HEADS
OF
MPONGWE GRAMMAR,
AND A
VOCABULARY
OF THE
MPONGWE LANGUAGE.
Presented

to the
School of Oriental Studies,
London,

by

The Rev. Dr. Elliott D.D.
HEADS

OF

MPONGWE GRAMMAR;

CONTAINING

MOST OF THE PRINCIPLES NEEDED BY A LEARNER.

BY A LATE

MISSIONARY.

GABOON, WEST AFRICA.

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1879.
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HEADS OF THE MPONGWE GRAMMAR.

The Mpongwe is a dialect of one (the Southern) of the two great families of language spoken over the greater part of the continent of Africa. Commencing at the Cameroons Mountain and River at the north-east corner of the Gulf of Guinea, this language extends across the continent to the Mombas country on the east, and is spoken over a great part of Africa South. There is five times as much difference between the Dualla language, spoken in Cameruns, and the Efik, spoken in Old Calabar, fifty miles west, as there is between the Dualla and the Zulu-Kafir, spoken in South-eastern Africa, near three thousand miles away.

The Mpongwe, or Ayogo (wise ones, as they modestly call themselves), live on both sides of the Gabun River, about a half degree north latitude, extending fifty or sixty miles interior. The Orungu, about sixty miles south, and the Nkâmi people from eighty to one hundred miles beyond, speak the same language, with a few differing words, and a slight difference of pronunciation.

In the present limited extent to which these languages, or dialects, are known and written, it would be useless to attempt to trace their relations and analogies; and we, of the present day, can only contribute our mite for the use of the ones who shall follow us in the coming century. And they will revel in the beauties of a language or dialects as elaborate in structure and as musical in tone as any of the old unspoken (not dead) languages that are the delight of the scholars of the present day. And it is only forty years since any of these dialects (with, perhaps, one or two exceptions) had a sentence written, or even an alphabet.

An outline grammar of the Mpongwe language was printed in 1847, written by Rev. J. Leighton Wilson, modestly cred-
ited to the "Missionaries of the A. B. C. F. M., Gaboon Mission, W. A." This was written about four years after the missionaries first went to Gabun, and gives the general principles of the language with marvelous accuracy, after so short a study.

The present work was commenced at the request of a gentleman, long residing on the coast, as the mere outline of the grammar, to be printed in a book which he was writing. The book has not been published, and the work has grown to its present dimensions, and is printed for the use of the American missionaries and others at Gabun and vicinity.

After an absence of more than seven years, with no possibility of consulting a native Mpongwe, it is with many misgivings that some of the modes and tenses (more especially the negative forms) are put forth; and it is with little hope of perfect accuracy that it is now allowed to be printed.
ORTHOGRAPHY.

1. All the sounds in this language can be expressed by the Roman alphabet with a little modification. The language has been written phonetically, and the letters are used as follows:

**VOWELS.**

2. \( a \) as in far, tar; \( e \) as in fall, tall.
   - \( e \) as in they, prey; \( \varepsilon \) as in met, pet.
   - \( i \) as in machine, ravine.
   - \( o \) as in note, mote; \( \partial \) as in not, pot.
   - \( u \) as oo in moon, soon.

3. Diphthongs \( ai \), as in Krais; \( ao \), as in osoa, a thing or affair; \( iu \) as in mpiu, hot or heat; \( ie \) as Angambié, God; mbiam-bié, well. And these may all be resolved into their original elements by prolonging a little the sound of each letter.

**CONSONANTS USED ARE:**

4. \( b, d, f, g \) (always hard); \( j, k, l, m, n, p, r, s, t, v, w, y, z \), \( c, h, q, \) and \( x \) are not used. There are also combinations of consonant sounds, as \( mb, mboni, goat; mboa, a dog; mbw, mbwedi, a captive; ombwiri, fitish; mp, as mpolo, large; mpunji, ivory; mw, as mwéra, scratch. There is also an obscure combination of \( m \) and \( w \), as in omwári, written and spoken omári, where \( m \) and \( w \) are resolved into \( \tilde{m} \): \( nd \), as in ndego, friend; \( ng \), as in ngoa, hog, ngáwé, captain; \( nj \), as in njuke, trouble, njinla, gorilla; \( nk \), as in nkombé, sun; \( nt \), as ntzogo, stick; \( nty \), as ntyozyo, foot, ntyigo, chimpanzee, \( ny \), as nyánli, bird; \( nywe \), bee; \( ngwe \), as ngue, mother; \( vv \), tela, imp. of fuela; \( sy \), in syéwa, to play, imp. zyéwa, play thou; \( y \), as yando, congregation; \( op \) canla, child, opwanga, iron; \( y \) has the same sound as ng in singer.
The combinations, contractions, and coalescences, for the sake of euphony, are almost endless.

ORTHOGRAHY.

5. The orthography as used in writing this language is entirely phonetic. No vowel has two sounds, and no two vowels are used to represent the same sound, as hay and they in English. With the exception of the adjective pronouns, and less than a half dozen nouns, no word in the language terminates with a consonant. Or, in other words, with the exceptions named, every word and every syllable terminates with a vowel sound. There has been no attempt made to represent every shade of sound in the language, for this would cumber the alphabet.

ETYMOLOGY.

6. There are eight parts of speech in the Mpongwe language, the same as in English: noun, pronoun, adjective, verb, adverb, preposition, conjunction, and interjection.

NOUNS.

7. Nouns have number and classification, but no case ending or gender.

Case is known as it is in English.

Gender is expressed by suffixing the word man or woman, as oywâ-nîlome, child-man, or boy; oy-wanto, child-woman, or girl; nyare-nyanto, cow; nyare-nome, bull: the denominatives calf, lamb, kid by prefixing the word child to the noun; as oywâ-nyare, child of a cow; oyw-idâmê, child of a sheep; oywâ-mboni, child of a goat.

NUMBER AND CLASSIFICATION.

8. The Mpongwe nouns may be arranged in four classes, distinguished by the manner of forming the plural of each.

Number is expressed on the initial syllable of the noun.

First Class.

9. This class embraces all those nouns which commence
with a consonant sound (written with one or more consonants) and form their plurals by prefixing \(i\) or \(si\) to the singular.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Goat,</td>
<td>mboni,</td>
</tr>
<tr>
<td>House,</td>
<td>nago,</td>
</tr>
<tr>
<td>Gorilla,</td>
<td>njinla,</td>
</tr>
</tbody>
</table>

Second Class.

10. This class embraces all those nouns having \(e\) for their initial syllable, and forms the plurals by dropping this letter; thus:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Head,</td>
<td>ewonjo,</td>
</tr>
<tr>
<td>Boat,</td>
<td>elende,</td>
</tr>
<tr>
<td>Chest,</td>
<td>egara,</td>
</tr>
</tbody>
</table>

Note.—If the first consonant of the word be \(z\), in forming the plural \(e\) is dropped, and the \(z\) is changed to \(y\); thus:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Book,</td>
<td>ezango,</td>
</tr>
<tr>
<td>Thing,</td>
<td>ezâma,</td>
</tr>
<tr>
<td>Broom,</td>
<td>ezâmbâda,</td>
</tr>
</tbody>
</table>

Third Class.

11. This class embraces all those nouns which have \(o\) for their initial letter; and they form their plurals, first, by changing \(o\) into \(i\); second, by changing \(o\) into \(a\); third, by changing \(o\) into \(si\).

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. River.</td>
<td>oÔwi,</td>
</tr>
<tr>
<td>Basket,</td>
<td>otondo,</td>
</tr>
<tr>
<td>2. Arm,</td>
<td>ogâ.</td>
</tr>
<tr>
<td>Canoe,</td>
<td>owaro,</td>
</tr>
<tr>
<td>3. Feather,</td>
<td>owowa,</td>
</tr>
<tr>
<td>Shoulder,</td>
<td>owega,</td>
</tr>
<tr>
<td>Song,</td>
<td>owembo,</td>
</tr>
<tr>
<td>Leaf,</td>
<td>owâvi,</td>
</tr>
<tr>
<td>Hair,</td>
<td>orue,</td>
</tr>
</tbody>
</table>
Note 1.—To this class belongs a large number of nouns used only in the singular; as *ombu*, ashes; *ompunga*, wind; *opyei*, breath.

Note 2.—Abstract verbal nouns also belong to the plural of the third division of this class. They take the initial letters *si* or *i*, usually the latter, as *pakilia*, to begin; *ipakilia*, the beginning; *benda*, to hate; *ibenda*, hatred; *tenda*, to love; *ittenda*, love. *si* in these verbal nouns is used for emphasis; as *ejájá*, he is sick; are *mlo sijájá*, he is very sick.

Fourth Class.

12. This class embraces all nouns having *i* for their initial in the singular, and forming their plurals by changing *i* into *a*, thus:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sheep,</td>
<td><em>idâmbè</em></td>
</tr>
<tr>
<td>Stone,</td>
<td><em>ido</em></td>
</tr>
<tr>
<td>Banana,</td>
<td><em>ítáta</em></td>
</tr>
</tbody>
</table>

Note 1.—If the first two consonants in the singular be *ny*, the *ny* is changed to *m*; if the first consonant be *v*, the *v* is changed in the plural to *mp*; if it be *w*, the *w* is changed to *mb*.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Post,</td>
<td><em>inyêngâ</em></td>
</tr>
<tr>
<td>Poison,</td>
<td><em>inyemba</em></td>
</tr>
<tr>
<td>Law,</td>
<td><em>ivanga</em></td>
</tr>
<tr>
<td>Wing,</td>
<td><em>ivava</em></td>
</tr>
<tr>
<td>Jâw,</td>
<td><em>ivuqu</em></td>
</tr>
<tr>
<td>Breast,</td>
<td><em>ivênle</em></td>
</tr>
</tbody>
</table>

Note 2.—To this belong many nouns used only in the plural, usually the names of liquids, thus: *alingo*, water; *alugu*, rum; *agali*, oil; *oka*, sap; *ampuni*, foam; *amênje*, peace.

Verbal Nouns.

13. Verbal nouns belong to all the four classes of nouns above, and are arranged according to the order of those classes, to which also they are to be referred.

Class First.

Verbals of this class are usually formed by prefixing *n* to the ground form of the verb; thus, *ntango*, number, from
tanga, to count; nkambindi, manner of speaking, from kamba, to speak. When the verb has b or p for the initial consonant, it forms this class of nouns by prefixing m to the ground form of the verb. Euphonic concord will be noted here. b and p are labials, and the prefix must be the same, mbokindi, manner of barking, from boka, to bark; mboginli, manner of shouting, from boginla, to make a disturbance; mpandinlo, ladder, from panda, to ascend.

Others are formed from the imperative of the verb, nyinlinlo, a dream, from yinlinlo, dream thou; nyembi, a song, from yemba, sing thou.

*NOTE:*—There is no rule apparent for using the ground form in one verb, and the imperative in another, as above and below.

**Second Class.***

14. Nouns of this class are formed by prefixing e to the ground form of the verb, thus:

Ekambia, interpreter, from kamba, to speak. (see p. 14)
Edingo, crying, from dinga, to cry, mourn.
Èboli, fist, from bola, to strike.
Or, from the imperative, thus:
Ègènli zo, a measure, from gènliza, measure thou.
Èromi, a messenger, from ëroma, send thou.
Èyento, mirror, from yenla, see thou.

**Third Class.***

15. This class is formed by prefixing o to the imperative of the verb; the terminal vowel, like the other classes, is changed variously, but sometimes not at all.

Ogènda, a stranger, from gènda, travel thou.
Ogomba, a fence, from gomba, enclose thou.
Oyinko, a dance, from yinla, dance thou.
Ozyiso, punishment, from zyíwa, punish, or whip.

Some from the ground form of the verb, thus:
Okugi, pauper, from kuga, to become poor.
Otoímu, simpleton, from temba, to act foolishly.
For abstract nouns see note under the third division of the third class of nouns. They belong to the plural of this class of verbal nouns.

Fourth Class.

16. Nouns of this class are formed by prefixing $i$ to the imperative of the verb, and forming the plural after the fourth class of nouns.

$Igamba$, a word, from $gamba$, speak.

$Ivenda$, greatness, from $venda$, become great.

$Inyomano$, contention, from $yomana$, contend.

There are also nouns in the superlative degree, formed by reduplicating the noun, expressing the highest degree of greatness or excellence.

$Anlomenloni$, $anloni$, men, chiefest men.

$Antoantoo$, $anto$, women, chiefest women.

$Igonligonlo$, $igonlo$, on high, most high.

$Ongulungulume$, $ngula$, strength, Almighty.

$Orundorundu$, $orunda$, sacred, Most Holy.

Each of the foregoing may be used in the singular or plural.

ADJECTIVES.

17. The Mpongwe language is poor in adjectives, and the few in use have no regular degrees of comparison. There is a form of comparison, not much used, and perhaps not authorized fully. $Mbia$, good; $mbia kwu$, better; $mbia m$, best. Comparison is often expressed by the use of words, and even phrases and circumlocutions. $Viaganla$, from $piaganla$, to surpass, to excel, is much used. $Posyo$, more than. Emphasis is also used to express comparison, but is necessarily very indefinite.

18. Adjectives of themselves have neither class or numbers, but receive these from the nouns with which they are used.

1st Class, Sin.—$nago mbia$, house good.

“ “ Plu.—$simago simbia$, houses good.
Orthography.

2d Class, Sin. — erer’ evia, tree good.
   " " Plu. — reye via, trees. "

3d " Sin. — ogulu ombia, rope good.
   " " Plu. — ingulu imbia, ropes "
   " " 2d Sin. — ogà ombia, arm "
   " " " Plu. — agà ambia, arms "
   " " 3d Sin. — onavi ombia, leaf good.
   " " " Plu. — Sijavi sibia, " "

4th " Sin. — igamb’ ivia, word good.
   " " Plu. — agamb’ ambia, words good.

19. There is a class of nouns which are used as adjectives by taking the vinculum of the definite pronoun to conform to the number and class of the nouns which they follow and qualify.

1st Class, Sin. — Nago yapupu, house of whiteness.
   " " Plu. — sinago sapupu, houses of whiteness.

2d " Sin. — dende zatenatenla, boat of redness.
   " " Plu. — tende zatenatenla, boats of redness.

3d " Sin. — oguli wi-ngulu, twine of strength.
   " " Plu. — igali yi-ngulu, twines of strength.

4th " Sin. — ilasa ny-onligi, orange of sweetness.
   " " Plu. — alasa m-onligi, oranges of sweetness.
   " " Sin. — itatâ nyantuntu, the whole banana.
   " " Plu. — apaki mawidvid, caps of blackness.
   " " " Aka mi-nonli, sap of bitterness.
   " " " Anlingo, mi mpiu, water of heat.

The above table does not pretend to exhaust the list of substantive adjectives, neither does it appear why the definite pronoun unites so differently with different words.

Pronominal Adjectives.

20. These are inflected in nearly the same manner as the preceding. The roots or stems of these adjective pronouns are as follows:

   Sin. — am my, & your, ò his.
   Plu. — azyo ours, ani yours, ao theirs.
The fragments of definite pronouns with which these are compounded for use, and which inflect them to agree with the different classes of nouns, are as follows:

1st Class, Sin.—y.  Plu.—s or si.
3d “ w. “ y.
4th “ ny “ m.

The adjective pronouns compounded are as follows:

<table>
<thead>
<tr>
<th>1st Class</th>
<th>Sin. yam my</th>
<th>yá your</th>
<th>ye his.</th>
</tr>
</thead>
<tbody>
<tr>
<td>“ “</td>
<td>Plu. sam “</td>
<td>sá “</td>
<td>sé “</td>
</tr>
<tr>
<td>2d “</td>
<td>Sin. zam “</td>
<td>zá “</td>
<td>zé “</td>
</tr>
<tr>
<td>“ “</td>
<td>Plu. yam “</td>
<td>yá “</td>
<td>yé “</td>
</tr>
<tr>
<td>3d “</td>
<td>Sin. wam “</td>
<td>wá “</td>
<td>wé “</td>
</tr>
<tr>
<td>“ “</td>
<td>Plu. yam “</td>
<td>yá “</td>
<td>yé “</td>
</tr>
<tr>
<td>4th “</td>
<td>Sin. nyam “</td>
<td>nyá “</td>
<td>nyé “</td>
</tr>
<tr>
<td>“ “</td>
<td>Plu. mam “</td>
<td>má “</td>
<td>më “</td>
</tr>
</tbody>
</table>

---

**PLURAL FORM OF ADJECTIVE PRONOUNS.**

<table>
<thead>
<tr>
<th>1st Class</th>
<th>Sin. yazyo our.</th>
<th>yanti your.</th>
<th>yao their.</th>
</tr>
</thead>
<tbody>
<tr>
<td>“ “</td>
<td>Plu. sazyo “</td>
<td>santi “</td>
<td>sao “</td>
</tr>
<tr>
<td>2d “</td>
<td>Sin. zazyo “</td>
<td>zanti “</td>
<td>zao “</td>
</tr>
<tr>
<td>“ “</td>
<td>Plu. yazyo “</td>
<td>yanti “</td>
<td>yao “</td>
</tr>
<tr>
<td>3d “</td>
<td>Sin. wazyo “</td>
<td>wanti “</td>
<td>wao “</td>
</tr>
<tr>
<td>“ “</td>
<td>Plu. yazyo “</td>
<td>yanti “</td>
<td>yao “</td>
</tr>
<tr>
<td>4th “</td>
<td>Sin. nyazyo “</td>
<td>nyanti “</td>
<td>nyao “</td>
</tr>
<tr>
<td>“ “</td>
<td>Plu. mazyo “</td>
<td>manli “</td>
<td>mao “</td>
</tr>
</tbody>
</table>

21. The adjective or adjective pronoun usually stands next after the noun which it qualifies. The following table will better show the relation of adjective pronouns to the nouns which they qualify, than any description:

<table>
<thead>
<tr>
<th>1st Class</th>
<th>Town</th>
<th>Sin. nkali</th>
<th>yam</th>
<th>yá</th>
<th>ye</th>
</tr>
</thead>
<tbody>
<tr>
<td>“ “</td>
<td>“ Plu. inkali</td>
<td>sam</td>
<td>sá</td>
<td>sé</td>
<td></td>
</tr>
<tr>
<td>2d “</td>
<td>Chest</td>
<td>Sin. egari</td>
<td>zam</td>
<td>zá</td>
<td>zé</td>
</tr>
<tr>
<td>“ “</td>
<td>“ Plu. gari</td>
<td>yam</td>
<td>yá</td>
<td>ye</td>
<td></td>
</tr>
</tbody>
</table>
ORTHOGRAPHY.

<table>
<thead>
<tr>
<th>Class</th>
<th>Nouns</th>
<th>My.</th>
<th>Thy.</th>
<th>His.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3d</td>
<td>Vine</td>
<td>Sin. ogāli</td>
<td>wam</td>
<td>wá</td>
</tr>
<tr>
<td></td>
<td>Plu. igāli</td>
<td>yam</td>
<td>yá</td>
<td>yē</td>
</tr>
<tr>
<td>“ Arm, 2d</td>
<td>Sin. ogā</td>
<td>wam</td>
<td>wá</td>
<td>wē</td>
</tr>
<tr>
<td>“ Plu. ogā</td>
<td>mam</td>
<td>mā</td>
<td>mē</td>
<td></td>
</tr>
<tr>
<td>“ Leaf 3d</td>
<td>Plu. sowari</td>
<td>wam</td>
<td>wā</td>
<td>wē</td>
</tr>
<tr>
<td>“ Plu. sijari</td>
<td>sam</td>
<td>sā</td>
<td>sē</td>
<td></td>
</tr>
<tr>
<td>4th</td>
<td>Forest</td>
<td>Sin. igi</td>
<td>nyam</td>
<td>nyā</td>
</tr>
<tr>
<td>“ Plu. aigi</td>
<td>mam</td>
<td>mā</td>
<td>mē</td>
<td></td>
</tr>
</tbody>
</table>

Note.—Most of the nouns in this table end properly in a, and after the common manner of writing the a is changed to i. But the probability is that the terminal a should be elided, and i prefixed to the adjective pronoun, as: iyam, iyā, iyē.

22. Table of plural form of adjective pronouns, as used with the nouns which they qualify:

<table>
<thead>
<tr>
<th>Class</th>
<th>Noun</th>
<th>Our.</th>
<th>Your.</th>
<th>Their.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>Town</td>
<td>Sin. nkali</td>
<td>yazyo</td>
<td>yanli</td>
</tr>
<tr>
<td>“ Plu. inkali</td>
<td>sazyo</td>
<td>sani</td>
<td>sao</td>
<td></td>
</tr>
<tr>
<td>2d</td>
<td>Chest</td>
<td>Sin. egari</td>
<td>yazyo</td>
<td>zani</td>
</tr>
<tr>
<td>“ Plu. gari</td>
<td>yazyo</td>
<td>yani</td>
<td>yao</td>
<td></td>
</tr>
<tr>
<td>3d</td>
<td>Twine</td>
<td>Sin. ogāli</td>
<td>wazyo</td>
<td>wani</td>
</tr>
<tr>
<td>“ Plu. igali</td>
<td>yazyo</td>
<td>yani</td>
<td>yao</td>
<td></td>
</tr>
<tr>
<td>“ 2d Arm</td>
<td>Sin. ogā</td>
<td>wazyo</td>
<td>wani</td>
<td>wao</td>
</tr>
<tr>
<td>“ Plu. agā</td>
<td>mazyo</td>
<td>manli</td>
<td>mao</td>
<td></td>
</tr>
<tr>
<td>“ 3d Biscuit</td>
<td>Sin. ogēli</td>
<td>wazyo</td>
<td>wani</td>
<td>wao</td>
</tr>
<tr>
<td>“ Plu. sidēgi</td>
<td>sazyo</td>
<td>sani</td>
<td>sao</td>
<td></td>
</tr>
<tr>
<td>4th</td>
<td>Forest</td>
<td>Sin. igi</td>
<td>nzyazo</td>
<td>nyani</td>
</tr>
<tr>
<td>“ Plu. aigi</td>
<td>mazyo</td>
<td>manli</td>
<td>mao</td>
<td></td>
</tr>
<tr>
<td>“ Branches</td>
<td>Plu. umpare</td>
<td>mazyo</td>
<td>manli</td>
<td>mao</td>
</tr>
</tbody>
</table>

There is an emphatic suffix to the pronoun and the adjective pronoun alike; mē, mīmē, myself; awēmē, yourself; ayōmē, himself; azwēmē, ourselves; anwēmē, yourselves; wāwēmē, themselves. The same suffix is to the adjective pronouns, thus, yamimē, my own; samimē, plu., my own. All the persons the same.
DEMONSTRATIVE PRONOUNS.

23. These are of two classes, yínlá, this; and yánlá, or měyánlá, that.

The following table will show the classification to be the same as the adjective pronoun:

<table>
<thead>
<tr>
<th>1st Class</th>
<th>Foot</th>
<th>Sin. ntyo yo</th>
<th>yín lá</th>
<th>sín lá</th>
</tr>
</thead>
<tbody>
<tr>
<td>2d</td>
<td>Basket</td>
<td>ōtundo</td>
<td>winlā</td>
<td>yínlá</td>
</tr>
<tr>
<td>3d</td>
<td>Chest</td>
<td>ega rán</td>
<td>zinlā</td>
<td>yínlā</td>
</tr>
<tr>
<td>4th</td>
<td>Eye</td>
<td>ņtýá</td>
<td>nýinlá</td>
<td>mínlá</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1st Class</th>
<th>Hammer</th>
<th>Sin. ntyo</th>
<th>měyánlā</th>
<th>měsánlā</th>
</tr>
</thead>
<tbody>
<tr>
<td>2d</td>
<td>Head</td>
<td>ŋwono</td>
<td>mězánlā</td>
<td>měyánlā</td>
</tr>
<tr>
<td>3d</td>
<td>Fruit</td>
<td>ņtonda</td>
<td>měvánlā</td>
<td>měyánlā</td>
</tr>
<tr>
<td>4th</td>
<td>Orange</td>
<td>ņlasa</td>
<td>měnyánlā</td>
<td>měmánlā</td>
</tr>
</tbody>
</table>

These definite or demonstrative adjective pronouns are more frequently used in an interrogative sentence, thus:

*Njali* yínlá yamande? *Iyá.*

Gun this whose? yours.

*Rere* yínlá yamande? *Iyá.*

Trees these whose? mine.

*Aba* mínlá imá; *ndo* měmánlā. *Imé.*

Mangoes these yours but those his.

*Owatanga* měwánlā ve? *wi* Ngesh.

Ship that what? of English.

*Elendo* mězánlā ze? *zi* Mpongwe.

Boat that what? of Mpongwe.

*Ndaga* nde yínlá? *Azne pa mia.*

Affair what this? We do not know.

*Elendinla* nde mězánlā? *zi* Bafann.

Bow what kind. that? of Paywes.

In the first two of the above sentences, *mande?* is the interrogative word. In the fifth, *we?*; in the sixth, *ze?*; and in the last three, *nde?*

**NUMERAL ADJECTIVES.**

24. The manner of counting is decimal or digital (counting always with their fingers) to ten, and then reduplicating. They have no abbreviated words like twenty, thirty, forty, but number the tens thus: two tens, three tens, four tens. The numerals are sometimes used as nouns, and the first five are in the first class of nouns. The last five are more frequently used as nouns, thus: *Orova winlá,* this six; *orágenlo méránlá,* that seven. Six and seven are of the third class. *Enénloi zínlá,* this eight; *énángomi mézánlá,* that nine. And eight and nine are of the second class. Ten *igomi,* plu. *agomi,* is of the fourth class, forming its plural in the same manner, and taking numerals after the same form. *Nkama,* one hundred, is in the 1st class of nouns, and takes numerals as other nouns of that class; *nkama mbanti,* two hundred; *nkama ntyaro,* three hundred. For thousand they have no word, but have taken the English, calling it *ntausen,* when speaking their own language. This word also belongs to the first class of nouns.

**CARDINAL NUMBERS.**

<table>
<thead>
<tr>
<th>1ST CLASS.</th>
<th>2D CLASS.</th>
<th>3D CLASS.</th>
<th>4TH CLASS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mari</td>
<td>Emiri</td>
<td>Omiri</td>
<td>iOmiri</td>
</tr>
<tr>
<td>2. nbanli</td>
<td>vanli</td>
<td>imbanli</td>
<td>ambanli</td>
</tr>
<tr>
<td>3. ntyaro</td>
<td>raro</td>
<td>iraro</td>
<td>araro</td>
</tr>
<tr>
<td>4. nla i</td>
<td>nla i</td>
<td>nla i</td>
<td>nla i</td>
</tr>
<tr>
<td>5. ntyanli</td>
<td>tanli</td>
<td>tanli</td>
<td>tanli</td>
</tr>
<tr>
<td>6. oro va,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>indeclinable,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>invariable.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. orágenlo,</td>
<td>&quot;</td>
<td>&quot;</td>
<td></td>
</tr>
<tr>
<td>8. énélai,</td>
<td>&quot;</td>
<td>&quot;</td>
<td></td>
</tr>
<tr>
<td>9. énāngomi,</td>
<td>&quot;</td>
<td>&quot;</td>
<td></td>
</tr>
<tr>
<td>10. igomi,</td>
<td>plu. agomi.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. igomi n'Bimári, ten and one.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. igomi nli vanli, ten and two.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### 1ST CLASS.

| 13. agomi | 20. agomi | 26. Nouns of the First Class, when followed by a numeral, are used only in the singular number, thus: nago ntyaro, house three; nyilu ntyanti, anchor five. To nine the numeral stands next after the noun which it numbers. *Yango banli*, books two; *akèndìlì ènènlai*, plantains eight; igomi (ten) with its plural agomi, uniformly precedes the noun which it numbers, thus: igomi ny’imbonli, ten of goats; agomi m’adàmbe ambanli, tens of sheep two. *Nyi*, a form of the definite pronoun, uniformly comes between igomi and the noun following, dropping its vowel when |
| 14. agomi | 21. agomi | |
| 15. agomi | 22. agomi | |
| 16. agomi | 23. agomi | |
| 17. agomi | 24. agomi | |
| 18. agomi | 25. agomi | |
| 19. agomi | 26. agomi | |

### 2D CLASS.

- 13. n’iraro
- 14. n’orawa
- 15. n’t’iraro
- 16. n’orawa
- 17. n’orawa
- 18. n’orawa
- 19. n’orawa
- 20. n’orawa

### 3D CLASS.

- 13. n’t’iraro
- 14. n’t’orawa
- 15. n’t’orawa
- 16. n’t’orawa
- 17. n’t’orawa
- 18. n’t’orawa
- 19. n’t’orawa
- 20. n’t’orawa

### 4TH CLASS.

- 13. n’t’iraro
- 14. n’t’orawa
- 15. n’t’orawa
- 16. n’t’orawa
- 17. n’t’orawa
- 18. n’t’orawa
- 19. n’t’orawa
- 20. n’t’orawa

### REMARKS.

- 14. *Nkama n’igomi.*
- 15. *Nkama n’igomi, nl’ivanli.*
- 16. *Nkama n’agomi ambanli.*
- 17. *Nkama, 1st Class.*
the following noun begins with a vowel, thus: *igomi ny'a-
dámbē*, ten of sheep.

The plural of ten, *agomi*, brings the vinculum in the same manner, thus:

\[ agomi m'anlag' antai n't'anlag' atanli. \]

Abbreviated thus: \( agomi antai n't'anlag' atanli. \)

So as they ascend in numbering, they condense;

\[ nkama s'anlaga niyaro n't'agomi m'anlag' orowa n't'anlaga entñlai. \]

Abbreviated thus:

\[ nkama niyaro n't'agomi orowa n't'anlaga entñlai. \]

They frequently abbreviate in this manner: *inyare atanli*, cattle fives, tens being understood; because *inyare and atanli* can not be construed together; but *agomi*, tens, does agree with *atanli*, and the mind instantly takes it thus: \( agomi m'inyare atanli, \) tens of cattle five. In these cases the hundreds and tens become nouns, and the noun numbered takes the definite pronoun and comes into the possessive case; unless you call the articulation a preposition, and then the noun is in the objective case.

Again, a person asks, *akêndà mêmântà mi re ntango sè?* Plantains those are what number? The person interrogated holds up, say, eight fingers, and replies, *mo mîntà, they are these.* The first person answers, *entñlai,* eight.

The want of adjectives in this language is supplied by phrases, thus: *are juwa pa*, he is he died, or he is dead: *e jàgà yanla,* he hears hunger: *ejent'esyovè,* he sees thirst. The few adjectives are used with much latitude of meaning. Participles are considered in their own place. *Ye* is prefixed to some nouns to express a few, thus: *ye ýàma,* a few things; *ye nyare,* a few cattle; *y'adâmbè,* few sheep. And this may be a contraction from the following, or the following may be a compound from it; *sinago sinyèwà,* a few houses; *gara*
yèwà, a few chests; inlambi imièwà, few cloths; addambè amèwà, a few sheep.

ORDINALS.

27. These are formed by prefixing the definite pronoun to the number, or inserting it between the noun and the numeral; thus, nago y'imbanli, house of two, or second house; egara zi raro, chest of three, or third chest; omenlo w'inalai, fourth finger; idambè ny'ënlënlai, eighth sheep; ilasa ny'atamli, fifth orange.

There is no word for half except ernenli, a cutting, from tenla, to cut; ernenl' evolo, a large cutting, more than half; ernenl' evango, small cutting, less than half; ertenle is also used. Anlingo mi re sè go kulu? how is the water in the pail? Mi r'otenle, it is half. Eyare is another word meaning a splitting, jarua, to split, and used the same as ernenli. M'bei, a piece, is used nearly in the same way. And these are all nouns.

PRONOUNS.

28. The Mpongwe language is rich in pronouns, and, taking various forms according to the four declensions of nouns (singular and plural) for which they stand instead, they can be used with a definiteness found in few languages which are not cognate, and constructed in nearly the same manner. There are three kinds of pronouns—Personal, Relative and Definite.

PERSONAL PRONOUNS.

29. These have no gender, but have person, number and case. The following table will exhibit most of the forms of personal pronouns:

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR.</th>
<th></th>
<th>PLURAL.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Nominative</td>
<td>Object</td>
<td>Nom.</td>
<td>Object</td>
</tr>
<tr>
<td>1st Person</td>
<td>mi</td>
<td>miè</td>
<td>azuè</td>
<td>azuè</td>
</tr>
<tr>
<td>2nd</td>
<td>o, om, avè</td>
<td>á</td>
<td>anluè</td>
<td>anluè</td>
</tr>
<tr>
<td>3rd</td>
<td>e, ayè</td>
<td>yè, è</td>
<td>wi</td>
<td>wao</td>
</tr>
</tbody>
</table>
For the emphatic suffix to these, see under adjective pronouns.

Note 1.—The first and second persons plural are the same in the nominative and objective cases. The probability is that in the third person singular e is the root of the objective case. And no pronoun ending with e is ever used as the direct subject of a verb, unless standing next after it, and usually incorporated with it.

Note 2.—The m in the second person singular is used only to make a euphonic concord when o would come next to a in the verb, and thus avoid the coalescence of the two vowels or the suppression of either; as, o akamba, you have spoken; here o is the nominative to the verb, and a forms the immediate past tense. Both must be preserved; but the harshness of speaking both separately must be avoided; so the m, a mere breathing, is put in to bridge the hiatus, om akamba.

Note 3.—When the personal pronoun of either the first, second, or third person is used as the subject of the substantive verb nle, to be, it invariably takes the form of the objective case, thus:

Oma doanta vavu nle mié,
The person who lives there is me.

Oma be kenda gogo nle we,
The person who will go there is you.

Oma mewánta mande? nle yé,
The person that who? it is him.

Relative Pronouns.

30. The relative pronoun in the singular is o, and in the plural wi, when relating to persons; and when no question is asked, thus:

Ve lu onlome o kenda eáuá,
Call the man who goes there.

Gamba n'ovanto o re go nago,
Speak with the woman who is in the house.

M'be kamba n'anлага wi re g'ovaro,
I will speak with the people who are in the canoe.
When an appellative or other noun stands for the antecedent, the relative pronoun must agree with it in declension or class and number, thus:

*Reri yazyo yi re gorowa,*

Father our who is in heaven.

*Gë syuge mbonli yi nye ntogolo,*

Go scare the goat which eats the pepper.

*Vag' inkavi si re gw'elende,*

Bring the oars which are in the boat.

*Nlunj' egara zi re n'ilamba,*

Shut the chest which has the cloth.

*Gôf' ingoyo si kumba óávâ,*

Catch the parrots which are talking there.

*Mi tia ogula wi singa óávâ,*

I fear the tornado which roars there.

*E bel' ilonda yi re gw'erere mêzâ,*

He wants the fruits which are on that tree.

*Azuè pengin' amaro mi bia n'ênlâ,*

We wait the canoes which come to-day.

INTERROGATIVE PRONOUN.

31. *Mande?* who? is used when referring to persons, or when asking a person's name, either of himself, or of a third person.

*Avè mande?* who are you?  
*Ayè mande?* who is he?

*Ini nyâ mande?* what is your name?

*Ini nyè mande?* name his what?

*Nago mëyâ ya mande?* house that of whom?

*Wa mande* is the plural form, and is sometimes used at the beginning of a sentence, sometimes at its close, thus:

*Wi be panda go nkala wa mande, or mande?*

Those who will ascend to the town who?

*Wa mande sambo vo be tiganla gw'elende?*

Who therefore will remain in the boat?

Note 1.—The plural here is to be distinguished from the possessive case singular, as follows:

*Oywanta mëwënlâ wa mande?*

Child that whose, or of whom?
ORTHOGRAPHY.

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NOTE 2.—The vowel e, with its inflecting consonants, is used as a distinguishing interrogative, and always follows the noun, thus:  
*Nago ye?* which house? *egombe zye?* What time?  
*Owaro we?* which canoe? *izyâge nye?* which duck?

DEFINITE PRONOUN.

32. The term definite is used for want of a better definition, for nothing can be more indefinite than this little servant of all work, in some of its uses. It is sometimes a personal, sometimes a relative pronoun. Sometimes it is a preposition (of) or the sign of the possessive case. It stands entire, it coalesces, it drops its own vowel (or being) to make a euphonic concord; and in almost every case, by its consonants, it makes the alliterative concord; which is one of the peculiar features of the Mpongwe language and its cognates.

The following table will show the classification of this pronoun, and its correspondence to the nouns in class and number:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>yi</td>
<td>ya, or y'</td>
</tr>
<tr>
<td>zi</td>
<td>za, or z'</td>
</tr>
<tr>
<td>wi</td>
<td>va, or v'</td>
</tr>
<tr>
<td>nyi</td>
<td>nya, or ny'</td>
</tr>
</tbody>
</table>

NOTE 1.—The a in the possessive case is used only before nouns commencing with a consonant, for euphony.

NOTE 2.—The nominative case stands immediately before the verb, or after it, and in the latter case takes the objective form.

NOTE 3.—The nominative case is changed to the objective form when anything very definite or emphatic is to be expressed, and still retains the place of the nominative before the verb. This occurs more frequently when the verb is in the passive voice.

_Ngozyo mëwântâ yo tîndô ndë._

Parrot that it is loved by him.

_Owaro mëwântâ womë w'akûmbizo zûwe._

Canoë that one itself it was chased by us.
PARTICLES.

33. The Mpongwe, like the English, has four parts of speech called particles—the Adverb, the Preposition, the Conjunction, and the Interjection.

ADVERBS OF PLACE.

34. vëi-vënlâ, arc vëi, he is here; wi re vënlâ, they are here.
gun, or gunlu, hither; yogo gun, come here.
vâvâ, there; are vâvâ, he is there.
Anlaga voì janja vâvâ, People they work there.
go, or gogo, thither; e kënda gogo, he goes there; place or direction.
môvënålâ, in that direction, so; directions or orders to a helmsman.
gui, where, o kënda gui? you go where?
vìngovìngo, around, from pingwa, to deflect, imper, reduplicated to vìngovìngo, round about.
baraba, near, ignonu, above.
kili, for a short time, mi kënda g'owatanga kili, kë fwinlia, I go to the ship for a time and return.

ADVERBS OF TIME.

35. Jëni, day before yesterday; jau, yesterday.
Nvënålâ, to-day; mënle, to-morrow.
Mbanëli, two; day after to-morrow.
Jajangwee, presently; e bia jajangwee, he comes presently, soon.
Jangojango (of motion), softly, slowly.
Tëtë vënålâ, abia tëtë vënålâ, he came just now.
Pëkëpëkë, pe kënda pe kënda, still going, still going, continually, forever.

Many adverbs are in the form of regular verbs, having different modes and tenses in use, as follows:

E be donge kënda, he will first go.
W'alongi kënda, they first went, or firsted to go.
Longe jayo hâ vânge syevo:
First work and then play.
ORTHOGRAPHY.

Fà, again; e fà bia, he again comes.
Và fwinì nì, again return.
Wi ga và nènge, they must again learn.
Sunga, soon, quickly; zunge kënda, quickly go.
Zunge fwinì anì, return ye quickly.

In these verbal adverbs the principal verb takes the imperative plural ending, when the nominative is plural.

Some adverbial conjunctions are used in the formation of the Subjunctive Mode, and these are correlative.
Ja, or jàgà, if; gambèntë, then, pres. tense.
Kànle, if, gavànì, then, historical tense.

ADVERBS OF MANNER, CAUSE.

36. Nlànì, yenì, so, that is true, that is right.
Përë, near, almost; posyo, more; polo, much.
Ga, gante, as, so as.
G'obvi, openly, boldly.
Vendë, perchance, e vendë bia, lest he come.
O vendë poswa, perchance you fall.
Vendëtuë, perhaps; if it turn out.
Vendëtuë e kakuë, perhaps he change.
Vanganle, even; vanganle go jùa, even to die.
Vange nìnlànì, suppose it be so.
Toazange, it may be.

ADVERBS OF NEGATION.

Nyawë, no, in answer to a question.
Nyawëgë, no, emphatic; rather slangy.
Pa, not; e pa kënda, he has not gone.
Mì a mie, I do not know; negative accent.

PREPOSITIONS.

37. These are few, but taking their special significations from the verbs with which they are used, one preposition answers many purposes.
Go, to, on, at, with, etc.; akëndì go nkala, he has gone to town. E pila go nkala, he is from town.
Are go nago, he is in the house.
Are gw'igala, he is in the street, or out of doors. Here the o is elided because coming before i, and w is inserted as a vinculum for the sake of euphony. Go, when used with reference to persons, is changed to gore; mi abia gore we, I have come to you.

Mi apila gore ye, I am from him.
Nla, with; e kenda nla mie, he goes with me.
E janjo nla wao, he works with them.
Nli, with; the instrument: nli ntyami, with a harp.
N'ere mi, with an ax; nli njali, with a gun.
N'inkavi s'ayogo, with paddles.
Nd', as the agent; and is seldom, or never, used except in composition with the objective case of the second or third persons singular of the personal pronoun, making ndâ and ndé, ijanja si janjo ndâ, the work which is worked by you.

Ntyonli y'uvangio ndâ, the wagon made by you.

Ijende z'uvangio ndé, the boat hewed out by him; used with the passive voice.

CONJUNCTIONS.

Copulative Conjunctions.

38. Nli, and; idambio nli mboli, a sheep and goat.
Anlome n'anto, men and women.
Nlagendi wao, and they went.
Ké, also; awé ké, o be kenda,
you also, you will go.
Ku; wongani yé, ku jékéliandi yé, take ye him, and judge him.
Nte, as; gamba nte pikiliyá, speak as you think.
Kande, because: akenda kende afwelio,
he went because he was called.

Sambo, therefore, consequently. E jàgà, sambo azye ngulu yi bia. He is sick, therefore he cannot come.

Disjunctive Conjunctions.

39. Vanganle, although, even if. Mi kenda vanganle wodu w'afwintia, I go even if they all return.
NdO, but; mI ajasi, ndO mi kenda, I am tired, but I go.
Kao, except. WOODU w'abienli, kao Remamo,
All have come, except Remamo.
Kände vonde, for if.
Kà poro, much more.
Kände vonde iju s'avanqinli n'ipava somà màri;
kà poro * * * * wi be pangingla gw'emënulà n'omà màri, Jisu Krais. Rom. v. 17.

Note.—In Mpongwe, as in other languages, the different classes of particles blend with each other in their uses, especially conjunctions and adverbs. The above classification must, therefore, of necessity be imperfect.

**INTERJECTIONS.**

40. Interjections abound in frequency, but not in number. The more common are the following:

_Emë!_ wonderful! did you ever!

_Mongisweni!_ About the same as the first, but much coarser.

_Ngâ!_ indeed! is it true! implying doubt, or unconcern.

_Well, what if it be so?_

_Giligili, reti, true, affirmation._

_Eï, ngue!_ O mother! ngue yam! my mother!

_Yo!_ that is right; _yo, yenlà, liria_, so, thus, make fast.

_Yâgârenti!_ hear, give attention.

Note.—These interjections and exclamations are usually accompanied by very significant gesticulations, often more expressive than elegant.

**VERBS.**

41. The Mpongwe verb is almost unrivaled in the variety extent and regularity of its inflections.

**REGULAR VERBS.**

42. With the exception of less than a dozen, all the verbs in the language are regular; and they are inflected to mark
Conjugation, Voice, Mode and Tense. The characteristics of a regular verb are: 1st. That its incipient letter in the root (Pres. Indic.) must be a consonant. 2d. That it must be of two or more syllables. 3d. That it must terminate with a.

The consonants with which a regular verb can commence are, b, d, f, j, k, m, n, p, s, t, and sy; each one of which has its reciprocal consonant, into which it is invariably changed to form the imperative and potential modes, and certain of its past tenses. If the verb commence with b in the present indicative, the b is changed to w, or the intermediate ŭ, to form the imperative mode; thus: mi bōnga, I take; wōnga, take thou; mi baga, I bring; ŭaga, bring thou. If the verb begin with d, the d is changed to l, thus: mi donda, I do; lenda, do thou. So ŭ is changed to w, or its intermediate ŭ, thus: mi fala, I throw; wala, throw thou; mi fela, I put; ŭela, put thou. In like manner j is changed to y, k to g, m has no reciprocal, n to nl, l very slight, p to v, s to z, t to r.

43. The following table will more fully illustrate these changes, thus:

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>E bōnga, he takes;</td>
<td>Wōnga, take thou;</td>
</tr>
<tr>
<td>E baga, he brings;</td>
<td>ŭaga, bring thou;</td>
</tr>
<tr>
<td>E donda, he does;</td>
<td>lenda, do thou;</td>
</tr>
<tr>
<td>E fala, he throws;</td>
<td>wala, cast thou;</td>
</tr>
<tr>
<td>E fela, he puts;</td>
<td>ŭela, put thou;</td>
</tr>
<tr>
<td>E janja, he works;</td>
<td>yanja, work thou;</td>
</tr>
<tr>
<td>E kēnda, he goes;</td>
<td>gēnda, go thou;</td>
</tr>
<tr>
<td>E mēnziza, he finishes;</td>
<td>mēnziza, finish thou;</td>
</tr>
<tr>
<td>E noga, he builds;</td>
<td>nloya, build thou;</td>
</tr>
<tr>
<td>E punga, he makes;</td>
<td>vanga, make thou;</td>
</tr>
<tr>
<td>E songa, he follows;</td>
<td>zonga, follow thou;</td>
</tr>
<tr>
<td>E tēnda, he writes;</td>
<td>ŭēnda, write thou;</td>
</tr>
</tbody>
</table>

Note 1.—The imperative singular takes the accent on the ultimate syllable, the plural on the penult. Accents of negation in the imperative are usually on the first vowel or initial syllable of the word.
CONJUGATION OF THE VERB.

44. Every regular verb has a variety of derived forms, made either by prefixes or suffixes, adding by these augments to the signification of the radical. And these modifications or species of the verb, for the sake of convenience, we call Conjugations, very much after the manner of the Hebrew Grammars. The Mpongwe verb has an unvarying form of the passive voice, changing a final of the active into o.

These Conjugations are simple, that is, taking a single augment; and compound, that is, taking two or more augments.

All the Conjugations except one, the reflexive, suffix the augments.

I. RADICAL CONJUGATION.

45. This expresses the simple idea expressed by the verb, without any modification whatever, unless it be by intonation or accent.

Number and person do not belong to the verb.

Mi tōnda, I love; roi tōnda, they love; mi kōnda, I go; anuš kōnda, ye go.

II. CAUSATIVE CONJUGATION.

46. This is derived from the radical by changing final a into i, and suffixing za, or, simpler, by changing final a into iza; thus, janja, work; janjiza, cause to work. This gives neuter verbs a causative or active sense; nanla, sleep; nanliga, cause to sleep. And very nearly allied to this, in form and signification, is this:

kamba, speak; kambia, interpret.
kōnda, go; kōndia, guide.

III. RELATIVE CONJUGATION.

47. This is formed from the radical by changing final a into i, and suffixing the preposition nla, thus: kamba, speak; kambinla, speak for, or to one; janja, work; janjินla, work for one. The forms, kamba, speak; kambia, interpret; kēn-
da, go; këndia, guide; seem to be a compromise between the Relative and Causative conjugations.

IV. FREQUENTATIVE CONJUGATION.

48. This is used to express repeated or continuous action; and is formed by suffixing ga to the radical, thus: janja, work; janjaga, work continually; jenla, look; jenlaga, look continuously.

V. REFLEXIVE CONJUGATION.

49. Verbs in this Conjugation have their subject and object identical; corresponding to the Middle Voice in Greek, and the Hithpaël Conjugation in Hebrew. It is formed by changing the initial consonant of the radical into its reciprocal, and prefixing sya, thus: ajonla, he killed; asyayonla, he killed himself; amopyi, he has improved; asyamopyi, he rectified himself; aboli, he struck; asyawoli, he struck himself; e jovunla, she is washing; e syayovunla, contracted into e syāwunla, she bathes.

VI. RECIPROCAL CONJUGATION.

50. This is formed by suffixing nla to the radical; as, wi kamba, they talk, or speak; wi kambanla, they converse, talk together; wi tōnda, they love; wi tōndanla, they love each other; wi jomana, they dispute.

VII. INDEFINITE CONJUGATION.

51. This is formed by reduplicating the radical, and changing the initial consonant of the reduplication into its reciprocal, thus: e kamba, he speaks; e kambagamba, he babbles, talks at random; e kenda, he goes, walks; e këndagënda, he walks to and fro with no object.

These Conjugations are exhibited at one view in the following table:

1. Radical Conjugation.—kamba, speak.
2. Caus. ‘‘kambiza, cause to speak.
3. Relative ‘‘kambinla, speak for another.
4. Frequent’ve ‘‘kambaga, speak continuously.
5. Reflexive Conjugation.—

Syagamba, speak to oneself.

6. Reciprocal

Kambanla, converse.

7. Indefinite

Kambagamba, babble.

The 5th, reflexive form, is seldom, if ever, used with kamba, but is inserted for uniformity.

There is a variety of other forms of modifying the significance of words, but they are irregular verbs, thus: *mi nya,* I eat; *mi nyezë,* I feed him; *mi jönga,* I drink; *mi jönjë,* I cause him to drink, or give him drink. And there is another meaning to the word *nyeza,* feed; *nyeza miə ibe sam,* cause me to eat my sin, or, annihilate me my sin. No one word is properly used in all these Conjugations.

**COMPOUND CONJUGATIONS.**

52. By combining two or more of the simple conjugations, we may form as many more. Thus the causative and frequentative combined, form kambizaga, cause to speak continually. The causative, relative, and frequentative form kambinlazaga, to cause to speak to, or for, another continuously. But the following table will exhibit this to the eye better than words can describe it:

**TABLE OF COMPOUND CONJUGATIONS.**

1. Kambizaga, causative and frequentative.
2. Kambinlaga, relative and frequentative.
4. Kambinlazaga, relative, causative, and frequentative.
5. Kambagambaga, indefinite and frequentative.
7. Kambagambizaga, indefinite, causative and frequentative.
8. Kambagambinla, indefinite and relative.

This table might be extended, but this is deemed sufficient; and not many single words can be used with all these conjugations; and not many of them are in common use with any
words. But any adult native will understand and use all these, and more, if need be. Each has a well-defined meaning; and each can be inflected through all the voices, modes, and tenses, by the same rules and principles as in the radical conjugation. The Voices, Modes, and Tenses are all formed on the initial and final syllables of the compound conjugations, indicating that the augments are considered as parts of the words themselves.

Many verbs whose radicals are neuter or intransitive, are made transitive by some of the conjugations.

Most of the verbs have not only an active and passive form, but a negative, active, and passive form; and verbs in the middle voice take the negative form.

53. Negation is expressed: 1st. By the particle pa, coming immediately before the verb; thus, o pa bela, you do not want; e pa bia, he has not come; wi pa kënda, they have not gone. This particle is used principally, if not wholly, with the indicative mode, present tense. 2d. By an accent, usually on the first syllable of the verb, but sometimes on the auxiliary to the verb; and this accent often changes the tense, without changing the form of the verb. Thus: Mi kënda, I go; mi kënda, I did not go; emphatic, mi kënda du, I did not go at all, du being the radical syllable of the word all; mi agënde, I will not go—positive refusal. This negative accent troubles not only foreigners, but even natives, intelligent and educated in their way, and sometimes they change the structure of a sentence, that they may be sure not to be misunderstood as expressing an affirmative when they mean a negative, or a negative when they mean an affirmative. In the future it changes neither form or tense; thus, e be kënda, he will go; e be kënda, he will not go; mi nkamba, I did not speak. Here a nasal sound, expressed by n prefixed to the verb, makes an element in the negation. There are also words which seem to be of themselves negatives, and contain in themselves the substantive verb re: azyele, he is not; azya, contraction of the former, and used as a substantive. Ga mië, not me, or not I; used in prompt denial. These
last three words, each may take all the personal pronouns im-
mediately following. *Aranga miete*, not me. When a pro-
noun, subject of a verb, follows the verb, it always takes the
objective form.

MODES.

54. The Mpongwe verb has five modes; the Indicative, 
Imperative, Subjunctive, Potential, and Infinitive. These
are identical with the modes as defined in English grammars.
The Indicative is here treated as the radical form of the verb.
All the tenses are used in this mode.

55. The Imperative is formed from the Indicative by-chang-
ing its initial into its reciprocal consonant; thus, *mi kenda, 
I go; genda, go thou; e panga, he makes; vanganili, make 
ye; aswe tenda, we write; rendidili, write ye. There are
contracted forms of certain verbs, used only in the impe-
rrative; thus, *oka, go ahead; okanili, go ahead ye, from kenda, 
go; owho, come on; overoanili, come on, from bia, come; 
yogo, come; yogonili gumi, come ye here, seems to be a verb 
used only in the imperative.

SUBJUNCTIVE MODE.

56. The characteristic of this mode is a prefixed to the 
radical form of the verb, both in the conditional and conclu-
sive members of a sentence. The conditional particle, in the 
present tense, is *ja; and the conclusive, *gambenle; ja mi 
akhenda go nkala, gambenle mi ajenle, if I go to town, then I 
see (or shall see) him. This is the common simple form.
But a clause coming between the conditional and conclusive 
members of the sentence, often causes *gambenle* to be dropped.
But the tenses vary these particle signs of the subjunctive 
mode, as will be seen by the following example: *Ndo aro 
relle, Krais e tongro, gavnni la ikambilni saoly n'osum w'an-
yawo, But if Christ be not risen, or—have not risen (Greek, 
Perf. Passive), then is our faith vain.

In the perfect tense, *kanle* is the sign of the subjunctive in 
the conditional sentence, and *gavnni* in the conclusive; and
in simple consecutive sentences a is prefixed to the verbs in both.

**POTENTIAL MODE.**

57. The characteristics of this mode are, changing the initial consonant of the radical into its reciprocal, and the final a into e, and placing the particle ga before the verb, thus:

- **mi ga gënde go mkala,**
  I must go to town.

- **azue ga gambe nla wao,**
  we must speak with them.

- **opwana e ga rônde ngi ye,**
  child he must love mother his.

- **anlaga wi ga venginte gw'élende,**
  people they must wait in boat.

For urgency the plural takes the ending of the imperative plural:

- **azue ga gëndeni,**
  we must surely go.

Another form of the Potential Mode retains the form of the radical, and takes the auxiliary ká instead of ga, and the subjective of the verb is usually in the objective case:

- **Awo ká janja? You can work?**
- **Ih, mië ká janja. Yes, I can work.**

With the auxiliary tô the same forms hold.

**INFINITIVE MODE.**

58. The sign of the infinitive is go, before the radical form of the verb, thus: **Mi kënda g’olomba go kola,** I go up the river to trade. But when the infinitive follows immediately the preceding verb, the particle go is dropped:

- **e bele fwinlia,**
  he wants to return.

- **mi kë love nkavi,**
  I go bring the oar.

Here kë is a contraction from kënda, go. **Mi tônde nênga,** I love to learn. The verb tônda is also used with another meaning, arônde kënda, love not to go; or, never mind going.
This mode is also used thus: *are go kënda, he is to go.* Another structure makes a greater change: *w'akëndi go janja alëng' ipa,* they went to work and get pay. *Alëng'* is here in the conjunctive form, and retains the same mode and tense as the preceding verb.

**TENSE, NUMBER, AND PERSON OF VERBS.**

59. Except in the imperative plural, verbs have no change or form for number or person.

Four consecutive tenses are formed by changes on the verb, without the aid of auxiliary particles.

60. The Present tense is identical with the English. *Ekënda,* he goes.

The immediate Past tense is formed from the present by dropping *e* and prefixing *a,* thus: *akënda,* he has gone; but is within sight, or call. Whether the personal pronoun *e,* of the present, is changed to *a,* and is still a pronoun, or whether the *a* is to be construed in some other way, is not yet settled.

61. For want of a better term we designate another the Paulo Past tense. It indicates time farther advanced than the immediate past, but not extending beyond to-day. It is formed from the immediate past by changing final *a* into *i,* thus: *akëndi,* he has gone.

62. The historical tense indicates indefinite past time, not including the present day; and is formed from the paulo past tense by changing the initial consonant into its reciprocal, thus: *agëndi,* he went.

63. The perfect tense is formed by placing the substantive verb *are* as an auxiliary before the radical, and the particle *pa* after it, thus: *are këndaga pa,* he has gone.

Another construction puts the subject of the verb between the auxiliary and the verb, thus:

\[
yi \text{ re } mië \text{ fela } pa \text{ } g'ogå \text{ wa, which I have put in hand thine.}
\]

But here *mië,* nominative to *fela,* is in the objective form.

64. The pluperfect tense is formed by placing the past
tense of the substantive verb *duo* before the paulo past tense of the verb, thus: *aduo akëndaği*, he was, he went; or he had gone; or, *mi aluo mi akëndaği*, I was, I went, or I had gone.

65. The first future tense is formed by placing before the radical the auxiliary particle *be*, thus: *e be kënda*, he will go; *vi be kënda*, they will go.

66. The second future is formed from the first future by placing before it the substantive verb *duo* in the immediate past tense, thus: *aduo e be kënda*, he will have gone; or, literally, he was, he will go.

67. There is also another form of a past tense used in narration, but becoming obsolete. This form also takes the nominative after the verb, and then repeats the verb in a different form, thus:

\[ Nlë be buli'a Anyambič awulinič Noah, inlé, \]
And spake God He spake to Noah thus.

The initial particle *nle* is frequently omitted. There are other tenses formed by accents, which will be better illustrated in the paradigm of the verb.

**IRREGULAR VERBS.**

68. These are not numerous, neither is it necessary to give a full list, or an extended analysis of them. *Avoro*, know; used only in the present indicative, and used regularly with all the numbers and persons of the personal pronouns:

- *Agami*, dislike; same rule as above.

The last two used only in the imperative.

*Oka* is doubtless contracted from *kënda*, go. *Oviro* is also contracted from *bia*, come. *Bia*, come; *mia*, know; and others containing only a diphthong, are treated as monosyllables, and are formed like *pa* and *nya*, to give, eat; thus: *mi pa*, I give; *mi a penli* I have given; *mi avenli*, I gave.
ORTHOGRAPHY.

Gê nya, go, eat; and some others are contractions, and used only in the indicative and imperative. Toa is used as an auxiliary, sometimes as a principal verb, but usually with a conditional sentence. Some of the substantive verbs are also irregular.

SUBSTANTIVE VERBS.

69. There is a number of verbs used with this signification, but most of them with other meanings. Re is used exclusively to express existence, as, are, he is; yi re, it is; and is used only in the present tense. Pegaga is a regular verb, used principally to express existence in the past tenses.

Doanla is also a regular verb, used to express existence, but more commonly has the meaning of dwelling. Duo is a contraction from doanla, sometimes used to express being, but more commonly is an auxiliary to form tenses, thus: aduo akêndagy, he had gone, or he was, he went.

Nle answers often the purpose of a verb of existence, but its nominative is always in the objective form, and usually comes after the verb, as, nle mie, it is me. Toa is also used in the sense of to be, and to become, thus: "Sambo atoe mie mbia, atoe wao mbia, yenla agambini zue, yenla kê ayiviri nluo": "Therefore, whether it be I, whether it be they, so we preached, and so ye believed." 1 Cor. xv. 11.

"Are kê toa pa kólond' alonga,"
He has also become the fruit first.

Toa is a regular verb, used in most of the modes and tenses.

SUBSTANTIVE VERBS NEGATIVE.

70. There are a number of words that express negation of existence or denial of fact, and are used principally in the present tense.

Aranga yê, not him; aranga nluê, not you. Ga, contraction of aranga, and used in strong positive denial; ga mie, not me. Zyelé; azyele, he is not; wi zylei, they are not; yi zyle, it is not. Contracted, azye ñàdà, he is not there. Zyâ, contracted from same, and with a prefixed, makes sub-
junctive mode; *azy mië, gambëntë apera*, if not for me then he had perished; *azy wë, gambëntë mi ajua*, if not for you then I had died.

Most of these words, followed by the preposition *nli*, express possession or ownership, thus: *are nli njali*, he has a gun; *wi re n’adambë*, they are with (or possess) sheep. So also the negative; *azyele nli nyare*, he is not with (does not possess) a cow; *azy mi l’ezama*, he has not a thing.

The regular substantive verbs express the same in the past tenses. All might be arranged in modes and tenses, but with the irregular it would be only a repetition of the numbers and persons of the pronouns.

PARTICIPLES.

71. Not every word that we translate from the Mpongwe by a participle, or that we are compelled so to translate, can properly be called a participle. It is doubtless difficult to distinguish all the forms that might be placed under this part of speech, but a few will be noticed.

72. The most numerous class of participles is that formed by prefixing *n* to the frequentative conjugation, thus: *denda*, do; *ndenda ga*, doing; *kenda*, go; *nkenda ga*, going. This is frequently used with an emphatic repetition after the same verb, thus: *e janja njanjaga*, he works working, or he works vigorously and continually; *e jufa njufuga*, he steals stealing, or he does nothing but steal. It is formed also with the reciprocal and frequentative conjugations, thus: *janja*, work; *anto më antome njanjanLOG’ agamba mi ntyânti*, men with men working that which is unseemly; working mutually, intensely and incessantly.

73. Another form of expression we are compelled to translate with a participle, but the analysis of the Mpongwe sentence is somewhat doubtful:

*Tombare p’anto n’avanja,*
Throwing out women and children;

or,

*Besides women and children.*
Another form is this:

_Ngwe avienli, oywandi ye juwa pa_,
The mother came, her child having died.

_Awé via n'íngga, ká kënda go nkala_,
You having finished learning, can go to town.

_Njágu jono pa, aníga w'anyenli yë_,
Elephant being killed, the people they ate him.

There is also another form of the passive:

_N'avegáií gogo j'oro ve, syàriacho nle Setan._
And he was there on the desert tempted by Satan.
PARADIGM
OF THE
REGULAR VERB KAMBA, TO SPEAK.

Radical Conjugation.
Active and Passive Voices.
Negative and Affirmative.
Indicative Mode.

Present Tense.

74. Act. e kamba, he speaks.
    Pass. e kambo, he is spoken.
Neg. Act. e kamba, he does not speak.
    Pass. e kambo, he is not spoken.
Neg. Act. a gambe, he does not speak (intensive).
    Pass. a gambo, he is not spoken to (intensive).

Immediate Past Tense.

75. Act. a kamba, he spoke (within an hour, or two).
    Pass. a kambo, he was spoken " " "
Neg. Act. e pa kamba, he spoke not.
    Pass. e pa kambo, he was not spoken.

Paulo Past Tense.

76. Act. a kambi, he spoke (to-day, an hour past).
    Pass. a kambio, he was spoken (to-day, an hour past).
Neg. Act. e pa kamba, he did not speak.
    Pass. e pa kambo, he was not spoken.
(42)
Historical Tense.

77. Act. \( a \text{gambi} \), he spoke.
    Pass. \( a \text{gambio} \), he was spoken.
    Act. \( e \text{kamba} \), he did not speak.
    Pass. \( e \text{kambo} \), he was not spoken.

Perfect Tense.

78. Act. \( a \text{re kamba pa} \), he has spoken.
    Pass. \( a \text{re kambo pa} \), he was spoken.
    Act. \( e \text{pa kamba} \), he has not spoken.
    Pass. \( e \text{pa kambo} \), he was not spoken.

Pluperfect Tense.

79. Act. \( a \text{luo akambi} \), he had spoken.
    Pass. \( a \text{luo akambio} \), he had been spoken.
    Act. \( e \text{duo akambi} \), he had not spoken.
    Pass. \( e \text{duo akambio} \), he had not been spoken.

First Future Tense.

80. Act. \( e \text{be kamba} \), he will speak.
    Pass. \( e \text{be kambo} \), he will be spoken.
    Act. \( e \text{be kamba} \), he will not speak.
    Pass. \( e \text{be kambo} \), he will not be spoken.

Second Future Tense.

81. Act. \( e \text{be duo akambi} \), he will have spoken.
    Pass. \( e \text{be duo akambio} \), he will have been spoken.
    Act. \( e \text{duo agambi} \), he will not have spoken.
    Pass. \( e \text{duo agambi} \), he will not have been spoken.

Imperative Mode.

Affirmative Active.

82. Sing. \( \text{Gamba, speak} \).
    Plu. \( \text{Gambani, speak ye} \).
    Sing. \( \text{Gambare, speak (emphatic)} \).
    Plu. \( \text{Gambarenii, speak ye (emphatic)} \).
Mpongwe Grammar.

Caus. Conj.  
| Sing | Gambiza, cause to speak.  
| Plu.  | Gambizanli, cause ye to speak.  

Caus. Conj.  
| Sing | Gambizare, cause to speak (emphatic).  
| Plu.  | Gambizarenli, cause ye him to speak (emphatic).  

Remark.

All the simple and compound conjugations form their imperatives by the same rules.

Affirmative Passive.

83. Rad. Conj.  
| Sing | Gambo, be spoken.  
| Plu.  | Gambonli, be ye spoken.  

Caus. Conj.  
| Sing | Gambizo, cause to be spoken.  
| Plu.  | Gambizonli, cause ye to be spoken.  

Remark.

In the passive voice the imperative mode is less used out of the radical conjugation.

Negative.

84. Sing.  
| agamba, speak not.  
Plu.  
| agambanli, speak ye not.  

Sing.  
| arânde, kamba, you need not speak.  
Plu.  
| arânde kambenli, ye need not speak.  

Sing.  
| Rig' agamba, leave not speak (Doub. Neg.)  
Plu.  
| Rig' agambanli, leave not speak ye (Doub. Neg.)  

Remark.

The simple verb takes the negative accent on the second vowel, and the prefixed ложений makes a part of the negative element. The auxiliary verb tonda, to love, takes the accent in the same manner. The auxiliary tiga, to leave, contracted to Rig' in imper., throws the negative accent on to the initial vowel of the verb, making a double negative. In the expression (very common) rige kamba, the form and force of the negative is in the auxiliary rige, leaving the verb in the form of the indicative present.
SUBJUNCTIVE MODE.

Present Tense.

    |      | Pass. Ja mi akambo, if I am spoken. |
    |      | Pass. Ja mi agambo, if I am not spoken. |

Imperfect Tense.

    |      | Pass. Kânle mi akambio, if I was spoken. |

Historical Tense.

    |      | Pass. Kânle mi agambio, if I was spoken. |
    | Neg. | Act. Kânle mi nkamba, if I did not speak. |
    |      | Pass. Kânle mi nkambo, if I was not spoken. |

Perfect Tense.

88. | Affr. | Act. Arøe înlé mi akambi, if I have spoken. |
    |      | Pass. Arøe înlé mi akambio, if I have been spoken. |
    | Neg. | Act. Arøe înlé mi kamba, if I have not spoken. |
    |      | Pass. Arøe înlé mi kambo, if I have not been spoken. |

Pluperfect Tense.

89. | Affr. | Act. Kânle mi abuo mi akambi, if I had spoken. |
    |      | Pass. Kânle mi abuo me akambio, if I had been “ |
    | Neg. | Act. Kânle mi nduo mi akambi, if I had not “ |
    |      | Pass. Kânle mi nduo mi akambio, if I had not been spoken. |

CAUSATIVE CONJUGATION.

Present Tense.

    |      | Pass. Ja mi akambizo, if I am caused to speak. |
    | Neg. | Same as the radical conjugation. |
**Imperfect Tense.**

91.  
<table>
<thead>
<tr>
<th>Action</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Act.</td>
<td>Kânde mi akambizi, if I caused to speak.</td>
</tr>
<tr>
<td>Pass.</td>
<td>Kânde mi akambizio, if I was caused to speak.</td>
</tr>
</tbody>
</table>

**Historical Tense.**

92.  
<table>
<thead>
<tr>
<th>Action</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Act.</td>
<td>Kânde mi agambizi, if I caused to speak.</td>
</tr>
<tr>
<td>Pass.</td>
<td>Kânde mi agambizio, if I was caused to speak.</td>
</tr>
<tr>
<td>Neg.</td>
<td>Act. Aroenli mi kambiza, caused not to speak.</td>
</tr>
<tr>
<td></td>
<td>Pass. Aroenli mi kambizo, if was not caused not to speak.</td>
</tr>
</tbody>
</table>

**Perfect Tense.**

93.  
<table>
<thead>
<tr>
<th>Action</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Act.</td>
<td>Kânde mi are kambiza pa, if I have caused to speak.</td>
</tr>
<tr>
<td>Pass.</td>
<td>Kânde mi are kambizo pa, if I have been caused to speak.</td>
</tr>
</tbody>
</table>

**1st Pluperfect Tense.**

94.  
<table>
<thead>
<tr>
<th>Action</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Act.</td>
<td>Kânde mi aduo mi akambizi, if I had caused to speak.</td>
</tr>
<tr>
<td>Pass.</td>
<td>Kânde mi aduo mi akambizio, if I had been caused to speak.</td>
</tr>
<tr>
<td>Neg.</td>
<td>Act. Kânde mi nduo mi akambizi, if I had not caused to speak.</td>
</tr>
<tr>
<td></td>
<td>Pass. Kânde mi abvo mi akambizio, if I had not been caused to speak.</td>
</tr>
</tbody>
</table>

**2d Pluperfect Tense.**

95.  
<table>
<thead>
<tr>
<th>Action</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Act.</td>
<td>Kânde mi abvo mi agambizi, if I had caused to speak.</td>
</tr>
<tr>
<td>Pass.</td>
<td>Kânde mi abvo mi agambizio, if I had been caused to speak.</td>
</tr>
<tr>
<td>Neg.</td>
<td>Act. Kânde mi duvo mi agambizi, if I had not caused to speak.</td>
</tr>
<tr>
<td></td>
<td>Pass. Kânde mi duvo mi agambizio, if I had not been caused to speak.</td>
</tr>
</tbody>
</table>

**Note.**—The formation of tenses, and also of the forms of the negatives, are the same in the remaining Simple and in all the Compound Conjugations.
The correlative of Ja or Jàgà, is Gambénì. The correlative of kànle is Gàvànlà. Example:

(Jaugà, gàmbènì awè kà tìganla,
If I go then you can remain.
Kànle o luo òénlà, gàvànlà e tà jùwa du.
If thou hast been here, then . . . . he had not died.

JOHN XI. 32.

POTENTIAL MODE.—RADICAL CONJUGATION.

Present Tense.

96. Act. Miè kà kamba, I can speak.
Pass. Miè kà kambo, I can be spoken.

Act. Mi ga gambe, I must speak.
Pass. Mi ga gambo, I must be spoken.

Act. Mi agamba, I must not speak.
Pass. Mi agambo, I must not be spoken.

Perfect Tense.

Pass. Mi atà kambo, I might be spoken.

Act. Mi tà kamba, I could not speak.
Pass. Mi tà kambo, I could not be spoken.

Pluperfect Tense.

98. Act. Mi arà kambi, I might have spoken.
Pass. Mi arà kambo, I might have been spoken.

Act. Mi ntà kamba, I might not have spoken.

Mi ntà kambo, I might not have been spoken.

INFINITIVE MODE.

99. Akèndì go kamba, he went to speak.
Jàgà kamba, he went to speak.
Are go jańja, he is to work.
Alegàntì go kamba, forbid not to speak.
E toa go jùwa, he goes to die.
E kànda go kola, he does not go to trade.
Go is the proper sign of the infinitive, but in the following examples go is omitted:

_E bele noge nago_, he wants to build a house.
_Mi tonde kole mpunji_, I love to buy ivory.
_Zunge kove nkavi_, quick bring an oar.

In these examples the governing verb coming directly before the infinitive, drops _go_, and changes final _a_ into _e_, and the verbs _noge_, _kole_, and _kove_ coming directly before nouns commencing with a consonant, change the normal _a_ into _e_.

**PARTICIPLE.**

**Present Tense.**

    Pass. _Nkambago_, spoken to.
    Act. _Kambinlaga_, speaking with.
    Pass. _Kambinlago_, spoken with.

**Past Tense.**

Act. _Kambaga pa_, having spoken.
    Pass. _Kambago pa_, having been spoken.
    Tombare pa, having thrown out.
    _vie nli janja, kova vange sheva_,
    having finished working, then play.

**A LIST OF SOME ADVERBS.**

_Baraba_. Near, in time or place, or number.
    _Baraba nli mpânlâ_, near the path.
    _Baraba nli'ompuma帷arâ_, near a whole year.
    _Baraba nli ntausen_, near a thousand.

_Bo_. Far off. _Are bo_, he is far away.

_Bunya_. At dawn. _Bunya, gambenle azu akendga_.
    In the early dawn, then we go.

_Bwëbowë_. Openly, boldly.

_Go bui_. Openly, boldly._E kenda go bui, ndo mpanginili ga ntyâria_, he walked not openly, but as it were in secret.
A LIST OF SOME ADVERBS.

Buku. Openly, plainly, from v. bukunla, to speak boldly; intensive, bukunla buku.

Dadié. Only. Mie dadié? I only?

Dava. Far off. Elende zi re dava, the boat is far away.

Davadava. Intensive of last.

Gendé. Neither. Mi kamba nla wao, gendé pikilia osaon měwánlái. I did not speak at all with them, neither think of that affair.

Gobosyo. Ahead. Are gobosyo, he is ahead.

Gogo. There. Wi kendo gogo, they go there.

Gontye. Below. Wi re go ntye, they are on the ground. Wi suminla go ntye, they descend to earth.

Gotèvenlái. Just now. W'apegaga gunlu gotèvenlái, They were here just now.

Gunlu. Here. Are gunlu, he is here.

Yogo gun, come here.

Gwigonlo. Above. Inyáni sì dogwa gowigonlo, birds they fly above.

Vuginlía yi dandalanda go ntye, Insects they crawl on the earth.

Jajangwe. Presently. Mi bia jajangwe, I come presently, by and by.

Jání. Day before yesterday.

Jau. Yesterday.

Këndekende. Softly, softly. Gënda nla yë kende kende kënde are nla sijagà, go with him very softly, because he is very sick.

Kwëkvoë. Sufficient.


Kwëvimo. Little shut them, a wink, an instant.

Mbiambië. Well. Ore mbiambië? are you well?

Mënli. To-morrow. Mi bia mënli, I come to-morrow.

Nlënli. To-day. E kënda nlënli, he goes to-day.
Nłęganläga. Quickly. Gënda nłęganläga, go in haste.

Ngwa. Shut. Nago yi re ngwa, the house is shut.

Një. Ajar. Igugi nyi re një, the door is ajar.

Nlänlä. Thus, so. Atoe nlänlä, it happened thus.

Nlënłä. To-day.


Nyavënnyayevë. To'no effect, for nothing. Azw' akëndi và nyavënnyayevë, we went for nothing.


Peképeké. Contracted from pe kënda, pe kënda, still going, still going; forever and ever.


Piërë. Near. Atoenli piërë n'ovatanga, he has come near the ship.

Polo. Very. E jágá polo, he is very sick.


Reñanganlo. Crosswise. Rere yi re reñanganlo, the sticks are crosswise, or crossed.

Tëtëvënlä. Just now. A比亚 tëtëvënlä, he came just now.

Vanga. So. Vanga-nlänla, mi agende, even if so, I will not go.

Vatëvënlä. Just now. Ajanja vává vätëvënlä? he was working there just now.

Vává. There. E'doanla vává, he lives there.

Vëî. Here. Are vëî, he is here.

Vendetua. Perhaps. Vendetua wi bia, perhaps they will not come.

Vende. Lest. Gënda néganëga, e vende pera,
Go quickly lest he escape.

Vënñlä. Here. Wi bia vënñlä, they come here.

Via. Entirely. W'anyenli sodu via, they have eaten all entirely.

Viaganlo. Beyond. W'akëndi viaganlo n'ovatanga,
A LIST OF SOME ADVERBS.

they went beyond the ship; more than.

*Wintâ w'antèngi vianganî nîa mèwântâ,*

these learned more than those.

*Yenlà.* So. *Yanja yenlà,* work so.

*Donga.* First. *A donge kônda,* he first went.

*Sungâ.* Quickly. *Zunge bia,* quickly come.

Many adverbs are used as adjectives, and in the same form. The last two adverbs in the list are specimens of a large class in the form of regular verbs, used adverbially, in the different modes and tenses, and uniformly standing next before the principal verb.

102. For an imperfect list of Prepositions, Conjunctions, and Interjections, see Paragraphs 37, 38, 39, 40.
SYNTAX.

NOUNS.

103. Every proper name, or name of person, standing before the verb, takes the personal pronoun between it and the verb, thus: *Njįwọ e kẹnda ọnwọkala,* Njįwo she goes to town. *Angile e kọle mpunji,* Angile he buys ivory.

Every common noun also takes its definite pronoun in the same manner, thus:

\[ \begin{align*}
\text{Mbonli yi bia}, & \text{ the goat it comes.} \\
Iṣyáge nyí dogwa, & \text{ the duck it flies; and} \\
Iṣyáge nyádogwi, & \text{ the duck it flew.}
\end{align*} \]

In the last sentence *i* coming before *a* is dropped.

\[ \begin{align*}
\text{Otutu wi panda}, & \text{ the smoke it rises.} \\
Enlingo zi powa, & \text{ the tide it ebbs.}
\end{align*} \]

NOUNS AND NOUNS.

104. The possessive case is formed by the use of the definite pronoun standing between the noun limited and the noun of possession, thus: *Nago y'Onlémé,* the house of Onlémé, or Onlémé's house. *Nkovi y'elende zi Ntáká,* oar of the boat of Ntáká, or oar of Ntáká's boat. *Inyoi ny'oràmbà,* the voice of the trumpet.

In all cases the definite pronoun must agree in number and class with the preceding noun, thus: *Akándá mi ntyaga yi Keiya,* the plantains of Keiya's garden. In this sentence *mi* agrees in number and class with *akándá,* and *yi* with *ntyaga.* When the following noun commences with a vowel, the *i* of the definite pronoun (or articulation) is dropped, and the fragment, a consonant, is attached to the noun of possession with an apostrophe.
NOUN AND ADJECTIVE.

105. The adjective which qualifies or limits the noun stands after it, and must be of the same number and class, thus:

*Nago* *mpolo*, house large.
*Sinago* *simpolo simbia*, houses large good.
*Ezango* *evolo*, book large.
*Yango* *volo*, books large.
*Olávi* *ola*, river long.
*Itáv* *ila*, rivers long.
*Sijávi* *sida*, leaves long.

The same rule of arrangement and agreement applies to all the adjective pronouns. Instead of my house, it is house mine, book yours, hat his, etc.

106. For the use and construction of personal, definite, adjective, and interrogative pronouns, see Paragraphs 20–23, and 29–32.

VERBS.

107. Usually in a direct affirmation or narration, the subject (or nominative) of the verb stands before it. But in a conjunctive sentence the subject of the verb follows it; and if a pronoun, is incorporated with it after the manner of the Hebrew, thus: *Nl'awulintié wao*, and said he to them.

In that sentence the preposition to, is contained in the verb itself. But if the subject be not a pronoun, the verb is repeated after the nominative, thus: *Nl'awulintié yé*, And called John, he called his disciples. *Nl'ayiviri Jisu awulintía wao*. And answered Jesus and said to them.

In the above sentence, at the second verb, *awulintía*, the initial *a* makes what is called the conjunctive form of the verb, which form is in very frequent use.

Nouns have no case form; but wherever a pronoun is the subject of a verb and follows it, the pronoun takes the form of the objective case.

*Nl'awulintié wao*, and he told them.
*Nl'awulintío yé nla wao*, and was told him by them.
In the above sentences, one active the other passive, the ē and yē are both subjects of the verbs, and are both in the objective form.

When the subject of a verb is a noun, and comes before the verb, the personal pronoun uniformly stands between the noun and the verb, thus: Angile e kamba, Angile he speaks. Sonia e janja, Sonia he works.

*Mboni yi re ówáá*, the goat it is there.

A verb seldom follows a verb (in the same sentence) in the same form, though all be in the same mode and tense, thus: *Ndō rândant' ìlòvòlovi yanli, kà dende mbia, azunga, but* love your enemies, and do good, and lend. In this sentence the first verb, *rândantì*, is imperative plural; the second, *dende*, is in the form of the indicative present; the third, *azunga*, is the conjunctive form, which is the form of the imperative sin. with a prefixed. But frequently, when two or three verbs follow in a sentence as above, all in meaning in the imp. plu., the second takes the imp. plu. ending, and the third is in the conjunctive form, thus: *Rândant' ìlòvòlovi yanli, kà dende mbia azunga.*

108. One peculiarity of this language is the very frequent use of the passive voice. The natives love it. Instead of saying, And Jesus rebuked him, it is, *N'yasêmbo yē nli Jīsu, and* he was rebuked by Jesus. Instead of, Whatsoever thou shalt ask, it is, *Ezám' edu si be bambio nû, Whatsoever shall be asked by you.* E tôndo n’amlaga, he is loved by the people, and not, The people love him. *Inya si nyo mîe, food eaten by me.*

**SALUTATIONS.**


The first is the salutation after long absence, or on the arrival of strangers. The host, sitting, receives them in silence, until all have been seated for a space of time. He then gives the salutation or welcome, *Salentì,* welcome. They respond,
Ai, sali ké, yea! welcome, thou. After a minute or two, and perhaps passing a few words, the host commences the common salutation, Mboolanli, and the response, Ai, mbolo ké, or mboloanli ké, if there be others with the host. If there be special friends, long separated, they throw their arms around each other's shoulders, with the salutation, Sumba, strongly accenting the final syllable. The salutation always begins with the host, never with the visitor. If there be no salutation there is mischief intended. Depart.

If there be frequent meetings during the day, the pass-word is abio, sin., abionti, plu.

ADIEUS.

110. Mi akéndaga, I am gone.
Ai, gendaga mbiambié, yea, go prosperously.
Mi akéndaganli, plu., I am gone, you.
Ai, gendaga mbiambié, yea, go prosperously.
Azué kéndaganli, plu., we are gone, you.
Ai, gendaganli mbiambié, yea, go ye prosperously.

ANOTHER FORM.

111. Mi abia go tigintà ojanti,
I have come to leave thee, good-bye.
Mi abia go panganza n'awé, or n'ânlué,
I have come to promise with thee, or with you.

The response is, Gendaga, or gendaganli, mbiambié,
Go thou, or go ye, prosperously.

NOTE 1.—In the above salutation, Mboló is the adjective old, applied principally to persons. It is made into an irregular verb, imperative mode, and the plural is a regular imperative plural, Mboolanli.

NOTE 2.—The Mpongwe verb for salute is bogizya. If a person do not hear or heed a salutation, he is told, e bogizyà, he salutes you; or, mi abogizyà. To refuse a salutation is to offer the grossest insult, and a slave will resent it.

NOTE 3.—If a person be going to King George's, another will say to him, Wogizya mië Renjogo. Salute, me Renjogo.

Or, Wogizyanli mië anlaga we re ñêdà,
Salute ye me the people who are there.
ELISIONS AND CHANGES OF VOWELS.

112. Remark.—Where euphony requires it, vowels are elided, or coalesce. The elision is usually made of the final vowel of the word standing first.

VERBS.

113. A verb ending in a, followed immediately by a noun commencing with a, e, i, or o, elides its final vowel.

*Et'ind' avanl'a, he loves children.
Venjavenj' agamb' ambia, keep good words.
Avedi' avia, despise not the good.
Esunginl' ikugi, he saves the poor.
E'jivi' ilasa, he knock off an orange.
Witen' ikändá, they are cutting a plantain.
Azwé kót' idámbé, we catch a sheep.
Vag' epwi, bring a chair.
E'bonl' epokolo, he puts on a hat.
Obeg' erere zinganli, you cut another's tree.
Gé dud' okändá, go pick cotton.
Abáv' omenlo wè, he cut his finger.

. Punctuation, or anything producing suspension of voice, or hiatus, between words, obviates elision or change of vowels.

NOUNS.

114. Nouns ending in a elide the final vowel when standing next an adjective commencing with a vowel, only it coalesce with o into ã:

Anlag' awenge, people many.
A'b' ambia, mangoes good.
Om' ompoló, is Om' âmpolo, person large.
Ngó' oýái, mother-in-law.
Om' ãmbia, person good.

But Owór' ompolo, canoe large.
Ozy' ombia, face beautiful.
Egar' evolo, chest large.
Ézám' evia, a thing good.
Prepositions are usually elided for euphony. *Go avienti anlaga amàri nli etende ezènle.* This sentence is spoken, and properly written, thus:

*Gw'avienti anlaga amàri n'etende ezènle,*

When came people other with boat other.

In *Gw* the *w* is only a vinculum in place of *o*. The other four contractions follow the common rule of elision.

PRONOMINAL ADJECTIVES.

115. Nouns standing next before pronominal adjectives with final *a*, change *a* to *i*, thus: *igambi nyam*, my word; *ivangi nyè*, his law; *agungi mazyo*, our spears. But, rather, *agungi imazyo*; *Igambi inyam*; *ivangi ingi*; thus eliding *a*, and joining *i* to the pronoun, where it belongs.


Thus the *i*, which probably belongs to the pronominal adjective, in the first examples, has been transferred to the noun, and in the last examples has been elided. These are suggestions for consideration.

EWIRIA—DARK SAYINGS.

116. This is a language spoken only by the elders, and used only in their secret councils; though the secret council may be held in open assembly. It is formed by changing words, and making a Babel. Tree, may mean a fish; water, may mean a gun; gorilla, may mean a ship, and life, may mean death. And the verbs are transmuted in the same manner. No cipher telegrams ever equaled it for confusion and ob-
security. And no man under twenty-five years of age is initiated into it, and then with the most binding oaths of secrecy.

GENERAL REMARKS.

117. Although these Central and South African dialects be flexible, soft, musical, and abounding in euphonic concords, and though their grammatical structure be so methodical, consistent, and uniform, and the classification of the substantives and their adjuncts, and the conjugation of the verbs be almost unrivaled, yet it is not claimed that this is the perfection of a language for commerce, the arts, and sciences of a highly civilized state of society. But the present form of the Mpongwe language is amply sufficient for all present necessities, and its pliability will doubtless render it equal to all future contingencies. Many of the dozen and more conjugations will rapidly fall into disuetude, and most of the definite pronouns will be dropped. These changes will come gradually from necessity, and not by revolution or revisions.

The pliability of the language is seen in the rapidity with which it has been Christianized, and a large class of its words adapted to the expression of Christian ideas and principles in the translation of the whole New Testament and a part of the Old, and is readily understood by the people.

118. If one ask how the language of the Mpongwes has been cultured to such grammatical order and euphony, it will be difficult to answer.

119. If it be asked how it is kept in such exactness and purity without dictionary, grammar, spelling-book, or alphabet, there is a ready answer. A man's standing in society depends upon his speaking well, and that includes grammar, rhetoric, and elocution. A mother never allows ungrammatical speech or inaccurate pronunciation in the child. She says, Epwi vilnà, chair this. The instant exclamation of the mother is, Ei oy' wami! ngi yà mante? Oh, my child! who is your mother? Epwi zinlà, putting emphasis on zinlà, that is not easily forgotten. If the child had said omenlo
winld, this finger, it would have been correct. But epvoi winla could not be tolerated, except in a foreigner who is attempting to speak, and he will be tolerated in anything. 

Such a training will preserve the spoken language of a people in its purity, better than all the dictionaries and grammars that ever were written.

120. The Proverbs of the Mpongwas form a large part of their current literature, and their songs are never exhausted.

Solomon spake three thousand proverbs, and his songs were a thousand and five. But there is little probability that he originated three hundred of the proverbs, or one hundred and five of the songs.

Proverbs originate with the people, and probably most of them in the more primitive state of society. And the proverbs of the Mpongwas are worth preserving.
A VOCABULARY OF THE MPONGWE LANGUAGE, BY AMERICAN MISSIONARIES, AT GABOON, WEST AFRICA.

NEW YORK: MISSION HOUSE, 23 CENTRE STREET. 1879.
A.

Abe, 3 pl. Burying-place.
Abio, pl. abionii. Salutation for second meeting on same day.
Abobo, 3 pl. Lungs.
Aboke, a. Speckled.
Abokwe, 3 pl. Yaws.
Aduné, n. Small yellow bird.
Agali, 3 pl. Oil, vegetable or animal.
Agamí, v. Hate, ir. and def., used only in Indicative Present.
Ago, a. Fresh (water), see Nkèi.
Agandi, 3 pl. Apprehension, anxiety, sorrow.
Aguga, 3 pl. Trouble, distress, desolation.
À, Reply to the salutations, “Mbolo” and “Abio.”
Aka, 3 pl. Sap.
Akatála, 3 pl. doo akatála. To kneel down, let set the knees.
Akauga, A head-warrior.
Akete, Aghast, ph. syum’ akete.
Aké, 3 pl. Laughter.
Akeva, pl. akevani. Thank you, def. verb and n.
Akóma, A head-wind.
Akulu, 3 pl. v. Bribe; pay for buying something for another.
Akulú. A disease of fingers and toes.
Alté, 3 pl. Fellowship.

Alugu, 3 pl. Spirituous liquors, palm-wine.
Amarakanlo, 3 pl. Forks (of a road).
Amianli, 3 pl. Grass.
Amale, 1 irreg. (s. and pl. same). A fabulous kind of animal.
Ambili, 3 pl. Modesty, false delicacy.
Ambé-nlingo, 3 pl. Milk.
Amënje, 3 pl. Peace, quiet.
Ampandia, 3 pl. Flood, flowing (of tide).
Ampuni, 3 pl. Foam, froth.
Ande, rel. pron. What.
Angála, Scarlet, colored cloth, red flannel.
Aniko, 3 pl. Swollen limbs from rheumatism.
Antingo, 3 pl. Water.
Antània Apparition, any strange unaccountable thing happening, spetter.
Antiva, 3 pl. Money, articles of trade, sometimes singular.
Anta, a. Privately, apart from others, alone.
Antlingo, 3 pl. Smell, stench.
Antyó-bínlo, 3 pl. Sleep.
Antu, pers. pron. 2d pl. Ye, you.
Anyamia, 3 pl. Ebb (tide).
Anyambiló, The Creator, God.
Alonga, n. Former time, at first.
Alongi bosyo. Persons who have died before.
Anyègò, 3 pl. The fringe of a cloth, etc.
Aолоделп, n. A tree, the bark of which is used in healing wounds.

Арdu, a. All, whole, entire, complete.

Аре, n. Poison.

Амовв, 3 pl. ex toва. Vomit.

Асыгг, 3 pl. Foretaste.

Акиссе, 3 pl. Bashfulness.

Ата, aux. part. Had.

Атэ, 3 pl. Feces, excrement.

Атинта, 3 pl. Stern (of boat, canoe, etc.)

Авенте, 3 pl. In place of.

Аво, ab. A small scrub.

Tree, the bark of which is used in healing wounds.

Bakakaba, ad. All about, all over; of tracks on beach.

Bala, v. t. Inspect (a farm); to keep watch at night.

Bala. Awake.

Baka, v. i. To inquire the price of anything.

Baka, v. t. Kindle (fire).

Baku, part. To stumble.

Bakunla, v. t. Interfere, meddle; answer for another.

Bambia, v. t. Ask.

Bamba, v. t. Shine.

Bambiza, v. t. Cause to shine.


Baminla, v. t. Cause to blaze.

Banda mia, v. t. Be careful of; mind.

Banda, ad. Tight; fast.

Banda, v. t. To have sexual commerce with.

Bandiza, v. t. Prostitute; cause to commit adultery.

Bandanla, v. t. Cohabit together, man and woman.

Bandisa, v. t. To make fast.

Bongatia, v. t. Jam, press, squeeze, crowd; to fasten with button.

Bango, ad. Cut asunder.

Bango nla bango. Trading without trust.

Bangunlia, v. t. Separate; divide.

Bangwu, v. t. Separate, divide; be apart.

Bangwanla, v. i. Separate from each other.

Bana, v. i. Be suspended, hung up.
Banliya, v. t. (Kèlekélé). Hang up, suspended.
Bana, v. in. To be in the habit of doing.
Baraba, ad. Near.
Bara, adverbial verb. Many times.
Batia, v. t. Join, put together.
Bata, ad. Perched, seated.
Bata-mi, v. i. Alike.
Bata-mpira. A keg; powder.
Baza, v. t. (Bazyé). Skin; cut up animals and birds.
Bà, a. Alive.
Bibá, ad. Leaky.
Búdia, v. Be ungrateful, express ingratitude.
Búa, v. in. To get up at night, to seek to destroy by witch poison.
Búli, ad. Clear, quite, wholly, entirely.
Búli, ad. Within.
Bánda, v. i. Ripen; red.
Bándía, v. caus. To ripen.
Bínda, v. i. To become angry.
Bánjuna, v. i. Finish off (a canoe, etc.)
Bánla, v. i. Rot.
Bánya, v. i. Cut, wound.
Bánjanka, v. i. To be cut with knife; wound.
Bára, v. t. Wear (clothes).
Be, aux. v. Will.
Benga, v. t. Name of a tribe.
Bega, v. t. Fell (tree).
Bekelia, v. t. Trust in.
Bela, v. t. Want, seek.
Benda, v. t. Be angry.
Bendzé, v. t. Cause one to be angry.
Bendínla, v. t. Be angry at any one.

Benga, v. t. Follow.
Begbinla, v. i. To be, or come or go close to one.
Benla, v. i. Be or become hot, boil (water).
Béba, v. Stick a thing fast, seal.
Béria, v. To allay pain, apply medicine, stick on, as a plaster.
Bérinla, v. t. Accuse falsely.
Bédé, t. ad. Indentation, bruised.
Bédia, v. t. Bruised; indent.
Békwina. Divide, break in two.
Béka, v. i. Divide in halves.
Béngula, v. t. Define, explain, interpret.
Bémbo, v. t. Watch, (a thief, etc.)
Béta, v. t. Name; call; suppose.
Béta, v. Suppose, mean.
Béya, v. To luff.
Bía, v. i. Come.
Bíka, v. t. Hate.
Bília, v. t. Preserve the remains of a meal.
Bília, v. t. To be shy of, coy, reserved, bashful; not forward.
Bimbía, v. t. Respect, reverence.
Bindakanía, v. t. Mix.
Bína, v. t. Skim.
Bioga, v. i. Belch.
Bíra. To stop people fighting; make peace.
Bivíria, v. t. Respect, reverence, regard, honor.
Bo, ad. Far away.
Boanganya, ad. Arrived at.
Boba, a. Lop-sided, one-sided.
Boga, v. t. Chew, masticate; to crack with teeth.
Boginla, v. i. Cry aloud; bluster.
Bogizeya, v. t. Salute one with "Mbolo."
Bogianla, recip. conj. Salute one another.
Boka, v. t. Bark.
Bokas, v. t. Dig out (canoe).
Bokea, v. i. To cave in (well); grave; open.
Bolanganla, v. i. Toss about, as canoe in wave.
Bolin"okwu' ika pa g'oson. To glory in.
Bola, v. t. Whip, beat, strike.
Bola (njali). Discharge (a gun).
Bóla (as n'jama). Beat (drum).
Bola (itu). Crack (a joke).
Bola (epo). Use (indecent words).
Bola (bó), v. t. To throw down; e. g., a cow.
Bola (isapoga). To slap with open hand.
Bola (ikupa). To boast.
Bogoea, v. t. Arrive; come; to go to a place.
Bogoea, v. i. Appear in sight; be rich.
Bogoa, v. i. Leak.
Bogou, n. Loom.
Bongumia, v. To bubble up.
Bôngunla, v. t. To bring up an orphan.
Bongeni. Bung.
Bonda, v. t. Concert; a plan; cum Mondà.
Bonta, v. i., bon'epokolo. To put on a hat; cover a house; put on (hat).
Bonta, v. t. Empty, pour out.
Bonlanla, v. i. To upset, capsize.
Bowunla, v. t. Appear; enrich.
Bozya, n. To groan, or struggle in death.
Bôyo (with go). Ahead, before.
Bá, or bô, a. Alive.
Bonga, v. t., or bănga. Take.
Bânginla, v. t., or bôn. Take away, deprive.
Bôngo nil'alugu, or bângo. Drunk.
Bu, ad. Reclining, down.
Buêbué (with ga). As well as.
Buê, a. Dead.
Bue, a. Open, unobstructed, clear.
Buka. Strangle.
Buku, ad. Plainly, openly, fearlessly (of speaking).
Bukunla, v. t. Speak without fear, boldly, plainly.
Bulia, v. t., ja. Say, tell, speak.
Bunjá, v. t. To break, or follow an animal.
Bunla, vi. Be many; abound, increase.
Bunlia, v. t. Make to be many, multiply, increase.
Bundê. A small insect.
Bundu, ad. Upside down.
Bundunla, v. i. Boil (as spring of water).
Bundunla, v. t. To stir.
**Bundakanla**, v. i. To spoil.
**Bunya.** The next day.
**Bumba,** v. t. To go and get a wife.
**Bumba,** v. t. To snatch, as children, food.
**Bumbula,** v. t. To scatter about and spoil.
**Buta,** v. t. Seek.
**Burinlia,** v. t., *n'tompiza.* To dash one's self to the earth.
**Bwata,** v. t. To touch.

**D.**

**Da, nda,** ad. Long.
**Dadi,** ad. Alone.
**Daga,** v. i. Chirp, bleat, scream, squall.
**Dagalaga,** v. i. Complain, grumble.
**Daganla,** v. t. Desire, long for.

**Daia,** v. i. Cross (river, etc.)
**Dumbe,** ad. Soon.
**Daminla,** v. t. To stretch or reach out.
**Danda,** v. t. Deny.

**Danda,** v. i. Creep, crawl; go on all-fours; walk.
**Dandua,** v. i. To be redeemed, redeem one's self.
**Dandulana,** v. t. Redeem.

**Daginla,** v. t. Lose utterly.

**Data,** v. To meet.

**Datulana,** v. i. Meet, assemble.

**Datiza,** v. t. Cause to meet or assemble.

**Daia,** v. and a. Tall, be tall; long; be distant.

**Daiza,** v. t. Make tall, lengthen, spin out; talk.

**Daivila,** v. i. Extend, reach after.

**Davia,** v. t. Give, entrust, bestow, hand to.

**Daivadivia,** ad. Distance, far away.

**Da,** ad. Silent, still.

**Da,** contr. of *dako.* Master or mistress.

**Daizinla,** v. t. Peep, spy.

**Daga,** v. t. Curse.

**Dakilia,** v. t. Bow (the head).

**Damba,** v. t. Conquer, oppress.

**Da'minla,** v. t., v. i. Reach, drown.

**Dandilia,** v. t. Flatter.

**Dasya,** or *dasya,* v. t. Worthless, as fools.

**Dava,** v. t. Fish (with hook).

**Davadaivi,** Outer or great darkness.

**Davinla,** v. i. Reach out, as with the hand.

**Dega,** v. t. Stop, prevent.

**Demba,** v. t. Taste, try.

**Dembaî (as menge),** v. t. Take aim.

**Demba, or dembianla,** v. t. Spar, wrestle.

**Denda,** v. To do, make.

**Denla,** v. i. Cry.

**Devanla,** v. t. Forget.

**Devinla,** v. i. Hope, think, suppose; seem to one's self.

**Devina,** v. t. To impute.

**De,** ad. Quickly, immediately.

**Defka,** v. t. Catch (a thing thrown).

**Deia,** v. i. and a. Soft; weak.

**Déladela,** a. Very soft.

**Deiza,** v. t. Soften, weaken.

**Démbia,** v. i. Bow, bend the body.

**Démbiza,** v. t. Bend.
Děmbial'ěmbia, a. Supple, pliable.
Děmbiňia, v. i. Bow down.
Děmbińlan, v. i. Race.
Děnda, v. To begin to go up, as the tide.
Dępqa, v. i. Get, find, obtain.
Děngiňia, v. t. Reach up, to a thing above.
Děngěľia, v. t. Disrespect, dishonor.
Diană, ad. Apart; far apart.
Diană, n. Disposition.
Dięngą, ad., or die' used with Riga. Alone.
Dięngă, ad. (with tiga). Let alone.
Děmbińla, v. t. Put, place, lay down.
Děngiňia, v. i. Mark, take notice.
Dępqa, v. i. Be a long time.
Déra, a. Heavy.
Děria, v. t. Tie, make fast.
Děviňia, v. t. Enclose, surround, obstruct, shut out and in.
Đoanla, v. i. Live, be.
Dęguńia, v. i. Go away quietly or secretly.
Dęqua, v. i. Fly, leap, bounce.
Doka, v. t. Knock.
Dolo, ad. Seated; shine.
Dembina. To become old; decrepit.
Dœmińla, v. t. Begin (a work).
Dondoa, ad. High.
Donga, a. and v. i. First, and Be first.
Donga, n. Small-pox.

Dovia, v. t. Put or place on, mostly on fire; set upright.
Dovaloľa, v. i. Be at enmity.
Dovia, v. t. (with Mpaga). Doubt, bet, dispute, disbelieve.
Dovia, v. t., as nyale, tune, erere. Set, put, place, establish.
Du, a. {All and ad., at all; with sing; noun any.
Du, o'edu, any person; ežam'edu, anything.
Duba, v. t. Honor (as parent), as subject a king.
Dubwa, v. i. Depart, get away.
Duda, v. i. Be weary.
Dudia, v. t. Cause to be weary, tire.
Duërē. Quiet. Prov. i. 33.
Dukanla, v. i. Butt each other.
Dula, v. t. Pluck, pull (Com.), to pull out or off.
Dumba, v. t. Surprise.
Dumbina, v. t., i. g. dimbina. Put down.
Dumia, v. i. Swell.
Duminja, v. t. Strive, agonize.
Duo, v. i. Be at or in a place.
Dunlo, v. t. Be at a place with another; find one there.
Dura, v. t. Pull, haul.
Durinja, v. t. Attract, draw to.
Duvićia, v. t. Sop, dip.

E.
E, pers. pron., A. He or she.
Ebabaľo, 2. Saw-fish.
Ebagaloca, 2. Resemblance.
Ebaka, 2 pa. A garden-knife.
Ebandantu, 2. Adulterer.
Ebando, 2. Skin.
Ebapā, 2. Any worn-out or spoiled thing.
Embangwambangā, 2. Kneepan.
Ebēke, 2. Fire-place.
Ebelabela, n. Precipice.
Ebende, 2. Corpse.
Ebē, 2. An herb? (Gen. i. 11).
Ebē L'atanga. Purslain.
Ebole, 2. Fist.
Ebobē, 2. Cripple, so can not walk.
Eboko, 2. Loins, small of back.
Ebubu, n. 2. A bundle of bamboo leaves.
Edādā, 2. Eye (of needle).
Edāṣyu, 2. Fool; vain fellow.
Edāṣyā, 2. Foolishness.
Edaku, n. A small fetich.
Edidi, 2. Picture, likeness used only of persons; for things and animals, egamba and mkan'anda.
Edingo, 2. Crying, screaming, wailing.
Edo, 2. Bar (at mouth of river).
Edingu, 2. Cassada garden, corn or pea-nut patch.
Eduge, 2. Cork, stopple.
Eduka, 2. Pistol.
Edukatinda, 2. A fruit, grows on vine.
Edungu, 2. Great; affair.
Edurintia, 2. A thing which draws another.
Efizag'ingi, 2. Water-spout; whirl-wind.
Efjū, 2. Blanket.
Efjūlisya, 2. Render (as money lent).
Efjanga, 2. Fear, or afraid.
Efjängiza, 2. Cause to fear.
Efelīa, 2. Cause to call.
Egambanyambia, 2. Nonsense.
Egandu, 2. Fetiche (for detecting adultery, theft, etc.)
Egaranda, 2. Chest.
Egāndā, 2. Dependent; ward; apprentice; disciple.
Egulani, 2. Likeness, same-

Egulani, 2. Leprosy. See Gā-
lani.
Egāmba, 2. Shave, drawing-
ing-knife, etc.
Egāmba, 2. Parable; a round-
about reprooof. Nathan’ to
David.
Egānda, 2 and a. Poor, lean.
Egānlī, 2. Cascade, cataract, rifle.
Egānāli, 2. (See ekakali).
Adam’s apple (in the throat).
Ejero, 2. An ear of corn.
Ejōliso, 2. Measure, with which to measure quantity or length.
Ejēza, 2. Auger, gimlet.
Ejēgā, 2. Tusk of ivory weighing less than 20 lbs.
Ejēnga, 2. A white spot on a black person.
Ejombe, 2. Time.
Ejombogava, 2. A kind of small fish.
Egorozimba, 2. An ear of corn with the husk on.
Egoro, 2. Sheath.
Egwoza, 3. A fathom.
Egwa, 2. Snot; cold in the head.
Egunju, 2. Anger.
Egwe, 2. Kind of yam.
Egwasya, 2. Saw; file.
Egwaro, 2. Trigger.
Eka, 2. Throne, king’s seat; power; dominion.
Ekaga, 2. Land turtle.
Ekale, 2 and a. Pride; contempt and proud.
Ekambi, 2. Interpreter, spokesman.
Ekanda, 2. Tinder; also a wild animal.
Ekasa, ad. To scold, speak harshly.
Ekaká, 2. Cause, reason.
Ekákáli, 2. Adam’s apple.
Ekamintila, 2. Peg, pin (of wood).
Ekága, 2. Log, fallen tree.
Ekándá, 2. Phlegm.
Ekángwo, 2. Humpback.
Ekáta, 2. Defense; pickets.
Ekikéi, 2. Infant, baby.
Ekëmbé, 2. Animal poison, venom.
Ekénjé, 2. Intense pain.
Ekëba, 2. Pity.
Ekó, 2. A kind of bituminous soil.
Ekokore, 2. Cock, rooster.
Ekoka, 2 (z’onlómbó). Honeycomb.
Ekolo, 2. A kind of fish.
Ekombasanyani, 2. A kind of bird.
Ekoto, 2. A quiver for arrows.
Ekombo (zi njina), 2. A head; gorilla.
Ekotagota, 2. Touching.

Ekuka, 2. A thing obtained; a beast killed by chance.
Ekuru, 2. Owl.
Ekumunú, 2. Stump.
Ekvondo, 2. Fish tail.
Elsiyi, 2. Glass.
Elañiní, 2. Length.
Elango, 2. Hoop.
Elanjé, 2. Proud.
Elágáli, 2. Sting (of bee, etc.)
Elámbe, 2. Chat, chit-chat, conversation.
Elemba, 2. Sign, wonder.
Elembelombo, 2. Large leaf used for wrapping up food.
Elembó, 2. A useless thing.
Elende, 2. Boat.
Eléngé, 2. Poor; fool, idiot.
Eléngé, 2. Poor; fool.
Elendiníla, 2. Bow (for shooting).
Elelu, 2. Beard.
Elínga, 2. Gown.
Elíngalingé, 2. Corpse carried out to burial.
Elíngelio, 2. Mark.
Eliviá, 2. World, universe.
Eliviini, 2. Lake.
Eliviini, 2. Obstruction.
Eliviá, 2. Pond, pool, mud-hole, lake.
Elóko, 2. Strong vine.
Elolo, 2. A fish (resembling sardines).
Elondiviini, 2. Height.
Elongo, 2. Conflagration, unquenchable fire.
Elóva, 2. Seine, drag-net.
Eluñí, 2. Fame; report.
Elumbago, 2. Bracelet, armlet.
Emama, 2. A kind of fish.
Emenía, 2. Life.
Emondo, 2. A water bird.
Endège, 2. Large flat fish.
Endindi, 2. Fœtus of one or two months.
Endondo, 2. An albino.
Engamba, 2. Demijohn.
Engwamba, 2. Scarcity of meat.
Enjanja, 2. Brass pan.
Enimba, 2. Secret.
Entemé, 2. Lame person; maimed in any part; e.g., the eye, leg, arm.
Enlingo, 2. Tide (ebb or flood).
Enlúma, 2. Badger.
Enlime, 2. Patch.
Enlingo, 2. Disease supposed to be affected by the tide.
Enlonto, 2. Dry season (ex. middle of May to middle of September).
Enungunla, 2. To open the key.
Enyaroqolo, 2. A kind of bird.
Enyengenyenge, 2. Bustle; unsteadiness.
Epá, 2. Bone.
Épanga, 2. To make.
Epaga, 2. Partition.
Epé, a. Short.
Epê, 2. Dagger (poniard).
Épêlé, 2. Plate.
Epépa, 2. Rudder; fan.
Épokwé, 2. See Bola.
Épokwé, 2. A meddler in others’ affairs.
Éponga, 2. Beeswax.
Épogé, 2. Wakefulness.
Épomba, 2. Roll; loaf (of food).
Éponga, 2. Cover.
Épongo, 2. Gullet, esophagus.
Épondoña, 2. Pillow.
Épondüë, 2. Shorn head.
Épokolo, 2. Hat; small flat basket.
Époti, 2. Head, pate.
Éptot, 2. Stool, seat.
Épovi, 2. Chair.
Éranga, 2. Beauty (of person).
Éranlia, a. Insane.
Éraraga, 2. Kind of fish.
Érenté, 2. Half.
Érere, 2. Tree.
Érería, a. Dreadful, terrible.
Érënë, 2. Axe, hatchet.
Ériga, 2. Hollow (in a tree).
Éroëni, 2. Messenger.
Érogora, 2. Perspiration.
Éroro, 2. Cob; skin, rind.
Éroviaoëvič, 2. Nausea.
Éringë, 2. Frog.
Érimbe, 2. Youth, period of youth.
Érungu, ad. Secretly.
Ésadomba, 2. Hill, elevation.
Ésapala. A temporary house; booth.
Éskiddë, 2. A spear with round iron point.
Éseké, 2. Altar; sacred place where idols are kept.
Ésekëna, 2. Sob, sigh.
Ésomba-tavoro. Waiter (at table).
Ésèku, 2. Hiccup.
Ésèrëngila, 2. Tale-bearer.
Ésèsëgë, 2. Rags, old cloth.
Ésya, 2. Tail (of bird).
Ésya, 2. Measles.
Ésya, 2. Palm; cabbage.
Ésyaë, 2. Hawk.
Esvivembene. A large water-bird.

Esuvé. 2. Thirst.

Esénga. 2. Bench.

Etambędwimba. 2. Indecision.

Etahabango. 3. One kind of ant, chiefly on orange trees.

Etámbé. 2. Small fish.

Etáma. 2. Mat.

Etákuma. Small bird.

Etélémbome. 2. Scorpion.

Etélémbölo. 2. Partition (a cross, a house); end of house.

Etélémbóto. 2. Buttock.

Etélémbu. 2. Switch end of cow's or horse's tail.

Etémmbangonja. n. Flannel shirt.

Etéuka. 2. Husk or rind (of plantains).

Etéumbutumbu. 2. Part of a gun.

Etéumbangonja. 2. Whirlwind.

Évé. 2. Limb (of one's body).

Évva. 2. Phial.

Évanda. 2. Tune and song.

Évayaza. 2. Fin on the back of a shark.

Évanya. 2. Kind of wicker basket.

Évango. 2. Harpoon, fish-spear.

Éváwá. Gizzard.

Évàngánì, ad. About (in point of time).

Évágo. Any vessel for holding.

Évasyunla. 2. Spirit.

Éve. ad. Bad.

Évémba. 2. Violent person; courageous.

Événdinli. 2. Greatness.

Évéero. 2. Place to water, spring.

Événgé, a. 2. Mane (of horse).

Évévė, 2. Panting.

Évévá. Twine made of the plantain leaf.

Évézyu. 2. Scar.

Évélesey, 2. Handkerchief.

Évére. 2. Meat; fish.

Évémba. Strong, brave man; as leader, prince, warrior.

Évía. Good.

Evilo. 2. Work, calling, occupation.

Evila. 2. Ebony.

Evindi. 2. Cloud.

Éviga. 2. Men.

Évisà. 2. War-club.

Évindinla. 2. Bowsprit.

Évinline. 2. A kind of tree.

Évindo. 2. A nap; sound sleep.

Évora. 2. Wound, gash.

Évonge. 2. Indifference.

Évósé, 2. Adulteress.

Évové, 2. ———.

Évovó, 2. Adder, snake.

Évugíinja. 2. Any insect or creeping thing.

Évenila. 2. A kind of fish.

Évundunla, 3. A large slug cut from the iron bar.

Évundu. 2. Piece or chunk of flesh or fish.

Évunga. 2. Epidemic.

Évungú, 2. Piazza.

Évùfo. 2. Jealously.

Évùrìna. 2. Garment of any kind (an old word).

Éwirìe. 2. Dark saying; words not commonly understood.

Éwondo. 2. Head.

Éwongolo. 2. Wooden bowl; buoy.

Éwogóni. 2. Wasp.

Éwombo. 2. Nape.
Evolë, 2. Generous, generosity of money.
Ewołamungulu, 2. A spotted lizard (said to be poisonous).
Evoga, 2. Old site of a town.
Evogo, 2(e.q.) Mbora. Place.
Evova. Bladder.
Evumbu. 2. Firebrand.
Evulu. 2. Chaff, trash.
Eyambunkia. 2. A flood.
Eyanjini. 2. Ministration; service.
Eyare. 2. Piece, part; small quantity.
Eyelba. 2. Mirror.
Eyákut. 2. A kind of fetish.
Eyale. 2. Hard, strong.
Eyanga. 2. Drunkard, inebriate.
Eyogwe. 2. Disposition; habit, custom.
Eyigo. 2. Red-wood.
Eza. 2. A thing.
Ezanga. 2. Salt.
Ezango. 2. Book, paper; anything written.
Ezangangowo. 2. Book, etc.
Ezangabobó. 2. Sole-fish.
Ezande. 2. Int. pron. What, why.
Ezalona. 2. Comb.
Ezámba. 2. A kind of sea-turtle.
Ezámbi. 2. Sister, cousin; relative too near to marry.
Ezáma. 2. Thing; any material thing.
Ezáganla. 2. An herb.
Ezámbaldá. 2. Broom.
Ezembá. 2. War-cap.
Ezendi. 2. Forehead, front.
Ezénya. 2. Bait.
Eziya. 2. Dwelling-place.
Ezimba. 2. Ant-hill.
Ezyila. 2. Bunch of palm-nut.
Eziró. 2. Wild goat.
Ezyigo. 2. Red-wood.
Ezo. 2. Mortar; mill.
Ezyayya. 2. Bamboo fish-spear.
Ezyente. 2. Landing-place.
Eziganingo. 2. Small red bird.

F.
Fala, v. t. Castaway.
Fá, ad. Away (with fala).
Fata, v. The whole body is not well; unwell.
Fatiza, v. Causing to be unwell.
Fatu, n. Stockings, hose.
Fanga, v. t. Escape, run away from; run away.
Fá, prep. or part. Without position (always following the noun).
Fá, ad. Again.
Fá kunda. Add more.
Fela, v. t. Put, place.
Félia, v. t. Call (see Fwélia, both are used).
Feyla, v. i. Grow.
Feva, v. i. Be or become bad; unpleasant.
Féviza, v. t. Make bad.
Fina, v. t. Fold (cloth).
Finya, fôinya, v. i. Return.
Fwiniwíwínia, ad. Returning the same day.
Fà or fó, prep. and ad. Without; always follows the noun it governs.
Fúma, v. Grunt, strain; bear down.
**Fumamva**na, v. Grumble, complain.

**Fwelis**i, v. t. Call (see, also, Felia).

**Fweia**i, v. t. Call.

**Fweyitsa**, v. t. Call; cause to be called.

**Fwema**, v. i. Mistake, err.

**Fweimiza**, v. t. Cause to err; lead astray.

**Fenla**, v. i. Be cooked properly, done.

**Fwinya**, v. i. Return (see Finia and Finya).

**Fwinizya**, v. t. Return, bring back.

**Fwiniza ngāki**. Requite.

**Fwiza**, v. t. Turn.

**Fwizaviza**, v. t. Stir up.

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**G.**

*Ga*, aux. v. Must; only with 1st and 3d pers., but both sing. and plur.

**Ga**, ad. and conj. As; like; since.

**Gambentē**, ad. conj. Therefore; then, wherefore.

**Gore**, and *garegara*, 1. Middle; inside.

**Galanī**, 1. Leprosy.


**Gāmba**, 1. As *(Orēga)* scrape the cask.

**Ge**, conj. Or.

**Genla**, conj. Or.

**Gēgēgēva**, 1. Sorrow, sadness; sullenness.

**Gīgīgīla**, a. and ad. True; truly.

**Gilido**, Flat-iron.

**gambi**, 1. Anger; e.g., *egunlu*.

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**gando**, 1. Alligator.

**gando**, 1. A company of persons sitting or standing.

**gandī**, 1. Envy, envious.


**ganja**, 1. Parlor.

**gomba**, Hedgehog.

**gambil**. Guano.

**gambil**, 1. One-stringed harp.


**Gogo**, ad. There.

**Go**, prep. and ad. To; at; on; in, etc.; when; where, etc.

**Gore**, prep. To (used only before persons and pronouns referring to persons).

**Gore**, ad. Standing; straight.

**Gumbu**, ad. Here.

**Gwanga**, 1. Comb with its honey.

**Gwarenīli**, 1. Edge (of a tool).


**Gwīri**, ad. Where.

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**I.**

**Iba**, 3. Fruit of the Dika tree. *(Oba)*.

**Ibandaminti**, v. n. Care, watchfulness.

**Ibaginlo, dinga n'ibaginlo**. To get by chance.

**Ibamba**, v. n. Asking.

**Ibanda**, v. n. Sexual commerce.

**Ibang**, n. Morning.

**Ibangwana**, v. n. Putting asunder.

**Ibaku**, 3. A root; stone, etc.; used with *Po mbo n'ti baku*.

Ibambo, 3. Departed spirit.
Ibandó, 3. Adulteress.
Ibándáká, 3. Tadpole.
Ibádia, v. n. Ingratitude.
Ibádié, pl. abádié. An ungrateful person.
IbÁnja, v. n. Cut, flesh wound.
Ibánya, 3. Lizard.
Ibára, v. n. The act of putting on clothes.
Ibámbu, 3. A woman taken away by force with a fetish.
Ibántla, v. n. Decaying matter.
Ihekédia, v. n. Faith; trusting; confiding in.
Ibe, pl. Evil, sin, wickedness.
Ibela, v. n. Want, desire.
Ibenmbe, 3. Pigeon, dove.
Ibendla, v. n. Anger.
Ibéria, v. n. Alleviation.
Ibénla. Planting, burying.
Ibérinla, v. n. Accusation (false).
Ibèku, 3. Half a round thing; semicircle.
Ibere, 3. Malagne (paper).
Ibia, v. n. Coming.
Ibobo, 3. Cowardice.
Iboho, 3. Lang.
Iboku, 3. Presence. Are gw'iboku, he is present; lair; place.
Ibobóti, 3. Spider (insect).
Iboboboho, 3. { Coward, cowardly.}
Ibojíya, v. n. Salutation.
Iboginla, v. n. Shout; crying out.
Iboko, n. Large cow or horse fly.

Ibota, 3. { A bow and string; breathed upon near one end, and struck with a short stick, makes music.
Ibotá, 3. Poison, witchcraft.
Ibongambala, n. Small partridge.
Iboga, 3. A bitter stick.
Ibongwa, v. n. Arriving.
Ibongunlia, v. n. Cherishing; bringing up.
Ibongo, v. n. Drunkenness.
Ibonga, v. n. Taking.
Ibuku, 3. Vexation; chagrin; sensation of choking.
Ibundunla, v. n. Mixing.
Ibunga, 3. Top-knot.
Ibundakanlia, v. n. Injuring, destroying.
Idandunla, v. n. Redeeming, redemption.
Idaga, v. n. Cry out; scream; bleat.
Idaginla, v. n. Hope; earnest expectation.
Idagunla, v. n. Answering.
Idándúa, v. n. Flattery.
Idáda, 3. Drop.
Ido, 3; pl. ado. Rocks, stone.
Idudu, v. n. Fatigue.
Idurinlia, v. n. Drawing to; attraction.
Iféra, 3. Nail (of fingers).
(See Oñéra).
Ifive. Cold.
Igaguma, n. 3. Stuttering.
Igalá, 3. Street (of town); out of doors.
Igelenge, 3. Bell.
Igamba, 3. A word.
Igamba ny’ agwanla. A moment.
Igamo, 3. Fine (for adultery).
Igga, 3. Woods, bush.
Igando, 3. Sole (of foot); paw of dog.
Iganja, 3. Fish.
Igavi, 3. War.
Igama, 3. Circle; circular spot; firmament.
Igamba, 3. Land-crab.
Iganga, 3. Spear; with go in honesty and truth.
Igagwino, 3; ex. kagwa. A place for going out.
Igeva, 3. Negro dance; mirth; exaltation.
Igevu, 3, (igu). Bundle of meat tied up in leaves, or anything else.
Igenga, 3. Swarm (of bees).
Igero, 3. Part, side, division.
Adunga aze gwo’ igero zi Mpongwe, are gwo’ igero ny’ iminisë.
Igendele, 3. Errand, messenger.
Igeveli, 3. Sprain, strain.
Iginji, a. Awkward.
Igoogo, 3. Long coarse-grass.
Igomiri, 3. Ten.
Igogoyyo, 3. Carpenter’s plane.
Igonla, 3. Stature; height of persons and things.
Igonlo, 3. Top, summit, high, aloft.
Igolo, 3. Trade.
Igome, 3. A mat sail.
Igombegome, 3. Umbrella.
Igombegowa, 3. Large fish.
Igwe, 3. Bellows.
Igamba, 3. Cargo, effects.
Igwinu, 3. Hope, expectation.
Iguru, 3. Pineapple.
Iguruguru, 3. Turkey.
Iguge, 3. Door.
Igwanla, 3. Spittle.
Igwira, 3. Notch, mark, hour, pound.
Iganjina, v. n. Service.
Iganja, v. n. Work, labor, toil.
Iganla, v. n. Birth, begettting.
Igarua, v. n. Split, rent.
Igawa, v. n. Resting.
Iga, v. n. Sickness.
Iga, v. n. Strength.
Igerei, v. n. Shaking of the hips.
Igamba, v. n. Singing.
Igelizo, v. n. Imprisonment.
Igela. Easing off; slaking.
Igeza, v. n. Leaning upon; trusting.
Igiga, v. n. Inheritance.
Iginya, v. n. Healing, curing.
Iginjina, v. n. Entering in.
Igonginjina. Remembering.
Igomba, v. n. Marriage.
Igufa, v. n. Stealing.
Igufwa, v. n. Death.
Ijwwe, n. *Gray hair.*
Ik, 3. *Meteor.*
Ikambina, v. n. *Speaking to, or for some one; prayer.*
Ikandu, a. *Acid.*
Ikaga, 3; pl. Askaga. *Leader.*
IKanga, 3 and a. *Baldness, bald; frying.*
Ikanda, 3. *Miracle.*
Ikasya, 3. *Bridge.*
Ikataka, a. *Bunch.*
Ikayza, 3. *Red-water; ordeal.*
Ikā, 3. *A knot in tying on bamboo to a house.*
Ikagara, v. n. *Snoring.*
Ikambizo, 3. *Persecution.*
Ikamintu, v. n. *Nailing.*
Ikandā, 3. *Bunch of plantains.*
Ikātī, a. *Question.*
Ikātā, 3. *Kind of bamboo.*
Ikēvā, v. n. *Conquering, excelling, victory.*
Ikenga, v. n. *Heaping, preparing.*
Ikēsiyī, 7, pl. and a. *Want of nerve; mercy; merciful; tender-heartedness. (Some have ekēvā, and have not ikēsiyī).*
Ikēso, a.; pl. akeso. *Squint-eyed.*
Ikendo, 3. *Fire-steel.*
Ikēngē, 3. *Skill.*
Ikēkē, v. n. *Cackling.*
Ike, Egg.
Ikekā, 3. *Perverseness, contrarieness.*
Ikeka, 3. *Only child.*
Ikika, ad. *Only, alone.*

Ikilikili. *Heavy tramping; stamping.*
Ikonti. *Fire-wood.*
Ikonda, 3. *See Okondo.*
Ikombina, v. n. *Hem, binding.*
Ikopa, 3. *Jar.*
Ikoko, 3. *Sugar-cane; sugar.*
Ikota, v. n. *Catching.*
Ikova, 3. *Thick fish.*
Ikosyo, 3. *Leg (of fowl and bird).*
Ikudukwe, e.g., nēganēga (apparently an ad.) *Quickly.*
Ikuku, 3. *Sail.*
Ikundu, 3. *Nest (of fowl and bird).*
Ikunda, v. n. *Addition.*
Ikungula, v. n. *Growling.*
Ikulu, 3. *Gw' Kulu. An arm cut off.*
Ikumbu, 3. *Claw (of crab).*
Ikutu, 3. *A narrow-mouthed basket.*
Ikwēlikī, 3. *Betrothment money.*
Ikwēntyuwa, 4. *A wild plum, black; grows in clusters.*
Ikwele, 3. *A bend in a river; bay; harbor.*
Ilalinlo, 3. *Ford, crossing-place.*
Ilanga, 3. *Lily.*
Ilasu, 3. *Orange.*
Ilavwā, 3. *Fish-hook.*
Ilandā, 3. *Fresh-water crab.*
Ilātā, 3. *Mate; second in power.*
Ilālā, 3. *Pawpaw.*
Ilendē, 3. *The saddle on the roof of a house.*

Ilendē, 3. *A sleeper. Poisonous slime from the sting of the ray-fish; spittle or mucus that dries on the cheek of any slime.*
Ite, 3. Palm (of hand).
Iloanlo, 3. Dwelling place.
Ilombo. World of Spirits.
Ilosi, 3. Lime.
Imama, v. n. Amazement; astonishment.
Imândà, 3. Caterpillar.
I mãnolo, 3. Things gotten by robbery; obtained without work.
Imamisa, v. n. That which causes astonishment.
Imâvu, 3. Dumb.
Imâgi, 3. Mug; pitcher.
Imbala, 3. Hammer.
Imânjâji, 3. A head of wheat, etc.; a long feather at a cock's tail.
Imënja, v. n. Acknowledging.
Imbugu, n. Cheek.
Imungâ, 3. Loaf; ball.
Impânâ. Dagger.
Imungure, 3. A fruit, grows in clusters on vine.
I na, 3. Name.
Inaka, v. n. Care.
Înà, 3. Tooth.
Înànyigömbolo. Lightning.
Indi. Secret society of males.
Ingongo, 3. Tin; any vessel of tin; zinc, etc.
Indurn. Elastic.
İndündúa, 3; pl. Andündúa. Bubble.
Îngeyâ, 3; pl. Angeyâ. A kind of trap.
Înînîlo, 3. Liver.
Îgeiàn, 3. Gin; trap: deadfall.
Îndû, 3; plu. Money; goods (for barter).
Inîño, 3. Bondage.
Înkândà, pl.; Êkândà, sing. Purposely; intention.
Înlângà, 3. Moonlight.
Înlângâ, 3. Nation; kingdom.
Înë, conj. Saying.
Înînlâ, 3. Shadow (of person); soul; spirit.
Înîngo, 3. Water; plu. Ânîngo.
Înôma, 3. Debt.
Înoki, 3. Lie; falsehood.
Întyâ, 3. Eye; grain (of corn, etc.)
Întyâ ny' atanga. Telescope.
Întyânî, 3. 'Tear.
Înu. Fire (made for cooking); fire-place; stove.
Înûmba, v. n. Hatred; animosity.
Înûnya, 3. Lake; authority.
Înûnî, 3; pl. Âmûnî. Grass.
Înûmbînolo, 3; pl. Âmûmbînolo. Altercation; quarrel.
Înûnîngi, 3. Drunkard; wine-bibber.
Înûnîntî, 3. Glutton.
Înûnënga, 3. Post which supports ridge-pole, etc., of house.
Înûga, v. n. Food.
Înûnya, v. n. Gain; profit.
Înûnâna, 3; pl. Âmûnâna. Coal; charcoal.
Înûnëmba, 3; pl. Âmûnëmba. Poison.
Înûmë, 3; pl. Amë. Foetus.
Înûnîngîla, 3; pl. Âmûnîngîla. Live-coal.
Înûyi, 3; pl. Âmoi. Voice.
Ipa, v. n. Pay; wages; hire.
Ipa, 3. Flock (of birds); herd (of cattle); shoal (of fish).
Ipaginla. Charge (for gun or pipe).
Ipakilia, v. n. Beginning.
Ipakile, 3. Cap (for man or boy).
Ipamba. Diarrhoea.
Ipanginya. Government.
Ipanda (entingo z' apand'i). The tide is running or coming up.
Ipanzanyana, v. n. Scattering.
Ipaku, 3. Blind person; blind; (a) blindness.
Ipaga. Prophecy.
Ipandia, v. n. Dissembling.
Ipinnu, 3. With pa or tawa, a challenge.
Ipedia, v. n. Insult; disobedience.
Ipési, 3. An affair; occurrence.
Ipi, 3. Armadillo.
Ipi. Painful swelling on arms, hands, or feet.
Ipinja, v. n. Choice; preference.
Ipiša, v. n. Thinking.
Ipišila, v. n. Thinking.
Ipunju, 7. Brains.
Isusa (Pusya). Accident, with (nle) accidentally.
Ipote, 3. Disease of skull.
Ira, 3. Hip.
Irandi, 3. Oyster.
Irâdâ, 3. Navel; step (of mast).
Irëvo, 3. Smart; smartness (of pain).
Irëndë, 3. Thorn.
Iriko, i; pl. 'Tëgin' iriigo. Make a will. Ezango z'i iriigo.
Irinila, 3. A pod (of ground-nuts).
Iroanlo, 3. A burden.
Irondâ, 3. Favorite; one loved much.
Isamba, 3. A kind of crab.
Isapoga, 3. A slap with open hand.
Isani, 3. Shot; ball.
Isásagála. Measles.
Isëva, v. n. Sorrow.
Isegé. Entrails.
Isënda. Dizziness.
Isyangu, 5. A hankering after meat.
Isyakâ, 3. Crumbs of tobacco left in the pipe after smoking.
Isyalkâ, 3. Need, care, regard, respect.
Isyundâ, 3. Dwarf.
Isyungá, 3. Deer-net.
Isyukâ. A wife lent to a guest.
Isümíntla, v. n. Praise.
Isyusya, 3. Wadding (for gun).
Isyangama, 3. Window.
Isyangâ, 3. Pain of parturition.
Ita, 3. Bundle.
Itakile, 3; ex. takilia. Testimony (mostly plural), narrative, or things narrated.
Itatemíntla, v. n. Trembling.
Itanda, 3. Mangrove tree.
Itambe, 3. Paw.
Itamiza, v. n. Temptation.
Itela, v. n. Cutting, harvest.
Itia, v. n. Fear.
Itita, 3. Scratch (with finger); pimplies.

Itimbizimbinga, v. n. Staggering.

Itomba, v. n. The removing.

Itanda, v. n. Love.

Itua (svaka yire tua). The knife is sharp; edge (of tool).


Itula (iremi zi re tula). The axe is not sharp.

Ihitu, Palm-wine.

Iiunia, v. n. Shortening.

Iabori, 3; pl. amp. Bough, limb, branch.

Ivakwa. Scales, crumbs.

Iisanga, 3; pl. amp'. Law.

Iiseongo, 3. Reins.

Iiseuni, 3; pl. amp'. A place where a canoe is made.

Iiseca, 3; pl. amp. Wing.

Iiseuya, 3; pl. amp'. Twins (mostly pl.).

Iisekâ, 3, amp'. A knot in tree or board.

Ise. Wine.

Iseomba, 3, amp'. Hole (in ground); big pit, or little.

Isele, pl. amp' 3. White plain cotton cloth; bafts.

Iseenda, pl. amp'. Greatness, government, glory, rule.

Isevensi, 3, amp'. Thigh.

Iseenginlo; pl. amp'. Place of waiting.

Iseenge, 3, amp'. Corner of cloth.

Iseenga, 3; pl. amp'. Tune and song.

Iseenu, 3; pl. amp'. Lat; mammary gland.

Iseiri, 3. Shade; Shadow (not of a person).

Iseimbize. Kind of ants.

Iseokinlo, pl. amp; ex. poka. A place that may be waded; a ford.

Iseombo, 3, amp. Boil.

Iseonja, 3, ampomña. Men of the same age; generation.

Iseogo, 3, amp. Hole through anything.

Isewa, 3, amp. Knee.


Iseungiza. Stingly.

Iseunhi. Froth, scum.

Iseunja, 3. Young man.

Iseaga, 3. Mourning; waiting (for dead).

Isealâ, 3; pl. amb. Bamboo swamp.

Iseara, 3, amb. Pair; suit of clothes.

Iseenle, 3, amb. Breast, teat.

Iseola, 3, amb. A stroke; a charge of powder or shot.

Iseombi, v. n. Obscurely.

Iseoini, 3, amb. A blister.


Iseugu, 3, amb. Cheek.

Iseuru, 3. A place of dry soft sand.

Iseumu, 3. Belly, womb, etc.

Iseela, 3. A dirt-heap.

Iseeyê, 3. Cramp; sleep (of a limb).

Iyarinlo, 3. Foot-stool; a place often trod upon.

Iyijinginlo, 3; ex. jinginla. An entrance way.

Iyumbinlo, 3. Hiding-place, secret.

Izanga, 3. A place for a house; and the vacant place after a house has been removed.

Izaure, 3 and a. Brackishness, sour.
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Izyâqê, 3. Duck.
Izungâkântlo, 3. Chain.
Izyunga, 3. A nose; slip-knot.
Izyuli, 3. Virgin.
Izyâmbunlo, 3. Hiding-place for a person.
Izyôva, 3; pl. azy. Play.
Izyigo, 3. A tree and its fruit; a purple plum.

J.
Ja, conj. If.
Jahîma, v. i. To awake.
Jahunlo, v. i. Creep.
Jahiyayagia, v. i. To be spread abroad (as news, fame).
Jajjengwe, ad. Soon, presently; by and by.
Jaka, v. i. Hitch; be caught; become entangled.
Jâkiza, v. t. To cause to be caught.
Jamba, v. t. Cauterize, corrode.
Jambîza, v. t. To cause to corrode.
Jambunlia, v. t. Overflow as a flood.
Jâmînla, v. i. Move to lee side of boat.
Janga, v. t. Singe.
Jânliâ, v. t. Spread (as a cloth) in sun.
Janja, v. t. Work, perform, do.
Janjinla, v. t. Work for; serve.
Jânlâ, v. t. Beget; bring forth; bear (fruit).
Janginjînla, v. i. Float.

Jara, v. t. Tread upon; trample.
Jaruna, v. t. Be split.
Jarunla, v. t. Split.
Jasa, v. i. Be tried, weary.
Jasiza, v. t. Tire, weary.
Jao, ad. Yesterday.
Jazyâ, v. t. To sneeze.
Javura, v. i. and a. Be or become light; not heavy.
Javuria, v. t. Lighten; assist; make light of.
Jaza, v. i. Sneezes.
Jâgâ and Jâ, conj. If.
Ja becomes jâ when it precedes a vowel with which it coalesces.
Jagâ, v. t. Hear; feel.
Jâgâ, v. i. Be sick.
Jâgiza, v. t. To cause sickness.
Jâginlo, v. t. Obey; rel. conj. of jâgâ.
Jâla, v. i. Hard; strong; tough, etc.
Jâliîza, v. t. Harden; strengthen; toughen, etc.
Jâlinla, v. t. To resist any one.
Jâmbrunlo, v. t. Sweep.
Jâmbrua, v. i. and a. Be bright; shine.
Jâmbrunlia, v. t. Make bright.
Jânja, v. t. Nurse; cause to suck, or give to drink.
Jânla, v. i. and v. t. Laugh; laugh at, etc.
Jânli, ad. Day before yesterday.
Jâwa, v. i. Rest.
Jâwunla, v. i. Pant.
Jega, v. i. Blossom.
Jega, v. t. Get; obtain money or trust.
Jegina, v. t. Trust.
Jegeria, v. t. Stir up.
Jegoria, v. i. Dance; wriggle; shake hips in dancing.
Jeka, v. i. Slacken; abate (as wind).
Jekéza, v. t. Slacken (as a rope).
Jeka, v. t. With njeka, to make a treaty covenant.
Jela, v. i. Be in distress; difficulty.
Jeliza, v. t. Distress; punish.
Jemba, v. t. Sing.
Jenia, v. t. Awake a person, but the person (enangun) wakes.
Jeníza, v. t. Awake; to send, a second; to awake, a third person.
Jénjá, v. i. Dawn.
Jénjíza, v. t. Cause to dawn; enlighten.
Jenla, v. t. See.
Jenla, v. t., with ntyánli. Be ashamed.
Jenla, with yandi. Be envious at.
Jenlanla, v. i. See each other.
Jenliza, v. t. Cause to see.
Jenla, with ekêôa. Pity.
Jetýa, v. t. or v. i. To cast, as a wave a boat; go to leeward.
Jéuya, v. i. Lean; incline.
Jéya, v. t. Wag the head; deride.
Jegoria, v. t. Add firewood.
(See Tenliza).
Jengèria, v. t. Wait for.

Jérwa, v. i. To turn aside out of the road.
Jega, v. t. Choke.
Jega, v. t. Inherit.
Jíla, v. i. Decline, as day.
Jitalanga, v. i. Be or become black; dark.
Jitalanganlia, v. t. Blacken; darken.
Jíla, v. i. Incline to one side (as a boat); tip; overturn.
Jílizya, v. t. To destroy.
Jílinlo, v. t. Dream.
Jílinlo, v. t. (Nyilinlo). To dream a dream.
Jinda, v. Fellowship.
Jindanla, v. Be good friends, with Mi jindanlia ni kadié.
Jinga, v. t. Cure; heal any disease.
Jíninga, v. i. Enter; go; come in.
Jíningila, v. t. Cause to enter.
Jínlá, v. i. Dance.
Jíra, v. t. Pour out; set a person on shore; land.
Jírinla, v. i. Spill; be poured out.
Jívá, v. t. Pick (fruit); punch fruit with pole.
Jívira, v. t. Be willing; reply; believe.
Jóbá, To take back a gift.
Jogóla, v. t. Disregard; slight; mock.
Jokvá, v. i. Rub skin off one’s self.
Jokunla, v. t. To be torn.
Jola, v. t. Make thread of the fiber of pine-apple leaf by scraping.
Jombanla, v. i. Marry each other; intermarry.
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<tr>
<td><strong>Jomia,</strong> v.t.  Be or become dry; wither.</td>
<td><strong>Kakiza,</strong> v.t.  Ward off (a blow).</td>
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<td><strong>Jomantla,</strong> v. Quarrel.</td>
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<td>** Jonga,** v.t.  Join; unite.</td>
<td><strong>Kakunlia,</strong> v.t.  To cause to fall.</td>
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<td>** Jongunla,** v.t.  Remember.</td>
<td><strong>Kalua,</strong> v.i.  Change.</td>
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<td>** Jongunla,** v.t.  Wish for; long; lust for.</td>
<td><strong>Kalunlia,</strong> v.t.  Change.</td>
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<td><strong>Jona,</strong> v.t.  Kill; cost; be worth.</td>
<td><strong>Kalanganla,</strong> v.t.  To tie (Ikalanganlo), on rafters of house.</td>
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<td><strong>Jonia,</strong> v.t.  Fill.</td>
<td><strong>Kamba,</strong> v.t.  Speak, talk.</td>
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<tr>
<td><strong>Jonia,</strong> v.i.  Fill.</td>
<td><strong>Kambina,</strong> v.t.  Speak to, and for; pray to.</td>
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<td><strong>Jora,</strong> v.i.  Be satisfied with food; filled.</td>
<td><strong>Kaminia,</strong> v.i.  Become dry.</td>
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<td><strong>Joriza,</strong> v.t.  Satiate; fill; satisfy with food.</td>
<td><strong>Kanda,</strong> a. Sour.</td>
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<td><strong>Joša,</strong> v.t.  Bail (canoe or boat).</td>
<td><strong>Kanjunla,</strong> v.t.  Strain; skim; sift out.</td>
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<td><strong>Jošunla,</strong> v.t.  Wash a thing, or part of one’s person.</td>
<td><strong>Kanga,</strong> v.t.  Fry, parch.</td>
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<tr>
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<td><strong>Kanganla,</strong> v.i.  Walk about; frequent a place.</td>
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<tr>
<td><strong>Jonginla,</strong> v.t.  Wash a thing, or part of one’s person.</td>
<td><strong>Kanla,</strong> v.t.  Before, advocate, defend, favor.</td>
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<td><strong>Jongunia,</strong> v.t.  Bring; put; cast out; utter.</td>
<td><strong>Kanla,</strong> v.t.  To relate (sin-kanlo); legends.</td>
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<td><strong>Jongunia,</strong> v.i.  Die.</td>
<td><strong>Kao,</strong> conj.  Except.</td>
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<td><strong>Juwuna,</strong> v.i.  As vessels.</td>
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<tr>
<td><strong>Juwuna,</strong> v.i.  As vessels.</td>
<td><strong>Kapa,</strong> 1.  (See bolî kapa). A board.</td>
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<td><strong>Kasa,</strong> v.i.  Sour; spoil (as food).</td>
<td><strong>Kapa,</strong> 1.  Cloth worn on shoulders.</td>
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<td><strong>Kaguma,</strong> v.i.  Stutter, stammer.</td>
<td><strong>Kavula,</strong> v.t.  Roll.</td>
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<td><strong>Kaka,</strong> a.  Dry, low (tide).</td>
<td><strong>Kawa,</strong> v.i.  Fade.</td>
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<tr>
<td><strong>Ká, aux. v.</strong> Can; be; sign of pot. mood.</td>
<td><strong>Kága,</strong> 1.  Launch out, or into the water; push.</td>
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<td><strong>Kágara,</strong> v.i.  Snore.</td>
<td><strong>Kágara,</strong> v.i.  Snore.</td>
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<td><strong>Kágua,</strong> v.i.  Go out.</td>
<td><strong>Káguna,</strong> v.t.  Bring; put; cast out; utter.</td>
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<td>Kâkâlâ, v. Def. verb. Be pleased; please; I beg you. Pl. kâkâloani; kâkâlâ g'ompende, gw' Anyambié.</td>
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<td>Kâla, v. i. To be settled just right.</td>
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<tr>
<td>Kâla, v. t. Beget or bear a child in one's own likeness.</td>
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<tr>
<td>Kâlanla, v. To resemble.</td>
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<td>Kâmba, v. t. and i. Scrape; walk to and fro.</td>
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<tr>
<td>Kâmbiza, v. t. Follow, chase, persecute.</td>
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<td>Kâmânlâ, v. t. Drive (a nail); ram.</td>
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<td>Kânda, v. t. (Kândâ; to allow; in the phrase kândâ ouka or oryaka, to buy a slave.</td>
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<td>Kângândê, conj. Because.</td>
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<td>Kândenlê, conj. Because.</td>
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<tr>
<td>Kânde, conj. Because.</td>
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<td>Kânde, 1, with nî: Continual. (See Idioms).</td>
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<tr>
<td>Kântê, conj. If, though.</td>
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<td>Kângwa, v. i. To continue to the end. Kângwa n't om-anto.</td>
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<tr>
<td>Kânta, v. i. Cough.</td>
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<tr>
<td>Kântukâ, v. n. To the end.</td>
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<tr>
<td>Kâta, v. t. Question, catechise.</td>
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<tr>
<td>Kâtê, 1. Question.</td>
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<tr>
<td>Kâvî, 1. Back of the head.</td>
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<tr>
<td>Kâvia, v. t. To glory over; hector.</td>
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<tr>
<td>Kâwâ, v. t. (kâvia). Do work handsomely.</td>
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<tr>
<td>Kâzaqâza, v. i. To make noise against the side of a house.</td>
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<tr>
<td>Kêka, v. i. Be ready; contain; hold; suffice.</td>
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<tr>
<td>Kêkîza, v. t. Make ready; prepare.</td>
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</tbody>
</table>

| Kegwa, v. i. To turn round one's self. |
| Kêâla, v. i. To spoil (as old cassava roots by turning to wood). |
| Kêlînâ, v. t. To act contrary; disregard. |
| Kembâ, v. Ache. |
| Kendekendê, ad. Quiet, mild. |
| Kenja, v. t. Lay up; collected together; to arrange. |
| Kenja, v. i. To be near setting (of sun). |
| Kera, v. t. Divide, distribute. |
| Kerîza. To give others chop; food, etc. |
| Keta, v. t. Cool; cold; become cold; become stiff and painful. |
| Kêva, v. t. Conquer, surpass, excel. |
| Kê, ad. Too, also. |
| Kêgêndêia, v. t. Tickles. |
| Kêgêra, v. t. Nibble, gnaw, grate, creak. |
| Kêla, v. t. Mince, hash. |
| Kêlagêla, v. t. Examine, search. |
| Kêlêkêlê, a. Hanging by one end, or side. |
| Kêlîna, v. t. Cut in straight lines, or square pieces. |
| Kênda, v. i. Go. |
| Kêndia, v. t. To lead. |
| Kêndêza, v. t. To cause to go; drive; inpel. |
| Kênlîza. Measure, try. |
| Kêndêlê, v. t. Decanter. |
| Kêgêra, n. Insect that bores holes. |
| Kêngêlê, ad. |
Kënliə, v. t. To exclaim "Eh!" at a person.
Kënla, v. t. Resist; advantages.
Këra, v. t. Circumcise.
Kiə, ad. Entirely; clear (used with Máguna, to break).
Kila (akēugà). Give a look of contempt.
Kila, v. t. Anoint head of thing, but not body; smear; daub; iron clothes; rub.
Kinda, v. i. Arrive.
Kinya, v. i. To excel all former doing; condition; custom.
Kiyambà, 1. Green parrot.
Kwanga, ad. and prep. Before; until; up to.
Koga, v.i. Crow, gape.
Koginla, v. t. Sniff.
Kogooa, v.t. To speak a foreign language imperfectly.
Kola, v. t. Buy, sell.
Komba, v. t. Fence.
Komba, v. t. Dodge.
Kombinla, v. t. Hem; surround; flow round, as a river.
Kándanli. In the phrase, e jänja kándanji when a slave works for a third person and his master takes his wages.
Kándani. v. t.
Konga, 1; pl. Ikonga. A reed. See Ogonga.
Kora, v. t. Tie up into a bundle.
Korowə, 1. A crown.
Kotu, v. t. Catch.
Kotisa, v. t. Understand.
Koña, v. t. Get.
Koōa, v. t. Use illustration; make a supposition.
Koza, v. t. To rub against one.

Kubu, ad. At anchor.
Kubunla, v. t. Dip up (as water).
Kuya, v. i. Deprived; or friends bereaved; difficulty; distress, etc.
Kulembeni, 1 (Nkulembeni). Mangrove-seed.
Kumangə, v. i. Stand up.
Kumba, v. i. To carry a load of something.
Kumunia, v.t. Collect; gather together.
Kumunla, v. i. Rise up; stand up.

Kumunlia, v. t. { Straighten; lift up one fallen. Make straight, e.g., a road.
Kumba, v. t. Carry on back; shoulder.
Kumba, 1. Dam (across a water-course).
Kumbiza, v. Keep off (nautical).
Kundiə, 1. Remainder, when part has been paid (in trade).
Kundu, v. t. Add; increase; give more.
Kunda, v. t. To avenge.
Kungula, v. i. Growl; roar; rumble (as tiger, lion, etc.); distant thunder.
Kundinła, v. t. Heap up; preserve.
Kuría, v. t. As one's racing-horse.
Kute, 1. Pagwe, fetish.
Kwa, v. i. Fall.
Kwà, v. i. Faint.
Kwà, v. t. To reap; cut plantations.
Kwanduminla, v. i. Pounce.
Kwada, v. t. To snap a gun.
Kwanga. Event up to a given time or place.
Kwanle, 1 (Ukwanle). Wild hen, or grouse.
Kwenla, v. i. Embark; to go into.
Kwenla, (inkála). Get upon the knees; beg; implore.
Kwē, ad. Little. (Suffixed to adjectives, it forms comparatives).
Kwēkwē, ad. Enough; properly.
Kwēra, v. t. Cut a gash in anything; bleed.
Kwēra, v. t. Rob; plunder.
Kwēza, v. t. Cause to fall; offend.
Kwēzanganla, v. i. Agree.
Kweradungu. To cause quarreling.
Kwēra, v. i. Wink (with the eye).
Kwēsīmo, ad. Afterward; soon; immediately.

M.

Mama, v. i. Be amazed; wonder.
Mande, int. pro. Who.
Manla, v. i. Be completed; finished.
Mango, 1. Swiftness; running (with nbi).
Manja, 1. The relationship of the same husband of the head wife to the other wives.
Manga, 1. Manatus, sea-cow.
Manga, 1. Treaty made by mixing blood.
Manji, 1. Maid.
Maketa, 1. Ginger.
Māga, v. t. Slander; belittle; backbite.
Māga, v. t. (erungu). Whisper.
Māqua, v. i. Break (as a stick, pole, etc.)
Māngi or Mōngi, 1. People.
Mānlā, 1. Large yam.
Māndi, 1. Large black monkey.
Māri, num. a. One.
Māri, a. pron. Other.
Mba, 1. Corn; maize.
Mbadi, 1. Squirrel.
Mbato, 1. A relative on the mother's side.
Mbamë, 1. Forehead; skull.
Mbambë, 1. Gourd.
Mbamba, 1. Great grand-child; niece; nephew; child of a slave.
Mbamba, 1. Genealogy; generation.
Mbanli, num. ad. Two.
Mbao. Violence.
Mbato, 1. Miser; stingy person of money.
Mbata, 1. Stool.
Mbanli, 1. Day after to-morrow.
Mbarasya, 1. A wart.
Mbágà, 1. Fishing-ground.
Mbán, 1 (mbáu). Pus, the collect in the corner of the eye.
Mbánginli, 1, bānga. Manner of taking.
Mbánginló, 1, bānga. Manner of being taken.
Mbela, 1, in phrase (jvelia kadiè mbela), when k is at, ad is tune.
Mbè, conj. Or. Mbè—mbè—whether—or.
Mbè, a. Bad; ugly; disagreeable.
Mbèli. War expedition; army.
Mbēlē, 1, and a. Discord; quarrelsome.
Mbenda, 1. Ground nut; peanut.
Mbē. Piece; part.
Mbēnjo, 1. Thwart (of boat or canoe).
Mbēnle, 1. Spring; fountain.
Mbēzyo, a. Raw; uncooked; green; not dry.
Mbēmē. In the right.
Mbēlī, 1. Army; host.
Mbērē, 1. Herring (fish).
Mbēsē, a. Level; flat.
Mbīa, a. Good; pretty; agreeable.
Mbiumbiē, ad. Well; satisfactory.
Mbiango, v. i. Belch.
Mbimi, 1. Satiety.
Mbība, 1. Palm-nut.
Mbindē, 1. Wild goat.
Mbinda. Menses.
Mbīnla, 1. Louse.
Mbīpo, 1. Stripe; welt (from whipping).
Mbīnji, 1. Wild dog; jackal.
Mbo, Dog.
Mboqo, 1. Mouthful.
Mboko, 1. Squirrel.
Mbōni, 1, mbōnī. Goat.
Mbora, 1. Place.
Mboło, a. Old; applied only to persons and animals.
Mboło, pl. mboloantē, i. v. The word of salutation.
Mbongwē, 1. Yam.
Mbongū, 1. Bribe.
Mbũna, 1. Egg-plant; tomato.
Mbumbu, 1. Rainbow.
Mhungu, 1. Toothache.
Mbuntinī, 1; bunla. Abundance.
Mbwezi, 1. Turtle.
Mbundai, 1. Carelessness; wastefulness.
Mbuti, 1. Bottle.
Mbutē, 1. A tribe.
Mbuzzy, Fish-net.
Mbwezi, 1. Captive; prisoner.
Menda, 1. Hatchet.
Mengo, 1. Pigeon.
Mēza, v. t. Dash (water) down or upon.
Mēzwē, a. Left-handed.
Mengo, 1. Horn.
Mē, That same; emphatic. Suffix to pronouns self to adjective forms the superlative degree; prefixed to adjective-pronouns, that very same.
Mēga, v. i. Doze; nod; slumber.
Mikēlia, v. t. Accede; agree.
Mēndē, a. Flexible; elastic.
Mēndē, ad. To-morrow.
Mēna, v. t. Confess; acknowledge.
Mēna, v. t. Become accustomed to a place or thing.
Mēnīza, v. t. Finish; complete; end.
Mēnīzangē, 1. Wild pigeon.
Mēnīla, v. t. Swallow.
Mēngēlē, 1. Water-snail; screw.
Mēpa, v. i. Be or become good; pretty; pleasing.
Mēpīa, v. t. Make good; pretty; sanctify.
Mēpanīla, v. i. Be good for each other; fit; suit.
Mēpānīla, ad. There.
Mĩ, pers. pron., 1st sin. Mĩ, I.
Mĩa, v. t. Know.
Mĩa, a. What number; how many.
Mieza, pro. To make known.
Mienti, 1. Manner of knowing; knowledge.
Minka, v. t. To not answer.
Mo, a. One; the same.
Monda, 1. Amulet; charm; fetish.
Mondi, 1. Plan for doing anything.
Mondo, 1. Snare; trap.
Mänga y'atanga. Sweet-potato.
Mpara, 1. Tribute; custom; duties on goods.
Mpaga, 1. Doubt, with dōva.
Mpandilo, 1. Ladder; stairs.
Mpanlo, 1. Adze.
Mpanli, 1. Fashion; custom; action; deed.
Mpaŋga, 1. Spur.
Mpaŋga, 1. Yoke.
Mpaŋginli, 1. Manner of doing; character; nature.
Mpaŋda, 1. Whip; stick for whipping.
Mpända, 1. Hoof.
Mpāngä, 1. Joint.
Mpāngä, 1. Thing; matter; affair; difficulty.
Mpāndì, 1. Road; path; way.
Mpāngy'saon. Something being spoken.
Mpāga, 1. Lock.
Mpá, mpá mo, ad. Together.
Me, a. Short.
Mpēmba, 1. Chalk, flour, bread.
Mpendi, 1. Cockroach.
Mpeni, 1. Gift.
Mpendi, 1. Size, greatness.
 Mpēzyu, 1. A burnt place; house; farm, etc.
Mpētā, 1. Blemish.
Mpēzyinla. Manner of weighing.
Mpēra, 1. The second plantain of a field. The first is Okengo.
Mpēra, 1. Gunpowder, shoot, pot-black.
Mpēra yi tēndinla. Ink.
Mpēri, 1. Darkness.
Mpēro, 1. Hotness, heat.
Mpēvinla, 1. Thought.
Mpo, adv. Afloat; moving on the ground in water.
Mpoje, a. Deaf.
Mpogo, 1. House.
Mpolo, a. Large.
Mponja, a. Solid; not hollow.
Mponde, 1. The wild fig-tree of several species.
Mpongwe, 1. Wisdom, precocity.
Mpongwe, 1. Tribe of people, and language.
Mpońa, 1. A head-tide.
Mpoño, 1. A fish-spear.
Mpunji, 1. Task of ivory weighing above twenty pounds; ivory.
Mpunuzu, 1. Billet of wood (as ebony, red-wood, fire-wood).
Mpunzu, 1. Palaver.
Mpuzyu, a. (ompzuzyu). Wide.
Muzunla, v. t. Crumble; shell off (as corn).
Mwēra, v. t. Scratch.
Mwētinla, v. t. Motion to; wink at; nudge; jog.

N.
Nago, 1. House.
Nlai, number, ad. Four.
Naka, v. t. Care; want; care for.
Namba, v. t. Cook (by boiling).
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Nanla, v. i. Lie down.
Nan' antyăvınıłă, v. t. Sleep.
Nanda, 1. Mile.
Nanlo, 1. Spittle, drive.
Nanga, 1. Dirt, dirty.
Nanga, 1. Dry-season of January and February.
Nágă, v. i. Rain.
Nágiza, v. t. Cause to rain.
Náganlä, v. i. Pass by.
Nánla, ad. So.
Nántye, 1. Room (in a house).
Nángoa, v. i. To arise.
Nängunlä. To cause to arise.
Ndá, a. Long, tall.
Ndago. A fragrant medicinal plant.
Ndaga, 1. Thing.
Ndágënla, 1. Desire.
Ndágizo, 1. Seam in a garment.
Ndakö, 1. Brother; cousin; relative too near to marry.
Ndávınıłı, 1. Length, distance.
Ndă, compound ex. ; ni, á, prep. and pron. by the, after pass. verb.
Ndego, 1. Friend.
Ndale. Hold here; hand here.
Ndé, compound ex. ndéy or é prep. and pron. by him, after pass. verb.
Ndéle, a. Soft, weak.
Ndégé, 1. Division; knot or joint of plantains, etc.
Ndékë, 1. Deck of ship; story of house; floor of planks.
Ndígo, 1. Date tree and fruit.
Ndo, conj. But.
Ndoantinti, 1. Being, existence, living.
Ndośa, 1. Enemy (mbe).
Ndolo, 1. Scar.
Ndounü, a. High.
Ndondo, 1. Albino.
Ndwa, 1. The month after child-birth.
Ndumbaga, 1. Sudden fear; fright.
Négira, v. t. Beg.
Nega, v. i. To haste.
Négnëga, ad. Soon; quickly; in a hurry.
Négiza, v. t. Hasten.
Nëña, v. t. Weed; cut off or up by roots, weeds, grass, etc.
Némba, v. t. Coax; entice; allure; wheedle; flatter in order to obtain a favor.
Nëmënlia, v. i. Limp; be lame; make lame.
Nëngënlsa, v. t. Show; point out.
Nënga, v. t. Learn.
Nënja, v. t. Teach.
Nënge, 1. Island.
Nëra, v. t. Lick.
Ngaka, 1. Ant-nest; mushroom-shaped; earth-made.
Ngandi. Envy, covetousness.
Ngankë, a. Another's; not one's own.
Yando, 1. An assembly of people.
Ngambi, 1. Harp of many strings.
Ngá, int. Indeed? ah!
Ngála, 1. Whirlpool.
Ngăłángală, ad. with ponla. Intently.
Ngárovë, 1. Captain (of a vessel).
Ngârovë. Hook.
Ngâlnë, 1. Hoarseness, huskiness.
Ngái, 1. A piece of cloth for wearing.


Ngài-y’okanda, 1. Pants.

Ngái syátu, 1. Shirt.

Ngândà, 1. Gourd.

Ngâri, 1. Nape of the neck.

Ngâbê-dosyi, 1. Snuff-box.

Ngëa, a. Bow-legged.

 Ngo, 1. Mamma.

Ngosyu, a. Obstinate; cruel, (opposite of ikësyi).

Ngozyo, 1. Parrot.

Ngoa, 1. Hog.

Ngungê, 1. Owl.

Ngüêa, 1. Porpoise.

Ngwâ, 1. Shield.

Ngulú, 1. Strength, power, ability.

Ngwâwu, 1. Hippopotamus.

Ngwa, a. Shut; not open; closed.

Ngwângândà, 1. Trumpet-bird.

Ngwâyé, ad. Fast (in the hand).

Ngwânyântâ, 1. Eagle.

Ngwâgâi, 1. Wife’s mother.

Ngwê, 1. Mother.

Ngwêsíymbâ, 1. Sensitive-plant.

Ngwëntyonyto, 1. Hop, hopping.

Ngé, v. t. Abuse, curse.

Ngé-nkondi, Repent, regret.

Nimbo, v. t. Hide; conceal; keep secret.

Nîma, v. t. Extinguish (a candle).

Nîmînînla, v. t. Refuse to give.

Nîmînînla, v. t., rel. conj. of nîmînînla.

Nîmbanîla, v. i. Be hid.

Nînîa, v. i. Dive, sink.

Nîndîa, v. i. To start; jump with fright.

Nînko, 1. Rain.

Nîiti, a. Strong; fiery (like pepper); proof rum, etc.

Nîêa, v. t. Own.

Njaliê, 1. First-born.

Njaliê, 1. Post supporting the ridge-pole in a house.


Njali-toââ, Thunder.

Njanla, 1. Hunger.

Njanlo, 1. Birth.

Njasûnînî, 1. Weariness.

Njave, Leaf of a tree.

Njââ, 1. Fruit (wild, whose seed yield oil for food).

Njâjântë, 1. Fowl, chicken.

Njâýà, 1. Elephant.

Njâla, 1. Fiddle-string.

Njâûbê, 1. A kind of snake which lives in salt water.

Njâmbwe, a. Bright, shining.

Njéqâ, 1. Leopard.

Njêkà, 1. A covenant.

Njênge, 1. Ant.

Njenlo, 1. View, prospect.

Njêmîbê, 1. Female secret society.

Njêgêlu, 1. Chin; lower-jaw.

Njêre, 1. Ripe plantain.

Njêlenjêlë, a. Glistening, as sun.

Njêlé, 1. Knife-blade.

Njëko, 1. A kind of bird which lives in rivers.

Njînîla, 1. A monster monkey, larger than a man.

Njînîko, A kind of musk-deer.

Njûke, 1. Trouble; vexation.

Njûvinînî, 1, ex. juva. Manner of dying; death. 

Nkaga, 1. Armadillo.

Nkoûmbë, 1. A deer.
Mpungwe Dictionary.

Nkago, 1. A kind of monkey.
Nkambini, 1. Manner of speaking; dialect; language.
Nkata, 1. Town; a collin.
Nkayza, 1. Pain.
Nkamu, 1. Hundred.
Nkasyo, 1. Scale (of fish).
Nkandi, 1. Sick.
Nkanda, 1 (with nili). Purposefully.
Nkango, 1. Fragrance; perfume.
Nkashala, 1. Horse.
Nkashi, 1. Paddle; oar.
Nkanlo, 1. A legend; story.
Nkguziyá, 1. Elbow.
Nkágu. Cane; staff.
Nkändé, 1. Perseverance; continual exercise.
Nkándá, 1. Company of persons traveling.
Nkángánlá, 1. Millipede.
Nkángánlá, 1. Wind-pipe.
Nkányá, 1. Bat.
Nkányé, 1. Shark.
Nkála, 1. A kind of shell.
Nkála, 1. Clock; watch.
Nkálá, 1. Petition; desire; prayer.
Nkambá, 1. A spiked panicule, like wheat.
Nkambi, 1. Seaward; southward.
Nkàngé, 1. Concubine; another's wife kept.
Nkeídá, 1. Wise; sober; thoughtful; wise awake.
Nkéi, a. Cold; damp.
Nkeginjila, 1. ex. keginjwa. Turning; manner of turning.
Nkoeva, 1. Gum; copal.

Nkënjó, 1. Gizzard.
Nkëti, 1. A skull.
Nkëgëvé, 1. Any creaking sound, as rudder, etc.
Nkëndé, 1. Fool; raca (Matt. v. 22).
Nkëgëndi, 1. Spark (of fire).
Nkëmá, 1. Monkey.
Nkëmá-yimpindá, 1. Large, black monkey.
Nkëmá-yindáá. Large, yellow monkey.
Nkëmá-y'osyoke, 1. White-nosed monkey.
Nkëmbá, 1. A suit of fine clothes.
Nkëmbé, 1. A cat-fish.
Nkëngá, 1. Kindness.
Nkëngi, 1. Dwarf.
Nkëré. Nice; clean; particular; pure; holy.
Nkilingá, 1. Very small monkey.
Nkiíma, 1. Boiled plantains mashed.
Nkizyí, 1. Fragment; small piece of anything.
Nkîndá, 1. Departed spirit, i.e., Onyambe and Ibambo.
Nkînji, 1. Collection.
Nkogo, 1. Supposition; illustration; figure of speech; proverb; law.
Nkolo, 1. Evening; P.M.; near sun-set.
Nkonla, 1. Of one age; a contemporary.
Nkambá (pl. Ikamba), 1. A cross-street.
Nkomba, 1, with dounla. To be angry with one another.
Nkombe, 1. Sun; calico; cloth.
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Nkombenlongo, 1. Raven.
Nkombe-nyondo, 1. Noon; twelve o' clock.
Nkombeteniarenia. Two-headed snake.
Nkonde, 1. Head-wife.
Nkogora, 1. Whip-snake.
Nkondi, 1, in phrase ulige nkondi g’ osaun. Repent of a thing.
Nkonga, 1. Copper; chiefly, copper-rod.
Nkongo, 1. Cat-fish.
Nkoro, 1. Centipede.
Nkoza, 1. Direction; course.
Noro, 1. Scab; an eye-lid.
Nkula, 1. A round nut; knob.
Nkwena, 1. Shell.
Nkumba, 1. Dam.
Nkumba, 1. A dam to keep off water from a fish-hole while a woman bales it and catches the fish.
Nkumba, 1. Company (of persons); a party of persons.
Nkunlu, 1. Sea-turtle.
Nkundu, 1. Fetish-house.
Nkwena, 1. Large mat made of flags.
Nkwéré, 1. Grating of teeth; ex. nkwege ré.
Nla, conj. and prep. And, with, by, etc., used with sab. verb. pas. and neg., viz: an donala azyele, etc., and denotes possession.
Nle, prep. By; used with the passive voice of verbs.
Nlìa, conj. Neither, nor.
Nlená, ad. To-day.
Nlenengene, ad. Midnight.
Nli, prep. With, denoting accompaniment. Before words beginning with r and w it changes to nla.

N'longa, a. (onlonga). Male.
Noa, v. t. Fight, war.
Noanla, v. t. Wear (clothes).
Noana, v. t. To owe.
Noga, v. t. Build (house).
Noka, v. t. Lie, deceive.
Nokinla, v. t. Lie to, or for, a person; deceive.
Nomba, 1. Hill, mountain.
Nonga, a. First.
Nonda, a. Flower (general name).
Nongo, 1. A very thorny tree, leaves like the butternut.
Nbangwa, v. i. Arise, awake.
Nanguna, v. t. Lift up; straighten up.
Nta, ad. As.
Ntambi, 1. Property; riches; goods of all kind.
Ntango, 1. Number.
Ntavanga. Early morning.
Ntare, i.e. nte are. As it is.
Ntari, 1. Witness.
Ntaga. The same.
Ntango, 1. Number, account.
Ntandi, or nténdi, 1. A lover (nténdi, y'antonía).
Ntándinla, or nténdinla, 1. Will, pleasure.
Ntásen, 1. Thousand (English).
Nte, ad. As, like.
Ntevo, ad. Empty, only, solely, desolate.
Ntevé, 1. Rafter made of a bamboo.
Ntinla, 1. Butt-end; cause, reason, purpose.
Ntimbi, 1. Plank, board.
Ntomba, 1. Sand-bar, shallow.
Ntombo, 1. Needle.
Ntombo yi kotinla, 1. Pin.
Ntogo, 1. Pepper (red).
Ntonda, 1. Current of a river, etc.
Ntongo, 1. Stick, drum-stick, cane.
Ntori, 1. Rat.
Ntondo, 1. Breast; bosom of person, or garment.
Ntuenlé, 1. A sharp edge.
Ntrequ, 1. Hip.
Ntulongu, 1. Corner, angle.
Ntumá, 1. Fork (for eating).
Ntumbu, 1. Heel.
Ntumba, 1. Contention, fighting.
Ntusange, ad. Peradventure.
Ntundu, 1. Whole, entire.
Ovenja wantunyu, whole day. Phrase, Anyambie a zye nd'oma wantunyu: God is no respecter of persons.
Ntyaga, 1. Garden, farm.
Ntyambi, 1. Harp of five strings.
Ntyanga, 1. A flag, ensign.
Ntyango, 1. News.
Ntyale, 1. Custom, fashion.
Ntyago, 1. Feast.
Ntyandé, 1. Two and a half fathoms, cloth.
Ntyávu, 1. Soap.
Ntyáva, 1. Vine, hoop.
Ntyangilia. Rapidly and loudly speaking.
Ntyango. Distance.
Ntyanja, 1. Rain season.
Ntyai, 1. End.

Ntyai nli ntinla. From the beginning to end.
Ntyágé, 1, with kwa. Quarrel, palaver.
Ntyá, prep. Between.
Ntyámá, 1. A loan to be repaid in kind.
Ntyálí, 1. Small bird.
Ntyángakano, 1. Joint.
Ntyánli, 1. Shame.
Ntyángwé, 1. Excuse.
Ntyámó, 1. Plum.
Ntyánè, 1. Hand.
Ntyámé, 1. Marrow.
Ntyária. Secretly. Prov. i. 18.
Ntyeri, 1. Gazelle.
Ntyéndá, a. Awry; crooked; out of square.
Ntye, 1. Earth, world, country, land.
Ntyémá, 1. Censure, blame.
Ntyénga, 1. Wash-basin, cup, bowl.
Ntyéngé, 1. Sand.
Ntyéngé, 1. Short-tail monkey.
Ntyélé, 1. White ant.
Ntyéré, 1. Ramrod.
Ntyémá, 1. Blame, reproach.
Ntyigo, 1. Chimpanzee.
Ntyinja, 1. Blood.
Ntyulalí-páti, 1. Iron pot.
Ntyúna-yogo, 1. A native pot.
Ntyolombo, 1. Brass kettle.
Ntyolo, 1. Hammer, anvil.
Ntyóvi, 1. Bamboo-nut.
Ntyonda, 1. Fudenia.
Ntyondo, 1. Heart.
Ntyonde, 1. Head of navigation.
Ntyongi. The lead of a lead-line; a Britannia cup.
Ntyonjo, 1. Leech.
Ntyozyo, 1. Foot.
Ntyozyo-y'-atanga. Shoe, boot.
Ntyoyo, 1. Fetter.
Ntyoro, 1. Loop.
Ntyonge, 1. A play and the board for the game.
Ntyango, 1. Nail for fastening and nailing.
Ntyonga, or ntyangga, 1. Quarter, part of town.
Ntyugu, 1. Day.
Ntyuga, 1. Jug.
Ntyunla, 1. A deer-fly.
Ntyupa, 1. Open sea.
Ntyunjala, 1. Driver-ant.
Ntyunjala, 1. A kind of tree.
Ntyunjala. Large fish.
Nuanja, v. t. Owe.
Nuga, v. t. Row, paddle.
Nuginjila, v. t. To incite.
Numbu, 1. Bow of boat, etc.; boat; canoe.
Numbinji, 1. Hatred.
Numba, v. t. Hate.
Nunja, v. i. To smell.
Nunliza, v. t. Caus. of nunja.
Nunjala, v. t. Shut.
Nunduwelé, 1. A fragrant herb; mint.
Nungo, v. t. Light (a candle).
Nungu, a. Old (of things).
Nungunila, v. t. Help, open (a door).
Nunguva, v. t. Be opened.
Nungunila, ex. nungunila ir. Help each other.
Nungunila, (as keys). To open each other.
Nwounla, a. Last; ex. nwonwunja.
Nya, v. t. Eat.

Nyalaunja. An orphan still an infant, and nursed by another.
Nyango, a. Small.
Nyambile, a. Vain, useless.
Nyavali, 1. Arm-pit.
Nyare, 1. Cow, bull (wild or tame).
Nyama, 1. Wild beast.
Nyanga, 1. Rust, salt-water.
Nyawenyawé, 1. Nothing, no.
Nyange, 1. White crane.
Nyanto, a. (as nyama). Female.
Nyazyi, 1. Sneezing. (See jazyja).
Nyandé, 1. Whale, onion.
Nyandila, 1. New.
Nyanti, 1. Bird.
Nyanyina, v. i. To be straight; to be stretched out.
Nyanyunila, v. t. To stretch out.
Nyembí, 1. Dancer, singer.
Nyenge, a. Many, plenty.
Nyénti, 1. Brass (metal).
Nye (same as nya), v. t. Eat.
Nyészja, v. t. Feed, pardon.
Nyena, v. t. Gain, profit (by trade).
Nyészja, v. t. Rule; govern; lit., cause to eat.
Nyénja, v. t. Sprinkle, scatter, sow.
Nyéngja, v. i. Tremble, quiver.
Nyenté, a. Another.
Nyévé, a. Some.
Nyilo, 1. Anchor.
Nyilinjo, 1. Dream.
Nyinya, v. Urinate.
Nyovwe, 1. Honey-bee.
Nyongo, 1. Steward (bond or free).
Nyónyuya, v. Be straight.
Nyónyúlnia, v. t. Straighten.
Nyóòo, 1. An instrument to bail a canoe.
Nyúña, 1. Back (of the body).
Nyúngé (nyángé), 1. Thread.
Nyúngá (nyángá), 1. Time; as, I saw him three times.
Nyángalé, 1. Noise, racket.
Nyúnlia (or nyánla), 1. Ant.

O.
O, pers. pron. Thou, also; rel. pron., who.
Oba, 4. Tribute, duty, pay, wagae.
Obaké, 4. Bamboo-pith basket.
Obaléngá, 4. Harlot.
Obérinla. Accuser.
Obhé. Sickly person; sickness.
Obó, 7. Iron bar.
Obobobobo, 5. A coward.
Obota, 4. Female that has produced.
Obú, 4. Streak, stripe.
Obutungu, 4. Cavern.
Obumbulu, 4. An open court with houses on three sides.
Obwe (obwe), 4. Light, open, unobstructed.
Odando, 4 and a. Pride, proud man; proud.
Odá, 4. Silence.
Odédé, 4. Valley.
Omdèmbé, 4. Calm.
Odika, 4. A kind of condiment prepared from a nut.
Odókebole, 4. Striker; vicious person.
Ododo, 4. Scale, balances, steel-yards.

Odolongo (used with go). On the under-side; under.
Odólólóva, 4. Enemy, censor.
Odólólília, 4. Beginner (of a thing).
Odú̄na, 4. Cannon.
Odúmá, 4. Snake.
Odúsyá, 4. Ignorant person.
Odweërë, 4. Contentment.
Ofà, 4. Fish-bone.
Ofalifa, 4. Thorny plant; thistle.
Ogàfu, a. Brittle.
Ogè, 4. Thief.
Ofèvíza. Deteriorator.
Ofèuru, 4. A small fly; sand-fly; gnat.
Oga, 5. King; head man of a town.
Ogakízi, 4, kahíza. Defender.
Ogalangánlo, 7. Tie tied on the rafters to support the thatch.
Ogambvë, 6. Orator; spokes-
man.
Ogamtoogambo, n. Palaver; dispute; noise.
Oganganlo, 4. Companion; neighbor.
Oganji, 4. Vein; tendon.
Ogandë, 7. A wash or bathing-
place.
Ogandaga, 4. Health; healthy person.
Ogantla, 7. Statue; idol.
Oganga, 5. Doctor; conjuror; prophet.
Oganjo, 4. Switch end of an elephant's tail.
Ogar, a. Condemned; cast (in a trial).
Ogaza. Juice of ripe plant-
tains.
Ogazagaza. Strong, healthy person.
Ogasyo, 4. Greediness; greedy (of meat or money).
Ogavnalia. 4. Ravine.
Oga, 6. Arm.
Ogà, 6. Handle (of jug).
Ogambà, 7. Path beyond but near a town.
Ogàti, 4. Rope; cord; vine.
Ogàii, 5. Mother, father, brother, or sister-in-law.
Ogàndà. A row; quarrel.
Ogàndisi, Kànda. Mild word for slave.
Ogingà, 7. Eyelash.
Ogàgùo (Kàgwa). A going out.
Ogàmbia. Pain. (See Kemba).
Oge; pl. Sìks, 7. A fainting.
Ogàmbà. Handsome article of dress or furniture.
Ogenge, 4. A pod (of pepper).
Ogàngànde, 4. Bad-dispositioned person; foolish.
Ogerà, 5. a. Lazy.
Ogèla, 4. Crack; split.
Ogelè, a. Stingy; op. Ogwànde (of food).
Ogàndà, 5. Guest; stranger.
Ogèngìlia, 5. Copper-colored man; white man.
Ogàndà, 7. Journey.
Ogàndagàndo: Journeying; a wanderer.
Ogàngèntì, 4. Star.
Ogèngà, 7. Lower-jaw.
Ogèntè, 4. Flea.
Ogèọ, 4. Plover.
Ogùigùi, 4. Truthfulness; justice.
Ogọ, 4, ex. Ogọọ. A piece or bolt of cloth, usually 14 or 18 yards.
Ogọla, 4. Intestinal worm.
Ogu-ola.
Ogọ, 6. Leg.
Ogọlongozuo. A cross, thus: x, a man's "mark."
Ogọlọ nja (agolònja). Astride.
Ogòmbà, 7. Fence.
Ogombe, 4. Crocodile.
Ogònì, 7. Fire and firewood.
Ogòmbùndo, 4. Hem.
Ogòngà, 7. Boil.
Ogònì, 4. Calling; duty; employment.
Ogọdè, 4. Apangwe knife.
Ogọwa, 4. Boil; kind of tree.
Ogorò, 4. A band; a chord, etc.
Ogorà, 6. Equitv; uprightness; upright.
Ogozi. Shouting (of "E") at top of voice.
Ogù, 4. A worm; maggot.
Ogu, 4. Sense; gumption; the mind.
Ogùla, 4. Tornado.
Ogùla, 4. Tree which bears Nkùla nuts.
Ogùlu, 4. Rope; cable.
Ogùmìna, 4. Cassada.
Ogùnìle, 4. Eyebrow.
Ogùmìà, 4. Mast.
Ogùmbànyonéa, 4. A tree resembling a hazel tree.
Ogùmbù, 4. Strap for holding anything on the back; suspender.
Ogùwànta, 6. Mouth.
Ogwànde, 6. Generous; liberal; op. ogètè.
Ogùwà-mlengenlenge. Midnight.
Ogwëli, 6. Moon.
Ogwere, 4. Sole-fish.
Ojanli, 4. Farewell (tiginta ojanli).
Ojo, 4. A native candle; torch.
Okonja, 4. A tent (house).
Okolu, 4. Advocate, defender.
Okambi, 4. A speaker in a palaver; preacher.

Oka, def. v. Used only in imperative second per. in starting for some place, or to increase the speed of a person, who is doing something.

Okao, 4. Boundary, division-line.
Okapo, 4. Leanness.
Okadu, 4. Weariness, c. g., of sea; of one kind of food.
Okangande. Because (of time long past).
Okindu, 4. Cotton.
Okangadu, 4. Spine.
Okangaldu, 4. Keel (of boat).
Okewa, 4. Wave.
Okeli, 4. Skill, cunning, sagacity, discretion, carefulness, watchfulness, guard; got okeli, be on your guard against.
Okenja, 4. Green snake.
Okendekende, 4. Quietness, humility, quiet person, etc.
Oket (bakete), 5. Man or woman.
Okelaketa, 4. Brightness (as of sun).
Okengete. Being up at night.
Okengo, 4. The first planting, or ear of corn, of a field.
Okengbekengé, 5. Carpenter.

Okil'ingá, 4. To iron shirts, or any clothes.
Okita, 6. Residence far from home; to trade.
Okolongo, 4. Dead standing tree.
Okondo, 4. Heap, pile.
Okongolola, 4. Something resembling sugar-cane.
Okombandindu, 4. The crescent over which the hair is braided.
Okoro, 4. Binding (of a garment).
Okugi, 4. A person bereaved of all friends.
Okukví, 4. A person dressed hideously in disguise.
Okume, 4. The tree of which canoe boats are made.
Okwara, 4. Cutlass, matchet.
Okwara w'iwara. Sword.
Okwenda, 4. Tail.
Okwenla, 4. Inside (of boat, etc.)
Olako. A place of temporary residence.
Olágå. A kind of devil.
Olídä, 4. Pawpaw tree.
Oládínli, 4. Spy. (Gen. xlii. 9).
Olágázyongi, 4. Fire-fly.
Oláwi, 4. River.
Olambó, 4. India-rubber.
Onlampanti, 4. Dozen.
Olasa, 4. Orange-tree.
Olanda, 4. Dutch knife.
Olándunli, 4; ex. dandunla. Redemption-money.
Olanga, 4. a. Calling, or shouting at the top of the voice; elephant's voice.
Olatanlo, 4. Assembly, audience.
Olànga, 4. Valley.
Olémha, 4. Herd, flock.
Onlèngò, 4. Aim (with a gun).
Olega, 4. Biscuit.
Olembianlo, 4. Race; trial of swiftness.
Olèvè, n. Hankering after food.
Olèndà, 4. Abscess (in the groin).
Olèlé. Tender.
Olìngò, 4. A space of time.
Olirio, 7; ex. diri. Honor.
Olomba, 4. Interior-ward.
Olombo, 4. A brass kettle.
Olondà, 4. Bead, seed, nut.
Olónica, 4. Flower.
Olongo, 4. Neptune; a large, flat brass pan.
Olonga, 4. Ring, armlet, anklet.
Olòsi, 4. Lime-tree; citrus medica.
Ololo, 4. A sore.
Olóvàlovì, 4. Enemy.
Olùbù, 4. Honor, reverence.
Olunda, 4. Generously.
Olùo, 4. Witness; one present.
Onlumbù, 4. Lip testimony.
Omp é, pl. otíra. Person, pl. people (man or woman).
Ombàgò, 4. Sawfish.
Obàka, 4. Bamboo; pith-basket; its capacity, one bushel.
Ombànì, 4. Boa-constrictor.
Ombàga, 4. Hoe, pick-axe, mattock.
Ombànlà, 4. Mud.
Ombàgò, 4. Temporary encampment for fishing and drying fish.
Ombèntù, 4. Hunter, fisherman.
Ombèntù, 4. Goora-nut.
Ombìagwanì, 4. Hypocrite.
Ombìlo, 4. A strong man; worker.
Ombonì, 4. Snot.
Ombù, 4. Ashes (used only in sing.)
Ombudówa. Fog, mist. (Gen. ii. 6).
Ombùwùwù. Dust.
Ombùràwùwùre. Rily, or muddy (as water).
Ombùwìri. A kind of bush, and sea-devil.
Omenlo, 4. Finger.
Oììengu, 4. A single plantain.
Oììpìnì, ex. mèpìa. Favor.
Omìa, 4. Fur, wool.
Oiniòwò, 4. Earring.
Omonyo. Idleness.
Ompànya, 4. A vine, or braided isyonlo, for putting around a tree and one's body to assist in climbing.
Ompàngañò, 4. Promise.
Ompàbo. Bamboo thatch.
Ompìngò, 4. Ball.
Ompíndì, 4. Farm, plantation.
Ompògonì, 4. Hole, lair.
Ompèndì. Leg from knee to ankle.
Ompìpe, 4. Cheese.
Ompòmbàntù, 4. Doorway.
Ompòmbo, 4. Nose.
Ompòño, 4. Point (of land).
Ompòái. Large fish.
OMPARÜ. Irony. Rëkadië ar omp', ironical.
Ompembë. 4. Dew.
Ompenle. 4. Poisonous snake; viper; cerastes.
Ompenle. 4. Handle (of anything).
Ompunga. 4. Wind.
Ompunga wi nkámí. Sea breeze.
Ompunga w' olomba. East breeze.
Ompunga wi bolo. Land breeze.
Ompunla. 4. Stench, scent.
Ompuzynu. a. Wide.
Ompondo. 4. Bachelor.
Ompels. 4. Neck.
Ompéi (oueul ompéyi). The little finger; are n'ompéyi, he has the nose-bleed.
Ompuña. 4. Year.
Ompwenla. 4; ex. poa. Lowness of tide at new and full moon.
Omianda. 4. Day.
Omianga. 4. Kidney.
Omianga-wanga. 4. Testicle.
Omári. 5, a pron,.. Other (article to be supplied).
Omianga, ÿ (atanga). Cocoa-nut.
Omono. 4. Limit, end.
Ona. 4. Loins.
Onlambë. 5. Black man; negro.
Onlèrdá. 5. Grown person.
Onémá. 4. Flattery. (See nembá).
Oné. 4. A remainder; something more; the last of any number (oné w'igomí); the tenth.
Ongonga. 4. Throat.

ONDINGÁ. 4. An ulcer.
Onyanjyanjanya. 4 (onjía). Roof.
Ongili. s. and p. 4. Dependent; ward; disciple.
Ondanda. 4. Colic.
Onjènjele. 4. Brightness, effulgence.
Onilé. 4. Slave; mild word for slave.
Onlombë. 4. Honey.
Onlàngá. 5. Kind (onlángá ndé); what kind?
Onlémè. 4. Tongue.
Onayi. 4. Poison for arrows, etc. 'Pangwe, onéi.
Onlénji. 4. Teacher.
Onlag. 4. Help; servant; mild word for slave.
Onlag onlagie. 5. Wise man.
Onliqi. Sweet; sweetness of taste; for smell, mbia.
Onlamba. 4. Cloth.
Onlánía. 4. An elephant's trunk.
Onlogisyi. 4. Builder.
Onloki. 4. A liar.
Onloóne. 5. Man, husband.
Onlôngá. 4. Kind.
Onlumbu. 4. The lip; testimo ny; assertion; report, etc.; nipple.
Onongá. 4. Zeal; ardent desire; propensity.
Oninti. a. Tepid.
Onnyambë. 4. A disembodied spirit.
Onyao. 4 (onyavo). A younger child. (Ntyaria aye onyao wi ndinga, is younger than Ndinga).
Onyalé. 4. Tree, without owner, proprietor; used with toa, e.g., anto w'atuenó.
onyalé; akándá m' atuenl onyalé.
Onyembanyemba, 5. Enemy, witch-poison, adulterated.
Onyalé, 4. Alugu m' ssojio anlingo, rum is adulterated; alugu m' atuenlí onyalé, because of putting many water in it.
Onyéngé, 4. Mist.
Ongena.
Ömamba, 4; pl. inambamba. A snake.
Oywonto, 5; pl. anto. (A woman?) a girl.
Oywángwé, 5. A brother.
Oywèmbá, 4. Soup, gravy.
Oywe, 4 (imiéyí). Breath; heat of sun.
Oywangoalar, 5. A small snake.
Opakilha, 4. Beginner (of a talk).
Opanga, 4. Made, make.
Opepe, 4. Plantain-set.
Opodunla, 4. To break a house.
Opombolo, 4. Tree resembling a chestnut tree.
Orala, 4. A frame over a place for drying fish and things.
Orango, 4. Oath.
Oramba, 4. Root.
Orá, 4. Ground, soil, clay.
Oráwo, 4; ex. táwa. Curse, abuse.
Orúga, 4. Cask, barrel.
Oréndisi, 4. One causing another to write (ndinga).
Oréndi, 4. One writing, a writer (ndinga).
| Osègè, 4. | Entrain, bowel (mostly, pl.) |
| Osasa, 4. | Brass rod, used here in trade. |
| Osyaka, 5. | Slave; the price of a slave. |
| Osyange, 4. | Pea, bean. |
| Oseykianli, 5. | Bushman. |
| Osyálumèngètè | Blue (of ocean). |
| Osyàlinla. | Perseverance. |
| Osyàmkàlíkà | Interrupter, annoyance. |
| Osyembe, 4. | A trench. |
| Osyengi, 4. | A wild animal, size of a cat; predatory. |
| Ososi, 4. | Whistling. |
| Osyukà | A dish of pounded plantains, ground-nuts, etc. |
| Otalè, 4. | A place, rack, or frame to keep chests on. |
| Otanganli, 4. | White man. |
| Ote, 7. | Bamboo lath. |
| Otemú, 4. | Stupid, dull, foolish person; greenhorn. |
| Otèmbè, 4. | Pawn (not a person). |
| Otètè, ad. | Thin (not thick). |
| Otìka. | A wife, or near friend of one dead; widow, heir, etc. |
| Otitèki | Fool, idiot, stupid. |
| Otoanla. | Bearer. |
| Otowgo, 4. | A corn-stalk. |
| Otándà, 4. | Hair-pin of ivory, wood, iron, brass, etc. |
| Otàngù, 4. | Gun-barrel. |
| Oțù, 4. | Joke (mostly pl.). |
| Otumbà, 4. | Belt, girdle. |
| Otutú, 4. | Smoke. |
| Omtóto, 4. | Fog. |
| Otvango, 4. | Some thing (as poison). |
| Otvambo, 7. | Bark of a tree used in building houses. |
| Otvamba, 4. | Freekile. |
| Otvambo, 4. | Flame, blaze (of fire). |
| Otvògo, An exclamation of surprise; a meeting place. |
| Otvangi, 4. | Maker. |
| Otvàì, 4. | Mediator; for messenger, iégend-e. |
| Otvèga, 7. | Shoulder. |
| Otvèla, 7. | A concealed pit for catching wild animals. |
| Otvèmbì, 5 (bèmbà). Spy. |
| Otvèngèvèngè, 4. | Smile. |
| Ovèro; pl. odiruanli, def. v. Let us go; come on. |
| Ovàávì, a. | Lustful. |
| Ovònto, 6. | Skill, cunning, artifice (mostly in pl.). |
| Ovambo, 4. | Jib-sail. |
| Ovànja, 7. | Side (of person). |
| Ovènda, 7 (ò’ìtena). Scissors, shears. |
| Ovènda; 7 (ù’sèngìlna). Razor. |
| Ovànda, 4. | Day, in opposition to night. |
| Ovaro, 6. | Canoe. |
| Ovaratonga, 6. | Vessel; white man’s canoe. |
| Ovaro-tutu, 6. | Smoke-canoe; steam-boat. |
| Ovàntò, 5. | Woman, wife; pl. anto. |
| Ovàntò-tìgò. A widow. |
| Ovàntò-tìka. A widow. |
| Ovàngà, 7. | Daybreak. |
| Ovàvi, 7. | Leaf; pl. ìjàvì. |
Owângâ, 4. Herb (Gen. ix. 22); a growing crop.

Owenja, 6. Day, the time it is light.

Owenjâ-nya. The beginning of day.

Owenjâ-sya. The close of day.

Owerâ, 7; pl. fēra. Fingernail, etc.

Owelâ, 4. Paint.

Ovolti, 4. Striker, fighter.

Owontiavontiâ, 4. The crown of the head.

Ovonâ, 4. Limit, border.

Owontiavontiâ, 7; pl. ibonâiavontiâ. A butterfly.

Owowâ, 7; pl. ibowâ. A feather.

Owângâ, 4. Plant, seed.

Oyâgiyi (jâga). A swimmer.

Oyanî, 4. Fruitful person.


Oyembô, 7. Ballad, song, hymn.

Oyegiayi, 4. A person who trusts a creditor.

Oyegîniâ, 4. Itor.

Oyinlo, 4. Dancing.

Oyigo, 4 (jiga). Inheritance; property left to be inherited.

Oyîngô, 4. Red-wood tree.

Oyîla, 6; pl. amb. Palm-nut tree.

Oyîlisi. Destroyer.

Oyonlîsi, 4. Hunter, fisherman.

Oyonombo, 4. Polygamist.

Oyangayûngô. Beverage.

Oypwâ, 7. Gray hair.

Ozaia, 4. Nap of cotton cloth; in pl. fringes.

Ozambû, 4. Side, part, self.

Ozanja, 4. Eel, bustle.

Ozanjî, 4. Light.

Ozavonlo, 4. Blessing; spec, that conveyed by pumbuliâ.

Ozambî, 4. Parent, ancestor.

Ozyâ, or ozyô, 4. Pipe; tobacco pipe.

Ozâsi, 4. Pestle.

Ozindî, 4. Comforter.

Ozirâ, 4. The side of a house.

Oziûna, 4. Gravity, seriousness; opposite of orogo.

Ozovâ, 4. Venereal disease.

Ozindio, 4. Comforter, consolation.


Ozyakiliâ, 7. Kindler; small fire-wood.

Ozyângâ, 4. Arrow.

Ozyâgûnla, 4. Nostril.

Ozyâzyâ, 4. Affair, business, palaver.

Ozyêndô, 4. Pay, wages, hire.

Ozyînlà, 4. A wooden wedge.

Ozyêdê, 4. Spoon.

Ozyêgê, 4. Beach.

Ozyêô, 4. Whipping.

Ozyo, 4. Face.

Ozyonlo, 4. Wooden spear.

Ozyonîle, 4. Flesh, meat.


Ozyoto, 4. Funnel made of leaves.

Ozyûngîa, 4. Mouth of pig, dog, etc.

Ozyûngînilo, 4. Salvation.

Ozymînilo, 4. Praising.

Ozyone, 4. Saviour.

Ozyumbu, 4. Beak of bird.

Ozyungakanlo, 4. Chain.

Ozyumê, 7. A name of woman.
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<td><strong>Pa</strong>, v. t.</td>
<td>Give.</td>
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<td><strong>Pa</strong>, ad.</td>
<td>Not.</td>
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<tr>
<td><strong>Pa.</strong></td>
<td>Denoting completed action.</td>
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<td><strong>Paga</strong>, v. i.</td>
<td>Be, or become rich; well supplied.</td>
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<tr>
<td><strong>Pagia</strong>, v. t.; caus. of <em>paga</em>.</td>
<td>Enrich.</td>
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<tr>
<td><strong>Pogo</strong>, a.</td>
<td>Coarse.</td>
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<tr>
<td><strong>Pagingina</strong>, v. t.</td>
<td>Charge (a gun); fill a pipe.</td>
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<tr>
<td><strong>Pakilia</strong>, v. t.</td>
<td>Begin.</td>
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<td><strong>Pakunla</strong>, v. t.</td>
<td>Peel (with fingers).</td>
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<td><strong>Pakwa</strong>, v. i.</td>
<td>To break off, or come off in pieces.</td>
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<td><strong>Pamba</strong>, v. i.</td>
<td>To have diarrhoea.</td>
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<td><strong>Panal</strong>, v. t.</td>
<td>To form by cutting.</td>
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<td><strong>Panda</strong>, v. i.</td>
<td>Ascend, climb, rise (as tide).</td>
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<td><strong>Pandiza</strong>, v. t.</td>
<td>Caus. of <em>panda</em>.</td>
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<tr>
<td><strong>Pandia</strong>, v. i.</td>
<td>To ascend a river.</td>
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<td><strong>Panganla</strong>, v. t.</td>
<td>Promise, pledge (friendship).</td>
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<tr>
<td><strong>Pangia</strong>, v. t.</td>
<td>Make, create.</td>
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<tr>
<td><strong>Panginina</strong>, v. t.</td>
<td>Govern, rule.</td>
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<td><strong>Pana</strong>, v. t.</td>
<td>Hew, dig out (a canoe); sharpen (a pole).</td>
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<td><strong>Parra</strong>, v. t.</td>
<td>Embrace (as friends by hugging).</td>
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<td><strong>Pera</strong>, a.</td>
<td>Crowded full; lumbered up.</td>
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<tr>
<td><strong>Parapara.</strong></td>
<td>Things in confusion.</td>
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<td><strong>Pera;</strong> v. t.</td>
<td>To hang on the arm or shoulder.</td>
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<tr>
<td><strong>Paranla</strong>, v. i.</td>
<td>To be full; crowded; recip. conj. of <em>para</em>.</td>
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<tr>
<td><strong>Paria</strong>, v. t.</td>
<td>To carry in the arms.</td>
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<td><strong>Parunla</strong>, v. t.</td>
<td>Disentangle (as a net that is fast).</td>
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<td><strong>Pisga.</strong></td>
<td>To scratch.</td>
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<td><strong>Pafa</strong>, v. t.</td>
<td>Disobey, rebel, forsake.</td>
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<tr>
<td><strong>Pafa</strong>, v. t.</td>
<td>To dig up (as plantain sets).</td>
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<td><strong>Pazanganla</strong>, v. t.</td>
<td>Scatter, waste.</td>
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<tr>
<td><strong>Pazyia</strong>, v. t.</td>
<td>Search (by turning over things).</td>
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<tr>
<td><strong>Pagia</strong>, v. t.</td>
<td>Prophesy, conjure.</td>
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<tr>
<td><strong>Paga</strong>, v. i.</td>
<td>To be, or become soft, ripe (a boil), also banana.</td>
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<tr>
<td><strong>Pakasi</strong>, v. i.</td>
<td>Go, or pass through.</td>
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<tr>
<td><strong>Pali</strong>a, ad.</td>
<td>Well.</td>
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<tr>
<td><strong>Pama</strong>, v. i.</td>
<td>Be fat.</td>
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<tr>
<td><strong>Pamiza</strong>, v.</td>
<td>caus. of <em>pamia</em>. Fatten.</td>
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<tr>
<td><strong>Pandia</strong>, v. t.</td>
<td>Feign.</td>
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<td><strong>Panla</strong>, v. t.</td>
<td>Be, or become cool.</td>
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<td><strong>Panimza</strong>, and <strong>Pandia</strong>, caus. conj. of <em>pandia</em>.</td>
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<td><strong>Papai</strong>a, v. t.</td>
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<tr>
<td><strong>Pejuya</strong>, v. i.</td>
<td>Be.</td>
</tr>
<tr>
<td><strong>Pekevvelana</strong>, v. i.</td>
<td>To pass by one another; going opposite ways.</td>
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<tr>
<td><strong>Pelê</strong>, ad.</td>
<td>Soon, immediately.</td>
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<td><strong>Penda</strong>, v. i.</td>
<td>Be, or become great; grow.</td>
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<td><strong>Pendia</strong> and <strong>Pendiza</strong>, v. t., caus. conj. of <em>penda</em>.</td>
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<tr>
<td><strong>Pengakanla</strong>, v. t.</td>
<td>Exchange, swap.</td>
</tr>
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</table>
Penga, 1. A sister, or near relative given in exchange for a wife.
Pengesonge. To fast.
Penginla, v. t. Wait for.
Penga, v. t. Commit adultery or fornication by a man on a woman; pass. voice for a woman.
Pepia, v. t. Fan; use a fan.
Pera, v. i. Escape; run away; be lost.
Periza, v. i. Cause to escape; run away.
Pera, v. i. (and into). Get, or bring water from the spring.
Peria, v. t. Give place; stand aside; to make; let; help one to pass.
Periza, v. t. Lose.
Peya, v. t. Weigh.
Peyunla. To contend with.
Pevinla, v. i. Blow (as wind).
Peyya, v. t. Burn; caus. conj. of pia.
P, ad. Still, now, yet.
Pedia, v. t. Insult, disregard.
Pekpeke, ad. Continuously; all the time.
Pela, v. t. Hunt fish with harpoon (Manga, etc.)
Pekušeka, v. t. Flap (as a bird in flying).
Penla, v. i. Be slighted; omitted in distribution of favors; be absent. Kadič āveni ezano; kadič āveni evito jao; ndinga ēpēnē ezano jao.
Pėniza, v. t. Caus. of pėnla

ađečiliz oyvanli'äm ezango ga nila ēnili ngoa mengo.
Pēni, 1. Span.
Pēnina, v. t. Accompany.
Pēnqunla, v. t. Castrate.
Pēnjinla, v. t., e. g. fanga. Fear and fly from.
Pēnla, v. t. Twist.
Pēra, v. t. Imitate by instinct, or example.
Pēša, v. i. Stagger.
Pēša, v. i. Float, drift with the current.
Peya, v. t. Lift; push up.
Pia, v. i. Burn.
Piaqanla, v. i. Pass by; excel.
Piaqunla, v. i. Chew, masticate.
Piaara, v. t. Squeeze (with the hand, milk a cow).
Pie, ad. Near.
Pie, ad. Close by.
Piginla, v. t., rel. conj. Keep for.
Pika, v. t. Roast, bake, heat (an iron).
Pikišia, v. t. Think.
Pila, v. i. Be, or come from.
Pinda, 1. Black or dark cloth used for mourning.
Pinda, v. i. Lower (as sky).
Pindinla. To push along.
Pinda, v. t. Roll up into a roll or ball; wind around.
Pingwa, v. i. Go round.
Pingwaiingwa, v. i. Surround.
Pinja, v. t. Choose, prefer.
Pinja. To push. (See pinda).
Pīnla, v. t. Deliver; take to; rel. conj. of pa.
**Pita**, v. t. Squeeze, cheat.

**Pitakanla**, v. t. Press against, upon, down.

**Pita**, v. t. Suck.

**Pita**, v. t. Wind, turn, bore (with anger).

**Pizanla**, v. t. Wind, entwine.

**Piza**, v. t. Wring, turn, bore (with anger).

**Pizanla**, v. t. Wind, entwine.

**Piza**, v. t. To speak a language.

**Po,** v. i. Ebb; dry up (as a spring).

**Podunla**, v. t. Break open (a house).

**Poeléla,** v. i. Slip, slide.

**Poganlio,** v. t. Listen.

**Poginla**, v. t. Pity; have mercy.

**Poka,** v. i. Wade.

**Pokwa,** v. i. Be dull, blunt, notched.

**Polo,** ad. Much, very, greatly.

**Poña,** Peel bark.

**Poñza,** v. t. caus. of poña.

**Poñio (nl' ibakw).** To stumble; hurt by stumbling.

**Pomba,** v. i. Wander a fugitive.

**Pombiavombia,** v. i. Oscillate.

**Pomwe,** Unoccupied place.

**Pona,** v. i. See, behold.

**Pondua,** v. i. To wax worse.

**Ponia,** v. t. Point at; aim at.

**Ponja,** v. t. Miss (in shooting).

**Poria,** v. t. Sharpen (by whetting or grinding).

**Pongwe,** 1. Wisdom, precocity. (See Mpongwe).

**Poro,** ad. (see ka). Follows vonde as correl. Much, more.

**Posyo,** ad. More.

**Poswa,** v. i. Fall.

**Posyanyila,** v. t., caus. To fall; to fall upon.

**Posyanyilo,** v. p. To be fallen upon by.

**Pọda,** v. i. Flow (as a liquid).

**Poxe,** 1. Back door.

**Poxe,** 3 and 5.

**Pọza,** v. i. Stop; leave pursuit; endure; be patient; e. g., devanla, to forget; stop doing a customary thing; e. g., loving, giving; poz' omosya, pass away time.

**Poxe,** v. t. Cover.

**Pugiza,** v. t. Silence, interrupt, extenuate.

**Pugu,** ad. In a pile outdoors; by me, at hand.

**Puka,** 1. Bag, sack, pocket.

**Pulemango,** To run.

**Pule,** To fade.

**Pundiga,** v. To conceive; become pregnant.

**Punda,** v. i. To be launched; afloat.

**Punga,** v. t. Throw, cast (a rock, a net).

**Pundia,** v. t. To launch.

**Punga,** v. t. To anchor (as boat).

**Pumbe,** To run over (as yeast).

**Pumbilíia,** v. t. Blow spittle upon; to bless; oganga ep' oma igwanla, that he may kill the sea-cow.

**Punu,** 1. Pawn.

**Punjíila,** v. t. Blow (with mouth); bud.

**Pura,** v. t. Fold up (as clothes).

**Pura,** v. t. (with mondo). Lay a snare; set a trap.

**Purunla,** v. t. Roll up together (into ball or roll); stoop down.
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<tr>
<th>Word</th>
<th>Meaning</th>
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<tr>
<td>Puranla-mbè</td>
<td>v. i. To bend down.</td>
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<td>Purua</td>
<td>v. i. Be, or become untied.</td>
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<tr>
<td>Purunula</td>
<td>v. t. Untie, unloose.</td>
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<td>Pusu</td>
<td>1. Silk (of corn).</td>
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<td>Pusi</td>
<td>1. Cat.</td>
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<td>Pupu</td>
<td>a. White.</td>
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<td>Purinula</td>
<td>v. i. To be jealous of.</td>
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<tr>
<td>Puswa</td>
<td>To burst open (as a barrel).</td>
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<td>R.</td>
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<td>Ralie</td>
<td>a. Full.</td>
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<td>Rá</td>
<td>Whole, entire.</td>
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<td>Ràwongé</td>
<td>A kind of stars in the heavens resembling a lizard.</td>
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<td>Rerévené</td>
<td>1. Master, owner.</td>
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<td>Rékadié</td>
<td>A certain person; such a one.</td>
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<td>Rere</td>
<td>1. Father, master, protector; rera; in voc. case.</td>
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<td>Réqà</td>
<td>a. Crooked, wrong.</td>
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<td>Rékopé</td>
<td>probably adv. phrase.</td>
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<td>Aveni mié zo, rékopé, i.e.</td>
<td>he gave it, but soon demanded it back again.</td>
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<tr>
<td>Réte</td>
<td>ad. Rightly, truly.</td>
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<tr>
<td>Reù</td>
<td>a. Bent, crooked.</td>
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<td>S.</td>
<td></td>
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<td>Sa.</td>
<td>A term to frighten or drive away, or out, any animal.</td>
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<td>Saga</td>
<td>v. t. To rub oil on one’s self.</td>
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<tr>
<td>Sagia</td>
<td>v. t. To rub oil on another person.</td>
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<td>Salinla</td>
<td>v. t. Combing (i.e., Ezalinla, comb).</td>
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<td>Sava</td>
<td>v. i. Be detected; found out.</td>
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<td>Sanli</td>
<td>What? how? why? olingo sanli, how long a time?</td>
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<td>Sambo</td>
<td>conj. Therefore, so.</td>
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<td>Sangasanga</td>
<td>a. Thin, sleazy.</td>
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<td>Sanjunla</td>
<td>v. t. Salute, embrace. (See syangunla).</td>
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<td>Sambakanla</td>
<td>v. i. Be restless; sleepless; roll; toss to and fro.</td>
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<td>Samba</td>
<td>v. t. To spread (as setting a table).</td>
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<td>Sapimina</td>
<td>1. Bolt.</td>
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<td>Sapišia</td>
<td>v. t. Confuse, perplex.</td>
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<td>Sasunla</td>
<td>v. t. Unravel; take to pieces.</td>
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<tr>
<td>Savia</td>
<td>v. t. Curse.</td>
</tr>
<tr>
<td>Savia</td>
<td>Owenja wi savia. It lightens.</td>
</tr>
<tr>
<td>Sauia</td>
<td>v. t. Reverence, worship, bless.</td>
</tr>
<tr>
<td>Sazunla</td>
<td>v. t. Tear in pieces; devour greedily (tiger, a goat).</td>
</tr>
<tr>
<td>Sazya</td>
<td>v. t. Take or tear down (a house); efface a writing.</td>
</tr>
<tr>
<td>Sága</td>
<td>v. i. Do wrong; go crooked.</td>
</tr>
<tr>
<td>Ságiza</td>
<td>v. t. Befool.</td>
</tr>
<tr>
<td>Ságunla</td>
<td>v. t. Trim, ojo, etc.</td>
</tr>
<tr>
<td>Sulivalà</td>
<td>Silver.</td>
</tr>
<tr>
<td>Sâlinla</td>
<td>v. i. To persevere in.</td>
</tr>
<tr>
<td>Sâmba</td>
<td>v. t. Kiss.</td>
</tr>
<tr>
<td>Sâmbunla</td>
<td>v. t.; recip. con. of sâmba. Kiss each other.</td>
</tr>
<tr>
<td>Sulna</td>
<td>To string beads, or anything.</td>
</tr>
<tr>
<td>Sînga</td>
<td>v. t. Mend, repair.</td>
</tr>
</tbody>
</table>
Sâga, v. t. (ikonli). To cut or hew firewood.
Sâta, v. t. Creep up to slyly; surprise.
Sâva, v. t. Smite, cut.
Sâva, v. i. Be sorry.
Sâzyê, 1. Soldier.
Sâzya, v. t. Seduce; lead to sin.
Sâzya, v. t. Complain; talk a palaver.
Sâzyinla, v. t. To complain to.
Sâzyeya, v. t. Sue (at law); talk a palaver.
Sêga, v. t. Mock.
Sênga, v. t. Disown an agent's act.
Sêzya, v. i. Lay the head down.
Sê, ad. How, why.
Sê, int. pron. What.
Sêi, ad. Out, protruding.
Sêkê, 1 (isekê). Dirt.
Sêkelia, v. t. { Prompt to evil, or continue in evil.
Sêkediala, v. t. evil.
Sêkuñia, v. i. Sob, sigh.
Sêla, v. t. (with isângà). To be in travail.
Sêlêla, v. i. Slip.
Sêlia. Laugh at.
Sêmba, v. t. Scold, blame.
Sênia, v. t. To agree to.
Sêntia, v. i. Start (on a journey).
Sêvia, v. t. e. g., nlungunla, to help; e. g., jaâuria, toss up and down; e. g., rice in a fan.
Syagia, v. t. Anoint, smear.
Syangga, v. t. Peel.
Syâroyga, v. t. Wrap (a garment round one's self).
Syënga, v. t. Clear out (a road); remove obstructions.
Syëngîla, v. t. Shave.
Syêga, v. t. Mimic.
Syëlia, v. t. Laugh at; deride.
Syëzya, v. i. To lay down the head.
Syika, v. t. To catch by neck; to choke.
Syika, 1. Silver (generally with ya-pupu and sing.)
Syilia, v. t. Gaze at; examine.
Syinga, v. i. To roar.
Syinya, v. t. Stamp (with foot).
Syizwa, v. t. Be bold.
Syisyla, v. n. Disobedience.
Syîça, v. t. Whip (with a stick).
Syimîla, v. i. To groan.
Syoka, v. t. Shake up; spill.
Syôdasyoôa, ad. In abundance.
Syoga, v. t. Shake, disturb, trouble.
Syugasugaga, v. t. Shake.
Syumbu, 1. Lead (the mineral).
Syusya, v. i. Move or hitch along (near to a person).
Syuna, v. t. Reveal (a secret).
Syuria, v. t. Convict; prove guilty.
Sîga, v. i. Run aground; ground (as a boat in shallow).
Sîka, 1. Silver, money.
Sîkiîma, v. t. Ask, or inquire out any matter.
Sîla, a. v. Disobedient, and to be disobedient.
Sîlina, v. t. (silinda). Go, or act contrary; to disobey.

Siñanla, v. i., e.g., kwezanga-

Simanla, v. i., e.g., kwezanga-
là. Agree together; fit each other.
Simanla, v. i. Groan.
Simba, v. i. To land at a place;* by the way, or journey.
Sinbía, v. t. Preserve, up-
hold.
Sînga, v. t. Dye, color.
Sinda, a. (isinda). Cruel.
Simînlà, v. t. Endure, bear.
Sîra, v. t. Be against; in op-
position to.
Sîni, i. Chemise, petticoat.
Sînà, v. i. Amount to; arrive at.
Sîsîna, v. i. To scrape.
Sodunla, v. t. Bruise.
Soga, v. t. Mix (liquid); nel' ezanga, saturated.
Soko, v. i. Spill.
Sokîza. Causing to spill.
Sôlia, v. t. Go under.
Sobîza, v. t. Put, or place under.
Songa, v. t. Follow.
Syonli, v. t. Lower.
Sopa, v. t. To clasp and hold in the arms.
Sua, v. t. (sва). To cut underbrush, grass, etc.
Sua, v. t. To snatch (a thing).
Sulà, v. i. Come to an end; end.
Sulûza, v. t. End, finish, de-
stroy.
Suma, v. t. Descend (a river); to land.
Sumînli, v. t. Descend from a height.
MWGWE DICTIONARY.

Suna, v. t. Sun' ogà g' ojwarja w'oma, sun' èbà. To make known privately; to complain to the king about a person.

Sungakanla, v. t. Contend (by words, or otherwise).

Sunja, v. t. Lend money, etc., to be restored in kind.

Sunje, ad. Soon, quickly.

Sunje, ad. In a little time.

Suna. Pinch, twinge.

Sundiazunda, v.

Suria, v. t. To know thoroughly.

Sunginla, v. t. Save.

Syawuzya, v. t., ex. puga. To cover one's self; wrap about.

Sunja, v. t. Tie (a bandage tight).

Syogwa, v. i. To boast, glory, ex. syogwa n't igumba nd akadie esogwa n't igumba.

Sogunlia, v. t. Boast against; glory over. (Rom. xi. 18).

Syuga, v. t. To shake; excite, trouble.

Syugazua, v. i. Shake, betrouble.

Swaka, 1. Knife.

Syusyunla, v. t. Together (as the skirt of dress).

Swasa, àd. Opposite, above.

Syorunla, v. t. Take off (a garment).

Syangwazyangwa, e. g. sungakanla, i. e., dispute about a thing.

Swena, v. t. Snatch.

Syamba, v. t. To hang up, e. g., a curtain.

Syangunla, v. t. To embrace.

Syawunla, v. i. Shine brightly.

Syozua, v. i. Dissolve (soap in water).

T.

Taví. Play the game ntyàngë.

Ta, v. t. (inkanlo). Relate legends.

Ta, v. t. Sting, hurt.

Taga, v. t. Choke (as weeds coru).

Taganla. To become entangled.

Takilia, v. t. Tell, inform.

Tako, 1. Tobacco.

Tala, v. t. Make clay floor.

Talila, v. t. Quit, leave (farm).

Talia, v. t. Put, lay upon.

Tamba, v. t. Hunt clams and fish left in holes by the tide.

Tanga, v. t. Swear; make oath.

Tanga, v. t. Count, think.

Tanlía, v. i. Rip (as sewing).

Tandunla, v. t.

Tanda, v. i. Dodge about (when pursued).

Tanda. To be tame, not easily frightened.

Tangunla, v. t. Read.

Tanda, v. i. To be crazy.

Tantia. To keep; withhold.

Tata, 1. Father, a term of respect.

Tatanila, v. i. Tremble.

Tava, v. t. Cut to pieces; rip apart; draw out.

Tava, v. i. Alter, change.

Tačilna, v. t. Pay a fine; expiate a crime.

Tañora, 1. A table.

Taóa, v. i. Part (as a rope); break in two.
Taunla, v. t. Take off or away a vessel from the fire.
Tá, adverb verb. Rather.
Táta, def. v. or int. Oh that!
Táta, a. He is better (in sickness only).
Támia, v. t. Prefer, choose.
Tâmá, v. t. Own, to adopt.
Tába, v. t. Insult (with words).
Téngunla, v. t. Cause to kneel, distort, careen.
Tégoa, v. i. Tip down (as boat); err; go wrong, kneel, or careen.
Tela, v. t. Spy out.
Telanganla, v. i. and a. Across; go across.
Temiza, v. t. Deceive, befool.
Tentalenla, a. Red, yellow, brown.
Tenla, v. t. Cut with any sharp instrument.
Ténda, v. i. Sit up at night.
Téndiza, v. t. Settle, decide (a dispute).
Téndia, v. t. Avoid; turn away.
Téndó, v. t. Write, engrave, inscribe.
Téndinla, v. i. Cause to write to any one.
Tería, v. t. Frighten.
Teña, v. t. Show.
Teunla, v. t. Reprove, instruct, correct (with words).
Tégnema, v. t. Covet.
Télérélâ, v. To go frequently between places.
Tele, a. Naked.
Téngunla, v. i. Limp.
Teta, v. t. Say, speak.

Tevedenla, ad. (gotévedenla).
Just now.
Tevedenla, ad. (gotévedenla). Just now; just.
Teóta, v. t. Hatch, crack.
Teóia, v. i. Be, or become wet.
Teóó, a. Wet.
Teóiza, v. t. Wet.
Tia, v. i. Fear.
Tiajanla, rel. conj. To fear each other.
Tienia, v. t. Distrust.
Tieza, v. t. Frighten.
Tiga, v. t. Stop, cease, leave.
Tiganla, v. i. Be left; stay behind.
Timbirimbia, v. i. Stagger.
Tóda, v. i. To be permeated with (bread with leaven).
Toa, v. i. Go, be, become.
Toanila, v. t. Carry.
Toaniliza, v. t. Send (by another); cause one to carry; to load a person.
Toazango, ad., e. g., vendetua. Perhaps; if perhaps.
Todurla, v. t. Pull up; not up; eradicate.
Toka, v. t., e. g. tumba. Dig.
Tokunila, v. t. Dig; gouge; pluck out (as things).
Tola, v. i. Be well; get well; be in comfortable circumstances.
Toliza, v. t. Cure (from danger); rescue; bestow favors.
Tolu, v. t. Break through (a fence).
Toliza, v. t. Make a hole through.

Tolonga, 1. Trunk.
Tolu, 1. Towel.
Toñoa, v. t. Send.
Tominlia, v. t. Order; send for (a thing).
Tomba, v. t. Take away; throw away; subtract.
Tombaré pa. Except, besides.
Tombinla, v. t. Take up away (stretch out or up the arm).
Tonga, v. t. Speak loud; hallo, yell, bellow.
Tongwa, v. i. Rise (from the dead).
Tongunlia, v. t. Raise (from the dead).
Tora, v. t. Remove (one's effects or town) from a place.
Toña, v. t. Vomit.
Tova, v. i. Be, or become mouldy.
Tonda, or tánda, v. t. Love.
Tondania, or tándanla, v. i. Love each other.
Tándia, or tándia, v. t. Cause to love.
Tándiza, or tándiza, v. t. Cause to (love).
Tönginla, or tánginla, v. t. Lust after; desire (in bad sense).
Töngwa, or tönwa, v. i. Rise (as snm).
Tuo, a. Sharp.
Tuënilia, v. t. Spit; spit upon.
Tuenla. Be; become; be fulfilled.
Tuga, v. t. Turn (one's self); tuge nyumña.
Tuga, v. t. Abuse, oppress; tug' osyaka.
Tugwa, v. i. Be blown down; fall (as a house).
Tukia, v. t. Bruise.
Tukwa, v. i. Be bruised.

Tula, v. i. To kick about, as fortus in utero.
Tula, v. t. Pulverize; pound (with pestle).
Tu' agoví. To slap the hands together in astonishment.
Tula, v. i. Be, or become dull.
Túma, v. t. Pierce, spear, sew.
Tumbá, v. t. Dig (in the ground).
Tumbakanla, v.
Tumilía, v. t. Order; send for (a thing).
Tumunla, v. t. To dig a sluice.
Tunla, v. t. To do blacksmithing.
Tunla, v. i. (tuna). Be, or become short.
Tunilia, or tunlia, v. t. Shorten.
Turinlia, v. i. To kick about, as fortus in utero.
Tula, v. i. To kick about, as fortus in utero.
Tula, v. t. Pulverize; pound (with pestle).
Tu' agoví. To slap the hands together in astonishment.
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Tumunla, v. t. To dig a sluice.
Tunla, v. t. To do blacksmithing.
Tunla, v. i. (tuna). Be, or become short.
Tunilia, or tunlia, v. t. Shorten.
Turinlia, v. i. To shrink (as cloth).
Tute, 1. Two fathoms (four yards cloth).
Tuta, v. t. Present, give.
Tuwa, v. t. Burst.
Tuwa, v. t. To accuse falsely; slander.
Tuwinula, v. i. Spring up; grow (as planted seeds).
Tużginla, v. t. Drip.
Tyunazunaga, v. t. (ntyunazunaga). Deal out sparingly.

V.

Vanganle, conj. Through; even yet.
Vange, ad. After that.
Vani, ad. (Seni). Where ?
éd, prep. At; in; for; on account of.
Sátèbènlà, ad. Just now.
Sèvé, ad. There.
Yètè, ad. Just now; go-tè and gotíbènlà.
Yàvámè, ad. At that time.
Yèngèvènè. Smiling, pleased.
Yènli, a. Where (origi zo venli?).
Yènlà, ad. Here, now.
Yònède, ad. Lest.
Yònèdetuà, ad. Perhaps.
Yèrèèrè, a. Low.
Yèvèlè, a. Smooth, level.
Yè, ad. Entirely out (of fire, light, etc.)
Yìà. Finished, done (with nìà).
Yìaganlo, ad. More.
Yìèèlì, a. Black.
Yìntè, 1. A cent.
Yìniovìngò, ad. Around.
Yòloòlo, ad. All round.
Yòndè, con.
Yòndo, con. {If only as preceding correlating kòpöndë, e. g. yòndo eñinlì kà pòro mèdà, if this thing much more than that.

W.
Wàmì, 1.; pl. avanì. My children.
Wànlà, a. Oma.
Wènlì. On lime.
Wolanganlanyambiè, ad. Indiscriminately.

Y.
Yantà, 1. Small quantity.
Yawanla, 1. Little (boys or girls).
Yànlà, dem. pron. That (mostly prefixed by mè).
Yàkà, ad. Continually.
Yèyàìì. Some (pl. of ojvázàììì). 
Yènlà, ad. So, thus.
Pè, int. pron. Which (of a number).
Yènlà, dem. pron. Thus.

Z.
Zàngë, a. Open (as a door).
Zìììa, a. Grave, serious; (opposite to orogo).
Zòli, prep. Under.
Zòwa, a. Strait, narrow.
Zoge, a. Squatted down.
Zuere, ad. Used with nñèì.
Zyélë, du. Is not at all.