

GA GRAMMAR
NOTES
AND
EXERCISES

By
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PREFACE

THIS book is an attempt to put into elementary form some of the rules which the Ga language follows. It has no claim to be scholarly or scientific, but is for ordinary use by Ga teachers or others who wish to be able to explain the different parts of their own language, or by foreigners who wish to know something of Ga. It is necessarily incomplete, as everyday contact with other languages naturally results in a constant change of idiom.

That idiom, enriching the language, is entirely different from the increasing use of an Anglicized-Ga by many of the younger generation, which should be discouraged. It is spoiling the ~~beauty~~ of the language, and grates on the ear of all who love it. It is becoming common, for instance, to say such things as 'Bi le **kɛd**zi e'ba', a literal translation from the English 'Ask him if he is coming', instead of the real Ga idiom 'Bi le **akɛ** e'ba lo?' literally 'Ask him that he is coming, or —?'

The book is divided into two parts, the first being grammar notes, and the second exercises thereon. Old-fashioned grammatical terms are used in certain instances, as suiting the Ga equivalent of an idea better than a more modern one.

In the exercises, which are given both in Ga and English, it must be remembered that there are often different ways, more or less good, of saying one thing. When, therefore, a sentence is translated from English into Ga, if it is not quite the same as the Ga sentence given, it does not follow that it is wrong. In the

same way, 'fika le fáá' can be translated into English either as 'the money is not sufficient' or 'there is not enough money'.

Hardly any words are the exact equivalent of words in another language, especially when one is European and the other African. Further, the idiom of any language can rarely be translated verbally, and the whole structure of the sentence may be different. This makes it essential to learn the language as much as possible directly from contact with Africans. Exercises such as these can only be a help towards understanding the 'why and wherefore' of things. But as the translations given are of necessity often very free, a comparative study of the Ga and English of these should be useful.

I desire to record my indebtedness to previous Ga publications, especially Christaller's *Akra Sprache*. It would be impossible to name all the African friends who have given most patient and willing help, but I acknowledge it here with grateful appreciation.

M. B. W.

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Sounds which should be learnt from the teacher are:

fʷ, tʃw, dʒw.

Tone-marks :

It is impossible to mark all the tones, in the first place because it would require the marking of every syllable, and in the second place because there are several different tones, and the distinction is so subtle that they can only be learnt by ear.

But tone-marks are in some cases printed to distinguish one word from another, and for showing tense, &c. When marked, the acute accent (thus ´) stands for a high tone, and the grave (thus `) for a low tone. Roughly speaking, unmarked syllables occurring before an acute accent in a word are low. Unmarked syllables occurring after a marked syllable in a word take the same tone as the one marked.

The importance of tones in Ga cannot be exaggerated. Without the proper intonation Ga will not be understood, however carefully the words are otherwise pronounced. These tones can be learnt by listening to spoken Ga.

NOUNS

1. There are two kinds of nouns—Proper and Common.

A proper noun is the name of any single individual of a class, e. g. :

Kofi, Akua, Dodowa.

A common noun is the name given to everything of the same class. Common nouns are Simple, Collective, or Abstract.

Simple—**kane**, *lamp*, an individual as one object.

Collective—**asafo**, *company*, several individuals as one object.

Abstract—**hewale**, *strength*, a quality or attribute.

2. NUMBER.

Proper nouns have only a limited plural.

Common nouns form the plural in different ways.

3. *Proper nouns*, when names of people, take the word *mei*, *people*, after them to form the plural, as

Kofimei, Mensamei.

This may mean either

(a) all the people of the name of Kofi or Mensa respectively.

(b) Kofi and his people, Mensa and his people ; or Kofi and the others, &c.

4. *Common Nouns*. No rigid rules can be given for forming the plural, as every rule is limited, but, speaking generally, nouns form their plural in the following ways :

(a) by adding *i* to the singular of nouns ending with *i* in the singular, e. g. :

bi	<i>child</i>	bii
sōi	<i>seat</i>	sōii
toi	<i>ear</i>	toii

(exception—*nyemi brother or sister nyemimei*)

verbal personal nouns ending in *lō*, meaning the one who is or does what the verb conveys, e. g. :

felo	<i>doer</i>	felo <i>i</i>
dgulo	<i>thief</i>	dgulo <i>i</i>
nitfulo	<i>worker</i>	nitfulo <i>i</i>

(exception—*tfūlo servant tfūdgi*)

verbal nouns ending in *mō*. e. g. :

wiemō	<i>word</i>	wiemō <i>i</i>
tōmō	<i>mistake</i>	tōmō <i>i</i>
pilamō	<i>wound</i>	pilamō <i>i</i>

and all others which do not come under the other heads, e. g. :

ba·	<i>leaf</i>	ba· <i>i</i>
gbe	<i>way, road</i>	gbe <i>i</i>
tfu	<i>room</i>	tfu <i>i</i>

(b) by adding *dgi* to the singular of many nouns with *l*, *m*, *n*, or *ŋ* at or near the end, the ending being usually changed slightly.

goŋ	<i>mountain</i>	godgi
nane	<i>foot</i>	nadgi
lofō	<i>bird</i>	lofōdgi
nyōmō	<i>debt</i>	nyōdgi

(*kuku*, a *piece* or *part*, is also in this class, though not ending nasally).

There are many exceptions to this rule, such as

sune	<i>pillow</i>	sunei
okplō	<i>table</i>	okplōi
kane	<i>lamp</i>	kanei
tontonj	<i>mosquito</i>	tontonji

(c) by adding *mei*, *people*, to the singular of personal nouns, especially those showing relationship, e. g.:

tʃe	<i>father</i>	tʃemei
nā·	<i>grandmother</i>	nāmei
nuntʃo	<i>master</i>	nuntʃomei
nyemi	<i>brother or sister</i>	nyemimei

(but *ko·tʃe*, *leopard*—father of the bush—takes *i*)

(d) by adding *bii*, *children*, to the singular of many nouns giving an idea of something small. If the noun ends in *o* preceded by another vowel, the *o* is dropped, e. g.:

gbekō	<i>child</i>	gbekōbii
abifao	<i>baby in arms</i>	abifabii
tʃatʃu	<i>ant</i>	tʃatʃubii
plēko	<i>nail</i>	plēkobii

(e) irregularly, by a change of the ending from *o* to *ei* or *ii*, or by a complete change of word.

The nouns in this class frequently form the termination of other words, which then follow the same formation of plural, e. g.:

yo·	<i>woman</i>	yei	biyo	<i>daughter</i>	biyei
mo	<i>person</i>	mei	gbomo	<i>human</i>	gbomei
				<i>being</i>	
nō	<i>thing</i>	nii	henō	<i>limb, &c.</i>	henii
nu·	<i>man</i>	hii	binu·	<i>son</i>	bihii

(f) by dropping *nyo* in words with that ending, and replacing it by *i*, *mei*, *hii*, or *bii*, e. g. :

okwafonyo	<i>farmer</i>	okwafoi
wolenyo	<i>fisherman</i>	wolei
oblanyo	<i>young man</i>	oblahii
Ganyo	<i>Ga man</i>	Gamei
blɔfonyo	<i>European</i>	blɔfomei
kosenyo	<i>peasant</i>	kosemei or kosebii
nanyo	<i>friend</i>	nanemei

(*nanenyo* being the original singular form, from *nane*, *foot*, one who walks with one).

5. Some nouns have a double plural, such as

maŋ	<i>nation</i>	madgi	<i>nations</i>	madgimadgi	<i>peoples</i>
sane	<i>tale</i>	sadgi	<i>tales</i>	sadgisadgi	<i>tales</i>

Some have no plural at all, such as names of things that can be weighed or measured, and many abstract nouns, e. g. :

mlu	<i>dust</i>	duŋ	<i>darkness</i>
omō	<i>rice</i>	mi·ʃe	<i>joy</i>

(*mu*, *oil*, takes the plural *mui* when different kinds of oil are spoken of).

Some have no singular, as

hadgi	<i>twins</i> (the sing. of which has gone out of use)
yibii	<i>fruit</i>
niyenii	<i>food</i>
nibanii	<i>crops</i> , and words formed in this way.

6. GENDER.

In *Ga* only persons and animals have gender.

7. *Persons.*

(a) Some have common gender, especially verbal nouns, e. g. :

gbomo	<i>person</i>	dgrayelo	<i>trader</i>
gbekē	<i>child</i>	gbefālo	<i>traveller</i>
nanyo	<i>friend</i>	nilelo	<i>wise person</i>

If distinction of gender is wanted, it can be shown by the use of the words *yo*·, *woman*, and *nu*·, *man*, sometimes as a prefix, and sometimes as a suffix, e. g. :

yo· nilelo	nu· nilelo	<i>wise woman, wise man</i>
yo· gbefālo	nu· gbefālo	<i>traveller (woman), traveller (man)</i>
gbekēyo·	gbekēnu·	<i>girl, boy</i>

(b) Sometimes the words *tʃe*, *father*, and *nye*, *mother*, forming part of a word as prefix or suffix, indicate the gender, e. g.* :

manʃe	<i>king</i>	mannye	<i>queen</i>
(town's father)		(town's mother)	
tʃekwē	<i>uncle</i>	nyekwē	<i>aunt</i>

(c) Otherwise entirely different words are used for two sexes, e. g. :

wu	<i>husband</i>	ɲa	<i>wife</i>
nĩ	<i>grandfather</i>	nã	<i>grandmother</i>

* (NOTE: *Tʃe* is also used to indicate the 'possessor of' in many cases, and in this sense it has common gender, as in '*Oke mlifutʃe akabɔ nanyo ni oke mlilatʃe akanyie*,' Prov. xxii, 24. But as time goes on the tendency is to distinguish, and to use '*nye*' more. For example :

ɲmōtʃe, afūtʃe, lalatʃe, nōtʃe, (*farm owner, hunchback, singer, owner*) have common gender.
ʃikatʃe, formerly used for both, now ʃikanye also used.

ɸiatɸe *house owner* formerly used for both, now ɸianye in general use.

wɔɸtɸe *fetish priest* is never used for a woman, but always wɔyo·.)

8. *Animals.*

Distinction of gender is made by the use of nu· and yo·, e. g.:

wuɔnu·	<i>cock</i>	wuɔyo·	<i>hen</i>
gbenu·	<i>dog</i>	gbeyo·	<i>bitch</i>
tɸinanu·	<i>bull</i>	tɸinayo·	<i>cow</i>

There are a few distinctive forms such as :

to·agbo	<i>ram</i>	to·kpakpó	<i>he-goat</i>
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9. CASE.

The possessive case is formed by putting the possessor first, and the thing possessed after it, e. g. :

Kofi wolo	<i>Kofi's book</i>
lofɔɔ fine	<i>a bird's wing</i>
nu· le nine	<i>the man's hand</i>

If the possessor is a plural noun, the thing possessed takes an a before it, a contraction for ame, *their*, e. g. :

lofɔɔdgi aɸidgi	<i>birds' wings</i> (birds their wings)
hiɪ anitɸumɔ	<i>men's work</i> (men their work)

Other cases are shown by their position in the sentence.

ARTICLES

10. Le.

The definite article, le, *the*, is nearly always used, and comes after the noun. But it is not used when the noun is the name of a thing like the sun, of which there is only one.

hulu na· wa *the sun is hot* (the sun's mouth is strong).

The syllable immediately before *le*, or if a long vowel the last half only, is raised by it a half-tone higher than it would otherwise be, and the *le* is slightly lower.

le seems really to have two tones, one of which, for ease in saying it, seems to be lent to the preceding syllable.

11. *Le* seems to be used extensively to particularize. Note the following examples :

mi miwieo *it is my turn to speak.*

mi miwieo le *it is I who am speaking.*

namo wieo? *whose turn is it to speak?*

namo wieo le? *who is speaking?*

namo ba'? *who comes?*

namo ba' le? *who is it that is coming?*

meni yo oden? *what is in your hand?*

meni yo oden le? *what is that in your hand?*

Obviously *le* here represents the originally much longer clause :

mi (dgi moni) wieo le *I am the one who is speaking.*

namo (dgi moni) wieo le? *who is the one who is speaking?*

namo (dgi moni) ba' le? *who is the one who is coming?*

meni (ni) yo oden le? *what is it that is in your hand?*

12. *Le* is also used with the possessive pronouns.

mito' le, *my sheep* *ega le*, *his ring, &c.*

13. *Ko*.

The article *ko* is not expressed when a noun is used in a general sense :

fa', *a river* *ablogwa*, *a chair* *ɲmle*, *a bell.*

14. In Ga it is really a definite article, not an indefinite. It is used when a particular person or thing is spoken of, and not just any one out of many.

In speaking of persons, a certain one is more often meant than when speaking of things, so *ko* is more often met with in connexion with persons than with things. For the same reason it is more often used with the subject of a sentence than with the object. When a description of the person or thing follows the noun, *ko* is generally used, as that description points to it being a definite one of its kind. This does not apply to every case in which an adjective describes the noun, but only when it is more particularized.

Note the difference in the following:

1. *miye wolo bibio* *I have a small book.*
 2. *miye wolo bibio ko ní he yɔ senamɔ dzogbaŋ*
I have a small book which is very useful.
 - miye wolo bibio ko ní mli ŋɔ dzogbaŋ* *I have*
a very interesting little book.
 - miye wolo bibio ko ní tʃɔ mi nii dzogbaŋ*
I have a little book which is very instructive.
-
1. *Oye fai yeŋ* *you have a white hat.*
 2. *Oye fai yeŋ ko ní toi le dzogbaŋ* *you have a*
white hat with a very broad brim.
-
1. *yo kpakpa dzi le* *she is a good woman.*
 2. *yo kpakpa ko ye mā leŋ* (contr. for *le mli*) *ní*
sumoo gbekēbii asane *there is a good woman*
in the town who loves children.
-
1. *mintao yo kpakpa ní le ʃia nitʃumɔ* *I want a*
good woman who knows housework.

2. *mintao yo' kpakpa ko ní atʃeɔ le Akua I am looking for a good woman who is called Akua.*
1. *halamɔ yo' kpakpa ní bɔ' eʃia nitsumɔ he mɔdeŋ choose a good woman who does her house-work diligently.*
1. *yo' kpakpa ní bɔ' eʃia nitsumɔ he mɔdeŋ dʒi le she is a good woman who does her housework diligently.*
2. *yo' kpakpa ko ní bɔ' eʃia nitsumɔ he mɔdeŋ ba·ba oŋɔ a good woman who works diligently in her home will come to you.*
1. *miná nu' ye Yehowa hefatamɔ na' I have got a man (child) by God's help.*
1. *Habel tʃɔ to'kwelɔ; Kain tʃɔ ʃikpoŋ hulɔ Abel became a shepherd; Cain became a tiller of the ground.*
2. *kpa·kpo ko ye Yerusalem, ye to'i agbó le masei there was a pool in Jerusalem, at the side of the sheep-gate.*
2. *yo' ko ní hie alabastro tɔ ba a woman holding a bottle of alabaster came.*
2. *nu' ko ní hie nukpulu ke nye aakpe you will meet a man holding a water pitcher.*
1. *amã tʃu ye dʒei a house is built there.*
2. *amã tʃu ní da ko ye dʒei a large house is built there.*

But even Ga people themselves differ in the use and non-use of *ko* in the same sentence. The tendency is to use it more and more, unless the noun is very distinctly generalized.

ADJECTIVES

15. In Ga adjectives follow the noun they qualify, and agree with it in number, as

tɔ agbo le egbo *the large sheep is dead.*

tʃo kakadaŋŋ ko ye bie *there is a high tree here.*

oye nibii fefedzi pi *you have many beautiful things.*

16. But if the adjective is really a noun used as such, it comes before the noun it qualifies, and is not inflected for number as

dade awale *iron spoon*; dade awalei *iron spoons*

ʃika ga *gold ring*; ʃika gai *gold rings*

klenklen nō *first thing*; klenklen nii *first things*

nagbe mō *last person*; nagbe gbii *last days*

musubɔ wiemo *blasphemous word*; musubɔ wiemoi *blasphemous words.*

17. Many phrases also which are descriptive of nouns and come after the noun in English, appear as noun-adjectives *before* the noun in Ga. Some are more like the possessive case.

tʃo yibii *fruits of the tree.*

maŋtʃeyeli bii *children of the kingdom.*

gbalo le he sane *story of the prophet* (not prophet's story).

ŋwei lofōdzi *birds of the air.*

ŋa le nō fōfoii *flowers of the plain* (wild flowers).

18. Formation of nouns from adjectives; e can be prefixed to most adjectives to form a noun, as

fɔŋ *bad* efoŋ *evil*

momo *old* emomo *old one*

he· new ehe· new one
 diŋ black ediŋ black one

misumoō ehe· le *I like the new one*
 emomo le efiŋe *the old one is spoilt.*

NUMBER.

19. Adjectives, like nouns, form their plural in different ways.

(a) by adding *i* to the singular, as

agbo *large* agboi he· new he·i

(b) by adding *dzi*; if the adjective ends in *ŋ* it is dropped, and sometimes the last syllable or vowel is dropped, as

wulu *large* wudzi fefeo *beautiful* fefedzi
 dzurō *dear* dzudzi kakadaŋŋ *long* kakadadzi
 kuku *short* kukudzi.

(A quite irregular form is *momo old memedzi.*)

(c) by duplicating, sometimes with an *i* in addition. But while the singular has a low tone, the first in the repetition has a high tone, and only the second the low tone, as

vo· deep vó·vò kusu· thick, bushy kúsukùsui
 titri· thick titritìtri·

(d) by adding *bii*. The adjectives in this class mostly, if not all, end in *o*, and when preceded by another vowel, the *o* is dropped. They are all adjectives referring to size or shape, as

koklo· round koklobii
 blo·blo slender bloblobii
 kpitio· short kpitibii
 pempeo· medium-sized pempebii
 (irregular bibio· small bibii)

ADJECTIVE EQUIVALENTS.

20. Where in English an adjective is used with the verb 'to be', it is expressed in Ga in different ways.

21. It is expressed by the real adjective-verb, in which the quality is shown by the verb root. This is conjugated as a verb, and comes under that head.

It will be seen that there is a difference, even among these verbs of quality, in the tense used as equivalent to the 'present' in English, e. g. :

Some are used in the 'root' tense :

kpã le tĩ *the thread is thick.*

gbekõ le da *the child is big.*

enɛ hi *this is good.*

Some are used in the continuative or in the habitual tense :

ɲai diɔ *charcoal is black.*

lá ɲtsu *blood is red.*

tʃofã ne ɲdzo *this medicine is bitter.*

Some are used in the perfect tense :

amã le egbĩ *the gum is dry.*

nu ne egbo *this man is old.*

gbe le ekõdõ *the road is crooked.*

(a) Some of these adjective-verbs have *only* the verbal form, and when wanted to qualify a noun directly, a relative phrase or a different qualifying adjective with the same meaning must be used, e. g. :

ɲõ *to be sweet :*

wonu ne ɲõ *this soup is nice.*

mahã o wonu ní ɲõ *I will give you nice soup.*

da to be big.

tʃu le da *the house is big.*

amã tʃu ní da ko ye dʒei *a large house has been built there.*

amã tʃu agbo ko ye dʒei *a large house has been built there.*

(b) Some of them have an adjective form in addition, e. g. :

yé to be white yeŋ white

eyeo futa *it is very white.*

mama yeŋ *white cloth.*

gbĩ to be dry gbiŋ dry

egbĩko *it is not dry.*

able gbiŋ *dry corn.*

22. It is expressed sometimes by the verb ye with an abstract noun, e. g. :

eye na·kpe *it is wonderful (it has wonder).*

eye hiegbele *it is shameful (it has shame).*

23. It is expressed sometimes by the verb fe and a noun. This is usually to show traits of character, e. g. :

e·fe kolo *he is foolish (he 'does' the animal).*

e·fe osato *he is insincere (he 'does' the hypocrite).*

e·fe ekã *he is brave (he 'makes' courage).*

COMPARISONS.

24. Equality is expressed simply by using tamo, like, or ake, or take (contr. for tamò ake) as

ewa tamò te *it is as hard as a stone.*

eda tamò mi *he is as big as I.*

25. Comparative superiority is expressed by the use of fò, *surpass.*

ehi fè mi *he is better than I.*

mida fè le *I am bigger than he.*

To strengthen the idea of superiority, a·hũ or kwra· may be added

ehi a·hũ fè mi *he is much better than I.*

26. The Superlative is expressed by using fè fẽ *surpassing all.*

ehi fè fẽ *he is best of all.*

27. Inferiority is expressed by using tamõ with the negative verb.

midaa tamõ bo *I am not so big as you.*

28. There is also the expression faŋ, which is used in an idiomatic way, and which seems to be an equivalent to the English 'preferable', in the sense of 'the best of an unsatisfactory choice'. When nouns only are used in the comparison, faŋ stands alone, as

faŋ no *that is preferable.*

faŋ lala nẽ fè enẽ *this song is better than that (of the two this is best).*

When sentences are used in the comparison, the form is: faŋ noni . . . fè noni . . . or faŋ noni . . . fè ake . . ., but the latter is modern and 'English'.

faŋ noni oyasra le fè noni oŋma le wolo *(of the two alternatives seeing him is better than writing him).*

Also Matt. xviii 6.

Shortly put: to qualify a noun—faŋ; to qualify a verb—faŋ noni.

This expression might be best translated by the bad English 'rather this than that'.

29. Adjectives of quantity, and numerals, come after adjectives of quality when both are used, with

the exception of the ordinal number, *klenklen* or *tfutfu*, which comes before the noun.

30. The definite numerals are all the numbers up to ten, and those formed therefrom, with *oha*, 100, and *akpe*, 1000, in addition.

- | | |
|-------------------------------|--------------------|
| 1. <i>ékò, ékómé, or kómé</i> | 6. <i>ékpà</i> |
| 2. <i>ényò</i> | 7. <i>kpàwo</i> |
| 3. <i>étě</i> | 8. <i>kpà·nyò</i> |
| 4. <i>édgwè</i> | 9. <i>nè·hú</i> |
| 5. <i>énùmo</i> | 10. <i>nyòṅmá.</i> |

(*eko* is only used in counting, *ekome* is the independent or noun form, and *kome* is used with a noun :

hã mi ekome give me one.

ehã mi wolo kome kēkē he gave me only one book).

31. Formation of numbers. The numbers seem to go independently up to the rather unusual number for building on—six, *ekpa*. From this come the two following :

kpawo (wo to produce?) seven.

kpà·nyò (ekpa-enyò six-two) eight.

Nine, nè·hu, is odd (the tones would fit ene hu, this also).

Nyòṅma, ten, is as usual the number on which succeeding ones are built.

From 10 to 20 the numbers are literally 10-and-1, 10-and-2, &c., e. g. :

nyòṅma-kē-etě, 13 nyòṅma-kē-nè·hu, 19.

Twenty is literally two-tens, but following the Ga rule that an adjective comes after the noun it qualifies, it becomes tens-two, *nyòṅmai·enyò.*

From 20 to 30 the numbers are made by simply adding 'and', with the additional number wanted, e. g. :

nyoŋmai-enyo-ke-ekome, 21.

nyoŋmai-enyo-ke-ekpa, 26

All the other numbers are formed on the same principle, e. g. :

nyoŋmai-edzwe-ke-enumo, 45

nyoŋmai-kpawo-ke-kpa'nyo, 78

nyoŋmai-ne'hu-ke-etē, 93

until oha, *hundred*, is reached.

32. Not all numbers have a plural, but 10, 100, and 1,000, when used in the plural, take i after the singular, e. g. :

ohai enyo, 200 nyoŋmai-etē, 30 (3 tens) akpei
ne'hu, 9,000.

33. The only ordinal number for which there is a form is the first,

klenklen (referring more to order of number) and
tjutsu (,, ,, ,, time).

The others are indicated by the use of ní dgi *which* or *who is*,

klenklen nō le *the first thing.*

tjutsu mō le *the first person.*

klenklen tsei le *the first trees.*

moni dgi enyo le *the second person.*

fina: ní dgi enumo le *the fifth door.*

34. Numbers used in groups, such as 'six each', 'four by four' &c., are shown by duplication, as
hã yei le fē akutui ekpaekpa *give all the women
six oranges each.*

nyeterea gbéi le edgwedzwe *carry the pots four by four.*

35. 'Every' with a number, is not often used in Ga; when it is, it has to be shown very distinctly in a roundabout way, such as

hã mei etē kafu kome, mei etē kafu kome *give every three men one basket.*

36. abo is put after 10, 100, and 1,000, to show an indefinite number.

nyonmai abo *scores* ohai abo *many hundreds.*

hu'ha' is used for an innumerable number.

37. There is a peculiarity with regard to the hours of the clock in Ga. ηmle *bell, hour*, and its plural, ηmedzi, are used irregularly as follows:

ηmle kome *one o'clock.*

ηmedzi enyo *two o'clock.*

ηmedzi etē *three o'clock.*

ηmedzi edzwe *four o'clock.*

ηmedzi enumo *five o'clock.*

ηmedzi ekpa *six o'clock.*

ηmle kpawo *seven o'clock.*

ηmle kpa'nyo *eight o'clock.*

ηmle ne'hu *nine o'clock.*

ηmle nyonma *ten o'clock.*

(with eleven and twelve either can be used.)

The form of the five numerals which follow the plural ηmedzi is the noun form, with the e prefix, and probably it is for euphony that the plural is used with these. The result is as it were to make it like 'two hours, three hours', &c., but 'hour seven, hour eight', &c. Originally it might have been ηmle ní dzi kpawo *hour which is seven*, and so on.

38. Whereas in English the word 'time' covers several different ideas, these are distinguished in Ga by different words.

Time, as a whole, is signified by *be*.

Time, meaning occasions, by *fi* pl. *fii*, followed by number.

Times, meaning multiplication, by *tói*.

i. e. *be le feko it is not time yet.*

ebá fii enyó he came twice.

enumó tói ekpa five times six.

39. Indefinite numerals also come after the noun.

They are:

enyie? how much? how many?

fiá, fě all.

mu' entire, whole.

pi', babao' much, many.

komei some.

fió little, few.

as

ohe faii enyie? how many hats did you buy?

nu le fě all the water. meí fiá all the people.

fái le fě all the roots.

asafo mu' le the entire congregation.

fufó pi' much milk.

fófoii babao' many flowers.

adekai komei some boxes.

nu fió a little water.

PRONOUNS

40. GENDER. Pronouns have common gender.

41. NUMBER. There are three singular personal pronouns, with their plurals :

mī I	wə we
bə thou	nɣe you
lɛ he, she, it	amɛ they

42. CASE. The 1st pers. sing. and the three pers. plural are the same in all cases, but the 2nd and 3rd sing. are inflected for case, thus

	Nom.	Poss.	Obj.	Standing alone.
2nd pers.	o	o	o or bə	bə
3rd pers.	e	e	lɛ	lɛ

(a) 'it', in the objective case is understood, not expressed, e.g.:

ole yo· nɛ? . . . mile lɛ *you know this woman? I know her.*

ole wolo nɛ? . . . mile *you know this book? I know it.*

In speaking of a place dʒɛi there is generally used :

ani ole Ga, lo? . . . mile dʒɛi *do you know Accra? I know it (I know there).*

(b) mī is often contracted into m, ŋ, or n.

(c) When the possessive pronoun stands alone, with no noun expressed, it is formed by adding nō *thing*, to the pronoun.

mīnō *my thing*, mine.

amɛnō *their thing*, theirs.

(d) If a possessive pronoun comes before a noun beginning with a vowel, the vowel is almost always

dropped. *le the*, is also generally used with the poss. pron. and noun, unless the noun is one which is unmistakable.

In writing, the possessive pronoun is joined to its noun :

akutu *orange* ; mikutu *le my orange*.

okpɔŋɔ *horse* ; ekpɔŋɔ *le his horse*.

aflaŋa *flag* ; wɔflaŋa *le our flag*.

minye *my mother*.

(e) Nominative pronouns are joined to the verb, but objective ones are written separately, e. g. :

e·ba *he is coming*

mite *I went*

nyefea ekā· *be brave!*

a·bi o noko *you are being asked something*

43. The impersonal pronoun is shown by the use of *ame*, contracted into *a*. This is the only form for the passive verb, e. g. :

akeo nakai *one says so, it is said*

ahãã ame noko *they were given nothing* (one did not, &c.)

apila *le he was wounded*

44. *Emphatic pronouns* are formed in two ways :

(a) by adding *dientse own self*: *midientse, bodientse, wɔdientse, &c.* :

le dientse ete he himself went.

nyedientse nyeana le you yourselves will see him.

(b) by repeating the pronoun:

mi mite I went myself.

bo ole you know it yourself.

Emphasis in exception to a thing is shown by using *le* after the pronoun :

mi le, miyaa (others may go but) I am not going.

wə le, wəkp̄l̄e we have agreed (whatever others did).

Emphasis in identification is formed by adding *noŋŋ* to the pronoun, repeating the pronoun, as in all these, if there is a verb :

le noŋŋ eke it was really he who said it.

wə noŋŋ ne this is really we.

45. *Reflective pronouns* are formed by adding *he* to the pronoun :

mihe myself. ehe herself. nyehe yourselves.

These are used in the objective case after reflective verbs. And all the above forms can be combined with the reflective form for emphasis, but especially *dientŋe*.

epila ehe he hurt himself.

epila ledientŋe ehe he hurt his own self.

46. *Interrogative pronouns* are formed from three interrogative syllables, which help to make other interrogative parts of speech also. They are :

mě, ně, te ? what, which ?

Thus you get :

namo ? pl. *namei* ? (*ně mo* ? *ně mei* ?) who ?

mēni ? what ? what is it ?

ně gbomo ? which person ?

té gbi ? what day ?

té noni ? which ?

mehewo ? on account of what ? why ?

negbe ? which way ? where ? &c.

mẽ has also the meaning of 'what sort of?':

mẽ gbomo dgi le? *what sort of a man is he?*

47. *Indefinite pronouns* are made from the small word *ko* a combined with *mõ* *person*, and *nõ* *thing*, or from *fẽ* *all*, with *mõ* and *nõ*:

moko, pl. *meikomei* *some one*.

mokroko, pl. *mei krokomei* *another one*.

mofẽmo *every one*.

mokomoko *any one at all* (with neg. verb *no one at all*).

noko, pl. *niikomei* or *nibii komei* *something, anything*.

nokroko, *nii krokomei* *another thing*.

nofẽno *everything*.

nokonoko *anything at all* (with neg. verb *nothing at all*).

NOTE: There are no 'negative pronouns' in Ga. These are formed by using negative verbs, as

moko baa *no one came*—some one (any one) did not come.

minaa noko *I saw nothing*—I did not see something (anything).

48. *Relative pronouns*. After a noun the relative pronoun, *ní* *which* or *who*, is used.

From that small word *ní* these and other relative words are made:

moni *the one who*, pl. *mei ní*.

mofẽmo *ní* *every one who*.

moko or mokomoko *ní* *any one or any one at all who*.

noni *the thing that*, pl. *nii ní*.

nofẽno *ní* *everything that*.

noko or nokonoko ní *anything or anything at all that.*

So also the adverbs beko *sometime*, heko *somewhere*, and the adverbial conjunctions :

beni *when*—the time that

heni *where*—the place that

bōni *how*—the way that

befēbe ní *whenever*—every time that

hefēhe ní *wherever*—every place that

bōfēbo ní *however*—every manner that.

At the end of the phrase beginning with these relative words must come the *le* belonging to the noun, just as if the phrase from ní took the place of an adjective, as

ledzi (ní yō dgei) le *boats (which are there) the.*

49. *Demonstrative pronouns.* These are :

mone *this person*, pl. menemei.

one *this thing*, pl. enemei.

no *that thing*, pl. nomei.

e. g. mone dgi mitse *this is my father.*

nomei dgi guonii *those are trade goods.*

Like these, but used as adjectives, are :

ne *this*, coming after the noun.

neke . . . ne *this*, emphatic, with noun in the middle.

nakai . . . le *that same*, with noun in the middle.

nakai . . . le nonj *that same*, more emphatic.

no . . . le *that*, with noun in the middle.

e. g. satso ne hi *this bed is good.*

mina nakai nu' le *I saw that same man.*

no gbomo le enaa nii *that man cannot see.*

ADVERBS

50. There are adverbs which tell something about time, as

agbene *now* ; **lolo** *still* ; **nyè** *yesterday*.

There are those which tell about place, as

biè *here* ; **dgei** *there* ; **heko** *somewhere*.

There are those which tell about manner, as

dinɲ *quietly* ; **kplakpla** *hastily* ; **bleo** *gently*.

There are those which express degree or measure, as
fiofio *little by little* ; **tʃɔ** *very, too*.

There are those which are interrogative, as

negbe? *where?* ; **mehewɔ?** *why?* ; **enyie?** *how much?*

51. Some adverbs can only be expressed by using nouns or verbs introduced by **ke** or **ye**, or such words, as

eke mi:ʃe fe *he did it gladly* (he with gladness did it).

eto he ye nile na *he answered wisely* (he answered in accordance with wisdom).

wokwe ame ke-kpe *we looked round at them*.

Some others are formed from verbs which are conjugated, as

miba etʃeko *I came not long ago* (I came, it was not long).

mile le etʃe *I have known him long* (I have known him, it is long).

52. There are no negative adverbs in Ga ; negation must be shown by the verb, e.g. :

minako le dā *I have never seen him* (I have not seen him ever).

ebe hekoheko *it is nowhere* (it is not anywhere).

eyako dgei peŋ *he has never been there.*

But certain adverbs have a separate form for use with verbs in the negative.

(a) repetitive form :

gbiko *always* becomes **gbikogbiko**.

heko can be used with the negative, but **hekoheko** can be used *only* with the negative.

(b) different word :

ekoŋ *again* becomes **doŋŋ**.

koko·ko *not at all* is only used with verbs in the negative.

53. Adverbs generally come after the verb, but many can be put first for emphasis, as

wó maba *to-morrow I will come.*

dgeigbe ete *he went that way.*

fiofo le ookase *you will learn it gradually.*

(The tone is slightly changed in this form—e. g. in the first sentence **wó**, which has a high short tone, is slightly lowered at the end—**wó**, presumably to replace by tone a dropped **nì**—**wó nì** *it is to-morrow.*)

As a rule the order is (1) manner, (2) degree, (3) place, (4) time.

54. **bie** and **dgei** *here and there* can be used peculiarly, almost as if they were nouns. They can form the subject of a sentence, or be put in the possessive case, as

bie ye feo *'here' is beautiful.*

bie bii *the people of 'here'.*

bie gbe *'here's' way—this way here.*

dgei manjii *the town's people of 'there'.*

dgei manjfe *king of 'there'—that place.*

PREPOSITIONS

55. Prepositions as they are in English do not exist in Ga. But the idea which prepositions convey must be expressed somehow, or there is no clear relation between certain words, e. g. :

Put the book . . . the table.

Until another idea is supplied the table seems to have no connexion with the book. The preposition fills the blank :

He is walking . . . the seashore.

Until a preposition connects the two, it cannot be known what the connexion between the two ideas is. The want is supplied by the correct link, according to whether he is walking to, from, on, or by, the shore.

In Ga there is the same need for connexion of ideas. What supplies this ?

56. In the African mind every object has many parts or sides, for which there is a word, as in English, but the African particularizes much more than the European.

he outside

hewɔ round about

mli inside

hie face

se back

masei by the side of, near

no the top side, on

ŋwei *above*

ʃi, ʃiʃi *under part*

te *middle*

na' *end, mouth*

yi, yiteŋ *top, head*

ŋō *side, as in close contact, to.*

These words describe the *part* of the object referred to :

tfumō okplō le nō *dust the top of the table.*

ekwe nu' le hie *he looked (at) the man's face.*

mimli wo la *my inside got on fire—I got angry.*

efiʃi ewo mudzi *its under part is dirty.*

They are really nouns, but these same nouns are used to complete the sense, as we would use prepositions of position, and sometimes a sentence may mean either of two things :

ekwe ehie may mean (1) *he looked at his face* ; (2) *he looked in front of him.*

In the first case the poss. pron. is non-reflective, in the second reflective, but the context makes the meaning clear.

When used as prepositions they are treated as nouns :

mibo' le ye tʃu le se *my garden is—at the house's back* (my garden is behind the house).

ete ameteŋ *he went their middle* (he went among them).

ebadamō tʃo le ʃiʃi *he came stood the tree's under part* (he came and stood under the tree).

nyiemō mise *walk my back* (walk behind me).

57. Other prepositions are formed in other ways.

58. Some are formed from verbs, e. g.:

ye to be (at a place) is used for 'at' when the 'at' is not included in the verb:

afo mi ye Ada I was born at Adda (one bore me 'it was at' A.).

hã to give is used for 'for' with persons, and is conjugated as a verb:

enmaa wolo ehãã le he did not write for her.

mafe mahã o I will do it for you.

mihe noko mihã le I bought something for her.

fe to make is used for 'about', meaning uncertainty of the exact amount or time:

aafe ohai enyo it will make 200, meaning about 200.

maba aafe nmedzi ekpa I will come about 6 o'clock.,

maba aafe nmedzi ekpa mli (mli adds to the vagueness).

ke to take (irreg. verb combination) is used for 'with', to express instrumentality:

eke tfo yi mi he took stick beat me (he beat me with a stick).

gbobilo ke tũ gbeo ko'tfe a hunter kills a leopard with a gun.

59. Some are expressed by prepositional phrases with *ye to be*, e. g.:

ye is associated with the before-mentioned 'parts' or 'sides', if the verb is not a verb of motion, and when the verb is not *ye* itself:

mina le ye tfo le mli I saw him (being) in the room.

etfa bu ye tfo ko fifi he dug a hole (being) under a tree.

efe neke ye nu le hie *he did this (being) in front of the man.*

Some of these are used idiomatically also, and there are other words which with ye form prepositional phrases :

ye . . . he *concerning*

ye . . . hewo *on account of*

ye . . . nadziaŋ *instead of*

ye . . . na' *according to*

ye . . . gbefan *with regard to* &c.

minuko noko ye sane le he *I have heard nothing about the matter.*

adgie eyi ye emodeŋbo' le hewo *he was praised for his diligence.*

eba'fe ene ye minadziaŋ *he will do this instead of me.*

femo ene ye ofiwo' le na' *do this according to your promise.*

akeko mi noko ye gbekēbii le agbefan *they told me nothing with regard to the children.*

Sometimes the sentence can be inverted for emphasis, and in some cases the ye is dropped, but the following examples of how the above sentences can be said differently will show how difficult it is to draw distinctions :

minuko sane le he noko.

emodeŋbo' le hewo le adgie eyi.

mi minadziaŋ eba'fe ene ye.

ofiwo' le na' le femo ene.

gbekēbii le gbefan le akeko mi noko.

60. Some ideas which necessitate prepositions in English are expressed otherwise in Ga, e. g. :

I have not seen you for a week mina bo ñè ot̄fi né,
or ñmene d̄zi ot̄fi ní mina bo, or minako o ot̄fi
s̄oŋŋ n̄e.

He went before me et̄s̄o mihie.

It was written before his birth aŋma dani afo le.

She did so every day for six years efe nakai da-gbi
afii ekpa s̄oŋŋ.

61. 'Without' can only be expressed by an indirect phrase:

without me ye can do nothing ké d̄zee miŋ le nyenyey
noko nyefe (if it were not for me).

a body without spirit is dead gbomot̄so ní mumo be
mli d̄zi gbonyo (a body in which is no spirit).

you went there without me of̄i mi ote d̄zei (you left
me, you went there).

do not eat without me ka·ye of̄i mi (do not eat and
you leave me).

I shall not eat without you miyee mij̄ī o (I shall
not eat, I shall not leave you).

no one ties a knot without his thumb (proverb) moko
j̄ī goŋti se eŋmōō kp̄o (one does not leave his
thumb behind, he does not tie a knot).

CONJUNCTIONS

62. In Ga there is one conjunction which joins nouns and pronouns only, the word *k̄e*, *and*.

mi·yahe yele k̄e ŋkatie k̄e t̄finalo· k̄e nii *I am
going to buy yam, groundnuts, beef, and so on.*

yo· n̄e k̄e ewu baya Abude k̄e Akropoŋ *This
woman and her husband will go to Aburi and
Akropong.*

The disjunctive *lo* or *alo* or generally takes the first

form when used to join words only, and the second when used to join sentences.

nu lo yo? *man or woman?*

nyè lo wó? *yesterday or to-morrow?*

ebaba alo ebaa? *is he coming or not?*

63. There are many conjunctions which join sentences, and they help to show the idea which the respective sentences convey in relation to each other, e. g. :

- | | |
|--|---|
| mibi le noko ni ehã mi heto. (ni) | sequence. |
| <i>I asked him something and he answered me.</i> | |
| atfe mi okplõ he, fi mikplẽẽ dgei
ya. (fi) | } disjunction. |
| <i>I was invited, but I would not go there.</i> | |
| dgee mlifu fi moŋ dole ni. (fi moŋ) | } differentia-
tion. |
| <i>it is not anger but rather sorrow.</i> | |
| mibi le ake ebaba lo? (ake) | } introducing
sentence
as object. |
| <i>I asked him if he were coming.</i> | |
| miŋtao ní obafata mihe. (ní) | } ,, |
| <i>I wish you would come and help me.</i> | |
| kedgi mite dgei le, mahe mahã o.
(kedgi) | } condition. |
| <i>if I go there I will buy it for you.</i> | |
| eto le, nohewole ete fãa. (nohewole) | } conse-
quence. |
| <i>he was tired, therefore he went home.</i> | |
| ete fãa edgake eto le. (edgake) | } cause. |
| <i>he went home because he was tired.</i> | |
| elenj dga oke le. (dga) | } exception. |
| <i>he will not know unless you tell him.</i> | |
| ona le alo onaa le? (alo) | } alternative. |
| <i>did you see him or not?</i> | |

ekole abatɕwɪa le tei, alo abayi le. } compound
 (ekole . . . alo) } alternative.
he will be either stoned or beaten.

ekole mi-ke-le bawie hie ke hie. (ekole) possibility.
perhaps I shall speak to him face to face.

and many others, of which some examples are :

tamo bɔni as; fɔ le in spite of everything; tɕe although; enyie nonɲ how much more; ni mbasroo how much less; babao ní, however much; nakai nonɲ even so; kedʒee . . . le if not; kɔle nevertheless; no se hu le besides that; ake ní . . . hewɔle since; ani moaɲ, ani moaɲ le, moaɲ, or moaɲ le, while on the contrary.

64. Many of these might equally come under the head of adverbial phrases, and are too individual to be classified.

As examples the following are given :

mi po ebato mi, ni enyie nonɲ etɔɲ mitɕe it will tire even me, and how much more my father. (Note the second verb in the negative).

ɕii abɔ ní okwɔɔ ene le obakaɪ mi as often as you look at this you will remember me.

babao ní mikpata le le, babao ní emli wo la dgi no the more I soothed him the angrier he got.

There is a specially close connexion in Ga between the conjunction nohewɔle therefore, and the prepositional phrase hewɔ 'on account of, for the sake of', as this phrase can govern not only a noun but a sentence. It will be best seen by examples :

1. ebe ɕika, nohewɔle ehee noko he has no money, therefore he buys nothing.

2. ehee noko, ye *ɟika ní ebe le hewo* *he buys nothing, on account of not having any money.*
3. ebe *ɟika hewo le, ehee noko* *as he has no money, he buys nothing.*
4. ebe *ɟika hewo ni ehee noko le* *it is on account of his having no money that he buys nothing.*
5. *nõhewo ní ehee noko le dgi ake ebe ɟika* *the reason that he buys nothing is that he has no money. (nõhewo thing on account of which = reason)*
6. *ɟika ní ebe le hewo ni ehee noko le* *it is on account of the money which he has not got that he buys nothing.*

65. There are also the relative conjunctions, pronoun and adverbial :

moni *the one who* ; *noni* *that which* ; *heni* *where* ;
beni *when* ; *bõni* *how* ; *dani* *before* ; *mofẽmo ní*
whoever, &c.

The *le* referring to *mo, no, he, be, &c.*, comes at the end of the clause which they introduce. This is in accordance with the usual rule of order (1) noun or pronoun, (2) qualifying adjective or phrase, (3) article.

mile mo (ní ba) le *I know one who came the.*

mibaya he(ni obatsõ mi) le *I will go place that you will show me the.*

INTERJECTIONS

66. In Ga there are many words in the nature of a call or cry, having no connexion with other words in a sentence, but expressing quite independently emotions or feelings of various sorts, e. g. :

calling some one *éé*, after name ending in low tone,
as *Kwàòé* ; *óó*. after name
ending in high tone—*Kòfíóó*.

agreement	hě, ěě, dzogbaŋ, odzogbaŋ, yo.
confirmation	omalee! <i>nakai!</i>
negation	dabi, óòhó.
displeasure, sorrow	áò!
grief, pain	ádžéi!
condolence	kpóo!
encouragement	mó!
congratulation	àékó! reply, yàèi.
astonishment	lélèŋ! anòkwá! <i>nakai</i>
'disclaiming'	kose!

and others too numerous to mention. See Fleischer, page 98.

67. There are also many salutations for set occasions, with set replies, which might almost come into this category, from the nature of them. They are falling largely into disuse, and English salutations taking their place, which is a great pity, as the Ga ones are much more interesting. Some are given later.

INTERROGATIVE WORDS

68. There are interrogative words in addition to those under other parts of speech.

69. If the question is one that requires an answer in either the affirmative or negative, it is simply put in the form of a statement, and interrogation is shown either by tone or by interrogative words.

The following at the beginning of a sentence show a question:

ani? for general use, used with or without *lo*.

nto? taking rather for granted what follows.

tó? " " "

aso? rather indicating a controversial attitude.

be? meaning 'is it not so that?'

The following are placed at the end of a sentence :

be? as above, can be used at the end instead.

lo? (from lo or alo 'or') used with or without ani.

Examples:

eba, lo? *has he come?*

ani eba, lo? ,,

ani ona moko ye dzei? *Did you see any one there?*

nto onu he momo? *I expect you have heard of it
already?*

tó fẽ efite? *Then is it all spoilt?*

ohã le fika le, be? *You gave him the money, did you
not?*

aso wõhi efa le mli koni dromõ le afa? *Then are
we to continue in sin that grace may abound?*

VERBS

70. Some verbs are complete in themselves.

Many are incomplete, and need an object or an adjunct to complete the sense.

71. The pronoun is joined to the verb in writing in the nominative. 'it', in the objective case, is omitted entirely.

72. In Ga there is no proper passive voice. This is shown by using the impersonal pronoun, one, as the doer of the action, while the one to whom the action is done is made the object of the verb. 'one' in Ga is a, a contraction for ame, the vague 'they'.

he was wounded for our transgressions becomes one wounded him, &c.—apila le ye wənotōmōi le ahewə.

he was given a crown becomes one gave him a crown—ahā le akekre.

73. Verbs in their root form are mostly monosyllabic, beginning with a consonant and ending with a vowel, e. g. :

da, ta, fe, ka, tao, nu, bo, ma, fo, hi.

but there are a number of two-syllabled ones, and a few ending in the nasal n or m, such as dzim, kpaŋ, dzweŋ.

74. Many verbs have a plural form, if the subjects, objects, or places of doing are many. The plural is formed in four ways :

(a) by inserting 'r' or 'l' between consonant and vowel. In some cases the plural takes a high tone, even if low in the singular, but in others it remains low, as

dā to be big, pl. drá bō to cry out, pl. bló

tá to sit, pl. trá fō to cut, pl. flò

tà to touch, pl. trá ŋmō to tie, pl. ŋmló

It will be seen that sometimes the vowel sound changes, and sometimes also there is the sound of the vowel between the two consonants, so slight as hardly to be noticed, as

d(a)ra, b(o)lo, f(o)lo

(b) by adding mō, with no change in tone, as

ká to lie, pl. kámó kũ to break, pl. kũmò

mà to place, pl. māmò sǒ to perch, pl. sómó

(c) by adding *i* at the end, or before the last vowel, as
gbó to die, pl. *gbói* *tʃwà to strike*, pl. *tʃwiá*

In the last, the insertion of the *i* before the *a* seems to raise the tone of the *a*.

(d) quite irregular, as

ʃé fò to cast away, pl. *ʃéré* *wó to lift*, pl. *hólé*
ʃwié(ʃi) originally *tʃe fõ*,
 and *tʃere ʃwie(ʃi)*

75. to show repetition of a deed, many verbs can be doubled, as

ameyeye nii, amenunu dāi *they ate and drank continually.*

The second time the verb is higher than the first time, i. e. the repetition has a higher tone than the original. If the vowel of the verb is a *short* one it is lengthened a little, but not otherwise. If no object follows the verb, *i* is added.

amemi·yeye· nii, amemi·nunu· dā·i, amemi·hehei, amemi·hōhō· nii.

76. There are fairly regular rules for the formation of moods, tenses, &c., but there are several quite irregular verbs, and a great variety of idiomatic verbs.

IRREGULAR VERBS

77. The form of the verbs showing 'being' are very limited, and quite irregular, but they are very important.

78. DZI.

(a) *dzi* shows who or what some one or some thing is. There must *always* be two subjects in apposition

with *dgi*, even if one is 'it' (understood). The subject on which emphasis is laid is put first, e. g. :

minye dgi *you are my mother* ('my mother are you').

bo dgi minye *you are my mother.*

obiyo' dgi le *she is your daughter* ('your daughter is she').

le dgi obiyo' *it is she who is your daughter.*

moni te le dgi *the one who went am I.*

midgi moni te le *I am the one who went.*

(b) When one of the subjects is 'it', this verb can take the form *ni* or *ŋ*, coming after the other subject, the 'it' being included in the verb, e. g. :

midgi, mini, or miŋ *it is I.*

mitŋe ni *it is my father.*

obi ni *it is your child.*

le ni, or leŋ *it is he.*

(c) These are the only two ways in which *dgi* can be used. It can never be used as the verb 'to be' in English, with an adjective, to show a quality. Unless the adjective is a direct complement of the noun, the verbs *ye* or *fe* or a real adjective-verb is used, e. g. :

'He is bad' can be

gbomo foŋ dgi *he is a bad man, or*
ehii *he is not good.*

'This water is clear' can be

nu kroŋkroŋ ni *it is clear water, or*
nu ne ye kroŋ *this water is clear.*

'The road is good' can be

edgi gbe kpakpa *it is a good road, or*
gbe kpakpa ni ,, ,, ,, *or*
gbe le hi *the road is good.*

The emphasis is different, of course, in the different ways of expression, but the distinction is very slight.

79. **DĪEE** is the negative form, and it can be used in the same way as **dgi**

edgee mitʃe he is not my father.

ηkatie dgee tʃoyibii groundnuts are not a fruit.

or it can be put at the beginning of a sentence containing **dgi** or other verbs, negating them. Here it is more a word of negation than a verb, e. g. :

dgee mitʃe ni he is not my father (not my father is he).

dgee tʃoyibii dgi ηkatie not fruits are groundnuts.

dgee osofo dgile not a minister is he.

dgee bie eba not here he came.

The negation there is more emphatic.

80. These words **dgi**, **ni**, and **dgee** are used for the past tense also, but for other tenses—future, imperative, and noun forms, other verbs are used, e. g., **fe**, **tʃō**, and **ye**.

eeye osofo he will be a minister.

nyefea gbekebii kpakpai! be good children!

ootʃō mibi you will be my child.

OTHER USES OF **DĪI** AND **DĪEE**.

81. This verb is also used to form other parts of speech.

82. It forms the conjunctions **kedgi**, **kedgee**, and **dzikule**.

The phrase which it introduces is treated as a noun, in that it has to be followed by the article **le**, e. g. :

kedgi (ona le) le, ke'mo le nakai if it is (), tell him so.

The bracketed part, taking the place of the noun necessary after *dgi*, takes also the article *le*.

kædʒee nakai le, bele olaka mi if it is not so, then you have deceived me.

oye bie dgikule, mibi le náá egbo if you had been here, my child would not have died.

literally the idea is 'say it is—', 'say it is not—', and *dgikule*—'it is perhaps'.

83. In its simple form, it makes the conjunction 'whether'. Sometimes it is changed to *dgiŋŋ*, or *dgi*.

egbo dgiŋŋ milee (he died it was I know not) I do do not know whether he died.

wóote dgiŋŋ milee I do not know whether we shall go.

84. With the double use of it and the addition of *o*, it makes whether . . . or.

e'ho' noko, yele dgio, duade dgio, milee (she was cooking something, yam be you, cassava be you, I know not) she was cooking something, whether yam or cassava I do not know.

Sometimes the *dgi* is understood, and the *o* stands alone.

eeba-o eban-o, ekeko mi sane ko (he will come, he will not come, he has not said to me) he has not told me whether he will come or not.

85. It also makes the adverbial conjunction *adgi*, *perhaps*, possibly from an extinct future tense of *dgi*.

ebe adgi!—*like 'he doesn't seem to be there'.*

86. It makes the adverb *dʒeenmo* (originally

dzeenmene), 'it is not to-day', meaning *a long time ago*.

eba dzeenmo *he came a long time ago*.

87. There is a peculiar use of the neg. dzee in narrative. Stories, especially fables, begin with the word, not in its negative sense, nor as a question, but as an affirmation, e. g. :

dzee nu' ko ke ena ni ameyo *there was once a man and his wife* (lit. is it not a man and his wife and they were ?)

88. A very common use of dzee is in forming a question by beginning with it and ending with lo?, or without lo but with a questioning tone :

dzee nu enu, lo? *was it not water he drank?*
dzee Ga ete? *was it not Accra he went to?*

89. YE AND ITS NEGATIVE BE.

to be, in the sense of 'to exist', or 'to have, possess'.

(a) Ye is used to mean that a person or thing simply exists, or that he or it is *at* the place mentioned or understood. This is the only form in which can be expressed the English phrase 'there is' or 'there are', meaning such things are in existence, e. g. :

Nyonmo ye *God exists, or there is a God.*
eye, moko ye *he is there, some one is there.*
helai srotoi pi ye *there are many different illnesses.*
miye bie, eye dzei *I am here, he is there.*
tjofatje ko ye Kole Bu *there is a doctor at K.B.*
nuntfo le ye Jia *the master is at home.*

Neg.

Nyɔŋmɔ se le moko be donɔ there is no God but
God (literally behind God any one is not more).

ebe, moko be he is not there, no one is there.

helatsɛmei pi' be there are not many sick people.

mibe bie, ebe dɛi I was not here, he was not there.

tʃofatʃe ko be Kɔle Bu there is no doctor at K.B.

nuntʃo le be ʃia le the master is not at home.

(b) to have or possess.

oye nanemei pi' you have many friends.

wɔye nye kpakpa we have a good mother.

Neg.

obe nanemei pi' you have not many friends.

wobe nye kpakpa we have not a good mother.

If 'exist' is thought of in the sense of 'to possess life', it can be understood how this verb expresses both these ideas.

90. This verb takes the form yɔ, a contraction of the habitual form yɛɔ, when it comes after a relative word, whether obviously such, or where it is understood :

(a) after a relative :

noni miyɔ le, no miɲõ-hãa o ne that which I have
I give you.

nu' ní yɔ bie le ete the man who was here has gone.

moni yɔ toi le, hã ní enu he that has ears let him
hear.

ablogwai ní yɔ dɛi le fáá the chairs which are
there are too few.

(b) sentence inverted for emphasis :

bie miyɔ it is here I am.

koloi pi' dientʃe miyo *it is very many animals (that) I have.*

bi kometo' eyo *it is an only child (that) he has.*

nakai eyo *it is so (that it is).*

(c) interrogative words :

meni yo odenj le? *what (is it that) is in your hand?*

negbe oyo? *where (is it that) you are?*

enyie oyo? *how many (is it that) you have?*

(d) emphatic pronouns (repetition of pron.)

mi miyo bie (it is) I (that) *am here.*

le eyo tʃu lenj (it is) he (that) *is in the room.*

91. Ye can be used for the past tense, both for 'to be' and 'to have', but it has no other tense. The verbal noun yo', is seldom used : if used at all it is in such a phrase as

yo' eke-mi yo (emphatic) *he certainly was with me.*

92. There is a form of the future, which is used only in the expression

aye! *let it be! so be it!*

For the ordinary future and other tenses, other verbs must be used, e. g. ba *come*, ya *go*, hi *live*, or remain, for the verb 'to be'.

I will be there mibaya dʒei.

he will be at Christiansborg eeba Osu.

he will be still there eehi dʒei lolo.

na', *to get*, for the verb 'to have'.

we will have water wooná nu.

he will have a chance eená hegbe.

OTHER USES OF YE.

93. This verb is also used in other ways.

94. **Yε**, used as a verb in its capacity of interpreting either 'be' or 'have', is joined with nouns, adverbs, or adjectives, to show a quality, e. g. :

from **fεo** *beauty* (**hefεo** *beauty of body*) (**fεonō** *thing of beauty*) comes the verb **yε fεo** *to have beauty—be beautiful* ; neg. **be fεo** *not have beauty*.

fεo, **fεo**, **dzemei yε fεo** *beauty, beauty, that place has beauty*, i. e. it is beautiful, beautiful there.
(From an old hymn.)

from **bleo**, *soft, peaceful, gentle* (**bleo!** *gently*) comes **yε bleo** *to be peaceful, quiet, gentle*. Noun **bleofemō**.
elee noni dzi bleofemō *he doesn't know what gentleness is*.

from **mōbō** *pity* (verb—**na mōbō** *to look at with pity*)
(verbal noun—**mōbōnale** *the looking at with pity*)
(adverb—**mōbōmōbō** *sorrowfully*) comes the verb
yε mōbō *to be pitiful*.

sane le yε mōbō *it is a pitiful story, &c.*

95. **Yε** with **mli**. Besides meaning 'in, inside', **yε mli** also means 'to be true'.

eye mli *it is true*, sometimes contracted to **eyey**.

ebe mli *it is not true* „ „ „ **ebej**.

96. **Yε** as a preposition. Some verbs, those of motion, &c., used with adverbs or place-names, need no preposition, the preposition being included in the verb, e. g.

eeba Osu *he will come to Christiansborg.*

edze Abokobi *he comes from Abokobi.*

ehio La *he lives at La.*

But when the preposition is not included in the verb, **yε** is used to connect the verb and the object of

location, even when the object of location has a preposition-word of its own, e. g. :

- afɔ mi ye Ablotʃiri *I was born (being) in Europe.*
 ana le ye ŋʃona *he was seen (being) at the seashore.*
 eba mli nakai ye K.K. yino *it came to pass thus (being) in the time of K.K.*
 edzi efa ye Nyonmo hie *it is a sin (being) in God's sight.*
 ewo ye tʃu mli *he sleeps (being) in a room.*
 etá ʃi ye sɛi no *he sat down (was) on a stool.*
 ete dzei ye ʃwi-li mli *he went there (being) in a carriage.*

If the location comes first, the ye is put at the end, but it is sometimes omitted, e. g. :

- Ablotʃiri afɔ mi ye *Europe I was born in.*
 eba mli ye no be le mli *it came to pass in that time.*
 no be le mli eba mli *it came to pass in that time.*

97. As a preposition there are many combinations.

- ye . . . na' (lit. it is at the mouth of) = according to.
 amefe nofɛno ye owiemɔ le na' *they did everything according to your word.*
 abakodzo o ye onifemɔ le na' *you will be judged according to your doings.*
- ye . . . hewɔ (lit. it is round about) = on account of, for the sake of
 femo ye mihewɔ *do it for my sake.*
 hã mi 10/- ye hewɔ *give me 10/- for it (on account of it).*

ye . . . he (lit. beside it) = about it.

miye he noko ke'mō *I have something to say about it* (it, understood, before he).

miye sane ne he noko ke'mō *I have something to say about this matter.*

ye . . . gbefan, ye . . . nadzian, *with regard to, instead of, &c.*

98. YA, *to go*, with its companion TE.

These two together form one verb. In some cases ya only is used; in other cases only te; and in two tenses it is mixed.

<i>Past.</i> (<i>I went</i>)	<i>Perfect.</i> (<i>I have gone</i>)	<i>Habitual.</i> (<i>I go habitually</i>)
mite	mítè	miya'
ote	ótè	oya'
ete	étè	eya'
wote	wótè	woya.
nyete	nyétè	nyeya'
amete	amétè	ameya'
nu' le te	nu' le étè	nu' le ya'

<i>Continuative.</i> (<i>I am going</i>)	<i>Future.</i> See 110. (<i>I shall go</i>)	<i>Imperative.</i> (<i>go!</i>)
mi'ya	máte	or mibaya
o'ya	oóte	obaya ya'!
e'ya	eéte	ebaya
wōmi'ya	wóóte	wōbaya
nyemi'ya	nyeáte	nyebaya nyéyaa'!
amemi'ya	ameáte	amebaya
nu' le nya	nu' le aáte	nu' le baya

<i>Indir. Imper.</i> See 113.	<i>Comp. Imper.</i> See 114.
(I 'am to' go, he is, we are, they are, the man is to go)	(let me, him, us, them, the man, go)
míyà	há máyà
éyà	há éyà
wóte or wóyà	há wóyà or wóte
améyà	há améyà
nu· le áyà	há nu· le áyà

Negative. The pronoun in the negative tenses is only high in comparison with the verb.

<i>Past and Present.</i>	<i>Perfect.</i>	<i>Future.</i>
míyàà	míyàko	míyàŋ
óyàà	óyàko	óyàŋ
eyaa	eyako	eyàŋ
woyaa	woyako	woyàŋ
nyeyaa	nyeyako	nyeyàŋ
ameyaa	ameyako	ameyàŋ
nu· le éyàà	nu· le éyàko	nu· le éyàŋ

Imperatives.

Compound Imperative.

1st	2nd	
	ŋkáyà	ká·há mite
ká·yà		ka·hã ete
	ékáyà	ka·hã wote or womi·ya
	wókáyà	ka·hã amete or amemi·ya
nyékáyà·		
	amékáyà	
	nu· le ákáyà	

REGULAR VERBS

99. All verb roots have their own tone, whether low, middle, high, or double-toned, and these do not change except when it is necessary as a sign of a tense.

Tenses are shown by these changes in tone, either in the verb or pronoun, or by a prefix or suffix.

The tones of the verbs in some tenses are very confusing, being very irregular. In the examples given, there is a variety of verbs of different class. What is called 'e class' refers to a peculiarity in the formation of the negative, and it is explained later. See par. 124. The verbs given are :

nù to drink: low-toned e class.

bà to come: low-toned, an exception to the e class.

bí to ask: high-toned.

gblé to open: high-toned.

hò to cook: two-toned e class.

To show how the verb is used after a noun, it is given with Kai, a girl's name (the same thing); and to show how the passive voice is made, the impersonal pronoun is given, which is the only form of passive voice.

100. *Indicative Mood*—which makes assertions.

101. In English what is called the Present Tense covers several different ideas :

(a) There are verbs such as

I ask you this. I thank you. I congratulate you.

These show a single action in process of being done.

(b) There are others such as

The house stands by the river. I know already. The garden is big. I owe him money.

These show a fixed state of being somewhere or something, or a state of mind existing, or an inherent quality of mind or body.

(c) There are others again such as

I go to this school. I see him every day. I write quickly.

These show a thing which is being done continually, but each time a separate act.

In Ga distinction is made between these, and with a few exceptions quite logically even from the English point of view.

(a) is shown by what is called the Continuative Tense, or Progressive.

mi·da o fi *I am thanking you.*

mi·kpa o fai *I am begging you.*

mi·ŋa o *I am greeting you.*

mimbi o ake . . . *I am asking you . . .*

(b) is shown by what might be called the Limited Present, as its use is confined to the verbs of this class. It is just a Root tense, with no inflection of any kind, corresponding to the English.

tŋu le da *the house is big.*

efè le *he surpasses him.*

ehi *it is good.*

tŋo ko mā dzei *a tree stands there.*

miye faii pi·. *I have many hats.*

efá *it is enough.*

mina mi·ŋe *I am happy.*

mile le *I know him.*

(c) is shown by what is called the Habitual Tense.

miya· skul da· gbi *I go to school every day.*

ewieo oyaya *he speaks quickly.*

mihãa le fika *I give him money.*

miwo· bie *I sleep here.*

102. Dgi and ye with their negatives belong to (b) and to it also belongs the irregular verb-particle ke to take, which is used with ba and ya to make 'bring' and 'take away'.

The Continuative and the Habitual are given among the general tenses of verbs, but as the Limited Present is confined to this class, it is given here.

Naturally the impersonal verbs (such as fá *to suffice*; dɔ *to grieve*) cannot be conjugated in the different persons, but other verbs (such as hie *to hold*; le *to know*) are conjugated through the tenses as other verbs, and only differ in this tense. Dʒi, ye, and kɛ have only this tense form, though used for the past also.

103. As examples le, da, and an impersonal verb, n̄õ na', to please, are given :

(<i>I know, &c.</i>)	(<i>I am big, &c.</i>)	(<i>It pleases me, you, &c.</i>)
mile	mida	en̄õ mina'
ole	oda	en̄õ ona'
ele	eda	en̄õ ena'
wole	wodra	en̄õ wona'
nyele	nyedra	en̄õ nyena'
amele	amedra	en̄õ amena'

104. *Note re Habitual and Continuative Tenses.*

In Ga, verbs always take the Habitual instead of the Continuative form after *relative* pronouns and conjunctions, whether obviously such, or whether understood :

(a) ordinary relatives :

milee moni ba' le *I do not know who is coming.*

beni ewieɔ lolo le, amɛba *while he was still speaking, they came.*

ele noni efeɔ le *he knows what he is doing.*

(b) interrogative words :

meni ofeɔ? *what are you doing?* (what is it that you, &c. ?)

namo ba' le? *who is coming?* (who is it that is coming?)

negbe oya? *where are you going?* (where is it that you, &c.?)

enyie otaoo? *how much do you want?* (how much is it that, &c.?)

(c) sentences inverted for emphasis :

nakai mitaoo *that is what I am wanting.*

bie mihõõ nii ye *it is here I am selling.*

(d) emphatic pronouns.

mi miwieo le *it is I who am speaking.*

le efeo le *it is he who is doing it.*

ame amekweo le *it is they who are looking after her.*

105. NOTE :—As it would be impossible to print all the tones, only an indication of them is given here and there in the verbs which follow. As the first person differs from the others, which are generally alike, tones are mostly given only on the first and second persons. These with the notes at the beginning of each tense should help slightly, but they can only be learnt properly by the ear.

106. *Habitual Tense*—formed by prolonging the 'a' in verbs whose root ends with that vowel, by prolonging the 'o' in verbs whose root ends with 'o', and by adding 'o' to verbs with other vowels. Verbs ending in plain a or o show this extra length by the sign ˘, but verbs ending in ã, á, take another a. Similarly those ending in o take the sign ˘, but those ending in other vowels have o added. There is no change of tone in the pronoun or in the verb root, and the additional vowel sound is low. Even the high verbs are middle rather than high.

(I, thou, he, we, you, they, one, Kai, drink, come, ask,

open, cook, in the sense of being in the habit of doing so, or doing it at different times.)

mínùò	míbà·	míbíò ¹	mígbléò	míhòò ²
ònuò	òba·	òbíò	ògbléò	òhòò
enuò	eba·	ebiò	egbleò	ehòò
wónuò	wòba·	wòbíò	wògbleò	wòhòò
nyenuò	nyeba·	nyebiò	nyegbleò	nyehòò
amenuò	ameba·	amebiò	amegbleò	amehòò
anuò	aba·	abiò	agbleò	ahòò
Kai nuò	Kai ba·	Kai biò	Kai gbleò	Kai hòò

¹ (mi slightly higher) ² mid. low.

107. *Past Tense*—the plain root of the verb, preceded by the pronoun, all low tones, except where the root of the verb is different, and then it keeps its own tone.

(*I, thou, he, we, you, they, one, Kai, drank, came, asked, opened, cooked.*)

minu	miba	mibí	migblé	míhò'
onu	oba	obí	ogblé	ohò'
enu	eba	ebi	egble	eho'
wónu	wòba	wòbi	wògble	wòho'
nyenu	nyeba	nyebi	nyegble	nyeho'
amenu	ameba	amebi	amegble	ameho'
anu	aba	abi	agble	aho'
Kai nu	Kai ba	Kai bi	Kai gble	Kai ho'

108. *Perfect Tense*—exactly the same as the above, except for a difference in tone. The pronoun takes a middle-high tone, the verb retaining its own. In 'ame' the tone is always on the second syllable.

(*I, thou, he, &c, have drunk, come, asked, &c.*)

mínù	míbà	míbí ³	mígble	míhò'
ónù	óbà	óbí	ógble	óhò'
enu	eba	ebi	egble	eho'

³ bi slightly lower

wonu	woba	wobi	wogble	woho'
nyenu	nyeba	nyebi	nyegble	nyeho'
aménù	amébà	amébí	amegble	ameho'
anu	aba	abi	agble	aho'
Kai énu	Kai ébà	Kai ébí	Kai egble	Kai éhò'

109. *Continuative Tense*—being in the act of doing something—This form is used for both past and present.

In the 1st person there is a choice of the prefixes *mim-*, *min-*, *mi'*, or *miŋ*, or even *m*, in which is included the pronoun. The choice is made according to which sounds best with the verb. The tone is high. In the 2nd and 3rd sing., the pronoun vowel is prolonged, but keeps a low tone. In the other persons the low-toned *mi-* is used, or *m*, *n*, *ŋ*, according to euphony, between the pron. and verb.

(*I am drinking, coming, asking, &c.*)

mí·nú	mímbà	mímbí
ò·nu	ò·ba	ò·bí
e·nu	e·ba	e·bí
wòmi·nu	wòmba	wòmbí
nyemi·nu	nyemi·ba	nyemi·bí
amemi·nu	amemba	amemi·bí
a·nu	a·ba	a·bí
Kai mi·nu	Kai mi·ba	Kai mi·bí

míngblé	miŋho'
ò·gblé	o·ho'
e·gble	e·ho'
wòmigble	wòmi·ho'
nyemigble	nyemi·ho'
ameŋgble	ameŋho'
a·gble	a·ho'
Kai mi·gble	Kai mi·ho'

More and more in colloquial speech *ŋ* is being used with all verbs for the 1st pers. sing. and the plural pronouns.

110. *Future*—is formed by a prefix. There are two forms. One is that in which the prefix 'ba' comes before the verb, and the other is the form given below. It is difficult to define when they are used respectively, many people using one in a sentence where others would use the other. It is similar to, but not equivalent to the use of 'shall' and 'will'. Speaking roughly, the form given below is used for pure futurity, and the 'ba' form is used more to indicate intention or volition.

mibanu *I am going to drink.*

ameke' ake amebayi le *they said that they were going to beat him.*

abaflo tfei le afwie fi *the trees will be cut down.*

ani oke-mi baba, lo? *will you come with me?*

In the 1st person the *ba* is short; in the other persons it is longer, but in writing the length sign is not usually given.

The second form is :

(*I, thou, he, &c. will drink, come, ask, &c.*)

mánù	mábà	mábí
oónù	oóbà	oóbí
eénù	eébà	eébí
wóónù	wóóbà	wóóbí
nyeánù	nyeábà	nyeábí
ameánù	ameábà	ameábí
aánù	aábà	aábí
Kai aánù	Kai aábà	Kai aábí

mágblé	máho·`
oógblé	oóho·`
eégblé	eého·`
wóógblé	wóóho·`
nyeágblé	nyeáho·`
ameágblé	ameáho·`
aágblé	aáho·`
Kai aágblé	Kai aáho·`

111. *Consecutive*—(a convenient name to use here for the tense of a verb following another to whose action it is consecutive). It is one of the commonest tenses in Ga, often not recognized, as only the tone distinguishes it from the past, except in the 1st pers. sing. It covers largely the subjunctive and potential moods and also most cases where the infinitive is used in English.

Some of the verbs after which it comes are : **sumo** like (with **ake** or **ní**), **tao** wish (with **ake** or **ní** or without), **kplē** agree (with **ake** or **ní**), **hia** be necessary (with **ake**), **sa** (with **ake**).

After conjunctions like **koni**, and its short form **ní**, the verb is in this form.

With certain auxiliary verbs (such as **nyē**, **hã**, &c.) the second verb is in this form in the future and negative tenses, but with compound verbs in the future only.

Some examples follow :

enma mi wolo ake maba *he wrote me to come.*

hã madzo mihe *let me rest.*

e·tao ní mala *he wants me to sing.*

min·tao maya *I want to go.*

minyēē mafe *I cannot do it.*

wiemo wa· koni enu *speak loudly that he may hear.*

eehe eye *he will believe.*

mánù	maba	mábí	magble	maho'
ónù	oba	óbí	ogble	oho'
énù	eba	ébí	egble	eho'
wónù	woba	wóbí	wogble	woho'
nyénù	nyeba	nyébí	nyegble	nyeho'
aménù	ameba	amébí	amegble	ameho'
ánù	aba	ábí	agble	aho'
Kai ánù	Kai aba	Kai ábí	Kai agble	Kai aho'

112. Imperative Mood.

First or Direct—The singular has got two forms. Most monosyllabic verbs take the first, i. e. the root form of the verb only, but with a high tone. This is not quite regular, as some of the verbs take a short and sharp high tone, while others with the same root tone take a longer tone, beginning low and rising, e. g. :

bá! *come*, yà'! *go*, nà'! *see*, but ná! *behold*, gbè'! *kill!*

All two-syllable verbs, and some one-syllable ones, form the imper. sing. by adding 'mó' to the root verb. This is the same form as the verbal noun, and the tone makes the distinction. In the imper. it is high, e. g. :

fémó! *do*, gblémó! *open*, tǎkémó! *change*, kè'mó
or kémó! *tell, say.*

The plural imper. is formed by adding a to the pronoun and verb, and giving the pronoun a high tone.

sing.	nú éne!	bá!	bí lè!
plur.	nyénùa éne (<i>drink this!</i>)	nyéba'! <i>come!</i>	nyébia le! <i>ask him!</i>
sing.	gblémó!	ho'mó nii!	
plur.	nyégléa! <i>open!</i>	nyéhoa nii! <i>cook!</i>)	

113. *Second or Indirect Imperative*—a tense which shows an indirect order, or command given through another person, almost equivalent to the English 'is to, am to, are to'. The verb has a short and sharp tone.

Kofi aba wo! *Kofi is to come to-morrow!* i. e. has got to come.

miba, lo? *am I to come?*

ake wolo le amadze le mra! *the letter must be sent him at once!*

wote! *let us go!*

eke mi ake mife nakai *he told me I was to do so.*

(*I am to, he is to, we are to, they are to, drink, come, ask, &c.*)

mínù	míbà	míbí	mígblé	mího·
énù	ébà	ébí	égb̄le	ého·
wónù	wóbà	wóbí	wógb̄le	wóho·
aménù	amébà	amébi	amégb̄le	amého·

114. *Compound Imperative*—formed by the direct imper. of hã, *let*, and the Consecutive tense of the other verb. But 'a' after both in plural.

(*Let me drink, come, ask, &c., let him drink, &c.*)

hã manu	hã maba	hã mabi
hã enu	hã eba	hã ebi
nyehãa wõnu	nyehãa wõba·	nyehãa wõbia
nyehãa amenua	nyehãa ameba·	nyehãa amebia

hã magble

hã maho·

hã egble

hã eho·

nyehãa wõgb̄lea

nyehãa wõho·a

nyehãa amégb̄lea

nyehãa amého·a

115. *Conditional Mood.*

Present—a condition which is open to fulfilment. This is shown by the use of *ké* or *kédgi* at the beginning of the conditional clause, which should end with *le*, and be followed by the main sentence. The verb after *kédgi* can be in the habitual, progressive, or future tense, according to the sense in which it is used, but it is most often in the plain root tense. This is said to be the past, the idea being that the action of the conditional verb would be finished before the consequent action would be done.

kédgi eba le, ke le ene if he comes give him this.

kédgi onu he le, hã male if you hear about it let me know.

kédgi mibi le le, ebahã mi heto if I ask him he will give me an answer.

kédgi oohã mi kpã le, no le mafĩ if you would give me the string, I would tie it.

kédgi nyeafata wöhe le, no le wõda nye fi if you would help us, we would be grateful.

116. -*Perfect*—a condition which shows what might have been, or a vain wish. This is shown by the use of *kule* or *dzikule*. The clause may begin with *edgi*, or it may be omitted. It is not used with *dzikule* as it is included in that word.

edgi ote kule, ehi if you had gone it would have been good.

eba kule, mafe if he had come I would have done it.

kule maná he mi fe I should have been so glad of it!

edgi miwo nakai fi, kule mafe if I had promised I would have done it.

edgi okpa mi fai, kule manjõ-fa o if you had begged me I would have forgiven you.

117. NEGATIVE FORM.

Both forms of the present, and the past and habitual tenses, have one form of the negative which answers for all. It is made by lengthening the verb vowel sound, and giving it a high tone. When there is no adjunct to the verb, and the verb finishes the sentence, the tone falls slightly at the end.

Mi always has a high tone in the negative, differing from the other pronouns.

In writing the negative the last two vowels must always be identical, e.g. ehãã, efèè, efáá, onuu, mibii, &c.

118. *For Present and Simple Past Tenses.*

mínùù	míbáá	míbíí	mígléé	míhòò
ónùù	òbáá	òbíí	ògléé	òhòò
enuu	ebaa	ebii	egblee	ehoo
wónuu	wóbaa	wóbii	wogblee	wohoo
nyenuu	nyebaa	nyebii	nyegblee	nyehoo
amenuu	amebaa	amebii	amegblee	amehoo
anuu	abaa	abii	agblee	ahoo
Kai énúù	Kai báá	Kai bíí	Kai gléé	Kai éhòò

119. *Perfect*, formed by adding ko to the verb, the verb having a higher tone.

mínùko	míbàko	míbíkò
ónùko	òbàkò	òbíkò
enuko	ebako	ebiko
wónuko	wóbako	wóbiko
nyenuko	nyebako	nyebiko
amenuko	amebako	amebiko
anuko	abako	abiko
Kai énúko	Kai bákò	Kai bíkò

mígblékò	míhokò
ògblékò	óhokò
egbleko	ehoko
wogbleko	wohoko
nyegbleko	nyehoko
amegbleko	amehoko
agbleko	ahoko
Kai gblékò	Kai éhokò

120. *Future*, adding η to the verb, and raising its tone if low.

mínùṅ	míbàṅ	míbíṅ	mígbléṅ	míhòṅ
ónùṅ	òbáṅ	òbíṅ	ògbléṅ	óhòṅ
enuṅ	ebaṅ	ebiṅ	egbleṅ	ehonṅ
wonuṅ	wobaṅ	wobiṅ	wogbleṅ	wohonṅ
nyenuṅ	nyebaṅ	nyebiṅ	nyegbleṅ	nyehonṅ
amenuṅ	amebaṅ	amebiṅ	amegbleṅ	amehonṅ
anuṅ	abaṅ	abiṅ	agbleṅ	ahonṅ
Kai énúṅ	Kai báṅ	Kai bíṅ	Kai gbléṅ	Kai éhòṅ

121. *Imperative*. In the sing. there is no pronoun, but 'ka' is prefixed to the verb. In the plural the pronoun takes a high tone, a short 'ka' prefixes the verb, while 'a' is added as a suffix.

kà'·nù	kà'·bà	kà'·bí	kà'·gblé
nyékánùà	nyékábà·	nyékábíà	nyékágbléà
	kà'·hó·\`		
	nyékáhóà		

122. *Indirect Imperative*—'ka', short and sharp is put before the verb, and the pronoun takes a high tone. *I am not to drink, &c.*

mikànù	míkábà	míkábí
ékànù	ékábà	ékábí
wokanu	wokaba	wokabi
amekanu	amekaba	amekabi
akanu	akaba	akabi
Kai akanu	Kai akaba	Kai akabi

mikáglé	mikáho'
ékáglé	ékáho'
wokagle	wokaho'
amekagle	amekaho'
akagle	akaho'
Kai akagle	Kai akaho'

123. *Compound Imperative. Do not let me drink, &c.*

ka'hã minu	ka'hã miba	ka'hã mibi
ka'hã enu	ka'hã eba	ka'hã ebi
ka'hã wonu	ka'hã woba	ka'hã wobi
or	or	or
ka'hã wominu	ka'hã womiba	ka'hã womibi
ka'hã amenu	ka'hã ameba	ka'hã amebi
or	or	or
ka'hã ameminu	ka'hã amemiba	ka'hã amemibi
ka'hã migble	ka'hã miho'	
ka'hã egble	ka'hã eho'	
ka'hã wogble	ka'hã woho'	
or	or	
ka'hã womigble	ka'hã womiho'	
ka'hã amegble	ka'hã ameho'	
or	or	
ka'hã amemigble	ka'hã amemiho'	

NOTE ON NEGATIVES OF VERBS

124. It will be seen that the verbs ho' and nu differ from the other verbs, not quite following the general

rule. The tones are different and an extra *e* appears in places. The reason is that although the negative requires a high tone, a great many verbs cannot well give up their low tone. In such verbs *e* is prefixed, to take the high tone, so that the verbs can retain their low one. The *e* is used when the subject is a noun, but when the subject is a pronoun the *e* is merged in that, and the pronoun takes the high tone instead. The verbs to which this applies are :

(a) low monosyllabic verbs, as

ya to go. *da* to be big. *nye* to hate. *tʃe* to last long.
ke to make a present of, and many others.

(b) long monosyllabic verbs with a twofold tone (low, high), as

hò' to cook. *fõ'* to cease. *tè'* to hide. *fè'* to do. *lè'*
to be broad, and many others.

(c) verbs of two syllables, the first of which is low, the second high :

kàsé to learn. *mädzè* to send. *ʃédzè*¹ to comfort.
dzìdzè to disturb, and others.

But to this rule there are again exceptions, or in other words, some verbs of the above classes follow the general rule for all verbs, as

dzu to wash. *ye* to eat. *ba* to come. *wo* to wear, &c.

The probable reason for this is that in so many cases there are two verbs exactly the same and with the same tone, meaning quite different things, and it is to make a distinction between them.

¹ Not in Accra.

VERBAL NOUNS

125. *Verbal Nouns* are formed in different ways.

(a) through the lengthening of the vowel in low-toned monosyllabic verbs, as

ba· a coming. ya· a going. bo· a crying. fũ· a burying. dga· division. dzu· theft. le· knowledge (with nii, ŋa·, &c.).

(b) by adding mɔ̄ to verbs whose vowel is high or long, two-toned, or strengthened by l or r in the second syllable :

bi ask : bimɔ̄. fe do : femɔ̄. bõi begin : bõimɔ̄. blɔ shout : blomɔ̄. tʃake change : tʃakemɔ̄. hã give : hãmɔ̄. he receive : hemɔ̄. kã lie : kãmɔ̄. tao seek : taomɔ̄, and all two-syllable verbs.

(c) by adding lɛ. The verbs in this class are mostly those showing a quality, as

dga to be right : dgale. dgo to be quiet : dgole. fá to be plenty : fále. ke to be long : kele. hi to be good : hile, &c.

(d) one in a class by itself : ye to eat : yeli.

(e) some verbs have a choice :

gbo to die : gbele, gbomɔ̄, or gboimɔ̄. (gbele is a regular noun, death : the others are the real infinitive, sing. and pl.)

gbele sɔŋŋ kã ehie nothing but death lay before him.

miflá le ebõi gbomɔ̄ my wound is beginning to heal.

amebõi gboimɔ̄ they are beginning to die (of plants or people in great numbers).

tʃe to remain long: tʃe· or tʃeɛ (when actions or things are spoken of, sɛ comes before it: setʃe·, setʃeɛ).

wa to be strong: wa·, or wale.

ɲma to write: ɲma·, or ɲmale. (ɲmale is used for finished writings, literature, and ɲma· for the act of writing, as a compound with wolo, &c.)

(f) verbs with roots ending in mɔ, either lengthen the vowel in the first syllable, or take an extra vowel after it, e. g.:

tamɔ to be like: ta·mɔ. wamɔ to creep: wa·mɔ.
sùmɔ to love: sùomɔ. sùmɔ to serve: súomɔ (or sumɔmɔ).

126. When verbs have an adjunct to complete them, that word is prefixed to the verb to form the verbal noun, the verb having its noun form also:

tʃake tʃui to change the heart: tʃuitʃakemɔ.

tʃu nii to work: nitʃumɔ.

ɲma wolo to write (book): woloɲma·.

kane wolo to read: wolokanemɔ.

te ʃi to stand up: ʃite·.

To strengthen the verb, and emphasize the action, the verbal noun can be put first, and the subject and verb follow. But in the case of verbal nouns which are formed by lengthening the vowel, the length is not given. In others, too, such as gbo, the verb root only is used instead of the verbal noun, e. g.:

to mike-to I certainly kept it.

tʃakemɔ matʃake I will truly change.

le ele he certainly knows.

yi ayi le he was actually beaten.

lakamɔ amelaka le they really deceived him.

gbo egbo he did die.

For the negative, *dgee* can be prefixed, negating what follows :

dgee to mike-to I did not keep it.

dgee yi ayi le it was not a beating he got.

dgee dgu edgu it was not stealing he did.

127. The verbal noun is used for the participle in English, e. g. :

eba' le hãã maya his coming hindered me from going.

ba ní eba le dgi okadi his coming was a sign.

For the negative 'not to', a phrase is necessary, e. g. :

ya ní eyaa le do mi his not going grieved me.

ba ní obaa le ehii your not coming was bad.

femõ ní mifee le hã mihie gbo my not doing it made me ashamed.

to ní mi-ke too le dgi noni hã emli wo la my not keeping it was what made him angry.

amemli wo la ye hé ní ehee eyee le hewõ they were angry with his not believing (with the believing which he did not believe).

128. The verbal noun is also used where an English infinitive is used when showing purpose or intention, and after certain other verbs, e. g. :

e'ba sane le yeli he is coming to settle the palaver.

e'ba nõ le femõ he is coming to do the thing.

e'ya mei le kwemõ he is going to look after the people.

ewoo ba' he did not manage to come.

ebõi blomõ he began to shout.

efõ' nakai femõ he ceased to do so.

efõ' nakai femõ he does so often.

éfòò nakai femõ he does not often do so.

ewaa femõ it is not hard to do so.

129. The doer of an action is shown by the suffix lo:

tʃu *to work*: tʃulo.

gba *to prophesy*: gbalo.

hie kã *to be alive*: hiekãlo.

fe *to do*: felo, &c.

But not all verbs can be treated so, i.e. ba, ya, hã, &c. With those a phrase must be used, e. g.:

moni ba le *the one who came*.

moni hã le *the giver*.

NOTES ON KE

130. ke *to take*, as fundamentally in an African's mind, expresses a sense of union, a bringing together of two ideas for a common purpose, e. g.:

mi'yahe lo' ke yele ke nii *I am going to buy meat and yams and so on* (a union of all the things that were bought).

etʃe mei enyo ke-ba *he called two people to come* (a union of calling and the result, a coming).

eke-bawo kukwei le mli *he will put it in the pot* (a union of two actions, taking and placing).

oke-fe akekre ni oke-fi eyitʃo *you made a crown of it and put it on his head* (a union of taking and making; taking and binding).

mike-nye aaba bie ekoŋ *I will come here with you again* (a union of one person with others in coming).

eko eke-hã le *he took it and gave it to him* (a union of two actions).

eke-tfo yi mi *he beat me with a stick* (a union of a person and a thing for a common action).

nu ke kpulu, nu ke glase *jug of water, glass of water* (a union of jug and water, glass and water).

lòkpóh̄ ke ena nyanyodgi etē *a three-pronged flesh-hook* (a union of a hook and three teeth).

klante ke ena ntai etē *three-edged sword*.

Kε, as translated in a Britisher's mind :

- (a) ke = and, or with, joining nouns and pronouns :
 mike-mitfe te *I went with my father*.
 miye alon̄te ke tfinai ke to'i *I have a cat, cows, and sheep*.
- (b) ke = with, distinguishing a feature of the first noun.
 man̄tfe ke jika akekre *a king with a golden crown*.
 nu ko ke hiñmei fōdgi *a man with evil eyes*.
- (c) ke = with, joined to abstract noun, to take place of adverb, showing accompanying emotion.
 mike mi'fe baba *I will come with pleasure*.
 eke mlifu fī ame *he left them with anger*.
- (d) ke = with, showing what is used for the action.
 gbōbilo ke tū gbeo ko'tfe *a hunter kills a tiger with a gun*.
 eke oke-fe noko *he said you were to make something with it*.
 ake-yele lo duade lo amadã fīo fufui fufu *is made with yam or cassava or plantain*.
- (e) ke = with, meaning containing, or contained in.
 nu ke kpulu *jug of water, jug with water*.
 omō ke kotoku *bag of rice*.

(f) **κε** = in direct combination with a verb of motion, as adjunct of a previous verb, takes the place of the English infinitive, 'to'.

otʃe ame fɔ̃ ke-ba *he called them all to come.*

osa' oho ke-te *he prepared himself to go.*

ote fi ke-dge kpo *he rose up to go out.*

(g) **κε** = as used for the prepositions to, from, and through.

edzo foi ke-te Ga *he ran to Accra.*

ewo adoka le ke-ba ʃia *he carried the box to the house.*

negbe oná ke-dge? *where did you get it from?*

mike-madze ke-tʃó minanyo ko no *I sent it through one of my friends.*

(h) **κε** = in combination with many verbs, is used to mean 'to take and'. **κε** simply joins the subject and the object, and the verb is inflected according to tense. (See later.)

mike nu ba *I took water came—I brought water.*

131. **Κε** used with other verbs to express a 'taking' and another action.

ηδ̃ can be used instead of **κε**. It is a matter of choice for euphony's sake, but **κε** is much more common.

(1) If **κε** is used, **κε** takes the pronoun as a prefix, and the verb takes all the inflections (likewise with a noun).

(2) If ηδ̃ is used (a) with 'it' (understood) for the object, ηδ̃ is treated simply as if it were part of the verb. Pronoun and prefix go before it, and suffix

after the verb ; (b) with an object expressed, ηḡ and the other verb both take the pronoun and both are inflected according to tense, and the object comes between the two.

(3) If ηḡ is used with a verb of motion, e. g. ba, ya, dze, &c., κε must also be used as a prefix to the verb of motion.

132. Examples of tenses.

The examples in each tense show : (1) κε, with (it) as object ; (2) κε, with a defined object ; (3) ηḡ, with (it) as object ; (4) ηḡ, with a defined object.

133. Past.

No inflection for either κε or ηḡ.

- (1) eke-hã enye, eke-yato dzei *he gave it to his mother, he put it there.*
- (2) mofẽmo κε noko ba, eke mama le to adeka mli *every one brought something, he took the cloth and put it in a box.*
- (3) wonḡ-madze ame, efe sãii enyo ni enḡ-mãmo solemotju leḡ *we sent it to them, he made two seats and placed them in the church.*
- (4) enḡ ame eto madzi le amli, anḡ eyitju le afõ kã mli κε-ba *he placed them in the towns, his head was thrown in a dish and brought.*

134. Habitual.

κε, the vowel o or a after the verb.

ηḡ, the vowel o or a after the other verb when (it) is used.

ηḡ, the vowel o or a after both verbs when the object is defined.

- (1) eke-woo kukwei le mli, eke-hãa bo da'ne, lo?
he puts it in the pot, does he always give it you?
- (2) mike fika pi' hãa le da'gbi, mike dade feo ene
I give him a lot of money every day, I make this with iron.
- (3) fikpoŋ ní Yehowa ŋõ-hãa o ne *this is the land which God gives you.*
- (4) woŋõo yibii wõhãa le da'ne *we give him fruit always.*

135. *Future.*

ke, aa before the main verb, in all persons, whether the object is (it) or a defined one. ba can be used instead.

ŋõ, takes the ordinary prefixes of the future tense before it when (it) is used. The other verb takes nothing, but is joined by a hyphen to ŋõ.

ŋõ, when the subject is defined, takes these same prefixes before it, but the second verb and pronoun are in the consecutive tense.

- (1) eke-aadge kpo, mike-aaba *he will bring it forth, I will bring it.*
- (2) mike-le aamã ameten, mike-nye aato nye-fikpoŋ le no *I will place him in their midst, I will put you in your country.*
- (3) eenõ-mã okplõ le no *he will place it on the table.*
- (4) maŋõ ame mato dzei, eenõ wodgi le ehã o, kodzolo le aañõ le awo tŋuŋ *I will keep them there, he will give you the books, the judge will put him in prison.*

136. *Imperative.*

ke—sing. pers. with (it) as object, ke followed by verb root.

sing. pers. with expressed object, a prefixed to main verb.

pl., with (it) as object, main verb takes suffix a.

pl., with expressed object, main verb takes a both as suffix and prefix.

ηō—with (it) as object, just prefixes the verb (but not often used in the sing.). In plur. second verb takes a as suffix.

ηō—with a defined object. Sing. pers. ηō keeps its root form, the object follows, and the second verb takes its pronoun o.

In the plural both verbs take the pronoun, and both have the suffix a.

(1) *ke-ba bic. ke-hã le. nyeke-hãa le bring it here. give it to him. (you) give it to him.*

(2) *nyeke-duade le aba. nyeke ka-lo' aja he. ke nu aba bring the cassava. paint it with lime. bring water.*

(3) *nyeηōhãa le. ηōhã le. nyeηōmãa jwi'li le no (you) give it to him. give it to him. put it in the cart.*

(4) *nyeηōa enii nyehãa le. ηō le owo tɕuŋ give him his things. put him in prison.*

137. Indirect Imperative.

This tense is used in the 2nd pers. sing. independently with *ke* but not with *ηō*, which must have an introductory sentence.

In ordinary regular verbs there is a difference between the Indirect Imperative and the Consecutive in the 1st pers. sing., all other persons being the same in both tenses. But with *ke* this difference

disappears, being irregular, so both have been merged in this place into one.

A few sentences are given first for comparison, to show how *kɛ* hides the tense.

NOTE: *maba* is consecutive, *miba* is indirect imperative.

Cons. *esa ake maba I must come* (it is right 'that I come').

„ *e'sumo ní maba he wants me to come* (he likes 'that I come').

„ *etaoo ní maba he does not want me to come* (. . . 'that I come').

I. I. *eke' ake miba he says I am to come.*

Cons. *esa ake mi-ke-ba I must bring it.*

„ *e'sumo ake mike-ba he wants me to bring it.*

„ *etaoo ní mike-ba he does not want me to bring it.*

I. I. *eke' ake mike-ba he says I am to bring it.*

Cons. *esa ake mike wolo le aba I must bring the book.*

„ *e'sumo ake mike wolo le aba he wants me to bring the book.*

„ *etaoo ní mike wolo le aba he does not want me to bring the book.*

I. I. *eke' ake mike wolo le aba he says I am to bring the book.*

kɛ—with (it), no inflexion, just *kɛ* prefixed to the verb.

with defined object, a prefixed to the verb in all persons.

ɲõ—no inflexion, but the pronoun takes the tone of this tense, high and short.

- (1) óké-fe akekre ni oke-fĩ eyitfo. óké-ya dzei. ake· améké-ba *you are to make a crown of it and crown him with it. you are to take it there. they are told to bring it (it is said they are to bring it).*
- (2) minsumo ní mike-minye aba. eke to· ní he be kpá ko aba *I want to bring my mother. he is to bring a sheep without blemish.*
- (3) hã ní aṅṅõ-mã tju leṅ. eke· oṅṅõ-wo kafu mli *let it be put in the room. he says you are to put it in a basket.*
- (4) efã ake aṅṅõ fika le ato bie. wosumoo ní wṅṅõ sēii le ni woyahõ *he ordered that the money was to be kept here. we want to take the seats and sell them.*

138. Kó *pick up*, wó (hólé) *lift*, like ṅõ, when used with verbs of motion, such as ba, ya, and dze, require ke always before the verb of motion, e. g.:

eko ke-ba. eko la ke-ba. mako fai le ke-ya. mako ke-ate. maṅṅõ wolo le ke-ate dzei. maṅṅõ ke-ba. ewó dgatju le ke-tø. eeṅṅõ enibii le fẽ ke-ba bie. nyeṅṅõa atadei ne nyeke-yahãa le *he brought it. he brought fire. I will take the hat away. I will take it away. I will take the book there. I will bring it. he took the load away. he will bring all his things here. take these clothes to him.*

SOME NOTES ON VERBS

139. Mã *to place*, and tá *to sit*, are peculiar in that the use of ke with them changes the verb from an intransitive one to a transitive, e. g.:

ablogwa ko mǎ dzei *a chair stood there.*

eke ablogwa mǎ dzei *he placed a chair there.*

ewó ablogwa ke-mǎ dzei *he placed a chair there.*

emǎ dzei. eke-mǎ dzei *it stood there. he stood it there.*

etá dzei. eke-mi tá dzei *he sat there. he set me there.*

mike-tá dzei *I set it there.*

(NOTE: eke-mi tá dzei also means *he sat with me there.*)

This change from intrans. to trans. does not apply to te fi.

ete fi *he rose up.*

ete le fi *he raised him up.*

eke-le te fi *he rose up with him.*

(There the change is made by the introduction of an object only.)

140. Place of the object.

When there is both a direct and an indirect object, the indirect comes first, as in English, unless two actions are expressed and two verbs used, e. g. :

ebi mi noko *he asked me something.*

etfõ mi nii *he taught me (things).*

ɲma le wolo *write him a letter.*

mahã o noko *I will give you something.*

make le ene *I will 'dash' him this.*

egba mi sane ko *he told me a story.*

mijma wolo mimadze le *I wrote a letter and sent it to him.*

141. Transitive and Intransitive.

(NOTE: these terms refer here to the Ga verb, not the English one, which is sometimes passive.)

Some verbs can be either transitive or intransitive,
e. g. :

yi obõ or yi tã *to be full.*

hie kpata *perish.*

te fi *rise up.*

ba fi *to come down.*

yi (moko or noko) obõ or yi tã *to fill.*

kpata (moko or noko) hie *destroy.*

te (moko) fi *raise up.*

ba (moko) fi *bring down (humble).*

kpulu le yi obõ *the jug was full.*

mumõ kronkron le yi le obõ *he was filled with the
Holy Spirit.*

amefõ amehie kpata *they were all destroyed.*

wobakpata amehie *we will destroy them.*

So also with ba and bõ *to produce*, in connexion with the soil. They can be used transitively with fikpon as subject, or they can be used intransitively.

fikpon ne ba' able dzogban *this land produces corn
well.*

fikpon ne bõ' yele dzogban *this land produces yam
well.*

able ba' ye dgei dzogban *corn grows well there.*

yele bõ' ye bie dzogban *yam grows well here.*

VERB COMBINATIONS

142. Sometimes verbs are combined in a sentence to show some modification or express an idea relating to the action.

143. To show a previous coming or going to do the action, ba *to come*, and ya *to go*, are used as auxiliary

verbs. The form in which they are used will be found in Fleischer's *Grammar*, p. 57. The difference between **ba** as an auxiliary verb and **ba** as the prefix of the future tense is in the tone and the length of vowel, e. g.:

mìbà mibàtǽ I came to teach.

míbátǽ I will teach.

144. *Determination* to do an action is sometimes shown by the mere tone, which is short and sharp.

mátè I am going (future tense).

wótè let us go (2nd imperative with hã dropped).

145. *Desire* to do an action is shown by the verbs **tao** to want, and **sumo** to like, followed by **ake** or **ní**, and a verbal clause. **Ake** and **ní** can be omitted with **tao**, but not with **sumo**. The second verb takes the Consecutive form.

miñtao maya heko I want to go somewhere.

e·tao ní ebo toi fio he wants to listen for a little.

wotao ake wohé we do not want to buy.

e·sumo ake eya heko he wishes to go somewhere.

misumoo ake mi-ke-le abo nanyo I do not wish to be his friend.

misumoo ní mafe I should like to do it.

146. *Agreement* to do an action is shown by the verb **kplǽ** to agree. It can stand alone, or take a verbal noun after it, or **ní** with a verbal clause. If the verbal noun has an adjunct, that adjunct comes between **kplǽ** and the verbal noun.

mikplǽ I do not agree.

mikplǽ eyi· le I do not agree to his being beaten
(le = the).

mikplēē le yi' *I do not agree to beat him (le = him).*

mikplēē ní ayi le *I do not agree that he should be beaten.*

ekplēē ene femo *he is unwilling to do this.*

gbekē le ekplēē tʃu leŋ botemo *the child would not enter the room.*

ekplēŋ dʒei ya' *he will not go there.*

ani nyemi·kplē wolo le ŋma' lo? *do you agree to the letter being written?*

Unwillingness is also often shown by the use of the verb in the Present Negative.

miyaa *I will not go*

mibaa *I will not come*

efee *he will not do it*

wohāā *we will not give it.*

147. *Beginning* to do an action is shown either by *bōi* or *dʒe ʃiʃi*. They are interchangeable, but *dʒe ʃiʃi* is more formal.

Bōi is followed by the verbal noun, while with *dʒe ʃiʃi* it comes in the middle of the two words. As in every case where the verbal noun has an adjunct, the adjunct comes before it.

abōi tʃu le mā' *the house-building has begun.*

ebōi femo *he has begun to do it.*

amebōiko nikasemo *they have not begun to learn.*

ebōi lala *he began singing.*

edge lala le ʃiʃi *he began the song.*

nyedʒea ʃiʃi ekoŋ *begin again (pl.).*

148. To *continue* to do an action is shown in different ways, according to the sense.

(a) *kā* *he to continue*, *kā* being inflected, and *he* remaining unchanged. This can be completed by a verbal noun, coming between the two words, or the

pronoun can be repeated with another verb, the second verb taking the same tense as **kā he**, except in the future and after the negative, when the consecutive tense is used. Sometimes **lolo** is added to make the sense fuller.

ekā wiemo le he ke-yafi nyonterj he continued speaking till after midnight.

ekāa he ewieo a'hu he continues speaking a long time.

eekā he ewie he will continue speaking.

makā he mala I will continue singing.

nyekāa he nyesolea go on praying.

nyekāa solemo he go on praying (noun form).

(b) **hie mli**, which has more the sense of continuing in something. **Hie** is inflected, and **mli** remains unchanged. It is completed by the verbal noun between the two words.

amehie hemo-ke-yeli mli they continued in faith.

wobahie solemo ke faikpamo mli wa' we will continue hard in prayer and supplication.

(c) **hi mli**, which means more remaining in a certain state, and is really used with nouns rather than verbal nouns.

aso wohi efa le mli koni dromo le afá? are we then to continue in sin that grace may abound?

ebii ji ye nii ne fō mli he did not continue in all these things.

(d) **ya no**, **tfa no**, and others of the sort, meaning to go on and do.

ya' no ni ofo go on doing it!

etfa no flo he went on a little.

149. *Repetition* in doing an action, doing it often, is shown by the use of *fə to often* being the only way of translating it. *Fə* is conjugated all through as an ordinary verb, and takes the action after it in the verbal noun form.

efəo biə ba· he does not often come here.

wəfə· nu· le sramə we often visit the man.

mifəko ene femə I have not often done this.

mafə dzei ya· I will often go there.

(There is also the ordinary adverb *kpitiokpitio often*, which can show repetition. Sometimes it is used with *fə* too, but that is redundancy.)

150. Slightly different from the above is *sa·*, a verbal *also* or *again*, another form of *asaŋ*. It precedes the telling of a second action, or shows repetition of an action done before.

Sa· is a defective verb. It is never used in the negative, and whatever tense the main verb is in, *sa·*, while taking its own pronoun, seems not to be inflected except in the imperative, and sometimes in the future tense. When it is thus inflected, the following verb is in the Consecutive form.

esa· eba he came again.

ehoo nii ni esa· ebeo tʃu leŋ she cooks and again she sweeps the room.

miŋdʒu mihe ni misa· miŋfo nii ahe I am bathing and I am also washing things.

mibawo mitade le ni misa· mibabu fai I shall wear my coat, and I shall also put on a hat.

mibasa· mawie or masa· mawie I shall speak again.

sa mo owie ekoŋ speak again!

151. *Ability or power* to do an action is shown by the verb, *nyē to be able*. It is sometimes used in the habitual tense, but more often in the future.

Both *nyē* and the other verb take pronouns, and if there is an object it can come between the two, or else after the second verb. If it is the habitual tense, both verbs take that tense, but in the future or with *nyē* in the negative, the other verb takes the consecutive tense.

minyēo ene mifeo	}	<i>I can do this.</i>
minyēo mifeo ene		
enyēo fufui efiō		<i>she can beat fufu.</i>
manyē ene mafe	}	<i>I will be able to do this.</i>
manyē mafe ene		
manyē ake mafe ene		
eenyē nii etfu	}	<i>he will be able to work.</i>
eenyē etfu nii		
minyēē ene mafe		<i>I cannot do this.</i>
onyēē ofe ene		<i>you cannot do this.</i>
enyēŋ bie eba		<i>he cannot come here.</i>

152. With the verbs *na to see*, and *nu to hear*, *nyē* is never used. Either one sees or hears, or one does not.

minaa le *I cannot see him.*
minuu *I cannot hear.*

153. *Knowledge of how* to do an action is shown by the use of the verb *le to know*, followed by the verbal noun.

mile ene femo *I know (how) to do this.*
ele wolokanemo *he knows (how) to read.*

When *le* is used in the ordinary sense of knowing something, not *how to do something*, it is followed by

ake and a verbal clause, or by an ordinary noun or pronoun.

mile ake egbo *I know that he has died.*

ole le, lo? *do you know him?*

milee man ne *I do not know this town.*

wole ake eba *we know that he came.*

NOTE: le is different from all other verbs in that the only distinction between the affirmative and negative in the present and past tenses is in the tone. The vowel is not lengthened, and only the high tone makes the difference. In writing sometimes the high tone mark only shows the negative, but it should rightly be written lee, even if not spoken thus. The long tone is sometimes used to mean inability to learn something after continued effort.

154. *Necessity* in doing an action can be shown in three ways: by the use of dga, esa ake, or ehia ake. They are interchangeable, but dga is the strongest and most imperative; esa ake means rather 'it is right that' and is most commonly used; ehia ake shows more that a certain action is necessary before something else will result. With sa ake and hia ake, the verb in the clause which follows is in the Consecutive tense.

Dga, like kedgi, seems to follow a line of its own and takes what would seem to be the past tense. This can be best seen in the verb ya to go, where the past tense is formed by te. 'I must go' is dga mite. Dga really denotes exception, and the foregoing can be understood if thought of as implying unfortunate consequences unless the action has taken place.

dga ofe. dga mife *you must do it. I must do it.*

esa ake ofe. esa ake mafe *you ought to do it. I ought to do it.*

ohia ake ofo *it is necessary that you do it.*

dza wotfose le dzogban *we must bring him up properly.*

esa ake ohã le oko *you must give him some.*

ohia ake wonma le wolo *we must write him a letter.*

dza agbe le *he must be killed.*

esa ake agbe le *he ought to be killed.*

155. *Achievement* of an action, an idea of having accomplished or managed to do something, or in the negative an idea of a thing not yet accomplished, but which will eventually be so, is shown by the use of ná *to get*. (This verb is also used in an ordinary way for 'got', and to supply the deficient tenses of ye *to have*).

In this extraordinary sense it can be used in all tenses. The verb which follows it has its own pronoun and takes the same tense as ná, except in the future, imperative, and all negative tenses, when it has the Consecutive form.

ké miná mife nakai le . . . *if I manage to do this . . .*

mei le fẽ ná lo ene *everybody got to know this.*

maná maba *I will manage to come.*

eená'otfako *he will manage to change.*

enáko eba *he has not yet come.*

wonáko wobi le *we have not yet asked him.*

mináko maya *I am not going yet.*

mibe náko efe *my time has not yet come.*

enáko eba man le mli *he had not yet come into the town.*

ná ole ake le dzi Nyonmo *know that He is God ('get to know').*

Na is also used to express a longing.

miná ní dze na! *would it were night!*

mina ní mi-ke-le yɔ! *would that I were with him!*

The idea of achievement is also shown by the use of wo, to 'manage', but it also conveys the idea of unwillingness sometimes. Wo is followed by the verbal noun, and is generally used in the negative, though sometimes otherwise.

miwoo ba: *I did not manage to come.*

miwoŋ femɔ *I am not going to do it.*

156. Purposely to do a thing is shown in different ways.

(a) by hie kã he, having the idea of 'being alive to it that'.

Hie is the subject and takes a possessive noun or pronoun before it. Kã is the verb for inflection. He remains unaltered.

The action which follows must be introduced by ni.

In the affirmative, kã and the following verb take the same tense except in the future, when the second one is in the Consecutive form.

In the negative, either verb can be in the negative according to the shade of meaning, but not both in the same sentence, as the examples will show :

ehie kã he ni egbe nu' le *he purposely killed the man.*

ehie kãã he ni egbe nu' le *he did not purposely kill, &c.*

ehie kã he ni egbee nu' le, ʃi epila le keke *he purposely did not kill the man, but only wounded him.*

mihie kãa he ni mifeo *I do it purposely.*

(b) by dze gbe, having the idea of going out of the

way to do some thing. Dge is the verb, and gbe remains unaltered.

In the affirmative ni is not used, and the verbs follow the usual rule of the tenses with two verbs.

If there is negation applying to *purpose*, both verbs take the negative, and ni is not used. But if the negation applies only to the action, then ni is used after dge in the affirmative.

edje gbe egbe nu' le *he purposely killed the man.*

edjee gbe egbee nu' le *he did not purposely kill the man.*

edje gbe ni egbee nu' le, ji epila le keke *he purposely did not kill the man, but only wounded him.*

midjeo gbe mifeo *I do it purposely.*

(c) by kwa, when the idea is rather 'wantonly'.

ekwa efite tfo le *he purposely spoil the tree.*

amekwa amehãã le wolo *they purposely withheld the book from him.*

kwa ekwa *he did it wantonly.*

157. Causing to do a thing is shown by the use of hã to give (*make, cause or let*).

Hã is conjugated exactly as when it is used for the ordinary verb to give. The verb showing the other action follows with its own pronoun and necessary tense inflection. Ni between is optional. Hã and the other verb take the same tense except in the future and in all negative tenses, when the second verb is in the Consecutive form.

ohã ohe dgó ohe *it surprised him (it made he was surprised).*

ohemo-ke-yeli le ohã ohe éwa o *your faith has*

made you whole (your faith has made your body has got whole).

le, ehãa wofeo neke noko gbonyo ne it is he who makes us do this worthless thing.

ehãã mafe he did not let me do it.

ehã enu he made him drink.

ehã agbe le he had him killed.

mihãã amebé donṣṣ I did not let them quarrel longer.

ehãã ayi le he did not let him be beaten.

wooḥã afe neke we will have this done.

hã ní mafe let me do it.

hã efe nakai let him do so.

hã mimanṣ le aya let my people go.

meba ni ohãã maba? why do you not let me come?

158. Extra notes on hã.

(a) *hã*, when used as the verb *to give*, needs no preposition with it. The indirect object follows the verb, and the direct object comes last, but in many cases *ke* is associated with it, and the object follows *ke* :

mihãa le nii I give him things.

mitṣe bahã mi ṣika my father will give me money.

namo ke-hã nye? who gave you it?

eke alongte le hã mi he gave me the cat.

But when *hã* is used in connexion with another verb, it takes rather the place of the preposition 'for' in English :

miṣma wolo mihã le I wrote a letter for her.

etṣuo nii ehãa mi she works for me.

femo ene ohã le do this for him.

wonu ne fáá hãã wo fẽ this soup is not enough for us all.

There might sometimes be obscurity of meaning in such a sentence as *miŋma wolo mihã le*, which could mean (1) I wrote a letter (intended) for him, or (2) I wrote a letter (acting) for him.

To avoid this, such distinctions as these are made :
miŋma wolo mihã le I wrote a letter (acting) for him.
miŋma wolo miyahã le I wrote a letter (intended) for him.

yo' ne ŋho nii ŋhã mi this woman is cooking for me (instead of me).

yo' ne hoɔ nii ehãa mi ni maye this woman cooks for me (is my cook)

(b) it is used in its sense of 'let', to form the Compound Imperative, and will be found among the verb tenses.

(c) A peculiar use of *hã* to give or show one's self, idiomatic.

bɔni eyɔ hãa how he is in himself.

bɔni efe ehã dgi no that is how he did.

159. To finish doing an action is shown by the use of *tã* or *gbe na*.

(a) *tã* is generally used in the perfect tense, *etã* it is finished, in the sense of something having come to an end. It remains impersonal, and follows the subject and action to which it refers.

mife etã I have quite done it.

wɔtɟu nii etã we have finished working (we have worked ; it is finished).

(b) *gbe na* to kill the mouth of, something, can be used either with the verbal noun, coming between the two words, or with another verb preceding it to show

the action, while it follows to indicate completion, in which case it takes the same pronoun as the preceding verb.

egbe enitsumo le na *he has finished his work.*

miho' nii migbe na *I have finished cooking (I have cooked, I have finished.)*

wogbe niihō'mo le na *we have finished the selling.*

agba sane le agbe na *the telling of the story was finished.*

COMPOUND VERBS

160. Compound verbs are very varied and very confusing, and the following is only an attempt to separate out the different kinds. Only a few out of many are given in each division.

They may be divided into :

Class I. (A) verbs with a grammatical completion.

(B) verbs with a grammatical subject.

Class II. double verbs.

CLASS I

161. A primary verb, conjugated in an ordinary way, combined with another part of speech either as subject or as a grammatical completion, generally object, which is not inflected for case, but may have an enlargement of its own.

(A)

162. Verbs with a grammatical completion or object.

(a) Verbs with an impersonal or general completion.

With *ye to eat* :

ye nii <i>eat</i>	ye kunim <i>be victorious</i>
ye seke <i>be mad</i>	ye ŋkomo <i>mourn</i>
ye fo <i>be guilty</i>	ye bem <i>be innocent</i>
ye anokwa <i>be faithful</i>	ye awunja <i>be jealous</i>
ye aŋi <i>spend a year</i>	ye egbo <i>be equal</i>
ye manɲɛ <i>be a king</i>	ye osofo <i>be a minister</i>

&c.

ye sane *judge a case*, and others, can also be made personal.

kodzolo le eye sane le *the judge has settled the palaver.*

mē gbi no obaye esane le ? *what day will you judge his case ?*

miye aŋi enyo ye dgei *I spent two years there.*

eye bem, ameye fo *he is innocent, they are guilty.*

nyeyea anokwa da *always be faithful.*

With *fe to do* :

fe hedgō <i>be lazy</i>	fe gidigidi <i>be disorderly</i>
fe ekā <i>be brave</i>	fe yara <i>mourn (native custom)</i>
fe klalo <i>get ready</i>	fe mōbo <i>be miserable</i>

&c.

ka·fe hedgō *do not be lazy.*

amefeō gidigidi *they are disorderly,*

femo ekā ! *be brave !*

wobafe klalo *we will get ready.*

With *bo to create, form, unite, &c.* :

bo moden <i>be diligent</i>	bo gua <i>gather for council</i>
bo musu <i>blaspheme</i>	bo nsra <i>encamp, drill</i>
bo oŋe <i>give way-cry</i>	bo sū <i>make a ball of swish</i>
(ke moko) bo nanyo <i>be friendly with some one.</i>	

amebo gua ye manɔtse le ʃia le *they met for council
in the chief's house.*

ebo maderɔ dzogban ye eniikasemo le mli *he was
very diligent in his studies.*

With *dze* to produce :

dze lasu smoke

dze ɲwane discuss,
doubt

dze lá bleed

dze alagba joke, sport

dze kpo go out, come out

dze bai produce leaves

dze ɲma smell sweet

dze fũ smell bad

sofoi ne edgee ɲma this flower does not smell sweet
(has no scent).

edgeko lá it has not bled.

amenɔdze ɲwane ye sane ko he they are discussing
a certain matter.

edge kpo fio he has gone out for a little.

Various :

ta ʃi sit down

kpe se be late

kã ʃi lie down

here no answer

bu ʃi bend down

gba sane converse

te ʃi rise up

tʃõ nii teach (things)

gbe ʃi fall down

tʃu nii work (do things)

kpa ʃi wander

kpe yo marry (said only of
man)

ba ʃi come down

ye mli be true

kpleke ʃi descend

be mli be untrue

yi ʃi „

ba nii produce (above ground)

kã he continue

wo nii „ „ „

to he answer

bõ nii „ (in the earth)

bu abe tell a parable

(these three used with
ʃikpon) &c.

ete ʃi mra ni edge kpo he rose quickly and went out.

mikpa ʃi ye hefehe *I wandered everywhere.*

sane le ye mli *the story is true.*

yakã ʃi, ka·gbe· ʃi *go and lie down, do not fall.*

okpe se tʃõ *you are very late.*

negbe obatʃu nii ye ? *where will you work ?*

oblanyo ne kpe yo· nyè *this young man married yesterday.*

ʃikpoŋ ne ba· nii dzogbanj *this land is very fertile.*

(NOTE.—When ʃi forms part of a verb and is followed by an adverb of place, or a prepositional phrase showing place, ye must always be used. When ʃi is omitted, ye is also omitted, i. e. :

etá sēi le nò *he sat on the seat.*

etá ʃi ye sēi le nò *he sat down on the seat.)*

(b) Verbs with a particular or *personal* completion, which requires a possessive noun or pronoun as prefix.

In many of these it is only when the 3rd pers. sing. is used that it is evident that the completion is the real object of the verb, and the noun or pronoun in the possessive case.

Taking pronoun to match the subject :

ba dzɛŋ *behave*

fã he *defend self*

tũ hie *frown*

dzu he *wash self*

tʃe hie *be friendly*

ye he *be free*

kũ se *turn back*

dzo he *rest*

tʃake tʃui *repent (change heart)*

ʃwa he *repent (blame self) &c.*

eba· edzɛŋ dzogbanj *he behaves well (he ba's hũs dzɛŋ).*

meba otũ ohie ? *why are you frowning ?*

amekũ amese amete ʃia *they turned and went home.*

madzo mihe flo *I will rest a little.*

fò se le eſwa ehe ni ete *after that he repented and went.*

Non-reflective.

With *mli* *inside* :

bote *mli* *enter*

le· *mli* *widen inside*

hi *mli* *remain in*

fo *mli* *pass over*

dga *mli* *divide*

do *mli* *bend*

mõ *mli* *hold or catch hold*

nyehia Kristo *mli*, nyehia emli *abide in Christ, abide in Him.*

ebote lele le *mli* *he got into the boat*

mõ emli wa· *hold him tightly.*

mado *mli* *I will bend (it).*

With *na·* *mouth* :

bua *na·* *gather*

fã *na·* *open (bottles, tins, &c.)*

sa *na·* *taste*

gble *na·* *open (mouth, door, &c.)*

flo *na·* *accuse*

ŋa *na·* *shut*

gbe *na·* *finish (kill the mouth of—)*

wie *na·* *address*

mafã tſensi le *na·* mahã o *I will open the tin for you.*

egbleko adeka le *na·* *he has not opened the box.*

ameflo ena· *they accused him.*

ebua amena· ye hekome *he gathered them in one place.*

With *fifi* *under part* :

ba *fifi* *come under*

to *fifi* *found*

dge *fifi* *begin*

na *fifi* *understand*

tſõ *fifi* *explain*

minaa *fifi* kwra *I do not understand at all.*

oto odasei le aſifi *thou hast founded thy testimonies.*

With *nɔ* top :

ha <i>nɔ</i> cover	ɲmẽ <i>nɔ</i> add to
bu <i>nɔ</i> cover	yɛ <i>nɔ</i> rule over, conquer
tõ <i>nɔ</i> err against	tʃumɔ <i>nɔ</i> wipe
oke ene aha enɔ cover him with this.	
mitõ onɔ I have wronged you.	
tʃumɔ okplõ le <i>nɔ</i> wipe the table.	

General :

bī (moko)	ʃī ask for	(some one)
sa	„ hie please	„
dʒie	„ yi praise	„
gbla	„ toi punish	„ (pull the ear)
wo	„ toɪŋ whisper to	„ (put in the ear)
kã	„ hie scold	„
tʃi	„ tã mention	„
ba	„ tʃine come into one's nostril = one craves for—	
dʒe	„ tʃine come out of one's nostril = one gets tired of—	
wo	„ toi <i>nɔ</i> give private information (lift some one's ear up)	
ebi ofi, amebi eʃi he asked for you, they asked for him.		
esa mihie babao dientʃe it pleased me very greatly.		
magbla ametoi I shall punish them.		
ka'kã ehie yakatʃwa' do not scold him unnecessarily.		
akwadu edge mitʃine I am tired of bananas.		

(c) Verbs which generally take an indirect object, though some can also be used without.

It is often hard to distinguish the indirect object as such. The direct object of an English verb is sometimes the indirect object in Ga.

With regard to these verbs it is becoming very

common to prefix **a** to the completion when the noun before it is in the plural form, e. g. *ewo mei fě aṅa*, *he gave advice to all* (put into all people advice). *Mei* is the indirect object, *ṅa* the direct; there is no possessive case in the relation of the two. The use of **a** results in 'he put into all people's advice'. But the mistake is so widely spread that it seems impossible to stop it.

<i>fe</i>	(<i>moko</i>)	<i>fěo</i>	<i>be pleasing to (some one)</i>
<i>kpa</i>	,,	<i>fai</i>	<i>beg of (some one) (take off hat to)</i>
<i>bo</i>	,,	<i>toi</i>	<i>obey (some one) (listen to)</i>
<i>bɔ</i>	,,	<i>kɔkɔ</i>	<i>warn (some one) (close fist to)</i>
<i>hã</i>	,,	<i>gbɛ</i>	<i>allow (some one) (give way)</i>
<i>tʃĩ</i>	,,	<i>gbɛ</i>	<i>hinder (some one) (close way)</i>
<i>dzie</i>	,,	<i>gbɛ</i>	<i>accompany (some one)</i>
<i>gba</i>	,,	<i>sane</i>	<i>tell story to (some one)</i>
<i>wo</i>	,,	<i>ṅa</i>	<i>advise (some one)</i>
<i>wa</i>	,,	<i>yi</i>	<i>be cruel to (some one)</i>
<i>ʃe</i>	,,	<i>gbeyei</i>	<i>fear (some one)</i>
<i>bɔ</i>	,,	<i>ahora</i>	<i>disgrace (some one)</i>
<i>ye</i>	,,	<i>onukpa</i>	<i>be older than (some one)</i>
<i>ye</i>	<i>he</i>	<i>oḍase</i>	<i>bear witness to (it)</i>
<i>fe</i>	,,	<i>noko</i> or <i>eko</i>	<i>do something about (it)</i>
<i>na</i>	,,	<i>tʃui</i>	<i>be content or pleased with (it)</i>
<i>tʃu</i>	,,	<i>nii</i>	<i>make use of (it)</i>
<i>gbɛ</i>	,,	<i>guo</i>	<i>despise (some one or some thing)</i>
<i>wo</i>	,,	<i>gbeyei</i>	<i>frighten (some one)</i>
<i>ye</i>	,,	<i>fěo</i>	<i>mock (some one)</i>
<i>wo</i>	<i>hie</i>	<i>nyam</i>	<i>give glory to (some one)</i>

In the foregoing **he** or **hie** take a possessive pronoun or noun before them, unless it is 'its', which is not expressed.

amebatʃĩ le gbɛ *they will hinder him.*

amewa le yi naakpa *they were very cruel to him.*

nyeboa nyefoloi le atoi *obey your parents.*

miboo le kokoo donj *I shall not warn him again.*

femoo he eko *do something about it.*

hã mi eko, matsju he nii *give me some, I shall use it.*

amefe koloi le gbeyei *they were afraid of the animals.*

esaa ake obo le ahora *it is not right to disgrace him.*

(d) Verbs which in addition to a grammatical completion have also an object. Here the noun or pronoun is in the objective case, and the completion adverbial.

ba (moko) fi *humble (some one)*

da ,, fi *thank ,,*

te ,, fi *raise up ,,*

wo (moko, noko) fi *promise (some one) something to tfui fi be patient (tfui taking reflective poss. pron.)*

ɲme tfui fi *be patient (tfui taking reflective poss. pron.)*

ba he fi *humble self (he taking reflective poss. pron.)*

bu (moko) bem *pronounce (some one) innocent*

bu ,, fo ,, ,, *guilty*

dga oba ohe fi *you must humble yourself*

mite le fi ni eda mi fi *I raised him up and he thanked me.*

ameto ametsfui fi a'hu *they were very patient.*

abu le bem *he was judged innocent.*

mawo o nakai fi *I will promise you that.*

(e) Verbs which can also take a clause to complete them.

mikpaa fi ake ebafe nakai *I do not suppose he will do so.*

ekpa mi fai ni mahã ele *he begged me to let him know.*

hã mi gbɛ ní mafe give me leave to do it.

wobɔ amɛ kɔkɔ akɛ amekaba we warned them not to come.

ewo mi fi akɛ efɛŋ donŋ he promised me not to do it again.

miŋwo o ŋa ní okɛ-lɛ akabɔ nanyo I advise you not to make friends with him.

and others.

(B)

163. A grammatical *subject* combined with a verb.

The subject is generally personal—part of a person, sometimes of a thing, abstract or concrete, and takes a noun or pronoun prefix.

With *he outside part.*

he ye fɛo be beautiful

he ye be sick

he dge fũ smell badly

he wa be strong

he wa he pain, hurt

he ye gbeyei be dreadful

he dɔɔ be gentle, soft

he kpokpo tremble

he dge ŋma smell sweetly

he hia be necessary, lacking

he ye yii be fortunate

(with *he wa he*, the second *he* takes the reflect. pers. pron.)

(with *he hia* the *he* is sometimes dropped, or the verb used with *akɛ* and a clause).

wolo nɛ he ehia (or ŋhia) there is urgent need of this book.

noko (he) ehia mi I am in need of something.

ehia akɛ efe nakai it is necessary he should do this.

amehe ye fɛo they are beautiful.

ehe ye gbeyei it is dreadful.

ohe ye nii *you are fortunate.*

ehe ŋwa ehe *his body pains him.*

With yitso, yitsoŋ or yi head:

yitsoŋ wa *be cruel.*

yitsoŋ kã *be mad*

yitso gba *have headache* yi na wala *be safe or saved*

yi kpa *be bald*

yi fá *be sufficient in number*

miyitso ŋgba mi *I have a headache (my head splits).*

eyi bana wala *he will be saved.*

eyitsoŋ wa *he is cruel.*

With na· mouth:

na· ba *be sharp (knife,*
&c.)

na· kã *be open (door, &c.)*

na· ʃe *reach (in quantity)*

na· tō *make mistake (in speaking)*

na· tʃe *be eloquent*

na· tʃi *be stopped, closed*

na· wa *be obstinate*

na· fã *be open (bottles, &c.)*

na· tʃa *adjoin*

na· homo . . . no *know by heart*

na· kpe ʃi *be gathered together*

na· kpe he *be astonished (he being reflective)*

kakla ne na· baa dzogban *this knife is not very sharp.*

mina· homoko lala le no *I do not know the song by heart.*

ke enu he po le, ena· bakpe ehe *if he even hears of it he will be surprised.*

amena· yakpe ʃi ye ʃia ko *they met at a certain house.*

mina· tō moŋ, ʃi efee noko *I made a mistake, but it does not matter.*

mei le ana· ʃeo ohai enyo *the people reach 200 in number.*

ene na· tʃa klenklen nō le no *this one adjoins the first.*

With *mli inside*.

mli hi be kind *mli wo la be angry*
mli dzo be gentle *mli fũ be angry*
mi fli be glad

(*mli fli* is followed by reflective pronoun):

amemli hi naakpa they are very kind.
enye mli wo la her mother was angry.
mimli mfi mi I am light-hearted, glad.

With *hie face*:

hie gbo be shy, ashamed.
hie tẽ be cunning.
hie do be zealous.
hie tʃẽ be awake, wake up.
hie wa be bold.
hie di be giddy.
hie kpata perish, be destroyed.
hie kã ʃi be sober-minded.
hie so (moko) esteem, respect (some one).
hie tʃe (moko or noko) long for (some one or something).
hie kpa no forget.
hie dze no „
hie ye no have in mind.
hie ba no recollect.
hie kã no hope, expect.

(In the verbal noun of the first four, *hie* is pronounced more like *he*—*h(i)e tẽ*. *h(i)e gbele*, &c.)

The difference between being shy and being ashamed is shown by the use of different tenses—*mihie ngbo I am shy* (my face is dying); *mihie egbo I am ashamed* (my face is dead).

The last five can take either an object, or *ake* and a following clause).

mihie dɔ Nyoŋmɔ sane he *I was zealous in God's cause.*

ame fě amehie kpata *they all perished.*

ehie egbo ye esu le hewo *he is ashamed of his conduct.*

nu' le hie sɔ enanyo le *the man respected his friend.*

ohie akakpa wolo le nɔ *do not forget the book.*

mihie kpa nɔ ake edge kpo *I forgot that he had gone out.*

mihie eba sane le nɔ *I have recollected the matter.*

wohie kã nɔ ake amɛbaba *we hope that they will come.*

A number with ye express natural feelings.

hõmɔ ye (moko) *hunger affects (some one) to be hungry.*

kumai ye (moko) *thirst affects (some one) to be thirsty.*

wɔ ye (moko) *sleep affects (some one) to be sleepy.*

fěi ye (moko) *cold affects (some one) to be cold.*

fěi yeo mo tšõ ye dzei *one is too cold there.*

wɔ nye mi *I am sleepy.*

hõmɔ ye mei le fě *all the people were hungry.*

Odd:

nine fe nɔ *receive, or attain (hand reach on).*

minine efe owolo le nɔ *I have received your letter.*

CLASS II

164. *Double verbs*—two verbs used together to express one idea.

While each verb is independent and the second verb

has a pronoun exactly the same as the first one, in some tenses the two verbs differ from each other.

In the affirm. Habitual tense the 2nd verb takes Habitual also.

In the affirm. Past tense the 2nd verb takes Past.

In the affirm. Perfect tense the 2nd verb takes Perfect.

In the affirm. Continuative tense the 2nd verb takes Continuative.

In the affirm. Future tense the 2nd verb takes Consecutive.

In the affirm. Imperative sing. tense the 2nd verb takes Consecutive.

In the affirm. Imperative plu. tense the 2nd verb takes Imperative.

One exception is the verb **ka kwe**, *test or examine*, which in the Continuative tense takes the second verb in the consecutive. As the literal meaning is 'try see', it is quite logical *I am trying, that I may see*.

In the negative they are the same in all tenses, except in the imperative, when in the

singular—only the first verb takes **ka**, and the 2nd the consecutive affirmative.

plural—only the first verb takes **ka**, but both take the suffix **a**.

Examples of verbs in this class.

(The object is in what is the logical place in respect of the real meaning of the words.)

he (obj.) **yø** (receive, eat) *believe*

ka (obj.) **kwε** (try, see) *test, examine, prove*

wie (obj.) tʃō (ind. obj.) (speak, show) *advise, reason with*

dgadze (obj.) tʃō (ind. obj.) (declare, show) *intimate, announce*

ye bua (obj.) *assist, help*

gbe (obj.) ʃwa *scatter*

tʃi (obj.) wo (mli) *push (into)*

tʃi (obj.) to *put off, postpone*

tʃe or ʃe (obj.) fō, and its plural, *throw away*

tu (obj.) wo (moko) deŋ *give in charge to (some one)*

wie (noko) ʃi (moko) *speak against (some one)*

The first four can be used with a clause instead of object, in which case the clause, introduced by *ake*, follows the 2nd verb. *gbe ʃwa* can be used intransitively—*amegbe amefwa* *they spread out or scattered.*

Examples of tenses with he ye and ka kwe.

past	mihe miye, mi- ka mikwe	neg. mihee miyee, mikaa mikwee
perf.	mihé miyè, mí- kà mikwé	miheko miyeko, mi- kako mikweko
hab.	miheo miyeo, mika' mikweo	mihee miyee, mikaa mikwee
cont.	mi · he mi · ye, miŋka makwe	mihee miyee, mikaa mikwee
fut.	ehe eye, eeka ekwe	eheŋ eyeŋ, ekaŋ e- kweŋ
imp.	hemo oye! ka okwe!	ka · he oye! ka · ka okwe!
imp. pl.	nyehea nyeyea! nyeka' nye- kwea	nyekahea nyeyea! nyekaka' nye- kwea!

The verbal nouns are formed by joining those of the two individual verbs together by *ke* :

hemə-ke-yeli, ka'-ke-kwemə, wiemə-ke-tfōmə,
 dzadzemə-ke-tfōmə, gbə'-ke-fwamə, yeli-ke-
 buamə, tfimə-ke-mliwə, &c.

Examples of sentences :

ka' keke mika' mikwə *I am only making a trial.*

minka le makwe *I am testing him.*

ka le okwe ake ehi, lo? *try him and see if he is good.*

ewiee etfōō wə dzogbanj *he did not advise us well.*

ka'tfi mi owo bu le mli *do not push me into the hole.*

Nyomə aye abua mi *God help me!*

Nyomə aaye abua wə *God will help us.*

amegbə wui le amefwa *they scattered the seeds.*

nyekayea nyebua' le kwra' *do not help him at all.*

oohe sane le oye *you will believe the story.*

edgadzenj sane le etfōŋ wə *he will not announce the matter to us.*

ewieo efio mi *he speaks against me.*

matfi wolo le ŋma' mato *I will put off writing the letter.*

165. Verbs with *ke*.

These have been already mentioned with *ke* in para. 131, but there are some idiomatic ones, such as :

(a) With either *ke* or *ŋō*, in the sense of 'take' :

ke hie fō (moko) nə *(take face throw some one on) = trust in (some one).*

ke he fō (moko) nə *depend on (some one).*

The verb is declined as explained in 132, where *ke* and an expressed object are used. The objects here

are **hie** and **hø** which take a reflexive pronoun (according to the subject) as prefix, the pronoun being possessive. The word put in place of **moko** is also in the possessive case, whether noun or pronoun, e. g. :

mi-ke mihie aafõ Nyonmo nõ *I will trust in God.*

eke ehie efõ ono *he has trusted in you.*

ke fa *forgive* :

This can be used with or without a direct object, and has also an indirect one; it is declined accordingly, following the rules for **ke** with or without an expressed object, e. g. :

ke-fa mi (or) **hõ-fa mi** *forgive me.*

oke-minotõmøi le afa mi *forgive me my errors.*

mihõ-faa le *I did not forgive him.*

eke-aafa mi *he will forgive me.*

mañõ-fa o *I will forgive you.*

(b) With **ke** only. Here **ke** has the sense of 'with' or 'and' :

ke (moko) ye egbo *to be equal with* (some one).

ke (,) bo nanyo *to be friends with* (some one).

ke (,) kpe *to meet* (some one).

When **kpe** is used in the ordinary sense of 'to meet', it can *only* be used in this form, with **ke**, e. g. :

mi-ke-le kpe *he and I met. I met him.*

eke-mi ekpee *he did not meet me.*

oke-nu' ko bakpe ye dgei *you will meet a man there.*

When used without **ke**, **kpe** means quite other things—to invite, or to help some one (in the way of

lightening a burden), and in conjunction with the word *yo*; it is used for 'marry', but is only spoken of the man, in the active voice, e. g. :

ebakpe yo *he will marry.*

milee ake okpe yo *I did not know you had married.*

Of the woman *kpe* can only be used in the passive voice, e. g. :

abakpe le *she will be married.*

166. An odd but interesting verb is *mã no mí*, to confirm. It has reference to the old times, when any resolution or law had to be confirmed by beating it on the drum, *mí* being the special drum. The idea is 'I beat it on the drum', i. e. I confirm.

Only *mã* is inflected; *mí* is unchangeable.

emã no mí ake Dgu abafe *he gave assurance that it would be done on Monday.*

SALUTATIONS

167. As these have fallen so much out of use, there is great diversity of opinion about some of them. Some say certain of them are used in the morning, others say in the evening, and so on, so correctness of detail is not guaranteed. Many are untranslatable without explanation.

(a) *Morning.*

awoŋ, awoŋ? (to older people). *Reply* : *awo hi.*

owoŋ? (to young people only). *R.* *miwo hi.*

odje mrã. *R.* *ya anyemi, &c.*

ofwie! (said to be mostly used by old men). *R.*
ya anyemi.

(b) *General.*

odze ko? (said to be used by old women). *R.* ya·
anyemi, &c.

minã ko (said to be used by old women). *R.* ya·
enã, &c.

te oyo teŋ? *R.* miye dzogbaŋ.

oye dzogbaŋ, lo? *R.* ðẽ, miye dzogbaŋ : bo oye
dzogbaŋ?

maniiŋ? maniiŋ? *R.* maŋ dzo.

omaniŋ? (to younger people). *R.* mimanŋ dzo.

mi·ŋa o (to familiar friend). *R.* miŋhere o no.

(c) *Evening.*

miyawo. *R.* yo', yawo dzogbaŋ.

wò dzetferemo. *R.* yo', ke wò dguro.

(d) *Visiting.*

Before entering room or yard : ago! *R.* amẽ!

Welcome from householder : oba ke omanyè!

On hearing good news : omanyè !

On finding people at food¹ : hã nii aba! *R.* (yo')

nii ba. ba ye nii! or nyehãa nii aba! (yo')

nii ba. ba ye nii!: or (host says) onina wò.

R. minina nye, or minine ye mli.

When food just finished (host says): onane eŋwie
wuoi (*your foot has driven out the fowls*).

The end of a visit.

miyaba! *R.* yo', yaba 'dzogbaŋ. yaba-o! or

yaba-óŋ (to juniors): yaba-e-é (to superiors).

mibasra nye (*I have visited you*). *R.* yo', wonɔda o

fi. yaba dzogbaŋ.

¹ This can be used for other things too, i. e. nyehãa nitfumo
aba!

mibaŋa nye (*I have greeted you*). R. yo', wɔŋda o fi. yaba dzogbaŋ.

mibawie nyena' (*I have spoken with you*). R. yo', wɔŋda o fi. yaba dzogbaŋ.

miyakwe dzei dā (*like good-bye in the meantime*).
R. yo', yakwe dzei dzogbaŋ.

(e) *Congratulatory.*

aeko! R. ya'ê! or ae onōŋ!

aanyeko, aenyeko! (to several). R. ya'ê! or
ae nyenōŋ!

mó! (well done). R. ya'ê.

ofe nō! (*you have done something*).

miŋdzuro! (after a birth).

(f) *Condolence.*

kpó! akee noko or bo ofsu yakanō! (after a
death).

kpóo! (in answer to the cry of pain ádzei).

dùé! (from Twi).

(g) *Thanks.*

oyiwala doŋŋ (contracted from oyi ana wala ni
okagbo doŋŋ *may you live and never die*).

R. ka'da fi or obe fida' (*do not thank*).

na'nye oyiwala doŋŋ (said the day after = 'thanks
for yesterday').

na'nyese oyiwala doŋŋ (said a day or two after).

ké migbo po ka'fó mi (said by women when they
are specially pleased = if I even die do not weep
for me!).

(h) *In connexion with travelling.*

If one comes from a distance and greets a friend,
it would be said

e'ŋa le *he is greeting him*: or e'ŋa le *he greeted him*:

but of the friend's greeting in reply, it would be said

e-fla le he is greeting him (in answer) or *efla le*.

On coming from another place, *A*, returning, says

A. dzeibii mbi nye (*the people there greet you*).

B. yo'. heni odzeη? *A. bleo* (if one).

or *B. yo'. he (ni) nyedzeη?* *A. bleo* (if more).

B. dzeibiη? *A. ameye dzogbaη.*

or *Akusetfemeη?* *A. ameye dzogbaη.*

Abudetfemeη? (according to the place come from).

B. oηa ke obiη? *A. ameye dzogbaη* or *sane ko be. efa ko be moko he.*

A. se' fē? *B. se' dzo.*

A traveller on departing says

nte (*I am going*).

miyi mli (*I am setting out*).

mifī nye ke omanyē (*I am leaving you with peace*).

R. onyie ke gbidzuro (*like—good luck to you!*).

A traveller arriving at a place where some have preceded him, says

hie fē? *R. hīe dzo.*

(i) *Sending greetings.*

ηã le ohã mi (to some one in the same town).

ke'mo le ake mimbi le (to some one at another place).

(j) *hōmowo salutations.*

ηō wala, ηō wala! *R. ya-o'.*

afi na' kplō. *R. ya-o'.*

kpa'nyō anina wō. *R. ya-o'.*

wofe momomo. *R. ya-o'.*

wose aſi bene wotra ſi neke nonſ. R. ya-o'.
alonte diſ ko akafo woteſ. R. ya-o'.

One called while he is eating, answers ago'.

A younger one answering an elder's call also answers ago'.

(k) *Before telling a fable or native story.*

ntã lo ſkatã? R. miſhere o no.

ntã nye lo ſkatã nye? R. womihere o no.

(shall I relate to you or not? I (we) am (are) attending).

A FEW NOTES ON TIMES

168. Kpa'ko is generally used introductorally, but not invariably. It gives the idea of something *just accomplished*, and a possible implication of delay in its having been done.

kpa'ko mi-ke madge *I have just sent it.*

kpa'ko efe *he has just done it.*

kpa'ko mina le *I saw him just this moment.*

meba ni kpa'ko dani oke-madgeo? *why have you only sent it now?*

169. Ko seems to have either an impatient or an emphatic meaning. Ba ko! is somewhat as we would say 'Come on now!' 'Oh come!'

170. To show immediate action.

(a) Applicable to any time :

nyoſlo *at once.*

amrõ, amrõ le *immediately.*

amrõ nonſ, amrõ le nonſ *immediately (stronger).*

(b) Applicable to present time :

biane *now, at this moment.*

biane tō ne now, at this very moment.

amrō ne now.

amrōmrō ne now.

amrō ne nonḡ at this very time.

agbene now, at the present time (in a wider sense).

agbene ne just now, at this present time.

(c) Applicable to any time, but having more the idea of quickness in the deed :

mra, mramra at once.

oya, oyaya quickly.

Examples :

femō nyonḡo! do it at once!

hã woyi mli nyonḡo let us start at once.

hã le tsofã ní enu nyonḡo give him medicine to drink at once.

beni ena mi le ete fi amrō when he saw me he rose up at once.

amrō le ete fi ni edge kpo he stood up at once and went out.

amrō nonḡ ní mitse le le, ehere mi nō the very moment I called him he answered me.

kedgi eba le, nyebanu he amrō le nonḡ if he comes you shall hear of it immediately.

ekpã enine mli ni amrō le nonḡ nu' le he wa le he stretched out his hand and immediately the man became well.

mibaya dgei biane I will go there at once.

mina le biane tō' ne I saw him just this moment.

biane tō' ne le mibe eko at the present moment I have none.

mibe dekã àmró nè I have no time just now.

àmró nè mibe be. ofai ne, ba be kroko I have no time just now, please come another time.

matʃe le amrõ ne nonɲ *I will call him this very moment.*

kemo le ake miɲtao le amrõ ne nonɲ *tell him that I want him this minute.*

amrõ ne nonɲ abake mi ake miɲayo le egbo
I have been told just this moment that my mother-in-law is dead.

eye bie agbene *he is here now.*

klenɲklenɲ le wofeo nakai ʃi wofee nakai agbene
we used to do so, but we do not do so now.

nyelee agbene ne, ʃi wose nyebale *ye know not now, but ye shall know hereafter.*

ete ʃi oya *he rose up at once.*

e tao ni wotʃu nii le oya *he wants us to do the work quickly.*

nyefea mramra! *hurry up!*

mei komei baba mra ʃi meikomei hu bakpe se
some will come early, but others will be late.

(The above examples have been given rather fully, so that the use of 'le' might be seen in the formation of sentences. When a phrase that might ordinarily come at the end of a sentence is put at the beginning for emphasis or for some other reason, 'le' is added to it. In some cases the word is omitted but is represented by a tone, as in the example where tones are given.)

171. *Past Time.*

(a) A point at which something did or did not take place, can be expressed by —
a simple mention of past time :

mina le Dgu *I saw him on Monday.*

eba nyese Ho dgi otʃi *he came last Saturday week.*

ewu gbo nyese afi le *her husband died last year.*

agba he sane ko dgeenjmo *a story was told about it long ago.*

kusum le dge dgeenjmo be'be *the custom came from very long ago.*

a counting back from the present date :

ɲmene dzi otʃi ni mina le *I saw him a week ago.*

ɲmene dzi gbii etē le mite dzei *I went there three days ago.*

ɲmene dzi otʃii edgwe ni mihe ye *four weeks ago I got ill.*

(b) A point from which something has or has not gone on can be expressed by :

the use of the verb bōi, *to begin* :

me beyino ene bōi le femo? *from what time did this trouble him?*

mibōi Ga kasemo nyese afi le *I have been learning Ga since last year.*

ebōi bie ba' nyese nyōŋ le no *he has been coming here since last month.*

a counting onward from that time :

ehe mi'ye kedze gbi no ní eba bie le *from the day that he came here he has been sick.*

efe nakai kedze beyino ní maŋtʃe le gbo *he has done so since the time that the king died.*

mi-ke-le bo nanyo kedze no be le mli *I have been friends with him ever since then.*

the use of the verb tʃe *to be long* (in time) :

mina bo etʃe *it is a long time since I saw you.*

mina bo etʃeko *it is not long since I saw you.*

minye ba bie etse *my mother has not been here for a long time.*

nyeke' nakai etseko *you said so not long ago.*

(c) But for both of the ideas—a point of time from which something has or has not gone on, and a point at which something did or did not take place—the commonest way of expression in Ga is by the use of ne. In English a distinction is made by the words 'ago' and 'since'. In Ga the rest of the sentence shows which is meant.

mina le otɕi ne *I saw him a week ago.*

otɕi ne ni mina le *I saw him a week ago.*

minako le otɕi sɔŋŋ ne *I have not seen him for a week.*

otɕi sɔŋŋ ne ni minako le *I have not seen him for a week.*

eba otɕi enyɔ ne *he came two weeks ago.*

mile gbomo ko aɕi etɕ ne *I knew a man three years ago.*

ni miba bie ne mibɔ' mɔdeŋ da' *since I came here I have always been diligent.*

mebe ne ni Kofi bɔi ehe sa'mɔ? *how long is it since Kofi began to get ready?*

aɕi ne ni wɔbɔi ɕika na' buamɔ *it is a year since we started collecting money.*

dzeenɔ ne meni ofeo? *what have you been doing all this time? (since this long time).*

172. Duration of time.

(a) A length of time spent in some way can be shown by:

the use of ye, *to spend*:

ebaye aɕi ye dzei *he will stay there for a year.*

ebaye aſi mu' *he will stay a whole year.*

ebaye aſi kome *he will stay one year.*

maye aſi ye Ga kasemo le mli *I will learn Ga for a year.*

eba'ye otſi ye bie ba' le mli *he will take a week to come here.*

a simple mention of time:

makase Ga aſi kome *I will learn Ga for a year.*

kanemo wolo ŋmlətſwai etē *read for three hours.*

femo nakai otſii enyo *do so for two weeks.*

by using ye mli to mean *in* the duration of:

magbe Ga kasemo na' ye aſi mli *I will learn Ga in (the duration of) a year.*

ebaba bie ye otſi mli *he will come here in (the duration of) a week (i. e. he will take a week to come.)*

by using soŋŋ, *during whole*:

eſe nakai da' gbi aſi enumo soŋŋ *she did so every day for five years.*

ehe mi'ye otſii etē soŋŋ *he was ill for three whole weeks.*

by using ke-yafi, *until*:

femo ene da' gbi ke-yafi nyōŋ kome *do this for a whole month.*

mē be oba'tſō le nii ke-yafi? *for how long will you teach him?*

Comparisons to show different shades of meaning:

maye aſi ye Ga-kasemo mli *I will spend a year in learning Ga.*

makase Ga aſi kome *I will learn Ga for a year.*

makase Ga ye aſi mli *I will learn Ga in a year.*

Different ways of saying the same thing :

mebe oke-kase ene? *how long did you take to learn this?*

mebe oye ye ene kasemo mli? *how long did you take to learn this?*

mebe obõi ene kasemo? *how long did you take to learn this?*

(b) There are of course other words and phrases expressing duration of time, such as: a·hu, be mli ní, gbii abo ní, dzeemõ ne, &c.

mimõ le a·hu *I waited for him a long time.*

be mli ní mi-ke-nye yo le, nyefee nakai *while I was with you, you did not do so.*

gbii abo ní mihie kã le, mibakai bo *as long as I live I will remember you.*

dzeemõ ne efeko midenj lolo *all this long time it has never reached me.*

173. *Future time* can be expressed by :

a simple mention of time in the future :

gboi le baba Soha· *the strangers will come on Friday.*

wobaya dzei wose aſi *we will go there next year.*

counting from a certain time forward :

obaba Ho· ní ba· ne otſi *he will come on Saturday week.*

nmene otſi le wobayi mli *we shall set out a week today.*

bie otſi bene aaye gbidgurõ *in a week they will be having a festival.*

by using se, *after*, in combination with a future point of time :

otfii etō se le wooyi mli *in three weeks we shall start.*

afi se le ebaba *he will come in a year.*

gbii edgwe se le mibaná *I shall get it in four days.*

by counting the time left before a certain point:

efwe otfii etō ni ebakpe yo· *he will be married in three weeks (it remains three weeks and . . .).*

efwe ηmletfwai ekpa ni ababōi *it will be begun in six hours (it remains six hours and . . .).*

efwe nyōñ kome ni abafã le kedze dzei *he will be transferred from there in a month (it remains one month and . . .).*

by the use of other phrases:

ebatje dani ehe aawa le *he will not be strong for some time.*

etfej ni obana noko *you will see something before long, &c.*

174. A Note on se:

Se, 'at the back of', is used to show a day or time before or after—at the back of—another day or time.

Last. nyese Dgu *last Monday (the Monday behind yesterday).*

nyese afi *last year (the year behind yesterday).*

nyese otfi *last week (the week behind yesterday), &c.*

Next. wose afi *next year (the year beyond to-morrow).*

Wose does not necessarily mean the very next day after to-morrow, but rather a future day.

If emphasis is wanted on the fact that it is the very next day, the expression used is: wo ní dgi wo—

to-morrow which is to-morrow. Similarly *nyese* does not necessarily mean yesterday, but may be a day or so earlier. The emphasis used in this case is: *nye kpa'kpa nye* — *yesterday close yesterday.*

175. The day following a certain day is expressed by: *enō dgetferemō le.*

enō dgetferemō le ete fi mra *the following day he rose early.*

The day, week, &c., following a certain event or point of time is expressed by: *ní nyie se.*

nyōŋ ní banyie no se le wōofā gbe *the month after that we will travel.*

gbi ní nyie obie-ba' le se le nyonmo ne *the day after you came here it rained.*

176. Things happening in a certain period or time are shown by the use of *mli le* at the beginning, and *ye . . . mli* at the end, of a sentence:

no gbii le amli le moko be fika or *moko be fika ye no gbii le amli* *in those days no one had money.*

efomo be mli le etfe be or *etfe be ye efomō be le mli* *at the time of his birth his father was not there.*

gbeke ŋmedzi enyo mli le maba *I will come in the afternoon at two.*

177. *Every* is expressed by *da' always* or *fě all*:

da' gbi, da' aŋi, da' nyōŋ ; gbi-fě-gbi, aŋi-fě-aŋi, otŋi-fě-otŋi, &c.

Every 2nd., 3rd., &c. by *da' . . . ní dgi, or ní dgi . . . fě*:

nyefea nakai gbi-fě-gbi ní dgi gbi enyo no *do so every 2nd day.*

mite dzei da' gbi ní dgi gbi etě le *I went there every 3rd day.*

awoo le nyomɔ da' otʃi edgwe *he is paid every four weeks.*

ayeo gbidgurõ ne da' afi ní dgi afi etě le mli *this feast is kept every 3rd year.*

178. The use of mli and no :

what day will you come? mě gbi obaba?

what week will you come? mě otʃi mli obaba?

what month will you come? mě nyõŋ no (or mli) obaba?

what year will you come? mě afi no (or mli) obaba?

when will you come? or what time will you come? mebe obaba?

EXERCISES

NOTE: The reference numbers (without brackets) are those of the paragraphs in the Grammar Notes.

First Part: GA INTO ENGLISH.

(1)

On the use of ko and le. See 10, 13, and 14.

(NOTE: It is presumed that at least as much as is to be found in the six lessons for beginners in the appendix is already known.)

(a) *Subject without ko:*

Gbomo wiew. Gbe' ewiew. Kolo ewiew.

Kolo ni. Gbe' ni. Wuo ni. Gbomo ni (or gbomoy). Blfonyo ni (or Blfonyoy).

Gbe ye dgei. Okplō ye tfu le mli. Akutu ye okplō le no.

Sēi ye nadgi. Okplō ye nadgi. Gbomo ye nadgi enyo. Wuo ye nadgi enyo. Gbe' ye nadgi edgwe.

Gbomo dzi mi. Gbomo foy dzi le.

(b) *Object without ko:*

Hã mi wuo (or ke mi wuo). Hã mi adeka. Hã mi sēi.

Miñtao fai. Miñtao akutu. O'tao akwadu, lo? Miye akutu. Miye akwadu. Eye wuo agbo. Miye adeka. Eye fai.

Mihã le wuo (or mike le wuo). Ehã (ke) mi akutu. Ehã (ke) mi akwadu. Eke mi fai. Mike le wuo agbo.

(c) Subject with ko :

Nu' ko ye bie. Kolo ko ye gbe le no. Yo' ko
ye dga le no. Gbe' ko ye tju le mli. Wuò ko
ba tju le mli.

Blofonyo ko ba bie. Blofonyo ko he ene.
Blofonyo ko he gbe' bibio' ko. Yo' ko basra
mi. Yo' ko ke mi wuò ne. Nu' ko ke nakai.

(d) Object with ko :

Miye fai agbo ko. Miye gbe' bibio' ko. Eye
adeka agbo ko. Eye kolo agbo ko.

Mihe gbe' bibio' ko. Ehe adeka agbo ko. Eke
mi kolo bibio' ko.

Yo' ne hõ kolo ko. Miñtao blofonyo ko. E-
tao nu' ko.

Mike' nu' ko nakai. Mibasra yo' ko.

(e) Le: (Note that when the poss. pron. is used
before a noun beginning with a vowel, the vowel is
dropped.)

Wuò le ye gbe le no. Gbe' le ye dga le no. Lo'
le ye okplõ le no. Ijo' le ye bie. Blofonyo le
ye tju le mli.

Miwuò le ye gbe le no. Egbe' le ye dga le no.
Olo' le ye okplõ le no. Miño' le ye bie.

Negbe gbe' bibio' le yo? Meni nu' le he? Meni
yo' le hõ?

Negbe mifai le yo? Miñtao mifai le. Negbe
mideka le yo? Miñtao mideka le.

Da nu' le fi. Mida yo' le fi. Mike yo' le noko.
Mike nu' le tro.

Hã le efai le. Hã mi miwuo le. Eke mi egbe' le.

(2)

Plurals of nouns and adjectives. See 4 and 19.

Study the order of the adjectives and practice fluency in the changes.

(a) *Adding -i to form the plur.*

atade he'	atadei he'i, atadei he'i sr̄otoi, atadei he'i sr̄otoi pi' ye adeka le mli.
gbe sr̄oto	gbei sr̄otoi, gbei he'i sr̄otoi, gbei he'i sr̄otoi et̄e ye dzei.
nitful̄o kpakpa	nitful̄oi kpakpai, Ga nitful̄oi kpakpai, Ga nitful̄oi kpakpai enyo ye gbe le no.

(b) *Adding -dzi to form the plur., part of the sing. being dropped.*

sane foŋ	sadzi f̄od̄zi, sadzi memedzi f̄od̄zi, minu sadzi memedzi f̄od̄zi pi'.
lele wulu	ledzi wudzi, t̄fo ledzi wudzi, t̄fo ledzi wudzi enyo ye dzei.
lof̄o yeŋ	lof̄od̄zi yedzi, lof̄od̄zi yedzi fefedzi, miye lof̄od̄zi yedzi fefedzi enuṃo.

(c) *Mixed irregular.*

modiŋ	mei didzi, mei didzi agboi, mei didzi agboi ekpa ye dza le no.
nanyo kpakpa	nanemei kpakpai, nanemei kpa- kpai sr̄otoi, nanemei kpakpai sr̄otoi pi' miyo.
nu' kakadaŋŋ	hii kakadadzi, hii kakadadzi pi', hii kakadadzi pi' ye gbe le no.

(3)

Adjective verbs. See 21, 22, and 23. For verb forms used here see 106, 109, 118, and 124.

(a) *Adjectives which have verb forms also :*

Modiŋ ko ye tŋu le mli.

Efai le dio. Etade le dio. Ekotoku le hu dio.

Egbe le dii.

Fofoii fefedgi etē ye kpulu le mli.

Etsuru le ye feo. Eyeŋ le ye feo. Ene hu ye feo.

Kpulu le be feo.

Nibii yedgi etē ye okplō le no.

Mama le yéo. Iŋo le yéo. Sikli le yéo. Okplō le yéé.

(b) *Equivalents, different in form, but with the same meaning :*

Mei agboi etē ye gbe le no.

Yo le da. Efai le da. Egbe le hu da. Ebi le edaa.

Mei kpakpai etē ne minanemei ni.

Nu le hi. Eŋa hu hi. Amebi le hu hi ; ŋi amegbe le ehii.

Tŋei kakadadgi etē ye abo ne mli.

Tŋo ne ke. Ene hu ke. Ene ke kakadaŋŋ. Ene kee.

(c) *Ye and fe :*

Eye mi:ŋe. Sane le ye mi:ŋe. Bie ye mi:ŋe. Dga le no ye mi:ŋe. Dgei be mi:ŋe.

Eye mabo. Sane le ye mabo. Gbekē le nii ye mabo. Hela le ye mabo. Ebe mabo.

E:ŋe kolo. Miŋfe kolo. Yo le ŋfe kolo. Ewu ŋfe kolo ; ŋi ebi le efee kolo.

E:ŋe hedgō. Miŋfe hedgō. Nu le ŋfe hedgō. Eŋa ŋfe hedgō. Ebinu le efee hedgō.

(4)

Degrees of Comparison. See 24-48.*(a) Equality. (b) Comparative Superiority. (c) Superlative. (d) Inferiority.**(a) Bie ye mi'je tamɔ (a) Sune ne ke tamɔ ene.
Abude.**(b) Anum ye mi'je fè bie. (b) Sune ne ke fè ene.**(c) Akpafu ye mi'je fè fě. (c) Neke sune ne ke fè fě.**(d) Nsawam be mi'je (d) Sune ne kee tamɔ ene.
tamɔ bie.**(a) Loflõ ne da tamɔ wuo.**(b) Gbé da fè alɔnte.**(c) Okpɔŋɔ da a'hu fè amefě.**(d) Wuo edaa tamɔ alɔnte.*

<i>(a) Fɔfɔi ne tɕuo tamɔ lá. Etade le dio ake ɲai. Abolo le wa ake te. Ijo tɕi tamɔ sikli.</i>	<i>(b) Minyemi le da fè mi. Fai ne ye feo fè ene. Biegbe le fè dzei gbe. Abolo le wa fè te.</i>
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<i>(c) Minanyo ne da fè wo fě. Fai ne ye feo a'hu fè fě. Midgatɕu le tɕi fè fě. Abolo ne hi kwra fè fě</i>	<i>(d) Sikli waa tamɔ te. Nu ne ehii tamɔ bo. Mitade le be feo tamɔ ene. Abonua enjõõ tamɔ akutu.</i>
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*(e) With faɲ: Faɲ gbele fè hiegbele (or Faɲ
gbele ye hiegbele he).**Faɲ hõmo fè dzu.**Faɲ noni ogbo moɲ fè noni ofe ene.**Faɲ noni hõmo aye bo fè noni odgu.*

(5)

Numerals. See 29-38. kpa fai 162 (c). ke-fa 165.

(a) *Simple numbers.*

Mofēmo ye yitfo kome, ke gugō kome, ke lilei kome.

Miye toii enyo ke hiymeii enyo, ke nidgi enyo ke nadgi enyo.

Kolo ye nadgi edgwe.

Nine ye wa'bii enumo; wa'bii le fē feo nyonma.

Nyōdgi nyonma-ke-nyo yo afi kome mli.

Otfii edgwe yo nyōn kome mli.

Gbii kpawo yo otfi mli.

Ijmletfwa' i nyonmai-nyo-ke-edgwe yo gbi kome mli.

(b) *Ordinal numbers.*

Klenklen gbi le Dgu ni. Noni dgi enyo le Dgufo.

Noni dgi etē le Σo.

Noni dgi edgwe le So'. Noni dgi enumo le Soha'.

Noni dgi ekpa le Ho'. Noni dgi kpawo le Ho-

Neke gbii ne fē feo otfi gba'.

kome.

Negbe Σo nyemi le yo?

(c) *The clock.*

Hulu teo fi aafe ηmedgi enumo lo ekpa.

Mei pi' teo fi ηmedgi enumo-ke-fā.

Mei pi' hu teo fi ηmle kpawo lo kpa'nyo.

Gbekōbii le ya' skul lebi ηmle kpawo-ke-fā.

Ameya' skul ekoη fwane ηmedgi enyo.

Atfwa enyie? Atfwa ηmedgi etē.

Enyie atfwa? Atfwa ηmle nyonma-ke-fā.

(d) *Times* as 'occasions'.

Eba s̄ikome keke. Mite en̄ḡ s̄ii enyḡ. Mit̄sé le s̄ii et̄ḡ. Edz̄é mi s̄ii ekpa. Mik̄ã ehie s̄ii kpawo. Ekpa mi fai s̄ii nyon̄ma. Mike-fa le s̄ii nyon̄ma. Wḡwie he s̄ii abo.

(e) *Multiples*.

Enyḡ tóí enyḡ feḡ edz̄we. Et̄ḡ tóí et̄ḡ feḡ ne'hu. Ekpa tóí enumḡ feḡ nyon̄mai et̄ḡ.

(f)

Wḡkaneḡ ekomekome. Wḡnyieḡ enyḡ-nyḡ. Wḡla' edz̄we-dz̄we. H̄ã am̄e akutui et̄ḡ-et̄ḡ. H̄ã am̄e enumḡ-enumḡ.

(6)

Various pronouns. See 42-48.

NOTE 1. *ekon̄*, again, is only used when the verb is in the affirm., its equivalent with a neg. verb being *don̄*.

2. Begin at this point to notice carefully the difference between *ní*, and; *ni*, it is; *ní*, the relative pronoun *who* or *which*; and *ní*, (*koni*), *in order that*.

(a) Wodzi ne le wḡnii ní. Ekome dzi min̄ḡ; ekome on̄ḡ; ekome hu minanyo le n̄ḡ.

Wḡdient̄se wḡse. Midient̄se mise min̄ḡ le; bodient̄se ose on̄ḡ le; minanyo le dient̄se se en̄ḡ le.

Minanyo le se, s̄i ewoko nyomḡ; bo le ose, ní owo nyomḡ momo; mi le mise, ní mi hu mibawo nyomḡ. Mi non̄ḡ m̄ikeḡ nakai. Bo owo nyomḡ le momo; mi non̄ḡ mibaye he odase.

- (b) Minamokoyeablana' Namoni?

le no.

Milee moni dzi. Meni etao?

Milee noni etao. Mebe ona moko ye a-

blana' le no?

Minamokoyeablana' Mokomoko be dzeidoŋ.

le no lebi ne.

Gbekẽ ne na noko ye Meni ena ye fikpoŋ le?

fikpoŋ.

Ena ananu ye fikpoŋ. Nokonoko be dzeidoŋ.

Moko madge mi noko Meni ni?

ɲmene.

Milee noni dzi. Eye Namokemadge bo?

adeka mli.

Milee moni kemadge O'tao ole noni dzi?

mi.

Hẽ, mi'tao male Gblemo adeka le na' ni

noniyo adekalemli. okwe.

Nu' ni yo ablana' le no le ete.

Ananu ni yo fikpoŋ le edgo foi.

Midgie duku ni yo adeka le mli le.

(7)

Adverbs. See 50-54. *Tenses* see 112, 120, and 121.

NOTES: 1. *peŋ* (with affirm. verb in past tense)—*ever* (once).

dã (with neg. verb in past tense)—*never* (once).

2. *fe*, *to do*, is used for 'be' in the imper. mood.

(a) Nyefea diŋ. Nyefea amrõ ne. Nyefea ke
mi'fe. Nyefea pepe'pe. Nyekafea basabasa.
Nyekafea koko'ko.

(b) Etfe mi truka'. Etfe mi wa'. Etfe mi jii etõ.
Etfe mi yakatfwa'.

(c) E'sumõ mi naakpa. E'sumõ mi lelej. E'sumõ
mi flo'. Esumõõ mi kòkò'kò.

(d) Meba ote dzeigbe? Minsumõ nakai. Meba
ni onyieõ segbe soṅṅ? Nakai misumõõ. Minyieõ
bleõ'. Minyiee oya.

(e) Mebe ebase? Efeṅ gbikogbiko. Efe momo.
Ebase wó.

(f) Ote dzei peṅ? Dabi, miyako dzei dã. Hõ',
míte dzei momo. Dabi, milee dzei.

(8)

Post-positions. See 57-61. See 158 a for use of hã as
'for' or 'to'.

130 (h) for use of ke to form 'bring, give, put', &c.

(a) Ba miṅõ. Mike-o baya heko. Nyiemõ
mihie. Kwemõ tṣu ne mli. Sa' kã fikpoṅ le. Sõii ye
okplõ le he. Adeka ko ye okplõ le no. Wodgi
babao ye adeka le mli.

Yawó adeka le ni oke-mã fina' le se ye fikpoṅ, alo
ye sa' tṣo le jifi. Dziemõ wodgi le ni oke-fwie fi ye
okplõ le no. Ke wolo ne ahã mi. Wó ablogwa
omã samfe le na'. Mibata fi ye ablogwa le no ni
makane wolo le flo' mahã bo. Ta mimasei ni obo
mi toi dzogbaṅ.

(b) Minoko eladze. Omeni eladze? Misamfe-
bibio' le eladze. Hã matao mahã o. Ebe okotokui
le amlí. Ebe srõto' le na'. Ebe emasei. Ebe fina'
le na'. Ebe fikpoṅ le. Ebe sa' tṣo le jifi. Ebe afwiṣwe
le se. Ebe nibii ne atej. Ebe late le no. Ebe
oduku le masei. Ebe bie kwra'. Ekole eye otṣũlo
le ṅõ. Negbe eyo? Ebe kpata le fi. Ebe setṣu le

mli. Ebe s̄ia le. Ebe t̄judgi le at̄eŋ. Eke samfe
le ete m̄ã leŋ ni ebii gbe.

(9)

Conjunctions. See 62 and 63. Be mli see 95.

Moko bi mi noko ni mihã le heto·.

Moko hu bi mi noko si mitoo he.

Bodientse obahã le heto· alo mihã le heto· ?

Bene sane le be mli, si ekole eba·fe nakai.

Efeò mi ake nu· le emale kwra·.

Dga ofe nakai, edgake onukpa dzi o.

Onukpa dzi o, nohewole esa ake ofe nakai.

Ké ofe nakai le, ebahi.

Ehiŋ kwra·, ake dga ofe nakai.

Minanyo dzi o, ni mi·sumo osane.

Mi·sumo osane, si milee ogbei.

Ani ole mi alo olee mi ?

Ekole mibasra nye wóse.

Efeò mi ake mibasra nye momo.

Mibaba wó edgake mibaná dekã.

Mibana dekã wó hewo le mibaba.

Kedgi miba le mitseŋ pi·.

Mibanŋ ake dga o·sumo nakai.

(10)

Interjections. See 66.

Nyeboa toi eéi!

Ké moko pila ehe le, akeo le ake 'kpo!'.
Ké oye kunim le, abake· bo ake 'aeko!'.
Dga ohere no ni oke· 'ya·éi!'.
Kedgi oyasra moko ni o·tao obote t̄ju le mli le,
ke·mo 'ago'.

Moni yò t̄f̄u le mli le bake 'amě' dani obote mli.
Kedgi moko balaka o ní ofe noko ní ehii le, k̄m̄o
le ake 'kpao'.

Moni abuu le le, akeo le ake 't̄fia!'.

Ké obawie wiemo ko ní be feo le, k̄m̄o 'taflat̄je!'.
Kedgi wuo ba t̄f̄u le mli le, swiemo le ni oke
'súe!'.

Kedgi moko ke 'ao!' le, ole ake noko edo le.

Ké moko badgé bo yakat̄f̄wa le, obabo ake 'súa!'.

Ké onuu noni mikeo le, k̄m̄o mi ake 'meni' ?
alo 'hé?'

(11)

Verb tenses. See 75, 106-110, 112, 118-122. ake see
130 d.

(a) Kwe! modij ko mi·ba. E·fi sina le, ni e·ɲm̄o.
E·kwe biegb̄e fi enaa mi.

(b) Lof̄ödgi flikio ye ɲwei. Agbeo lof̄ödgi komei
ni ayeo. Am̄o ekomei hu awoo dade-t̄f̄ui aml̄i.
Ehii.

(c) Dzei man̄bii le bé ye ameteɲ. Amegbegbe·
amehe pi. Edo man̄t̄se le naakpa, fi amebuu.

(d) Ówie musubo wiemo ófi nu ne. Ót̄o eno.
Ófe efa, fi nu le ekeko noko.

(e) Osofo le basie Nyon̄mo wiemo ye solemot̄fu
leɲ. Moko bat̄f̄wa san̄ku. Mei le f̄o bala, fi
solemo le se dzekeɲ.

(f) Ake kakla foo nii. Ake awale yeo nii. Ake
nyanyödgi ta·nii. Ake guḡo yee nii.

(g) Ka·ho biegb̄e. Ka·ya dzei. Ka·hao mi.
T̄sakemo otadei le. Kasemo onii le. Fem̄o oya!

(h) Nyeboa mi toi. Nyefea diŋŋ! Nyedzea dzei! Nyekafwea ye blohũ leŋ. Nyekabloa ye dzei. Nyekadzéa mi!

(12)

Remembering, forgetting, hoping. See 163.

(a) Mihie kpa samlã no. Ohie kpa okotŋa le no. Wohie ekpa papam no. Wohie ekpa wõnibii le ano. Wõkaii nibii le.

(b) Mihie kpako onõ. Ehie kpako migbei le no. Amehie kpako srõto' le no. Amehie kpako samfe'i le ano. Amékai nibii le.

(c) Dga onma egbei koni ohie akakpa no. Ohie akakpa miŋawo' le no. Nyehie akakpa' nyefiwo'i le ano. Nyekaia nyefiwo'i le.

(d) Mihie dge sane le no. Moko kai mi sane le. Keke ni mihie ba no ekoŋ. Agbene mihie ye no befõbe.

(e) Moko kaiko mi sane le; ŋi mihie edzeko no. Mihie ye no da'.

(f) Mihie kpa no ake lai le fõ etã. Amehie kpa no ake gbõi baba. Ehie bakpa no ake ehie mi nyomõ. Mihie kpaŋ no ake o'tao ene eko. Ohie akakpa no ake abatao o wõ.

(g) Mihie kã no ake ohie emẽ. Σifitŋõlo le hie kã no ake mofẽmo enu. Wohie kã no ake nyebakplẽ. Wolei le ahie kã no ake amebagbe lo'i pi'.

(h) Wolenyo le hie kãã no ake ebafẽ ŋikpoŋ. Mihie kãã no ake ebafẽ. Mibe hie-no-kãmo ake

ebakase nii oya. Okwafonyo le be hie-no-kāmo
ake tfei ne bakwē.

(i) Minuntfo le nkwe gbo ko gbe. Kodzolo le
bakwe odasefoi le agbe. Ka'kwe mi gbe koko'ko.
Nyekwea gboi le agbe nmenē.

(13)

Interrogative words of all sorts. 68.

Mi·ya fera fi.

Namo ke mi baya?

Bo le, meni ofeo? ani o·sumo ni oke-mi aya?

Odzogban. Wote.

Negbe wobaya? Woya na le no, lo?

Nto ole dzei momo?

Osumoo dzei? Meba?

Oke' ahum ni banina bo ye dzei hewon?

Lelen? be ofeo srawa gbeyei?

Menihewo? egbeo mo hewo, be?

Beni ahum le banina bo le, te ofe ten?

Te noni ofeo gbeyei mon, srawa lo nyonmo-fimo?

To enyo le fe woo ohe gbeyei?

Ble me gbe no wotfo ke-ya? ninedgurō lo abeku
gbe?

Woyya-fera fi ye nfo-na'.

(14)

Passive Voice. 72.

A·tao mi.

A·kwe bo.

A·wula le.

A·sumo mi dzogban.

Ahala nye.
 Ake wò momo.
 Agbe t̄fui le ana.
 Abuò le pam.
 Abakwe bo gbe.
 Abahã mi heto.
 Abahie le dzogbaŋ.
 Ale ogbei ke-te ʃoŋŋ.

(15)

Plurals of verbs. 74.

Note how some take plurality from the subject, others from the object.

*Sing. of verb.**Plur. of verb.*

Akutu ne da.	Akutui le dra.
Yo le egbo.	Yei le egbòlo.
Gbe le mã dgei.	Gbei mãmo dgei.
Wuonu le bo.	Gbekēbii le blo.
Kolo le egbo.	Koloi le egboi.
Nu le t̄fwa t̄ũ le.	Asrafoi le t̄fwia t̄ũi.
Wolo le kã okplõ le no.	Gbekēbii le kãmo ʃia le mli.
Nu le fo t̄fo le.	Nu le flo t̄fei anidgi le eʃwie ʃi.
Kofi tá okpõŋo le no.	Mina mei pi trã okpõŋoi ano.
Mit̄se ŋma mi wolo.	Ameŋmla amegbei.
Wó okplõ le ke-ba.	Skulbii le hole okplõi le ke-te.
Ata eʃe kaple le eʃõ.	Gbekēbii le ʃere to-koi le ameʃwie ʃi.

(16)

Dzi, with its negative and its use in other ways. 78 and 79.

(a) *Affirm.*

Ene dzi klenklen nō.

No dzi ameyinto.

Edzi kpatamō okadi.

Fē dzi yaka-sadzi.

Wo dzi mei ní ehala.

Tfōmō mi moni dzi le.

Ebii dzi ame fē.

Namo dzi ohefatalo?

Adeka le na' dzi yii
nyonma.Kanei le ayibo dzi
kpa·nyo.Heni ekwēo titri ye dzi
fa·toi.Nōhewo ní eke' nakai le
dzi ake ehee eyee.*Neg.*

Dzee bo mitaoo.

Dzee le dzi dzulo le.

Bie dzee heni ahio.

Mama ne dzee bo onō ni.

Efemō dzee noko ní wa.

Ké dzee boŋ le, namo ni?

Ani dzee bo oba bie le?

Enye le dzee Ga-yo' ni.

Eba moŋ fi dzee ye
suomō na'.Ké oyaa le, dzee mihe
sane ko.Dzee nibii fē ní kpleo
dzi fika.Dzee moni mli efū keke
dzi moni etū ehie.(b) *Substitutes for dzi.* 80.

Femo ekā·lo!

Femo bi kpakpa ohā mi.

Femo mi·fedzelo ohā mi.

Eba·tfō onukpa.

Namo ba·ye otoyitfo?

Eba·tfō ameterŋ nilelo.

Ani to·bi ne ba·fe to' kpakpa, lo?

(c) *Whether, either . . . or, neither . . . nor.* 83 and 84.

Le dzio, milee.

Enō o, enōō o, dzee ehe
sane ko.

Aheo mofēmo, gbekē dzio, onukpa dzio.	Abu le o, abuu le o, edoo le.
Oye le enmən dzio, oho dani oye dzio, enō.	Ogba o, ogbaa o, sane le badge kpo kē.
Bo dzio, le dzio, nyeten moko nyēn atere.	Ehi o, ehii o, ke-bahā mi keke.
Ebaya dzio, eyan dzio, bo le sa ake oya.	Hela o, hōmo o, fē midgra.
Mibawo le ŋa; ebo toi dzio, eboo toi dzio, esa ledientje.	Ohā mi o, ohāā mi o, mibako.
	Okplē o, okplēē o, mibaya.

(17)

Ye and its negative be. 89.

(a) Affirm.

Eye mā leŋ.
Minye ye Abude.
Nu ye bu le mli.
Tjofā ye to le mli.
Mei pi' ye gbe le no.
Beni awieo le miye dzei.
Tfo ye fīa le hie.

Nu' le ye fika pi'.
Miye awalei edgwe.
Nu' ne ye to'i ke tji-
nai.
Miye ako'i enumo.
Oblanyo le ye wodgi
pi'.
Yo' ne ye bii ekpa.
Ani oye fīa, lo?

Neg.

Ebe mei le aten.
Ebe Dodowa.
Ijo' be wonu le mli.
Fufo be tjensi le mli.
Mei pi' be tju le mli.
Beni eba le mibe dzei.
Eko be fīa le se.
Mibe atadei pi'.
Ebe wuohii pi'.
Ebe tjinai ye bie.
Ebe sikifan ye eswapo le
mli.
Moni be tje ke nye le,
atseo le awusā.
Kedgi moko be nane
kpakpa le, edgoo foi.

(b) *The form yo.* 90.

Namo yo dzei le?

Meni yo odeŋ le?

Akuse eyo.

Miŋia le mei le fẽ yo.

Moni yo glasetŋu mli le, ekoo te etŋwaa mō.

Mei ní yo tŋu le mli ke mei ní yo agbó le na' le
fẽ mi'fe ho'

Namo yo hegbe ake efe nakai ?

Meni oyo ye ŋia le?

Bo ake' oyo gbe' fefeo ko le?

Hẽ', midgi moni yo nakai gbe' le.

Mei ní yo hewale le, ehiaa ame tŋofãtŋe.

Noni miyo le, minō ni.

(c) *Substitutes for ye.* 92.

Ebaba bie wo.

Wobahi Kumase aŋi.

Mibaya Abokobi Ho' ní ba' ne.

Ani bo hu obaya 'ŋwemo' le?

Wo le mibahi Ga ŋwane mu' le fẽ.

Mei enyo aahi ŋmōŋi; aañō mokome ni aañi
mokome le.

Obaná nu bōni sa, lo ?

Mibaná omō wo lebi ke-dze Ga.

Moni tŋuo nii le, le ebaná nyomowo.

Mibaná miwolo le heto' ke-dze No'te ŋō.

Mináŋ ŋika bōni fá ní ke-mi aayafe dzei.

Odoŋkofoi le ke' amebaná tokotai pi' otŋi kome se.

(d) *Used to form adjectives.* 94 and 95.

Eye mōbo ake egbo.

Eye feo ake ofe nakai.

Eye na'kpe ake minuu he.
 Eye mi'fe ake ena hewale.
 Eye gbeyei ake asusu he.
 Eye ηmlõ ake edgo foi.
 Eye ofo' ake ahõ ene tro.
 Mama ne ye taη.
 Egbele le ye mōbo.
 Sane ne ye ηmlõ.
 Fofoi ne ye feo.

Eye mli ake ehe dgo.
 Eye mli ake mansõ dzwa' maη.
 Eye mli ake mōdenbo' yeo kunim.
 Ebe mli ake wónη gbeo mõ.
 Ebe mli ake ehie wa'.
 Ebe mli ake aye eno.

(e) *Used to show position.* 96.

Mina le ye dgei.
 Agbe na' ye mihie.
 Afõ le ye maηtse ne yino.
 Ena gbei ye ta le mli.
 E'fwe ye agbó le na'.
 Woto ji ye gbe le no.
 Ehũ ye fa' le he.
 Wofĩ le ye fa' le se.
 Wodgo wohe ye goη le fifi.

(f) *Idiomatic use of same.* 97.

Mate ye owiemõ le na'.
 Afe ye gbidgurõ le hewo.
 Ameba ye sane le he.
 Ye migbefaη le edgraa.
 Mi'sumõ ene ye no nadziaη.

Ewíeé doṅṅ yé no sè.
 Yé enèméi fě ase le ehie eměě.
 Suomō na' efe.
 Ene hewō le etũ ehie.

(18)

Ya and its tenses. 98.

Ete Dodowa, ni ebaba wō.
 Nyè le wote dzei, ni wó lo wose le wobaya ekoṅ.
 Da' otʃi le miya' dzemei fě.
 Mi'ya dzei amrō nē.
 Eke' miya nyonlo.
 Lɛdientʃe eya! miyaa!
 Nyefě nyeya!
 Ani oyako mǎ leṅ?
 Woyan dzei doṅṅ.
 Eke' wókaya dzei doṅṅ.
 Mokroko le baya.
 Mike' le ake miyan.
 Ka'hǎ nu' le mi'ya dzei.
 Ké ete le dza ekũ ese eba oya.
 Ete kule bene eba momo.

(19)

Verb tenses. 100-123.

(a) *Present and Continuative tense.* 109. A picture.
 Miṅkwe mfoniri ko. Etʃotʃro gbogbo le he.
 Mfoniri le da; ele' ni eke hu.
 Miṅna gbomei ke nii srōtoi babao ye mli.
 Miṅna yo' ko mi'ho' nii ye tʃu ko he.
 Eta sěi fefeo ko no.
 Gbekěbii enyo mi'ʃi fufui ye emasei.

Tfo kakadaŋ ko mā dzei, ni nu' ko ŋtfu nii ye
fifi.

E'gbo noko tamo lema-tfo.

Hii enyo damo ese amenkwe enitfumo le.

Miŋna wuo ke ebii ye dzwei le mli. Amenŋtao
noko ameye.

Gbé' ko hu kã fi ye gbeteŋ. E'tao ewo, fi
adododgi ŋgba ena' tfo.

Hulu ŋtfo pam.

Mi'sumo mfoniri ne naakpa.

(b) *Habitual tense.* 106. Wolei ahe sane.

ali a long net with floats and weights, to catch
herring.

toga a similar net to catch large fish.

adrã a drag net.

tfa'ni another of the same kind.

kaŋfla a flat fish full of bones.

tfile. another kind of fish.

Mei fẽ ní gbeo lo', alo ameya' wuo le, wotfẽo ame
ake wuoya'loi. Titri le, wuoya'loi abii nonŋ tfo'mo
wuoya'loi. Amegbei dientfe ní ake-tfẽo ame dzi
wolei. Wolei dzi mei komei ní he yo mi'fe wa'.
Amedgeo amenitfumo le fifi lebi maŋkpã, fi aya'
wuo lebi, fwane, ke gbeke fla'. Aya' wuo gbi-fẽ-gbi
dza Dgufo pe, edzake Dgufo le, edgi ŋfo gbi. Wuo
srotoi ní afo' ya' dzi: ali wuo, toga wuo, kaŋfla
wuo, tfile wuo, ke adrã gblamo. Tfa'ni lo
adrãgblamo le, no le, fikpoŋ adamo ni afata' ke-ba'
fia no; keke le yei le ba' lo' le hemo, keke le ahõo
ahãa ame.

Wolei dzi mei ní nitfumo wa; fõi ní na' wa yeo
ame; hõmo hu yeo ame sanŋ dientfe, edzake dza

amekũ amese ameba sĩa dani ameyeo nii kpakpa. Sika námò ye amenitsumò le mli moŋ, si noni ehii moŋ dgi ake dzee befēbe anáa lo. Kēle bei ní anáa lo le, amesa ameledgi le, ni ameloò ameya'i le.

Abei etē: Wiemò kpakpa dzeo mlifu.

Akeo kome dani akeo enyo.

Ŋme kome fiteo ŋmei fē.

(c) *Past tense* (Most of the verbs, but not all, are in this tense. 107. Ga adesã ko; 'Boni fe ní dzweŋmò ba'.

Be ko le nu' ko ye ní atŋeo le Ata' Ananu. Ake ní etaoò ní moko ana dzweŋmò tamò le hewo le, ete ni eyabua dzweŋmò fē ana', ni etŋe ebi Kwakute ní eba koni ameya ni ameyafere amefwie.

Beni ameya' le, amebana tŋo ko ní eble gbe le nò. Ata' Ananu nyēē etŋó tŋo le nò, ni enyēē hu ní etŋó efisi, nohewole amewo dzemei gbii etē.

Gbii etē na'gbe mli le, Kwakute ke' le ake 'O Ata', ofe bulu tŋō! Ani onyēē ní oke to-ke-dzweŋmò le amã si, ni otŋó tŋo le nò koni owo ekoŋ?' Ni Ata' Ananu ke' 'O mibi, mike' bene dzweŋmò fē mi-ke-ya' le, ani moaŋ miŋi eko ye se'!

(d) *Perfect tense*. 108. Oflo lala ko.

Latŋabe le eho.

Nyoŋmò ebōi nemo.

Sikpoŋ efe flono.

Tŋei le ebōi afofro gbamò.

Bai efũfũ'i.

Oflo fofōii epue ye ŋa le nò.

Okwafoi le egbe amenii ahe hũmò na'.

Amedu able pi'.

Ameteoteo tʃei pi hu.

Ijwei etʃe.

Dzeŋ edzo wuludu.

Oflɔbe le eʃe etã.

(e) *Negative verbs.* 118 and 119. Ga abei komei.

Ka fɔɔ loflɔ.

Σwilafɔ etʃɔɔ ʃwilafɔ gbe.

Yitʃo kome eyaa adgina.

Moko ke sisai gbaa ta.

Wuo nane egbee ebi.

Moko efee kolo ʃii enyo.

Awɔɔ ni alaa.

Noko ni ayee le, ahoo.

Nudzo ekwɔɔ goŋ.

Toii enyo ʃi enuu sadgi enyo.

Mo enyee mo yaka.

Tũtʃofã ke la yee.

Abolo flo ehii yeli.

Noni bako dã le eye ŋʃo se.

(f) *Future tense.* 110. Nyonɔmɔ Wiemɔ mli
kukudgi komei.

Mada o ʃi ke mitʃui mu le fẽ.

Ooye oninena nitsumɔ nii, ni aahi ahã o hu.

Oona obii abii.

Ehãŋ onane aʃane.

Σwane le hulu eʃãŋ o, ni nyoŋ hu nyontʃere eʃeŋ
o noko.

Yehowa aabu ohe ke-adze eʃeŋ fẽ mli.

Ameatʃomɔ eman.

Kane lo hulu kpemɔ ehian ame.

Etʃũdgi le aasumɔ le.

Moni maleo le, eboteŋ mli kwra.

Namo baye nii ñe ahe odase ?

Mibakũmò mibonjoi le mafwie ñi.

Mibañmẽ nye gbe ní nyeya.

Ke nyena atatu mi'wo ye anai le, nyekẽ'ò ake
'Nyonmò bane'.

(g) *Imperative mood.* Ña kpakpa. 112-114, 121-123.

Ka'wo mo mli la yakatswa.

Ka'gba moko na' yaka.

Si kedzi o'tao owo mei ña' koni amefe kpintinj
le, ke'mò ame enemei :

Ka'hã tñensi koi dzwere ñi yáa.

Ka'hã nu kpõtòí mã ñi ní atñi afwiee.

Ka'hã bi abifao fufò befẽbe ní efoò.

Nyo'ñ le ka'hã bi abifao nii.

Ka'fò gbekẽ bibio' lo' hãmò.

Kwemò dzogbañ koni nofẽno he atñe.

Be'mò okponò da'gbi.

Gbe adododzi, edzake ameke hela ba'.

Swiemò tonjtonj ke-dze omasei.

Nyehãa nyetiañi le amli atñea dzogbañ.

Nofẽno ní obaye le, oke noko aha no.

Ké olo' dzwei omã ñi le oke noko abu no.

Nyefea nakai ní nyeana hewale fè tñutñu le.

(h) *Conditional mood.* 115. Some Ga proverbs.

Ké onaa lo' le, oyeo kòmi.

Ké dze na le, gbomei fẽ dio.

Ké ona le, no obio mliwo'.

Ké mei enyo' lè to' le, eladzeo.

Ké niyenii ñò le, lilei na'.

Kédzi tño kome kpe' ko'yo le, ekũò.

Kédzi odã' enjõõ le, ofii mli nu.

Ké oye lele mli le, odgieo mli nu.

Ké hōmō ye mo lē, eke enidgi enyō yee nii.
 Ké okpōṅo edzim lē moni ta enō lē hu edzimko.
 Ké moni te fa·ṅ bako lē, abii egbé ṣi.
 Ké ko·tṣe be ṣiā lē, kan·kanṣi ṅṅō ṣiā lē feo amenō.

(i) *Perfect Conditional.* 116.

Oba kule, ehi.
 Mike-to kule, eladgee.
 Eṣwa o kule, ogbo.
 Ehāā o tṣofā kule, onan hewale.
 Owa mi kule, eton mi.
 Nyonmō enee kule ekwēē.
 Edgo foi kule eyi ná wala.
 Edgi ametao mi kule, miwa amē.
 Kule mawa amē ṣi ametao mi.
 Miná ní kule miye hewale ní mafe nakai.

(20)

Verbal nouns. 125 and 126.

Amesumoo dzo'	Eya' le ye kplakpla.
Efōmō wa.	Dgemō' dō' mi fè yi'.
Kemō mi ṣe' le.	Miyo lakamō le se.
Eba' le fe truka'.	Ehile moṅ wōtao.
Dgu' dgee nō-kpakpa.	Ka' ní mli wa ne.
Kwemō noni nye' tṣu.	Bo le, susumokokāā onō.
Milee ene yeli.	Ebuu dzō'mo ake noko
E-mō-bu' fáá.	ní dgra wa.
Nii ne aladgemō edo mi.	Nō-ṣitemo dgraa.
Egbei kaimo to mi.	Esumoo nikasemo.
Setṣele bahā amesusu	Milee dā-numo.
nokroko.	Wōpleo kunim-yeli he.

Dzee ʃe· miʃe, ʃi moko ke-hã mi.	Dzee bem abule, ʃi mon fó abu le.
Dzee dzu· edgu, ʃi egbe moko.	Dzee hienokpamò mon ʃi toigbele ni.

(21)

Ke and its uses. 130-137.

Kofi ke enyemi le te ʃiferamò.

Beni ameya· le ame-ke nu· ko ke egugõ kakadanṅ
kpe ni etere omõ-ke-kotoku.

Ehie fai ko ke ehe tʃere diṅ.

Beni ena ame le ewa ni eṅa ame ke mi·ʃe.

Ame-ke-le wie, ʃi efe ame na·kpe beni amekpa ʃi
ake gbo ni le.

Ame-ke-le mõõ nanyo, ni fè se le ametʃõ amehè
ke-mi·kũ amese.

Truka· le nu· le ke fai le tʃwa Kofi se ni eke·
'Damò ʃi mabi o sane ko. Mi-ke omõ-ke-
kotoku ne bahã o koni bo hu ofe noko ohã mi'.

Kofi bi le ake 'Meni ni'?

Nu· le ke heʃitʃwa· ke· ake 'Mi·tao ní onyie ko·
ne mli ke-yafi oke nu· bibio· ko ke eyitʃo agbo
ko aakpe. Mi-ke fai ne bahã o ni oke-tʃõ le.
Eke noko bawo mli ahã o ni oke-bahã mi ye
bie'.

Kofi he fai le ni ekwe.

Ni eke-na·kpe bi le ake 'Mehewò ni dza mike
fai le tẽ kẽ? Aso ké mihiee fai le nakai nii le
ehiṅ ke-ba', lo'?

Gbo le ke· le ake 'Dabi, dga oke fai le te; kédzi
oke-yaa le nu· le ke noni mitaoo le hãṅ bo'.

Kofi ʃwie eyiṅ ʃio· ni eke nomimã· ke· ake 'Dabi,
mitaṅ fai ne he'.

Nu' le blo ke mlifũ ake 'Dza ohie neke fai ne ke-te nu' le ñõ'.

Kofi ke enyemi le ñmõ ni ametsõ amehe koni ameya.

Nu' le ka ake etfwia ame tsei, si enine see ameno ;
 sii abo ni ebo' moden ni etfwia ame nii le sii
 abo ni ehe feo ame ñmlõ dzi no.

No se le amena le donn ; si noni feo ame na'kpe
 dzi, meni kwra' po nu' le ke-bahã ame ke-
 badge ko' le mli ke-ba le.

(22)

The use of mã, to place. 139.

Ewó adeka le emã fikpon.

Ke kpulu le amã dzei.

Mike sēi le mã tfo le sifi.

Solemotsu ko mã gbe le neke gbe.

Abojo ko mã dzo le mli.

Mõ' ko mã goñ le no.

(23)

Direct and indirect objects. 140.

Miñma wolo mimadze le.

Woke adekai le madze ame.

Mike nu' le meo.

Eke wo wuoi enyo ke wuowodgi ekpa.

Mike wolo le hã le.

Ehã minyemiyo' le ga.

Mibi na'dzielo le noko.

Amebi mi sane ko.

Fa mi sika ko.

Womã ame wokoi le.

Tfõmo gbekẽ le sĩa le.

Mitfõ ame heni eyo le.
 Gba mi ote·mən̄ sane le.
 Eke· mi nofēno.
 Etfõ gbekēbii le nii.
 Minye tfõo mi nikpe·.

(24)

Verbs used either trans. or intrans. 141.

Adeka le eyi obõ tō ke atadei.
 Atadei eyi adeka le obõ.
 Kpulu ne eyi tō ke nu.
 Nu eyi ekpulu le.
 Duade bō· dzogban̄ ye η̄fōna·-gbe.
 Σikpoη̄ ní yō bie le bō· duade dzogban̄.

(25)

The use of tao and sumo. 145.

Nu· ne η̄sumo ní eye okwa·.
 E·tao fikpoη̄ kpakpa ní ehũ.
 Etaoo pi·, si η̄mõ bibio keke etaoo.
 E·sumo ní eteo tfei flo·.
 Asaη̄ e·tao ní edu able ke duade ke nibii srōtoi.
 Esumoo ní edu yele afi ne.
 Wōse afi dani ebatao eko edu.
 Esumoo ameosebe, ni ebadu pi·.
 Ebatao ní ehõ eη̄mõ le mli nibii le.
 Σi etaoo ní ená se pi·.

(26)

The use of kplē and bōi. 146 and 147.

Miη̄tao mamã t̄fu.
 Miba mitse fika, si ekplēē.

Mikpa le fai a·hu, keke ni ekplē ni efa mi eko.
 Mibōiko nitfumo le.
 Mitse tfumālo ko ke-ba ni wowie he.
 Ekplē tju le mā'.
 Ebi mi ake mibakplē ní etjwa sū gbogboi lo?
 Mike' ake mibakplē.
 Eke' eke tfensi awo tju le lo?
 Mike' dabi, mikplēŋ nakai.
 Ebi mi nōhewo ni mikplēē le.
 Mitfō le fifi, ni ebōi ŋmlō', fi ekplē.
 Keke ni ebi mi na'.
 Mitfō le na', ni ekplēo nakai na' le.
 Agbene wōbabōi tju le mā'.

(27)

Different expressions for 'continue'. 148.

Mite no mike-le wie.
 Eke' wōya no ní wōla.
 Ka·kã he ofe gbekēbii anii.
 Mihie minikasemo le mli.
 Kite! mi·ba. (kite only used in this expression.)

(28)

The use of fo, kpitiokpitio, and sa'. 149 and 150.

Minyekwē le fo' dga le no ya'.
 Efoko oketeke mli ya'.
 Eya' solemo kpitiokpitio.
 Efoō sekpe'.
 Eleo wolokanemo ni esa' elee ŋma'.
 Ké ele le, ebafo kanemo.
 Si kēle eyeo dgra ni esa' enáa se hu.
 Ekpeo nii ni esa' eloo mama ake nu'.
 Ehoō nii dzogbanj ni esa' ele hūmō.
 Ehe esa.

(29)

The use of nyē and le. 151-53.

Minyēē mafe tsofā.

Milee helatfámō.

Si manyē mawa tsofātse le kē.

Manyē mahā helatfemei le afe klalo.

Manyē maṅma amegbeii.

Manyē mafō tsofā-tōi amli.

Asaṅ mile fadzi nyēmō.

Minyēō mifeō nii ne fē.

Mile fē femō.

Tsofātse le nyen eba Dgú.

Dgufo dani eenyē eba.

No se le mibanyē maba da'ne.

(30)

The use of dga, hia, and sa ake. 154.

Dga ofe nakai.

Dga wote kē.

Dga mofēmo ye nii. }

Niiyeli ehia mofēmo. }

Dga okpa mi fai. }

Esa ake okpa mi fai. }

Dga adgie ḡmōto ne. }

Esa ake adgie ḡmōto ne. }

Esa ake aya solemo.

Sa ake okai noni mikeo le.

Sa ake amebo mōdeṅ ní amemō dgulo le.

Esaa ake oṅmō amale.

Ebahia ake awo tḡu le ehe.

Ani ehe bahia ake miná odaseyeli wolo, lo?

Ehia ake mafe dzei dani dze ana.
 Moni aafe nakai le, ehia ake ayi le. }
 Nu· ní aanyē ene afe le esa yi· }

(31)

The use of na and wó. 155.

Miwonj hemo.
 Miwoo bo wolonjma·.
 Ani obawo ba· ye nakai be le mli ?
 Wonako wobi ame.
 Mina migble adeka le na·.
 Egbele gbi le nako efe.

(32)

The expression of purpose. 156.

Dgrayelo le dze gbe efõ dzra le no.
 Eyeo lo· ye noko hewo.
 Midgenj gbe migbanj ona·.
 Edge gbe etjwa wuo le te. }
 Ehie kã he ni etjwa wuo le te. }
 Ani nyedzeo gbe nyedzeo ába ? }
 Ani nyehie kã he ni nyedzeo ába ? }

(33)

The use of hã to express various ideas. 157-58.

Ehãã mawie tete.
 No hãã mitfui yeo.
 Noni onjma le no bahã efwa ehe.
 Hã tfulo le aba bie.
 Hã ní maye anokwa.
 Minjpa o fai ní ohe eko ohã mi.

Ehoo nii ehãã mi.

Noni ofeo ohãa le le, mi nonj ofeo ohãa le.

(34)

To express the end of an act. 159.

Omõ le fẽ etã.

Yo' le ehõ nii le fẽ etã. }

Yo' le ehõ nii le fẽ egbe na'. }

Ijalo le ekpe sõi le egbe na'. }

Ijalo le egbe sõi le kpe' na'. }

Wogbe sane le yeli na'. }

Woye sane le wogbe na'. }

Σika ní ohã mi le etã.

Esikli le etã.

Wotju nii le fẽ etã.

(35)

Compound verbs ; those with grammatical completion as object. 162.

(a) Impersonal or general completion.

Neke nu' ne yeo osõfo, ni ekodzoo hu.

Eyeo anokwa ye enitfumo le mli.

Ebaye sane ko wõse.

Akeo ake nu' ko egbe yo' ko.

Eye awuṅa ; nohewo ni egbe le.

Mofẽmo ṅgba he sane.

Mei pi' keo ake nu' le eye seke.

Σi mei pi' ṅdze ṅwane ye he.

Eye mli dzio, ebe mli dzio, nu' le eye fo.

Bo moden ní obabo sane-yeli le toi.

Mofẽmo yeo ṅkomo ye yo' le hewo.

Milee ake abafe yara, lo.

(b) Personal or particular completion.

'Bafata mihe.

Gblemo wolo ne na' ohã mi.

Minaa noni yo mli le fiji kwra'.

Dze fiji ye bie ni okane.'

'Mikane fẽ mígbe na.'

'Agbene tšõmo fẽ fiji ohã mi.'

'Sane le ne; Kofi ntao ní ekpe yo'.

Ébi Akua fi.

Mofẽmo ndzie Akua yi.

Eba' edzen dzogban.

Asan efo' nii ahe dzogban.

Ebafata Kofi he ní ahi.

Egben ehie gbikogbiko.

Sane le sa' Kofi hie babao.

Ebabua enanemei le fẽ ana' koni ehã amele.'

(c & d); (c) with indirect object also; (d) with both obj. and gram. comp.

Minkpa o fai ní obo mi toi flo'.

Mintao magba o sane ko ní owo mi na.

No dgi ake minyeminu' le ebo mi ahora.

Miye le onukpa, fi mináá ehe tfui.

Gbiko le mihã le gbe ní etfu mitũ le he nii.

Eke tũ le wo gbekëbii komei ahe gbeyei.

Ameje tũ le gbeyei naakpa, ni amebõi ya'fo ke blomo.

Nu' ko ye dzei ní baye he odase.

Ebo minyemi le kòko, fi le le, eye ehe feo.

Te sa ake mafe ten?

Mife he noko lo?

Mijnmẽ mitfui fi a'hu.

Agbene esa ake mahã eba ehe fi.

Kedgi oowo mi na le, mada o fi.

(36)

Compound verbs ; those with grammatical subject. 163.

Hii edgwe ne ahe ye feo.

Si nokroko hu he ehia fata he.

Ehia ake amemli hu ahi.

Mone na tje mon, si emli woo la oya.

Mone he wa, si ena hu wa.

Moni dzi etē le hie tē ni eyitfoj wa.

Moni dzi edgwe le he dzo kwra ni ehie kā si.

Mei fē ahie so le;

Nohewole le dzi moni he yo nii.

(37)

Double verbs. 164.

Moko ewie noko esi o, ni efo ona.

Atu sane le awo onukpai le adej.

Ene hewo le ake ake mibadzadze mitfō o ake
oba onukpai le ahie wo.

Esaa ake atfi sane ne yeli ato doj.

Onukpai le baka okontabu wolo le amekwe.

Minwie minfō o ake oye obua ame bofēbo ni
oonyē.Miheo miyeo ake ké aka na flomo ne akwe le,
ababu o bem.

(38)

Verbs with ke. 165.

(a) Ameke fē fa le.

Eke eke-aafa mi.

Ké ofwa ohe le, eejō-fa o.

Mike onotōmoi le fa o da.

Oke ohie akafõ eno.

Woke wohie fõo ameno da.

Omlihile le hã mike mihie fõ ono.

(b) Mike-le yee egbo ye wolokanemo mli.

Namo bakpe le ?

Namo ebakpe ?

Nẽ yo ebakpe le ?

Eke ebakpe minyemiyo le.

Oke nu kpitio ko bakpe ye goŋ le no.

Woke le kpe ye gbeteŋ.

Woke ame kpeo ye dzei da'gbi.

Mi'mã no mí ake eye mli nakai.

Ani oonyẽ omã no mí ake ebaba wõ, lo ?

Second Part: ENGLISH INTO GA.

(1) *The use of 'a' and 'the'.*

(a) A person speaks. A dog does not speak. An animal does not speak. It is an animal. It is a dog. It is a fowl. It is a person. It is a European.

There is a road there. A table is in the room. An orange is on the table.

A seat has legs. A table has legs. A person has two legs. A fowl has two legs. A dog has four legs.

I am a person (mortal). He is a bad man (person).

(b) Give me a fowl. Give me a box. Give me a seat.

I want a hat. I want an orange. Do you want a banana ?

I have an orange. I have a banana. He has a large fowl. I have a box. He has a hat.

I gave him a fowl. He gave me an orange. He gave me a banana. He gave me a hat. I gave him a large fowl.

(c) A man is here. An animal is on the road. A woman is in the market. A dog is in the room. A fowl came into the room.

A European came here. A European bought this. A European bought a small dog. A woman came to visit me. A woman gave me this fowl. A certain man said so.

(d) I have a big hat. I have a small dog. He has a large box. He has a large animal.

I bought a small dog. He bought a large box. He gave me a small animal.

This woman sold a certain animal. I want a certain European. He wants a certain man.

I said so to a (certain) man. I have come to visit a (certain) woman.

(e) The fowl is on the road. The dog is in the market. The meat is on the table. The salt is here. The European is in the room.

My fowl is on the road. His dog is in the market. Your meat is on the table. My salt is here.

Where is the small dog? What did the man buy? What is the woman selling?

Where is my hat? I want my hat. Where is my box? I want my box.

Thank the man. I thanked the woman. I gave the woman something. I gave the man 3*d*.

Give him his hat. Give me my fowl. He gave me his dog.

(2) *Plurals of nouns and adjectives.*

(NOTE: The following are in different order from those in the corresponding Ga exercise but are otherwise identical.)

(a) A new coat, a different road, a good workman, a bad story, a large ship, a white bird, a black man, a good friend, and a tall man.

(b) New clothes, bad stories, black men, different roads, large ships, good friends, good workmen, white birds, and tall men.

(c) Many tall men, big black men, different good friends, good Ga workmen, different new roads, different new clothes, bad old stories, large wooden ships, and beautiful white birds.

(d) There are many different new clothes in the box.

There are two good Ga workmen on the road.

There are three different new roads there.

There are many tall men on the road.

I have many different good friends.

I have five beautiful white birds.

I heard many bad old stories.

There are two large wooden ships there.

Six big black people were at the market.

(3) *Adjective verbs.*

(a) A black man is in the room.

His hat is black. His coat is black. His bag also is black. His dog is not black.

Three beautiful flowers are in the jug.

The red one is beautiful. The white one is beautiful. This one also is beautiful. The jug is not pretty.

There are three white things on the table.

The cloth is white. The salt is white. The sugar is white. The table is not white.

(b) Three big people are on the road.

The woman is big. Her hat is big. Her dog also is big. Her child is not big.

These three good people are my friends.

The man is good. His wife also is good. Their child also is good ; but their dog is not good.

There are three tall trees in this garden.

This tree is tall. This also is tall. This one is very tall. This one is not tall.

(c) It is pleasant. It is a pleasant story. It is pleasant here. It is pleasant in the market. It is not pleasant there.

It is sad. The story is sad. The child is to be pitied. (The child's things are sad.) The sickness is sad. It is not sad.

He is stupid. I am stupid. The woman is stupid. Her husband is stupid ; but her child is not stupid.

He is lazy. I am lazy. The man is lazy. His wife is lazy. His son is not lazy.

(4) *Degrees of comparison.*

(NOTE: These are arranged in different order from the corresponding Ga exercise but are otherwise identical.)

(a) This place is as pleasant as Aburi.

This pillow is as long as that.

This bird is as big as a fowl.

This flower is as red as blood.

His coat is as black as charcoal.

The bread is as hard as a stone.

Salt is as heavy as sugar.

- (b) Anum is pleasanter than here.
This pillow is longer than that.
A dog is bigger than a cat.
My brother is bigger than I.
This hat is prettier than that.
The road here is broader than the one there.
The bread is harder than stone.
- (c) Akpafu is the pleasantest of all.
This pillow is longest of all.
A horse is much bigger than them all.
This friend of mine is the biggest of us all.
This hat is much the prettiest of all.
My load is heaviest of all.
This bread is much the best.
- (d) Nsawam is not so pleasant as here.
This pillow is not so long as that.
A fowl is not so big as a cat.
Sugar is not so hard as stone.
This man is not so good as you.
My dress is not so pretty as that one.
A lime is not as sweet as an orange.
- (e) Death is preferable to shame.
Hunger is better than stealing.
It is better that you should die than that you should do this.
It is better that you should be hungry than that you should steal.
- (5) *Numerical adjectives.*
- (a) Every one has one head, one nose, and one tongue.
I have two ears, two eyes, two hands, and two feet.

An animal has four feet.

A hand has five fingers ; the fingers in all are ten.

There are twelve months in one year.

There are four weeks in one month.

There are seven days in a week.

There are twenty-four hours in one day.

- (b) The first day is Monday. The second, Tuesday.
 The third, Wednesday.
 The fourth, Thursday. The fifth, Friday.
 The sixth, Saturday. The seventh, Sunday.
 All these days make one
 week.

Where is the 'brother'
 of Wednesday ?

- (c) The sun rises about 5 or 6 o'clock.
 Many people rise at half-past five.
 Many others rise at 7 or 8 o'clock.
 The children go to school in the morning at half-past seven.
 They go to school again in the afternoon at two o'clock.
 What time is it ? (It has struck how much ?) It is 3 o'clock.
 What o'clock is it ? It is half-past ten.

- (d) He came only once. I went to him twice. I called him three times.
 He insulted me six times. I reprov'd him seven times. He begged my pardon ten times. I forgave him ten times. We spoke of it many times.

- (e) Twice 2 are 4. 3 times 3 are nine. 6 times 5 are 30.

(f) We read one by one. We walk two by two. We sing four by four.

Give them 3 oranges each. Give them 5 each,

(6) *Various pronouns.*

(a) These hats are ours. One is mine ; one is yours ; and one is your brother's.

We ourselves ordered them. I myself ordered mine ; you yourself ordered yours ; your brother himself ordered his.

Your brother ordered, but he has not paid for it ; you ordered, and you have paid for it already ; I ordered, and I also will pay. I myself say so. You have paid already ; I myself will bear witness.

(b) I saw some one on the verandah. Who was it ?

I do not know who it was. What did he want ?

I do not know what he wanted. When did you see some one on the verandah ?

I saw some one on the verandah this morning. No one is there now.

This child saw something on the floor. What did he see on the floor ?

He saw a spider on the floor. There is nothing there now.

Some one sent me something to-day. What is it ?

I do not know what it is. It is in a box. Who sent it to you ?

I do not know who sent it. Do you wish to know what it is ?

Yes, I want to know Open the box and see.
what is in the box.

The man who was on the verandah has gone away.

The spider that was on the floor has run away.

I have taken out the handkerchief which was in
the box.

(7) *Adverbs.*

(a) Be quiet. Do it at once. Do it gladly. Do it exactly. Do not be disorderly. Do not do it at all.

(b) He called me suddenly. He called me loudly. He called me thrice. He called me in vain.

(c) He likes me very much. He really likes me. He likes me a little. He does not like me at all.

(d) Why did you go that way? I wanted to (I liked thus). Why do you walk far behind? I like to. I walk slowly. I do not walk fast.

(e) When will he do it? He will never do it. He has done it already. He will do it to-morrow.

(f) Have you ever been there? No, I have never been there. Yes, I have been there already. No, I do not know that place.

(8) *Prepositions.*

(a) Come to me. You are going somewhere with me. Walk in front of me. Look into this room. There is a mat on the floor. Seats are near the table. There is a box on the table. There are many books in the box.

Go and lift the box and put it behind the door, on the floor, or under the bed. Take out the books and put them on the table. Give me that book. Lift

a chair and put it in front of the window. I shall sit on the chair, and I will read a little to you. Sit beside me and listen to me well.

(b) Something of mine is lost. What (of yours) is lost? My small key is lost. Let me look for it for you. It is not in your pockets. It is not in the lock. It is not beside it. It is not in the door. It is not on the floor. It is not under the bed. It is not behind the mirror. It is not among these articles. It is not on the stove. It is not beside your handkerchief. It is not here at all. Perhaps (it is with your servant) your servant has it. Where is he? He is not in the kitchen. He is not in the back room. He is not in the house. He is not among the servants. He has gone with the key into town without permission.

(9) *Conjunctions.*

Some one asked me something and I gave him an answer.

Some one else asked me something but I did not answer.

Will you give him an answer yourself, or shall I give him an answer?

The story may not be true, but perhaps it may be so.

It seems to me that this man has told absolute lies (lied altogether).

You must do so because you are of age.

You are of age, therefore you ought to do so.

If you do so it will be good.

It will not be good at all unless you do so.

You are my friend and I like you.

I like you, but I do not know your name.

Do you know me or do you not know me?
 Perhaps I will visit you to-morrow.
 It seems to me that I have visited you already.
 I will come to-morrow because I will have leisure.
 I will have time to-morrow so I shall come.
 If I come I shall not stay long.
 I shall not come unless you wish (it so) me to.

(10) *Interjections.*

Listen! You!

If some one hurts himself, one says to him, 'Kpo'
 (Sorry!)

If you are successful they will say 'Aeko!' to you
 (Well done!).

You must answer, and say 'Ya'ei'.

If you go to visit some one and you want to enter
 the room, say 'Ago' (May I come in?).

The one who is in the room will say 'Amê' before
 you enter. (Wait till the one in the room says
 'Come in' before you enter.)

If some one tempts you to do something that is not
 good, say to him 'Kpao' (God forbid!).

'Tfja' is said to one who is not respected (Poof!).

If you are going to say something not quite pleasing,
 say 'Taflatje!' (Excuse me!).

If a fowl comes into the room, drive it out and say
 'Sue!' (Shoo!).

If some one says 'Ao', you know that something
 has grieved him.

If some one 'abuses' you for nothing, you will cry
 'Sua!'

If you do not hear what I say, say to me 'Meni?'
 or 'Hê?' (What? Pardon?).

(11) *Verb tenses.*

(a) Look! There is a black man coming! He is knocking at the gate, and he is smiling. He is looking this way, but he does not see me.

(b) Birds fly in the sky. Some birds are killed and eaten. Some are caught and put in cages. It is not good.

(c) The townspeople there quarrelled among themselves. A number of them were killed. The chief was very concerned, but they did not care.

(d) You have spoken insulting words against this man. You have wronged him. You have sinned, but the man has not said anything.

(e) The minister will preach the Word of God in the church. Some one will play the organ. All the people will sing, but the service will not be long.

(f) One cuts (things) with a knife. One eats (things) with a spoon. One chews (things) with teeth. One does not eat with the nose.

(g) Do not pass this way. Do not go there. Do not trouble me. Change your clothes. Learn your lessons. Do it quickly.

(h) (*Pl. pron.*) Listen to me. Be quiet. Come away from there. Do not play in the street. Do not shout there. Do not 'give me abuse!'

(12) *Remembering and forgetting.*

(a) I forgot soap. You forgot your sponge. We have forgotten a towel. We have forgotten our things. We did not remember the things.

(b) I have not forgotten you. He has not forgotten my name. They have not forgotten the lock. They have not forgotten the keys. They have remembered the things.

(c) You must write his name that you may not forget it. Do not forget my advice. Do not forget your promises. Remember your promises.

(d) I forgot the matter. Some one reminded me of the matter. Then I recollected it again. Now I remember it always.

(e) No one has reminded me of the matter; but I have not forgotten it. It is in my mind always.

(f) I forgot that the firewood was all finished. They forgot that strangers were coming. He will forget that he owes me money. I will not forget that you want some of this. Do not forget that you will be wanted to-morrow.

(g) I hope that you are content. The interpreter hoped that every one had heard. We hope that you will agree. The fishermen hoped that they would catch (kill) many fish.

(h) The fisherman did not expect that he would reach land. I do not expect that he will do it. I have no hope that he will learn quickly. The farmer does not expect that these trees will grow.

(i) My master is expecting a stranger. The judge will expect the witnesses. Do not expect me at all. Do not expect the strangers to-day.

(13) *Interrogative words.*

I am going for a walk.

Who will go with me?

You, what are you doing? Would you like to go with me?

All right. Let us go.

Where shall we go? Are we to go on the plain?

I suppose you know that part already?

You do not like it? Why?

You say because of the storm which overtook you there?

Really? Then you are afraid of lightning?

Why? Because it kills people, is it not?

When the storm overtook you, what did you do?

Which do you fear most, lightning or thunder?

I think both frighten you?

Then which way shall we go? Right or left?

We will go for a walk on the seashore.

(14) *Passive voice.*

I am wanted.

You are being watched.

He is being dressed.

I am well liked.

You have been chosen.

We have been told already.

The buildings are finished.

He is much respected.

You will be expected.

I will be given an answer.

He will be well looked after.

Your name is known 'far and wide'.

(15) *Plurals of verbs.*

<i>Sing.</i>	<i>Plur.</i>
This orange is large.	The oranges are large.
The woman is old.	The women are old.
The road is (placed) there.	Roads are there.
The cock crowed.	The children shouted.
The animal is dead.	The animals are dead.
The man fired the gun.	The soldiers fired guns.
The book lies on the table.	The children lie in the sand.
The man cut the tree.	The man cut the branches and threw them away.
Kofi sat on the horse.	I saw many people sitting on horses.
My father wrote me a letter.	They wrote their names.
Bring the table (lift, take, come)	The school children took away the tables (lifted, took, went).
Ata has dropped the copper (thrown away—lost).	The children threw away the broken bottle.

(16) *Dzi to be (something or somebody).*

<i>Affirm.</i>	<i>Neg.</i>
This is the first thing.	It is not you I want.
That is their purpose.	It is not he who is the thief.
It is a sign of reconciliation.	This is not a place which is lived in.
They are all worthless matters.	This cloth is not yours.
We are those whom he chose.	It is not difficult to do. (Its doing is not a hard thing).

*Affirm.**Neg.*

Tell me (show me) who
he is.

They are all his children.

Who is your helper?

The price of the box is
10s.

The number of lamps is
eight.

Where it chiefly grows is
on a river bank.

The reason he said so is
that he did not believe
it.

If it is not you, who is it?
Was it not you who came
here?

Her mother is not a Ga
woman.

He came, but not will-
ingly.

If you do not go, it is not
my business.

All that glitters is not
gold.

It is not only he who
frowns who is angry.

(b) Substitutes for dzi.

Be brave!

Be a good child to me.

Be a comforter to me.

He will be a senior in office.

Who will be your bridesmaid?

He will be a wise man among them.

Will this lamb be a good sheep?

(c) Whether.

I do not know whether it
is he.

Every one is received,
whether child or adult.

It is nice either raw or
cooked.

Neither he nor you can
carry it.

It is no concern of his
whether it is nice or
not.

He does not mind whether
he is respected or not.

Whether you tell it or
not, the matter will
come out.

<p>You ought to go whether he goes or not.</p> <p>I will give him advice; whether he listens or not concerns himself.</p>	<p>Be it sickness or hunger, both are painful.</p> <p>Whether you give me it or not, I will take it.</p> <p>Whether you agree or not, I will go.</p>
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(17) Ye to be (*somewhere*) ; to have.

(a) *Affirm.*

Neg.

<p>He is in the town.</p> <p>My mother is at Aburi.</p> <p>There is water in the well.</p> <p>There is medicine in the bottle.</p> <p>There are many people on the road.</p> <p>When they were speaking I was there.</p> <p>There is a tree in front of the house.</p> <p>The man has a lot of money.</p> <p>I have four spoons.</p> <p>This man has sheep and cows.</p> <p>I have five parrots.</p> <p>The young man has many books.</p> <p>This woman has six children.</p> <p>Have you a home?</p>	<p>He is not among the people.</p> <p>She is not in Dodowa.</p> <p>There is no salt in the soup.</p> <p>There is no milk in the tin.</p> <p>There are not many people in the room.</p> <p>When he came I was not there.</p> <p>There is none behind the house.</p> <p>I have not many clothes.</p> <p>He has not many cocks.</p> <p>He has no cows here.</p> <p>He has no flour in his shop.</p> <p>One who has no father or mother is called an orphan.</p> <p>If one has not a good foot, one does not run.</p> <p>(Prov.)</p>
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(b) *The form yɔ.*

Who is there?

What is that in your hand?

It is Akuse he is at.

It is in my house all the people are.

One who is in a glass house does not throw stones.

The people in the room and the people at the gate
are all making a noise.

Who has a right to do so?

What have you got in the house?

You, they say, have a beautiful dog.

Yes, it is I who have that dog.

People who are well do not need a doctor.

What I have is mine.

(c) *Substitutes for yɛ.*

He will be here to-morrow.

We will be in Kumase a year.

I will be in Abokobi this coming Saturday.

Shall you also be at the play?

To-morrow I shall be in Accra all day.

Two people will be in the fields; one will be taken
and one will be left.

Will you have enough water?

I shall have rice to-morrow morning from Accra.

It is he who works who shall have a reward.

I shall have an answer to my letter from No'te.

I shall not have enough money to take me there.

The Hausamen say they will have a lot of sandals
in a week.

(d) *Used to form adjectives.*

It is sad that he is dead.

It is nice that you did so.

It is astonishing that I did not hear of it.

It is nice that he has got well.

It is dreadful to think of it.

It is amusing that he ran away.

It was cheap to sell this for 3*d.*

This cloth is ugly.

His death is sad.

This story is amusing.

This flower is pretty.

It is true that he is gentle.

It is true that civil war spoils a people.

It is true that diligence triumphs.

It is not true that a fetish kills people.

It is not true that he is bold.

It is not true that he has been conquered.

(e) Used to show position.

I saw him there.

It was finished in my presence.

He was born in this chief's time.

He got a name in the war.

He is playing at the gate.

We put down our loads on the road.

He farmed near the river.

We left him on the other side of the river.

We rested at the foot of the hill.

(f) Idiomatic use of the same.

I will go according to your word.

It was done on account of the festival.

They came about the matter.

As far as I am concerned it is not important.

I would like this instead of that.

He spoke no more after that.

In spite of all that, he was homesick.
He did it of his own accord (willingly).
Because of this he sulked.

(18) *Ya to go.*

He has gone to Dodowa, and will be back to-morrow.
We went there yesterday, and we will go again to-morrow or the next day.
I go to all these places every week.
I am going there now.
He says I am to go at once.
Let him go himself. I am not going!
Go, all of you!
Have you not gone to town?
We will not go there again.
He said we were not to go there again.
The other man will go.
I told him that I would not go.
Do not let the man go there.
If he goes, he must come back quickly.
If he had gone he would have come back already.

(19) *Verb tenses.*

(a) *A picture.* Continuative tense.

I am looking at a picture, it is hanging on the wall.
The picture is big; it is both broad and long.
I see many different people and things in it.
I see a woman cooking near a house.
She is sitting on a beautiful stool.
Two children are beating fufu by her side.
There is a high tree there, and a man is working under it.
He is making something like an axe-handle.

Two men are standing behind him looking at his work.

I see a hen and her chickens among the grass. They are looking for something to eat.

There is a dog too lying on the path. He is trying to sleep, but the flies are troubling him too much.

The sun is shining brightly.

I like this picture very much.

(b) In continued narrative the differences between the two languages are much more clearly seen than in isolated sentences. In the following example, which is given to show the use of the Habitual Tense, two translations are given, one a literal translation of the Ga, and the other a translation in natural English.

Fishermen about story.

People all who kill fish, or they go fishing the, we call them that fishermen. Principally fishermen's children same become fishermen. Their name real which one takes-calls them is 'wolei'. Fishermen are some people who are very happy. They begin¹ their work the begin² morning early, but one goes fishing morning, noon, and evening all. One goes fishing day-all-day except Tuesday just, because Tuesday concerning, it is sea's day. Fishing different which one often goes is 'ali' fishing, 'toga' fishing, 'kanfla' fishing 'tfile' fishing, and 'adarã' dragging. 'Tfa'ni' or 'adarã' drawing concerning, that-as-for, the ground one stands and one draws to come sand on; then women the come to buy fish the, then one sells gives them. Fishermen are people whose work is hard; cold whose mouth is strong affects them; hunger also affects them considerably very, because

unless they turn their back they come home before they eat things good. Money getting is their work the in really, but what is not good really is that it is not time-all-time one gets fish. Nevertheless times that one does not get fish the, they repair their boats the, and they weave their nets the.

We call all those who fish or who go fishing, fishermen. It is generally the children of fishermen who themselves become fishermen. The real name by which they are called is 'wolei'. Fishermen are a very happy people. They begin their work in the early morning, but they go fishing morning, noon, and evening. They fish every day except Tuesday, because Tuesday is the sea's day. The commonest kinds of fishing are ;—fishing with 'ali' or 'toga' nets, fishing for 'kanfla' (a kind of flat fish full of bones), or 'tjile' (a larger fish), and fishing with the 'adarã' net. When drawing the 'tja'ni' or 'adarã' net the fisherman stands on the ground and drags the net to the sand; then the women come to buy the fish and it is sold to them. Fishermen are men whose work is hard; they suffer from great cold; they suffer considerably from hunger, because they must return to their homes before they can eat proper food. Their work is a paying one, but the drawback is that it is not always that they get fish. However, in the intervals when they do not get fish, they repair their boats, and they weave their nets.

(c) *A Ga fable.* Past tense.

How thoughts came.

Once there was a man who was called Father Spider. As he did not wish any one to have (the power of)

thought like him, he went and gathered all thoughts together, and he called his son Kwakute to come that they might go and throw them away.

As they were on the way (when they were going) they came to (they came saw) a tree lying across the road. Father Spider could not cross over the tree, neither could he cross under, so they slept there for three days.

At the end of three days, Kwakute said to him 'O Father! How silly you have been! Could you not have laid the bottle of thoughts down and crossed the tree, and then have lifted it up again? And Father Spider said 'O my child! I thought I had taken all thoughts away, but it seems that I have left some behind!'

(d) *A spring song.* Perfect tense.

The hot season has passed.

The rains have begun.

The ground is damp.

The trees have begun to blossom.

Leaves have swelled.

Ground orchids have appeared on the plain.

The farmers have finished their tilling.

They have sown abundant corn.

They have planted many trees.

The sky is clear.

The earth is cool and fresh.

The 'oflo' season has come.

(e) *Some Ga proverbs.* Negatives.

A crab does not give birth to a bird.

A blind man does not show a blind man the way.

One head does not go to council.

No one goes to battle with spirits.

A hen's foot does not kill her chicken.

No one is twice a fool.

No sleep, no dream.

That which is not eaten is not cooked.

A stream¹ does not climb a hill.

Two ears but they do not hear two stories.

No one hates without cause.

Gunpowder and fire do not agree.

Bread alone is not good to eat.

What has not come here yet is on the other side of
the sea.

(f) *From the Bible.* Future tense.

I will thank Thee with my whole heart.

Thou shalt eat the labour of thine hands and it shall
be good for thee.

Thou shalt see thy children's children.

He shall not let thy foot slide.

The sun shall not smite thee by day, nor the moon
by night.

The Lord shall preserve thee from all evil.

They shall become His people.

They shall need neither lamp nor light of the sun.

His servants shall serve Him.

No liar shall enter in.

Who will witness these things?

I shall break down my barns.

I shall let you go.

If ye see a cloud arise in the west ye say 'It will
rain'.

¹ nudzo is really 'ditch' or 'drain', but for the meaning of
the proverb 'stream' is better.

(g) *Good advice.* Imperative mood.

Do not anger any one unnecessarily.

Do not worry any one without cause.

But if you wish to give people advice, that they may be healthy, say to them the following :

Do not leave empty tins lying about.

Do not leave dirty water about.

Do not feed a baby every time it cries.

Do not feed a child in the night.

Do not give a small child meat often.

Keep everything clean.

Sweep your yard every day.

Kill flies because they bring sickness.

Get rid of mosquitoes.

Keep your latrines clean.

Keep all your food covered.

Keep all the rubbish covered.

Do these, and you will be healthier than you have ever been.

(h) *Ga proverbs.* Conditional mood.

If you cannot get meat, then you eat corn bread.

If it is night all men are black.

If you get, then you ask for more.

If two people are in charge of a sheep, it gets lost.

If the food is nice, the tongue finds it out.

If a tree stands alone against the wind it breaks.

If your wine is not sweet, you do not put water in it.

If you are in a boat, you take out the water in it.

A hungry man does not eat with both hands.

If the horse is wild, the rider is not also wild.

If she who went to the river has not returned, you do not ask for her waterpot.

If the leopard is not in the house, the civet cats take the house and make it their own.

(i) Perfect conditional.

If you had come, it would have been good.

If I had put it away, it would not have been lost.

If he had struck you, you would have died.

If he had not given you medicine you would not have got well.

Had you helped me I should not have got tired.

If it had not rained it would not have grown.

If he had run he would have been saved.

Had they wanted me, I would have helped them.

I would have helped them, but they did not want me.

I wish that I had had strength to do so.

(20) *Verbal nouns.*

They like dancing.

It is difficult to leave off.

Tell me the message.

His coming was sudden.

Stealing is not a good thing.

Look what hatred has done.

I cannot eat this.

He is not respectful enough.

I am sorry for the loss of these things.

I was tired of trying to remember his name.

His departure was hurried.

Scolding makes me sorrier than flogging.

I saw through the deception.

It is his well-being that we seek.

This is a severe trial.

As for you, you have no responsibility.

He does not value a blessing.

It is easy to spoil a thing.

He is fond of studying.

Delay will make them think otherwise.	I have never learned to drink spirits.
I did not order it, but some one gave me it.	We struggle for victory.
He did not steal, but he killed some one.	It was not innocent they found him, but guilty.
	It is not really forgetfulness, but disobedience.

(21) *The use of κε.*

Kofi and his brother went for a walk.

As they were going along they met a man with a long nose, carrying a bag of rice.

He was holding a hat with a black feather.

When he saw them he stopped and greeted them with joy.

They spoke to him, but it astonished them to find that he was a stranger.

They did not make friends with him, and after a little they turned to go.

Suddenly the man hit Kofi on the back with the hat, and said, 'Stop, and I will ask you something.

I will give you this bag of rice if you will do something for me'.

Kofi asked him, 'What is it?'

The man said eagerly, 'I want you to walk through this forest until you meet a small man with a large head. I shall give you this hat and you must show it to him. He will put something into it for you and you must bring it to me here.

Kofi took the hat and looked at it.

Then he asked him with wonder, 'Why must I take the hat? Can I not bring the thing without the hat?'

The stranger said to him, 'No, you must take the hat. Unless you take it the man will not give you what I want'.

Kofi thought for a moment, and then he said decidedly, 'No, I will not touch this hat'.

The man shouted angrily, 'You will take this hat to the man!'

Kofi and his brother laughed and turned to go.

The man tried to hit them with sticks but could not reach them.

The more he tried to hit them the more it made them laugh.

After that they never saw him again, but they often wondered what it was that the man in the forest was to have given them to bring back.

(22) *The use of mā.*

He placed the box on the ground.

Place the jug there.

I placed the seat under the tree.

A church stands on the other side of the road.

There is a barn in the valley.

A castle is on the hill.

(23) *Direct and indirect objects.*

I sent him a letter.

We sent them the boxes.

I gave the man sixpence.

He gave us two fowls and six eggs.

I gave him the book.

He gave my sister a ring.

I asked the interpreter something.

They asked me a question.
Lend me some money.
We lent them our hoe.
Show the boy the house.
I showed them where it was.
Tell me your secret.
She told me everything.
He taught the children lessons.
My mother taught me sewing.

(24) *Transitive and intransitive verbs.*

The box is quite full of clothes.
Clothes fill the box up.
This jug is full of water.
Water fills the jug.
Cassava grows well near the coast.
The ground here grows cassava well.

(25) *To express desire.*

This man wants to be a farmer.
He is looking for good land to cultivate.
He does not want much, for he wants only a small farm.
He wishes to plant a few trees.
He also wishes to plant corn and cassava and various things.
He does not want to plant yam this year.
Only next year he will want to plant some.
He likes tomatoes, and he will plant a lot.
He will want to sell the produce of his farm.
But he does not wish to make large profits.

(26) *To express agreement ; and the beginning of an action.*

I want to build a house.

I asked my father for money, but he would not agree.

I begged him earnestly, then he agreed and he lent me some.

I have not begun the work.

I called a builder and we spoke about it.

He agreed to build the house.

He asked me whether I would agree to having mud walls.

I said that I would agree.

He said should he roof the house with iron sheets?

I said no, I would not consent to that.

He asked me why I did not agree?

I explained to him, and he began laughing, but he agreed.

Then he asked me the price.

I told him the price, and he agreed to that price.

Now we shall begin building the house.

(27) *To express continuation of an action.*

I continued speaking to him.

He asked us to continue singing.

Do not go on acting childishly.

I am continuing my studies.

Go on ! I am coming.

(28) *To express frequency in action ; and a verbal 'also'.*

My aunt often goes to market.

She has not often been in a train.

She goes often to church.
She is not often late.
She cannot read, neither can she write.
If she could, she would often read.
In spite of it, she trades and makes a profit too.
She sews and she also weaves cloth like a man.
She cooks well, and she also knows farming.
She is clever.

(29) *To express knowledge and ability.*

I know nothing about medicine.
I cannot cure sickness.
But I can help the doctor all the same.
I can make the patients get ready.
I can write their names.
I can wash medicine bottles.
I can also dress sores.
I am able to do all these things.
I know how to do them all.
The doctor cannot come on Monday.
He cannot come until Tuesday.
After that I shall be able to come always.

(30) *To express necessity.*

You must do so.
We must go all the same.
Every one must eat.
You must beg my pardon.
-This mud must be removed.
The service must be attended.
You must remember what I say.
They ought to make an effort to catch the thief.
You should not laugh at a lie.

It will be necessary to put a new roof on.
 Will it be necessary for me to have a testimonial?
 I have to reach there before nightfall.
 A man who could do that ought to be flogged.

(31) *To express achievement.*

I will not be able to buy it.
 I did not manage to write you.
 Will you manage to come at that time?
 We have not yet asked them.
 I had got the box opened.
 The day of his death had not yet come.

(32) *To express purpose in an action.*

The trader purposely put the price up.
 He eats fish purposely.
 I will not annoy you purposely.
 He hit the hen with the stone purposely.
 Do you purposely dress alike?

(33) *Various uses of hǎ.*

He did not even let me speak.
 That makes me anxious.
 What you wrote will make him repent.
 Let the messenger come here.
 May I be faithful!
 Please buy some for me.
 She does not cook for me.
 What you do for him you do for me.

(34) *To express the end of an action or thing.*

All the rice is finished.
 The woman has finished selling all the things.

The carpenter has finished making the stool.

” ” ” ”
We have finished settling the case.

” ” ”
The money you gave me is finished.

His sugar is finished.

We have finished all the work.

(35) *Compound verbs with grammatical completion.*

(a) General completion.

This man here is a minister, and he also judges.

He is very faithful in his work.

He is going to try a case the day after to-morrow.

They say that a man has killed a woman.

He was jealous ; that is why he killed her.

Every one is talking about it.

Many people say that the man was mad.

But many are doubtful about it.

Whether it is true or not, the man is guilty.

Try to come and hear the case.

Every one is mourning for the woman.

I do not know whether they will have the 'yara'
custom or not.

(b) Particular completion.

Come and help me.

Open this letter for me.

I do not understand what is in it at all.

Begin here and read.

I have finished reading it all.

Now translate it all for me.

This is the matter :—Kofi is wanting to marry.

He has asked for Akua.

Every one praises Akua.

She behaves well.

She also washes things well.

She will help Kofi properly.

She will never make him ashamed.

Kofi is very pleased about the matter.

He is going to gather all his friends together to let them know.

(c) and (d) With direct or indirect object in addition.

Please listen to me for a little.

I want to tell you a certain matter so that you may give me advice.

It is this ; my brother has disgraced me.

I am older than he, but I am not happy about him.

One day I gave him permission to use my gun.

He frightened some children with the gun.

They were much afraid of the gun, and began crying and screaming.

There was a man there who will bear witness to it.

He warned my brother, but *he* only mocked him.

What should I do ?

Should I do something about it ?

I have been very long-suffering.

Now I will have to make him humble himself.

If you will advise me I shall be grateful.

(36) *Compound verbs with grammatical subject.*

These four men are handsome.

But something else is necessary in addition.

It is necessary that they should be good also.

This one is eloquent, but he gets angry quickly.

This one is strong, but he is also hard.

The third one is cunning and cruel.
 The fourth one is gentle and prudent.
 Every one respects him.
 So he is the most fortunate.

(37) *Double verbs.*

Some one has said something against you, and made
 an accusation.
 The matter has been put into the hands of those in
 authority.
 On account of this I have been told to come and
 inform you to come before the authorities to-
 morrow.
 The inquiry into this affair should not be postponed
 longer.
 The seniors will examine your account book.
 I advise you to help them in every way you can.
 I believe that when this accusation is looked into,
 you will be found innocent.

(38) *Verbs with κε.*

They forgave him all.
 He said he would forgive me.
 If you repent, he will forgive you.
 I forgive you your wrongdoings continually.
 Do not trust him.
 We always trust them.
 Your kindness made me trust you.
 I am not his equal in reading.
 Who will marry her?
 Whom will he marry?
 What woman is he going to marry?
 He said he was going to marry my sister.

You will meet a short man on the hill.

We met him on the road.

We meet them there daily.

I confirm the truth of it.

(Can you confirm that he will come to-morrow?) =

Can you assure me that he is coming to-morrow?



APPENDIX I

GA-ENGLISH VOCABULARY

OF

WORDS USED IN THE EXERCISES ONLY.

A

abe, -i, proverb, -s	agbó na', gateway
abeku, left	a'hu, very much, long time
abifao, abifabii, baby, -ies	ahum, storm
ablana', verandah	ake, that (conj.)
able, corn	ake, as, than, like
ablogwa, -i, chair, -s	akeni, since (conj. deno- ting cause)
abolo, -i, bread	ako', parrot
abonua, -i, lime, -s	akontabu', accounts
abonjo, -i, barn, -s	Akua, pr. name, girl's
abo, a number of	akutu, -i, orange, -s
abo', garden	akwadu, -i, banana, -s
Abude, Aburi	alo, lo, or
abui, needle	alonte, -i, cat, -s
adeka, -i, box, -es	amale, lie ✓
adodon, adododgi, fly, -ies	ameosebe, tomato
adgina, council	ame, they, their, them
afi, -i, year, -s	amralo, governor
aflaja, flag	amrõ, immediately, now
afua, mist	anai, west
agbami, fig	ananu, spider
agbene, now	ani? introd. word of in- terr.
agbo, -i, large	animoan? it seems?
agbó, -i, gate, -s	anokwa, truth
	asafo, company

aso? introd. interr. word
 asrafonyo, soldier
 afwifwe, mirror
 Ata, name of twin
 ata', father! Mr.
 atade, -i, dress, coat, &c.,
 clothes
 atatu, cloud
 awale, -i, spoon, -s
 awunayeli, jealousy
 awusã, orphan

B

ba, to come
 ba, to ask for
 ba, -i, leaf, leaves
 ba džen, to behave
 ba he fi, to humble self
 ba yi, to spare
 babao, many, much (adj.
 and adv.)
 basabasa, in disorder
 be, time; befēbe, always
 bé, to quarrel
 béi, strife
 bene, perhaps
 beni, when (conj.) used
 in past only
 be? is it not?
 be, not to be
 be mli, to be untrue
 be', to sweep

bi, -i, child, -ren (by
 birth); binu', son; bi-
 yo', daughter

bi, to ask

bi gbē, to ask permission

bi fi, to ask for

bibio', bibii, small, little

biē, here

biegbē, this way

ble, to lie across ✓

ble, so then (conj.)

bleo', softly, slowly

blohu, -i, street, -s

blofonyo, blofomei, Eu-
 ropean, -s

bo, thou, thee

bo, pl. blo, to cry out;
 blomō, screaming

bo toi, to listen

bōi, to begin

bote, to enter

bō, to produce, or grow

bō ahora, to disgrace

bō kōko, to warn

bō mōden, to be diligent, ✓
 try

bō musu, to blaspheme

bō nanyo, to be friends

bō nsra, to drill

bōfēbō, in every way

bōni, how, as (conj.)

bu, hole, well

bu, to consider, respect

bu abe, to use a proverb
 bu bem, acquit
 bu f6, to condemn
 bu no, to cover up
 bu fi, to bend down
 bua na, to gather together
 bulu, fool

D

da, pl. dra, to be big
 da', da'ne, always
 da'gbi, daily
 dā, ever
 dā', palm wine
 da fi, to thank
 dabi, no
 dade, iron
 dadetfu, cage
 damo, to stand
 dani; before (conj.)
 dekā, leisure.
 dē, deŋ, hand (palm of)
 di, to be black
 diŋ, didgi, black
 di se, to desire
 dientŋe, self, own
 diŋŋ, quiet
 doŋŋ, (with neg.) never,
 never again
 dō, to pain, grieve
 du, to plant
 duade, cassava
 duku, -i, handkerchief, -s
 duŋ, darkness

D3

dga, to be right, necessary
 dga, (conj.) unless
 dga mli, to divide
 dzadze, to straighten;
 dzadze tŋō, to inform
 dzano, dzrano, market;
 pl. dzadzi ano
 dzatŋu, -i, load, -s
 dze, to come forth, pro-
 duce
 dze āba, to dress alike
 dze gbē, a verbal 'pur-
 posely'
 dze kpo, to go out, come
 forth
 dze ŋma, to smell sweet
 dze ŋwane, to discuss,
 doubt
 dze fiŋi, to begin
 dze tŋine, to disgust or
 tire one
 dze, dzeŋ, world
 dze na, to become night
 dzee, neg. of dzi
 dzeŋba, behaviour
 dzé, to scold, revile, insult
 dzei, dzemei, there
 dzeigbe, that way
 dzeke, to be long (dis-
 tance)
 dzi, to be (some one or
 something)

dɔie, to take out
 dɔie gbɛ, to accompany
 dɔie yi, to praise
 dɔim, to be wild
 dɔio, whether
 dɔio... dɔio, either... or,
 neither... nor
 dɔo, dancing, dance
 dɔo foi, to run
 dɔogban, well (adv.)
 dɔo, to be cool
 dɔo'mo, blessing
 dɔra, to be hard, difficult
 dɔra, price, value
 dɔra wa, to be dear
 dɔrayelo, -i, trader, -s
 dɔu, to steal
 dɔu, theft
 dɔulo, thief
 Dɔu, Monday
 Dɔufo, Tuesday
 dɔurõ, right, good
 dɔwa, to break, spoil
 dɔwerɔmo, thought
 dɔwere si, to lie about
 dɔwei, grass, sweepings

E

e-, his, her, its
 edɔake, because
 edɔwe, four
 efoŋ, evil
 ekã, courage, bravery

ekãlo, brave man
 eko, one, some of; eko-
 me, ekomei, one, some
 ekole, perhaps
 ekon, again
 ekpa, six
 ene, -mei, this one, these
 enõ, his
 enumo, five
 enyie, how much? how
 many?
 enyo, two
 eɔmõŋ, raw, unprepared
 eɔa, sin
 etã, is finished
 etõ, three

F

fá, to suffice, be plentiful
 fa, to lend (money)
 fa (with ke), to forgive
 fa, river
 fa se, other side of river
 fa toi, river-bank
 fã, half
 fã, to command
 fã gbɛ, to travel
 fã na, to open (bottles,
 &c.)
 fadɔi, sores
 fai, -i, hat, -s
 faŋ, preferable
 faŋŋ, clearly

fata he, to help, join with	fə he, wash
fè, to surpass	fəfəi, -i, flower, -s
fe, to do, make	fəse (fwie fi), to pour (out)
fe diŋŋ, to be quiet	fũ; to swell
fe ekā, to be brave	fufə, milk
fe flonə, to be damp	fufui, fufu
fe hedgõ, to be lazy	
fe klalo, to get ready	G
fe kolo, to be stupid	ga, ring
fe yara, to mourn (in native custom)	Ga , Accra
fě, all	gba, to relate, prophesy; gba sane, to converse, tell a story
fěi, cold (noun)	gba afofro, to blossom
feo, beauty	gbá na, to trouble
fefeo, fefedzi, beautiful	gba ta, to go to war
fi, bind, tie	gbe, to kill
fiā, all	gbe hie, to make ashamed
fio, a little	gbe na, to finish
fite, to spoil	gbe fi, to fall
fiā, fadzi, sore, -s	gbé, -i, dog, -s
fiki, to fly	gbekõ, -bii, child, -ren
fio, empty, mere	gbele, death
fio na, to accuse	gbeyei, fear
flonə, damp	gbeyelo, coward
fo, pl. flo, to cut	gbé, pot
fo mli, to cross	gbe, -i, road, -s, way
fó, to cry (weep)	gbefaj, duty, part
fõ, to cease	gbei, name
fõ dgra nə, to increase the price	gbeke, evening
foŋ, fõdgi, bad	gbeten, on the way
fó, give birth (to)	gbĩ, to be dry
fo, a verbal 'often'	gbi, -i, day, -s

gbidgurō, festival
 gbikogbiko, never (with
 neg.)
 gbla, to draw, pull
 gbla toi, to punish
 gble, to open
 gbo, gboi, to die
 gbogbo, -i, wall, -s
 gbomo, gbomei, person, -s
 gbo, pl. gblo, to be old
 gbo, to plane
 gbo, -i, stranger, -s
 gidigidi, disorderly
 glase, glass
 gon, godgi, hill, -s
 gugō, nose

H

hã, to give
 hã gbe, to permit
 ha nō, to cover up
 hala, to choose
 hao, to trouble
 he, to buy, accept, take;
 he ye, to believe (take,
 eat)
 he, place
 he, self, outside, exterior
 he, ditto used for 'about'
 he dzo, to be gentle
 he esa, to be clever
 he hia, to be necessary
 he wa, to be strong

he ye feo, to be beautiful
 he, -i, new
 hē, yes
 hefatalo, -i, helper, -s
 hegbe, liberty, right
 heko, anywhere, some-
 where
 hela, -i, sickness, -es
 helatšamō, healing of
 sickness
 helatše, -mei, sick per-
 son, -s
 heni, where (conj.)
 here nō, to answer
 hešitšwa, eagerness
 heto, answer
 hewale, strength, power
 hewo, for sake of, on ac-
 count of
 hi, to be good
 hi (ši), to dwell, remain
 hia, to be necessary, to
 need
 hie, to hold (in hand)
 hie nyomō, to owe
 money
 hie, to look after
 hie, face
 hie ba nō, to recollect
 hie dze nō, to forget
 hie kã he, to be aware
 hie kã nō, to hope, expect
 hie kã ši, to be prudent

hie kpa nɔ, to forget
 hie mē, to feel at home
 hie sɔ, to respect
 hie tē, to be cunning
 hie wa, to be bold
 hie ye nɔ, to remember
 hiegbele, shame
 hienokāmɔ, hope, expectation
 hile, well-being
 hiŋmei, -i, eye, -s ✓
 ho, to pass
 ho', to cook
 ho', uproar, noise
 hō, to sell
 bole, to lift
 hōmɔ, hunger
 hōmɔ ye, to be hungry
 hoŋ, shadow
 Hɔ', Saturday
 Hɔgba', Sunday
 hu, also
 hū, to cultivate land
 hulu, sun

K

ka, try
 ka', crab
 ka', trial, test
 kã, pl. kãmɔ, to lie (down)
 kã he, to continue
 kã hie, to reprove
 ka kwɛ, to examine, test

kai, to remember
 kakadaŋŋ, long, tall
 kakla, -i, knife, knives
 kane, -i, lamp, -s
 kane, to read, count
 kaŋkaŋ, civet cat
 kaplɛ, copper coin
 kase, to learn
 ke, to give as gift
 kē, kōlɛ, yet, still (conj.)
 kɛ, and, with
 kɛ, to be long (shape)
 kɛ', to say, tell
 ké, kedgi, if
 kɛ-ba, bring
 kɛ-fa, forgive
 kɛ-kpe, to meet with
 kedzɛ, from
 keke, only
 keke ni or lɛ, then (conj.)
 keyaŋi, until
 kite, go on!
 klenklen, first
 ko, a
 ko', bush, wood
 kodzo, to judge
 kodzolo, judge
 koko', cocoa
 kolo, -i, animal, -s
 kome, ekome, one, alone
 komei, some
 kōmi, corn bread
 koni, so that

kotoku, -i, bag, pocket, -s
 kotſa, sponge
 ko'tſe, -i, leopard, -s (used
 for tiger)
 kó, to pick up
 koi, hoe
 kókó'kó, at all
 kó'yo, wind
 kpā, thread
 kpa, to remove, cease
 kpa fai, to beg (remove
 hat)
 kpakpa, -i, good
 kpa'nyo, eight
 kpata hie, destroy
 kpata ſi, kitchen, open
 shed
 kpatamó, reconciliation
 kpawo, seven
 kpe se, to be late
 kpe', stand against
 kpe yo', to marry (wife)
 kpe, to sew, carve out,
 make
 kpintiŋ, healthy
 kpitio', short (stature)
 kpitiokpitio, often
 kplakpla, hastily
 kple, -i, great
 kplē, to agree
 kple pl. of kpe, to shine
 kpono, inner yard
 kpó, knot

kpótai, dirty, muddy
 kpulu, kpudzi, jug, -s
 kũ, pl. kũmó, to break
 kũ se, to return
 kuku, -dzi, (1) short;
 (2) verse; (3) piece of
 cloth
 kule, expression showing
 subjunctive mood
 kunim, victory
 kwē, to grow
 kwe, to look at
 kwe gbē, to expect (some
 one)
 kwó, to climb
 kwra', altogether, at all

L

la, to dream
 la, fire, light
 la, to hook, fasten
 lá, blood
 lá, to sing
 ladze, to lose
 lai, firewood
 laka, to deceive, persuade
 late, stove, hearth
 latſa, heat, perspiration
 le, to know
 lebi, morning
 lema, axe
 lematſo, axe-handle
 le, he, she, it, him, her

lɛ, the
 lɛ̀, to rear, bring up
 lɛ̄, to be broad
 lɛlɛ, lɛdʒi, ship, -s
 lɛlɛŋ, really
 lɛŋ, lɛ mli, in the
 lilei, -i, tongue, -s
 lo, alo, or
 lo, to weave
 lo', -i, flesh of all kinds,
 meat
 lo', to gather up
 lofō, lofodʒi, bird, -s

M

mǎ, to lend
 mǎ, pl. mǎmɔ, to build
 mǎ, pl. mǎmɔ, to place,
 or be placed
 mǎ, maŋ, town; maŋ,
 nation; maŋbii, towns-
 people; maŋtʃɛ, chief
 madʒɛ, to send (some-
 thing)
 male, to lie
 mama, -i, cloth, -s
 mansō, civil war
 maŋkpa, early morning
 masei, side, beside
 mē, which?
 meba, why?
 mebe, when?
 mehewɔ, why?

meni, what?
 menihewɔ, what for?
 meo, 6d.
 mfoniri, picture
 mi, I, me, my
 minō, mine
 miʃɛ, joy
 miʃɛdʒɛlo, comforter
 mla, law
 mli, ŋ, inside
 mli fũ, to get angry
 mli hi, to be kind, good
 mli wo la, to get angry
 mō, mō mli, to catch
 mō nanyo, to make
 friends
 mō', castle
 mō, mei, person, -s, people
 modiŋ, negro
 moʃɛmo, every one, each
 one
 moko, some one, any one
 mokome, one person
 moko, another person
 momo, already
 momo, memedʒi, old
 moni, (one) who (rel.
 pron.)
 moŋ, rather
 moɗɛŋbɔ', diligence
 mu', entire, whole
 musubɔ', blasphemy, in-
 sult

N

na, to see
 na sifi, to understand
 ná, to get
 ná dekã, to have a chance
 ná he tñui, to have pleasure in
 ná se, to gain
 na', price
 na', mouth, opening
 na'dzielo, interpreter
 na'gbe, end
 na'kpe, wonder
 na' tõi, to make a slip of the tongue
 na' tse, to be eloquent
 na' wa, to be hard
 naakpa, very (much)
 nadziañ, (in)stead of
 nakai, thus, so
 namo, who?
 nane, nadgi, foot, feet
 nanyo, nanemei, friend,
 -s
 nõi, which?
 negbe, where?
 ne, this, these
 neke . . . ne, ditto, emphatic form
 ne'hu, nine
 ni, and
 ni, it is

ní, that (intro. subj. mood)
 ní, which, who (relative pron.)
 nibii, articles
 nikaselo, -i, student, pupil
 nikasemo, studies
 nikpe', sewing
 nile', wisdom
 nilelo, wise man
 nina, to overtake
 nine, nidgi, hand, -s
 nitfulo, -i, workman, -men
 nitsumo, work
 niyenii, food
 no, that (dem. pron.)
 nohewole, therefore
 nõ, nii, thing, -s
 nõhewo, reason (thing's sake)
 noko, anything, something
 nokroko, something else
 noni, that which
 nonñ, even, the same
 no, on
 nomimã', confirmation, certainty
 nu, to hear, smell; nu he, to hear about
 nu, water
 nubu, well
 nudgo, ditch
 nu', hii, man, men

nuntʃo, -mei, master, -s
 nyanyoŋ, nyanyodgi,
 tooth, teeth
 nye, mother
 nye, you, your
 nyekwě, aunt
 nyemi, -mei, bro. or sis.
 nyeminu', brother
 nyemiyo', sister
 nyè, yesterday
 nyese, the day before
 yesterday
 nyě, to be able
 nyēmə, to dress (sores,
 &c.)
 nye, to hate
 nye', hatred
 nyie, to walk
 nyomowo', payment
 nyoŋ, night, at night
 nyōŋ, nyodgi, month, -s
 nyoŋlo, at once
 nyoŋma, ten
 Nyoŋmə, God
 nyoŋmə nɛ, to rain
 nyoŋmə fimə, thunder
 nyoŋtfere, moon

ŋ

ŋa, wife
 ŋa, greet
 ŋa (lɛ) nɔ, (the) plain
 ŋá yi, to storm at

ŋai, charcoal
 ŋa'lo, artisan
 ŋawo', advice
 ŋma, to write
 ŋmě gbɛ, to allow
 ŋmě tfui ʃi, to be patient
 ŋmé, palm kernel
 ŋmɛɛ, to-day
 ŋmlɛ, ŋmedgi, bell, -s
 (o'clock)
 ŋmlɛtfwa', -i, hour, -s
 ŋmō, ŋmō ʃi, farm
 ŋmō, pl. ŋmlō, to laugh
 ŋmō, to tie
 ŋmotɔ, mud
 ŋo', salt
 ŋō, to (prep.)
 ŋō, to be nice, sweet
 ŋō, to take
 ŋʃo, sea
 ŋʃona', seashore
 ŋwei, above, up, over

O

-o, thee
 o-, thou, thy
 oblanyo, oblahii, young
 man, men
 odasefo, -i, witness, -es
 odaseyeli wolo, testimo-
 nial
 Oflo, the name of a season
 oha, hundred

Odor̄kofoi, Hausaman,
 &c.
 ohiafo, -i, poor man, men
 okadi, -i, sign, -s
 oketeke, train
 oko'kpe, bicycle
 okplō, -i, table, -s
 okpor̄o, -i, horse, -s
 okwafonyo, farmer
 omō, rice
 onō, yours
 onukpa, -i, adult, one in
 authority
 osōfo, -i, priest, ministers
 -s
 ot̄fi, -i, week, -s
 oyá, quickly

P

pam, much, very much
 papam, towel
 peṅ, ever
 pe, just, exactly
 pepe'pe, exactly
 pi', much, many
 pila, to hurt, or be hurt
 ple, to press on, struggle
 po, even
 po ní ehii, properly
 pue, to appear

S

sa, to be right

sa', mat ; sa'tfo, bedstead
 sa', to repair
 sa', a verbal 'again'
 sa hie, to please
 samfe', -i, key, -s
 samfle, samfedzi, win-
 dow, -s
 samlā, soap
 sane, sadzi, story, stories
 sanegba', conversation
 saneyeli, hearing of a case
 san̄ku, organ ; t̄fwa san̄-
 ku, to play organ
 san̄ṅ, considerably
 s̄ēi, -i, seat, stool, -s
 se, behind, back
 segbe, behind
 sekpe', lateness
 set̄fele, delay
 set̄fu, bedroom, back room
 sikli, sugar
 sisa, spirit, ghost
 skul, school
 So', Thursday
 Soha', Friday
 solemo, service, prayer
 solemot̄fu, church
 sra, visit
 srawa, lightning
 sr̄oto, -i, different
 sr̄oto', lock
 sū, earth, clay
 s̄um̄ò, to like

súmó, to serve
 sùomò, love (noun)
 sune, -i, pillow, -s
 susu, to think, measure
 susu he, to think of or
 about

Σ

fã, burn
 fane, to slip
 fata, to drag along
 fe gbeyei, to fear
 fera fi, to walk
 fe, to order
 fe, to reach
 fe, message, order
 fedze mi, to comfort
 fe fõ, pl. fere fwie fi, to
 throw away
 fi, but
 fi, fifi, under part, down
 fi, to knock (at)
 fi, a verbal 'against'
 fi fufui, to beat fufui
 fi mli, to add to, put into
 fi, to leave
 fia, sand
 fia, house
 fie, to preach
 fii, times (occasions)
 fikome, once
 fika, money
 fikifan, flour

fikpon, floor, earth
 fina, door
 fiferamò, walk (noun)
 fifitfõlò, interpreter
 fiwo, promise
 fon, far off
 Σò, Wednesday
 fwa he, to repent
 fwane, afternoon, midday
 swapò, shop
 fwe, to play
 fwe, to want, lack
 fwemò, play, concert
 fwie, to drive away
 fwie fi, to throw down
 fwie yin, to ponder
 fwilafo, blind man

T

ta, to chew
 ta, war
 tá, pl. trá (fi), to sit (down)
 tà, pl. trà he, to touch
 tamò, like
 tao, to wish, want, seek
 te (went); to go
 te fi, to rise up
 te mōnsane, secret
 ten, among, middle
 tere, to carry (on head)
 tete, even
 te, -i, stone, -s

- teo, to plant (cuttings,
 suckers)
 ti fi, to surprise
 tiafi, latrine
 titri, principally, really
 to; -i, sheep
 to · bi, lamb
 to he, to answer
 to fi, to put down load
 to sifi, to found
 toi, -i, ear, -s
 toigbele, disobedience
 tói, times (multiples)
 tokotai, sandals
 toyitso, bridesmaid
 tō, to err, make mistake
 tō nō, to do wrong to
 to, -i, bottle, -s; tōkoi,
 broken bottles
 to, to tire
 trō, 3*d*.
 truka; suddenly
 tū, gun; tšwa tū, fire
 a gun; tūtšofã, gun-
 powder
 tū hie, to frown
 tu wo den, to put in
 charge of
- TΣ
- tšake, to change
 tše, to be clear, clean
 tše hie, to be friendly
 tšensi, tin
 tšē, -mei, father, -s
 tšé, to call
 tšē, to be long (time)
 tšerē, feather
 tšī; to be heavy
 tšī na; to stop, hinder
 tšī swie, to throw away
 tšī to, to put off
 tšina, -i, cow, -s
 tšo, to burn (glow, flame)
 tšo, tšei, tree, -s
 tšofã, medicine
 tšofãtšē, doctor
 tšona·lo, carpenter
 tšotšro (fi), hang (down)
 tšō, a verbal 'through',
 pass through
 tšō, to become
 tšō, to show, teach
 tšō na; to name a price
 tšō sifi, to explain
 tšōlo, teacher
 tšu, to be red
 tšu, -i, room, -s, house, -s
 tšu nii, to work
 tšu he nii, to use
 tšui, -i, heart, -s
 tšulo, tšudzi, servant, -s
 tšumãlo, builder
 tšuru, red
 tšutšu, first
 tšwa, pl. tšwia, to strike

W

wa, to be hard
 wá, to help, strengthen
 wá, to stop
 wa he, to hurt (pain)
 wa', loudly, strongly
 wao, wabii, finger, -s
 wale, difficulty
 wie, to speak
 wie he, to speak about
 wie na', to speak with
 wie ſi, to speak against
 wie tǝ, to reason with
 wiemo, word, speech
 wó, pl. hóle, lift
 wó, to 'manage to'
 wo, to produce, be produced
 wo, wo mli, to put in
 wo he gbeyei, to frighten
 wo mli la, to make angry
 wo nyomo, to pay debt
 wo ŋa', to advise
 wo tǝ, to roof house
 wo ſi, to promise
 wolenyo, wolei, fisherman, -men
 wolo, wodgi, book, -s
 wonu, soup
 wo, to sleep
 wo, we, us, our
 wó, to-morrow

wóse, day after to-morrow
 wón, fetish
 wù, -mei, husband, -s
 wula, to adorn, dress up
 wulu, wodgi, large
 wuo, fishing
 wuo, -i, fowl, -s
 wuonu', cock
 wuowolo, wuowodgi, egg, -s
 wuludu', cool, fluently

Y

ya, to go
 yá', -i, net, -s
 yáa, 'here and there'
 ya'fo, weeping
 yaka, yakatǝwa, useless-
 (ly), (in) vain
 ye, to agree with, suit
 ye, to eat
 ye anokwa, to be faithful
 ye awuŋa, to be jealous
 ye bua, to help
 ye dǝra, to trade
 ye fó, to be guilty
 ye he, to be free
 ye he feo, to mock
 ye he odase, to bear witness
 ye kunim, to be victorious

ye nɔ, to fulfil, obey
 ye (moko) nɔ, to conquer,
 rule over
 ye ŋkɔmɔ, to mourn
 ye odase, to witness
 ye okwa, to be a farmer
 ye onukpa, to be of age,
 be older than
 ye sane, to judge case
 ye seke, to be mad
 ye tʃui, to be anxious
 yeli, eating
 ye, to be (somewhere)
 yé, to be white
 ye, to have; yɔ (another
 form)
 ye feo, to be beautiful
 ye gbeyei, to be dread-
 ful
 ye miʃe, to be pleasant
 ye mli or yen, to be
 true
 ye mɔbo, to be sad

ye na'kpe, to be wonder-
 ful
 ye ŋmlɔ, to be amusing
 ye ofo', to be cheap
 ye taŋ, to be nasty
 ye...na', according to
 yeɛ, yedzi, yam, -s
 yéŋ, yédzi, white
 yi, to beat, flog
 yi, shilling
 yi obɔ, or yi tɔ, to be full
 or to fill
 yibɔ, number
 yidziemɔ, praise
 yinɔ, period, generation
 yinɔ, purpose
 yise, back, behind
 yitʃo, yitʃei, head, -s
 yitʃɔŋ, mind, inside of
 head
 yitʃɔŋ wa, to be cruel
 yo', yei, woman, -men
 yo se, to perceive

ENGLISH-GA

A

a, an, ko
 a certain, ko
 to be able, nyɛ
 about (prep.), he, ye...he
 abundant, pi

abusive language, to use,
 dʒé
 according to..., ye...na'
 Accra, Ga
 account of, on, ye...
 hewɔ
 accounts, akontabu

accuse, to, flo na'	amusing, to be, ye nmlō
accusation, na · flo mo	and, ke, ni
add, to, fata he	anger, mlifū ; angrily, ke mlifū
adult, onukpa, -i	angry, to be, mli fū, mli wo la
advice, n̄awo'	animal, kolo, -i
advise, to, wo n̄a' ; wie tfō	answer, heto' ; answer, to, to he, here no
affected by . . . , to be, . . . ye	anxious, to make, hã tfui ye
afraid, to be, se gbeyei	any one, moko
after, se ; after a little, fè se le ; after that, no se le	anything, noko
afternoon, fwane, gbekē	appear, to, pue
again, ekon̄ ; again, with neg., don̄	are, dgi
against, si (verbal)	articles, nibii
age, to be of, ye onukpa ; be older than, ye . . . onukpa	as, tamō, akē
agree, to, kplē	ashamed, to make, gbe hie
agree with = suit, ke . . . ye	ask, to, bi
all, fē	ask for, to, bi si, ba
all the same, kē, kēle	assure, to, ma no mi
alone, kome	astonish, to, fe na'kpe
already, momo	astonished, to be, na'kpe he
also, hu	astonishing, to be, ye na'kpe
also (conj.), asan̄	at, he, ye, &c.
altogether, kwra'	at once, amrō ne
always, befēbe, da'ne	at all, koko'ko, kwra'
am, dgi	aunt, nyekwē
among, ten̄	authority, those in, onu- kpai

axe, lema
axe-handle, lematfo

B

baby, abifao, abifabii
back, se
back room, setfu
bad, fon, fõdgi
bag, kotoku, -i
banana, akwadu, -i
bare, flo
barn, aboŋo, -i
battle, to go to, gba ta
be, to, dgi
be (at), to, ye
beat fufu, to, ji fufui
bear witness, to, ye odase
beautiful, fefeo, fefedgi
because, edgake
because of . . . , . . . hewo
become, to, tfo
bed, sa'tfo
before (prep. of place) hie
before (conj.), dani
beg for, to, ba
beg (implore), to, kpa
fai
beg pardon, to, kpa fai
begin, to, dge fifi, bõi
behave, to, ba dgen
behind, se, segbe, yise
believe, to, he ye

beside, masei
bicycle, oko'kpe
big, agbo, -i
big, to be, da, pl. dra
bird, loflo, lofodgi
black, diŋ, didgi
black man, modin
black, to be, di
blessing, dgo mo
blind man, fwilafu
blood, lá
blossom, to, gba afofro
boat, lele, ledgi
bold, to be, hie wa
book, wolo, wodgi
born, to be, pass. of fó, to
bear
both, enyo le fe
bottle, to ; broken bottles,
tokoi
box, adeka, -i
branch, (tfo) nine, nidgi
brave, to be, fe ekã
bread, abolo
break, to, kũ, pl. kũmo
bridesmaid, toyitfo
bring, to, ke-ba, wó ke-
ba, &c.
broad, to be, le
brother, nyeminu
build, to, mã, pl. mãmo
buildings, tfui
builder, tfumãlo

business (concern), sane	clean, to be, he tʃe
but, ʃi	clear, to be, he tʃe
buy, to, he	clearly, faŋŋ
	clever, to be, he esa
C	climb, to, kwɔ
cage, dadetʃu	cloth, mama
call, to, tʃé	clothes, atadei
can, <i>see</i> 'able'	cloud, atatu
care, to, bu	cloud arise, atatu wo
carpenter, tʃoŋa·lo	coast, ŋʃona·
carry (on head), tere	coat, atade
cassava, duade	cock, wuɔnu·
castle, mō·	cold, fēi
cat, alɔŋte	come, to, ba
catch, to, mō, mō mli	come from, to, dʒe
cause, without, yaka	come out of, to, dʒe
chair, ablogwa, -i	comforter, mi·ʃedʒelɔ
change, to, tʃake	confirm, to, ma nɔ mi
charcoal, ŋai	consent, to, kplē
cheap, to be, ye ofo·	concern (trouble), to, dɔ
chew, to, ta	concern (affect), to, sa
chicken, wuɔbi, -i	concern (noun), (he) sane
chief, maŋtʃe, -mei	concerning. . . . gbefan
chiefly, titri	conquer, to, ye (moko) nɔ
child, bi, -i	continue, to, kã he, hie,
child (general), gbekē,	ya nɔ
-bii	continually, da·
childishly, to act, fe gbe-	content, to be, hie mē
kēbii anii	considerably, saŋŋ
choose, to, hala	cook, to, ho· nii
church, sɔlemɔtʃu	cool, to be, dʒɔ
civet cat, kaŋkaŋ, -i	corn, able
civil war, mansō	corn bread, kōmi

copper, kaple
 could, *see* 'able'
 council, adgina
 cover, to, ha no
 cow, t̄sina, -i
 crab, ka·
 cross, to, t̄fó
 crow, to, bo
 cruel, to be, yitson wa
 cry (weep), to, fó
 cry (shout), to, bo pl.
 blo
 cultivate, to, hũ
 cunning, to be, hie tē
 cure, to, t̄já
 cut, to, fo, pl. flo

D

daily, da'gbi
 damp, to be, fe flonó·
 dancing, dzo·
 day, gbi, -i
 dead, is = has died
 death, gbele
 deception, lakamo
 decidedly, ke nomima·
 delay, setsele
 die, to, gbo
 different, sróto, -i
 difficult, to be, wa
 diligence, moderbo·
 disgrace, to, bo ahora
 disobedience, toigbele

disorderly, basabasa, gi-
 digidi
 disorderly, to be, fe gidi-
 gidi
 ditch, nudzo
 do, to, fe
 doctor, t̄sofāt̄se
 dog, gbé; -i
 door, s̄ina; -i
 doubt, to, dze njwane
 drag, to, gbla, fata
 drawing along, gblamo
 dreadful, to be, ye gbeyei
 dream, to, la
 dress, atade
 dress alike, to, dze ába
 dress (sores), to, nyēmo
 dress up, to, wula
 drink, to, nu
 drive out, to, swie
 drop, to, se fō, pl. s̄ere
 swie s̄i
 dry, to be, gbĩ
 dust, mlu

E

each (person), mofēmo
 eagerly, ke hes̄it̄swa·
 ear, toi, -i
 early morning, lebi mañ-
 kpa
 earnestly = a long time
 earth (world), dze, dzeñ
 easy, to be, neg. of be hard

eat, to, ye nii
 effort, to make, bə mɔ-
 deŋ
 egg, wuɔwɔlɔ, wuɔwɔdʒi
 eight, kpa'nyɔ
 either . . . or, . . . dʒio . . .
 dʒio
 eloquent, to be, na' tʃe
 else, hu
 end, na'gbe
 enough, ní fa, bɔni sa
 enter, to, bote
 equal, to be, ye egbo
 European, blofonyo, blo-
 fomei
 even, po, tete
 evening, gbeke
 ever, dā, peŋ
 every day, gbifēgbi
 every one, mofēmo
 everything, nofēno
 every time, befēbe
 every way, bɔfēbɔ
 evil, efoŋ
 exactly, pɛ, pepɛ'pɛ
 except, dʒa
 expect, to (look for), kwe
 gbe
 expect, to (hope), hie kã
 no
 explain, to, tʃõ fifi
 extra (noun), mliwo'
 eye, hiŋmei, -i

F

faithful, to be, ye anokwa
 far, ʃoŋŋ
 far and wide, ke-te ʃoŋŋ
 farm, ŋmõ, ŋmõ fi
 farm, to, ye okwa
 farming, hũmo
 farmer, okwafonyo
 fast, oyá
 father, tʃe
 father! ata'!
 fear, too, ʃe gbeyei
 feather, tʃere
 feed, to, hã fufɔ, hã ni-
 yenii
 feed (rear), to, lè
 fetish, wónŋ
 festival, gbidʒurõ
 field, ŋmõ
 finger, wao, wabii
 finish, to, gbe na'
 finished, to be, etã
 fire, la
 fire, to, tʃwa tũ
 first, klenklen, tʃutʃu
 firewood, lai
 fish, lo', ŋʃɔlo'
 fishing, wuo
 fisherman, wolenyɔ, wo-
 lei
 five, enumo
 flag, afaŋa

flog, to, yi
 flogging, yi
 floor, *ʃikpoŋ*
 flour, *ʃikifaŋ*
 flower, *fofoi*, -i,
 fly, *adodoŋ*, *adododgi*
 fly, to, *ʃiki*
 fond of, to be, *sùmo*
 food, *niiyeni*
 fool, *bulu*
 foot, *nane*, *nadgi*
 foot of, at, *ʃifi*
 for (prep.), *hã* (verb)
 forest, *ko*
 forget, to, *hie kpa no*,
 hie dge no
 forgetfulness, *hieno*-
 kpamo
 forgive, to, *ke-fa*
 fortunate, to be, *he ye nii*
 four, *edgwe*
 four by four, *edgwedgwe*
 fowl, *wuo*, -i
 friend, *nanyo*, *nanemei*
 frighten, to, *wo he gbeyei*
 front of, *hie, na*
 frown, to, *tũ hie*
 full, to be, or to fill, *yi*
 obõ, *yi to*

G

Ga, Ga

garden, *abo*, -i

gate, *agbó*, -i
 gather, together, to, *bua*
 na
 gentle, to be, *he dzo*
 get, to, *ná*
 get rid of (drive away),
 ʃwie
 get well, to, *ná hewale*
 give, to, *hã, ke*
 give birth to, to, *fó*
 gladly, *ke mi ʃe*
 glass, *glase*
 glitter, to, *kpɛ*, pl. *kpɛ*
 go, to, *ya*
 go through, to, *tʃó*
 go on! *kite!*
 God, *Nyonmo*
 good, *kpakpa*, -i
 good, to be, *hi*
 gold, *ʃika*
 governor, *amralo*
 grass, *dgwei*
 grateful, to be = to thank
 great, *kpɛ*, -i
 greet, to, *ɲa*
 grieve, to, *do*
 ground, *ʃikpoŋ*
 ground orchids, *oflo fo-*
 foii
 grow, to, *kwě* (trees,
 shrubs), *ba, bo*, see
 par. 141
 guilty, to be, *ye fó*

guilty, to pronounce, bu
fó
gun, tũ
gunpowder, tũtsofã

H

hand, nine, nidzi
hand, palm of, den
handsome, to be, he ye
feo
handkerchief, duku, -i
half-past, ke fã (and half)
hang (down), to, tsofsro
(fi)
happy, to be, ná mi'fe, he
ye mi'fe
happy, to be, about, ná he
tfui
hard, to be, wa, na' wa
has, ye
hat, fai, -i
hate, to, nye
hatred, nye'
have, to, ye
he, e-
head, yi, yitso, yitsoŋ
healthy, kpintinŋ
hear, to, nu
hear (listen to), bo toi
heart, tfui, -i
heat, latfa
heavy, to be, tsi'

help, to, fata he, wá, ye
bua
helper, hefatalo
hen, wuo, -i
her, le; poss. e-
here, bie
here and there, yáa
high, kakadanŋ
hill, goŋ, godzi
him, le
himself, ledientfe
his, e-
hit, to, tswa, pl. tswia
hoe, koi
hold (in hand), to, hie
home, fãa
home, to feel at, hie mē
hope, to, hie kã no
horse, okpoŋo, -i
hot season, latfabe
hour, ŋmletswa', -i
house, fãa, tŋ
how much, how many?
enyie?
humble (one's) self, to,
ba he fi
hunger, hōmo
hungry, to be, hōmo ye
hurried, to be, fe kpla-
kpla
hurt (pain), to, wa he
hurt (wound), to, pila
husband, wũ, -mei

I

I, mi
 if, ké, kedzi
 in, mli, ŋ
 inform, to, dzadze tʃõ
 innocent, to be, ye bem
 innocent, to pronounce,
 bu bem
 inquiry into a case, sane
 yeli
 instead of, ye . . . nadzian
 insult, to, dzé
 insult, blasphemy, mu-
 subo
 interpreter, na'dzielo, ʃi-
 ʃitʃõlo
 iron sheets, tʃensi
 is, dgi, 'it is' ni
 it, its, e-

J

jealous, to be, ye awunja
 joy, mi'ʃe
 judge, to, kodzo
 judge, kodzolo
 jug, kpulu, kpudzi
 just (only), pe

K

key, samfe', -i
 kill, to, gbe
 kindness, mlihile
 kitchen, kpata ʃi

knife, kakla, -i
 knock, to, ʃi
 knot, kpõ
 know, to, le

L

labour, nitsumo
 lamb, to'bi, -i
 lamp, kane, -i
 large, agbo, -i
 large, to be, da, pl. dra
 late, to be, kpe se
 latrine, tiafi
 laugh, to, ŋmõ, pl. ŋmlõ
 laughing, laughter, ŋmlõ
 lay down, to, ke-mã ʃi
 lazy, to be, fe hedzõ
 leaf, ba, -i
 learn, to, kase
 leave, to, ʃi
 leave off (stop), to, fõ
 left (hand), abeku
 leg, nane, nadzi
 leisure, dekã
 lend money, to, fa ʃika
 lend (except money), to,
 mã
 leopard, ko'tʃe, -i
 lessons, nikasemo
 let, to, hã
 liar, amalelo
 lie, amale
 lie, to, male

lie or be lying (down), to, kã, pl. kãmɔ (ʃi)	make (with the hands), kpe
lie around, to, dzere ʃi	make friends, mō nanyo
lie across, to, ble	man, nu·, hii
lift up, to, wó pl. hóle	manage (achieve), to, wó
lightning, srawa	many, pi·, babao
like, to, sùmɔ	market, dzanɔ, dzranɔ
like, tamɔ, ake	master, nuntʃɔ, -mei
lime (fruit), abonua, -i	mat, sa·
listen, to, bo toi	matter, sane
little, a little, bibio·, flo·	me, mi
live, to, hi (ʃi)	meat, lo·
load, dzatʃu, -i	medicine, tʃofã
lock, srɔto·	meet (with), to, (ke) kpe
lock, to, ŋa mli	message, ʃe·
long (measure), to be, ke	messenger, tʃulo, bofo
long (time), to be, tʃe, se dʒeke	milk, fufo
longsuffering, to be, ŋmē tʃui ʃi	mind (be sorry about), to, dɔ
look after, to, hie	mine (pro.), minō
look at, to, kwe	minister, osɔfo, -i
look for, to, tao	minister, to be a, ye osɔfo
look into (examine), to, ka kwe	mirror, afwifwe
lose, to, ladʒe	mist, afua
loss, ladʒemɔ	mock, to, ye he feo
lot of, pi·	Monday, Dʒu
loud, loudly, wa·	month, nyōŋ, nyōdʒi
	moon, nyontʃere
	more than, fè
	the more ... the more ..., babao ní ... babao ní ... dʒi no
	morning, lebi

M

mad, to be, ye seke
make, to, fe

mosquito, tonɔŋ, -i
 mother, nye
 mourn, to, ye ŋkɔmɔ
 mourn (native custom), fe
 yara
 much, very much, naa-
 kpa, pam, pi', a'hu, &c.
 mud, ŋmɔtɔ
 mud (swish), sũ
 must, dza (not verbal),
 see 154
 my, mi-
 myself, midientse

N

name, gbei
 near (prep.), he
 necessary, to be, or to
 need, he hia, hia, see
 154
 needle, abui
 neither . . . nor, . . . dɔio
 . . . dɔio (with neg. verb)
 net, yá', -i
 never, gbikogbiko (with
 neg. verb)
 never again, donɔŋ (with
 neg. verb)
 nevertheless, kēle
 new, he', -i
 next, see 174
 nice, to be, ŋɔ, ye feo
 night, nyo'ŋ

night falls, dze na
 nine, ne'hu
 no, dabi
 no one, moko, moko-
 moko (with neg. verb)
 noon, swane
 noise, ho', ho'femɔ
 nose, gugō
 nothing, noko, nokonoko
 (with neg. verb)
 nothing, for, yakatfwa
 now, agbene
 number, yibo

O

obey, ye no, bo toi
 'o'clock', ŋmlɛ, ŋmedzi
 often, fɔ (verbal)
 often, kpitiokpitio
 old, to be, gbɔ, pl. gblo
 open, to, gble (na')
 on, nɔ
 one (impers. pro.), a-
 one, eko, ekome, kome
 one, person, mō
 one who, moni
 one by one, ekomekome
 once, fikome
 only, pe, keke
 or, lo, alo
 orange, akutu, -i
 order, to, se
 organ, san'ku, -i

orphan, awusã, -i
 other, kroko
 others, mei krokomei
 otherwise (adv.), nokroko
 (noun)
 ought, *see* 154
 our, wò-
 ours, wònõ
 ourselves, wodientŋe
 overtake, to, nina
 owe money, to, hie nyomò

P

painful (hard), to be, dgra
 parrot, ako, -i
 part, gbefañ
 pass, to, ho
 path, gbe
 patient (noun), helatŋe,
 -mei
 people, mei
 people (nation), maŋ
 perhaps, ekole, bene
 permission, hegbe
 permission, to give, hã
 gbe
 person, mõ, gbomo, -mei
 picture, mfoniri
 pillow, suno, -i
 pity, mobo
 pity, to, na mobo
 place, he

place, this, bie
 place, be placed, to, mã,
 pl. mãmò
 plain (noun), ŋa no
 plant (trees and shrubs),
 to, teo
 play, to, ŋwe
 play (noun), ŋwemò
 play organ (&c.), to, tŋwa
 saŋku
 please! ofai ne! miŋkpa
 o fai
 please, to, sa hie
 pleasant, to be, ye miŋŋe
 pleasing, to be, ye feo
 pocket, kotoku, -i
 postpone, to, tŋi to
 praise, to, dzie yi
 preach, to, fie, sole
 preferable, *see* 28
 presence, hie
 preserve (protect), to, bu
 he
 pretty, to be, ye feo, he
 ye feo
 price, na, dgra
 principally, titri
 produce (noun), niba·nii,
 ŋmõ mli nibii
 profit, senámò, fika námò
 profit, to, ná se
 promise, to, wo ŋi
 promise (noun), ŋiwo·

properly, ní ahi, po ní
 ehii
 prudent, to be, hie kã fi
 purpose, yĩto
 purposely, *see* 156
 put away, to, ke-to
 put down, ke-mã, ke-fõ,
 &c.
 put into, ke-wo mli, ke-
 fi mli
 put down load, to fi
 put up price, fõ dgra no

Q

quarrel, to, be
 question, to ask, bi sane
 quickly, oya, mra
 quiet, -ly, bleo
 quiet, to be, fe diŋŋ

R

rain, nyonmo nemo
 rain, to, nyonmo ne
 raw, eŋmŋ
 reach, to, fe
 read, to, kane
 reading, wolokanemo
 ready, to get, fe klalo
 real, dientfe
 really, leleŋ, titri le
 reason, nõhewo
 receive, to, he, here, nine
 fe no

recollect, to, hie ba no
 reconciliation, kpatamo
 red, tŋuru
 red, to be, tŋu
 remember, to, kai, hie ye
 no
 remind, to, kai
 remove, to, dzie
 repair, to, sa
 repent, to, ŋwa he
 reprove, to, kã hie
 respect, to, bu
 respectful, to be, bu mõ
 responsibility, to have,
 susumo kã no
 rest, to, dzo he
 return, to, kũ se
 reward, to, wo nyomo
 rice, omõ
 rider, moni tá no
 right (claim), hegbe
 right (hand), ninedzurõ
 right, all, odzogban
 ring, ga, -i
 rise, to, te fi
 river, fa
 river-bank, fa toi
 road, gbe, -i
 roof, to, wo tŋu
 room, tŋu, -i
 room (space), gbe
 rubbish, dzwei
 run away, to, dzo foi

S

sad, to be, ye mōbō	sewing, nikpe'
salt, ŋo'	shame, hiegebele
same, nonŋ	sheep, to', -i
sand, fia	shine (glow), to, tfo (glit- ter) kpe
sandal, tokota, -i	ship, lele, ledzi
saved, to be, yi ná wala	shop, fwapo
Saturday, Ho'	short (stature), kpitio'
say, to, ke'	shout, to, bo, pl. blo
school, skul	show, to, tfo
school children, skulbii	sickness, hela, -i
scolding, dzémo	sign, okadi
screaming, blōmo	silly, to be, fe bulu
sea, ŋfo	sin, to, fe efa
sea-shore, ŋfōna'	sin, efa
season, bo	sing, to, la
seat, sēi, -i	sister, nyemiyo'
second, noni dzi enyo	sit (down), to, tá, pl. trá (fi)
secret, te mōŋsane	six, ekpa
see, to, na	sky, ŋwei
see through, yo se	sleep, to, wō
seek, to, tao	slide, to, fane
seem, to, fe	slow, -ly, bleo'
sell, to, hō	speak, to, wie
send, to, madze	spider, ananu
senior, onukpa	spirit (ghost), sisa, -i
servant, tfulō, tfudzi	spirits (alcohol), dā'
serve, to, sūmó	spite of, in, fō le, kōle
service, solemo	spoil, to, fite
seven, kpawo	sponge, kotfa
severe, ní wa	spoon, awale
sew, to, kpe nii	small, bibio, bibii, fio'

smile, to, *ɲmõ*
 smite (with heat), to, *fã*
 so, *nakai*
 so (conj.), *nohewole*
 soap, *samlã*
 soldier, *asrafonyo, asra-foi*
 some, *eko, ekomei*
 some one, *moko*
 something, *noko*
 somewhere, *heko*
 son, *binu, bihii*
 sore (noun), *fla, fadzi*
 sorry, to make, *dõ*
 soup, *wonu*
 sow, to, *du*
 stand, to, *damo (fi)*
 stand (be placed), to, *mã*
 stand against, to, *kpe*
 stay, to, *tʃe*
 steal, to, *dgu*
 stealing, *dgu*
 stick, *tʃo, tʃei*
 stone, *te, -i*
 stop (stand still), to, *wá damo fi*
 stop (cease), to, *fõ, kpa*
 storm, *ahum*
 story, *sane, sadzi*
 stove, *late*
 stranger, *gbõ, -i*
 street, *blohu, -i*
 strength, *hewale*

strike, to, *tʃwa, pl. tʃwia*
 strong, to be, *he wa*
 struggle for, to, *ple he*
 studies, studying, *ni-kasemo*
 stupid, to be, *fe kolo*
 successful, to be, *ye kunim*
 sudden, -ly, *truka*
 sugar, *sikli*
 sulk, to, *tũ hie*
 sun, *hulu*
 Sunday, *Hogba*
 'I suppose', *nto?*
 swear at, to, *dzé*
 sweet, to be, *ɲõ*
 sweep, to, *be*
 swell, to, *fũ*

T

table, *okplõ, -i*
 take, to, *kó, ɲõ*
 take away, *kó* or *ɲõ ke-ya*
 take out, *dzie*
 talk (about), to, *wie (he)*
 talk (converse), *gba sane*
 tall, *kakadanɲ, kaka-dadzi*
 teach, to, *tʃõ nii*
 tell, to, *ke*
 tempt, to, *laka, ka*
 ten, *nyonma*
 test, to, *ka kwe*

testimonial, odaseyeli- wolo	tilling, hũmo
than, fè	time, be, -i
thank, to, da fi	times (occasions), fii
that, ne, no	times (multiples), tói
that one, no	tin, tfensi
that (conj.), ake, ní	tins, empty, tfensikoi
the, le	tire, to, to
their, ame-	to, ɲõ
then (conj. denoting re- sult), ble	to-day, ɲmene
there, dgei	to-morrow, wó
therefore, nohewole	tongue, lilei
these, ne	tomato, ameosebe
these ones, enemei	too (also), hu
thief, dgulo	too much, tfõ
thing, nõ, nii, nibii	tooth, nyanyon, nya- nyodgi
think, to, susu, dgwen	touch, to, tà he, pl. trà
think (ponder), fwie yin	towel, papam
thirty, nyonmai etè	town, mã, maɲ
this, ne, (emph.) neke . . . ne	townspeople, maɲbii
this one, ene	trade, to, ye dgra
thought, dgwenmo	train, oketeke
three, etè	translate, to, tfõ fiji
threepence, tro	travel, to, fã gbe
thrice, fii etè	tree, tfo, tfei
throw, to, tfwa, fõ	triumph, to, ye kunim
throw away, to, fe fõ, pl. fere fwie fi	trouble, to, hao, gba na
thunder, nyonmo simo	trust, to, ke hie fõ . . . no
Thursday, So	true, to be, ye mli
thus, nakai	try, to, ka, bo moden
	try a case, to, ye sane
	Tuesday, Dgufo
	turn back, to, kũ se

turn round, to, tʃō he
 twelve, nyonma-ke-enyo
 twenty, nyonmai-enyo
 twice, ʃii enyo
 two, enyo
 two by two, enyonyo

U

ugly, to be, ye tan
 under, underside, ʃi, ʃiʃi
 understand, to, nu ʃiʃi,
 na ʃiʃi
 unless, dza, ake dza
 unnecessarily, yakatʃwa
 until, keyaʃi
 us, wo
 use, to, tʃu he nii

V

vain, in vain, yaka, ya-
 katʃwa
 valley, dzo
 value, to, bu
 value, dgra
 various, srotai
 verandah, ablana
 very, very much, pam,
 naakpa, pi, dzogban,
 a·hu
 visit, to, sra

W

wait, to, mē
 walk, to, nyie

walk (noun), ʃiferamo ; go
 for a walk, ʃera ʃi
 wall, gbogbo, -i
 want, to, tao
 want (lack), ʃwe, hia
 war, ta
 warn, to, bō kōkō
 wash, to, fō, fō he
 watch (look at), to, kwe
 water, nu
 water, dirty, nu kpotoi
 waterpot, gbé
 way, gbe
 way, this, biegbé
 way, that, dzeigbe
 weave, to, lo
 Wednesday, Σo
 week, otʃi, -i
 well (noun), nubū, bu
 well (adv.), dzogban
 well, to be, ye hewale, ye
 dzogban
 wellbeing, hile
 went, te
 west, anaigbe
 what? meni?
 what (rel. pro.), noni
 when? mebe?
 when (rel. pro.), beni
 whether, see 83
 where? negbe?
 where (rel.), heni
 which? mē? nē?

which (rel.), ní
 white, yén, yédzi
 white, to be, yé
 who? namò? namei?
 who (rel.), moni
 whole, mu'
 whole of, mu' le fō
 why? meba? menihewò?
 mehewò?
 why (rel.), nōhewò ní
 wife, ŋa, -mei
 wild, to be, dzim
 willingly, ye suomò na'
 wind, kòyo
 wine, dā'
 wise man, nilelo
 wish, to, tao
 with, ke
 without, see 61
 witness, odasefo, -i
 witness, to be a, ye odase
 woman, yo', yei
 wonder, na'kpe
 wonder, to make to, fe
 na'kpe
 wood (forest), ko'

wood, pieces of, tfo, tfei
 wooden, tfo (noko)
 word, wiemo
 work, to, tɕu nii
 work, nitɕumo
 workman, nitɕulo
 worry, to, hao, gba na'
 worthless, yaka
 write, to, ŋma
 wrong, to do, tō
 wrong, to, tō nò
 wrongdoing, notōmò

Y

yam, yele, yedzi
 yard, kpono
 year, aɕi, -i
 yes, hē'
 you, bo, o-
 you (obj.), o, bo
 your, o-
 yours, onō
 yourself, bodientɕe
 young man, oblanyo
 young woman, oblayo'

APPENDIX II

GENERAL SUGGESTIONS FOR BEGINNERS

A BEGINNER should take every chance of listening to spoken Ga and letting the sound of the language 'sink in'. Many learners, however, have not much opportunity of hearing Ga spoken, and must make the most of what they hear said by the teacher. The following method might be found useful :

Have a simple picture of ordinary people and things. Let the teacher point out the main objects in it, naming each object in Ga as he points at it, speaking very plainly and clearly, saying, for instance, **nu** ; **yo** ; **gbekɔ** ; **tfo** ; **fa** ; **sa** ; he should repeat each over and over until the listener has had time to become familiar with the sound. Then the teacher should describe the objects in Ga, in short and simple sentences, pointing to each object as he refers to it, and if possible showing by a gesture any action described. He might say, for instance : This is a woman. This is a man. This too is a man. This is a child. There are four people. One, two, three, four—four people. The woman is sitting. One man is standing. One man is sitting. The child is lying down. He is lying on a mat. The woman holds a spoon. Her dress is white. There is a tree. The tree has many leaves. The leaves are green. And so on.

This should be repeated over and over again each day, in the same words if possible, until the pupil begins to identify a sound with an object or action. Each sound, word, or expression is picked out and its

meaning grasped, until whole sentences are understood. (In the case of a pupil who has more difficulty than the average listener, it is permissible to help the pupil out by giving the English, to avoid unprofitable delay.)

The pupil may now endeavour to produce these sounds, or groups of sounds, while the teacher listens. It is here that the teacher must be very careful to correct every wrong attempt, and get the learner to persevere with the sound or combination of sounds until the teacher is satisfied.

The same method can be followed with a story. The teacher should tell a simple story in Ga. The story and sentences must be short and the language clear. Before beginning, the teacher could give a few of the words which are most important to the story, saying their names in both English and Ga. Then he should repeat the story over and over, in the same words, until the listener can pick out words and ask what they are.

When the pupil can attempt to say a few words in Ga, he should use every opportunity of practising those he knows, and when he has reached this stage, a beginning could be made with the lessons following. These six are intended to give enough greetings and introductory sentences to make possible a contact with people met on the road, or in the market, &c. The market has been specially chosen as the foundation of one lesson, owing to the difficulty many people have in finding an opportunity to practise speaking Ga. There is always a market of some sort, and the women are always ready to be friendly.

Learners should all along try to use any new words

and phrases learnt at a lesson, when talking with people outside, and the listening process must never be given up.

The picture and story practice should be carried on along with the lessons. As progress is made, the descriptions should be more detailed, and questions and answers in Ga follow the teacher's preliminary part. Picture and story could be changed when one already used often gets stale.

From the very beginning the teacher should say everything in Ga, even when not understood, especially such remarks as will be used in most lessons: Shall I sit here? Are you ready? May I have the picture, please? That is enough. Say it again, please, &c. These might be said in both Ga and English at first, but time should not be taken up at the beginning with too much explanation about these.

1

The pronouns are :

mi I	mi my	mi me
bo, o thou	o thy	o, bo thee
le, e he, she it	e his, hers, its	le him, her, it
wo we	wo our	wo us
nye you	nye your	nye you
ame they	ame their	ame them

1. As shown, the 1st pers. sing. and the three plural pronouns are the same in all cases.

2. In the 2nd pers. sing. bo is only used as subject if the verb is dgi, but when the pronoun stands alone, bo is the form used.

In the objective case, bo is sometimes used for euphony.

3. In the 3rd pers. sing. *lɛ* is the form used when the pronoun stands alone, or when the verb is *dzi*, but in the objective case *lɛ* is the only form used.

4. Nominative pronouns are always joined to their verbs.

Begin with the verbs :

ba come

ya go

ye am, is, are (except when two nouns are in apposition)

wɔ sleep

sra visit

Other words :

hɛ̃ yes

dabi no

yo a sound of acknowledgment of having heard what was said.

lo? a word which, coming at the end of a statement, turns it into a question.

dzogbaŋ well (adv.)

With these you can form some of the commonest greetings.

1. For use at any time :

oyɛ dzogbaŋ, lo? *are you well?* (you are well or ? (not)).

Ans. hɛ̃, miyɛ dzogbaŋ yes, I am well.

nyeyɛ dzogbaŋ, lo? plural form of same.

Ans. hɛ̃, wɔyɛ dzogbaŋ yes, we are well.

2. On leaving a place.

miyaba goodbye (lit. I go, come (again)).

Ans. yo, ya'ba dzogbaŋ yes, go come well.

3. After paying a visit.

mibasra nye *good-bye* (lit. I came visited you).

wobasra nye ,, we ,,

4. Saying good-night :

miyawo *good-night* (lit. I go sleep).

Ans. yo', ya'wo dzogban yes, go sleep well.

From the answers it will be seen that the simple root of these verbs is used for the imperative sing., but some verbs take another form.

Translate :

1. Miye dzogban. Oye dzogban. Woye dzogban. Eye dzogban. Ameye dzogban, lo? Hē', ameye dzogban. Nyeye dzogban, lo? Hē', woye dzogban.

2. Is she well? Yes, she is well. Are you well? Yes, I am well. Are they well? Yes, they are well.

If the name of a person is used in asking the above, it just takes the place of the pronoun. Kofi ye dzogban, lo? *Is Kofi well?* Mary ye dzogban *Mary is well.*

Ye is an irregular verb, the negative being be. Practise turning the above answers into negatives. Mibe dzogban *I am not well.* Dabi, ebe dzogban *No, he is not well, &c.*

Use all these greetings whenever possible, for practice.

2

nu *hear, understand*

wie *speak*

ke' *say, say to*

Ga 1. *Ga, 2. Accra town*

blofo *English*

fio' (a) *little*

kwra' *at all, or entirely*

bleo' *softly, slowly*

nakai *thus, so*

ekon *again (not used with neg. verb)*

1. The negative of past and present tenses of verbs is formed by prolonging the vowel sound and giving a high tone.

2. The two verbs in the following sentences look the same, but there is a difference in the tones, and they must be learnt carefully.

3. The 1st pers. pron. has always a high tone in the negative.

minuu Ga *I do not understand Ga.*

minuu Ga kwra' *I do not understand Ga at all.*

minuu Ga dzogbarj *I do not understand Ga well.*

miwiewe Ga *I do not speak Ga.*

miwiewe Ga kwra' *I do not speak Ga at all.*

miwiewe Ga dzogbarj *I do not speak Ga well.*

4. In the verbs below, ɔ is a sign of the habitual tense, which is equivalent to the English present in most cases.

minuɔ blɔfo *I understand English.*

minuɔ blɔfo fio' *I understand English a little.*

minuɔ blɔfo dzogbarj *I understand English well.*

minuɔ blɔfo kwra' *I understand English perfectly.*

miwiewɔ blɔfo *I speak English.*

miwiewɔ blɔfo fio' *I speak English a little.*

miwiewɔ blɔfo dzogbarj *I speak English well.*

miwiewɔ blɔfo kwra' *I speak English perfectly.*

Practise the above with the other pronouns, and then in question form.

5. One form of the imperative sing. was used in the first lesson. Nu is not used in the imperative, but wie and kɛ' both take the other form, mɔ with a high tone, being added to the verb.

6. When 'it' is the object, it is omitted in Ga.

wiemo flo! <i>Speak a little!</i>	wiemo bleo! <i>Speak slowly!</i>
wiemo Ga! <i>Speak Ga!</i>	wiemo ekoŋ! <i>Speak again!</i>
ke·mo le nakai <i>tell him so</i>	ke·mo ekoŋ! <i>say(it) again!</i>
ke·mo bleo <i>say (it) softly</i>	ke·mo mi! <i>tell me!</i>

Translate :

1. Onuo Ga, lo? Hē, minu flo. Ewieo Ga, lo? Dabi, ewieo blofo. Amenuo blofo pi. Wiemo blofo. Wiemo bleo. Ke·mo ame nakai. Ke·mo ame ekoŋ. Miye dzogbaŋ flo. Wo flo! Wiemo flo! Minuu kwra.

2. Do you speak Ga? Yes, I speak a little. Speak a little! Say it again! Say it slowly! I understand a little. Say it slowly again! I understand perfectly. Do you understand English? No, I do not understand at all. I do not speak well. I do not sleep well. He does not sleep much.

NOTE: Nu is really to hear, and nu fiŋi (lit. to hear under) to understand, but for ordinary purposes nu is used, and fiŋi is understood.

3

mō <i>person</i>	ko <i>a</i>
mei <i>people</i>	komei <i>some</i>
namo? <i>who?</i>	blofonyo <i>European</i>
namei? <i>who?</i> pl.	blofomei <i>Europeans</i>
bie <i>here</i>	pi <i>many, much</i>
dzei <i>there</i>	

1. Mei is used in forming the plural of many personal nouns.

2. Blofonyo and blofomei are used for any Europeans, but blofo is used for English only.

3. **Ko** = a, is only used when a particular thing or person is meant ; otherwise it is omitted. It comes after the noun.

4. **Bie** and **dgei** are used like ordinary adverbs of place, but are a little different, in that they are also treated as if they were nouns.

5. In **Ga** a pronoun is made emphatic by repeating it. In the case of the 2nd and 3rd pers. sing. the form is **bo o** and **le e**.

6. **ni** or **ŋ** is a form of the irregular verb **dgi**. It is equivalent to 'it is', and comes at the end of the sentence, e. g. :

it is I mi ni or miŋ (*I it is*).

it is he le ni or leŋ.

who is it? namo ni ?

it is a European blofonyo ko ni.

7. **ye**, **yɔ** (as in last lesson) has an irregular negative **bɛ**. The verb **ye** takes the form **yɔ** (short for **yɛɔ**, the habitual tense) after interrogative words, and after emphatic pronouns.

moko ye bie *some one is here.*

namo yɔ bie? *who is here?*

namei yɔ dgei? *who are there?*

mei pi' ye dgei *many people are there.*

mi miyɔ bie *I am here.*

moko bɛ bie *no one is here.*

8. When **mõ** and **ko** are joined to form **moko** *some one*, the vowel sound of the **o** changes. **Moko**, with the negative verb, is the only way of saying 'no one'.

Translate :

1. Mei pi' ye dgei. Ameye dgei. Woye dgei. Mei

komei ye bie. Blɔfomei pi' ye bie. Namo yo bie ?
 Nameiŋ? Wo ni. Leŋ. Mei pi' ni. Blɔfonyo ko ni.
 Moko be dgei. Amebe dgei.

2. Who is here? Who is there? Who is it? It is I.
 It is they. It is some one. Some one is there. Some
 one is here. Some people are here. Some people are
 there. A European is there. Some Europeans are
 there. No one is there. It is not there. They are
 not there.

4

meni? <i>what?</i>	eko, kome <i>one</i>
negbe? <i>where?</i>	enyo <i>two</i>
enyie? <i>how much?</i>	etɔ̄ <i>three</i>
„ „ <i>many?</i>	edgwe <i>four</i>
tɕu, -i <i>house, -s or room, -s</i>	enumo <i>five</i>
ɕina', -i <i>door, -s</i>	ekpa <i>six</i>
okplɔ̄, -i <i>table, -s</i>	kpawo <i>seven</i>
sɕi, -i <i>seat, -s</i>	kpɔnyo <i>eight</i>
adeka, -i <i>box, -es</i>	nɕhu <i>nine</i>
mama, -i <i>cloth, -s</i>	nyoŋma <i>ten</i>
le <i>the</i>	mli <i>in, inside</i>
ne <i>this</i>	

1. The ni in meni will be recognized as the verb
 already learnt. The word is really 'what is?' or 'what
 is (it)?'

2. Enyie comes after the noun it refers to. So do
 the numbers.

3. The above nouns all take the commonest form of
 plural, adding i.

4. Eko is only used in counting, not as an adjective.

5. Le and ne come after the noun. Le raises the

syllable that is before it half a tone higher than it would naturally be.

6. **Mli** (which means the interior part of anything), though itself a noun, is used for the preposition 'in', and follows the noun or pronoun to which it refers. The noun or pronoun is actually in the possessive case. If the pronoun is 'it', it is omitted, e. g.:

mama ye adeka le mli *cloth is in the box* (the box's inside).

mama ye mli *cloth is in it* (is its inside).

Practise questions and answers with as many words as you know, in the following forms :

meni ne? *what is this?*

adeka ni *it is a box.*

meni yo adeka le mli? *what is in the box?*

mamai ye adeka le mli *cloths are in the box.*

negbe okplõ le yo? *where is the table?*

eye bie, eye tju le mli *it is here, it is in the room.*

sõii enyie yo dgei? *how many seats are there?*

sõii etõ ye bie *there are three seats here.*

mamai enyie yo adeka le mli? *how many cloths are in the box?*

mamai enuõ *five cloths.*

Translate :

1. Meni ne? Adeka ni. Okplõ ni. Sõi ni. Meni yo adeka le mli? Meni yo tju le mli? Meni yo dgei? Meni yo bie? Mamai pi' ye adeka le mli. Okplõi enyo ye tju le mli. Tju ye dgei. Sina' le ye bie. Tjui enyie yo dgei? Mei enyie yo bie? Adekai enyie yo tju le mli? Meni okeo?

2. Two boxes are in the room. What is in them? A lot of (much) cloth is in them. What is this? It is

a seat. It is a door. Where are the tables? Where are the seats? Where are the people? They are in the house. Some one is in the house. How many people are in the house? How many Europeans are in the house? Two people. Four people. Ten people. Three Europeans.

5

dgra value, price	hõ sell
dgranõ market	he buy
fika money	wa be hard
lo' meat	hã give
ŋo' salt	fe do
nõ, nii or nibii thing, -s	hu also
akwadu, -i banana, -s	fẽ all
akutu, -i orange, -s	ene this (pron.)
abolo, -i bread	tro 3d.
yo', yei woman, women	yi, -i shilling, -s
ke, ni and	kpã farthing
mibahe I will buy	kpẽ·dɔwe 1d.
mihee I won't buy	kpenkpa·nyo 2d.

1. Dgranõ, or dgranõ, is *market*; dga le nõ is *the market* (idiom).

2. Dgra wa (*value is hard*) means 'is dear'; dgra waa is *not dear*.

3. Nõ, like mõ, when joined to ko to make noko, *something or anything*, changes its vowel sound. Its plural is irregular.

4. Yo' also has an irregular plural, yei, and all compound nouns ending in yo' take yei also in the plural.

5. There are two words for 'and'; **ke** joins words, **ni** joins sentences; **ke** is used for 'with' also

mi-ke-o baya *I will go with you.*

6. **Fɔ̃** comes after both noun and article; **yei le fɔ̃** *all the women.*

7. The prefix (**ba**) to the verb in **mibahe** is the sign of the future.

8. Many verbs which can be used in English without an object must have one in Ga, and **nii** is used for this.

mihõ nii *I am selling.*

9. **Trɔ** is a corruption of 'threepence'.

10. **Kpã** means 'string', from the string of cowries used originally as currency. 1 string = farthing, 4 strings = 1d., &c.

11. In this lesson two tenses are necessary, one (habitual) for asking questions, and one (continuative) for the answers, though in English the same tense is used for both.

12. The verb *to be*, when used with two nouns or subjects in apposition, is translated by **dgi**:

yo· dgi le *she is a woman.*

Greetings to give in the market:

Mami-mei, nye bie fɔ̃? *Mammies, how are you?*
(lit. you here all).

Mami-mei, nye dgei fɔ̃? *Mammies, how are they at home?* (lit. you there all?).

Practise the following with variations:

meni yo dga le no? *what is in the market?*

nibii pi· ye dga le no *many things are in the market.*

meni ofeo? *what are you doing?*

mirhõ nii *I am selling.*

meni ohõo? *what are you selling?*

mirhõ abolo. *I am selling bread.*

ke meni hu? *and what else?*

ke akutui ke kwadui *oranges and bananas.*

lo' ne enyie? *how much is this meat?*

ene trõ, ene yi *this 3d., this 1s.*

akutui le enyienyie? *how much are the oranges?*

edgwe trõ, edgra wa 4 *for 3d., they are dear.*

enyie dzi ño' ne? *how much is this salt?*

edgra waa, fẽ trõ *it is not dear, all (for) 3d.*

meni ne? *what is this?*

lo' ni *it is meat.*

Translate:

1. Mibahe akutui. Mibahe akwadui. Mibahe nibii pi'. Mihee noko. Mihee lo' kwra'. Hã mi lo' flo'. Hã mi sika. Hã mi ene. Mirhõ abolo' ke ño' ke nii. Edgra wa. Edgra waa. Ene dgra wa. Ene dgra waa. Lo' ne dgra waa. Akutui le dgra wa. Ene dgra dzi kpenkpa'nyo. Ene dgra dzi yii kpawo.

2. What is in the market? Who are in the market? Where is the market? How many women are in the market? They sell (things). They buy (things). Bananas and bread and oranges are in the market. Give me bread. Give him oranges. Give us bananas. What are you doing? What are you selling? What are you buying? I am buying salt. I am selling this. How much is this?

Tao to want.

(a) miŋtao noko	(b) miŋtao maba
o'tao „	o'tao oba
e'tao „	e'tao eba
wəŋtao „	wəŋtao wəba
nyəŋtao „	nyəŋtao nyeba
ameŋtao „	ameŋtao ameba

1. These are the two ways in which the present tense of the verb *to want* can be used in Ga.

2. The first (a) is when the verb is followed by a noun, represented here by *noko something*. In Ga *tao* is in the continuative tense of which *ŋ* is a sign—*I am wanting something*.

3. The second (b) is when the verb is followed in English by an infinitive. In Ga, instead of the latter, it takes the consecutive tense—I wish *that I may*—. *Ba come* is used here to represent any verb wanted.

4. Whatever tense *tao* is in, the second verb and its pronoun do not vary, e. g.:

I wanted to come mitao maba.

I did not want to come mitaoo maba.

Da ŋi to thank.

(a) miŋda o ŋi *thank you*.

(b) oyiwala doŋŋ *thank you* (idiomatic).

1. These are two ways of saying 'thank you'.

2. In using *da ŋi*, the person thanked is put between the two words. In this case it is 'you'. Note that the continuative tense is used with this verb also—*I am thanking you*.

3. (b) is the contraction of the original: *oyi ana wala ni okagbo donj!* *may you live and never die!*

Practise the following with variations:

meni otao? *what do you want?*

miŋtao noko, miŋtao moko, miŋtao mama, &c.
miŋtao mawo, miŋtao make o noko, miŋtao mafe noko, &c.

meni ametao?

ameŋtao ŋo', ameŋtao amewie, ameŋtao amenu, &c.

miŋda o fi, miŋda le fi, miŋda ame fi, &c.

e'da o fi, ameŋda o fi, wəŋda ame fi, &c.

Translate:

- | | |
|------------------------------|----------------------------|
| 1. <i>oye dzogban, lo?</i> | <i>hē', miye dzogban</i> |
| <i>negbe oya?</i> | <i>mi'ya dzano</i> |
| <i>mi ke o baya</i> | <i>yo', miŋda o fi</i> |
| <i>meni otao ohe?</i> | <i>miŋtao mahe sēi</i> |
| <i>oye fika, lo?</i> | <i>hē', miye fika flo'</i> |
| <i>mihu miye flo'</i> | <i>obahe noko, lo?</i> |
| <i>hē', miŋtao mahe noko</i> | <i>meni otao ohe?</i> |
| <i>miŋtao mahe ŋo'</i> | |

2. *Mei pi' ye bie. Meni amefeo? Amehō nii. Namō hōo ene? Miŋtao mahe. O'tao noko, lo? Miŋtao akutui. Blōfomei ye dga le no. Blōfomei enyie? Blōfomei enyo. Negbe ameyo? Meni ametao? Amēŋtao nibii pi'. Miyaba. Woyaba.*

3. *Mammies, how are you? (are you well?) Are you selling? I want to buy. I do not speak much Ga. Speak Ga. Say something to me. What do you say? I do not hear well. Say it again. Say it slowly. Thank you. I understand all. Good-bye.*

SIMPLE EXAMPLES OF TENSES FOR BEGINNERS.

Past (simple root of verb)

mite ʃi lebi nɛ *I got up this morning.*

midgu mihe *I bathed myself.*

miwo mitadei *I put on my clothes.*

(mibu mimama) *(I put on my cloth.)*

mifwa miyi *I combed my hair.*

mibu mifai *I put on my hat.*

mite nitʃumɔ *I went to work.*

Limited present. Root tense (for expressing a quality
or state)

mitá bie *I am sitting here.*

yo· dgi mi *I am a woman.*

mihe be feo *I am not beautiful.*

mike kakadaŋŋ *I am very tall.*

mita lo· *I am thin (I lack flesh).*

mihie tʃo *I am holding a stick.*

mifika le fá *I have plenty money (my money is
plentiful).*

ani ole migbei, lo? *do you know my name?*

Perfect (high tone to pronoun)

gbɔ ko éba *a stranger has come.*

mína le *I have seen him.*

mífla le *I have welcomed him.*

ébi o ʃi *he has asked for you.*

édgie efai le *he has removed his hat.*

éta ʃi *he has sat down.*

Continuative (simplest form, ɲ before verb)

hõmo ɲye ni *I am hungry.*

miɲye nii *I am eating.*

kumai nye mi *I am thirsty.*
 miḡnu nu *I am drinking water.*
 fēi nye mi *I am cold.*
 miḡsere la *I am kindling a fire.*
 wo nye mi *I am sleepy (sleep affects me).*
 miḡyawo *I am going to sleep.*

Habitual (a or o after verb)

woya' dzano da'gbi *we go to market daily.*
 wohōo nii *we sell.*
 woheo nii *we buy.*
 woba' ŋia ekoḡ *we come home again.*
 wohoōo nii *we cook.*
 wo yeo nii *we eat.*
 wodzo' wohe *we rest (ourselves).*

Future (ba before verb)

mibaḡma wolo *I am going to write (I will write book).*
 obakane wolo *you are going to read.*
 ebatḡu nii *he is going to work.*
 wobala *we will sing.*
 nyebawie *you will speak.*
 amebadge kpo *they will go out.*

2nd form Future (prefix to verb, as shown)

make' o noko *I will tell you something.*
 oobo toi *you shall listen.*
 eebi o noko *he shall ask you something.*
 wootra bie *we shall sit here.*
 nyeanu *you shall hear.*
 aafe feo *it will be nice.*

Consecutive (change in 1st pers. sing. only, but note tones)

- esa ake maya *I must go* (it is right that I go).
 „ „ oba *you must come.*
 „ „ efe *he must do it.*
 „ „ wobi le *we must ask him.*
 „ „ nye to *he you must answer.*
 „ „ amewie anokwa *they must speak (the) truth.*

Imperative (sing., high tone, or mo added to verb ;
 pl., a added to verb)

te fi	rise up	pl. nyetea fi.
ba bie	come here	nyeba' bie.
femo oya	be quick (do quickly)	nyefea oya.
kwemo ene	look at this	nyekwea ene.
hemo	take it	nyeha.
ke-ya	take it away	nyeke-ya'.

Imperative negative (sing., ka' prefixed to verb ;
 pl., ka prefixed and a as suffix)

ka'wie	do not speak	pl. nyekawiea.
ka'kwe mi	do not look at me	nyekakwea mi.
ka'tà he	do not touch (it)	nyekatà' he.
ka'fe nakai	do not do so	nyekafea nakai.
ka'fó	do not cry	nyekafóa.
ke-ka'ya	do not take it away (with (it) do not go)	nyeke-kaya'.

Negative past and present (vowel doubled)

- mitáá dzei *I was not sitting there.*
 mijika le fáá *I have not much money.*
 mibuu fai *I do not wear a hat.*
 minuu jifi *I do not understand.*

hōmō yee mi *I am not hungry.*
woyaa dzano *we do not go to market.*
amebaa *they did not come.*

Negative perfect (suffix ko added)

miŋmako wolo *I have not written a letter.*
okaneko wolo le *you have not read the letter.*
enuko ŋiŋi *he has not understood.*
nu' le bako *the man has not come.*
nyɛflako mi *you have not welcomed me.*
amenako le *they have not seen him.*

Negative future (suffix ŋ added)

mibaŋ bie *I shall not come here.*
onaŋ mi *you will not see me.*
etŋuŋ nii *he will not work.*
wolaŋ *we will not sing.*
nyenuŋ *you will not hear.*
amedzeŋ kpo *they will not go out.*

