievous child; one who gets other persons into trouble.* pr. 15.

baḥá (*dec., = mposae, com.*), *dry fibres of the bark of the plantain stalk.* pr. 10, 569, 629. — osome som tuu mu b., *he served (very) faithfully.*

baha, F.: to b., to faint; cf. haw.

bahaa, F. plentiful, numerous.

o-bá-huhuni, obahuhuni, obáhuhuni, *pl. m-fo, a worthless fellow; son of wickedness.* 1 Sa. 2, 12. s. ahuhufò.

abá-hyé: onim ab., *he teaches his children how to work and behave;* okyere ne mma adwumaye nè amanne pa.

o-baifò, better: obayifò.

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

mbakā, F. a horn of a woman's hair.

Abakamade, one of the original families of the Tshi people; cf. App. D.

abákán, *abakán*, *pl. m.*, the eldest child, the firstborn; the state or birthright of a firstborn son. — **abákán-yé**, *inf.* birthright. 1 Chron. 5, 1.

baká-nómā, *pl. m.*, lagoon-bird, river-bird, heron, stork &c., snipe.

bakásiānepo, a bird, s. otwironku.

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

baákó, Akp. F. = *biakó*, *koro*, one. *pr.* 27; *obáakó*, one person. *pr.* 446 ff. Gr. § 77. 80, 2. — *mmáakó-mmáakó*, one by one, each. *pr.* 2548. 3258. — *baakó*, *ob.*, *obáakófo* ought to be used of persons, *biakó* of things. — Cf. *biakó*.

obáakófo (*obiak.*), a single, solitary person. *pr.* 455—459.

obáakokonimma, *dim.* of the foll. [*obaa*, *akoko-nini*].

obáakokonini, *obáakókonini*, a conceited, vain-glorious woman (like a cock), *coxcomb*.

bákómā, F. *bakomba*, *pl. m.*, a genteel, well-born person, nobleman, lord, prince, member 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; to lord it over. 1 Pet. 5, 3. [*oba* a *onam* *ne* *koŋ* *so*, *onam* *na* *ototo* *ne* *koŋ*, *onam* *na* *okyēa*, one who walks in an affected manner, behaves proudly].

abakorem', Aky.: *gye ab.* = *gye asa-bawm'*.

bákəŋ, *pl. m.* [*ba* = *basa*, *kəŋ*] *wrist*.

obá-kóro, an only child; *ob.* *Bádú*, an only child worth ten children.

abákəsem [*nsem* a *aba* *kə*] *history*, *story* of past events; cf. *abasem*.

baakróŋ, nine persons. Gr. § 80, 1.

bákúá, stalk of a plantain- or banana-tree; s. *əbróde b.*, *kwadú b.*

obáa-kúnafó, *pl. m.*, *widow*.

obá-kwaseá, *obákwiseá*, a foolish man. *Prov.* 14, 7. 21, 20.

abakyére, *pl. m.* [*basa*, *kyere*] *gold* and *costly beads tied round the wrist* in

honour of one's birth or deed; *kyere.* *ab.*, to adorn with *ab.* — a kind of funeral badge.

bakyéw, *v.* to clasp round, to twine, twist round; s. e. *hama bi anase* *əwo*; *syn.* *bare.hō.* — *red.* *bakyébakyew*.

abakyiba, *pl. m.* [*oba*, *akyiri*] F. the last-born child.

bām, *v.* to embrace, clasp (in welcoming, *syn.* *fām*, *ye atuu*, or in fighting); *obam* *no hwee fam'*, wrestling with him, he threw him on the ground; *b.* *kyinii*, to raise and shake a state-umbrella = *pem bamkyinii*. — *red.* *bemmam*, *bommam*.

bam' = *ba mu*; *óbám'*, he comes in; *né dáé abám'*, his dream has come true. Gr. § 214. *Rem.* 2 & 3.

bām, **bámbam**, **bámbambam**, *adv.* expressing the sound of striking, clapping, lashing, falling; *obóó no bām*, he gave him a smack (*lash*), (— *bámbambam*, a good thrashing). Gr. § 134, 2.

abam', 1. name of a fetish, the twin fetish. — 2. a fetish practice in connection with the twin-fetish performed at the birth of certain children, esp. twins, of the 3rd, 7th to 11th child, and in their after life by themselves, before every new crop or harvest. *O'ye abam'*, *wóye abam'fó*, he is, they are entitled to the abam ceremony. *Mensā né Maansā*, *Asoŋ*, *Botwe*, *Akroŋ* *né* *Ŋkrómma*, *Badu* *né* *Baduwa*, *né* *Dukó* *ye abam* (*abamfo*) *né nta*. *Wóde adwere guare ab.* *Fida.* *pr.* 1127. *Se aduamforo biara* *bə* *abamfo* *angware abam* *a*, *wonni bi*.

bám', **bamé**, **a-bamsém**, *imperiousness*, *haughtiness*, *insolence*; *syn.* *adehyesem*, *ahennemasem*; *di* or *to b.*, to play the rich or high-born man; to play insolent, wanton tricks; *odi* or *oto* *no so b.*, he outrages, treats him spitefully. *Lk.* 18, 32. — *inf.* *bam'dí*.

bámma, *pl. m.* [*ban*, *ba* *dim.*] the projecting lower part of the wall in native houses, used as a seat; a swish seat; *okuku b.*, (he lifts up a swish s., i. e.) he undertakes to perform a task which is too difficult for him. *pr.* 2252. 2612.

- 2908; compass. *Ex.* 27,5; settle, rebate-ment (of a wall). 1 *Kg.* 6,6. *Ezek.* 43,14.
- bámma**, *pl. m.*, a strip 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. *pr.* 1213. 2791; — F. gye ab., to support. — **abamma-gyé**, F. = **abamma-tó**, *inf.* support-ing, support.
- abám-á**, *inf.* welcome.
- bammaá**, a blossom of kóokó; yi b., to put forth blossoms, to blossom (of kooko).
- bámmahō** = konkoruwa, dysentery.
- abam'fó**, s. abam'.
- bámfó**, -fó, a thorny plant. *pr.* 1676f.
- bamiawu**, a kind of snake.
- bamkōŋ** [s. bam & kōŋ, neck]: oto b. kasa, he speaks with a stiff neck, haughtily. *Ps.* 175,6; ototo ab., he walks with neck stretched forward (*Isa.* 3,16), with a majestic air.
- bamk'yíní**, F. bamkyim, *pl. m.* (kyinii a wəpəm di hene so), state-umbrella. *pr.* 1729; otu hene b., he takes up the st.-umbr. of the king.
- abámposo**, As. = asoamfo, hammock men.
- a-bamsém**, s. bam, bame.
- abam'téréw**, *inf.* 1. the stretching out of one's arms (abá). — 2. cloth of double width.
- bāŋ**, *v.* to lie or to lay in a proper row, to extend; to string (ntrama, wə hama so). *pr.* 2277; to pile up, to store (óbāŋ ode putu so), to suspend (yams) on stakes; to hem in (atade ano, with a ribbon); — b. hā, *syn.* sā hā; èbāŋ hā, it is suspended there; b. hō, *syn.* toto hō. — *red.* bemmaj.
- bāŋ**, *pl. a.* [con. né bāŋ] 1. row, fence, enclosure, frame. *pr.* 40; wall, line; esp. the fence round the yard of a native house; gye b., to make or mend a fence. *pr.* 103f.; obo me hō b., he protects me; watwa bāŋ mu, he had to do with the king's wives. — *cf.* fabāŋ, dantabāŋ. — 2. = dua-so, s. dua-see. — 3. a fortified place; si bāŋ, 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.

baŋ, *pl. id.* [con. ne bāŋ] esp. in epds.: form, figure, shape; fashion; manner, nature; race, kind, species; the kind of, the sort of; *syn.* su (wo sú nè wo bāŋ biara nye! *cf.* esú), s. aboabāŋ, abusūabāŋ, adakabāŋ, odammāŋ, dōbāŋ, duabāŋ, nipa-bāŋ, nsrabāŋ, subāŋ or sūbaŋ; odabāŋ, abodabāŋ, adibāŋ = aduan', ahabāŋ.

abāŋ, Aky. abáne, *pl. id.* a house built of stone. *pr.* 41; *cf.* of, ođāŋ; a large fine building, palace. *pr.* 3190. — a large, strong building = abāŋkesé, fort, castle; abāŋ a wəbram hō (s. bram) = abanneneg. — the (English) Government; mā ab. asō te, to furnish the G. with information.

bāŋ' [Eng. band] 1. a drum of European soldiers = otente. — 2. a musical band; wogoru b., a) the band performs; b) the people amuse themselves with (not always decent) singing and dancing to the accompaniment of a musical instrument.

o-bāŋ, *pl. m.*, 1. a string of cowries, 40 cowries; wótōŋ no bāŋbāŋ, wotontōŋ' no abāŋabāŋ, they sell each for a string; *cf.* ntrama. — 2. recently also farthing.

ó-bāŋ', a beast of prey, the wild cat = aduatíá.

e-bāŋ, F. a herring; *cf.* m'māŋ'.

baanáŋ, four persons. Gr. § 80,1.

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

abāŋase-abāŋase, a kind of herb; wura ntēantēa e stetare fam', ne ŋhwireŋ fitaa, n'aba ntrantraa; wode sa kuru.

bāŋga, Okw. = adutwē.

bānem', Aky. = barem'. — **banem'héne**, Aky. = barem-hene.

aban-nennéŋ [abāŋ dennéŋ] fortress, stronghold, citadel. *Dan.* 11, 38f. — *Cf.* abāŋ a wəbram hō.

abāŋhīnāá, a pot (ahina) containing palm-wine for a string of cowries (baŋ).

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

ɔ-banimmá [ɔbaniŋ, *dim.*] *cf.* abarimáwá, apanyimmá.

ɔ-banim-méré [ɔb.-bere] *a handsome man; an effeminate man.*

banimméré-yé, *inf. bloom. Prov. 5,9.*

ɔ-banim-móné [ɔb. bone] *a bad man.*

ɔ-banim-panyín, *an old, venerable man.*

ɔ-baníŋ, *pl. m.* [ɔbanini] F. ɔbanyin, *man, male person* = ɔbarima. *pr. 21.* — baníŋfó, *pl. brave men.*

baníŋfáná, *armring of a man.*

baníŋhá, *bravery; ɔhyè no b., he encourages him.* — baníŋhá-hyé, *inf. encouragement.*

abanínsém, *manful, manlike, manly, warlike deeds or behaviour, bravery, pr. 391; odi ab., he shows manliness, does valiantly (Ps. 118, 15 f.), quits himself like a man; syn. mmarimaseŋ, mmaninne.*

ɔ-baníŋ-táŋ, *pl. m., a man that has children, a father of a family.*

ɔ-baniŋ-trófo, *pl. m., a lying man, liar.*

ɔ-baniŋ-ŋuámáŋ, *pl. m., fornicator, lecher (sodomite, 1 Kg. 14, 24).*

ɔ-baniŋ-wárefó, *pl. m., a married man.*

ɔ-baníŋ-yéŋ, *pl. m., wizard, sorcerer, magician; s. ayey.*

ɔ-baniŋ-yére, **1.** an unborn child, designated by a man to be his *future friend or wife.* — **2.** a male friend held as *dear as a wife; ɔyŋkó-barima a wope n'asem se ɔyere.*

ɔ-baniŋ-yíé = ɔbabaniŋ.

baŋkám, *pl. m., a bead of amber; Corniola bead? = ahene toŋ, akómfo-hene; s. etoŋ. — pr. 1551.*

abaŋ-kesé, *fort, castle; cf. abaŋ, abantia. — abaŋkesé-múfó, garrison. Judg. 9,6.*

baŋkóróapém, *a large kind of bead (one string equal to a 1000 of smaller kinds); s. ahené.*

ɔ-baŋkú, *a kind of food, made of ground maize, commonly eaten when yam is scarce.*

abáŋkua, abáŋkuua, abáŋkúá = ákúáa.

a-baŋkúm, ɔ-baŋkumfó, F. s. beŋkum.

baŋkwa, baŋkwaá = bánten(ŋ), tenten; *nantwi no tēe ne koŋ mu b., that ox stretches his neck (very) far.*

ɔ-baŋkyé, *pl. a., F. m., the cassava,*

cassada, manioc, jatropha manihot; F. G. duade. pr. 38. 42; ɔb.-dua, cassada plant; ɔb.-fuw, cass. plantation. — Phr. mā ɔnnow baŋkyé-fuw, contemptuous expr. for a task which anybody can easily perform.

abáŋ-kyéámé, *interpreter to the English báŋm' = baŋ mu & banem'. [court.*

ɔ-baŋmuní, *pl. abaŋmufó, a Christian living at a mission station.*

abanómá, *pl. m., step-child, foster-child. pr. 43.*

abaŋ-ŋow [abaŋ gow] *a house in decay; cf. ɔdaŋgow & gow II 3.*

aban-sín, *a ruin, ruined palace or castle. Isa. 25,2.*

ɔ-bansini, *pl. bansifó, (a man of) a garrison. 1 Sa. 10,5. 1 Chron. 18,13; s.*

ɔ-bansoa, *a bird. [si baŋ.*

bánsoneŋ, *long = tententeg; n'aním b. he is long-faced, long-visaged.*

abansórò [abaŋ, osoro] *the upper story, chambers or apartments in the upper story; upstairs. — abansórò-dáŋ, an upper chamber or apartment. Neh. 3,32.*

abansosém, *a word talked over the fence, (idle) talk, gossip, hear-say. pr. 2615; ɔtee no ab., he heard it by hearsay.*

bánteneŋ, F. yánteneŋ, *long-shaped, long (hama, ntama, anim, nsa).*

abant(se)ŋ, F. the foremost place; *dzi ab., to play a prominent part, rank first [baŋ, row, line, tsentsen, front]; cf. a-dónteg. [tej. pr. 668.*

aban-ténten, *tower; pl. m. or abaŋ aten-aban-tiá, 1. a small fort, as the Mortella tower near Christiansborg. — 2. prison; abantia-dáŋ, id. cf. afaŋe. Gen.*

aban-tífi, *house-top. [39,20 f.*

abántó, *inf. [to abaŋ] the act of building a stone-house; masonry, mason's work. — ab.-atere, trowel.*

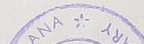
ɔ-bantoni, *pl. a.-fo, mason, bricklayer.*

báanu, *two persons, two together, nnipa báanu; báanu yi, these two persons. pr. 44-46. 1390. 2081. — baanuwa bí, baanuwa bí [dim.] a few (persons).*

baanú, *five persons. Gr. § 80,1.*

bannuá [baŋ dua] *any kind of tree (ɔfo-sow, atōa, ...) used for fences.*

abáŋŋuá, abaŋŋuá, *the court or yard of*



large buildings [abaŋ, gua; adiwo a ewo abaŋ bi mu].

o-ba-nyānsāfó, obānyānsāfó, a wise person. *pr.* 16; *syn.* obadwémmá, obanimdefó, onyānsāfó.

o-bannyaá, a long red (intestinal) worm. **abanyaá**, a kind of blind-worm (larger than osunsoŋ).

abannyé, *inf.* [gye baŋ] making or mending a fence. *pr.* 3375.

aba-nyɛŋ, F. = abayɛŋ.

abanyimfa, F. = (nsa) nifā. — **o-banyij**, F. = obanij.

o-báa-panyij, obéa-p., *pl. m.*, an adult abáa-pá, F. = abawpa. [*woman.*]

baɔŋ, a disease of the jaw-bone; necrosis of the *j.-b.*

o-báɔpomma, *pl. m.*, Akp. [oba, pɔŋ, oba] a well-to-do person, 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.* mɔpɔmma.

o-bapɔwé, *pl. m.*, a spoiled child; *s.* pɔrow, pɔrowe, pɔrokyewa; ayɛŋ ne mma mmapɔwé, he badly educates, spoils his children; *s.* yɛŋ.

abará, abrá, (As.) a kind of red monkey; sareso akyleneboa bi.

bára..., *s.* bra, bera...

bárè, Eng. barrel; *cf.* háse.

bàre, *v.* Ak. (.hō, .so) to cover, lay over, overspread; óbàre amáne = óbàw a., *s.* baw, *v.*; to sling, wrap, wind, twine, twist round; to embrace closely, clasp round; to cling tightly. — ode kaa bàre ne nsa hō, he puts a ring on his wrist; wakā ne nsa abare mu, he has clasped his hands; he has folded his arms; owó b. dua no hō, a snake has wound itself round the tree; biribi ab. mu, *s. th. is wrong*; èbare só ara, (*it, scil.*) the wrestling goes on; bare..hō hyia, to encircle; de b. ani, *prop.* to twist one's arms, in wrestling face to face, i. e. to engage in battle, to fight hand to hand; wode okó abàre só, they have engaged in battle. — *red.* bebare, bobare, bobabobare, to twist, twine, coil. **o-barehyia**, *l.* a cartouche, cartridge-belt all round the loins; *cf.* ntoa; ne ntoa

ye ob. (when it contains 12 cartridge-boxes); — di b., to surround, compass about. *Ps.* 32,10. — **2.** circumference, compass; *cf.* afefere(m'). — **3.** a certain disease (shingles, Herpes zoster?).

bárem', As.; bánem', Aky. [= baŋ mu] the fenced-in place where the kings are buried; nea wɔasie ahene hō na wɔage baŋ atwa hō ahya, na wɔre no barem'; nea ohwe so wɔre no barehene. **barem-héne**, As.; banem-héne, Aky. the official in charge of the barem'.

barenum [bare, anum, five]; mmúsua barenum, the 5 original families Aduana, Atwea, Abràde, Amoakàde, Adàà. Woye éná mmá biakó.

bàri, *adv.* tightly, closely; ohū me ara pe, ode mè bari, as soon as he saw me, he stuck to me, or embraced me closely = ...ode ne hō bebataa me hō bari.

o-bàrimá, *pl. m.*, **1.** man, male person, male = obanij [obanijba]. *pr.* 47 ff. 504; *cf.* nini. Gr. § 41,1. 2. — **2.** valiant man, hero. *pr.* 50. 453; *cf.* oberaŋ. — **3.** yard, penis; *cf.* kote; ob. ano wɔre, foreskin. 1 Sa. 18,25. *pr.* 2587.

abarimá, *pl. m.*, a man entrusted with an office by one superior to him; *cf.* adamfo & fa, v.10; adherent, client, subaltern; follower, helpmate, companion, servant. *pr.* 1077. 3676.

abarimáá, abarimáwá, *pl. m.*, boy, lad. **abarima-kwánj**, a way for heroes, dangerous way, adventurous undertaking. *pr.* 1077; fa obi ab. mu, to force somebody into one's service without wages (supporting him only with food & clothing); to make somebody one's (unpaid) servant.

abarima-sém, mmarimasém = abaninsem. — **o-barima-yé**, *inf.* manhood.

o-basá, *pl. a.* [con. ne bása] the arm; the forefoot of quadrupeds; F. abasa [aba nsa]. *cf.* abaw, nsa; ne básam' ye deŋ, he is strong; wɔŋ abasa so aye yiye, they were successful; mǎ.. abasa so, to congratulate = mǎ.. aba so; *cf.* aba, the arm; to abasa, to bet. — dùa bása or duá basa, branch of a tree; *cf.* bǎā, dubǎā.

abasaa, abasawá, *pl. m.* [basa, *dim.*] a