

A

GRAMMAR

OF THE

ASANTE AND FANTE LANGUAGE,

CALLED TSHI [CHWEE, TWI]:

BASED ON THE AKUAPEM DIALECT

WITH REFERENCE TO THE OTHER (AKAN AND FANTE) DIALECTS

BY

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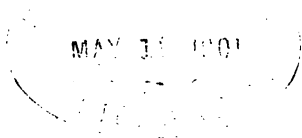


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## PREFACE.

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The *Tshi language*, of which a Grammar is presented in this book, is spoken and understood throughout the Gold Coast territories and inland countries, as will be seen in the Introduction § 1. On the *name* of the language, see Intro. § 3. — Though several European nations had intercourse with the natives and formed settlements on the Gold Coast since the 15th or even 14th century (French merchants of Dieppe [of the Rouen Trading Company formed in 1366], 1383–1413, and afterwards since 1578; the Portuguese, 1453 or 1471 and 1481 to 1643; the English, since 1551; the Dutch, 1595–1870; the Danes, from about 1640 to 1850; the Swedes, previous to 1652 and at the least till 1663; the Germans of Brandenburg or Prussia 1682–1720; besides the trading vessels from Spain, America, Hamburg, Bremen, &c.); and though many Negroes learned the Portuguese or Dutch or Danish or English language: yet there has almost nothing of the native language or languages been known in Europe down to the present century. The earliest specimens of the Tshi language we find in a book of the Rev. *W. J. Müller*, of Harburg near Hamburg, published in German 1673, containing about 500 words in the Fante dialect of Cape Coast, and another of *Ch. Protten*, a mulatto of the Gold Coast, educated in Denmark, who wrote a scanty grammar of the Fante and Akra languages, together with the Ten Commandments, the Apostolic Creed, the Lord's Prayer and Bible words on Baptism and the Lord's Supper, in both languages, printed in 1764. See hereafter page VI. VII.

The Rev. *H. N. Riis* of the Basel Mission on the Gold Coast wrote two Grammars of the Tshi language, one in German, and one in English, published in 1853 and 1854 (the full titles see below on page VIII), thereby opening, as it were, the path through an untrodden wilderness in the right direction. The author of the present work, having had the benefit of being initiated into the language by Mr. Riis at Basel in 1851 and 1852, has never ceased to apprise the masterly and at the same time modest manner in which his esteemed and beloved teacher turned to account the materials which he had been able to gather during his rather short stay in Africa (1845–1849). Though Mr. Riis himself calls his representation of the leading features of the grammatical structure of the language imperfect and initiatory, yet those two

publications sufficed so far, that his successor and his fellow labourers could do without a new grammar for a longer time, and preferred to turn their attention and apply their time and strength to practical missionary work and to the *literary cultivation* of the language at once.

The said successor of Mr. Riis in the literary branch of the Basel Missionary Society's work in the Akuapem and Akem Countries had, soon after his arrival at Akropong in 1853, the further advantage of the assistance of young intelligent *Natives*, who in the *Missionary Schools* had already received a valuable amount of instruction in English as well as in attempts of writing their own language; with them he could proceed to *translation work*, discussing every difficulty and obscurity that presented itself either in the native or in the English and Bible languages. The pupils of the Catechist Institution, and assistants that had come forth from among them, were made to translate, orally and on paper, from Bible History, from the Bible itself and other English books, and to write down old *stories*, fables of the natives or historical facts, and *essays* on various subjects; public assemblies were attended, and the *speeches* delivered in them were dictated from memory by the native assistant and penned down by the missionary; the collection of *proverbs*, which Mr. Riis had brought to the number of 268, in course of time swelled to ten times that number. In these and other ways, also by intercourse with other natives, young and old, the knowledge of the language was increased, the sounds of it were more closely investigated and clearly distinguished, the laws of the language were found out more and more, and sufficient confidence was obtained that the books prepared for printing were no unripe productions. At the same time every opportunity to get information on the other dialects was eagerly embraced, and the translations in Akra or Gã (introd. § 5 B 1.), which were likewise the result of the co-operation of European missionaries, especially the Rev. J. Zimmermann, with native assistants, were compared and turned to advantage for the translations in Tshi, the more so, as the native assistants usually had a good knowledge of the Akra language besides that of their own. Thus, in the course of time, all the books contained in the list on pag. VIII. IX. were printed; many of them were prepared, by the author of the present publication, on the Missionary Stations at Akropong 1853-58, 1866-68, Aburi 1862-65, Kyebi (in the Akem country) 1865 and 66, many also were carried through the press by the same, during his stay in Europe 1858-62 and since 1869. But now the edition of a new Grammar could no longer be postponed. — Among other preliminary attempts to a new grammar, a *vernacular grammar* had been written in 1863, by which a grammatical terminology in



Tshi was created. The manuscript was copied by native teachers for use in the Mission Schools. Some years later, after the whole Bible in Tshi had been published, it was rewritten by its author, but instead of having it printed, it was thought better, to write first the present grammar in English, following in various arrangements the course pursued in that previous work, as it seemed to be prescribed by the peculiarities of African, compared with European languages.

The *present work* is intended for *Missionaries* and *other Europeans* that may be desirous of acquiring a knowledge of the chief among the native languages of the Gold Coast, as well as for educated *Natives*, whether they have received their education in English only, or be already acquainted with reading and writing their own language, as those trained in the Basel Missionary Institutions on the Gold Coast. It is also hoped that this work will be welcome to *philologists* interested and engaged in the pursuits of science concerning African and general Linguistry and Ethnology.

As to the *Alphabet* adopted in reducing the Tshi language to writing, Mr. Riis kept to the '*Rules for reducing unwritten languages to alphabetical writing in Roman characters, with reference especially to the languages spoken in Africa*', laid down by the Rev. H. Venn of the Church Missionary Society in 1848, as nearly as the peculiar character of the language would permit. In 1854 these '*Rules*' were superseded by the '*Standard Alphabet for reducing unwritten languages and foreign graphic systems to a uniform orthography in European letters*' by Dr. R. Lepsius, Professor (now Privy Counselor of the Government) at Berlin, which alphabet was recommended, approved and adopted by the Church Miss. Soc., the Wesleyan Miss. Soc., the London Miss. Soc. and several other Missionary Societies in England, Germany, France and America, and in which, since 1854, a great number of books in more than twenty African and many other languages have been printed. The necessity as well as the propriety of our making use of that '*Standard Alphabet*' is without question to any one acquainted with the book, a second edition of which was printed in 1863. Some sounds, indeed, occur in Tshi, which were not yet contained in the Standard Alphabet, nor in the 120 languages to which it has been applied in the second edition; but, the system, on which the Standard Alphabet has been construed, being elastic enough to admit of reduction or enlargement without alteration in its essential principles, after a discussion on the nature of those sounds between the author of the Standard Alphabet and the writer of this, signs were provided for those peculiar sounds, and approved by the fellow labourers of the latter in Africa, so that the orthography of this language was definitely settled in 1869, previous to the printing of the entire Bible in Tshi in 1870 and 1871.

Concerning the *Orthography of foreign*, especially biblical, *proper names*, we refer to § 14 of this Grammar and to the *Stories from*

*General History*, translated into the Tshi language, page IV., but have to add the following remark. In *Scripture proper names* we usually write the letters which the names have in the Latin, English or German Bible and sound them according to the Standard Alphabet, omitting such letters as are not heard in pronunciation, and modifying some terminations as in the Italian Bible. To the Hebrew letter represented by the English *J*, we reserved the Hebrew and German sound, and consequently replaced it by the letter *Y* of the English and the Standard Alphabet. In the Akra, Ewe and Kru languages the vowel sign *I* is used in this case, as in Greek. For the sake of conformity with those languages, we should not feel disinclined to follow the same course in future publications. The letter *I*, besides requiring less space, will be less objectionable than *Y*, to eyes accustomed to the English *J* in such names, though the sound will actually be that of *Y*. (The letter *J* cannot be used, because the Stand. Alph. replaces its German sound by *Y*, and its English sound by *Dž*; but the latter sound ought not to be intruded upon foreign languages, in stead of the simple *Y* sound of the original Hebrew name.) Consistency with the principles of the Standard Alphabet, however, favours the retention of *Y* in the names in question.

The preceding notices on the alphabet and orthography in Tsh books are given especially with regard to the writers and readers of the '*Mfantsi Grammar*' by *D. L. Carr* and *J. P. Brown*, Cape Coast 1868, of which the writer of this in 1870 obtained a copy kindly procured to him by the Rev. *J. Baratt* of the Wesleyan Methodist Missionary Society. This attempt of natives to reduce the 'Mfantsi language' to writing, following after the earlier attempts of *Ch. Protten*, *W. A. Hanson* and *Timothy Laing*, could not but be exceedingly welcome to one engaged in similar pursuits, yet only slightly acquainted with the Fante dialects. But the orthographic system of the '*Mfantsi Grammar*', based on the English alphabet (only *c* = *š* or *ž* being borrowed from *H. N. Riis*), is by no means satisfactory. Especially the means employed for the representation of the vowel system, which in Tshi contains more and finer distinctions than in the English or any other European language, are quite insufficient. For 10 pure and 7 nasal vowel sounds, each of them long and short, or for about 34 distinct vowels, the *Mf. Gr.* uses only 5 letters, 3 of them with two fold sounds; and to indicate one of those nasal (but nevertheless simple) vowels, two or three letters are used; e. g. the words *efa*, *mfe*, *mpa*, *papa*, *efā*, *mfē*, *mpā*, *papā*, are written in the *Mf. Gr.* '*effur*, *mfī*, *mpa*, *pappur*, *efhur*, *mfhi*, *mphur*, *paphur*'; and in the four last words the *h* ought to have an *n* subscribed, both together only to denote the nasalization of the succeeding vowel. In the etymological and syntactical parts of the *Mfantsi Grammar* it is likewise evident that the authors were under the disadvantage of being not acquainted with the great variety of grammatical phenomena in different languages besides the English and their own. The present *Grammar* contains references to the *Mf. Gr.* in several places, and they would have been increased, if it had not been for want of space.

The author has never had the advantage of living among or conversing with Englishmen more than a few weeks at a time, neither could he submit the manuscript or part of it to an Englishman before it went to the press; he begs, therefore, to excuse for any deficiencies with regard to the English diction, technical terms, punctuation and the like. He is, however, indebted to a brother missionary, the Rev. *J. Mack*, joint author of a *Tulu Grammar* (Mangalore, Basel Mission Press, 1872), who had been 15 years in the East Indies and happened to take his abode for a short time in the same country-town, for his advice and corrections and the communication of some English and East Indian Grammars, the arrangements and technical terms of which contributed to the features of the present book. It is worth noticing, that Mr. *Mack* was surprised to find many analogies in the ways of expressing man's thoughts in the African and Dravidian languages.

By another missionary from the East Indies the author was made acquainted with *Th. Prendergast's Mastery System*, which he partly followed in initiating a newly appointed missionary in the Tshi language, and which led him to hope that the manner in which examples are given in this Grammar, will prove to be useful for more than one method of learning the language. If a learner should not be inclined to follow the grammatical arrangement and definitions in this Grammar, he may pick out such sentences as he thinks to be answering to his practical purposes; only we would advise every foreign student desiring to master the language, to have the sentences, as far as possible, read or spoken to him by Natives, and to learn with his ear and tongue not less than with his eye. It remains the author's wish, to add to this publication not only a shorter *Vernacular Grammar*, but also more extensive lists of words and collections of sentences and well arranged proverbs serving as a '*Grammar in Examples*', besides a *Tshi English Dictionary*. For a satisfactory preparation of the latter, he is desirous of increasing his knowledge of the Fante and Asante dialects, either personally, or by any contributions in writing that may be obtainable from natives educated in the English and German Missionary Schools on the Gold Coast.

May the new era inaugurated for the Gold Coast by the termination of the Asante war in the first months of 1874, be marked by a steady progress in every endeavour and undertaking to bring the long neglected and long benighted countries of the Gold Coast under the influences of true civilization and of its most effective agent, the light of the Gospel.

*Schorndorf, Würtemberg, January 1875.*

J. G. CHRISTALLER.

## LISTS OF BOOKS FOR LITERARY REFERENCES.

### A. *Authors or Publications on Geographical and Historical Matters of the Gold Coast.*

Information on the state and history of the Gold Coast since the 15th century may be drawn from the following sources:

a. *Portuguese* authors, e. g. *Vasconcelos* in his *Life of King John*.

b. *French, Dutch and English* authors of the 17th and 18th centuries, who had been on the Gold Coast in or about the years put in parenthesis, in books bearing the titles of a *Journey to Guinea* or a *Description of Guinea*; viz. *Villault de Bellefond* (1666), *Barbot* (1680–87), *Bosman* (1695–99; his book was printed in French, Utrecht 1705), *Th. Phillips* (1694), *G. Loyer* (1701), *J. Atkins* (1721), *des Marchais* (1725), *W. Smith* (1726); *Artus of Danzig* (about 1600) in *de Bry's East Indies*, the 6th part.

c. *German and Danish* authors of the 17th, 18th and 19th centuries:

1. *Müller, W. J.* (1662–70 a Danish chaplain at Frederiksborg, which fort in 1685 was sold to the English and named Fort Royal, now Fort Victoria, one of the detached forts of Cape Coast Castle). His book bears the title: '*Die Africanische Landschaft Fetu*' [Afutu], Hamburg, 1673 (a counterfeited edition appeared at Nürnberg 1675), pages 287, besides a vocabulary of about 500 words.

2. *Tillemann, E.* (a Danish lieutenant at Christiansborg for 9 years), '*Beretning om det Landskab Guinea &c.*' Kjöbenhavn, 1697. pp. 163.

3. *Rask, J.* (a Danish chaplain in Guinea, 1709–1712), '*Reisebeskrivelse til og fra Guinea*', Trondhjem, 1754. pp. 320.

4. *Römer, L. F.* (a Danish merchant ab. 1735–1743), '*Efterretning om Kysten Guinea*', Kjöbenhavn, 1760. pp. 348. (German ed. 1769.)

5. *Isert, Dr. P. E.* (a Danish physician general), '*Reise nach Guinea &c.*' (1783–1786), Kopenhagen, 1788. pp. 376. (He died 1789 on the Danish colony Frederiksnopel founded by him on the Akuapem mountains, near Akropong.)

6. *Monrad, H. C.* (a Danish chaplain on the Gold Coast 1805–1809); '*Gemälde der Küste von Guinea &c.*', translated from the Danish into German, Weimar, 1824. pp. 388. — In the preface on page XI. other Danish sources of information on the Gold Coast are mentioned.

7. The Missionaries of the *Moravians*, who died on the Gold Coast in 1736, 1768, 1769, among them *Ch. Protten* (see hereafter, B 2.). — Some information on the peoples and languages of the Gold Coast is also found in *Oldendorp's 'Geschichte der Mission der evangelischen Brüder auf den Inseln S. Thomas, S. Croix und S. Jan'*, Barby, 1777.

8. The *Basel Missionaries*, in their reports &c. since 1828.

A good deal of information concerning Asante is contained in the interesting book "*Vier Jahre in Asante, Tagebücher der Missionare Ramseyer und Kühne aus der Zeit ihrer Gefangenschaft, bearbeitet von Dr. H. Gundert*", Basel, 1874, 2d ed. 1875. This book has been translated into English by *Mrs. Weibrecht*: "*Four Years in Ashantee by the Missionaries Ramseyer and Kühne*." London, J. Nisbet & Co. 1875.

d. *English* authors of the 19th century, previous to the war of the English with Asante in 1873 and 74. The most important are

1. *Bowdich, a Mission to Ashantee*; London 1819; reprinted 1874.

2. *Beecham, Dr. J., Ashantee and the Gold Coast*, London, 1841. (He mentions also the works of *Meredith, Dupuis, Hutton, &c.*)

3. *Cruickshank, B., Eighteen Years on the Gold Coast*, London, 1853.

4. The Missionaries of the Wesleyan Methodist Miss. Soc. since 1835.

Compilations on the state and history of the G. C. are also found in *East, D. J., Western Africa; its Condition &c.* London, 1844, and in *Wilson, J. L., Western Africa, its History &c.* London and New York, 1856.

B. *Authors furnishing information or specimens of words of the Tshi Language.*

1. *Müller, W. J.*, 1670. See the preceding list, A c 1.

2. *Protten, Ch.*, a mulatto of Christiansborg, studying at Copenhagen, about 1760. *En nyttig Grammatisk Indledning til Tvende hidindtil gandske ubekjendte Sprog, Fanteisk og Akraisk*, Kjöbenhavn 1764. (A useful Grammatical Introduction into two hitherto entirely unknown Languages, Fante and Akra, Copenhagen 1764. 29 pages).

3. *Kilham, Hannah, Specimens of African Languages.*

4. *De Graft, W.*, Fanti Vocabulary in Dr. J. Beecham's 'Ashantee and the Gold Coast'.

5. *Ansa, John Owusu, and W. Owusu Kwantabisa*, two Asante princes, 1836-41 in England.

The words of 3-5 are embodied in a *Vocabulary of a few of the principal languages of Western and Central Africa, compiled* (by the African Civilization Society with the assistance of Mr. *Edwin Norris*, Assist. Secr. to the Royal Asiatic Soc. of London) *for the use of the Niger Expedition*, London, 1841.

6. *Clarke, J., Specimens of Dialects, short Vocabularies of Languages, and Notes of Countries and Customs in Africa*, Berwick-upon-Tweed, 1848.

7. *Riis, H. N.*, 1849. See the succeeding list, C. 5. 6. 4.

8. *Kölle, S. W., Polyglotta Africana*, London, 1854.

9. *Carr, D. L., and Brown, J. P., Mfantasi Grammar*, Cape Coast, 1868.

*C. Publications in the Tshi Language,  
prepared by the Basel Missionaries in the Akuapem  
and Akem Countries.*

The figures 1—43 refer to the order in which the single publications followed each other. See "*A Dictionary, English, Tshi (Asante), Akra*", pag. XVI—XX. where the titles are also given in Tshi, and the names of the translators of the books under II. III. are added. Those marked \* are still to be had or in use, the rest are out of print or replaced by new editions.

*I. Grammars and Vocabularies.*

- \*5. *Elemente des Akuapim Dialects der Odschi Sprache*, enthaltend grammatische Grundzüge und Wörtersammlung, nebst einer Sammlung von Sprichwörtern der Eingebornen, von *H. N. Riis* (pp. 18. 324). Basel, C. Detloff, 1853.
- \*6. *Grammatical Outline and Vocabulary of the Oji Language*, with especial reference to the Akuapim Dialect, together with a Collection of Proverbs of the Natives, by Rev. *H. N. Riis*, (pp. 8. 276). Basel, C. Detloff, 1854.
- \*41. *A Grammar of the Asante and Fante Language called Tshi*, — the present book.
- \*39. *A Dictionary, English, Tshi (Asante), Akra*, by the Rev. *J. G. Christaller*, Rev. *Ch. W. Locher*, Rev. *J. Zimmermann* (pp. 24. 275). Basel, Missionsbuchhandlung, 1874.

*II. The Bible and Portions of it.*

- \*28. *The Holy Bible*, translated . . . into the Tshi Language . . . *The Old Testament* (p. 783), Basel, 1871, bound up with
- \*27. *The New Testament* (p. 255), Basel, 1870.
- 9. *The Four Gospels* (p. 285). London, 1859.
- 10. *The Acts of the Apostles* (p. 87). Basel, 1859.
- 18. *Genesis*. 19. *Romans, I—III. John, Revelation*. Stuttgart, 1861.
- 20. *I. II. Corinth. Galat. Ephes. to II. Thessal*. Stuttgart, 1862.
- 21. *I. Timoth. to Jude*. Stuttgart, 1863.
- \*23. *The Four Gospels*, 2d ed. (p. 276.) Basel, 1864.
- \*26. *The Psalms and Proverbs* (p. 205. 70). Basel, 1865.

*III. Books for the School, Church and Family.*

- 1—4. *Spelling and Reading Books* (pp. 36, 14, 159, 48). Basel, 184? 1845. 1846. 1850.
- 13. *Six large cards*, for writing and reading. Basel, 1859.
- 12. *A Primer*, together with a Collection of Scripture Passages (p. 68). Basel, 1859.
- \*31. *Primer for the Vernacular Schools in Akuapem, Akem* . . . 2d ed. (p. 88). Basel, 1872.
- 7. *Dr. Barth's Bible Stories* (p. 2. 192., with wood-cuts). Stuttgart, 1855.

8. Appendices: Corrections; *On the Orthography of the Language; A Prayer read in Church; A Catechism of Christian Doctrine* (p. 12). Stuttgart, 1857.
- \*29. *Dr. Barth's Bible Stories*, 2d ed. (p. 2. 186. with many illustrations). Basel, 1871.
- \*17. (Arnold's) *Bible Stories for Little Children* (p. 75, with woodcuts). Basel, 1862.
16. *The History of our Lord's Passion* (p. 31). Stuttgart, 1861.
22. *A Catechism of the Christian Doctrine, and Select Scripture Passages* (p. 84). Stuttgart, 1864.
- \*33. *Words for Learning and Praying*, — containing I. A Catechism of the Christian Doctrine, II. Select Scripture Passages, III. The History of our Lord's Passion, IV—VI. Some Prayers at the Sunday Services, for Family and Private Worship, and for School-children (p. 2. 175). Basel, 1872.
11. *A Hymnbook*, containing 193 Hymns (p. 328). Stuttgart, 1859.
- \*24. *Liturgy and Hymns* containing I. Common Prayer, Litany, Order and Manner of Baptism, Confirmation (with a Catechism, called Confirmation-Book), Administration of the Lord's Supper, Solemnization of Matrimony and the Burial of the Dead; II. 236 Hymns in the Akuapem dialect, 15 native Fante Songs; p. 339). Basel 1865.
25. *Statutes and Liturgy of the German Evangelical Mission Churches on the Gold Coast* (Statutes, p. 3-43; the rest of the Liturgy, containing different Prayers and Thanksgivings in the Church and the Order of Consecration of Catechists or Deacons and Ministers or Priests, p. 44-87). Basel, 1865.
30. *Regulations for Catechists* (p. 18). Basel, 1871.
- \*34. *The Doctrines of the Christian Religion*, based on Dr. Luther's smaller Catechism, by J. H. Kurtz, D. D., translated (with an Appendix on the Ecclesiastical Year and Lists of Bible Lessons; p. 4. 135). Basel, 1872.
14. *Tunebook to the Otji and Akra Hymnbooks* (p. 12. 48.). Basel, 1860.
38. *Tunes to the Tshi and Akra Hymnbooks*, supplementary to the Choralbook for Wirtemberg, 2d ed. (p. 16. 76). Basel, 1874.
- \*32. *Instruction in Arithmetic*, (p. 3. 175). Basel, 1872.
42. Examples for the School-Arithmetic in Tshi (the printing of the manuscript has been postponed).
- \*15. *Tables of General History* (p. 24). Stuttgart, 1861.
- \*37. *Stories from General History* (p. 11. 244). Basel, 1874.

### III. Tracts.

- \*40. *Man's Heart, either God's Temple or Satan's Abode*, represented in 10 figures (p. 55). Basel, 1874.
- \*35. *The Orphan's Letter to his Saviour in Heaven* (p. 8). Basel, 1873.
- \*36. *Oguyomi, the Negro Girl at Ibadan* (p. 16). Basel, 1873.
- \*43. *The Spread of Christianity in Germany* (p. 56). Basel, 1875.

# INTRODUCTORY NOTES

## ON THE LANGUAGES AND DIALECTS OF THE GOLD COAST, their Extent and Position among other Languages.

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### § 1. *The Dialects of Tshi: Akan and Fante.* *Enumeration of the Countries in which they are spoken.*

The principal Language of the Gold Coast and its inland countries, of which a Grammar is presented in this book, comprehends both Akán and Fànté dialects. Akán is chiefly represented by Asànté and Akém, and in purity, extent and importance prevails so much over the Fante dialects, that we might even use this name as the common name of the Language instead of Tshi. Before discussing this question about the name (in § 3), we shall enumerate the different countries and dialects of this language, in five groups, beginning at the western corner of the Gold Coast and proceeding to the east and inland.

A. Akan Dialects are spoken in the *western part of the Gold Coast* in the following countries.

1. Asini, Kwantiabo, Anka, Afuma, see § 6 B 1.
2. Amanahia (*Apollonia*), from the lagoons and outlets of the river Tando or Tanno to the Ankobra River.
3. Awini (Awene, Aowin), to the north of Amanahia.
4. Ahanta, between and partly beyond the rivers Ankobra and Pra. On the coast the districts of *Axim* &c., Akoda and *Dixcove* or *Mfūmā* are included; Ahanta itself reaches from Busua to *Secondee* or *Sakúnne*.

The Akan dialects of these countries do not seem to be as pure as the inland dialects to the north-east of them, and in parts of Ahanta other indigenous dialects seem to be used besides.

5. Wasa (Wasaw), along the northern and eastern borders of Ahanta, extending to the sea-coast near Sakunde, and reaching as far as Akatiki (*British Commenda*). The Wasas are said to have first found gold and to have once been superior to the Asantes; they belong to the Guan tribes (cf. § 5 A 1. 3.), but have adopted the Akan language.

6. Tshuforo (Tshiforo, Tŭiforo, orig. Kwiforo, also written *Juffer*, *Tufel*); this is a smaller tribe to the north-east of Wasa, speaking a genuine Akán dialect.



7. *Dénkyé*ra (Dankara, Denkera, Dinkira &c.), was a once powerful tribe to the north of Wasa and south-west of Asante. The Asantes, first subject to them, subjugated them in their turn about the year 1719, when Asante became the most powerful nation of the Gold Coast countries. Reduced by subsequent wars with Asante, the Denkeras at last emigrated and settled in the Fante country between Wasa and Abora, having for their capital *Dwókwā* (*Juquah*, about 12 miles north of Elmina, taken by the Asantes in 1873).

B. The Fante Dialects, occupying the *middle part of the Gold Coast*, 80 to 100 miles between the rivers Pra and Sakumo, and extending 20 to 25 miles inland, are spoken in the following countries and districts.

1. The district of Komane (the formerly *Dutch Commenda*) and Aguāfo, bordering on Wasa (A 5) in the west and north-west.

2. The town of *Elmina* or *Dēnā* (*Qdēnā*, *Edēnā*).

3. The Afutu Country, with *Cape Coast* or *Guā* (*Oguā*, *Eguā*).

4. Fante proper, with the capitals *Anamaboe* or *Onomabó* (*Enomabow*) on the coast, and *Mañkēsém*, a few miles inland. —

To the Fante country in a wider sense belong Afutu (No. 3) and the six following districts.

5. *Abórà*, to the north of Afutu and Fante proper, with the capital *Abakrámpā*.

6. *Agyímakō*, to the north-east of No. 5.

7. *Akomfí*, to the east of No. 4–6, with the capital *Túàm* (*Tantum*) on the coast.

8. *Gomoá* (*Dwommoá*), with the coast-town *Apám* or *Apā'*, and the capital *Gomoa Asén*, on the *Amañkwādé* hills some miles inland.

9. The Agona Country's south-eastern part, with the coast-towns *Winnebah* or *Simpā*, *Bereku*, *Sanyā* and the capital *Nsabā*, 20 miles inland.

10. The Agona Country's north-western part with the capital *Así-kūma*, to the north-east of Nr. 6.

On the Akra country and language, to the east of No. 9, cf. § 5 B.

On remnants of another language in the districts No. 7–9, cf. § 5 A.

C. Akan Dialects are spoken in the following countries of the *eastern part of the British Protectorate* (as it was formerly called).

1. *Asén*, lying to the north of Abora (B 5) and to the east of *Twíforo* (A 6). One half of this tribe formerly dwelled on the northern side of the river Pra, but when they threw off the Asante rule, their country to the north of the Pra was left to lie waste, and the river was made the boundary.

2. *Akém Kòtokú*, a tribe that emigrated from Asante (after 1830) and settled within the territories of *Abuákwa* (No. 3). The capital is *Akem Sóaduru* in *Western Akem*, bordering on an Asante province in the north (*Dadease*?). Formerly part of this tribe was settled in the

north of Eastern Akem, at Gyadam, between Asíákwa and Bëgoró, but king Agyeman left that town and neighbourhood in 1860, in order to terminate the quarrels with Ata II., the king of Akém Abúákwa. Their dialect is rather Asante than Akem.

3. Akém Abúákwa (*Eastern Akem*), borders on Asíkūma, Agona and Akuapem in the south. The king dwells at Kyebi; his dukes are the chiefs at Akyéase, far in the west (perhaps bordering on Asen, near Soaduru and Asikuma) and at Sēnāse near Asāman in the south, at Kukurantimi in the east, and at Asíákwa and Bëgoró in the north. — Akem is an extensive country, but thinly populated; the tribe, once powerful and renowned, has been much reduced by former wars with Asante and the laziness of the men. Their dialect is considered the purest and nicest Akan dialect.

4. Akuapém, on the Akuapem mountains from Berekuso (bordering on Akra) to Króbo, and in the broad vale along their northwestern side. The people are of a threefold origin: *a.* Indigenous Akáns, at Aburi, Afwérase, Berekuso; *b.* Akáns from Akém, the king with (part of) the inhabitants of Akropong and Amannokrom; *c.* of Guan descent (cf. § 5, A 1):-*aa.* Mampong, in the midst between Aburi and Akropong, with four other townships, Tuṭu and Asántemma (Qbósomase) on the Aburi side, Abotaki and Mamfe on the Akropong side; *bb.* two Date towns, Ahenase and Kubease; *cc.* five Kyerepong towns, Abiriw, Qdawu, Awukugua with Abonse, Adukrom, Apirede. The towns under *aa.* have since about 1750 entirely exchanged their own language with Akan; those under *bb.* and *cc.* have retained their own language, besides speaking Akan. — When Akuapem goes to war, the duke of Aburi leads the van, one party of the Akropongs under their own duke forms the centre, and another party of them with the king is in the rear; the Kyerepongs under the duke of Adukrom form the right wing, and the remaining 7 townships under the duke of Date form the left wing. — A similar organisation is met with in other Akan and Fante countries, so that in every one the king has four to six chiefs of the principal towns as his dukes, and these again have the chiefs of all the minor towns subordinate to them.

5. Akwam', the small remnant of the once mighty and warlike Akwambu nation, now occupying the banks and especially the eastern side of the river Volta (or Firaw) from Senkye to Pese, speaking an indigenous Akan dialect.

6. Kāmānā, a small tribe to the north-west of, and belonging to Akwam; they are said to be the parent tribe of the Kwawu people (D II. 1.), speaking an Akan dialect not acknowledged as pure and therefore called Apotókán.

D. Akan Dialects are spoken in the *confederate* and *subject provinces of the Asante kingdom*, as it existed before the burning of Kumase by the English in 1874.

I. The *confederate provinces*, which constitute Asante proper, are the following:

1. Atwoma (Atshoma, named from the red clay of which the soil consists), with the capital Kumase.

2. Sekyere, with the capitals Dwabén (*Juaben*) to the east, and Mampɔ̀n to the north-east of Kumase.

3. Kokofú, with its capital having the same name, to the south-east.

4. Amanse, with the capital Bekwae, to the south-west.

5. Kwabiri, with the capital Mampɔ̀nten, to the west.

6. Nsútá, the capital having the same name, to the north.

The five principal towns of Asante proper, which are sometimes spoken of as Akám-mane nnúm, the *Five Akan States*, are Okúmase, Odwábén, Kokofú, Bekwae, and Omámɔ̀n or Nsútá.

(The prefix o- in three of these and in other names is usually omitted.)

To these provinces of Asante proper we add

7. Adanse, with the capital Fomana, to the south.

II. The *subject provinces*, called Brońfo, having Asante law and Asante rights, are the following:

1. Kwawu, including Kwawu Kodiabé or Asante Akem, to the east of Asante proper, with the towns Aguago, Kodiabé, Abetifi.

2. Burom, capital Takiman, to the north-east, extending to the Volta, where it is joined by

3. Worawora, to the east of that river (?).

4. Nkoránsá (which is also the name of the capital), to the N. N. E., a seven days' journey from Kumase; the people are of the same origin as the Asantes, but have antique forms in their language.

To this we probably have to join the two following provinces:

5. Kárákye; these people are said to be from Dage (cf. C 4 c. *bb.*) and speak their own language besides Tshi.

6. Ntšumuru (Ntshimuru), of which the name already, as well as the language, points to Tshi origin. —

Turning now to the west, we find mentioned:

7. Abesim, to the N. W., not far from the tributary state of Gyaman.

8. Manosu, to the west, with gold mines.

9. Ahafo, to the S. W., with extensive forests, from which divers kinds of venison and also snails, all dried, are brought to Kumase.

10. Dadease is mentioned as a province in the south; perhaps it belongs to Kokofu (as Sokore in the east to Dwabén?).

11. Safwi (*Sahwi, Sawee*), to the S. S. W., about a week's journey or 120 miles from Kumase, bordering on Wasa and Awini and the countries on the western side of the river Tando, may rather be called tributary than subject to Asante.

E. *Akan Dialects* are also spoken in *countries to the north of Asante*, either tributary to, or without connection with Asante.

1. On the tributary countries, see § 2.

2. Trubi is said by *J. Clarke* to be a country "to the north of Ashanti and near to Moshi (cf. § 2,) among the Kong mountains;"

or, "behind Dahomy, towards Yoruba." The numerals and other specimens of the language given by Clarke are Akán, but a few Guan words are admixed, from which we may infer, that Trubi is in a similar case as Karakye (cf. D II. 5.), if not identical with, or belonging to it.

3. Kyerehí, with the towns of Bowuru, Apeso, Apáfó, Bóràda, Totorómà, and many others, is a country behind Worawora, to the east of the upper Volta, perhaps far to the north of Dahome, not connected with Asante, but the language is Akan.\*

### § 2. Countries and Languages to the North of Asante.

Before returning to the Gold Coast Languages, we insert names and notices of *other countries and languages* in the *steppe to the north of Asante*, called Serem (Sarem), or beyond it, several of which countries, partly inhabited by Mohammedans, were tributary to Asante.

1. Gyámàn with its capital Buntúkù, a ten days' journey to the N. N. W. of Kumase, beyond the river Tanno, bordering on Kòñò (Kong) to the north, with gold mines. It has a language of its own, but Akan is largely understood from the frequent intercourse.

2. Banda or Banna to the north of Kumase and north-west of Ñkoránsā.

3. Nta, a populous country with the great market-town Sàlagha or Saraha, perhaps 170, or, according to *Bowdich*, 250 miles to the north-east of Kumase, a good day's journey from the other side of the Volta. Dabóyà is the second town in size. The numerals of Nta, as given by *Bowdich*, are nearly the same as in T'shi.

4. Aìwā or Awoñwā and Dagomba or Dagámmà (*Bowdich*: Yngwa, Dagwumba), with the large town of Yènde (Yenne, Yāne, Yāni), a 4 to 5 days' journey to the north-east of Salaga. The language is similar to that of Mōsi (see below No. 5).

*Rem. 1.* The inhabitants of No. 1. 3. 4. are Mohammedans, at least in the large towns; the country people of Dagámmà may still be heathen. Gyaman, Nta and Dagomba are said by *Bowdich* to have been rendered tributary by Osei Opoku (1731-1742); but Gyaman especially, afterwards repeatedly rose in war against Asante, and was reported in 1866 as having become independent. In Aìwā the Mohammedans in 1873 (about 1 July) treacherously blew up with gunpowder several Asante messengers. — Banda is recorded as having been engaged in war with Asante under Osei Akwasi (1742-1752) and Osei Kwame

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\*Rice is the chief food there; iron is got from the ore by melting; houses are built with long beams of the odum tree (which is also used in building by the missionaries in Akuapem). — A young man that had been brought thence, with his hand fastened to a block of wood for three months, till he arrived and was sold as slave at Akropong, was astonished to find himself, after so long a journey, among people of the same language. The writer of this spoke with him shortly before he left for Europe in 1858, but was sorry to find him no more alive when he had returned to Akropong.

(1781–1797) and as having been destroyed by the Moslem king of Ghofan (?), who was repulsed by the Asantes between 1800 and 1807.

*Rem. 2.* Nta has been considered by some as the place of origin of all Tshi tribes; but the Tshi people themselves use *Q tání*, pl. *Ntáfó* (in contrast with *Q kánni*, *Akánfo*, which denote the pure Tshi people) for the *potófo* of Serem and almost equally to *Q dónkó* or *Q dónkoní*, plur. *Nnónkófó*, from *Nnónkó*, which denotes all the nations and tribes of the interior not speaking Tshi, many of whom are Mohammedans.

Of tribes in Serem and neighbourhood, an informant in Kyebi (Akem, 1866) named the following: *Pàmi*, *Mfúnaré*, *Nnōse*, *Mpámpama(fo)*. Others add as '*Ntáfó aman (countries of the Nta people)*' *Kónò* (cf. No. 1), *Kurúsi*, *Wóromra* and even *Nkoránsá* (D II, 4), besides those mentioned under No. 1. 3. 4. and hereafter under No. 5 and 6.

5. *Mósi* seems to be a large country to the north of Asante and its dependencies, from which, either by wars, or by caravans coming to *Sálāga*, many slaves are brought to Asante. On the language see No. 4. The people of *Mósi* and *Sánà* are said to be heathen. Other countries in the neighbourhood of *Mosi* are: *Mōzánze*, *Bánò*, *Kúluga* (Heathens) and *Yàréga* (Mohammedans), speaking a different language; *Gamāra* (Moham.) and *Gurumá*. These names were obtained, in 1858, from a former slave from *Mozanze*, who became a Christian at *Akropong*.

6. *Màríwá*, *Maráwá*, *Marowa* (*Bowd. Mallowa*), is the Tshi name for Hausa. Hausa slaves, brought by caravans to the market at *Sálāga*, are met with also in *Akuapem*; some Hausas fought in the Asante war (1874) on the Asante side, whilst others, that had once been slaves in Asante, fought under the English.

### § 3. Names of the Language: Tshi, Amina, Akan.

1. As a common name of the '*Asante and Fante Language*' we have put down the name *T'shi*, which, however, presents difficulties for the pronunciation and writing by Europeans. It was originally *Kwi* (or, with a prefix, *Ekwi*, *Okwi*); the 'k' was changed by the influence of the succeeding 'i' (sounding as in '*field*') into the sound of 'ch' in '*cheese*', yet mitigated by the 'w' blended with it. Hence *H. N. Riis* wrote in English '*Oji*', in German '*Odschi*', but within the language he wrote '*Tyi*', which (in 1869) was changed into '*T'wí*'; instead of rendering this in English by '*Chwee*', we preferred to write '*T'shi*', in harmony with the German writing '*T'schi*'. — The name *T'shi*, or *T'wí*, is not only used by the natives themselves, but also by the *Akras* and the tribes to the east of the Volta, in the form *Otšüi*. *Edwin Norris*, on the authority of *W. A. Hanson*, noted down '*Otsui*' as the language of *Ashanti* &c.\*

\*The prefix of *Et'wí*, as name of the language, is better omitted. In the compounds *Ot'wíní*, a *T'shi man*, pl. *At'wífó*, and *Ot'wíkúsá*, *T'shi*

2. Another name which is found to have been used for the language in question, is *Amina*. *Ch. Protten* in the preface to his *Grammatical Introduction into Fante and Acra*, Copenhagen, 1764, calls the former repeatedly the 'Fante or Amina Language', and finally resolves to use the name *Fante*, only on account of its being known to the Europeans. *Oldendorp*, in the geographical and linguistic information gathered from the slaves on the Danish islands of S. Thomas, S. Croix and S. Jan (1767, 22 Mai, to 1768, 23 Oct.), uses the name *Amina* instead of *Asante* about thirty times; only once the name *Assenti* is found. Cf. the list given above on page VI, A c 7.

He says: "With the Fante, Akkim, Akkran, Beremang, Assein, Kisseru (?), Atti (the former name of Abora?), Okkau and Adansi, they have almost continual wars, the sole cause of which is kidnapping... One tribe of the Amina, the Quahu, kills many elephants." ('This 'Quahu' and the above 'Okkau' are the same name *Okwawu*, § 1 D II 1.) The Akkran (Akra, Gā, in those times subject to *Asante*), are said to belong to, and the Tambi (= Adampe, Adañme), to border with the Amina and to understand their language, beside speaking their own (cf. § 5 B).

*Clarke* also knows the name *Amina*, but places it "to the east of Ashanti" or "near to Akim". Under 'Fanti' he says: "The dialect of Fante is called Fetu, or the Amina Tongue". — To revive this name *Amina*, can, however, not be recommended.

3. The *Fantes* are likely to object to the adoption of the generic name *T'wi* (or *Kwi*, as they would say) as a name including *Fante*, because they do not use it so, and likewise to the name *Akán*, because they apply it only to the inland dialects in contradistinction of the 'Fanti or Mfantsi language', as they call their own dialects. But *Fante* and *Akan* cannot be considered as two distinct languages; though both of them be subdivided in secondary dialects, they are only branches of a common stem, or *Akan* may be considered rather as the main trunc, and *Fante* as a side branch. Whoever likes an unmistakable, easily pronounced name, may prefer *Akán*, comprising within this appellation the *Fante* class of dialects; but as we shrink from introducing changes which may provoke fresh criticisms, we stick to the generic appellation of the *T'shi* language.

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*language* (from *okásá*, *language*), the prefix is 'o', but even this often falls off. — The syllable *t'wi* is also found in the names *T'wuforo* (foro = *new*), and probably *Nt'wumuru* (§ 1 A 6; D II 6; 'i' before m, f, becomes 'u'); in *T'widam* (*Bowdich*: *Tchweedam*, *Beecham*: *Chudan*), the name of one of the original families of the nation; in *et'wi*, *kuró-t'wiamánsā*, names of the *leopard* &c.

§ 4. *The Literary Dialect, based on the Dialect of Akuapem, as being intermediate between the Akan and Fante Dialects.*

The chief language of the Gold Coast stands not only in want of a generic name universally recognized; the question *which dialect is to have the mastery in its literature* too is to be solved.

When Sir Garnet J. Wolseley addressed his summons from Cape Coast, Oct. 13th, 1873, to the king of Asante, it was at first intended to have the letter sent in Asante and English; but then only it was discovered "that no proper written representation of the Fante or Asante dialect existed." This prevented the dispatch of the summons for nearly a fortnight. But a real transliteration of the Tshi language had for some time been in existence, which, though not immediately based on the Asante or any Fante dialect, would perfectly have answered the requirements of the case. We mean the transliteration of the Akuapem dialect, which will be the most eligible foundation for a Tshi literature, though as yet hardly known, much less tried, by the educated Fantes who were hitherto accustomed only to English books and orthography. The orthography ingrafted on the English language in the course of its historical development, but inconsistent in itself and with the actual pronunciation, and defective as that of no other literate language, cannot be made the foundation for reducing a hitherto unwritten language to writing, as has been tried in the *Mfantasi Grammar* by D. L. Carr and J. P. Brown, Cape Coast, 1868, by which the authors thought to "confer upon the Nation the rights of having its language added to the catalogue of written languages."

*Rem.* The said publication and its orthography, compared with the system of sounds as represented in this grammar, may well serve as an illustration, that in writing Tshi, be it called Fante or Akan, we can confine ourselves neither to the fundamental principles of English orthography, nor to the number of letters of the English or Roman Alphabet, nor to the Missionary Alphabet proposed by Prof. Max Müller, in which Italics are employed to express additional sounds; but that we must resort either to additional letters or to diacritical signs added to the Roman letters; and in this we could certainly not have done anything better than adopt *Lepsius' Standard Alphabet*, which is so widely employed for African languages that it may be considered as the graphic system essential to them. That printing offices must have an additional set of letters besides those used in English, is an unavoidable consequence; but the diacritical marks are neither so copious, nor so troublesome, as those of Arabic writing.

With regard to the question, *which of the existing Tshi dialects is to be chosen for literary purposes*, we submit the following remarks.

It would certainly be desirable from a scientific point of view, that more than one dialect be thoroughly investigated and truly represented, yea even that different dialects be cultivated and the folklore of each (proverbs, songs, popular and historical tales &c.) diligently collected by different writers, as in ancient Greece the Ionic, Aeolic, Doric and Attic dialects did co-exist. But as these different dialects in process of time gave way to a Common Dialect, so the tribes of the Gold Coast stand in need of a common book-language, if the matter be considered from a practical point of view. The Akan and Fante dialects do not differ so much as those ancient Greek or as the different English and German dialects, neither are they spoken by as many individuals. And when more than forty millions of Germans enjoy a common book-language, half a million of Fantes may more easily be brought to unite with three millions of Akans in the use of a common Bible and a common medium of communication by writing.

The dialects of Fante, compared with those of Akem and Asante, are indeed deteriorated dialects of the same language, less clear and distinct than they, and, according to concurring testimonies of ancient and recent dates, less agreeable to the ear. Another point is, that within the Fante dialects there are differences greater than those obtaining between Asante, Akem and Akuapem; e. g. the word *ase*, *under*, occurs in the three forms *ade*, *adze*, *ase*, whilst *As.* and *Aky.* have *ase* and *asee*, and *Akuap.* only *ase*; cf. § 293, 1b. *Rem.* 1. 2.

The writers of the '*Mfantsi Grammar*' admit the correctness of the statement of *H. N. Riis*, that the difference between the Akan and Fante dialects is not so great as to prevent a Fanteman conversing without difficulty with an inhabitant of Asante or Akuapem, and *vice versa*, and add: "There is even in the Mfantsi language so many a borrowed word or expression from the Akan language, that the purity of the former language must have been rendered questionable, or the latter may claim to be pointed to as having the radical key of the two tongues." (Preface pag. 6. 7.) Again, on the second point, viz. the differences among the Fante dialects, the same authors say (Pref. p. 13.): "The Kingdoms of Gomua, Enumabu and Abura, in oratorical skirmishes, may contest the point of a Metropolitan standard for the Mfantsi language; but the drawn sword of Provincialism, by which the Dialect of one District is bounded on each side by the Dialects of other Districts, can only have to be sheathed back again to rest in the mutual retreat of the bearers. We may as well fix our speech to the idioms of Igua, (that is, Cape Coast,) seeing that the Orthography of one District may be taken as a criterion for all the others." These words point as well to the diversity as to the jealousy obtaining among those Fante dialects, whilst the Akan dialects, though spoken on territories of much greater extent and of tribes that were for a long time hostile to each other, are less inclined to divergencies, and better agree with each other.



We grant to every existing dialect its right of existence, and are glad of every faithful representation on paper of any dialect or specimen of such, like the quoted Mfantasi Grammar, though the orthography adopted in it must be considered as a failure for practical purposes. But it seems to us, that neither the *dialect of Cape Coast*, nor any other *Fante dialect*, not even the purest of them, that of *Anamaboe*, is fit to form the base of a literary language for the Akan and Fante tribes. Ought we, then, not to take the *Asante dialect* or the *Akem dialect* for this purpose? The choice is made already, enforced, indeed, by casual events and circumstances, but which, after all, have something providential, — and will, for a considerable time, prove to be the best that could have been made. It is the *dialect of Akuapem* that has actually been made the base of a common dialect; a literary language has been created, and such a common dialect is now existing in the Bible and dozens of other printed books, as well as manuscripts and letters of many individuals since more than two decenniums. What are the merits of this dialect? It is an *Akan dialect influenced by Fante*, steering a middle course between other Akan dialects and Fante, in sounds, forms and expressions; it admits peculiarities of both branches as far as they do not contradict each other, and is, therefore, best capable of being enriched from both sides. *H. N. Riis* has truly remarked, that, if the language should receive literary cultivation, the differences of the dialects will be no impediment to its development, but they will be subservient rather to its enrichment. This is actually the case. The native missionary *David Asante*, who took and still takes a considerable share in the literary cultivation of the Tshi language and its development, remarks in a letter of Sept. 1874, that 'the *Akuapems* are accustomed to embellish their spoken dialect by blending it with *Akem* expressions, that *Akuapem* easily admits of enrichment and admixture from *Akem* and even *Fante*, and *Fante* also admits and receives such foreign elements; but if the same should be done in the *Akem* dialect, it would not sound well'.

Cf. what is said of the *Akuapem* dialect in '*A Dictionary, English, Tshi (Asante), Akra*'; Basel, 1874, pag. IX–XI.

On the nature of the differences between the *Akem*, *Akuapem* and *Fante* dialects, we refer to the *Appendix III. on the Dialects*.

Should however a Homer arise in any of the other dialects, the Tshi tribes may all be brought to bow to him and acknowledge the superiority of his diction; in the mean time it seems the most rational way to build on the foundation laid, not by any transcendent inspiration, but by the conscientious and painful labour of those who first succeeded in writing the language and teaching thousands of Africans to use it in literary intercourse.

§ 5. *Other Languages spoken in the Gold Coast Countries.*

*Other Languages spoken within the territories of the Gold Coast*, besides Tshi, are A. the Guan language, and dialects or languages similarly circumstanced, and B. the Akra or Gā language and kindred dialects.

A. Of a language and its dialects, or of distinct languages which in former times seem to have been extensively spoken throughout the Gold Coast countries, but were in most places supplanted and superseded by the language of the ascending Tshi tribes, the following remnants and vestiges are to be mentioned.

1. The Guan language is still used

*a.* In Aknapem: *aa.* in the two towns of Dàtɛ (Gā: Late, Guan: Lɛtɛ) and *bb.* in the five Kyerepong towns, a by-name of which, Amannuonúm, is interpreted, "amán aduonúm, *fifty towns*", — so many they are said once to have been —; but perhaps the interpretation "amannuá-anúm, *five brother-towns*" is also possible. (In the five towns between Akropong and Aburi, mentioned in § 1 C 4 c, *aa.*, that language has been given up entirely.)

*b.* In Anum, beyond the Volta, to the north-eastward of Akwam. This dialect is not much different from that of Dàtɛ and Kyerepong.

The formation of nouns and their plural, in Guan, and the inflexion of the verb, agree much with those in Tshi; among the sounds used in the language we find the *kp*, *gb*, *nm* and *l* of the Akra language; the stock of words is partly different from Tshi as well as Akra, partly borrowed from these two neighbouring languages, especially from Tshi. There are scarcely any points of special contact with the Ewe.

*c.* In Karakye the same language is said to exist as in Dàtɛ, the people being of Dàtɛ descent; but as they have been separated from each other for a long time, their dialects will now probably differ. — In Trubi (§ 1 E 2) we have likewise found vestiges of a Guan dialect.

2. The Obutu language is found, as we are informed, in the following coast-towns of Agona, Gomoa and Akomfi (§ 1 B 9. 8. 7.): Sanyā, Afutu Bereku, Simpā (*Winnebuh*), Apā, and probably Dago or Lagu, Elegū, near Túàm to the east-ward.

3. Whether the dialect or language is the same in the towns mentioned under No. 2, and in what relation Obutu stands to Guan, and likewise, whether the former language of the Wasas (§ 1 A 5) was really Guan, we are as yet unable to tell. The dialects that are spoken in the Ahanta country besides the Akan language (§ 1 A 4) are likewise unknown to us.

B. The south-eastern corner of the Gold Coast is occupied by the Akra or Gā language.

1. The dialect of Gā proper, in which the Bible and many other books are printed, begins already in the eastern part of the Agona country, the coast-town of Nyēnyānò being half Fante, half Akra, and is spoken by about 40,000 people in the coast-towns Gā and Kiñkā or *British and Dutch Akra* (in Tshi: Ñkrañ and Kaiñkañ), Osu (*Christiansborg*), Lā (or Dāde), Teši and Nuñwa (*Ningua*), and in the numerous inland villages belonging to them and extending to the borders of Akem and Akuapem. — A branch of the Gā dialect is spoken at Popo and Whidah by people whose ancestors emigrated from Akra, when the Akwambus conquered and destroyed their towns in 1680, as far as they have not adopted the language of Whidah.

2. Adañme dialects of the Akra language are spoken by about 80,000 people *a.* in the coast towns Temā, Kpong (*Poni*), Gbugbrā (Kpukprā, *Prampram*), Nuño (*Ningo*) and their inland villages; *b.* at Adā (from which the name Adañme = Adāgbe, Adā language); *c.* on the Šai (Siade) and Osudoku mountains; *d.* at Asadšale (Asutwaree) and Kpong on the Volta; *e.* in the Kro or Krobo country. A branch of the Adañme dialect is also spoken by the Agotime tribe to the east of the Volta, between the Aŵeno and Adaglu tribes of the Eŵe (Epe) nation, with three principal towns.

The dialect of Krobo is the oldest, that of Gā the youngest dialect; the latter has largely borrowed from Akuapem and Fante.

### § 6. Neighbouring Languages.

Languages spoken on the borders or in the neighbourhood of the territories of the Gold Coast, besides those in the interior to the north of Asante, mentioned in § 2, are the following:

A. In the East of the Gold Coast territories the Eŵe (Epe) language is spoken in 9 towns on the western banks of the Volta between Adā and Asutšare, and in the countries to the east of that river, by the tribes of Añlo (Añwonā, *Aungla*), Aŵeno, Adaglu, Ilo, and many others. (For the countries to the east of the lower Volta, the name Krepē is used by the Europeans.) Dialects of the same language are spoken in Dahome and almost the whole territory between the Volta and the countries of the Yoruba language. Eŵe is a language akin to Tshi (cf. § 7 A I b 2 and C), but not in close affinity; we find in it several words and proper names, especially those denoting the week-day of the birth of a child, borrowed from Tshi.

B. In the West of the Gold Coast territories we find closer affinities with Tshi, than in the east.

1. The Asini or Atakla country, capital *Kinjabo* or Kwantiabo, and the inland countries Anka and Afuma, on both sides of the river Tando or Tanno, (which is one of the fetishes of the Tshi nation). From the geographical names we may conclude that the language of these countries has at least affinities with Tshi.

G. Loyer (1701) gives a prayer of the natives at Asini, containing 23 words, of which 18 or 20 are pure Tshi. But most of other names of persons &c. are not Tshi. Loyer speaks, however, of three different tribes in Asini, and their wars and migrations in 1600 and 1670.

2. On the Ivory Coast we meet with several names as mentioned in the '*African Pilot*' vol. I pag. 130-132., which contain unmistakably Tshi words; e. g. *Brooni Rock*, *Ensou Point*, *Abrapa*, *Enframa Point*, *Drewin Ehbiensa* (büroni, *white man*, nsu, *water*, mframa, *wind*, abiesä, *three*); the said names may, however, have been furnished by natives of the Gold Coast on European ships.

3. Avikum, is, according to *Clarke*, the name of the people at *Grand Cape Lahou*, Ivory Coast. The names of ten tribes dwelling thereabout, and of others farther inland to the source of the Joliba or Niger, have partly prefixes, and are, therefore, in affinity rather with the Tshi, than with the Kru language spoken about Cape Palmas and on the Grain or Liberia Coast; six of the Avikum numerals from 1 to 10, given by *Clarke*, to some degree resemble those in Tshi.

### § 7. *The Position of Tshi among the African Languages.*

As to the *position* which the Tshi language holds *among the African languages* in general, there is no doubt that it belongs to that great stock of languages which have been termed *Prefix-pronominal Languages*, the principal characteristic of which is the employment of prefixes in the formation, classification and pluralization of nouns and in representing them (before other parts of speech).

A. These Prefix-pronominal Languages, according to Dr. *W. H. I. Bleek*\*, include the *Bā-ntu*, *Mena* and *Gōr* families.

1. The *Bantu Family* has two divisions, *a.* the South-African and *b.* the West-African.

*a.* The *South-African Division* extends over the continent south of the equator, only the languages of the Hottentots, Bushmen and Il-oigob being excepted, and some degrees to the north of it, on the west coast to the Cameroons and Romby mountains, including the island of Fernando Po. It has several branches and subdivisions.

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\*Cf. Handbook of African &c. Philology, as represented in the Library of Sir G. Grey, vol. I. part 1. 2., by Dr. W. H. I. Bleek. London, Trübner & Co.

b. The *West-African Division* has three branches: 1. the *Niger Branch*, comprising the Efik, Ibo, Nufi, Yoruba &c. 2. the *Volta Branch*, comprising the Ewe (Epe) or Dahome, and the Tshi and Guan; 3. the *Sierra Leone Branch*, comprising the Temne, Bullom, Sherbro. The languages of the Niger and Volta branches have the prefixes no more to the same extent as the South-African division and the Sierra Leone branch, and the differences between the single languages reckoned to the same branch are greater. Whilst the Efik has preserved a good number of prefixes and the pluralization by prefixes (though the latter is already much neglected), the Yoruba has less formative prefixes and has altogether lost the formation of the plural by prefixes. The Ewe has only two prefixes left, consisting of the vowels 'a' and 'e' (of which 'a' sometimes, and 'e' usually, falls off when the noun joins a preceding word), and forms the plural of nouns by a suffix; but in Tshi the prefixes are again used for classification and pluralization; only to a very limited degree suffixes are employed in forming the plural.

II. Whether the Akra language (§ 5 B) is indeed to be separated from the Bā-ntu and classed with the '*Gör Family*' (to which Dr. Bleek also reckons the Fula and Wolof and the Fumale language), may be questioned, as the existence of prefixes and the formation of the plural are found in it as in the Ewe, and many other features as in Ewe and Tshi.

III. The Kru language, of which the Gēdebo (Grebo) and Basa are dialects and which Dr. Bleek mentions under the '*Mena Family*', has no formative prefixes at all, and the plural is formed by changes in the termination of nouns.

B. The rest of the African languages belong to the so-called *Suffix-pronominal Languages*.

I. To the *Sex-denoting Family* of them belong in South Africa the languages of the Hottentots and Bushmen, in North Africa (as the Semitic Branch) the Hausa and Temashirt (Berber), the Galla, Dankali, Somali, Harari, the Amharic and Arabic, and, besides, the Il-oigob language.

II. To these Suffix-pronominal languages are added the *Mande-Teda languages*; e. g. in North Africa the Bornu (Kanuri) and Teda, in West Africa the Mande, Bambara, Soso and Vai languages.

C. As far as we can see, the Yoruba, Ewe and Tshi have *several features in common* with the Mande and Kru languages rather than with the Southern division and the Sierra Leone branch of the Ba-ntu languages; e. g. in the verb the *monosyllabic form of the stem* prevails (in Yoruba even more than in Tshi), and the conjugation or *inflexion*

*of the verb* does not present the same variety of forms; especially the passive form is wanting (though not altogether in Kru). In Yoruba and Efik the *noun or pronoun in the possessive case* stands *after* the noun to which it refers, as in the South-African and Sierra Leone languages; in Ewe this is no more the case, except with the possessive pronoun of the 1st and 2d pers. sing., which may be used *before* or *after* the noun to which they belong; but in Tshi, Akra, Kru, Mande, the genitive word always *precedes* the noun to which it refers (the Bambara in this respect making an exception among the Mande languages). The way in which the *prepositions* of European languages are expressed by *verbs* and *nouns*, seems to be essentially the same in the Niger and Volta branches of the Ba-ntu languages and in the Kru and Mande languages. Such and other particulars of the family relations of the Tshi with other languages, however, would find their place in a comparative Grammar on African languages rather than in this introduction, and cannot, therefore, here be entered into at length. But it is hoped that the present Grammar will furnish materials and inducements to the prosecution of the labours of comparative philology, by which the peculiarities of the single languages will be gradually cleared up and the mastering of such languages will in consequence be more and more facilitated to Europeans.

# A GRAMMAR

## OF THE

# ASANTE AND FANTE LANGUAGE

CALLED TSIII [CHIWEE, TŴI].

## PART I.

### OF SOUNDS AND LETTERS (*PHONOLOGY*).

#### CHAPTER I.

#### Pronunciation and Division of Sounds.

#### ALPHABET.

1. In accordance with the '*Standard Alphabet for reducing unwritten languages &c. to a uniform orthography in European letters*'\*), which has been widely employed for African languages, we make use of the following letters:

a (a) b d e e (e) f g h i k (l) m n ñ o o (o) p r s t u w ẁ y.

*Remarks.* 1. These 27 letters represent as many simple sounds. Additional sounds are: the nasal vowels, § 3, the sound of m before f, the palatal n, § 8, the sound of hy, § 10, and the compound sounds of tẁ, dẁ, fẁ, § 12. On l and some other foreign letters, see § 8. 14.

2. The letters a e o are only used for exact grammatical distinction; in common writing the letters a e o serve for them also.

3. The pronunciation of the vowels see § 2-7, that of the simple and compound consonants, § 8-14; the names of the letters, § 15.

#### VOWELS.

##### *Simple Vowels.*

2. There are *ten principal vowels*:

a	a	e	e	i	o	o	o	n
<i>guttural,</i>			<i>palatal,</i>			<i>labial.</i>		

\*) By Dr. Lepsius, London, Williams and Norgate; Berlin, W. Hertz, 1863.

Each of them retains the same sound, whether it be short or long.

The pronunciation of these vowels is as follows :

a ( <i>full</i> )	sounds as a in <i>far</i> ;	
ə ( <i>thin</i> )	" " a in <i>fat</i> ;	
ē ( <i>broad</i> )	= e in <i>very, there</i> ;	ō ( <i>broad</i> ) = o in <i>not, nor</i> ;
e ( <i>full</i> )	= e in <i>bed, a in fate</i> ;	o ( <i>full</i> ) = o in <i>tobacco, note</i> ;
ē ( <i>narrow</i> )	between e and i;	ō ( <i>narrow</i> ) between o and u;
i ( <i>close</i> )	= i in <i>fill, ravine</i> ;	u ( <i>close</i> ) = u in <i>full, rule</i> ;

Examples of the short sounds are:

fa, to take	yi, to take away
kari, to weigh	so, to drop
se, to be like	so, to hold
se, to say	so, to carry
te, to hear; to sit;	tu, to pull out.

*Remark.* The half or thin 'a' is only a modification of the broad or full 'a', produced by the influence of succeeding sounds, as i, u; but the half or narrow e and o are independent vowels, more frequent than the middle or full e and o, which occur seldom as independent vowels, but very often as modifications of the broad e and o. See § 17, 1-3.

**3.** The vowels are either *pure* or *nasal*. The broad e and o are seldom found nasal; the full e and o are always pure.

Nasal vowels are marked thus: ā ē ī ō ū.

The nasal mark is frequently omitted on vowels adjoining to nasal consonants (m, n, ñ, ñw, ny) or other nasal vowels.

ka, to bite; to remain	nam, to walk
kā, to touch; to speak	nim, Ak. nī, F. nyim, to know
pē, to throw, strew	kum, Ak. kū, to kill
tī, to pinch, nip	tane, to disturb
sō, to be large	pene, to consent
sū, to weep, cry	tēē, to stretch out.

me, mo, ne, no, nom, see § 58. 63.

**4. 1.** The vowels are commonly *short*, as in the examples § 2. 3.

**2.** Long vowels are marked thus: ā ē ī ō ū ā ē ī ō ū.

In certain cases the vowel is doubled.

pā, to strike	tē, to open widely	mē, to satiate
tā, to persecute	pē, to search	ñwiñwi, to murmur
ketē, brightly	fōsō, moist	fā, flexible
ketē, strictly	kūsū, dark	kōnī, silent.

Ofii ne mmofraase yaree, he was sick from his childhood.



*Very short* vowels are usually marked thus: ă ă ĭ ă ŭ.

a (pra), to sweep	siām, to strip off	kōrōkōrō, to indulge
ā (trā), to sit	sūa, to be small	bīrebire, talkative
e, to bring	hūā, to scrape, scratch	kūrokūro, prattling.

### Compound Vowels.

. One kind of *diphthongs* consists of a principal vowel and an accessory sound, heard whilst the mouth is closing again. This termination is *palatal* (e=e, or i), or *labial* (the semi-vowel w, closer than d u, or u):

ae āe ai, ee ei, oe oe ōe ui ūi;  
aw āw au, ew ew (ew) iw, ow ow (ow) uw;  
ao! is an interjection;  
eu is only used in foreign names, e. g. *Europa*.

These diphthongs sound according to their single constituents.

Only three of them are found in English:

=i, y, in *five, fly*. Ex. ahai, *beer*; ai! ai! ay! *woe*!  
=ou, ow, in *sour, now*. Ex. asau, *a fishing-net*.  
=oi, oy, in *oil, boy*. Ex. nsōe, *a thorn*.

Examples of the rest are the following words:

kae, to remember	saw, to dance
asāe, a hammer	sew, to spread out
pee, a chisel; to chisel	osew, mother-in-law
fei, to search	osew, he grinds
asoi, a handle	siw, to pound, obstruct
epoe, it withered	pōw, to polish
okōe, he fought	sow, to cut, hatch
tui, a brush	sōw, to bear (fruit)
ohūi, he saw;	huw, to blow.

. *Disyllabic combinations* of two vowels, of which the second receives a wider opening of the mouth than the first, are the following:

ia ia ie ic io ea ēa ee ēe ea;	
ua ūa ūe ue uo oa ōa oe ōe oo oa.	
tia, to tread	pue, to appear
sie, to reposit, bury	sōe, to alight
bea, to lie across	tēe, to stretch (out)
bua, to answer	bōe, to begin.

The second vowel may assume palatal or labial termination:

iae ici eae uae uei oae oee eaw eew.	
asiei, a burying-place	apuei, east
beae, a rafter	asōee, a resting-place
mmuae, an answer	peaw, a spear.

**7.** *Diphthongs* (and triphthongs) beginning *with a very short vowel* have sprung from such combinations (§ 6), by reducing their first vowel to extreme shortness and thereby becoming monosyllabic:

ia iā iaw, also ěā ěā;	
ũa ũā ũaw ũā ũā ũac ũāe ũō.	
sīām, § 4; osiām, <i>flour</i>	gua, <i>to flay</i> ; hūā, <i>tough</i>
sīaw, <i>to stick, be caught</i>	sūaw, <i>to lop</i> (trees)
sīań, <i>to recoil</i>	sūań, <i>to bleed</i>
sīań, <i>to descend</i>	gūań, <i>to flee</i>
sīane, <i>to side, flank</i>	sūane, <i>to slit, tear</i>
sīabaw, <i>to tie, tuck</i>	ohūāe, <i>a broom</i>
ok yěāme, <i>a linguist</i>	mūō, <i>to be bad.</i>

The vowels in the compound prefixes woa-, yea-, moa-, woa- (§ 54) are likewise pronounced monosyllabic, as diphthongs.

## CONSONANTS.

### *Simple Consonants.*

**8.** The *simple consonants* are

		labial,	dental,	guttural,	palatal:
<i>Mutes:</i>	<i>hard:</i>	p	t	k	-
	<i>soft:</i>	b	d	g	-
<i>Fricatives:</i>		f	s	h	-
<i>Semi-vowels:</i>	<i>nasal:</i>	m	n	ñ	-
	<i>pure:</i>	w	r (l)	-	y.

The sounds of p t k, b d, f s h, m, n, y, are as in English; g sounds always hard, as in *go*;

h sounds strong before pure, and soft before nasal, vowels;

it is scarcely heard between ñ and nasal vowels: ñhōma, *a book*.

m before f is pronounced with the lower lip only;

n before y is palatal;

ñ = *ng* in *sing*;

r = *r* in *ring, trap, carry*, never as in *car, card, here*;

l is used in foreign proper names, and in some Faute dialects for r;

w is pronounced with the lips more contracted and less protruded than in the Engl. *w*; it has a very soft sound before o and u.

### Lengthened semi-vowels.

**9.** The *nasal semi-vowels* m and ñ, when terminating a syllable, are in some words drawn out and continued for a short space of time, which peculiarity we express by doubling the letter.

fāññ, <i>tough, flexible</i>	dēmm, diññ, } <i>silent,</i>
hāññ, <i>bright, light</i>	kōmm, } <i>quiet</i>
prāññ, <i>plainly</i>	kōmm, <i>entire, intact</i>
gēññ, gyeññ, <i>pretty much</i>	soññ, <i>safe, alone.</i>

e pure semi-vowels w and r are thus drawn out and lengthened in ww (also written berēō), *gently*; gorōww (gorōw), *weak*; o kirrr (kirididi) koo kurow no mu, *they rushed into the town.*

### Compound Consonants.

Palatalized consonants: ky, gy, hy, ny; ŵ.

1. The *guttural* consonants k g h, when followed by palatal s, become *palatal* (shifting the place of contact from the soft to the hard palate) and assume the accessory sound of y, whilst the tongue slides over into its position for e, e, i;

sometimes y also before 'a'; and likewise we have

a palatal combination before a, e, i.

ky ny are pronounced as two compound sounds (before i, i, ē y is less distinct); but the combination

passes over into a simple sound, χ' of the Stand. Alph., equal to the initial ch in German 'München', similar to ch in Scotch loch.

kye, <i>to last</i>	hye, <i>to put (on, in)</i>
kyēn, <i>to grow hard, dry</i>	hyew, <i>to burn</i>
kyi, <i>to shun</i>	hyerēn, <i>to shine, glitter</i>
kyi, <i>to squeeze out</i>	hyira, <i>to bless</i>
gye, <i>to accept, rescue</i>	nyā, <i>to get, obtain</i>
gyina, <i>to stand (still)</i>	nyinam, <i>to glimpse.</i>

not palatalized

before e which is shortened from 'a' in reduplication (§ 19. 29, 4); before e, e, i, when the next syllable of the same word begins with t or s, in the Asante dialect also when it begins with r.

keka, <i>red. fr. ka, to bite</i> ;	kenkan, <i>red. fr. kan, to read.</i>
keṭe, <i>a mat</i>	kita, <i>to lay hold of</i>
keṣe, <i>great</i> ;	kisā, <i>to turn, wither, roast</i>
kesiw, <i>to belch</i>	kere, <i>As. = kyere, to show</i> ;
kente, <i>a cloth of native manufacture</i> ;	kurukere, <i>kurukyerew, to scribble.</i>

The labial semi-vowel w also assumes y before e, e, i; instead of wy we write ŵ (since 1869).

weñ, <i>to watch</i>	ŵe, <i>to gnaw, eat</i>	ŵia, <i>to steal</i>
weṛe, <i>to scrape</i>	ŵea, <i>to crawl</i>	ŵie, <i>to finish.</i>

On kw gw hw ñw; kũ gũ hũ nũ; tẃ dẃ fẃ ñẃ.

**11.** The *guttural consonants* k g h ñ are frequently found joined with the *semi-vowel* w or a very short ũ, before 'a', in Fante dialects also before e e i. See § 12, 2.

okwa, <i>merely, in vain, for nothing</i>	ñkwā, <i>life</i>
kwaw, kokwaw, <i>to rub, wear off</i>	ekwae, <i>wood, forest</i>
kwae, kwati, <i>to leave aside</i>	okwañ, <i>a way.</i>
Akwam, <i>pr. n. of a country</i>	
Okwamni (Okwamuni), <i>a man of Akwam</i>	
Akuapem, <i>pr. n. of a country</i>	
Okuapenni, <i>an Akuapem-man</i>	
gua, guañ, hũā, hũā, ohũāc, <i>see § 4. 7.</i>	
hwanyañ, <i>to stir, scatter</i>	ñwam, <i>to roam</i>
ñhwēa, F. ahwēa, <i>sand</i>	ñwane, <i>to weed</i>
ñhwi, F. ehwi, <i>hair</i>	ñwene, <i>to weave.</i>

**12. 1.** When the *gutturo-labial combinations* (§ 11) are followed by e, e, i, then both of the consonants undergo a change equal to, and exceeding, that mentioned in § 10, and we obtain the

*palato-labial combinations* tẃ dẃ fẃ ñẃ, with ẃ.

tẃ sounds as a mixture of tš (=ch in church) and w;  
dẃ is mixed up of d (formed at the palate), w and y;  
fẃ: the f is formed by both lips, which are contracted nearly as much as for whistling. By this contraction of the lips and the simultaneous raising of the tongue for ẃ, the original sound of h became a sort of f.

ñẃ is equal to ñwy, as ẃ=wy.

**2.** In *Fante dialects* the *gutturo-labials* have not yet undergone the palatal transformation.

tẃa, F. kwia, <i>to cut</i>	fẃe F. hwe, <i>to look</i>
tẃē, F. kwē, <i>to pull, draw</i>	fẃē F. hwe, <i>to fall, flog</i>
tẃēñ F. kwēñ, <i>to wait</i>	fẃie F. hwie, <i>to pour</i>
dẃēñ F. gwen, <i>to think</i>	efẃene F. ghwen, <i>nose</i>
adẃē F. agwe, <i>palm-nut-kernel</i>	ñẃini, <i>to leak; cool.</i>
odẃennini (fr. oguañ, nini), <i>ram</i>	

**3.** In the *Akem* and *Asante dialects* the palatal transformation has been carried farther than in the *Akuapem* dialect.

egua Ak. edẃa, <i>market</i>	huā Ak. fẃā, <i>to scrape</i>
agua " adẃa, <i>seat</i>	hũām " fẃam, <i>to smell</i>
guañ " dẃane, <i>to flee</i>	hũañ " fẃane, <i>to sprain</i>
oguañ " odẃane, <i>sheep</i>	hũāñ' " fẃāne, <i>to peel</i>
ññuañ " ññwane, " <i>pl.</i>	hũane " " <i>to scratch</i>

*Rem. 1.* The combination *gua*, always monosyllabic, is so frequent, that we usually omit the sign of shortness.

*Rem. 2.* We write *okwa*., *okwañ*, *Akwam*, *Okwanni*, with *w*, but *egua*., *oguañ*, *Akuapem*, *Okuapenni*, with *u* (§ 11), — because the former words have *open prefixes*, which demand the writing *kwa* (= *kwa*?), and the latter have *half-open prefixes*, which change can only be attributed to the influence of a succeeding *u*. See § 17.

To prove the necessity of the different writing, we give the following affirmative and negative forms of some verbs:

*owae*, he falls off, neg. *on-wae*, he does not fall off.  
*oguae*, he parts, " *on-nuac*; Ak. *odwae-onnwa*;  
*oware*, he marries, " *on-ware*;  
*ogware*, he bathes, " *on-nuare*; Ak. *odware-onnware*;  
*on-nwane*, he weeds, " *on-nwane*;  
*oguañ*, he flees, " *on-nuañ*; Ak. *odwane-onnwane*.

We must also retain the *ñ* in analogy with the forms *sña*, *sñaw*, *fñaw*, *sñane*, *siaw*, *siane* (redupl. *susña*, *susñaw*, *sunsñane*, *sisñaw* &c.) in which the *ñ* and *i* have likewise become extremely short, so as to have lost the vocalic sound and the power of forming an own syllable. — On the other hand we must put the combinations *gua* (*ññua*), *hña*, by the side of *gwa*, *nwa*, *hwa*, because they are entirely consonantal in Ak. *dwa* (*ññwa*), *fwa*.

### System of Consonants.

**13.** The simple and compound consonants (§ 8–12) together with some foreign letters may be arranged thus:

Families:	Mutes		Fricatives		Semi-vowels	
	hard	soft	sharp	flat	nasal	pure.
I. Labials	p	b	f	[v]	m	w
II. Dentals	t [ts]	d [dz]	s [ʃ]	[z]	n	r [l]
III. Gutturals	k	g	h [χ]	—	ñ	—
IV. Palatals	ky	gy	hy [χ']	—	ny	y
			[š]	[ž]		
V. Gutturo-labials	(a) kw	gw	hw	—	nw	—
	(b) kñ	gñ	hñ	—	nñ	—
VI. Palato-labials	tñ	dñ	fñ	—	nñ	ñ.

### FANTE AND FOREIGN LETTERS.

**14.** 1. In some *Fante dialects* the *t* and *d* are changed into *ts* and *dz* before *e*, *i*. (Whether there occurs a change of *ky* and *gy* into *tš* and *dž*, as it takes place in the Akra language, remains to be ascertained.) — The '*Mfantsi Grammar by D. L. Carr and I. P. Brown, Cape Coast, 1868*,' ascribes to *t*, before *a*, *o*, *u*, the sound of the Engl. sharp *th* in *thin* (*ʃ* of the Stand Alph.), and to the palatal fricative *hy* (*χ'* of the Stand. Alph.) the sound of *š* = *sh* in *ship*.

2. The *foreign letters* *v z* sound as in English, *ž*=*z* in *azure*.

3. In books on Geography and General History we admit some more foreign letters, e. g. the letter *χ* (= *ch* in Scotch and German), which is frequent in the neighbouring Dahome Language, called *Ewé* or *Epo* (*φ*=*f* with both lips), and the German letters *ä ö ü*; or we give English, French, Italian &c. names in their European orthography, adding the pronunciation in parenthesis.

#### NAMES OF THE LETTERS IN THE ALPHABET.

**15.** In reciting the alphabet, or when spoken of in grammatical discussion, the single letters are not named by their English names, but the vowels are named by their own sound, and the consonants are sounded with the addition of a short *e*, or, where *e* does not agree with the consonant, with a short *a* or *o*:

be de fe go ha ka em en eñ pe re se te wa ŵe ye;  
likewise the 6 foreign letters: *χ*e le še ve ze že.

But in teaching to read, only one sound must be given to a letter; thus *p* is only a mute sound from the lips, *b* likewise, but softer, *f* only a mute blowing between the lower lip and the upper teeth, *w*, *ŵ*, *y* are gentle vocalic breathings (*w* between the nearly closed lips, *y* between the tongue and the palate, *ŵ* from both of these passages) &c.

## CHAPTER II.

### Euphony.

**16.** When different sounds, of those which we have hitherto considered separately, are united into syllables, words and sentences; we observe that certain laws of euphony, together with a decided tendency of the language to quickness and fluency of speech, and dialectical variation, occasion different changes of single sounds, viz. assimilation and other permutation of sounds, elision, contraction and apocope of sounds; but we have also to note insertion and addition of sounds.

#### *Assimilation of Vowels.*

**17.** 1. The vowels are distinguished, concerning the *degree* of width of the opening of the mouth required for them, as

1. *open*:           a e o  
2. *half-open*:   a e o

3. *half-close*:   e o  
4. *close*:       i u.

The 1st and 3d groups form the *class of the odd numbers* in § 2.  
The 2d and 4th groups form the *class of the even numbers* (in do.).

2. In different vowels following each other the step from the 1st to the 4th degree of width is too great, the steps 1-2, 2-3, 3-4 are too small; the previous vowel is, therefore, brought into agreement with the succeeding vowel by assimilation, being made either of *equal degree*, or at least of *equal class*.

3. The *open vowels* a e o remain as they are before their classmates a e o, e o, and also before the thin a; but they are changed into the *half-open vowels* ɤ e o before i, u, the full e, o, and the combinations gya, nyā, t̃wa, and d̃wa Ak. = gua.

This we see, e.g. in the *prefixes of the following nouns*:

aba, <i>fruit</i>	ago, <i>velvet</i>	agya, <i>father</i>
enā, <i>mother</i>	opete, <i>vulture</i>	ogya, <i>fire</i>
ope, <i>harmattan</i>	obonto, <i>boat</i>	onyā, <i>slave</i>
ade, <i>thing</i>	ayi, <i>funeral custom</i>	etwā, <i>scar</i>
epo, <i>sea</i>	eti, otiri, <i>head</i>	agua (ad̃wa), <i>seat</i>
obayifo, <i>sorcerer</i>	osu, <i>rain</i> ; ehū, <i>fear</i>	egua (ed̃wa), <i>market</i> .

The same changes of a e o occur in those *prefixes of the verb* which contain these vowels (see § 89, 7.), and in *compositions*.

4. The *narrow e* and *o*, in three *pronominal prefixes* of the verb (me, wo, mo), either remain, or are changed into i, u, in the same cases, as mentioned above.

menam, <i>I walk</i>	migye, <i>I accept</i>	midi, <i>I eat</i>
wote, <i>thou hearest</i>	wuse, <i>thou sayest</i>	wuhū, <i>thou seest</i>
moko, <i>you go</i>	munyā, <i>you get</i>	mutwam', <i>you pass</i> .

In *compounds* the change of narrow e, o, into i, u, though existing in pronunciation, is seldom followed in writing;

e.g. abufuw, *anger*, from bo and fuw;

but: abotu, *despondency*, from bo and tu;

ahōhuru, *heat*; ahenni, *kingdom* (not: ahūhuru, ahinni).

5. A *narrow vowel* is seldom changed into a *broad vowel* (still of the same class); e.g.

oyere, *wife*; ayeforo, *bride*; ayeware (ayeware), *matrimony*.

6. Vowels of the even number are seldom changed into vowels of the odd number, at least the change is not followed in writing, except in the syllables böro from büro (aburow?) § 39, 3a. The words ogyefo, ñkürofo (from gye, kürow), sound, in quick speaking, by the influence of the syllable fo, almost as ogyefo, ñkrofo.

7. In words that are written separately, the euphonic change of pronunciation is not followed in writing; e.g.

mafwe bi, *I have beheld some* (not: mafwe bi);

me ti, wo ti, ne ti, *my, thy, his head* (not: mi ti, wu ti, ni ti).

Only yeñ, *our*, woñ, *their*, are written yeñ and woñ, before words with close sounds.

8. Whilst of two vowels usually the preceding is influenced by the succeeding vowel, we find the palatal suffix (§ 29, 3) governed by the *preceding* vowel, as in the diphthongs ae ee ei (§ 5); sūmi, sōñē (§ 36).

The vowel of pronouns that are put as objects behind verbs, is also changed in pronunciation by preceding close vowels; still we write: ohū me, osi wo, otu no, oyi mo (not: mi, wu, nu, mu).

### *Assimilation of Consonants.*

**18. 1.** *Nasal consonants*, placed, as *prefixes* or in *composition*, before another consonant, are thus adapted to it:

- m is put before *labials*, except w, which prefers ñ;
- m before f wants only the lower lip for its formation;
- n dental, is put before *dentals*;
- n palatal, before the *palatals* y ny gy and tŵ;
- ñ before all the rest.

2. *Nasal consonants* before *soft mutes* make the latter assimilate to the former.

3. So we get the following *junctions of nasal consonants*:

m with p, f, m;	mb change into mm;
n " t, s, n;	nd " " nn;
n " tŵ, ny, y;	ngy " " nny;
ñ " k, kw, ky, h, hw, hy, ñw;	ñg " " ññ;
ñ " w, fŵ, ñŵ, ŵ;	ñdŵ " " ññŵ.

Examples see § 42, 2. 95. 96. 12. *Rem. 2.*

### *Permutations of Sounds.*

**19.** Other interchanges of letters are to be observed, besides the cases mentioned in § 17. 18.

#### A. Vowels.

In certain formations of stems, in reduplications and in compound words, we find *shortened vowels* corresponding to, and replacing, *broad* and *full vowels*; and in the way of dialectical variation, or by the influence of neighbouring sounds, vowels of different degree (§ 17) or family (i. e. place of formation, § 2) may interchange.

Vowels thus interchanging are:

- a with ä ě, before an inserted r or n: bāra, bēra, mănā, tēnā;  
with e o i, in reduplications: keka, popa, tŵitŵa, nyinyā;  
with e o e o, in compound words: dŵetiri, from gua, Ak. dŵa;  
odŵennini, fr. oguan, Ak. odŵane; kokūmā=(a)ka-kūmā;  
in dialects: okyēna, okana, *to-morrow*; ñwōñwā, As. ñwāñwā,  
*wonderous*; aŵowa, Ak. yawa, *brass*.
- a with e or o, in dialects: sare, *grass*; adare, a *billhook*, Ak. sere,  
adere; cf. 'nēra or 'nara, 'nōra, *yesterday*,



- e, o, with ě, ō, before an inserted r: bĕre, pĕrow;  
 with e, o, in reduplications: sese, soso, kyekye, tonton;  
 with e, o, in dialects: ye, *to be good*, Ak. ye;  
 e, o, with i, ū, before an inserted r: birebire, aburo;  
 with i, u, in reduplications: sise, gyigye, suso, dŭudŭo;  
 with e, o, in dialects: se, *to say*, gye, *to receive*, Ak. se, gye.  
 e, e, with o, o, in dialects: dŭenku, dŭonku; dŭentofo, dŭontofo;  
 in the prefix of nouns, see § 35 Rem. 2.  
 in the 3d pers. sing. of the pronominal prefixes of verbs, § 58 Rem. 1.  
 also within the same dialect, e. g. in Akuapem and Akyem:  
 ahōeden, ahōoden, *strength*; aniēden, anuoden, *audacity*;  
 anuenyam, anuonyam, (animenyam, animonyam), *glory*;  
 aboeduru, aboeduru, *valour*; nsuehyew, nsuehyew, *hot water*.  
 e, e, i with o, o, u, by the influence of labial letters;  
 cf. beñ, ŵeñ, yeñ, woñ, *they* (§ 58 Rem. 2); ŵesaw, wosaw,  
*to chew*; tŵem, tŵom, *altogether*; adŵini, *skilful work*, odŵumfo,  
*a workman*; onŵini, *cool*, aŵummere, *evening*; oŵira, owura,  
*master*; oŵisie Ak., owusiw Akp., *smoke*.  
 ew, ew, iw pass over into ow, ow, uw; but we usually retain the  
 palatal vowels, when the Akem dialect has them without the final w.

Ak. ekye, <i>a hat</i> ,	Akp. ekye, <i>not</i> : ekyow;
" afwere, <i>sugar-cane</i> ,	" afwerew, " afwerow;
" tŵi, <i>to rub</i> ,	" tŵiw, " tŵuw;
" edŵie, <i>a louse</i> ,	" edŵiw, " dŵuw;
" dŵiri, <i>to pull down</i> ,	" dŵiriw, " dŵuru.

o with i, in asitiw = asōtiw, *deafness*.

## B. Consonants.

- Besides the dialectical interchanges of consonants mentioned in § 13.  
 15., we notice the following consonants as interchanging within the  
 same dialect or in different dialects:  
 p, w: posow, wosow, *to shake*; patiriw, watiriw, *to slide, slip*;  
 b, w: awowa = awoba, *a pawn*; Ahawante = Ahabante;  
 b, m: muka = bukyia, *a hearth*; mogya = bogya, *blood*;  
 m, n: osram, Ak. osrane, *the moon*; kōma, Ak. konona, *the heart*;  
 s, d, dz: so, F. do, *upon*; asase, F. dâde, dâdze, *the land, earth*;  
 d, n: anadŭo, adadŭo, *night*; nne = da yi, *to-day*; ne, de, *to be*;  
 d, r: 'nera = 'ne da, *yesterday*; horo, Aky. hodo, *various*;  
 r, n: trā, tēnā, *to sit*; mrā, mănā, *to send, transmit*;  
 n, ŋ: abien' = abienú, mmienú, *two*; neñ = ne no, § 53 Rem.  
 ŋ at the end of words is in F. n, in Aky. often palatal n.  
 ny, n: nim, F. nyim, *to know*; ninsen, nyinsen, *to conceive*;  
 opanyiñ, opaniñ, *an elder, a person superior in years or rank*.  
 ny, y: yem, F. nyem, *to conceive*.  
 k, h: akekantŵere, ahahantŵere, *a scorpion*.  
 h, s, fŵ: hintiw, Aky. sunti, As. fŵinta, *to stumble*.  
 h, w: ahoba, F. = awoba, awowa, *a pawn*.  
 h, y: hāra Ak., yera Akp., yew F., *to be lost*.

*Elision of Sounds, and Contraction.*

**20. 1.** *Very short vowels* before an inserted *r* are frequently elided, especially after the *strong consonants* *p, t, k, f, s*, and when the vowel after the *r* is *open* (*a, e* or *o*), or *long*, or when the *syllable terminates* in *m* or *n*. Two syllables are thereby contracted into one (§ 23, 3); e. g. *pra, tra, kra, sra, fra, fre; bebrē, fremfrem, mpreñ*.

2. The vowel 'a' after very short *i* and *ü* is elided in the *reduplication syllable*; e. g.

*sīaw, sīsīaw; sūa, susūa; siane, sinsiane; guāñ, guññuan.*

3. Two vowels coming together are either contracted into one long vowel, e. g. *gyaasefo, domestics*, or the preceding vowel is elided and the second remains short; so the vowels *e* and *o* are frequently elided in the pronouns *me, ne, also wo, no* (§ 55. 56. 58.).

4. Some combinations of three sounds are reduced to one or two: *kwa*, shortened into *ko*, in composition and reduplication:

*akwatia, akotia, a short man; akwakwarā, akwakorā, an old man; Kwasi, Kofi* (§ 41, 4); *kwaw, kokwaw; kwan, konkwan. -aba, awa, ā: tawa, tā, tobacco; toawa, toā, a small calabash. -eba, ewa, ā: adwe, a palm-nut-kernel, pl. (ññwewa) ññwēā; ñkyerekyerewa, ñkyerekyerā, a dry wilderness.*

*-iba, iwa, ua: aduan, Ak. adibane, food; Akosua = Akwasiba.*

*-oba, owa, ā: aborā = abōrowa, a European lady.*

*-oba, owa, ā: akurā = akurowa, a village.*

*-ānā, ōnā, ōa: amōa, Ak. amānā, a hole, pit; afōa, Ak. afānā, a sword (of state); asonomfōa, asomfānā, a swallow.*

*-inā, ā: onyā, Ak. onyīnā, a silk-cotton-tree.*

5. The semi-vowel *y*, which is very slightly articulated before *i*, may occasionally be cast out:

*fwe n' 'iye = fwe no yiye! look for him (or: at it) well!*

*ebeye 'ye = ebeye yiye, it will be well;*

*obaifo = obayifo, sorcerer. Cf. ni = ne yi, § 200, 1 Rem.*

The semi-vowel *w* may likewise be cast out before *u*:

*awurade, (in poetry) a'urade, lord. Cf. asawu, asau, a net;*

*Okwawu, Kwau, pr. n. of a country; Kwaku = Kwawuku (§ 41, 4).*

*Apocope.*

**21. 1.** Terminating vowels are sometimes cut off, though there be no vowels or words closely following after them. So the postposition *mu* is most frequently reduced to *m'*, especially in compounds:

*nsam', yam', mfēm', tirim, anim, anom', asōm';*

*twām', to pass by; paem', tēm', bom' or bom', to cry out.*

On the objective pronouns see § 56.

*Menyā m'! I shall get you! neñ = ne no, § 53 Rem.*

2. Final *m* is cast off in *Ak. kū, nī = kum, to kill; nim, to know.*

[This might be expressed, in § 22: The final consonant *m* is *added* to *kū, nī* (Ak.) in the Akp. dialect. But the written language is based on the latter dialect, and in Fante those words are: *kum, nyim.*]

### *Insertion and Addition of Sounds.*

**22.** 1. By the insertion of *r* between the consonant and the vowel of a syllable (or of *n*, when the vowel is nasal), *new stems* or *dialectal variations* of stems are formed.

Cf. *pa*, to take off superficially; *pra*, *păra*, to sweep.

*mā*, to give; *mănă* (*mră*), to send, remit, forward to.

*horo*, *hoho*, *hohoro*, to wash;

*kyere*, *kyekye*, *kyekyere*, to bind.

One dialect may have a form without *r* (or *n*), another the form strengthened by *r* (or *n*).

*fi*, Ak. *firi*, to proceed from; *hū*, Ak. *hunū*, to see;

*du*, Ak. *duru*, to arrive; *duru*, Ak. *du*, heavy.

Insertion of *r* also takes place in a few inflexional forms:

*ba*, to come, imp. *bëra*; *kò*, to go, pret. *kòe*, Ak. *kòre*; inf. *kòree*.

§ 95, 1, 9. 10. 2, 3. § 104, 4.

The insertion in most of these cases creates a new syllable. The vowel after the *r* is often to be considered as the original, and that before *r* only as an auxiliary vowel, when the latter is very short.

2. New stems, or dialectal variations of stems, or derivatives are sometimes formed by the addition of a new syllable, consisting of *r* (or *n*) with a secondary vowel:

*ware*, Ak. *wa*, to be long; *ago*, *agoru*, Ak. *agorò*, play;

*ahūmòbò*, Ak. *ahūmòbòre*, commiseration.

3. Insertion or addition of sounds is frequently met with in words taken from foreign languages:

*girâse*, glass; *mfên'séré*, a window; *bénsère*, a bason;

*kôbere*, copper; *sirikyì*, silk; *bukū* F., *brûkū* Akp., a book;

*tŵâku*, chalk; *kêsū*, cheese; *tôpô*, a tub; *sũkū*, school.

## CHAPTER III.

### Syllables.

#### STRUCTURE OF SYLLABLES.

**23.** 1. A *principal syllable* consists of a consonant, simple or compound, and a vowel or diphthong (or triphthong § 7), which may be followed by one or two nasal consonants; e. g.

*kò*, *gye*, *dā*, *pee*, *sew*, *bě-ra*, *mă-nā*, *sīaw*, *guae*;

*som*, *dŵen*, *komm*, *paem*, *kwaem*.

*Rem.* Mute and fricative consonants never end a syllable, except in foreign names.

2. A *secondary syllable* consists

a. of one vowel or diphthong, standing by itself:

wo a! kə e! Kwasi ē, gyina hə ō! ai! ao! ei!

b. of one, two or three vowels and nasal semi-vowels, prefixed or affixed to principal syllables:

o-kə, ɔ̃n-kə, ɔ̃n-kə, ɔ̃n-kə, e-sē, a-fuw, m-pa, ãn-kā;  
ti-a, ti-ā, pe-aw; o-tu-o, ɔ-fwē-am, a-du-ãn.

3. A *contracted syllable* is made from two or three syllables by the elision of sounds in quick speaking:

pra=pä-ra; fre=fě-re; krom'=kü-rom', kü-row mu;  
o-guá-èem'=o-guáèe mú; mmo-fraa-se=m-mo-fā-ra-a-se.  
tā=ta-wa; a-ku-rā=a-ku-ro-wa; § 20, 1. 3-5. 21, 1.

**24.** *Division of syllables* is generally easy; only nasal consonants may occasionally present difficulties.

1. Mute and fricative consonants belong to the following syllable:

wa-twam' a-kye; ɔ-trā a-bãn-kə-sem'.

2. Of two nasal consonants between vowels the one belongs to the preceding, and the other to the succeeding syllable:

a-hem-mãn, a-hen-nãn, a-hẽn-ñua, ñ-kom-mo.

3. A single (or double) m, n or ñ, when prefixed to a principal syllable beginning with the same consonant, may be considered as belonging to it:

mma-gum', nnā-dā, ññu-so, ahe-ne-mma (or: 'ma-gum' &c.)  
mmo-fra no mma ha! *the children shall not come here!*

4. A single ñ between two consonants in compound words belongs to the preceding syllable:

a-bãn-a-se-a-bãn-a-se; amā̃n-amā̃n.

In formations like ɔbẽne, *he approached*, ehone, *it swelled*, soñē, *a strainer*, a division of the two last syllables is better avoided.

5. The combinations ny, ñw, ñw require often particular attention, whether the n or ñ belongs to the preceding or the succeeding syllable:

ɔ-pa-nyin; ɔ-pan-yi-fo (from pam and yi); bɔ-ñwoma;  
ñ-wa-ñwe-ne; ñwō-ñwā, a-dɔ̃n-wo-wa (fr. dɔ̃m, a-wo-wa);  
on-ye, *he is not good*; on-nye (fr. gye), *he does not accept*;  
on-yaw, *he does not scold*; onn-yaw, *he shall not scold*; but fr. gyaw:  
on-nyaw no, *he does not leave him*; onn-nyaw no, *he shall not l. him*.  
ɔ̃nñ-wae, *he shall not fall off*; ɔ̃nñ-ñwane, *he shall not weed*.

Cf. § 12 Rem. 2. and § 95.

## OF TONE AND ACCENT.

*Tone of Vowels and Semi-vowels.*

**25.** Every syllable has, in comparison with neighbouring syllables, either *low* or *high* or *middle tone*. Syllables with long vowels or diphthongs or final m, n, ñ may even have two tones.

*Rem.* The *tone* must be distinguished from the *accent* or *stress*, § 26. In common writing and in books for the people we mark the tone only in cases of ambiguity; but in grammar and dictionary, and for the study of the language by foreigners, an accurate designation of the tones and the stress is necessary. Dialectical variations, however, exist in tone as well as in sounds.

These tones may be denoted by accentual marks, or by figures indicating the degree of elevation of voice, as: à d á k á (132), *a box*.

We give the following *rules for marking the tones*:

1. *Low-toned* syllables, preceding the first high tone of a word or sentence, are left *unmarked*; e. g. aberew á (1113), *an old woman*.

2. The first *high* tone in a word or sentence is marked with the *acute* accent; e. g. obá, *child*; wanyáñ, *he is awaked*; ma'wíe, *I have finished*; adé no, *that thing*; oyé, *doing* (inf.).

3. Subsequent *middle* tones, i. e. high tones abating by one step or successive steps, are likewise marked with the *acute* accent; e. g. obóntó (132), *a boat*; ne bá anyáñ (1,3,32), *his child is awaked* [the ã of anyáñ (13) has been attracted by the preceding á and thereby made equally high, whereas the ã has become middle (32)]; ma'wíe adé no yé (144, 43, 3, 2), *I have finished doing that thing*.

4. *Low* tone after or between high tones is marked with the *grave* accent; e. g. óbà, *he comes*; ányáñ, *it has become sour*.

5. As many syllables, as follow in *equal* tone after a syllable marked according to the rules under 2-4, are left *unmarked*, so that each mark avails for all the following syllables of the same word or succeeding words, until another mark of tone or a mark of punctuation follows; e. g. Abókobi (1333); akókò ani sà bürófúa (133, 33, 1, 1322).

6. *Long vowels* and *diphthongs* have either *one* or *two* tones:

a. *high*, marked á, ã, áe; as: fê, *plainly*; bá, *branch*; apáe, *it is split*.

b. *low*, â, ã, âe, as: fê, *deeply*; tê, *straightway*; apápâe, *it is split*.

c. *low, high*, á, ã, áe: ká, *ring*; epápâe, *it splits*; ñkaé, *remnant*.

d. *high, middle*, â, á, áe: nnādâ, *deceit*; mpāpāé, *crack*; ñkáé, *remembrance*; têtê, *asthma*.

e. *high, low*, â, á, âe: girâse, *glass*; kêsû, *cheese*; osûl, *he wept*.

7. *Very short vowels* may have their own tones; in printing either the accent is put after the letter, or the sign of shortness given up: òkǎ'rá, *soul*; kórów, *core*. In other cases the very short vowel has the tone of the succeeding vowel; e. g. gǒròww, *weak*.

8. The *nasal consonants* m, n, ñ, may have their own tones:

a. as prefixes (§ 29, 2. 40. 91, 10. 92.):

mpá (13), *bed*; né mpá (3, 32), *his bed*;

nsú (13), *water*; ehá nsú (13, 32), *the water of this place*.

oyí ñkò (13, 33)! *this one shall go!*

oyí ñk'ó (13, 13), *this one does not go*.

né nǎ ñkò (3, 1, 33)! *his mother shall go!*

né nǎ ñk'ó (3, 1, 13), *his mother does not go*.

wón'té (313)? *do you not hear?* wún'tié (3113)? *do you not listen?*

kóse no sê: óññk'ó (313)! *go tell him that he shall not go!*

b. as remnants of full syllables:

osram' Ak. osrané, *moon, month*;

abien' = abienú, Ak. mmienú, *two*.

aní'm = aní mù, (*in the*) *face*; nsám' = nsá mù, *in the hand*;

yám' = yá mù, (*in the*) *belly*; epom' = epo mù, *in the sea*.

c. as final letters of verbs in some inflexional forms:

opam' uò (113, 1), *he expells him*; opám' no (131, 1), *he expelled him*.

9. *Final w* may likewise have its own tone:

a. merely as termination of a diphthong: áfèraw', *the clock-bird*;

b. in some inflexional forms of verbs (§ 95, 5): oséw' né k'et'é, *he spread his mat*; the sinking of the high tone might also be marked thus: osêw; in ósêw, *he spreads*, the w partakes of the same low tone with the e.

### *Word-accent or Stress on Syllables.*

**26.** The *accent* or *stress* of a word is the emphatic pronunciation of a syllable, which distinguishes it from other syllables of the same word.

In *verbs*, the stress depends much on the changes of tone; it is either on prefixes, or on the stem, as we shall see in its place. § 91 *Rem*.

In *nouns*, the stress lies either on the first high-toned syllable, or on the low-toned next before it. See § 40. In the former case the stress does not want an own mark; in the latter, we may put a small perpendicular line or the grave accent *after* the syllable that has the stress, e. g. Onya'mé, Onyañk'ópón, *God*. But we may as well put the grave accent *on* the vowel of the syllable: Onyàmé, Onyàn-k'ópón (113, 1132); for, as it would not be required to indicate the low *tone* (according to § 25, 1), its presence indicates that the syllable marked with it has *low tone with a stress*.

Cf. obéa, ahósāñ, adwínni, odabó, ahóhuru, oḥahini, potróbòd'wó, àbóa, àyisā, àd'wúma, opàpó, ànibere, oyáfúnu, àfófántó.

In nouns with low tones throughout, the first syllable of the stem usually has the stress; e. g. wòfa, asàfo, anàanse, kòntromfè.

## PART II. OF WORDS (*ETYMOLOGY*).

### CHAPTER I.

#### Formation of Words in general.

**27.** All words, concerning their form and origin, are either *primitive*, or *derivative*, or *compound*.

#### *Primitives. Primary and Secondary Stems.*

**28.** 1. The real primitives of the language are what we call *simple stems*, all of them beginning with a single or compound consonant.

2. *Primary stems* have, beside the initial consonant, one short vowel; *secondary stems* have their vowel *enlarged* into a long vowel or diphthong, or are *augmented* by a final *m* or *n* (F. *n*), or *increased* by an accessory syllable which begins with *r*, *n*, or *m*, or seem to be *compounded* of two of such simple stems.

3. We distinguish *ten forms* or *variations of simple stems*, represented by the following verbs of 1, 2 and 3 syllables:

1. *pa*, 2. *paw*, 3. *pā*, 4. *pae*, 5. *pam* and *pañ*;

6. *pia*, 7. *pare*, *pere*, 8. *pāra* (*pra*), *pira*; 9. *pata*, 10. *patiriw*.

The last vowel of the forms under 6-8 may be enlarged or augmented as the vowel of the form under 1 is in the forms under 2-5:

6. *peaw*, *tiā*, *fweam*; 7. *fanim*, *serew*; 8. *trañ*, *tānā*, *yeraw*, *horañ*.

The forms under 9. 10. seem to be compounded of two of the forms under 1-8, but are in meaning like other simple stems, i. e. the two parts do not exist by themselves with separate meanings, the uniting of which would give the meaning of the compound.

4. Such stems are used as *verbs*, *adjectives* and *adverbs*.

But simple *pronouns* also (though they partly assume prefixes), that cannot be traced back to existing simple stems, and simple *numerals* (usually with prefixes) are considered as primitives.

5. *Exotics*, i. e. words borrowed from foreign languages, are also reckoned among the primitives; e. g. *brū*, *blue*; *girāse*, *glass*.

(These have frequently characteristic tones; see § 22, 3).

#### *Derivatives. Prefixes, Suffixes and Reduplication.*

**29.** 1. *Derivatives* are formed from primitives by the accrement of *prefixes* or *suffixes* (besides *changes in tone*) and by *reduplication*.

2. The *nominal prefixes*, i. e. prefixes found in nouns, adjectives and numerals, are a, e, o, (or a, e, o, § 17), m (n, ñ, § 18), am (an, añ). See § 35.

(The prefixes of the verb, by which not new words, but new forms of the same word are obtained in the process of inflexion, see § 89. 91. 96.)

3. The *nominal suffixes* are:

the palatal suffix e, ē or i, ī, Ak. ee, ie; see § 36; (the suffix e or i occurs also in the inflexion of the verb, § 91, 2. 3. 103. 104, 4. 5.); the diminutive suffix wa, sometimes ma, often contained in ā; see § 37; the personal suffix ni, fo; see § 38. the plural-suffix nom; see § 42, 5.

4. *Reduplication* is the doubling of a stem by a repetition of the whole stem, or a prefixing of a shortened form of it. On the change of vowels in the latter case see § 19, a, e, o, e, o; § 20, 2.

popo, dādā, tiatia, pirapira, patiripatiriw;  
keka, popa, bobo, sesew, pāpae, pompañ, guññuan.

The reduplicated form itself is also called a reduplication.

Almost all *verbs* may be reduplicated, some of them even twice; e. g. fefafefa, bebabebare, from fa, bare. Some verbs are used only in the reduplicated form, e. g. ñwiñwi, *to murmur*. Cf. § 99.

Of many *adjectives* once or twice reduplicated forms are used besides the simple forms, and some adjectives are only found as reduplications. See § 69, 2 a. 70.

5. From reduplication we may distinguish:

a. *reiteration*, by which only one syllable (of two or more) is repeated:

kòkürō, kokürokó, *large*; kránā, kránanana, *silent*;

b. *repetition*, by which the whole word (stem and prefix) is repeated:

ñkakra-ñkakra, *little by little*; aboabó, *stony*; § 69, 2 c.

akòkō-akókó, *quarellings* (from kō, *to fight*, okō, a kō, *a fight, fighting*; this is a repetition of a reduplication).

6. *Derivatives* may also be formed from primitives in two ways (e. g. by a prefix and a suffix) at the same time; e. g.

anomé', fr. nom; adómma, fr. dōn; osomfó, fr. som;

and from derivatives (e. g. reduplications) in one way, or in two ways at the same time; these are called: *secondary derivatives*; e. g.

guññuanē, ntwintwamē, osisifo, osafoni, nuonnomma.

*Rem. Derivatives in form* (nouns or other words consisting of a prefix and a simple or reduplicated stem) may be considered as *primitives in meaning*, when no simpler word still existing in the language can be shown, from which they are evidently derived.



*Compounds.*

**30.** A *compound word* is formed of two or more words, each of which may be either primitive or derivative or even compound.

1. *Perfect compounds* are consolidated, frequently by assuming new or changed prefixes, by elision or assimilation of sounds and changes of tone; i. e. the two simple words have become completely incorporated and appear as one new word (§ 39. 59. 69, 2d. 3. 78. 80. 81, 1.); e.g.

ayeforo (=oyere foforo, *a new wife*), *bride*;  
ahemfi (=ohene fi. *the king's home or dwelling*), *court*;  
akyerəkycrəkwañ (fr. kycrə, *to show*, okwañ, *way*), *forefinger*.

2. *Imperfect compounds* or loose combinations, especially of new formation, and some repetitions, are connected by a hyphen:

Owu-fida, (lit. *death-friday*) *Good Friday*;  
wo tumi-nsa, *thy (hand of might, or) mighty hand*;  
wo agya-ayamye, *thy (goodness of a father) fatherly goodness*;  
mmiakō-mmiakō, *one by one*. § 79.

3. *Obscure compounds* are apparent compounds, the single constituents of which have not yet been clearly shown; e. g.

nsateā, *finger* (nsa = *hand*; but teā = ?);  
ñkontompo, *perfidy* (kontoñ = *to bend*? po = ?).

*Rem. 1.* In some cases *different ways of writing* have been used in our books, when, without impairing the sense, two words are written either separately or as imperfect or full compounds; e. g.

agya nom, agya-nom, agyanom, § 42, 5;  
woara, wo ankasa or woara, wo ankasa, § 59.

2. The term '*compound stem*' may be used in a twofold way:

a. for verbs, adjectives, adverbs or nominal stems of the forms under 9. 10 (§ 28, 3), which we might call: *twin stems*;

b. for any word evidently compounded of two or more words, with the exclusion of, and in contradistinction from, its prefix:

a-hōdēñ, *strength*; a-pōñkōkwañ, *a (horses' way) highway*.

## CHAPTER II.

## The Parts of Speech.

**31.** We distinguish eight parts of speech, viz.:

- |                      |                          |
|----------------------|--------------------------|
| 1. <i>Nouns</i>      | 5. <i>Verbs</i>          |
| 2. <i>Pronouns</i>   | 6. <i>Adverbs</i>        |
| 3. <i>Adjectives</i> | 7. <i>Conjunctions</i>   |
| 4. <i>Numerals</i>   | 8. <i>Interjections.</i> |

The *Prepositions* are spoken of as *Auxiliary Verbs*, and under the head of *Adverbs* as *Postpositions*. § 108. 109. 115—131.

## 1. NOUNS.

**32.** *Nouns* (also called *substantive nouns*, *substantives*) are names of different things, which may be:

1. *animate things*, or *persons* and *animals*;
  2. *inanimate things*, existing *a.* as single individuals, *b.* as *materials* (substances which are not made up of individual parts);
  3. *places*, defined parts of space in general or of certain things;
  4. *times*, either time in general, or divisions of it;
  5. *quantities*, also numbers, measures, weights; (nouns denoting a definite number, see *Numerals*, § 76-80);
  6. *qualities*, whether relating to material objects, or to the mind, or to both, or also to actions;
  7. *states* and *conditions* of mind or body, or of things in general;
  8. *actions*.
1. onípa, a man; ohéne, a king; àbóá, a beast; okóré, an eagle.
  2. odán, a house; duá, a tree; asô, an ear; nsú, water; siká, gold.
  3. osórò, the upper part or parts, heaven; wiase, world; ofie, home.
  4. ebére, a time; edá, a day; afe, afrihyiá, a year.
  5. dódow, multitude; sin, a piece; a fathom (of cloth);  
tākú, a weight of gold-dust, worth nearly 7d.  
tápó, 20 cowries (half a string);
  6. kesé, magnitude; tetereté, breadth; ahōofé, beauty;  
ayamyé, kindness, liberality; ntém, swiftness.
  7. abufúw, wrath; oyàré, sickness; nná, sleep; ahóhuru, heat;
  8. okó, fight; asáw, dance; aguán, flight; nsesá, exchange.

**33.** 1. *Proper nouns* are names of single persons, things, places, times &c. to distinguish them from others of the same kind.

Noa, Kwasí (persons); Firáw (a river); Kròbò (a mountain, country, language); Kúmase (a town); Fida, Owu-fida (days).

2. *Common nouns* denote whole classes of things, as mentioned in § 32, 1-5, and any single individual, or, when referring to materials (§ 32, 2 b), any particle, belonging to such a class.

*Collective nouns* denote a collection of individual things forming one whole; as: oman, a people, nation; edom, an army; kwae, a forest.

3. *Abstract nouns* denote qualities, states and actions, considered as unconnected with the substances to which they belong. § 32, 6-8. The nouns belonging to § 32, 3-5. also are generally abstracts.

Names of things that have an independent existence, as those in § 32, 1, 2, are called *concrete*.

*Rem.* Since many nouns are used with different meanings, these meanings may pass over from one class of nouns to another, from concrete to more or less abstract, or from abstract to concrete notions. E. g. akutu, orange, nsò, ashes, are concrete nouns; but when used

to denote a colour, they are abstract; *n̄kataso*, covering, may denote the action of covering (abstract) or a covering thing (concrete).

In the following sentences: 1. *o b o n'ákyi*, he strikes his back,

2. *ogyina n'ákyi*, he stands behind him,

3. *o de n'ákyi gyaw ne mma*, he leaves his property to his children,

4. *nna no ákyi o k o bae*, after those days a war arose,

the word *ákyi* means 1. a thing (a distinct part of a human body);

2. a place (a part of the space contiguous to a human body);

3. a collection of things left in the back i. e. at the departure or death of a person; 4. a time (indicated in Engl. by a preposition).

In 1. *ne h o y e f e*, he (lit. his outside) is handsome,

2. *ne h o y e de n*, he (his body) is strong,

3. *o te ne nua h o*, he sits near his brother,

4. *o d w e n ne nua h o*, he thinks of his brother,

the word *h o* means 1. the visible part of a body; 2. the body itself;

3. a place close to a body; 4. the things concerning somebody, or, the relation of an action to an object. Cf. § 118. 119.

### STRUCTURE OF NOUNS.

**34.** In the structure of nouns we have to distinguish

1. the *stem*, which is either simple (§ 28, 3) or reduplicated (§ 29, 4) or compound (§ 30. 39);

2. the *prefix*, which to a certain degree indicates the class of things (§ 35).

3. The stem may also include a *suffix*, which likewise denotes some class of things. (§ 36—38.)

The simple and reduplicated stems do not want to be treated of separately. But we are now to speak of the various *prefixes* and *suffixes* used in the formation of nouns, and the classes of things indicated by them (§ 35—38), whereupon the *compound nouns* will be classified and explained (§ 39), and then the various *tones* and *accents* of nouns, especially of their stems, must be stated (§ 40) before the *changes* of nouns in the connected form (§ 49) can be considered.

#### The Prefixes of Nouns.

**35.** The *prefixes*, by which most nouns are formed\*), are as follows:

1. *labial*: o, o; 2. *guttural*: a, a; 3. *nasal*: m, n, n̄;

4. *palatal*: e, e; 5. *compound*: am, an, a n̄.

For brevity's sake we shall call them: the prefix o, a, m, e, a m.

1. The prefix o is chiefly used in names of *persons*<sup>(a)</sup> and *animals*<sup>(b)</sup>, seldom in names of single inanimate things<sup>(c)</sup> and materials<sup>(d)</sup>, but often in abstract nouns<sup>(e)</sup>, especially infinitives (§ 104, 1).

a. *onipa*, a man (*human being*); *o barima*, *o bea*, *okunu*, *oyere*,

*o ba*, *onua*, *oyonkō*, *owura*, *ohene*, *opanyin*, see § 41. 42. 38.

b. *osebo*, a leopard; *oponko*, a horse; *okisi*, a rat; *opete*, a vulture.

c. *otuo*, a gun; *oprac*, a broom; *osekan*, a knife; *obo*, a stone.

d. *ode*, *yam*; *oto*, *mashed yam*; *ohu*, a kind of *pap*; *osu*, *rain*.

e. *ohia*, *poverty*; *okom*, *hunger*; *owáw*, *cough*; *owu*, *death*.

\*) Cf. Riis' Grammatical Outline &c. § 22—31, espec. on the notional variations indicated by the "augment", as he calls these prefixes.

2. The prefix 'a' is also used in names of persons<sup>(a)</sup> and animals<sup>(b)</sup>, but chiefly in names of *individual things*<sup>(c)</sup> sometimes in names of materials<sup>(d)</sup> and in abstract nouns<sup>(e)</sup>.

- a. agya, akooa, akora, aberante, aberewa, afānā, abofra, § 40.
- b. aboa, apatā (§ 42, 2); akura, a mouse; agyinamoa, a cat.
- c. abe, a palmtree; abeñ, a horn; afōa, a sword; akyene, a drum; akyi, the back; ani, an eye; āno, the mouth; a'wia, the sun.
- d. aboñ, bark; ahai, beer; ahuru, foam, froth; amane, resin; asra, snuff; a'wi, meal, flour; aburow', corn; aduan', food.
- e. aboro, injury; afere, shame; agoru, play; a'wi, theft.

3. The prefix m is used in names of materials (collective masses)<sup>(a)</sup>, in names of single things that are viewed as *collective multitudes*<sup>(b)</sup> or consist of several parts<sup>(c)</sup>, and in abstract nouns<sup>(d)</sup>.

- a. ñhwēā, sand; ñkwañ, soup; ñkyéne, salt; nsu, water; nsō, ashes.
- b. mfóté, ñkrāñ, ntétéa, different kinds of ants; ñhwi, hair; ñhiñ, a root; ntini, a bloodvessel; nsoroma, a star; ntrāma, cowries; mpeté, smallpox.
- c. nsa, the hand; nsēñia, a pair of scales.
- d. ñkáé, memory; ñkaé, remnant; nsew, a curse; ntam, an oath.

4. The prefix e has no decided character and is chiefly used before nouns with simple stems that have no other prefix.

- eke, a buffalo; esóno, an elephant; edom, an army;
- esē, a tooth; eti, the head; epo, the sea; ediñ, a name.

5. The prefix am occurs seldom, and appears in some cases as a variation of the prefix 'a'.

- ámpan' Ak. ápàné, a bat; ánsam' Ak. ásám', a guinea-hen;
- ampesi Ak. apesié, boiled plantains; antwéri, a ladder.

*Remarks 1.* Many nouns, especially compounds of two and more syllables and exotics, have no prefix at all.

2. The prefix o is usually dropped in connection with preceding words that do not end in open vowels (a, e, o); cf. § 49, 1.

It is not much used in the Fante dialect of Cape Coast. The '*Mfantsi Grammar* by D. L. Carr and J. P. Brown' has it in nouns of persons only in a few instances. replaces it in other nouns by e, and ascribes it (on page 67) only to the dialect of Gomua and thereabouts, where it is made use of to comprehend all the vowel augments (?).

3. The prefix e is still more easily dropped than the prefix o, and is chiefly used when the word stands independent, e. g. at the head of a sentence.

Some individuals use it in this case even before the prefix m, in order to make this nasal prefix more distinctly heard.

4. The prefixes a, m, am, are not dropped like o and e.

5. On the prefixes in the plural, see § 42, 1. 2.

*The Suffixes of Nouns.*

**36.** The *palatal suffix* (§ 29, 3) enlarges the last vowel of the stem into a long vowel or diphthong, or, with a final consonant of the stem, forms a new syllable. — It is used, together with prefixes or without such, to form nouns from verbs, either simple, or compounded with the subject or object of the action expressed by the verb.

The nouns thus derived fall under several classes. They denote

1. the *agent or instrument of the action*:

tui, a brush; fitae, a fan; oprae, a broom; sōñē, a strainer; from tu, to brush, fita, to fan, pra, to sweep, sōñ so, to strain; onófoe, a benevolent person; from fow, to moisten, ano, mouth; lit. one who moistens (makes fat) another's mouth; ofárèbae, an author, inventor; from fa, to take, ba, to come; lit. one who took (or found out e. g. a song or play) and came with it. akasae, a tingling instrument; from kasa, to speak, talk.

2. the *action itself, especially repeated action, manner of action, or a state or quality as the result of action (abstract)*:

ñkasae, talking; mfonee, loathing, from fono, to loathe; nneyee, doings, fr. ade, thing, ye, to do; hoac, whiteness, fr. hoa, to be white.

3. the *thing produced by the action, or reduced by it to a certain state (concrete)*:

mpomponee, wrinkles, fr. pono, to bend, pompono, to wrinkle; mfrafrae, a mixture, fr. fra, to mix; nanhowe, dried meat, fr. nām, meat, how, to dry.

4. the *place of action*:

anomé, drinking-place; asoe, resting-place; mmenē, neighbourhood.

5. the *time of action*:

adekyēe, adesāe, akokobōne, owigyinae, § 39, 5c.

*Rem.* On the low tones of such words, with high tone only at the end and the accent preceding it, see § 40, 4\*.

**37.** The *diminutive suffix*, originally ba, equal to the noun o ba, child, is wa; when joined to final m or ñ, it is ma; when joined to a final 'a', sometimes als to e or o, it is contracted with these vowels into ā. § 20, 4. It has usually high tone; preceding syllables often assume low tone.

The diminutive noun, formed from another noun by the addition of this suffix, sometimes assumes the prefix 'a'; in some cases reduplication of the original word takes place. (Cf. Riis § 36. 37.)

The diminutive suffix denotes:

1. *relative littleness, or smallness in general*, perhaps with some other change of meaning compared with the original word.

bépowā, a small mountain, a hill,	from bépow, a mountain;
abóawa, aboā, a small animal,	- abóā, an animal;
akwaewā, underwood, bushes,	- ekwac, a wood, forest;
ahyemṁá, a boat,	- ehyen, a ship;
adomma, nnonṁoma, a small bell,	- edon, a bell, clock;
duā, a shrub, a small piece of wood,	- edua, a tree; wood;
kā, kawā, a ring; toā, a small box,	- toa, a box;
dadewā, a nail; darewa, a fishing-hook,	- dadé, iron;
abasā, a withered arm,	- basa, an arm;
aníwa, an eye; niwa, a single cowry,	- ani, an eye, face.

## 2. youthful age and old age:

abarimáwā, aberantéwā, akwankwā, abéawa, abábā' &c.  
akwakorā, aberewā, — see § 41, 1.

## 3. the female sex:

atā, awurā, okrá, aborā, Kwakyewa &c. — see § 41, 3-5.

## 4. Some nouns assume the diminutive suffix in the plural form, § 42, 4.

**38.** The *personal suffixes* *ni* (F. *nyi*), used only in the sing. number, and *fo* (Ak. *fɔɔ*), used in the sing. and plur. numbers (§ 42, 3. 4) are originally independent nouns, meaning *person, people*, but are so frequently, and almost exclusively, used in composition, in order to form personal nouns, that we may well call them *suffixes*.

1. When personal nouns are formed *from verbs*, or rather from their infinitives, frequently compounded with their objects, the usual suffix in the singular is *fo*, yet the other (*ni*) is also found in some cases.

The verbs are most frequently taken in an active sense:

okyereṁfo, a writer,	from kyerew, to write;
otomfó, a smith,	- tonó, to forge;
otámfo, an enemy,	- tañ, to hate;
osūaní, a scholar,	- sūa, to learn;
oguaḍiní, a trader,	- digua, to trade, aguadi, § 39, 5f;
obantoní, a mason,	- to abañ, to build a stonehouse;
otamañwémfó, a weaver,	- ñwene ntama, to weave cloth.

Sometimes the verb is taken in a passive sense:

osomáfó, a person sent, a messenger,	from soma, to send;
opiráfó, a wounded person,	- pira, to wound.

Sometimes both the active and the passive sense are admissible:

odófo, a loving or a beloved person,	fr. dɔ, to love.
--------------------------------------	------------------

2. When personal nouns are formed *from names of countries and places*, the suffix in the singular is always *ni*:

Ohūaní, a man from the country Hūa.
Okṛānní, a man from the town or country Nkrāñ, Akra;
Okūroponní, a man from the town Akūropón.

3. When personal nouns are formed from other abstract or concrete nouns, the suffix in the singular is either *ni* or *fo*.

osikaní, a rich person,	from siká, gold;
odefó, a wealthy person,	- ade, things;
oliání, a poor person,	- ohiá, poverty;
obusúání, a relation, kinsman,	- abusúá, family;
obusufó, a mischievous person,	- mmusú, mischief;
ohántanni, a proud man,	- ahántań, pride;
okóntomponí, a calumniator,	- nkóntompo, calumny;
otorófo, a liar,	- atóro, a lie.

The prefix *a* or *m* of the original word is exchanged for the personal prefix *o*, as we see in several of these examples; yet there are exceptions, e. g.

mmārahýéfo, a lawgiver,	from hye mmāra, to give a law;
ńkómhyéfo, a soothsayer,	- hye nkóm, to soothsay;
mpoānóní, a man from the coast,	- mpoānó, the sea-coast.

Sometimes the original word is reduced to a shortened form:

otufó, a musketeer,	from otúo, a gun;
okufó, a man full of sores and wounds,	- ekúru, a sore;
onińkufó, a jealous man,	- nińkúnu, jealousy;
onokwáfó, a truthful man,	- nokwáre, truth.

*Rem. 1.* The relation of the original word to the person may be as different as that of a noun in the possessive case, cf. § 193.

*2.* The tones of the personal suffix and of the syllables preceding it present a great variety; e. g.

obòfó, a hunter, obófo, a creator, obófó, a messenger (§ 40, 4. 7. 9).

### Compound Nouns.

**39.** In genuine compound nouns we distinguish the *fundamental* and the *qualifying component* (each of which may be a simple word, or itself a compound, as will be shown under 8). The former, always a noun, expresses a general notion which is particularized by the latter, so that the compound denotes a particular kind of the thing denoted by its fundamental word.

*Spurious compounds* are also made up of two or more words, but none of them expresses the genus of the thing of which the whole compound denotes a species; such a compound, as it were, occupies the place of the qualifying word, and the general notion (person or animal, or thing) is left to be supplied. —

We make ten classes of compounds; in 1. 2. 6. 7. the qualifying component succeeds, and in 3–5. it precedes, the fundamental part; in 8. we have combinations of the cases in 1–7, and 9. 10. contain spurious compounds.

1. Compounds of a *noun* and an *adjective*.

adebòné, *bad thing*, i. e. *evil*; oponkésé, *great door*, i. e. *gate*  
ayeforo, § 30, 1. ohempa..., § 51. ohemforo, § 70, 2.

Some adjectives, e. g. pon, *large*, or certain forms of adjectives, and some verbal adjectives (§ 69, 2 d) are only used in composition:

dupón=dua kése, *a large tree*; duwui=dua a ewui, *a dead tree*  
osennahó=asem a e da ho, *a precedence, an example*;  
anhómaguañ=nhóma a aguañ, *a dry or withered skin, hide*.

*Rem.* To this class of compounds we reckon also the words bābi dabēñ, dabi (§ 60, 3. 4.), and the nouns compounded with numeral (§ 80), though the latter might also be taken to class 2 or 3.

2. Compounds of a *noun* and an *appositive noun*.

The qualifying component is a noun in apposition, as: obarima obea, onini, obere (§ 41, 1), otañ, osae, nta, or some other compound or derivative personal noun.

obábàrimá... § 41, 2. obanintán, *a man that has children*;  
obátán, *a woman that has children*; okókotañ, *a hen that has chickens*  
oguanasá, *a wether*; oponkosaé, *a castrated horse, gelding*.  
ntutá, *a double-barrelled gun*; nkwantá, *a crossway*; (fr. otúo, okwan)  
osofopanyín, *a highpriest*; obahúhuni, *a worthless fellow*;  
obanyansafó, obadwémmá, *a wise, prudent person*.

*Rem.* The diminutives (§ 37) originally belong to this class.

3. Compounds of a *noun* with an *attributive noun* in the *possessive case* before it.

a. Both components are concrete, sometimes abstract, nouns.

ohéneba, *a king's son, prince*; ahemfi, *the king's house, court, palace*.  
from ohéne, *a king*; oba, *a child*; ofi, *a dwelling, home, residence*  
asónhóma, *an elephant's hide*; asomméñ, asousé, *ivory*;  
fr. esóno, *an elephant*, nhóma, *a skin*, abeñ, *a horn*, esē, *a tooth*.

*Rem.* Among the qualifying components we notice the word bōrç or būro (§ 17, 6) which is not used as an independent noun and marks the thing named by the fundamental component as coming from Europe or the Europeans.

abōrónóma, *a pigeon*; abūroguá, *a chair with a back*;  
mmōrosá, *rum, brandy*; mmūronnó, *olive-oil, sweet-oil*;  
from anomá, *a bird*; agua, *a seat*; nsā, *strong drink*; nño, *oil*.

b. The qualifying component is a verb; on dissolving such compounds the verb must be rendered by an adjective sentence.

atúboa=aboa a otu, *an animal which flies, a bird, a bat &c.*  
tṽábó, *a touchstone*, =obo a wode tṽa sika fṽe, *a stone by which gold is tried*; susudua, *a measure*, =dua a wode susu w a d  
*a stick which they take and measure things*.



*Rem. 1.* Among the fundamental components of 3 a. b., to which also the personal suffixes § 38. originally belong, we notice as very frequent the words *ade* (*adee*), *thing*, *asēm*, *word, thing, matter*, the former for concrete, the latter for abstract notions, and *beu*, *bere*, *bea*, for *place, time, manner*.

*ahenné(e)*, the royal insigniae; *ahensēm*, a king's doings;  
*atetedé*, a thing of the old time; *atetesēm*, a story of ancient times;  
*akyēde*, a thing presented, a present; *atésēm*, a word heard, hearsay;  
*dábew*, *dábere*, a place to lie on; *trábère*, *tràbea*, a place to sit;  
*tebeá*, state, condition; *yēbeá*, manner of doing.

*Rem. 2.* Among the compounds in 3 b. we may reckon the infinitives compounded with *ye* and *nā*, § 105, 5.

c. The fundamental word is a noun of place and relation, § 118, and the whole compound a noun of place, sometimes of time or manner, or a concrete noun.

*sárem'* (*serem*), *sáresò* (*seresoo*), a prairie, steppe, wilderness;  
 fr. *sáre* Ak. *sère*, a sort of grass (lit. in or on the grass);  
*afiase*, the under part of a dwelling, a store-house, cellar, prison;  
*mfíkyiri*, the place behind the dwelling; fr. *ofi*, a home;  
*mmofráase*, childhood; fr. *abofra*, a child.  
*anóm'*, the inner parts of the mouth; *asóm'*, do. of the ear;  
*nsám'*, *nsayám'*, the palm of the hand;  
*yám'*, the cavity and contents of the chest and belly;  
*mpoānó*, the sea-shore, fr. *epo*, sea, and *āno*, border;  
*nsanôá* = *sare ano nohōa*, the border of the steppe.

4. Compound nouns of quality, made from the subject and the predicative adjective of certain sentences, the latter being turned into a noun, and the former qualifying it as an attribute in the possessive case.

*ahōofé*, beauty, fr. *ne hó yē fe*, he (lit. his outside, body) is fine;  
*asōdén*, disobedience, fr. *n'asō yē deñ*, lit. his ear is hard;  
*aboódén*, dearness, high price, fr. *ebo yē deñ*, lit. (its) stone is hard.

5. Compounds made from an infinitive or another verbal noun, as the fundamental component, and the subject or any complement of the corresponding verb, as the qualifying component, equal to an attribute in the possessive case.

a. Infinitives or other verbal nouns of intransitive verbal phrases with a specific subject. Cf. § 105, 4.

*ahōpopó*, trembling; *aníwu*, shame; *ayamyé*, liberality.

b. Verbal nouns of such phrases, formed by the palatal suffix.  
*asomdwoee*, *ahōdwoee* (= *ahōdwo*), peace; *anifurae*, blindness.

c. Verbal nouns of other sentences, denoting a time.

*adekyēe*, day-break, day-light, *adesāe*, evening, night,  
 fr. *adekyē*, the things appear, *ade sā*, the things come to an end;  
*akokobone*, cock-crow; *awiapuei*, sunrise; *owigyinae*, noon,  
 fr. *owia agyina*, the sun has stopped, attained its highest stand.

- d. Infinitives of intransitive verbs with a nominative complement.  
*keséyé*, being or becoming great; *onipayé*, being a man.
- e. Infinitives &c. of verbal phrases with a specific object or other complement.  
*ahópe*, self-love; *aniyiýí*, neglect; *asõtǔē*, punishment.
- f. Infinitives &c. of verbs with a passive or resultive object or a specific complement.

*aguadi*, trading; *dǔwonto*, singing; *asābow*, drunkenness.

- g. Infinitives &c. of verbs (verbal phrases) with locative complements.  
*asefi*, *asehye*, beginning; *ānoba*, gathering; *anidañ*, alteration; *animkā*, reprimand; *anañmuhye*, restoration.

*Rem.* This formation is limited to nouns of place having the prefix 'a', and even with them the formation 6b. is more frequent.

6. Compounds like those in 5 f. g., but in which the infinitive comes first and the complement follows.

- a. = 5f. Exceptional formations of rare occurrence.

*nimdeé* = *adenim*, knowledge (of things), intelligence;  
*ahūmq̄bq̄(re)* = *mmq̄borohunu*, commiseration.

- b. = 5g. Verbal nouns formed by the nasal prefix.

*mfiase*, *mfitiase*, *ñhyease*, *mmoase*, beginning;  
*ñhyeso*, oppression; *mmoaāno*, gathering;  
*unāñani*, perversion; *ñkāanim*, reproaching;  
*ñhyeanānmù*, compensation; *ñkekāhō*, addition.

*Rem.* Several compounds of this kind denote not only actions, but also concrete objects and means of action; in this case they belong to the 9th class:

7. Compounds of two verbs turned into nouns, either real infinitives (§ 105) or verbal nouns denoting actions. In these compounds the two parts may be considered as co-ordinate, or, the second as an apposition to the first, as in class 2.

*súfre*, weeping connected with calling, i. e. imploring;  
*odádǔēñ*, lying and thinking, i. e. meditation;  
*aforosiāñ*, ascending and descending, going up and down.  
*abuadá* (mm-), fasting, fr. *bu a*, to cover (the food) and *da*, to sleep.  
*ñkógú*, a fighting and prostrating, i. e. defeat.

8. Twofold or manifold genuine compounds are such, in which either the qualifying or the fundamental component or both are compound.

*Rem. 1.* They do not, however, form an own class, but belong to any one of the preceding classes. In the following examples we separate the two components by a short line and indicate the class of the whole compound by its figure (1 to 7), adding in parenthesis the class or classes to which the single component, when viewed as a word by itself, would belong.

- (3)1 *osafoheñ-kúmā*, an under-officer, subaltern officer;  
 3(1) *asu-bontén*, a river (nsu, water, abontén = boron tenteñ, a street);  
 (3.1)3 *asubontén-ānò*, the bank of a river;  
 (1)3 *oguanten-hóma*, a sheep-skin;  
 (1,3)3 *oguantenhóma-hyēfo*, a dresser of sheep-skins, a tawer;  
 (1)3(1) *abonten-námpāñ*, a house with an open front towards the  
 (1)5 *ayefóro-hyiá*, a new-wife's meeting i. e. a wedding. [street.  
 5(5) *g* *bo-asétó*, | patience, fr. *oto ne bo ase*, lit. he puts his heart  
 5(6) *abo-toasé*, | down, sets it at rest, i. e. he is patient;  
*ani-dasó*, hope, fr. *n'ani da..so*, his eye rests on..;  
 (3)5(6) *anim-guasé*, shame, confusion; | fr. *n'anim gu ase*,  
 (3.5.6)3 *animguase-de*, disgraceful acts; | lit. his face falls down;  
 5(6.3) *abo-toyám*, satisfaction, contentment, heart's ease;  
 5(7) *abo-dwokyére*, long suffering; fr. *ne bo dwo kye*;  
 5(7.6) *ahome-tetrasó*, excessive trouble (*ahometew a etra so*);  
 7(6) *mfákāhō*, addition; *mmotohō*, postponement.

*Rem. 2.* In *wokō nnákránná*, they go to sleep with valediction for sleeping, i. e. they are on friendly terms with each other, we have three verbs combined. — In *apese* *ma dí* the verbal noun *pe* has its object *sem* = *asem* (as in cl. 6) and besides, a dependent verb in the consecutive form (*adi*): lit. *liking a palaver to settle*, i. e. *litigious disposition, intermeddling*. — In *apese(ne)ñkónyā* the verbal noun *pe* has for its object a noun-sentence introduced by the conj. *se*: lit. *a liking that (he) alone gets*, i. e. *selfishness, greediness*.

9. *Spurious compounds from adjective sentences* of which some member or members are omitted. The remaining parts, united in the compound, are:

a. an attribute of the subject, and the verb:

*añkónam* = *nea ne ñkō nam*, one who walks alone, a lone traveller.

b. a verb (active or causative), and its object or locative complement:

*qbóadéé* = *nea qbóò adéé*, he who created the things i. e. the creator.

*otwēaseé*, *aboa a otwē nehō ase*, a beast sneaking on the ground, snake.

*bónsu* (*aboa a qbō nsu gu*, the beast that spurts water) a whale.

*agyeñkwā* (*nea ogye ñkwā*, he who preserves life) a saviour.

*abonua* (*ade a wode bō nnua*, the thing with which they strike trees) an axe.

*Amosú* (*nea omā osu*, he who gives rain), the Rain-giver (God).

*añkóbéa* (*asafo a wōñkō bābi*), the king's body-guard.

*odasó* (*ade a ēda so*, a thing lying above) a coverlet;

*abotiri* (*ade a ēbō tiri*) a diadem; *abosó*, *abomú*, a belt.

A great number of compound verbal nouns are equal to infinitives in form, but denote concrete things (cf. above 6 b. *Rem.*):

*ñkyekyeremú* (*ade a wode kyekyere wōñ mu*), a belt, girdle;

*ñkatasó*, *nnurahó*, covering, a cover; *mmuānó*, a seam.

c. two verbs:

*nnikae* (*nea wodii mā ēkae*), things left uneaten, remains;

*ntodii* (*ade a wōto dii*) things bought and eaten, i. e. expenses.

afirihya (ebere a efi hyia, *a time which goes forth and meets*), *a year*.  
 ọbaańkó (nea ọbae a wańkó bio), *one who came and did no more go*.

d. an adjective sentence preceded by a subordinate adverbial sentence:  
 ańséeýì (ọsẹkàn a woansey a eyi, *a knife which, though you have not sharpened it, takes off*), *a razor*.  
 teasé(a)ẹnam (ade a wote ase a, enam, *a thing which moves while you are sitting*), *a carriage*.

e. the object of an adjective sentence:  
 ọnamonténten (nea ọwo on., *one that takes long steps*), *a long-shanks*.

10. *Spurious compounds*, consisting of (or containing) *complete (impe-  
 rative) sentences*, used in peculiar phrases.

Omāno hyèden, *he gives (i. e. tells) him: be-strong, i. e. he condoles him*.  
 Wáyè kófàbèra, *he has grown (to an age in which he can be told:) go take (it) come, i. e. as it were, a fetch-something*.  
 Ehó yè krabéfwè, *there is such a marvel that it makes one send word to others (kra), saying: come and look!*

The sentence tẁě mǎ mentẁě, *draw that I may draw, i. e. do what you please, and let me do what I please*, has been made the qualifying component of a genuine compound in 'Wódì tẁēmǎmentẁědè, *they are disunited, at variance.*'

#### *Tone and Accent of Nouns.*

**40.** Concerning the various *tones* and *accents* of nouns, we notice first, that in the independent form the *prefix* has usually *low tone* without stress; and with regard to the tones and stress of the *stem*, we arrange them under the following 12 classes.

##### **A.** Stems beginning with low tone.

1. Stems with *low tone throughout*, of 1 to 5 syllables:

ẹpo, wọfa, adàmfo, kòntromfi, abòbonua, kyèrebenkuku.

2. Stems with low tone throughout, leaving the principal accent to the prefix: àbogye, ọnokò.

The prefix has high tone in

ádèsǎ, ámarā (ámòńǎ), A'bà (F. = Ayaba? Ak. Yawá, Akp. Yā').

3. Stems with *low and high tone*, of 2—6 syllables; the *accent* coincides with the high tone on the last syllable or on the last but one (seldom the last but two).

akoá, aberewá,\* abotokurá, akyerekyerékwań;  
 ọhahini, ọsafohéne, ahenniakyiri; ọsafohenkúnini.

\* Most diminutives ending in wa have such tones.

4. *Ditto* of 1—5 syllables, with the stress immediately before the (first) high tone.

kā', ankā\*, nkaé\*, onùá, awurā\*, odesàní, awurakwā',  
agynamòá; akwàdǔéro, wofàséwa, ñkonsònkónson,  
osafohèmpányiñ; dòmponini.

In some few words the prefix has high tone and a decided accent:

ákō', ánsám', áfèraw', ánkòrá.

\* Most diminutives ending in ā, and nouns formed by the palatal suffix and ending in ē, i, ae, ai, ee, oe, oi, ui, have the stress on the first part of these long vowels and diphthongs, and end with high tone on the final part.

5. Stems with *low*, *high* and *middle* (or *low*) tone, of 2–5 syllables, with the stress on the first high syllable:

ntātā, abarimā, ohiání, obosonsómfo, akyeñkyénnuru.

6. *Ditto* with the accent immediately before the high tone:

opōdò, obàrimá, okyigyìnáfo, omansòbòáfo,

An addition to the classes 5 and 6 are:

Stems with *low*, *high*, *low*, *high* (and perhaps again *low*) tones, of 3–7 syllables, in which two of the preceding cases 1–6 are combined:

mfinímfini, asepatèré, kwasíamankwā', ñhwěáñhwěabó.

#### B. Stems beginning with high tone.

7. Stems with *high* tone throughout, of 1–4 syllables, with the accent on the first syllable:

aba, oba, agya, obéa, obábea, akókonini.

In nouns consisting of a prefix and a monosyllabic stem, the latter has so regularly high tone, that it does not want an accentual mark.

8. *Ditto* with the accent on the prefix:

ānó, àbóa, ànómmane, àníberesem.

9. Stems with *high* and *middle* (or *low*) tone, of 1–5 syllables, with the principal accent on the first high, and a secondary accent on the only or second middle-toned syllable:

ñkáké (*remembrance*), okóré, ogyígyefó, okóntomponí,  
obósomaketéw; owúra, sírikyì, mǎnò; ntétéa.

10. *Ditto* with the principal accent on the prefix and a secondary accent on the middle-toned syllable:

òkǎrá, òkórów, ñkórón, abákán.

11. Stems with *high*, *low* and *high* tone, of 3–5 syllables, with the principal accent on the first high syllable and a secondary accent on the high syllable subsequent to the low tone:

mfénsèré, asómfàná or asónomfòá, akítèrekú,  
akékàntwére, opántwèèníni.

12. *Ditto* of 2-4 syllables, with accents on low tones, either  
 a. only before the last high tones, or  
 b. also before the first high tone, i. e. on the prefix.

a. dúkū, tōpō', mǎnō', pǎntǎntwèrè.

b. àbábā', àbódò', àhóhòw', àfófàntó,

An *addition* to the classes 7-12 are:

Stems with *high, low, high, low* (and perhaps again *high*) tones, of 4-6 syllables, in which two of the cases 7-12 are combined, with two principal accents:

dábòdábò, nsákyìusáyam', ahúnàniànkánsa.

*Rem.* Stems with a very short vowel before an inserted *r* or *n* followed by a high-toned vowel, are considered as beginning with a high tone, though the very short vowel, when not suppressed, have rather low tone:

(cl. 7) ǒbǎrá, ñkǎrá, atǒró (or ǒbrá, ñkrá, atóro), ntráma;

(cl. 9) prákò, ñkǎrán', abǒrónóma, ñkúrónnúa, aturúkùku.

### GENDER.

**41.** *Gender*, as the distinction of sex, is limited (in 'Tshi Grammar) to some common names and proper names of persons, and, if wanted, to names of animals.

1. The male or female sex is distinguished by different words:

ǒbarímá, F. ǒbanyin, <i>a man</i> ;	ǒbéa, ǒbā, ǒ(bā)basia, <i>a woman</i> .
oníni, <i>the male of animals</i> ;	ǒbérè, <i>the female of animals</i> .
akorá, akwakorā', <i>an old man</i> ;	aberewá, <i>an old woman</i> .
aberánté, akwañkwā', <i>a young man</i> ;	abábā', abeafó, <i>a young woman</i> .
aberantéwá, aberantékwá, <i>a youth, lad</i> ;	abāwá, <i>a maiden. lass</i> ,
abarimáwá, <i>a boy</i> ;	abéawa, <i>a girl</i> .
akoá, <i>a male slave</i> ;	afānā', <i>a female slave</i> .
agya, (Ak.) ǒse, <i>father</i> ;	enā, oni, awo, <i>mother</i> .
okúnu, <i>a husband</i> ;	oyére (Ak. oye), <i>a wife</i> .

2. It is distinguished by compounding some of the nouns mentioned above with nouns of common gender:

ǒbábarímá, ǒbábanín, <i>a son</i> ;	ǒbábā, ǒbábea, <i>a daughter</i> .
onuabarímá, <i>a brother</i> ;	onuabéa, <i>a sister</i> .
ǒpǒnkoníní, <i>a stallion</i> ;	ǒpǒnǒbéré, <i>a mare</i> .
nantwíníní, <i>a bull</i> ;	nantwíbéré, <i>a cow</i> .
odwenníní, <i>a ram</i> ;	oguamméré, <i>a ewe</i> .
ǒkókoníní, <i>a cock</i> ;	akókǒberé, <i>a hen</i> .
ǒhéne, <i>a king</i> ;	ǒhémmea, <i>a queen</i> .

Or such nouns are added in apposition, e. g.

abofra, *a child*; abofrá bàrímá, *a boy*; abofrá bea, *a girl*.

3. The feminine form is distinguished from the masculine by adding the diminutive suffix to the latter, often with an additional change of the prefix:

ata, a male twin;	atā', a female twin;
owūrā (Ak. oŵira), master;	awurā' (Ak. aŵirawā), mistress;
okāra, a male slave,	okārā, a female slave,
destined to accompany the master in death.	
Obūrōnī, a European;	abōrā (aborōwa), a female European.

Of this kind are some proper names of persons, e. g.

Kwakyé, Oforí, Oben; Kwakyewa, Oforiwa, Obénewa;  
Korántén or Ténkoran; Korántemma, Ténkoramma.

4. Proper names of persons, according to the week-day of their birth:

*Masculine:*

*Feminine:*

Kwásí;	Akòsúa (Akwasiba), fr. Kwàsída, Sunday.
Kwàdŵó, F. Kogyo,	A'dŵówa, F. Agwewa, " Dŵóda, Monday.
Kwàbēnā, F. Kobena,	A'bēnā, F. Abraba, " Bēnāda, Tuesday.
Kwàkú,	Akúá (Akuwa), " Wùkúda, Wednesday.
Yàw, F. Kwaw,	Yā' (Yawa), F. A'bà, " Yáw'da, Thursday.
Kòfí,	Afúá (Afiwa), " Fída, Friday.
Kwāmé, F. Kwamena, Am'má,	" Méméneda, Saturday.

5. Proper names of persons given them according to the number of children:

Mensā — Mānsā, the third child;

Anan — Mānan, the fourth child;

Ason & Bòtŵé, the 7th & 8th child, are common to both genders;

Akron — Nkrōmma, the 9th child;

Bādú — Baduwa, the 10th child.

Ata — Atā (Atawa), a twin;

Taŵia — Taŵiā, a child born after twins.

### NUMBER.

42. The plural is formed in the following ways:

1. Nouns with the prefixes o- e- or without a prefix assume the prefix a-:

ohéne, a king, — ahene; ekuw, a heap, — akuw;

gyátá, a lion, — agyata; nantŵi, an ox, a cow, — anantŵi.

2. Nouns with the prefixes o, e, a, am (an, añ), or without a prefix, assume the prefix m or n, ñ, according to the initial consonant of the stem (§ 18):

oba, a child, offspring, — mma; apatā', a fish, — mpatā;

okwaseá, a fool, — ñkwasea; ampàn', a bat, — mpañ;

eda, a day, — nna; kúku, a pot, — ñkuku;

ábóa, a beast, animal, — mmoa; tumpàn, a flask, — ntumpàn.

§ 41, 1-3. obarima, obea, aberante, ababā, akoa, afanā, abofra, ata,  
mmarima, mmea, mmerante, mmabā, ñkoa, mfanā, mmofra, nta.

3. Nouns with the suffix *ni*, denoting persons (§ 38), assume the suffix *fo* instead of *ni*, besides changing the prefix *o-* into *a-*:  
*obibiní, a negro*, — *abibifo*; *obantoní, a mason*, — *abantfo*.

The plural-prefix may be wanting, or it is nasal, following the prefix of the noun from which the noun in question is derived:

*Obüròní, a European*, — *Abüròfó* or *Bròfó*;

*Ofantení, a Fante-man*, — *Mfantefo*;

*Qkrànní, an Akra-man*, — *Nkrañfo* (from *Nkrañ, Akra*).

4. Some nouns assume the suffixes *fo* and *wa* or *ma*, besides the change of their singular prefix:

*ománní, a country-man, acquaintance*, — *amannifo*;

*afe, a mate, companion*, — *mfefo*;

*oyaré, a sickness*, — *nyarewá*; *sáfé, a key*, — *nsafēwá*.

*ade (Ak. adee), a thing*, — *nnewá, nneéma*.

*adwē, a palm-nut-kernel*, — *nñwēā*.

5. Some nouns, expressing family relation, friendship and other association, assume the appositive pronoun or suffix *nom*, frequently without changing the singular prefix:

*agya, father*, — *agya-nom*; *enā, mother*, — *enā-nom*;

*naná, a grand-parent*, — *nana-nom, uena-nom*;

*okúnu, a husband*, — *okunu-nom*; *oyére, a wife*, — *oyere-nom*;

*onúá (= oni ba), a brother, sister*, — *onua-nom, anua-nom*;

*owúra (owira), master*, — *owura-nom, awura-nom*;

*oyònkó, adàmfo, a friend*, — *oyònkò-nom, nnamfo-nom*;

*Kwásí (§ 41, 4) — Kwasi-nom, Kw. and his followers. S. § 63.*

*téféréw, a cockroach*, — *nteferew-nom, cockroaches and other beetles*.

6. Some compounds assume a plural prefix also, or only, before their second component part:

*osofopanyiñ, a highpriest*. — *asofo-mpanyiñ*;

*ohéneba, a child of a king*, — *ahene-mma*;

*aburuwába, a child of a slave, vile person*, — *mmuruwa-mma*;

*hyiádán, a house of assembly*, *hyia-adañ*;

*homédá, the day of rest*, — *home-nna*.

7. Sometimes the plural form is repeated:

*ekuw, a heap*, — *akuwakúw*; *epow, a knot*, — *apowapów*;

*efi, a sheaf*, — *afiafí*; *etow, a lump*, — *ntowntów*.

The repetition sometimes signifies all the different sorts of a thing:  
*mmoawa-mmóawa, insects and animalcules of all kinds*.

8. Some nouns have two or more plural forms:

*ohéne, a king*, — *ahene, ahemfo*;

*opanyiñ, a grown person, elder*, — *mpanyiñ, mpanyimfo*;

*obirempón, a man of wealth or high rank*, *ab...*, *ab...fo*;

*okwaseá, a fool, stupid fellow*, — *ñkwasea, ñkwaseafo*;

*omañ, a nation*, — *amañ, amañamán*;

*ade, a thing*, — *ade, nnewá, nnewa-nnéwa, nneéma, nneema-nnéema*.



**43.** Many nouns have only *one form* for the singular and plural:

1. Nouns formed with the nasal prefix, denoting

a. individual things, perhaps consisting of several parts:

mpa, nnae, *a bed, couch*; nsa, *the hand*; nsènfa, *a pair of scales*.

b. collective multitudes:

mfóté, ñkrán', ntétéa, *different kinds of ants*.

2. Names of parts of the human body:

ani, *the face, eye*; anim', *the face*; àníwa, *the eye*; asō, *the ear*; āno, *the mouth*; àfóno, *the cheek*; efwéne, *the nose*; esē, *a tooth*; tekremá, *the tongue*; kōmá (Ak. kononá), *the heart*.

There are exceptions: eti, otiri, *the head*; atiri, *heads of cowries*; enañ, *the foot*, pl. nañ, anañ; ɔnammon, *the sole*, pl. anammɔñ; dòmpe, Ak. kasae, *a bone*, pl. nnompe, ñkasae.

3. Several other nouns:

esonò, *an elephant*; batafo, *a wild boar*; edom, *an army*; asafo, *a company*; abañ, *a house of stone*; ediñ, *a name*.

*Rem.* The singular or plural number of such nouns may be shown

a. by numerals or adjectives:

mfote biakō, *a white ant*; nsa abien', *two hands*; aniwa koro, *one eye*; tekrema apem, *a thousand tongues*; esono bebrē, *many elephants*; ediñ horow, *different names*.

b. by the single or reduplicated form of the verb:

wótò abañ, *they build a house*; wototó abañ, *they build houses*; okyeréw ñhóma, *he writes a letter*; okyerékyèrew ñhóma, *he writes letters*.

**44.** Nouns admitting no distinction of singular and plural are:

1. Nouns denoting collective masses or materials:

siká, *gold*; dàdé, *iron*; sanyá', *tin*; aŵówá, *brass*; asíkrè, *sugar*; aburów', *corn, maize*; emō, *rice*; ahai, *beer*; nsō, *ashes*.

*Rem.* When dade means: *an iron tool*, sanyá: *a tin-plate, pewter-dish*, aŵowa: *a brass-basin*, — then they have a plural number: nnade, nsanyá, ñŵowa. — *A single grain of corn* is indicated by the adjective fua, *single*: būrofua, plur. mmūrofua.

Different words may be used for the same thing concerning number:

ntráma, serewá, *cowries* (as a collective mass, *no sing.*); niwa, *a single cowry*; niwa du (nuodú), *ten cowries*.

2. Names of actions, states and qualities (abstract nouns):

osa, *war*; okō, *fight*; ohia, *poverty*; okom, *hunger*; agware, *bathing*; ahōden, *strength*; tumi, *power*; ñkwā, asetrā, *life*; nsew, *curse*.

Instead of plural forms of such words, as: *wars, fightings, powers, curses, thefts*, we may use reduplications, or the adjectives horow (Ky. hodo), *different*, bebrē, *much, many*, or the nouns ahorow (ahodo), *kinds*, or composition with asem, *word, doing*, mpeñ, *times*.

okō, akō, *fighting*, — akōkō-akókó, *repeated fightings, quarrels*;  
 okotow, *bowing down*, — akotokótow, *repeated bows*;  
 asafo horow, (*different*) *companies*; osá bābrē, *many wars*;  
 tumi ahorow, (*kinds of*) *powers*; aŵifosém, *thieving, thefts*;  
 wakō ñkōpēñ du, *he has fought ten battles*.

As a kind of plural formation we may also consider the infinitive forms with nasal prefix and palatal suffix: mmae, ñkōe, § 104, 4. 5.

### CASE.

**45.** The *case* of a noun is the relation in which it stands to other words in the same sentence.

1. A noun is in the *nominative* case, or is called a *nominative*, when it denotes the *subject* of a sentence, answering the question: *who? what?*

2. A noun is in the *vocative* case, when used in calling or addressing a person or thing.

3. A noun in the *possessive* (or *genitive*) case denotes the owner or possessor, or the author, origin, home, source, place, time, stuff or material, contents &c. of another thing, or the whole of which another thing is a part or member &c. (See § 193.) It answers the questions: *whose? of whom? of what?*

4. A noun in the *objective* case is the object of an action. It is called *accusative*, when it denotes a person or thing affected or produced or otherwise concerned by an action, answering the questions: *whom? what?* It is called *dative* or *terminative*, — on the questions: *to whom? for whom?* also: *from whom?* (Cf. § 200—206.)

5. We add to these the *locative* case, on the question: *where?* referring to nouns of place which form the necessary complements of certain verbs. (Cf. § 207. 208.)

**46.** In Tshi these different relations are either indicated merely by the *position of the nouns*, or they require their *own verbs*.

The latter case must be reserved for the Syntax; the former would also belong thither, but, on account of the changes of tone and elisions of prefixes frequently connected with it, we bring it here.

1. The position of a noun in the *nominative* case is usually *before the verb*, the subject of which it is; in some cases it stands *after the verb*, especially when the noun is not the subject, but the *nominative complement* of the verb. Only when standing *after the verb*, the form or tone of the noun may be changed, under certain conditions which will be stated in § 49.

2. A noun in the *vocative* case usually stands *before the words spoken* to the addressed person, not closely connected with them, but separated by a comma, and is not changed by them in its form.  
 Mmofrá, múntiè! *Children, listen!* Owúra, mini! *Master, here I am!*

Exceptionally the vocative may be placed *behind*, and, not from the connection, but by the impassionate feeling, the tone may be altered:

Yē ayè wo dēn', owurá? *What have we done thee, O master?*

The vocative assumes the exclamatory particle ē (in F. also ō) behind, when a person is called at a distance; e. g. Kwasi-ē!

This (full) ē has middle tone; it may cause the low tone of the preceding syllable to become high, and may even produce a change of that vowel itself; e. g. a ŵé-é! from à ŵē, *friend*.

The vowels a and o are sometimes elided; e. g.

Ad ŵo'ē! Afor'ē! fr. Ad ŵoa, Afòro (female proper names).

3. A noun in the *possessive* case stands always *before another noun* which may be in the nominative or objective or locative or likewise in the possessive case; yet not the former, but that other noun, undergoes changes under certain conditions, stated in § 49.

4. A noun in the *objective* case *follows its governing verb* and may be changed in this connection, as will be stated in § 49. When the *dative* and *accusative* cases are governed by one verb, the *dative* case *precedes* the *accusative* and is liable to the changes alluded to.

5. A noun in the *locative* case is connected with, and may be changed by, the verb, like a noun in the objective case.

*Remark.* A connection of two words in equal case, called *apposition*, may produce similar changes in the prefix and tone of the second word, as in the position after a possessive case. (Cf. § 190. 191.)

### *Independent and Connected Form of Nouns.*

**47.** 1. The *independent form* of a noun is that form and tone which it has when pronounced by itself alone, or as the first word of a sentence.

2. The *connected form* of a noun is that which, under certain conditions (§ 49), it assumes

- a. after a noun or pronoun in the possessive case;
- b. in apposition, i. e. after a noun or pronoun to which the connected noun forms an apposition;
- c. in the position of an object or a locative complement immediately after the governing verb.

3. The *changes*, which a noun may undergo in the connected form, concern the *prefix* and *its tone*, and the *tone of the stem*.

*Rem.* When a noun is connected with a preceding word in any of those three positions without such changes, we do not call its *form* connected, but say, the *connected noun* has retained its *independent form*.



**50.** When the *possessive case*, preceding the connected noun, is that of a *personal pronoun*, this pronoun has high tone (mé, wó, né, yēn', m'ó, w'ón') and produces in the connected word the changes mentioned in § 49, 1. 2. 3. *a. c. d.*; but in the cases 3, *b. e.* the pronoun, giving up its own high tone, assumes low tone.

*Other changes of the original tone of nouns.*

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

1. by the *connection with certain succeeding adjectives*, chiefly such as have constant high tone; in some cases, especially when elision and assimilation of letters takes place, the two words are written together as one compound word.

ohéne — ohene m'ú, ohempá, ohemmóné, ohen'kesé;  
nsú — nsu krón'kron, nsu pá, nsuohyéw, nsuon'wini.

2. in *derivatives* formed by *diminutive* or *personal* suffixes:

ohéne — ohenewá; siká — osikaní; otúo — otúfó.

Exceptions: asúwa, *a brook*; aberantéwá, abarimáwá, § 41, 1. and many nouns ending in ni and fo with middle tone. § 38.

Nouns formed by the palatal suffix have usually low tone throughout, except the final sound, which is high and has the accent (or stress) before it. See § 36. 40, 4.

3. in *composition* (cf. § 194):

ohéne — ahemfí, ahennán, ahenné(e), ahenní, ahensém;  
nsú — suká, osukóm, sukráman, nsukurúwá.

## 2. PRONOUNS.

**52.** A *pronoun* is a word which supplies the place of a noun.

As we have hitherto spoken only of substantive nouns, we now speak of substantive pronouns, reserving the adjective pronouns to be mentioned with the adjectives.

We divide the pronouns into *personal*, *interrogative*, *demonstrative*, *indefinite* and *relative* pronouns.

### I. PERSONAL PRONOUNS.

#### a. Independent nominative forms.

**53.** The *personal pronouns*, including one *impersonal* that is put for things, are in the *nominative case* as follows:

<i>Singular</i>	<i>Plural</i>
1st person: me, I	1. p. yēn, we
2d       "       wo, thou	2. p. m'ó, you
3d       "       ono, he, she	3. p. w'ón, they (only for persons)
eno, it;	eno, enonom, they (for things).

*Rem.* When *ono* or *eno* follows after the verb *ne* (§ 102, 1) as a nominative complement, it does not only lose its prefix (as in the objective case § 56), but is even reduced to a mere final *n*, viz. *neñ*=*ne no*. § 199, 1. — *Ono ñkô*, *he alone*, may be shortened into *ne ñkô*.

*b. Prefixed nominative forms.*

**54.** When *prefixed to the verb* (§ 89), the nominative case appears in the following shortened forms:

before *a* (a) *e o e o* in the verb: *me-wo- o- e- ye- mo- wo-*  
 before *gya, nyā, t'wā, e, o, i, u*: *mi- wu- o- e- ye- mu- wo-*  
 together with the prefix *a-*: *ma- woa- wa- a- yea- moa- woa-*

*Rem. 1.* In *woa- yea- moa- woa-* the vowel before *a-* is almost lost in pronunciation, and the prefix *e-* is entirely lost with *a-*.

*2.* The prefix *e-* serves not only to indicate things, but is also sometimes used instead of the personal pronoun *wo-*, e. g.

*Mpanyimfo na ebuu be, the elders made a proverb.*

*c. Possessive forms.*

**55.** In the *possessive case* (§ 45, 3) *ono*, *eno* are changed into *ne*:

- |                                 |                                 |
|---------------------------------|---------------------------------|
| 1. p. <i>me, my</i>             | <i>yeñ, our</i>                 |
| 2. p. <i>wo, thy</i>            | <i>mo, your</i>                 |
| 3. p. <i>ne, his, her, its,</i> | <i>won, their</i> (of persons). |
| <i>their</i> (of things);       |                                 |

With *de* after them (§ 62) = *mine, thine, his, hers, ours, yours, theirs*.

*Rem. 1.* Before *i, u* &c. they are pronounced *mi, wu, ni, yeñ, mu, won*, but only *yeñ* and *won* are written so.

*2.* Before the prefix *a-* the vowels in *me, (wo), ne*, are lost, and we write: *m' (w'), n'*; e. g. *m'ani, my eye; n'ano, his mouth*.

*3.* After the verb we write: *nó sò, nó mù, nó hó*=*ne so, ne mu, ne hō*.

*4.* On the tone of these pronouns in the possessive case, see § 50.

*d. Objective forms.*

**56.** In the *objective case* (§ 45, 4) the prefix of *ono*, *eno*, is dropped.

- |                                  |                                |
|----------------------------------|--------------------------------|
| 1. p. <i>me, me</i>              | <i>yeñ, us</i>                 |
| 2. p. <i>wo, thee</i>            | <i>mo, you</i>                 |
| 3. p. <i>no, him, her, (it),</i> | <i>won, them</i> (of persons). |
| <i>(them, of things);</i>        |                                |

*Rem. 1.* When referring to a *thing* which is easily understood from the context, the pronoun *no* is usually omitted. § 202, 4.

*Wabísanò, he has asked him (her). Ye no yiyé! make it well!*

*Akutú no wò hé? Kwàsi afà de áamá Kofi, na Kofi adi, where is that orange? Kw. has taken (it) and given to Kofi, and K. has eaten (it).*

*Rem. 2.* In quick speaking *me, wo, nó, mo*, occasionally drop their vowel, or *no* is shortened into *ne*.

*Wádà m'ase, he has thanked me. Mónyè n' 'iyé, do it well!*

*Míyì w' ayé, I praise thee. Ményā m'! I shall get you!*

*Né hó ayé ne deñ, he has recovered.*

*Né hó nyé nè deñ, he is unwell.*

**57.** When the pronouns in the objective case are *reflexive*, they are compounded with the noun *hō*=*self*:

*mehō, wohō, nehō, yēnhō, mohō, wōnhō, myself &c.*

*Qdō nehō, he loves himself; yēdō yēnhō, we love ourselves.*

When the action expressed by the verb is *reciprocal*, either this compound form of the objective pronoun, or only the last part of it, or the verb, is doubled:

*Wōdō wōnhō-hō, or wōdō wōnhō-hō, or wōdōdō wōnhō, they love each other.*

**58.** A comparative view of the personal pronouns:

	<i>a. Independent forms:</i>	<i>b. Prefix forms:</i>	<i>with a-</i>	<i>c. Possessive forms:</i>	<i>Objective forms:</i>
1.	mé	me-, mi-,	ma-	mé, mē, m'	me, m', mehō
2.	wó	wo-, wu-,	woa-	wó, wò, w'	wo, w', wohō
3.	onó	o-, o-,	wa-	né, nè, n'	no, n', nehō
	enó	e-, e-,	a-	né, nè, n'	(no, n') nehō
1.	yén	ye-, ye-,	yēa-	yén', yèn	yén, yēnhō
2.	mó, (hom)	mo-, mu-,	moa-	mó, mò	mo, m', mohō
3.	wón, (yēn)	wō-, wo-,	wōa-	wón', wòn	wón, wōnhō.
	enónom	e-, e-	a-	né, nè, n'	

*Rem. 1.* In the *Fante dialect of Cape Coast* we have them thus:

1.	eme	me, mi, m'	me	me, m', mehō
2.	ewo	e, e, ewo (a)	wo	wo, wohō
3.	ono	o, o	ne	no, nehō (nohō)
1.	ehyen(nom)	nye	nyere	hyen, nyerehō
2.	ehom(nom)	(e)hom	hom	hom, homhō
3.	ewon(nom)	wō	wore	won, wōrehō.

The *3rd pers. sing.* does not distinguish persons and things (cf. § 89,7), and the prefix *e-* before the verb is used for the *2d pers. sing.* instead of *wo-*. The full forms of the plural may be added before the prefixed and possessive forms. The *2d* and *3d pers. plur.* (*hom* and *hwa*) seem to be sometimes nearly equal in sound.

*Rem. 2.* In the *Akem* and *Asante dialects* the pronouns of the singular number are as in § 53-57. The *2. pers. plur.* is *hom* and *mo*; the *1. and 3. pers. plur.* are *alike*: *yene, ye-, yere, yēn*.

This latter circumstance is very inconvenient, but is explained thus: the original form of the *3. pers. plur.* is *beñ* (still found in the dialect of *Aburí*, a town of *Akuapem*); it was changed into *wēñ*, and now either the *vowel* was made *labial*, to suit the labial consonant: *wōñ*, in *Fante* and *Akuapem*; or, the *consonant* was *palatalized*, to suit the palatal vowel: *wēñ* (which is retained in *Okwawu*), and then passed over into *merely palatal y*: *yēñ*, in *Akyem* and *Asante*.

**59.** The personal pronouns are made *emphatic* by adding or suffixing the particles *ara* or *añkasa*, or both together.

méara, mànkása, méara ankasa, *even I, I myself*;  
 wóara, woànkása, woànkása ara, *thou thyself*;  
 ɔnóara, ɔnóankasa, nànkása, *he himself, she herself*;  
 ɛnóara, *even that, just that, the same*.  
 yéñara, yeñànkása, *we ourselves*;  
 móara, moànkása, *you yourselves*;  
 wónara, woñànkása, *they themselves*.

(In *Fante*: ɛmeara, m'ara; ɛwoara, w'ara; noara, n'ara;  
 (e)hyen ara; (e)homara; wonara; ankasa may be added.)

These compound forms may be placed before the prefixed or possessive or objective forms:

méara mafà, *I myself have taken (it)*;  
 wóara woakà, *thou thyself hast said (it)*;  
 méara medán, *my own house*; nànkása ne fí, *his own home*;  
 masópa mànkása mehõ, *I have disgraced my own self*;  
 wɔdodo wónara woñhõ, *they love (only) their own selves*.

## II. INTERROGATIVE, DEMONSTRATIVE and INDEFINITE PRONOUNS.

**60.** The following (substantive) pronouns denote

1. *persons*, 2. *things*, 3. *places*, 4. *times*,

5. *manner and quantity* (including measure, weight, number):

1. ehéna (hōna, Ak. hwana, nhwæ, F. wana), *who?*

pl. ehénanom, ehēfo? *who?*

oyi, *this one*, pl. eyinom, *these men or persons*;

oyíara, *this very person*.

obi, *some one, another*; ebínom, *some or other people*;

obíara, *any one, any body*.

ónìkó, óyàkó (pl. yānom), *the (single) person concerned* (used chiefly in indirect questions; cf. § 74, 1).

nèa (=ono a, Ak. dea, *he who*) is a subst. pron. compounded with the relative particle 'a'. § 65.

2. dèn' (Ak. déebèñ, deen, señ)? *what (what thing)?*

dekòdé, *what, which thing* (in indirect questions).

eyi, adi (=adé yi), *this thing*; eyinom, *these things*.

ebi, biribí, *some (of it), something*.

ebíara, biribíara, *anything*;

fwè, fwefwe (Ak. fwete), *anything, with negative verbs: nothing*;

e. g. fwè nním' kórà, fwefwe nnim', ebiara nním' fwèredé,  
*there is nothing in it at all*.

nèa (Ak. dea, =ade a), *that which*. § 65.

3. ehē (Ak. ehene)? *where (=which place)?*

eha, eháyi, eháara, ehánom (Ak. néhā), *here, just here, hereabout*;

eho, ehóno, ehóara, ehónom (Ak. dólā), *there, just there, thereabout*.

(Sometimes eho denotes time: ehóno, ehóbere no, *at that time*.)

nèa (Ak. dea), *the place where*. § 65.

Cf. bābí (Ak. beabí), *somewhere*; pl. mmeámmèá, *in different places*,  
 mmā nnyīnā' (nhinā), *in all places, everywhere*. § 125, 1.

íkò, *which place* (in indirect questions); *the place concerned*. § 125, 2.



4. *dábè̀n* (Ak. *dabene*)? *when?* lit. *what day?*  
*ene, nne* (a contraction of *edá yi*, *this day*), *to-day*.  
*dàbí*, *some day*; *dà*, with negative verbs: *never*; *dàbí* = *no*, § 146, 3.  
*dá*, *dá dā*, *dāpem*, *dāyi*, F. *dabā*, *often, always*.  
 5. *dèn* (Ak. *sèn*)? *how? in what manner or quality?*  
*ahē* (Ak. *sèn*)? *how much? how many? what quantity, price, number?*  
*sa*, *sá*, *sē* (= *sā yi*, *se eyi*), *in this manner, quality or quantity*,  
*so, such, thus*.

**61.** Most of these pronouns (§ 60) may be used in the *nominative*<sup>1</sup>), or *possessive*<sup>2</sup>), or *objective*<sup>3</sup>), or *locative*<sup>4</sup>) case, and are, concerning their independent and connected form, treated like nouns.

1. *Ehēna nà ówọ́ họ?* *who is there?*  
*Mómù hēna nà oním?* *which of you knows (it)?*  
*Né dēn nà ayéra?* (lit. *his what i. e.*) *what or which of his things is lost?* *Né biribíara n'yeráè e*, (lit. *his anything was not lost yet, i. e.*) *nothing of his things is lost*.  
*Wo hé yè wo yáw'?* (*thy where makes thee pain*) *where do you feel pain?* *Mehá yè me yáw sē*, (lit.) *my here pains me very much*.  
*Né sá n'yé!* (lit. *its so is not good i. e.*) *it is not good so*.  
 2. *Ehēna tám ni* (= *ne yi*)? *whose cloth is this?*  
*Eyē oyí dēa*, *it is this one's (thing, § 62)*.  
*Dēn asém ni?* (lit. *what-things matter i. e.*) *what matter is this?*  
*Ahé abūrów ni?* *how-much (money's) i. e. for how much (money) corn is this?*  
*Sá onípa yi*, (lit. *such-quality's man this i. e.*) *such a man*.  
 3. *Woákòfré hēna?* *whom did you (go to) call?*  
*Mafré eyínom*, *I have called these (people)*.  
 4. *Wágyè me hó sikká*, *he has taken money from me* (lit. *my there*).

**62.** The *indefinite pronoun de* (Ak. *dee*, = *ade*, *adee*, *thing*) is put after a possessive case instead of a noun mentioned before, to avoid its repetition, or with a general (indefinite) meaning.

*Ehá* (Abibirim ha) *nkóko n'só sè Abrokyiri dé*, *the fowls here (in Negro-land) are not so large as those of Europe*.

*Qhēnc no nsrâfó n'yé nnám sè oyí dé*, *that king's soldiers are not so brave as this one's (thing=soldiers)*.

*Méhū mè dé ànd*, *I shall see my things' end, i. e. I shall see how to arrange or settle my matters*.

*Eyē me dé*, *wo dé*, *ne dé*, *yēn dé*, &c. *it is mine, thine &c.* § 55.

Sometimes the emphatic particle 'a' (§ 75, 2) is added to *de*:

*Qtám yi yè me déá!* *this cloth is mine, lit. my thing (indeed)!*

(Ak. *Qtám yi wò me*, *this cloth [sticks, i. e.] belongs to me*.)

*Rem.* The indefinite pronoun *de*, compounded with the relative particle 'a', without reference to a noun mentioned before, see § 65.

**63.** The *plural pronoun nom* is added to names of persons, in order to mark in an indefinite way the *followers and companions* of that person, himself included.

Paulo nom tu fii Pafo, *Paul and his company loosed from Paphos.*  
Acts 13, 13.

This nom is also used in apposition or as a suffix with nouns and pronouns to provide for, or strengthen, their plural form; see § 42, 5. and enonom, ehomnom, ehenanom, eyinom, ebinom, yānom, ehanom, ehonom, § 53. 58 *Rem.* 1. 60, 1. 3. and yinom, binom, § 74.

### III. Pronouns in connection with the relative particle 'a'.

#### (Relative Pronouns.)

**64.** The *relative pronouns* of the English and kindred languages are expressed in Tshi by the invariable particle 'a' (equal to the uninflected Hebrew relative  $\text{וְאֵן}$ ) and a subsequent pronoun, which, however, in some cases is wanting.

1. The particle 'a' is called *relative* (=referring), because it refers to some previous word, a noun or pronoun, termed the *antecedent*; but it points also forward, and connects with the antecedent a *subordinate adjective sentence* (§ 257), in which a *pronoun* in the *nominative*<sup>1)</sup>, or *possessive*<sup>2)</sup>, or *objective*<sup>3)</sup>, or *locative*<sup>4)</sup> case, answering to the antecedent, is *contained*, or at least *understood*, viz. when it refers to a *thing*<sup>5)</sup> — not a person, — or sometimes also to a *place*<sup>6)</sup>.

2. The antecedent may have a *distinguishing adjective*, yi, no, bi and kō (§ 74) before the relative particle, or yi, no, bi, at the end of the adjective sentence, or even in both places.

*Rem.* The case of the correspondent pronoun is independent from that of the antecedent.

1. Obí à ókò asú ni! *there is one that goes for water.*

Abofrá à órekò asú yi(ara) abò ahiná 'ne,

*this (very) boy going for water has broken a pot to-day.*

Yedò wón à wódò yēñ, *we love them that (or those who) love us.*

2. Onípa bi wò hē à nensá awú,

*there is (or was) a man whose hand is (or was) withered.*

Qbarímá à nenán apíra no(ara) asán abá,

*the (same) man, whose foot is wounded, has come again.*

Mé à me ntí ohūū amané no, mēdò no,

*I, for whose sake he suffered, love him.*

3. Mihūū obí à qwó aká no,

*I saw somebody whom a snake has bitten.*

Wáhū qbéa (no) à qwó aká no no,

*he has seen the (that) woman whom a snake has bitten.*

Wó à qwó aká wo no, wúsùró sùnsón,

*thou whom a snake has bitten, fearest a slow-worm.*

4. Adé à ómpé ni, *this is a thing (which) he does not like.*

Adé à mēmpé no ni, *this is the thing (that) I don't like.*

Atemmú kō à móde bu no, wòde bébu mò,

*with what judgment ye judge, ye shall be judged. Mat. 7, 2.*

Wakýèrè mè afiri à mìnńhùt bí dà,

*he has shown me an engine an equal of which I have never seen.*

5. Odúù akurá à ósoèè hó káń no,

*he arrived at the village where (in which) he had put up formerly.*

6. Yebéfi wiase à yébaé yi akó bíò,

*we shall leave this world, into which we came, to go away again.*

**65.** Nea, Ak. dea, is an *indefinite* or *demonstrative* substantive pronoun, denoting a *person* or *thing* or *place* or *manner*, with which the relative particle 'a' is compounded, pointing forward to a sentence by which the person, thing, place or manner is defined. Serving instead of *ono a*, *ade a*, *bābi a*, it combines the antecedent and the connective power of the relative pronouns and adverbs of European languages, answering to: *he who*, *she who*, *he that*, *what* (= *that which*), (*the place*) *where*, *the manner* (*extent &c.*) *in which*; but in the words following after it, a correspondent pronoun must be used or understood, to make up the sense conveyed by the said relatives in English.

1. Nea ókò asú nà óbò ahiná, *he who goes for water breaks the pot.*

2. Dea émmaé da sùà, *what has never yet come to pass is not much.*

3. Nea ábà pén nà esán bà, *what has happened once, happens again.*

4. Nea ọwó aká no sùró sùnsón,

*he whom a snake has bitten fears a slow-worm.*

5. Nea ọkóm gye ne m'ě, *what hunger desires is satiating.*

6. Nea n'ani akyéw nà ọf'wè toám',

*he whose eye is squint, looks into the calabash.*

7. Nea ówuí no ba ni, *this is the son of him who died.*

8. Kyerew nea wóyeyé no hō asém, *write the story of what they did.*

9. Nea ọnná nà ọnim nēa ọnná,

*he who does not sleep knows him who does not sleep.*

10. F'wè nea wóyè! *look what they do!*

11. Obí n'k'ó nea wóbekum' no, *nobody goes where they will kill him.*

12. Nea wónóm (họ), wónnuaré họ, *where they drink, there they don't wash, i.e. a place of drinking (water) is not used for washing.*

The *antecedent pronoun* contained in *nea* stands in the *nominative* in the sentences 1, 6, 9a, — in the *possessive* case, in 7, 8, — in the *objective* case, in 9b, 10, — in the *locative* case, in 11, — in the *locative* case put absolutely (like a *nominative*) at the head of the sentence, in 12. The *corresponding pronoun* in the *adjective sentence* is in the *nominative* in 1, 2, 3, 7, 9, — in the *possessive*, in 6, — in the *objective*, in 4, 5, 8, 10, — in the *locative*, in 11, 12; it is not expressed, but *left to be supplied* in 3, 5, 8, 10, 11, (12).

### 3. ADJECTIVES.

**66.** An *adjective* is a word added to a noun, in order to mark or distinguish it more accurately. We speak of

*I. adjective nouns, II. adjective pronouns, III. distinguishing particles.*

### I. ADJECTIVE NOUNS. (*Qualifying Adjectives.*)

**67.** *Adjective nouns* denote *quality*, i. e. any distinguishing feature of a thing; e. g.

onipa pa, *a good man*; oḍaṅ kẹse, *a large house*.

Some denote *quantity* and *indefinite number*; e. g.

kakra, *little, few*; bebrē, pī, *much, many*; nnyinā (ñhinā), *all*.

Some of these have *adjective pronouns* and *particles* added to them:

kakrābi, ketewābi, kūmābi, *some few, few only*;

pī noara, *most, the greater number*; ñhinā 'ra, *all together*.

*Rem.* The word for *all*, in the F. dial. of Dēnā (*Elmina*) hīnā, is probably a noun (= *totality*); we prefer to write ñhinā, instead of nnyinā; on the mute h, cf. ñhōma, ñhwi, § 8. 11.

The *definite numerals*, denoting some exact number, see § 76-84.

**68.** The *adjective of quality* (or *quantity*) is used in two ways:

a. *attributively*, e. g. adésoa dūruduru, *a heavy load*;

b. *predicatively*, e. g. adésoa no yè duru, *that load is heavy*.

When predicative, the adjective is subjoined to a verb of existence, as: yè, *to be*, daṅ, *to become*, nyiṅ, *to grow*.

*Rem.* Many adjective nouns are also used as *substantive nouns* and as *adverbs*. § 70, 4. 5. 71. 133.

**69.** Concerning their *structure*, adjectives are

#### 1. *Primitives*:

a. Some have the form of simple or seemingly compound verbal stems:

dé, *sweet*; fē, *fine*; deṅ, *hard*; duru, *heavy*; fua, *single*; kẹse, *great*.

b. Some have their last sound lengthened:

nyā, *slow*; pī, *much*; sā, *tough*; tē, *straight*; kómm, *quiet*;

hān, *light, bright*; fòkyē, *wet, moist*; kānwē, *fresh*.

#### 2. *Derivatives*:

a. Many different forms are obtained by simple or double *reduplication* of primitive stems, by *reiteration* and *repetition*:

dódo, *numerous*; fòfò, *fat*; gyewgyéw, *rude, rough*;

nyínyānyinyā, *sour*; kránanana, *silent*.

b. Some are derived from *nouns* without any change of form:

nsò, *ash-coloured*; akutú, *orange-yellow*; ankāhóno, *lemon-coloured*.

c. Some are the repeated plural forms of nouns:

aboabó, *stony*; apowapów, *knobby*; nsqensqee, *thorny*.

d. Some adjectives, formed from *verbs*, chiefly by the palatal suffix, are almost exclusively compounded with their nouns:

namprowé, *rotten meat*; nanhowé, *dried meat*;

okwanfuwí, *an overgrown way*; duwui, § 39, 1.

senkyéně=asém à ékyén só, *an atrocity*;

adesoakyéně, *an excessive burden*.

aburów guññuaně, guññuaní, guaññuaní, *dry corn, ripe maize*;

e. In ànhómaguan, a *dry skin*, we have an other adjectival derivation from the verb guàn, red. guññuán, *to wither*.

### 3. Compounds:

These are few in number, and their component parts can often not be plainly reduced to other existing words.

kókòdómā, *red*; kotonkyé, *crooked*; abónkyiabónkyi, *uneven*.

### 70. Some adjectives are used in only one form:

either *simple*, as: bòné, *bad*; buñ, *unripe*; hunu, *empty*; § 69, 1 b. or *reduplicated* and *compound*. § 69, 2, 3.

The adj. pòn, *large, great*, is only used in compounds. § 39, 1.

Others have two or more forms, making different use of them:

fè (*few*), fefé, feféfe, feféfe, *fine, handsome*; pá, pápa, *good*; kòkuró, kòkùrokó, *large*; krána, kránanana, *silent*.

We distinguish:

#### 1. an attributive form, frequently reduplicated, after a noun:

mfoníni fèfé, *a fine picture*; gbó dènnén, *a hard stone*; atadé fòforó, *a new garment*; odé mòmónó, *raw yam*.

#### 2. an attributive form, usually simple, compounded with a noun:

agoruféw, *a fine play*; nkòdén, *a hard fighting*; odé-amónó, *unboiled yam*; anámmónó, *raw meat*; ohemfóro, ohemfófóro, *a new king*; ayèfóro, *a bride*.

#### 3. a predicative form, simple or reduplicated:

duá yi yè fé, *this tree is fine*; dadé yè den, *iron is hard*; odé no yè mòmónó, *that yam is unboiled*; atadé no yè fófóro, *that garment is new*.

#### 4. an adverbial form, frequently reduplicated, sometimes twice, and often with contraction of the middle members:

wógòru feféfe (fefé(f)efe), *they play very nicely*; óhyè no denné(nn)enneñ, *he forces him very hard*.

#### 5. a substantive form:

né féw, *its beauty*; nehó fé, *his handsomeness*; né déñ, *his hardness*; né fòforó à éye, *its newness*; pápa, *goodness*; kesé, kòkùrokó, *greatness, largeness*.

71. Besides the *nouns of quality* (§ 68 Rem. 70, 5), *nouns for persons* are derived from adjectives by the prefixes o- or a-:

gbòné, *a wicked man*; ofófóro, *another (a new) person*; ofúfu, okokō, okesé, oténtén, *a white, red, stout, tall person*; akétewa, akúmā, akwadā', atia' (akwatiá), *a little man*.

### 72. Some adjectives have a plural form, simple or repeated:

kesé, *large*, pl. akésé; abó akéséakésé, *large stones*; kétewa, *small*, pl. nkétewa; mmoā nkétéñkétewa; akúmā, *little*, pl. nkūmā; mmofrā nkūmañkūma.

**73.** 1. The notion of *more* and *most* in some qualities is, after predicative adjectives, expressed by the verbs *kyèn* and *señ*, to surpass:

Dadé yè deñ señ kôbere, *iron is hard surpasses copper.*

Nehô yè fê kyèn né nùá, *she is handsomer than her sister.*

Médán nè wodé sò; na nedé (sò or ye kokürô) señ né nhĩná (señ n'abien nhĩná, or, señ adañ nhĩná), *my house and thine are large; but his is the largest (the largest of the three, or, the largest of all houses).*

2. The quality may also be expressed by a noun put after a verb of comparison in an adverbial way:

Siká kyèn nkránté nnàm, *gold surpasses a sword (in) sharpness,*  
i. e. *gold is sharper (effects more) than a sword.*

Biribí n'kyén ogyá kòkô', *anything not excels fire (in) redness,*  
i. e. *nothing is redder than fire.*

3. When a *high degree* of some quality is to be expressed without comparing another object, it is done by reduplication, or by adverbs:

Mádi aduá bi, dèdédédé, *I have eaten a fruit, exceedingly sweet.*

Aduañ' no yè de sê, *that food is very palatable.*

Duá kèsé pa, duá kòkürô sê, *a very large tree.*

Eye deñ dódo, *it is very hard, or too hard.*

4. The notion of *most* is also expressed

a. by *noara* added to attributive adjectives of quantity:

Nnípa pì nóara abà ofie, *most of the people have come home.*

Mmofrá dódow noara kà akyíri, *most children remain behind.*

b. by a predicative adjective, especially after the verb *ne*, referring to other objects of comparison with the postposition *mu* (=among).

Eye abá nhĩná mù kètewa, *it is the least of all seeds.*

Ene kèsé wò fán nhĩná mù, *it is the greatest among herbs.*

Enyé wone akúmā wò n'ásàfohéne mù, *thou art not the least among his captains.* (Cf. *Mat. 13, 32. 2, 6.*)

c. by the verb *ne* and a predicative adjective or noun (generally preceding the verb), without mentioning other objects for comparison.

Qkèsé no ne wo, *thou art the greatest.* Cf. § 199, 1.

Akúmā ne me wò m'ágyà ofí, *I am the least in my father's house.* (*Jud. 6, 15.*)

5. The notion of *comparative smallness*, without mentioning another object of comparison, is expressed in some adjectives of quantity by the *diminutive termination*, with the addition of *bi* or *sê*:

Mádi nám ketewā sê, *I have eaten very little meat.*

Wámā me kakrá bi, *he has given me very little.*

## II. ADJECTIVE PRONOUNS. (*Distinguishing Adjectives.*)

**74.** *Adjective pronouns* denote distinction, by pointing out some particular thing or things of a class.

They are *interrogative*<sup>1)</sup>, or *demonstrative*<sup>2)</sup>, or *indefinite*<sup>3)</sup>, and are used either simple, or compounded with the particle *ara*, which increases the particularizing power of the former <sup>1) 2)</sup> and the generalizing power of the last <sup>3)</sup>.

1. *bèn?* *which? what?* used in direct questions;  
*kō* (=one), *which, what*, in indirect questions, points out the single (respective) person or thing in question.
  2. *yì*, pl. *yì*, *yinom*, *this, these*, point out something present or near;  
*no*, *that, those, the*, points out something in a distance, or something mentioned and known already; in many cases it answers to the *definite article* in English. — (nom, plural pronoun, see in § 63.)
  3. *bì*, pl. *bì*, *binom*, *a, a certain, another, some*; *biara*, *any*.
1. *Abofrá bèn na wásoma no?* *which boy has he sent?*  
*Minním àbofrá kō*, *I do not know (the single boy) which.*  
*Wátò ntamá bèn?* *which (or what) cloth has he bought?*  
*Wankyeré mè ntamà kō à wátò*, *he did not show me which (or what kind of) cloth he has bought.*  
*Onípa kèsé bèn nì!* *what a great man is this!*  
*O'dì dǔuma bènara?* *what kind of occupation has he?*  
*Bisa nó dàkó à óbeba*, *ask him which day he will come.*
2. *Abofrá yì yàré dā*, *this child is always sick.*  
*Odán yiara wòno* (*yè ne déà*), *just this house is his.*  
*Obéa no bá no wò hé?* *where is the child of that woman?*  
*Abofrá noara nì!* *this is just that boy (that very or the same boy).*
3. *Obófó bì abà*, *a (certain) messenger has come.*  
*Wóátù abófó bì*, *they have dispatched some messengers.*  
*Wanká nò asém biara*, *he did not tell him anything.*

### III. Distinguishing Particles.

**75.** 1. The *relative particle* 'a', which also serves for distinction by pointing out an individual from a class, see in § 64.

2. The same particle 'a', when not followed by a sentence belonging to it, is no more called *relative*, but *emphatic*.

*Otám yì yè wo déà*, *this cloth is thine!*

*Èyè me bá atàdé à!* *it is my son's coat! Gen. 37, 33.*

*Onyé wo kúnu à!* *he is not thy husband. John 4, 18.*

*Wó à! wóyè abofrá!* *as for you, you are a boy!*

3. *Emphatic particles*, commonly classed with the adverbs, are often bound added to a noun or pronoun, to render the distinction of the respective person or thing from others more prominent:

*ira*, *ánkása*, *even, self* (cf. § 59. 74); *ńkō*, *ńkutō*, *ńkutō-koré*, *alone; le, taken apart, concerning, as for;*

*nmòm'*, *rather, especially; pò*, *mpo*, *even; nso*, *also;*

*Ọhéne ankasa*, *the king himself. Onó ńkō*, *ne ńkō*, *he alone; wo ńkutō*, *thou alone. Mé dé*, *mékò*, *as for me, I shall go.*

*Ọpanyin mmòm' nà ése no*, *for an elder especially it is fit.*

*Ọhéne pò*, *even the king; okyeámé nso*, *the linguist also.*

## NUMERALS.

**76.** *Numerals* denote the number of things.

1. The *indefinite numerals*, which do not denote any exact number, are classed among the adjectives, see § 67. 73, 4. 5. 74, 3.

unípa pì, *many men*; nnípa ñhñná, *all men*; nnípa bi, *some men*.

2. The *definite numerals*, denoting some exact number (e. g. nnípa dú, *ten men*), are treated of in this place. They are always used after, or compounded with nouns, but may be considered rather as *abstract nouns* (of number), which have a noun before them in the possessive case (or, which are in apposition to that noun), than as adjectives.

Concerning their form, we distinguish *primary* and *compound* numerals; concerning their use, we speak of *cardinal* numerals (§ 77-79), and of *iterative* and *multiplicative* (81), *distributive* (82), *ordinal* (83) and *fractional* (84) numerals.

Whilst in English &c. the form of the *cardinals* is changed for the *ordinals* &c., we have in Tshi not to state a difference of *form*, but only a difference of *use*.

## CARDINAL NUMERALS.

*Primary Numerals.*

**77.** The twelve *primary numerals*, from which all the rest are formed by composition, are the following:

èkō, ekoro, <i>one</i>	anán, nnañ, <i>four</i>	asón, nson, <i>seven</i>
ènu, nnu, <i>two</i>	anúm, nnum, <i>five</i>	awotwé, ñwotwé, <i>eight</i>
èsá, nsá, <i>three</i>	asiá, nsia, <i>six</i>	akrón, ñkron, <i>nine</i> ;
edú, <i>ten</i> ;	òha, <i>hundred</i> ;	apém, <i>thousand</i> .

The three first of these numerals are used in their simple form in counting and in composition with some nouns (§ 80); in other cases, forms compounded with bi, denoting any individual of a kind, are used:

biakó, Aky. bièkō, Akp. bākó, *one*;  
 abien' (= abienú), Ak. mmienú, *two*;  
 abiesá, Ak. mmiensá, *three*.

ñkó, *alone, only*, is an adjective (§ 75) and an adverb;  
 kóro stands also as an adjective, for *single, only*.

*Compound Numerals.*

**78.** Real compounds, in which two or three primary numerals are made up into one word, are the following:

1. The numerals from *eleven* to *nineteen* are formed by composition of edu with the units, the latter, except biakō, having the nasal prefixes and the tone of the connected form:

11. edúbiakó, dúbākó,	14. edúnnán	17. edúnsón
12. edúmien', dúmienú,	15. edúnnúm	18. edúñwòt'wé
13. edúmiensá,	16. edúnsiá	19. edúñkrón.



2. The *tens* from *twenty* to *ninety* are formed by composition of *adu*, plural of *edu*, with the units, the latter having the vowel prefixes, with some euphonic changes, and the tone as in composition:

aduonu, <i>twenty</i>	aduanán, <i>forty</i>	aduṣón, <i>seventy</i>
aduasā, <i>thirty</i>	aduonúm, <i>fifty</i>	aduòwòtṽé, <i>eighty</i>
these two words have low tone throughout, when standing alone.		
	aduosiá, <i>sixty</i>	aduakrón, <i>ninety</i> .

3. The *hundreds* are formed by composition of *aha*, plural of *oha* with the units, having the nasal prefix, except *ahàsā* (*ahaasā*):

ahànnu, <i>two hundred</i>	ahánsìá, <i>six hundred</i>
ahàsā, <i>three hundred</i>	ahánsón, <i>seven hundred</i>
ahánnán, <i>four hundred</i>	ahánwòtṽé, <i>eight hundred</i>
ahánnúm, <i>five hundred</i>	ahánkrón, <i>nine hundred</i> .

*Observ.* The words *ahanu*, *ahasā*, when unconnected, have low tone throughout.

4. The *thousands*, by composition of *mpem*, plural of *apem*, with the units, having the nasal prefix and the tone of the connected form:

mpènnu, <i>two thousand</i>	mpémnsìá, <i>six thousand</i>
mpènsā, <i>three thousand</i>	mpémnsón, <i>seven thousand</i>
mpémnán, <i>four thousand</i>	mpémnwòtṽé, <i>eight thousand</i>
mpémnúm, <i>five thousand</i>	mpémnkrón, <i>nine thousand</i> .

5. By composition of *apem* in the shortened form *ope-* with *edu*, *oha*, *apem*, are formed:

òpèdu, *ten thousand*, òpéha, *hundred thousand*, opepém, *a million*; and the *ten-thousands*, *hundred-thousands* and *millions*, by composition of *opedu*, *opeha*, *opepem*, with the units, in the same form and tone as the *tens*, *hundreds* and *thousands*. But cf. § 79, 2.

òpeduonu, <i>twenty thousand</i>	opeduosiá, <i>sixty thousand</i>
òpeduasā, <i>thirty thousand</i>	opeduṣón, <i>seventy thousand</i>
òpeduanán, <i>forty thousand</i>	opeduòwòtṽé, <i>eighty thousand</i>
òpeduonúm, <i>fifty thousand</i>	opeduakrón, <i>ninety thousand</i> .

òpehanu, òpehasā, òpehánán &c.

òpepènnu, òpepènsā, opepémnán &c.

So we may also form:

òpèpèdu, *ten millions*; òpèpéha, *hundred millions*;

opepepém, *thousand millions*, *a milliard*; opepepepém, *a billion*.

But we may also say:

mpem du, mpem aduonu, mpem ha, mpem ahannu...

mpepem du, mpepem ha... Cf. § 79, 2.

6. For indefinite numbers of thousands and millions, we have the following expressions:

mpém-mpém, *thousands*; mpém àhorów mpém, *thousands of thousands*; opehuháà, mpém mpém hùhà, opepehà, opepetò, *many thousands, hundred-thousands, millions*.

**79.** All the remaining numerals are not expressed by perfect compounds (§ 30, 1. 2.), but by combination of the higher numeral with the lower, the former always preceding the latter; the units are joined to the tens, and the tens to the hundreds, by a hyphen and by the tone of connection (in aduonu, aduasā, ahanu, ahasā the last syllable is then likewise high); e. g. aduonú-biakó, *twenty one*, aduanán-abien', *forty two*, aduakrón-abiesá, *ninety three*, ahasá-aduosía-anúm, *three hundred and sixty five*.

2. When the thousands, ten-thousands, hundred-thousands &c. are not given in single round numbers, as above (§ 78, 4. 5), the plural forms mpem, mpepem &c. are used; e. g.

mpém dúnsón, *17000*; mpém àhannú-aduanán-anúm, *245000*; mpepém aduasá-akrón, *39000000*; mpepém ahannán-aduosía, *460000000*.

3. Between the thousands and the lower numerals, and between the hundreds and units, when there are no tens, the conjunction nè may be used; e. g. mpém dúnnúm nè ahannu nè asón, *15207*.

Cf. T'wi Kenkañ Nhōma, *Primer for the Vernacular Schools in Akuapem, Akem &c.* pag. 84. 85.

#### *Nouns compounded with Numerals.*

**80.** 1. When the numerals from *one* to *ten* refer to *persons*, they may be compounded with ba=oba, *person*, but the 'a', coalescing with the prefix of the simple numeral, is long:

bākó, bànu, bàsā, bānán, bāsía, bāsón, bāwótwe, bākrón.

These compound forms are put in apposition after names of persons or pronouns, and are also used as complements of verbs:

Nnipa bàsā, *three men*, as it were: *men, a triad of persons*.

Wòn bāsón nhinā awuwu, *all the seven have died*.

Yesi bānán, *we are four (persons)*.

Wònam bànu, *they walk two together*.

2. Obākō, obiakō, obiakōfo, *one man, a single person*, are used substantively without another noun.

3. Compound nouns. denoting the place which a person according to his birth takes among other children, so that the numeral has the value of an ordinal numeral (§ 83), are the following:

abákán, *a firstborn child*; Mānu, name of the *second child*; ten names mentioned in § 41, 5; Dukó, name of the *eleventh child*. Wáwò abadasā, *she has born thirty i. e. plenty of children*.

4. From oḍon, *bell, clock*, we have the following compounds:

dónkóro, *one o'clock*

'nonsón, *seven o'clock*

'nón-abien', *two o'clock*

'nónwotwé, *eight o'clock*

'nón-abiesá, 'nonnán,

'nónkrón, 'nónnú,

'nonnúm, 'nonsiá,

'nón-dúbakó, 'nón-dúmién'.

5. From *eda*, *day*:

dàkóro (dafua), dá biakó, *one day*, nnanú, *two days*, nnansá, nna'nán, nna'úum, nnansiá, nnansón, *3-7 days*; nnaawótwe, *8 days, a week*; nnañkrón, dadú, *9, 10 days*; dadú-dàbakó, dadú-nna'mien', dadú-unà'miensá, *11-13 d.* dadú-uná'nán, *14 days*, dadu-nna'num, *15 days, a fortnight*; dadú-nnansiá, dadú-nnansón, dadú-unanwótwe, *16-18 days*; àdaduonu, àdadùasá, adaduanán... *20, 30, 40 days &c.*

6. From *afe*, *year*:

mfensà = mfrihyiá abiesá, *three years.*

7. From *ofā*, *side, part*:

fākō, *one side*, afānu, afāsā, afānán, *2, 3, 4 sides*; ñkránté anofānu, *a two-edged sword.*

8. From *hiñ*, *edge, corner*:

ahiñasá, *three-cornered, triangular*; ahiñanán, *four-cornered, quadrangular, quadrangle, square*; ahiñasiá, *hexagonal, sexangular*; ahiñwotwé, *octagonal, octangular.*

9. From *owu*, *death*:

àwuonu = owu-perennú, *second death*; awudùasá, *30 deaths, all possible kinds of death.*

*Iterative and Multiplicative Numerals.*

**81.** Definite frequency (in answer to the question: *how many times?*) is expressed by composition or combination of the definite numerals with the noun *peñ* (pěreñ), *a single attempt, stroke or time*, pl. *mpeñ*, *times*:

peñ, pènkóro, prekō, *once, one time, at once*; mperènnu, mpén abien', *twice*; mpèrènsá, mpén abiesá, *thrice*; mpén anán, anum..., *four, five ... times.*

2. In answer to the questions: *how many times?* (in multiplication) and: *how manifold?* the nouns *ahórów*, *kinds*, and *mmòhō*, *doubling, addition*, are used; e. g.

Edu ahorow abien' ye aduonu, *2 times 10 are 20*;

Osi me anañmu mmòhō anán, *he replaced (it) to me fourfold.*

*Distributive Numerals.*

**82.** The equal distribution of the same number of a thing to several subjects or objects is expressed by the repetition of the numeral; in this case *biakō* has a plural form. In combinations of higher and lower numerals, the repetition of the latter is sufficient.

Wón nhĩná bisáà no mmiakó-mmiakó sè: *Eye mé àná?*  
*they all asked him, one by one, saying: is it I?*

Obisáà wòn mmiakó-mmiakó, *he asked them one by one.*

Qmáà mmofrá dú no nhĩná mmán dú dú,  
*he gave those ten boys each of them ten strings.*

Mátò dábòdábò anán, mmán aduonú-anúm-anúm,  
*I have bought four ducks, each for 25 strings.*

## Ordinal Numerals.

**83.** The ordinal numerals of European languages, denoting the place which any thing holds in a series, do not exist in Tshi. The want is supplied (besides compositions like those mentioned in § 80, 3. [4?] 9.) chiefly by verbal phrases:

di kañ, di hō, tia or to so abien, abiesā, anañ...

1. *The first (person)*, nea ódì kán; *he or she is the first*, ódì kán; *the first (thing), firstly*, nea edi kañ; *it is the first*; edi kañ.

*Explanation.* The verb di has many meanings: *to move, to act, to occupy &c. &c.*; its complement kañ is a noun, denoting *the first or foremost (or former) place or time* in a series of places or events; it is also found like an adjective in compounds.

Ódì kán = *he occupies the first place*; óbà kán, *he comes first*. abákán, *a firstborn child*, adekán, aduankán, *firstfruits*.

2. *The second (person)*, nea ódí hō; *he or she is the second*: ódì hō, lit. *he occupies the (next) place there*; *the second (thing), secondly*, nea edi hō; *it is the second*, edi hō.

3. *The 2d, 3rd, 4th &c. person*:

nea ótia or ótò só abien. abiesā, anañ...

nea ótia wòn or ótò wònsò bānu, bāsā, bānán;

*the 2d, 3rd, 4th... (thing), secondly, thirdly, forthly...*

nea etia or etoso abien, abiesā, anañ....

*Expl.* These phrases may be explained thus:

tia = *to add (in order to fill up or make up a sum)*,

to so = *to lay (or lie) above or upon*;

etia anán = *it adds (or is added, and) makes up (the sum of) four*;

otia wòn bāsón = *he augments them (to a) seven of persons*;

ótò mmofrá yi sò dú = *he lays upon, or adds to, these boys (one to whom in counting belongs the number) ten*.

4. "*He is the last*" is expressed by:

ódì akyiri, *he occupies the back-part*;

oka akyiri, *he remains behind*;

ótwa to, *he cuts off the hind end*;

okata mpá, *he covers the hind part* (said of a train of persons).

5. The interrogative adjective pronoun *which (of the number)? what (number)?* is circumscribed in a similar way:

Woákán nhóma anúm yi mù nea éwo hê? or nea étò sò ahé?

*which of these five books have you read?*

Mákán nea étia anán, *I have read the fourth*.

*Rem.* The 'Mfantsi Grammar' of Carr and Brown gives as ordinals, beside the cardinal forms, compositions of the cardinals with dze = de, yet without examples of their actual use. The use of this de is to be explained as in § 62, and confirms the observation that the cardinal numerals are nouns, § 76, 2. E. g. If instead of the last example given in this §, we should say: Makaan anan de, it would signify: *I have read that (book) which belongs to (or makes up) the number of four*.

*Fractional Numbers.*

**84.** *The whole* of a thing is expressed by *emû*, plur. *amûamû*, which words may be considered as nouns, or, when added to, or compound with, another noun, as adjectives. Sometimes *nhinā* (*anyinā*), *all*, is added besides.

*Omañ-mû no nhinā behyiae*, *the whole people assembled.*

*The half* of a thing is expressed by the noun *ofā*, plur. *afāafā*.

*One fourth* may be expressed in the following ways:

*ñkyem'* or *abupén à étia* or *étò só anán*, *the fourth part*;

*ñkyem' anán mù biakó*, *one among four parts*;

*ñkyem'-anán biakó*, *one fourth-part.*

*Three fourths*:

*ñkyem' anán mu abiesā*, or: *ñkyem'-anán abiesā*.

For *tenth*=*tihe*, *tithing*, we use: *ntosó dú*, plur. *ntotosó dú dú*.

## 5. VERBS.

**85.** A *verb* is a word by which we ascribe *doing* or *being* (*action* or *state* and *quality*) to a person or thing called the subject.

The action or state expressed by the different verbs may be

1. an *action* of the subject, concerning an object; e. g.

*bo*, *to strike*; *di*, *to eat &c.*, *ka*, *to bite*; *tow*, *to throw*; *hū*, *to see*; *dwen*, *to think*; *sow*, *to bear (fruit)*; *wo*, *to bear (a child)*.

2. an *action* (or *motion*) confined to the actor:

a. an *active state*:

*sū*, *to weep*; *nam*, *nantéw*, *to walk*; *gòru*, *to play*; *guan'*, *to flee*. [*didí*, *to eat*; *tòno*, *to forge*, are also used without mentioning an object, though these actions are not confined to the subject.]

b. a *change of state*:

*nyiñ*, *to grow*; *guàn*, *nyàm*, *to wither*; *bere*, *to redden, ripen*.

3. an *inactive state*:

a. a *temporary state* or *condition*:

*da*, *to lie*; *gyina*, *to stand*; *hómé*, *to rest*; *yàré*, *to be sick*.

b. a *lasting quality*:

*sô*, *to be large*; *sūa*, *to be small*; *wàrc*, *to be long*; *bèré*, *to be red*.

*Transitive, Intransitive and Locative Verbs.*

**86.** 1. Verbs requiring an object or two objects are called *transitive*; some examples see in § 85, 1.

2. Verbs not requiring an object are called *intransitive*, § 85, 2 3.

3. Many verbs are used both transitively and intransitively, the meaning in the two cases usually showing some difference.

4. The same idea may be expressed in both ways by different verbs. *didí, dì aduan', to eat (food); kasá, kâ asém, to speak (words).*

5. Verbs expressing *motion to or from a place (direction), or rest in a place*, and requiring a complement of place, are called *locative* (§ 208).

*fi, to come (forth) from; kɔ, to go (somewhere);  
te, to sit, live (in a place).*

**87.** Other kinds of verbs will be spoken of hereafter, viz. *impersonal verbs*, § 157, 2; *auxiliary verbs*, § 106—111; so also the different *objects or complements* of verbs, § 200—209, and certain stationary *combinations* of verbs with *specific subjects or objects* and other complements, § 210—220.

### *General Structure of the Verb.*

**88.** 1. The verb in its *bare form* is a primary or secondary or seemingly compound stem, simple, with 1 to 3 syllables (§ 28, 2. 3.), or reduplicated, with 2 to 6 syllables (§ 29, 4).

2. By *inflexion*, various prefixes and a suffix are joined to the stem, to indicate: *a. the subject* (person and number), *b tense and mood*, *c. negation*, also *d. previous going or coming* for the performance of an action. — A *passive voice* does not exist in Tshi. It is supplied by the active verb with suitable subjects, or by intransitive verbs. § 165 *Rem.*

3. Monosyllabic and disyllabic (the latter with the trisyllabic and polysyllabic) verbs are *different in tone*.

## INFLEXION OF THE VERB.

### *Person and Number. Pronominal Prefixes.*

**89.** 1. *Person and number* are indicated by the *personal pronouns* prefixed to the verb in the forms shown in § 54.

2. In the third person, singular and plural, the pronominal prefix is *omitted*, when the subject is expressed by a noun or independent pronoun. In the imperative form for the 2d pers. sing. the pronoun is always omitted. Cf. § 245, 2.

3. When of two or more *successive verbs* the first has a *pronominal prefix*, it is *not repeated* with the following verbs, excepting that of the 1st pers. sing.

4. The *tone* of the pronominal prefix varies in the different tenses and other forms of the verb, being either low or high, either equal to, or in contrast with, the tone of the adjoining syllable.

5. But it is to be remarked that the *pronouns of the 2d person*, singular and plural, usually have *high tone*, even when the other pronouns in the same forms have low tone. See in § 98 the *small figures*.

6. In the *stem* of the verb, we have no change regarding person or number, except *reduplication* (§ 99), by which a plurality of subjects or objects or places, or frequency of an action, may be indicated; but the simple stem does not exclude such plurality or frequency.

7. The *pronominal prefixes* being the same in all forms (except tone), we give them all only here, in their *threefold form* (before open sounds, before close sounds, according to § 17, and together with the prefix a-) and shall afterwards only mention the 3rd pers. sing., or occasionally the 1st and 2d pers. sing.

1. pers. sing.	mènám, <i>I walk</i>	mátè, <i>I have heard</i>
2. " "	wónám, <i>thou walkest</i>	woátè, <i>thou hast heard</i>
3. " "	ònam, <i>he or she walks</i>	watè, <i>he (she) has heard</i>
	èwom', <i>it is true</i>	asow, <i>it has born (fruit)</i>
1. pers. plur.	yènám, <i>we walk</i>	yèatè, <i>we have heard</i>
2. " "	mónám, <i>you walk</i>	moatè, <i>you have heard</i>
3. " "	wònam, <i>they walk.</i>	wòatè, <i>they have heard.</i>
1. pers. sing.	mìnim, <i>I know</i>	mahū, <i>I have seen</i>
2. " "	wúnim, <i>thou knowest</i>	woahū, <i>thou hast seen</i>
3. " "	ònim, <i>he or she knows</i>	wahū, <i>he (she) has seen</i>
	ennim', <i>it is not true</i>	adu, <i>it has arrived</i>
1. pers. plur.	yènim, <i>we know</i>	yèahū, <i>we have seen</i>
2. " "	múnim, <i>you know</i>	moahū, <i>you have seen</i>
3. " "	wònim, <i>they know.</i>	wòahū, <i>they have seen.</i>

These two groups of examples we give also in Akan and Fante.

1. pers. sing.	Ak.mini	F.minyim	Ak.mahunu	F.mahū
2. " "	" wuni	" enyim	" woahunu	" ahū
3. " "	" oni	" onyim	" wahunu	" wahū
	" ennim'	" onnim'	" aduru	" wadu
1. pers. plur.	" yeni	" nyenyim	" yèahunu	" ny'ahū
2. " "	" muni	" ehomnyim	" moahunu	" homahū
3. " "	" yeni	" wonyim.	" yèahunu	" wòahū.

### *Moods and Tenses.*

90. 1. The *Infinitive*, usually counted among the moods, is in fact no more a verb, but converted into a noun; yet it will be treated under the head of 'Verbs' in § 104. — *Participles* do not exist in Tshi. — The only *true verbal forms* are those which *assert* (or deny), *command* (or wish, entreat, forbid), or *ask a question*.

2. The *Indicative Mood*, containing those forms which assert directly, has seven different forms, in which we find distinguished:

- the *time* of the action indicated by the verb, with reference to the time of the speaker or of another action, and
- the *completion* or *incompletion* of the action, or the *continuance* of the action or of the state resulting from an action.

3. For conditional and indirect assertion, or for the *Conditional* and *Subjunctive Mood* of European languages, we have not to state peculiar forms, besides those of the Indicative, — the condition or supposition being expressed by separate particles which are conveniently reckoned among the conjunctions. Cf. § 255, 3. 276—278.

4. Only *one form* mentions an action in the form not of an assertion, but of a mere conception, as the expected or intended, natural or usual consequence of a previous action. See § 91, 8.

5. The *Imperative Mood* has *two forms*, one for a direct (seldom indirect) command (or wish, petition, warning, forbiddance) to the 2d pers. sing., used without any prefix (except the negative), also without its pronoun, and another with pronominal and nasal prefixes for the indirect command to the 1st pers. sing. and plur. and sometimes the 2d pers. sing., and for the direct and indirect command to the 2d pers. plur. and the 3d pers. sing. and plur.

6. *Questions* are asked by the same forms (including those of the Imperative), usually with the addition of interrogative pronouns or particles. § 153.

**91.** The *ten forms* mentioned in § 90, 2. 4. 5. are distinguished by the following names and characteristics:

(We give as examples, also regarding the tone, verbs of one and two syllables, with the prefix of the 3d pers. sing.) Cf. § 165—182.

1. The *Present tense* marks doing or being in the present time, at any indefinite time, or at all times. The stem is in its bare form, i. e. without any prefix (except the pronominal and the negative prefix, § 92).  
 ófà, *he takes*; obisá, *he asks*.

2. The *Continuative form* marks continuance of (active or inactive) state in the present or past time. It is distinguished from the present by its different tone; sometimes, especially in reduplication, it has the palatal suffix. Cf. § 103.

òwò, *he has* or *had*; òkura, òkurae, *he holds* or *held*.

3. The *Preterit tense* marks action performed in the past time. It is distinguished from the present by the tone, and by the palatal suffix, which, when followed by an object, is dropped and compensated by the lengthening of the final vowel.

ofàè, *he took (it)*; obisàè, *he asked*;

ofàà no, *he took him*; obisàà no, *he asked him*.

In the negative form, we frequently find the vowel *e* appended to the verb or at the end of the sentence. § 170.

4. The *Perfect tense* marks action completed in the past time, but



whose result is present as a state, or whose consequences extend to the present time. It is formed by the *prefix a-*.

wáfà, *he has taken*; wabísà, *he has asked*.

5. The *Progressive form* marks action in the progress of performance. It is formed by the *prefix re-*.

oréfà (orefá), *he is taking*; orebísà, *he is asking*.

6. The *first Future* marks action in the time to come.

It is formed by the *prefix be-* (be-):

òbéfà, *he will take*; òbébísà, *he will ask*.

The prefixes of the 1st pers. sing. mebe- are contracted into me-:

méfà, *I shall take*; mébísà, *I shall ask*.

7. The *second Future*, or *Fut. proximate*, marks action in the next future. It is formed by the *prefixes rebe-*.

orebefá, — orebebísà, *he will take — ask — in the next time*.

✓ 8. The *Consecutive form* marks an action which is consecutive to another action, as the expected or intended result from it, or as merely following after it.

It is formed by the *prefix a-*, like the Perfect, but with different tones.

na wáfà, — na wabísà, *that the may take, — ask*.

9. The *first Imperative form* marks an action desired by the speaker to be done by the addressed person. It has no prefix, not even the pronominal.

fá! *take!* fà no, *take him!* bísà! *ask!* bísà nó, *ask him*.

10. The *second Imperative form* marks an action which some other subject desires to be done by the subject of the verb (in the 1st or 3d pers. sing. or plur. or 2d pers. plur.) It is formed by the *nasal prefix*, (§18) and has high tone on the prefixes and the first syllable of the stem.

ómfa, *he shall take*; ómmisà, *he shall ask*.

In the 2d imperative, preceded by the 1st imp. of mā (which form is called the *compound imperative*, cf. § 107, 25 *Rem.*), the prefixes have *low tone*; but after the 2d imp. of mā, they have *high tone*, as in the simple form.

Mā omfá, *let him take*; mā ommisà, *let him ask!*

mómmā omfà, *let (pl.) him take*; mómmā ommisà, *let (pl.) him ask*.

ómā yemfà, *may he let us take*; mémā momfà? *shall I let you t.?*

wómmā mimmisà, *may they let me ask*.

yémā wummisà? *shall we let thee ask?*

*Rem.* The *accented syllable* is the first high-toned syllable of any verbal form, with the following exceptions:

a. the low-toned pronoun has the stress in the forms 2. 5. 6.

b. in disyllabic verbs the first syllable of the stem, though low-toned, has the stress in the affirmative forms 1. 5. 8. 9.

*Other distinctions of the same forms.*

**92.** All these forms are used either in the *affirmative* or in the *negative way*. The *Negative* is unexceptionally formed by the *nasal prefix* (m-, n-, ñ-, according to § 18). From the negative Present, the 2d Imp. (§ 91, 10) is distinguished by the tone, and, when negative, by the doubling of the nasal prefix.

**93.** Most of these forms have additional *ingressive forms*, expressing a previous going or coming for the performance. See § 96. 107 (11).

**94.** All these forms (§ 91-93) have different tones in the *independent* and in the *connected form*. See § 97. 112.

*Examples.*

**95.** The following examples show the ten forms (§ 91) in the affirmative and negative way (§ 92) in the independent position (§ 94) of some verbs:

1. *ba*, to come. (The Imp. affirmative has exceptionally an 'r' inserted).

*Affirmative.*

1. *Pres.* òbà, he comes
2. *Cont.* òwò há, he is here
3. *Pret.* òbáè, he came  
òbáà há, he came here
4. *Perf.* wábà, he is come
5. *Progr.* orébà, he is coming
6. *Fut. I.* òbéba, he will come
7. *Fut. II.* orebèbá, *id.* (directly)
8. *Consec.* na wabá, that he may c.
9. *Imp. I.* bè'ra! come!
10. *Imp. II.* òmmèrà! he shall come!
- Comp. Imp.* mǎ òmmèrà, } let him  
mómǎ òmmèrà, } come!

*Negative.*

- ommá, he does not come
- onní ha, he is not here
- ommáè(è), he has not (yet) come
- ommáà há(è) he has not come here
- wammá, he has not come
- oremá, he will not come
- ommèbá, òmm'má, *id.*  
(òrèmmèbá, *id.*)
- .. na wammá, that the may not c.
- mmá! do not come!
- ommám! he shall not come!
- mmá òmmmá, móm'má òmmmá,  
do not let him come!

2. *Kò*, to go. (The forms 2-4 show some peculiarities of meaning.)

- |   |   |
|---|---|
| <ol style="list-style-type: none"> <li>1. <i>Pres.</i> òkò, he goes</li> <li>2. <i>Cont.</i> òkò, he is away</li> <li>3. <i>Pret.</i> òkòè, òkòrè, he went away,<br/>òkòò hó, he went there</li> <li>4. <i>Perf.</i> wákò, he has gone or been</li> <li>5. <i>Progr.</i> orékò, he is going</li> <li>6. <i>Fut. I.</i> òbékò, he will go</li> <li>7. <i>Fut. II.</i> orebekó, <i>id.</i> (forthwith, directly)</li> <li>8. <i>Consec.</i> na wakó, that he may go</li> <li>9. <i>Imp. I.</i> kó! go! kò hó! go there!</li> <li>10. <i>Imp. II.</i> ònkò! he shall go!</li> <li><i>Comp. Imp.</i> mǎ ònkò } let him go!<br/>mómǎ ònkò }</li> </ol> | <ol style="list-style-type: none"> <li>ònkò, he does not go (away, or, to some place. expressed or understood).</li> <li>ònkòè(è), he did not (yet) go</li> <li>ònkòò hó(è) he did not go there</li> <li>wánkò, he has not gone</li> <li>orenkó, he will not go</li> <li>òñnkó, <i>id.</i></li> <li>na wánkò, that he may not go</li> <li>ñkó! do not go!</li> <li>òñnkó! he shall not go!</li> <li>mmá òñnkò } let him not go!<br/>móm'má òñnkó }</li> </ol> |
|---|---|

3. *yè*, to do, make, become, grow, Contin. to be, connected with a noun.

1. *O'yè* adé, he does something
2. *òyè* onípa, he is a man
3. *oyèè*, he did (it)  
*oyèè* adé, he did something
4. *wáyè* adé, he has done s.th.
5. *oréyè* adé, he is doing s.th.
6. *obéyè* adé, he will do s.th.
7. *orebeyè* adé, . . . (forthwith)
8. *na wáyè* adé, that he may do s.th.
9. *yé!* do (it)! *yè* adé no! do that!
10. *ónyè* adé no! he shall do that!
9. *mā onyé* adé no } let him
10. *mómmā onyé* a. n. } do that!

*Onyé* adé no, he does not do that  
*onyé* abóá, he is not a heust  
*onyèè*, he did not do (it)  
*onyèè* adé no è, he has not yet done it  
*wanyé* adé no, he has not done it  
*orenyé* adé no } he will not do that  
*ónnyé* " " }

*na wanyé* adé no, that he may not...  
*nyé* adé no! don't do that!  
*onnyé* adé no! he shall not do that!  
*mmā onnyé* adé no } don't let  
*mómmā* } him do it!

4. *gu*, to cast (Contin. to lie) and its reduplication *gugu*, the latter showing the tones of a disyllabic verb by the side of a monosyllable, and at the same time the prefix *n-* before *g*).

5. *susu w*, to measure, think, shows likewise the tone of disyllables and, by the mark after *w*, the cases in which trisyllables and polysyllables assume low tone; e. g. 1. *wopatipàtiriw*, they slip repeatedly.

1. *O'gù* ogugú osusúw'
2. *ègn* ègugu
3. *ogùl* ogugùl osusúwì
4. *wágù* wagúgu wasúsúw'
5. *orégù* oregugú oresusúw'
6. *obégu* obégugù obésusúw
7. *orebegù* orebegúgù orebesúsúw
8. *nà wagù* - wagugú - wasusúw'
9. *gù!* (gù mó!) gùgu! sùsúw!
10. *ónnu!* ónnugù! ónsusùw
9. *mā onnú!* mā onnúgù! - onsusùw!
10. *mómmā onnu* - onnugù - onsusùw!

*onnú* onnugú onsusúw'  
*ènnú* ènnugú  
*onnúl* onnugùl onsusúwì  
*wannú* wannugú wansusúw'  
*orennú* órènnugú órènsusúw'  
*ónn'nú* ónn'ngù ónn'susúw'

*na wannú* - wannugú - wansusúw'  
*nnú!* nnugú! nsusúw!  
*onnnú!* onnnugú! onnsusúw'!  
*mmā* { ònnnú - ònnngù  
*mómmā* { - ònnsusúw'!

**96.** The *ingressive* forms have the *prefix* *bè-* or *kò-* (*bè-* or *kò-*), expressive of coming or going; they are either (*a*) preceded by the corresponding verb *bà*, to come, or *kò*, to go, in which case the pronoun is repeated only in the 1st pers. sing., or (*b*) the coming or going for the performance of the action is expressed only by the *prefix* of the ingressive form. (This prefix must not be confounded with that of the Future tense; the tone is different in *obèfa*, but not in *orebèfa*.)

*a. Obá* (or *orebá*) abèfá n'adé, { he comes (or is coming) to take his things  
*b. Obèfá* (or *orebèfá*) n'adé, { (or, his property).

*a. Mekó* (or *merékó*) makòfá mè bá, { I go (or am going) to take my child.  
*b. Mekofá* (or *merékofá*) mè bá, {

Excluding the continuative form, of which no ingressive form is

possible, the following examples show the *ingressive form* of the 9 remaining principal forms,

I, in the *Affirmative*, II, in the *Negative*;

a. combined with *ba* or *ko*, b. by itself.

1. Ex. of monosyllables: *tu*, *to pull out*.

Ia.	Ib.	IIa.	IIb.
1. ǒbá (a)bètù,	obetù	ommá mmètù,	ommetù
3. ǒbá' bètùì,	obetùì	ommá' mmètùì,	ommetùì
4. wabá abètù,	wabétù	wammá ammètù,	wammetù
5. ǒrebá "	orebetù	òrèmmá mmètù,	òrèmmetù
6. ǒbéba "			
7. ǒrebebá "			
8. (na)wabá "	..wabetù	..wammá ammètù,	..wammetù!
9. bërà bétu!	bétu!	mmá mmètù!	mmetù!
10. ǒmmërà mmetu!	ómmetu!	ommámá mmmètù!	ommmetù!

2. Ex. of disyllables: *tutu*, redupl. of *tu*, *to pull out*.

Ia.	Ib.	IIa.	IIb.
1. ǒkó (a)kòtútù	okotútù	ǒnkó ñkòtútù,	onkotútù
3. ǒkó' kòtútùì	okotútùì	ǒnkó' ñkòtútùì	onkotútùì
4. wakó akòtútù	wakotútù	wankó ankòtútù	wankotútù
5. ǒrekó "	orekotútù	ǒrenkó ñkòtútù	orenkotútù
6. ǒbékó "			
7. ǒrebékó "			
8. (na)wakó "	..wakotútù	..wankó ankòtútù	..wankotútù
9. kó kotutu!	kótutu!	ñkó ñkotútù!	ñkotútù!!
10. ǒnkó ñkotutù!	ónkotutù!	ǒnnkó ñnkòtútù!	onnkotútù!

**97.** The *connected forms* (used e. g. after the relative particle à in adjective sentences § 257) are different in tone from the independent forms.

1. *Pres.* ǒyé à óyé a. s. ónyé, *a doing which he does or does not.*
2. *Cont.* ǒhéne à óyé a. s. ónyé, *a king that he is or is not.*
3. *Prel.* adé à óyéé a. s. ónyéé, *a thing which he did or did not.*
4. *Perf.* " " wáyé - wányé, *a. th. wh. he has or has not done.*
5. *Progr.* " " ǒreyé - ǒrenyé, *a. th. wh. he is or is not doing.*
6. *Fut. I.* " " ǒbéyé - ǒnnyé, *a. th. wh. he will or will not do.*
7. " *II.* " " ǒrebeyé - ǒremmèyé, *(ditto in the next future.)*
8. *Consec.* e. g. ǒbésan ayé, *he will return to do=he will do it again.*
9. *Imp. I.* nea ǒká sè yé no, *what he says thou shalt do,*  
" " " nyé no, " " " " " not do.
10. *Imp. II.* nea ǒsè ónyé no, *what he says he shall do,*  
" " ǒnnyé no, " " " " " not do.

We observe in most cases, that in the connected form

1. *low tones after high tones* become *middle*, and
2. *low tones before high tones* become *high*, with the effect that *ucceeding high tone* frequently becomes *middle*. — It would lead too far, to repeat all the forms contained in § 95. 96. in the connected form.

**98. A Synoptical View of the Ten Principal Forms**  
in the *independent form* of the *Affirmative* (I) and *Negative* (II),  
and in the *connected form* of ditto (III. IV).

*A. In Figures*, before the comma denoting the tones of the prefixes,  
after it, those of the stems. \*)

<i>a. with monosyllabic stems:</i>				<i>b. with dissyllabic stems:</i>			
	I.	III.	II. IV.		I.	III.	II. IV.
1.	3,1 — 3,2	1,3 — 3,2	31,3	1,13 — 1,33	3,13	3,22	3,13
2.	1,1 — 3,3 3,1 { 1,3	do. " "	1,11 — 3,31	3,11	3,31	1,31 — 3,33	3,31
3.	1,31 — 3,32	1,31 — 3,32	31,31	1,131 — 3,332	3,131	3,131	1,131 — 3,332
4.	3,1 — 3,2	1,3 — 3,2	3,2	1,33 — 3,33	3,22	3,22	1,13 — 3,13
5.	13,1(11,3)33,2 33,1 31,3	31,3 — 33,2	31,3	11,13 — 33,33	31,13	31,13	31,13 — 33,13
6.	13,3 — 13,3 33,3 33,3	" " " "	33,31 33,32	13,31 — 13,32	33,31 33,32	" " " "	" " " "
7.	111,3 — 333,3 311,3	311,3 — 331,3	311,31	111,31 — 333,32	311,31	311,31 — 331,32	311,31 — 331,32
8.	1,3 — 3,2 3,2	1,3 — 3,2	3,13 — 3,13	1,13 — 3,13	3,13	1,13 — 3,13	3,13
9.	3(1) 3	1,3 — 1,3	11 — 33	1,13 — 1,13	1,13 — 1,13	1,13 — 1,13	1,13 — 1,13
10.	3,3(1,3) 3,3	1,3 — 31,3	3,31(1,31) 3,32	1,13 — 31,13	1,13 — 31,13	1,13 — 31,13	1,13 — 31,13

\*) The smaller figures denote the tones of the 2d pers. sing. and plur. in those cases in which the tones of the pronominal prefixes, and sometimes of the succeeding stem, differ from those of the 1st and 3d persons. § 89, 5. E. g. II. 1. *mintú*, *wún'tú*; 3. *yentú*, *mún'tú*.

*B. In Examples:* *tu*, to pull out; *tua*, to put or fix (somewhere); for the contin. form: *sō*, to be small; *kura*, to hold, have in hands.

	Ia.	Ib.		IIa.	IIb.
1.	ótù	otuá		ontú	ontuá
2.	òsō	òkura		onsó	onkùrà
3.	otùl	otuàè		ontùl	ontuàè
4.	wátù	watúa		wantú	†)-tuá
5.	orétù	oretuá		òrèntú	-tuá
6.	obétù	†)-tuà		ónn'tú	-tuá
7.	orebetú	-tuà		órèmmetú	-tuà
8.	(na) watú	-tuá		(na) wantú	-tuá
9.	tú! tù no!	tùà!		ntú!	ntuá!
10.	óntu!	-tuà!		onntú!	-tuá!

†) The hyphen before *tua* replaces those prefixes which are the same in sounds and tones as before *tu*, e. g. in form 7: *orebetuá*, *órèmmetuá*, and on pag. 61., *nea orebetuá*, *nea órèmmetuá*.

	IIIa.	IIIb.		IVa.	IVb.
1.	(nea) otú	otúa	(nea)	óntú	óntúa
2.	" osó	ókurà	"	ónsó	ónkura
3.	" otui	ótuaé	"	óntui	óntuaé
4.	" wátú	wátua	"	wántú	-tùá
5.	" óretú	-tua	"	órentú	-tùá
6.	" obétu	-tuá	"	óuntú	-tùá
7.	" órebetu	-tuá	"	óremmètú	-tùá
8.	(ná) watú	-tùá	(ná)	wantú	-tùá
9.	nea óká sè tú	...túa	...	ntú	...ntúa
10.	(nea) óntu	-tuá.	(nea)	ónntú	-tùá.

### Reduplication of Verbs.

(Iterative and frequentative forms.)

**99.** 1. Almost all verbs may be doubled, some even twice, to denote a successive or a simultaneous frequency of action, viz.

- a. a plurality or repetition of *actions*, or
- b. a plurality of the *subject*, or
- c. a plurality of the *object* or other complement.

tēem', to cry out (once); tēetēem', to cry out (repeatedly);  
 wu, to die (of one or several persons); wuwu, to die (in numbers).  
 bo, to beat, break; bobo, to knock repeatedly, to break into many  
 pieces, to shatter; to break many things (e.g. pots).  
 bu, to bend, break; bubu, to bend or break a thing in many places;  
 to break many things (e.g. sticks).  
 ññó gùgu fám', palm-oil is spilt on various spots on the ground.

2. Sometimes even the simple verb denotes an action which is a complex of repeated subordinate actions; but a reduplicative form may exist beside the simple one, and each of them may have its proper use:

di and didi, to eat; di is used with an object, didi, without. 202, 2.4.  
 horo, to wash (clothes); hoho, to wash (the face, hands, feet); hohoro  
 (kuruwam', tirim), to wash (the inside of a vessel, one's head).

3. Some verbs assume a somewhat different meaning by reduplication:

fwe, to look at, fwe fwe, to seek, to look for;  
 pono, to bend, pompono, to wrinkle;  
 si, to place, put, sisi, to deceive;  
 sie, to lay up, preserve, siesie, to put in order, arrange.

4. Some verbs are no more used in their simple, but only in their reduplicated form:

dādā, to deceive, ñwiñwi, to murmur, susuw, to measure, think.

5. On the form of reduplication, see § 29, 4.

6. By reduplication, monosyllabic verbs become disyllabic, also in tone, and disyllabic (and trisyllabic) verbs become trisyllabic or polysyllabic.

**100.** The tone of trisyllabic and polysyllabic verbs follows that of dissyllables, the 3d, 4th and 5th syllables usually sinking into low tones, though the 2d syllable have high tone, as has been indicated in the verb *susuw*, given as an example in § 95, 5.

E. g. *né káw adóre*, *his debt has increased*;  
*n'ákáw adódóre* or *adódódódóre*, *his debts have increased*.

*Different tone and reduplicated form of certain verbs.*

**101.** 1. Certain monosyllabic verbs are like dissyllables in tone, viz. all verbs that have a long vowel or a diphthong with palatal termination, and part of the verbs ending in *m* or *n*. § 28, 3, 3.4.5.

E. g. *otā nò*, *he persecutes him*; *oseé nò*, *he spoils him*;  
*onān' dadé*, *he melts iron*. See 11 examples in § 4. II.

2. Certain dissyllabic verbs are like monosyllables in tone, viz. part of those in which the vowel-part is augmented by an accessory syllable beginning with *r* or *n* (§ 28, 3, 7.), of the forms:

*are, anc, ere, ore; ere, ene, iri, ini; oro, oño, uru, unu*.

E. g. *óhàré kórów*, *he rows a canoe*; *akóko kwàné*, *the hen ruckles*;  
*ófóro duá*, *he climbs a tree*. See 6 examples in § 4. I.

3. Several pairs of verbs exist, which contain the same letters, but are, notwithstanding, as of different meaning, so of different tone.

The following list shows I. verbs with the tone of monosyllables, II. verbs with the tone of dissyllables, *a.* in the simple, *b.* in the reduplicated form.

Ia.	Ib.	IIa.	IIb.
<i>ódàn</i> , <i>he applies to</i> ,	<i>dennán</i> ;	<i>odán</i> , <i>he turns</i> ;	<i>dan nán</i> .
<i>ódòn</i> , <i>he soaks</i> ,	<i>donnón</i> ;	<i>odón</i> , <i>he walks affectedly</i> ,	<i>don nòn</i> .
<i>éguàn</i> , <i>it withers</i>	<i>guúnúán</i> ;	<i>ogúan</i> , <i>he flees</i> ,	<i>guan'nuán</i> .
<i>óhyèn</i> , <i>he blows (a horn)</i>	<i>hyénhyén</i> ;	<i>ohyén</i> , <i>he enters</i> ,	<i>hyén hyén</i> .
<i>ényàn</i> , <i>it gets sour</i> ,	<i>nyinnyán</i> ;	<i>onyán</i> , <i>he awakes</i> ,	<i>nyán nyán</i> .
<i>ópám</i> , <i>he sews, joins</i> ,	<i>pompám</i> ;	<i>opám</i> , <i>he drives away</i> ,	<i>pám pám</i> .
<i>ósàn</i> , <i>he draws a line</i> ,	<i>sensán</i> ;	<i>osan</i> , <i>he infects</i> ,	<i>sán sán</i> .
<i>ófère</i> , <i>he swings</i> ,	<i>fefère</i> ;	<i>ofère</i> , <i>he shuns</i> ,	<i>fer fère</i> .
<i>opère</i> , <i>he goes along</i> ,	<i>pepère</i> ;	<i>operé</i> , <i>he defends</i> ,	<i>peréperé</i> .
<i>ósore</i> , <i>he prays</i> ,	<i>sosóre</i> ;	<i>osoré</i> , <i>he rises</i> ,	<i>sor sóre</i> .
<i>owaré</i> , <i>he is long, tall</i> ,	<i>wowaré</i> ;	<i>owaré</i> , <i>he marries</i> ,	<i>waréwaré</i> .

4. Similar verbs, in which there is a difference of single sounds, besides that of tone, are:

Ia.	Ib.	IIa.	IIb.
<i>ghàn</i> , <i>it gets loose</i> ,	<i>benhán</i> ;	<i>ghān</i> , <i>he opens</i> ,	<i>hān hān</i> .
<i>ohuān</i> , <i>he disjoins</i> ,	<i>huñhuān</i> ;	<i>ohuān</i> , <i>he peels</i> ,	<i>huñhuān</i> .
<i>ópám</i> , <i>he coversants</i> , cf. <i>ópám</i> (in 3.);		<i>osān</i> , <i>he loosens</i> , cf. <i>osan</i> (in 3. above).	
<i>osiān</i> , <i>he recoils</i> ,	<i>sinsiān</i> ;	<i>osiān</i> , <i>he descends</i> ,	<i>siān siān</i> .
<i>chùru</i> , <i>it boils</i> ,	<i>luhàru</i> ;	<i>ohuráw</i> , <i>he jumps</i> ,	<i>huhàruw</i> .
<i>otùru</i> , <i>he carries (a child)</i>	<i>tutùru</i> ;	<i>eturutàruw</i> , <i>it bursts or flies off in small particles</i> .	

*Verbs used in the Continuative Form.*

**102.** Not all verbs have a continuative form; but there are verbs that are only used in this form, and have none besides.

The latter are partly correlatives of verbs having no continuative form, both of them mutually filling up their deficiencies.

We give a list of the verbs used in this form, adding some remarks and examples, and marking those, that have no other form besides, with an asterisk.

1. Substantive verbs, denoting *existence* and requiring a complement of distinction, quality, or number (a noun, pronoun, adjective or numeral in the nominative):

\*ne, to be (identical with), to consist in.

ye, to be (to have the quality or function of).

si, gu, nam, to be (existing or present in the number of).

2. Verbs that denote a state of holding or possessing, and require a passive object:

wō, to have, to be in the possession of; Neg. nni (from di);  
correl. nyā, to get.

de, to hold, have (in hand, in thought), possess;  
correl. fa, to take (also for the neg.).

kura, to have, hold, contain; kita, fua, to have (in hand).

sā, siāne, to have hanging about, to wear.

bo, to have fastened about, to wear.

fura (otam, ntama), hye (atade, kyew), mō (amōase), to wear  
(a country-cloth; a garment, a hat; a waist-cloth).

\*so, to have on the head, to carry; correl. soa, to carry.

turu, to have (a child) on the arm or back, to carry.

\*nim, Ak. ni, F. nyim, (to have in one's head or mind,) to know;  
correl. hū, Ak. hunu, to see.

*Rem.* Most of these verbs may also occasionally have the thing possessed, held, worn, as their subject; e. g.

mewō qdān bi, I have a house;

qdān yi wō me, this house belongs to me;

awōw dēno, cold seizes him, i. e. he is (feels) cold;

okura pomá, or, pomá kura ne nsám, he has a stick in his hand;

qhye mpaboá, or, mpaboá hyèhye n'anán, he wears sandals.

3. Verbs that denote *existence in a place* (in general, or in particular situations), and require a complement of place:

\*wō, to be somewhere; neg. nni; correl. ba, to come, kō, to go.  
fi, to belong to a place, to have one's origin from;

wabefi hō, he has appeared or emerged there.

\*te, to sit, live; correl. trā, tēnā, to sit.

da, gu, bew, bea, boā, sam, butuw, to lie.

tā, bum, to sit; kotow, to squat, sit cowering, kneel.

gyina, si, to stand; si, to perch (of birds); t'wēri, to lean.



hye, tim, tua, *to stick*; señ, siane, koñkoñ, *to hang*.

sä, mantam, *to be fastened somewhere*.

sañ, *to be drawn (of a line)*;

etwã sañ n'ani ase, *a scar crosses his cheek*.

The following verbs imply *motion in a place*:

tene (fam), *to creep along*; teñ (ani), *to float, be afloat*; señ, *to flow*;  
\*nam, *to walk*; correl. nantew, *to walk* (used without reference to a place); fa, *to take* (a road, a turn, used with a complement of place).

The verbs señ and nam may also be used without a complement of place.

4. Verbs that denote a *mode of existence* or a *quality*:

\*te, *to be* (in some state); it wants a complement of manner.

see § 215. Correl. ye, *to become*.

\*ye, *to be good*; correl. expression: ye yiye.

\*mũõ, *to be bad*; correl. expression: ye bone.

sõ, *to be large*; sũa, *to be small*; ware, *to be long*.

Some dissyllabic verbs denoting quality have the tone of the present tense:

bèré, *to be red*; bìrì, *to be black*; hoá, *to be white*;

teréw, *to be broad, wide*.

5. Verbs that denote a *state* implying *comparison*:

se, *to be fit, equal, alike*; señ, kyeñ, boro, *to surpass, be more than*;  
sono, *to be different*; fanim, *to be less bad*.

(These two are used with an impersonal pronoun, see § 157, 2.)

6. Verbs that denote a *state of mind* concerning an object:

pe, do, *to like, to love*; kyi, tañ, *to detest, to hate*.

Mark these differences: òdò no, *he loves him (always, continually)*;  
ódò no, *he loves him (now and then)*; òdòò no, *he loved him (formerly)*.

**103.** The continuative form has sometimes, in some of these verbs (§ 102), espec. in reduplication, the *palatal suffix*, like the preterit tense, but with different tone; e. g.

wòyiyei, wòsòsòe, wòsusũae, wòwowaree, wòsesee,  
*they are good, large, small, long, equal*.

### *Infinitive Mood. Verbal Noun.*

**104.** The *infinitive mood*, called so because it expresses an *action* or *state* in its most general or indefinite meaning (not confined to an agent, in Tshi also not to time), is a verb converted into a noun.

*Rem.* Whilst in English, e. g. of the verb *to die*, we have different forms, viz. the proper infinitive, in "*let him die, I wish to die*," — the gerund, in "*Shall we be consumed with dying?*" *Numb. 17, 13. 2 Cor. 4, 10.* — and the verbal noun *death*: there is no decided difference in Tshi between the forms of the infinitive and those of other verbal nouns, which even pass over into concrete nouns.

The infinitive is formed from the stem

1. by the prefix *o-* (which is dropped in the connected form); e.g. *oba*, coming; *oko*, going; *obu*, breaking; *okō*, fighting, fight; *owu*, dying, death; *okeñkàn*, reading; *okásá*, speaking, language.
2. by the prefix *a-* (limited to certain verbs and compound infinitives): *adow*, tilling (the ground); *asaw*, dancing; *agware*, washing; *adidi*, eating; *awo*, birth, bringing forth; *ago*, agoru, playing, play; *akasakásá*, *akamekámé*, *aperepéré*, strife, quarrel.
3. by the prefix *m-* (*n-*, *ñ-*) (limited to certain verbs): *nna*, sleep; *nsisi*, *nnādā*, deceit; *ñkyiá*, greeting; *ñhyiá*, meeting; *ñhyirá*, blessing; *nnomé*, cursing; *ñkamfo*, praise; *nsopa*, slander.
4. by the palatal suffix (of rare occurrence):  
*Onim me koree nè me bac*, he knows my going and coming.  
*Dā ñkwā da nnipa ñhinā dae*, eternal life lies ready for all men.
5. by the nasal prefix and palatal suffix, chiefly used in a compound inflexional form of the verb, see § 107, 22.

*Wanyā ho ñkoe*, he has often gone there.

*Manyā no fo ntui*, I have often admonished him.

*Nea wányà ñhūi no, ónyà ñkāé*, he who has (repeatedly) seen a thing, knows to speak of it.

*Wóannyà ñhūi à, wóannyà ñkāé*, as long as one has not known a thing, he cannot talk of it.

**105.** Compound infinitives (which, concerning their meaning and use, are also equal to other verbal derivatives in English) are formed:

1. Of two verbs: a. with or without the prefix *o-*;  
b. with the prefix *a-* or *m-*; c. with the nasal prefix and palatal suffix.  
*a. sofwé*, tempting, temptation; *süfre*, *odadwēn*, § 39, 7.  
*b. ñkotosëre*, begging, supplication; *ahyemfiri*, going in and out.  
*c. Mányà no ñkākýerec*, I have often told him (§ 107, 22).

2. Of a verb and its complement of place, with the nasal prefix:  
*mfiase*, *mfitiasé*, *ñhyeasé*, *mmoaānó*, *nnanani* &c. see § 39, 6b.  
*ñkyereasé*, explanation; *ñkosó*, going on; *mfomsó*, transgression;  
*ntotohó*, comparison; *ñhūmú*, insight; *ñhyeanañmù*, restitution.

Complements of place that have the prefix *a-*, may be the first part of the compound:

*asefi*, *asehye*, *asekyere*, *anoboa*, *anidañ*, *anánmùhyé*, § 39, 5g.

3. Of a verb and its object (or specific complement), the latter forming the first part:

*Wagyáe aséñká*, he has ceased preaching (fr. *kā asem*, to preach).  
*Wóagyáe dŵóntó*, they have left off singing (fr. *to dŵom*, to sing).  
*Wañhū aguádi*, he did not understand trading (*dī gua*, to trade).  
*Onim abebú*, he knows to tell proverbs (fr. *bu be*, to tell proverbs).  
*Obí ñ'kyeré agyina moá akròmmó*, nobody teaches a cat to steal (fr. *bō krōñ*, to steal).

*Rem. 1.* When the object has any attribute, before or behind it, it must be written as a separate word; e. g.

Onnyaé d'wóm no tó, *he does not leave off singing that hymn.*

*Rem. 2.* When the object and the infinitive are not phonetically united, they may be written as separate words; e. g.

Onípa ànnyaé mmòbò yé à, wonnyaé nò mmòbò hú, *as long as a man does not cease to be miserable, they don't cease to commiserate him. Prov. Cf. mmòborohunu, ahùmòbò, § 39, 5.*

4. Of a verb and its subject:

ahòpopó, *trembling*; ahódwiriw, *amazement*; ànigye, *joy*; abótú, *despondency*; ayamhyehyé, *compassion.* § 39, 5 a. b.

*Rem.* Combinations of the cases 1—4, see § 39, 8.

5. Of a verb and the noun nā, marking difficulty of doing, or ye, marking easiness of doing.

Adé no yè oye-nā, *that thing is not easily done.*

Nsém no ase yè ohū-nā, *those words are not easily understood.*

Ọt'á abufúw à, wòdìno pata-nā, *when he gets angry, he is not easily pacified.*

Obényā n'adé àye-yé, *he will be able to do his things well.*

Onnyā nsém no ase akỳèrè-yé, *he cannot well explain these words.*

### COMBINATIONS OF VERBS.

**106.** Many combinations of a principal verb with one or two auxiliary verbs are used to express various modifications and relations of actions (seldom of states). We consider these combinations as a kind of compound inflexional form, and have their numbers follow those of the ten simple forms, § 91. In most of them either the auxiliary, or the principal verb, or both, are used in some or all of those simple forms. We give only one form in the 3rd pers. sing.

**107.** The first class of verbal combinations contains auxiliary verbs which may be applied to any, at least any active, verb. We take ye as a representant of the principal verb.

II. Ọbá bèyè, shortened: ọbeyè, *he comes to do*;  
ọkó kòyè, " ọkoyè, *he goes to do. (Ingressive form.)*

When a previous going or coming, required for the performance of an action, is expressed by the independent verb ba or kọ, this verb must be repeated with the principal verb in the form of the prefix be or kọ; but, by way of shortening, the prefix alone will do. See § 96.

II. Ọpé ayé (=ope sê óyè), *he seeks, desires, wishes to do. (Considerative form)* — Cf. § 203 Rem. 256 Rem.

(The Future ọbéyè, *he will do*, may also express: *he wishes to do*, yet in a less degree.)

II. Ọyè ayé, *he is about to do, is in preparation for doing. (Preparative form.)*

14. *O'nyà yè*, lit. *he gets does*, i. e. *he gets to the point of doing, he does already*. This form is very frequently used in the preterit negative: *onnyà nyéè(e)*, *he has not yet done*. § 230, 3.
15. *Ofi(asé) yè*, *ofiti asé yè*, *he begins does*, (*obòé yé*, *he begins doing*) i. e. *he begins to do*. (Inceptive or inchoative form.) § 230, 3.
16. *Qdà só yè*, *he 'lies on' does* } i. e. *he continues to do, does still*  
*okò só yè*, *he 'goes on' does* } = *óyè ara*. (Forms of continuance  
*otoa só yè*, *he 'joins upon' does* } and continuation.) § 230, 4.
17. *Qyè kyè*, *he does delays*;  
*oyé mà ékyé*, *he does, causes it to last (long)*; i. e. *he does continuing for a long time*. Cf. § 231, 3.
18. *Qkyé yé* (inf.), *he delays doing*, i. e. *he does not do for a long time*. Cf. *Q'kyé né bá*, *he delays his coming*; *obáè ákyè*, *he came, it has become long*, i. e. 1. *he came a long while ago*; 2. *he did no more come since a long time*. § 231, 2, 4.
19. *Qyè wíé*, *he does finishes*; } i. e. *he does to the end, completely*.  
*owíé yé* (inf.) *he finishes doing*; } § 230, 5.
20. *Qsán yè*, *he returns (repeats) does* } i. e. *he does again, repeatedly*;  
*osim' yè*, *he puts in* " " } = *óyè bíò*. (Iterative form).  
*otim' yé*, *he picks in* " " } § 230, 2.
21. *Qtá' yè*, *he persecutes does*, i. e. *he does often* = *óyè dá*. (Frequentative form.) § 230, 2.
22. *Wányà nyé*, (inf.) *he has got doings*, i. e. *he has often done, has become used to do*. See § 230, 2.
23. *Otumi yè*, *he is able does*, i. e. *he can do, is able to do*. § 203 Rem.
24. *O'hù yé*, *onim yé* (inf.) *he knows doing*, i. e. *he can do, knows or understands to do*.
25. *Womá oyè*, *they give (or cause) he does*, i. e. *they cause him to do, make or let him do, he is caused or made, suffered or permitted to do*. (Causative form.) § 91, 10. 255, 3. Rem.

Rem. In the Akyem Dialect the subject of the principal verb is made the object of the auxiliary; e. g. *Womá okòe*, Ak. *womāā no kòre*, *they made him go*. *Mā onkó*, Ak. *mā no kò*! *let him go*!

**108.** A second class of verbal combinations are such, in which the auxiliary verb *de* or corresponding verbs (*fa*, *gye*, *yi*, ...) are used.

26. *Ode.. yé*, *he holds or uses .. does*, i. e. *he does by, with, he makes of*; the auxiliary verb *de* stands for the Engl. prepositions *by*, *with*, *in*, *for* and *of*, introducing, as its object, the means or instrument or material for the action of the principal verb. Cf. § 237. E. g. *Ode adáre twà dubā'*, *with a bill-hook he cuts a branch*. *Ode duá sèn aguá*, *of wood he carves a stool*. *U'mfa n'asúw ñkòdow'*, *he shall go to work with his hoe*.

27. *Qnam*.. so yə, *he walks over* (somebody or something) *does*, i.e. *he does by* or *by means of*; *nam* with the postposition *so* is also used to express the *way*, *means* or *mediator* of an action; in the imperative and negative forms, *nam* is replaced by *fa*. E. g.

*Qnam ne bá sò fré yèn*, *he calls us by his son*.

*Qnam nnādā só nyāè*, *he got (it) by deceit*.

*Mamfá nkóntompo sò mannyé obi blribí*, *I did not take any thing from any man by false accusation*.

28. *Qde*.. mā, kye, kyere, bere.., (*he takes*..) *gives, presents, shows, brings*. The auxiliary supplies the want of distinction between two objective cases (dative and accusative), introducing the direct (immediate) object and leaving the indirect (remote) object to the principal verb. Cf. § 206, 2. E. g.

*Qde akutú mā abofrá no* = *Qmā abofrá no akutú*,  
*he gives the child an orange*.

*Qde mfonini kyèré nè bá* = *Qkyèré nè bá mfonini*,  
*he shows his child a picture*.

*Woámfá fwè ammeré mè*, *you brought me nothing*.

29. *Qda*.. ba, ko, fa, trā, si... (bābi), *he brings, takes, puts... somewhere*;

*Qda*.. hyia (obi), foro, siān (bepow), sañ ...

The auxiliary introduces an object which is *caused* by the subject to take the direction or occupy the place indicated by the principal verb (and its object or complement of place). Thus the intransitive principal verb assumes a transitive meaning by its connection with the auxiliary. Cf. § 206, 3. 4. E. g.

*Qbāā ofie*, *he came home*. *Agua bi si hó*, *a stool stands there*.

*Qda nó baa ofie*, *he brought him home*.

*Qda agua si hó*, *he places a stool there*.

*Wode ntrāma gù adákām*, *they put cowries into a box*.

*Qda né nnipa fòro bēpow*, *he ascends a mountain with his men*.

*Fa nó kò fie*, *take him (go) home*. *Fá kò!* *away with it!*

**100.** A third class of verbal combinations are such in which the auxiliary adds the expression of *direction* to the principal verb. (Such *directive verbs* supply the place of the directive prepositions in Engl.) We may distinguish 3 cases:

30. Two or three *locative* and at the same time *directive* verbs are combined. Cf. § 223, 2. 4. E. g.

*fi* (= *from*).. ba, ko, fwè, si, duru ...

*fa* (= *through*).. ba, ko.

*Ofi duá sò fwèè fām'* *he coming from on the tree fell to the ground*, i. e. *he fell down from the tree*.

*Ofii Galilea faa Samaria koo* (or *baa*) *Yudea*, *he proceeded from Galilee took (his way) through Samaria went* (or *came*) *to Judea*, i. e. *he went from G. to J. by way of S.*

*Rem.* Not *directive*, but merely *locative*, is the auxiliary verb *wò*; see § 117.

31. *Directive* verbs, either *locative* or *objective*, are added to *intransitive* verbs. Cf. § 223, 224. E. g.

tū (fi).. ba, kọ, bətrā, kotrā.., to remove (from..) to..  
 guān (fi).. ba, kọ (loc.), to flee (from..) to some place;  
                   dọ, toa (obj.), " " " " " person;  
 guare (fi).. t̄wā (obj.), ba, kọ (loc.), to swim (from..) over.. to..  
 huruw tra (obj.) si (loc.), to leap (bound) over.. upon..  
 t̄wā.. hō si, hyia, to cut around.. stand or meet, i. e. to surround,  
 koto s̄ere.., to supplicate beg (somebody). [encompass.  
 sū fr̄e.. to weep call, i. e. to implore.  
 kasa kyere.. to speak address, i. e. to admonish, instruct.

Qtú fii Asanté b̄etrāā Akyém, h̄e removed from As. to Akem.  
 Ofii Dodi guaré t̄wāā Firaw' baā Awurahai,  
 he swam from Dodi over the Volta to Awurahai.

32. *Directive* verbs are added to *transitive* verbs. Cf. § 206, 3, 223, 4. E. g.

ye.. mā, fa, to do or make for..  
 kyerew.. b̄ere, mānā, komā, to write to..  
 hū mā, te mā, sū mā, to sympathize, have compassion with..  
 ye.. tia, hye, gu..so, to do against..  
 k̄ā (asem) kyere, to speak to; k̄ā.. si so, to speak.. make up;  
 k̄ā (n̄nuañ) kọ (dañmu), to drive (sheep) into (the stable);  
 k̄ā.. bom', bọ hō, toam', kū hō, bọ anim, to join together;  
 bō.. gu, f̄wete, p̄tē, pansam; pam.. gu, to scatter, disperse;  
 f̄wie.. gu, to pour out; tow.. gu, kyene, to cast away;  
 fr̄e.. ba, hyia.. ba, to call, bid (to come), to invite.

Mépam tr̄os memā Kofi, I sew trousers for K.

Ménwene keté m̄afá, I weave a mat for myself.

Wakyérew n̄hóma ab̄ere m̄e, na mé nso m̄ekyer̄ew' bi  
 m̄ekomāā no, he has written a letter to me, and I also wrote  
 one to him.

**110.** A fourth class of verbal combinations are such in which

33. two transitive verbs are combined so as to express one notion.

The former of the two, as the principal verb, is followed by the object; the second verb makes up the sense of the former and refers to the same object without repeating it, or may have its own object in the form of a sentence introduced by the conjunction *s̄e*.  
 gye (asem) di; gye.. tie, to believe. [Cf. gye (aduañ) di, to receive food (and) eat; gye nom! take (and) drink!]  
 k̄ā.. f̄w̄e, s̄o.. f̄w̄e, h̄ām.. tie, to taste, try.

Migyé no midì, I believe (in) him. Wagyé atie, he has obeyed.

Mākā aduañ' no maf̄w̄e, I have tasted that food.

M̄es̄o (m̄ehó) maf̄w̄e s̄e m̄etumino àná?

I will try whether I shall be able to overcome him.

O'h̄ām tā' no atie s̄e eyé àná?

He smells at the tobacco to see whether it is good or not.

*Item.* Between this and the following class, we might mention the combination of a principal verb with auxiliaries of (comparison and) gradation: (s̄e), s̄en, kyen. See § 117, 3 (b.) c. 269, 271.

**111.** A *fifth class of verbal combinations* are such in which  
**34. a subordinate verb** (taking the lead) is used to express an adverbial circumstance of the principal action; cf. § 233, 3. 234. E. g.

*Opátúw yè, he does (it) suddenly, unexpectedly;*

*Qhíntáw yè, onam asé yè, he does (it) secretly, clandestinely;*

*Onam só yè, he does (it) forthwith, straightforward.*

*Onam anámsò yè, he does (it) undauntedly.*

**112.** In most of these verbal combinations (§ 106-111), either the auxiliary, or the principal verb, or both of them, may be used in some or all of those simple forms mentioned in § 91, 1-10. Two or more single combinations may be united in one complex combination. In all these cases of *connected forms*, the tones often differ from those of the simple forms, but it would lead us too far, to specify the different combinations and tones in this place.

[Foreign students of the language will do well in having sentences and periods read to them by natives, and marking the tones for their own use, until they have become accustomed to the ways in which the tones are adapted to the different combinations.]

An observation that will go pretty far in this respect, is this: Two verbs frequently join in high tones; e.g. instead of *mékò na mabá*, we say: *mekò mabá*, *I go (with the intention) to come (again)*. Instead of: *mígyè mídì*, we say: *mígyé mídì*, *I believe (it)*.

**113.** Many verbal notions that are expressed by simple verbs in the English and other European or Asiatic languages, are expressed by syntactical combinations of verbs with *specific subjects* or *objects* and other (adverbial) *complements*. We call them *verbal phrases*, and do not treat them here as 'compound verbs', but refer them to the syntax (§ 210-220) and the dictionary,

## 6. ADVERBS including POSTPOSITIONS.

**114.** An *adverb* shows *place*, or *time*, or *manner* and *degree*, or *cause* and similar circumstances of an action or state.

*Rem.* Together with the adverbs that are mere *adjuncts to predicates*, we speak here also of the *complements of place*.

Adverbs are usually added to verbs (whence their name). When the verb has an object or other complement, the adverb stands after it. (Some adverbs are also put before the subject, e. g. *gyama*, § 133.)

*Q'ba há dā, he always comes here. Mèn kò họ dā, I never go there.*

*Q'yè n'ád wúma yíyè, he does his work well.*

*Q'de ahené abò n'ensá fěwsò kwa, he wears beads round his wrist only for finery.*

Sometimes adverbs are added to adjectives of quality, showing degree.

*Eye duá kèsé pa, it is a very large tree.*

*Q'bo no yè duru sê, that stone is very heavy.*

**115.** A word that denotes place, time, manner, cause &c. not by itself alone, but with reference to, and in connection with, other things or notions, expressed by nouns or pronouns, is, in the English and many other languages, called a *preposition* or *postposition*, and may show, not only the *relation of an action or state to a thing*, but also (by omission of a verbal notion) the *relation of a thing to a thing*; e. g. *a cloth lies on the table*; *the cloth on the table* (=the cloth which lies on the table) *is white*. In Tshi this class of words does not exist, and we must show here the way in which they are supplied partly by *verbs*, partly by *nouns* which are also used as *adverbs*, and partly by both of them.

**116.** We shall, therefore, speak under the head of 'Adverbs':

- I. Of *prepositions* and *postpositions* in general;
- II. of *nouns of place and relation*, serving as *adverbs* and *postpositions*;
- III. of other *nouns*, *pronouns* and *adverbs of place*;
- IV. of *nouns* and *adverbs of time*;
- V. of *nouns* and *adverbs of manner* and *degree*;
- VI. of *nouns* and *adverbs of cause*;
- VII. of English *adverbs* expressed otherwise in Tshi.

### I. *Prepositions* and *Postpositions*.

**117.** The prepositions of European and other languages are expressed in Tshi

- a. by a class of *auxiliary verbs*, which we may call *prepositional verbs*, combined with the principal verb of the sentence, as has been shown in § 108.109.
- b. by *postpositions*, which are in fact *nouns (of place and relation)*.
  - A. The *prepositional verbs* are used for the following relations:
    1. *Relations of place*.
      - a. *Rest in a place* (in answer to the question *where?*) is indicated by wə (§ 102, 3). This *verb* introduces a *place where* the subject or object *is*, or an action *goes on*; the place itself is indicated by *nouns of place*, part of which, when referring to certain objects, are also called *postpositions* (§ 118-127). Together with such *postpositions*, wə may stand for the prepositions *in*, *on*, *at*, *by*, *with*; *upon*, *over*, *above*, *under*, *below*, *amongst*, *between*, *before*, *behind*, *about*, *near*.
      - b. *Direction from a place (whence?)* is expressed by fi, firi, *to come* or *proceed from*, answering to the preposition *from* and (especially together with the *postposition* mu) *out of*. § 109, 30. 31.



c. *Direction to or towards a place (whither?)* is indicated by the verbs *k o*, *to go*, *ba*, *to come*, and the same as *ingressive prefixes* (*k o*, *k o-*, *b e-*, *be-*, § 96.) before other verbs, as: *si*, *du*, *k ā*, *pem*, *tr ā* &c., also by *gu*, *kyene*, *pet ē*, *kyer ē*, &c. § 109, 31. 32. Together with *nouns of place* or *postpositions*, those verbs express the preposition *to*, *unto*, *towards*, *into*, *up*, *down*; *upon*, *over*, *above*, *under*, *below*, *amongst*, *between*, *before*, *behind*, *about*, *near*.

d. *Other movements in space (where?)* are expressed by the verbs *nam*, *fa*, for motions *in*, *through* a place, *along*, *opposite* to an object; *t w a* for motion *across* (a river, way &c.); with *mu*: *athwart*; *t w a* (*hō*) *hyia* or *si*, for motions *around*, *round about* an object; *tra*, for motions *over* and *beyond* an object. — Cf. § 109, 30. 31. 223.

## 2. Relations of time.

a. *w o*, *b. fi*, *c. besi*, *kosi*, *bedu*, *kodu*, are also employed to indicate relations of time, answering to the questions *a. when?* *b. since when?* *c. till or until when?* — Cf. § 227, 2. 229.

3. *Relations of manner, degree, instrumentality, also accompaniment and exclusion.*

a. *w o* may introduce an expression showing *manner* by the postpositions *so*, *ano*, = *agreeing with*, *according to*.

b. *se*, *to be like*, indicates *equality* or *similarity* by *comparison*; *as*, *like*.

c. *boro*, *kyen*, *sen*, *to surpass*, *excell*, expresses the prep. *above* = *more than*. Cf. § 269. 271.

d. *de*, *fa*, introduce the *material*, *instrument*, *means*, *accompanying object*, when in Engl. the prepp. *of*, *by*, *with*, are used; § 108, 26. 29.

e. *nam..so*, *fa..so*, are also used for *by*, *by means of*, showing the *way* or *mediation* of action; § 108, 27.

f. *fra*, *to mix*, serves for the prep. *among*; § 237 c.

g. *gye*, *to accept*, answers also to the Engl. prep. *except*, *save*, *but*; cf. *Rem. 1. 2.* § 133. 235 b.

h. *kwati*, *kwac*, *gyaw*, *sianc*, *to omit*, *leave aside*, *pass by*, answer to the prep. *without*; § 237 b.

## 4. Relations of cause, concern, aim, intention, purpose.

a. *w o* may introduce expressions showing *cause* and *reference* to, by the postpositions *nti*, *so*, *hō*, = the prepositions *for the sake of*, *touching*, *concerning*, *about*; § 200, 3. 201, 2.

b. *m ā*, *to give*, answers to the prepp. *for*, *in behalf of*, *on account of*; *fa*, *to take*, answers to *for*, when a person does or makes something *for himself*; *k om ā*, *bere*, *to bring*, *m ā n ā*, *to send by opportunity*, answer to the prepositions *for*, *to*, in connection with verbs implying an *intended communication*. Cf. § 206, 3. 243 b.

*c. mǎ, to give, gye, to receive, sesǎ, to exchange, answer to for, instead of, used in buying or selling or exchange; § 237 b.*

*si or hye anǎimu, to step or put in the foot-mark, answer to instead of, in the place of; § 237 b.*

*d tia, to kick, hye, to fix upon, gu (so), to cast upon, express: against (a person); § 243 b.*

*e. sie, to reposil, preserve, expresses: for. against (an event); adv. previously; § 243 b.*

*Rem. 1.* Most of these prepositional verbs are conjugated, i. e. they assume pronominal and negative prefixes, and the prefixes and suffixes of the tenses and moods; they are, therefore, to be treated as verbs, and are mentioned here only for the sake of comparison with the English prepositions. Yet the verbs *wǒ, sǎ, and gye (except)*, have so far stripped off their verbal character and have become mere particles, as they do not assume any prefixes, not even the pronominal prefix *me*, nor the negative prefix, except when they are used, not as prepositional or auxiliary verbs or particles, but as principal verbs. (The negative of *wǒ* is then replaced by that of *di*.) This use of *wǒ* and *sǎ* without any inflexion may, in literal translation, be indicated by the Engl. participle; e. g.

*Wanyé fǔwǎ wǒ Osú, he has not done anything (being) at Osu.*

*Méyè adǔwǎma sǎ ǔnó, I do work equalling him, i. e. like him.*

*Obí nǎní fíe, gye ménǎ, nobody is at home, except my mother.*

*Mintié obí, gye m'ágyà, I listen to none but (except) my father.*

*Rem. 2.* The particles *sǎ* and *gye*, or both united, may also be considered as conjunctions, and the word governed by them as the subject or object of an elliptical sentence; e. g.

*Onyé adǔwǎma sǎ me, he does not (do) work like me, = sǎ me-ye, as I do.*

*Onnóm fǔwǎ sǎ nsú ñkò [na ǔnǔm], he drinks nothing but (only) water [he drinks].*

*Obí àmmá, sǎ gyé nnipa bànú pǎ [supply: na ebae], nobody came except only two men [came].*

*Manhú obí, sǎ gyé nnipa bànú nǎ [supply: na mihúñ wǔñ], I saw nobody, except [that I saw] those two persons.*

In other cases we reckon *gye* simply among the adverbs; e. g.

*Gye Onyamé (ñkò) nǎ ǔnim, only (God knows) (it).*

(This is in fact only another kind of ellipsis, a previous thought "Obi ǔnim, nobody knows" being left out.)

*B.* The *postpositions* are the nouns of place and relation specified and explained in § 118–122. They express the English prepositions *a. by themselves*, when the reference of a thing or action to the place (or time &c) of another thing is implied in the verb or in the attributive position of the postposition, or when it is plain from other reasons; *b. together with an auxiliary or prepositional verb*, of those mentioned under *A*, when that reference is not included in the principal verb.

a. *Qsé kán bi dà pón no sò, a knife is lying on that table.*

*Fa opón no sò sé kán no, take the knife [that lies] on that table!*

*Qhéne Hèròdè bèrè só no wówòb Yèsù, Jesus was born in the time of king Herod.*

b. *Mihúù sé kán no wè pón no sò, I saw the knife on the table.*

*Otów' sé kán no kyènéè abránnà' sò, he flung the knife upon the gallery; (the verb tow does not imply a direction to a place; this direction, therefore, is indicated by the auxiliary kyènéè.)*

c. The conjunction *nè*, originally equal to the verb *de* (§ 139), is often used for the Engl. preposition *with*, denoting *accompaniment*, sometimes also for: *on account of*.

*Mé nè nó baé, I came with him. Yé-nè wón kòè, we went with them.*

*Omáà yèn mó nè kó, he gave us "hail!" and fighting, i. e. he expressed his congratulation on account of our successful fighting.*

## II. NOUNS OF PLACE AND RELATION

*serving as Adverbs and Postpositions.*

**118.** The chief nouns of place and relation (which are also frequently used in composition, like most of the original prepositions in English) are the following eight:

*eso* (*osoro*), *ase*, *emu*, *chò*, *ano*, *ani*, *anim*, *akyi* (*akyiri*). Their manifold meanings and uses, also as names of things, may be arranged thus: — They denote:

1. A place which is at the same time a part of a thing; — then they are simply to be considered as names of things.

*Pomá no ase abù, the under part or piece of the stick is broken.*

2. A place without relation to a particular thing, though with reference to the general space in which we live, to the universe or to the upright human body (— *indefinite relation*). Then they are nouns of place, which are frequently used as adverbs.

*Q'te ase, he lives, exists (on the ground or earth).*

*Trà ase! sit down! Wáf'wè ase, he has fallen down, to the ground.*

*Mèda (no) ase, I lie down (to or for him, in his behalf),*

*i. e. I thank (him).*

3. A place with reference to a thing, a place contiguous to a certain thing (or person) that is (usually) mentioned before it in the position of an attribute in the possessive case. Sometimes time or other relation is expressed by the same word; see § 129, 1–5. 121, 2. In this case we call such a noun of place a *postposition* or a *noun of relation*, because it shows the relation of another thing, or of its action or state, to the thing to which the postposition is added.

*Oguán bi dà duá no ase, a sheep lies under that tree. (The postposition ase shows the relation of the sheep, or its lying, to that tree.)*

When the noun, to which the postposition refers, is mentioned before, it is replaced by a pronoun; e. g.

Akókotañ no bùtuw ne mmá sò; wón ñhìná hyè n'asé,  
that hen sits over her chickens; they all are under her.

But when it is an inanimate thing, the pronoun is omitted and the noun of relation stands absolute, though the reference to that certain thing is understood; e. g.

Ohúù duá bi, na okodáà asé, he saw some tree and went to lie under (it).

4. Those nouns may also, by a kind of ellipsis, denote, in a collective manner, the things contained in a place, as described under 3. In this case they may be considered as collective names of things.

Wotasétàse duá no ase (scil. nneéma),  
they gather (the things) under that tree.

Akókò no ase afée, that hen's posterity has increased.

5. From the meanings given under 1-4, others may be derived, which make such nouns equal to other nouns of things, concrete or abstract.

Kyèreme asém no ase, show me the meaning (sense) of that word.  
M'ákwántu ase ni, this is the reason for my journey.

Métrā mù makodú asé, I shall endure unto the end.

**119.** We now give the meanings of the above mentioned 8 nouns of place and relation (§ 118), 1. as parts of things, 2. as parts of space, 3. as postpositions, translating these by the Engl. prepositions and adding the Engl. adverbs.

eso, osoro: 1. the upper part; 2. the upper parts, the space above; (osoro, heaven;) 3. on, up, over, upon, above, upward, on high; used of time: in, at, during; of other relations: on, at, concerning, in, from, with.

ase: 1. the nether or lower part or end (or beginning); 2. the nether or lower parts, the way down; 3. down, under, below, beneath, downward; of time: in, at, under, during.

emu, the interior: 1. the inner or middle part, inside (also the middle part of the human body, and of an expanded surface &c. any point within the circumference; 2. the inner parts, the space within or inside; 3. in, at, into, through, within, inward, inside; of time: in, at, during; of a plurality of things: among, amongst, under; in connection with certain verbs (as fi, to proceed from): out, from.

ehō, the exterior: 1. the outer or outward part, outside, (also the human frame, the whole body, the whole person, cf. § 33 Rem. § 57. 217, 1. 218, 1a. 2. the outward parts, the space without or outside, nearness, proximity; 3. at, by, near, sideways, about, around; of other relations: at, about, touching, concerning.

ano: 1. the edge, brink, brim, tip, utmost end, margin; also the mouth, esp. the lips as the borders of its opening, and the bill of a bird,

also a *heap* or *number* of things (being defined by a margin or end);  
2. *the space along* or *at the utmost end*; 3. *on, at, along*; of other relations: *according to*.

ani: 1. *the face* (also *the human face*, espec. *the eye*), *the surface*;  
2. *the space above* a surface; 3. *on, upon, over, above*.

anim': 1. *the face* (also *the human face*), *the front, frontside, forepart*;  
2. *the space in sight, in front of, before*;  
3. *before, forwards, on, onward(s)*.

akyi, ak'yiri (Ak. akyire): 1. *the back* (ak'yī, *the back of the human body*), *the back part, hind part*, also *the outside* of hollow vessels;  
2. *the space behind* or *outside* (of hollow vessels and enclosed spaces);  
ak'yiri, ak'yirikyiri, *remote distance*;  
3. *behind, outside, without*; opón ak'yī, *before* i. e. *outside the door; backwards; far off, far away*; of time: *after, afterwards*, Cf. § 53 Rem.

Rem. The tone of so, mu, and of the stem of a no, a kyī, is *low*, as often as these four words are joined to a pronoun in the possessive case ending with high tone; in other cases the tone is *high*, and that of the prefix *low*.

The tone of hō and of the stem of ase, ani, is *high*, whether that of the preceding syllable be high or low; when high, the prefix a- is high likewise. When ase is not a postposition, it has sometimes *low* tone, e. g. in te ase, *to live*, da ase, *to thank*.

120. 1. The words eso, emu, ehō, retain their *prefix* almost only at the beginning of a sentence, separated from a preceding sentence or clause of a sentence, and the prefix may be taken as a substitute for the pronoun which is left out when referring to a thing, not a person.

2. The word mu very easily drops its u, and is then written together with the preceding word, usually with an apostrophe; but the tone of this m' is *always in contrast* to that of the syllable which it has joined, e. g. èpom', nsám'. Cf. § 119 Rem.

3. Osoro is used when it does not refer to a special thing, but to space in general.

4. Ak'yiri is used for akyi, when it stands without a possessive case before it, e. g. when a pronoun, referring to a thing, is omitted.

Qkwán à ònam só no, èsò yè trótrò, *the way on which he walks, it (its upper part) is smooth*; or:

emú ayè pátoropatoro, *it has become slippery*.

Ọfẁè ọsórò, *he looks up, upwards*.

Ọtẁam' (= ọtẁà mú), *he cuts (or pursues a line lying in) the middle (part of the space in which we live) i. e. he passes by*.

(The compound verbs tēem', *to cry out*, bom' = bọ mu, *to cry, roar, thunder*, must in a similar way be explained as the straightforward penetrating of the space by the voice or other sounds.)

Osìl'm' kòè, *he departed* = Osìl' kwán mù (or: kwán sò) kòè,  
*he stepped in (or on) the way, he set out, started.*

Odán yi anim' yè fè; akyíri dé, ènté sà,  
*the front-side of this house is fine; the back-side is not so.*

Ogyina akyírikyiri, *he stands in a remote distance, far away.*

**121.** 1. One noun of relation or postposition, viz. *nti*, is exclusively used to indicate *cause*. It seems to be related to *eti*, *Ak etiri*, *head*, and originally to signify *the upper end* as the *place* or *source* from which an action proceeds.

It has nouns or pronouns (or even sentences, § 255, 6*a*) as defining attributes in the possessive case before it: (§ 240. 243, *a*); i.e. *not*, we write *enti* = *èno nti*. Cf. § 120, 1. 140. 252, *b*.

Nítán nti wókúm' nò, *out of envy they killed him.*

Nsán' nti òyaré, *through contagion he is sick.*

Siká nti ná odéhyé dàń' àkóá,

*on account of money a freeman becomes a slave.*

Enó nti, eyí nti, *therefore, for this reason; edéńnti? why?*

This postposition, with its possessive case before it, usually precedes the subject and verb of the sentence, and is often followed by the conjunction *na*. When it stands at the end, the vowel 'a' is added. In Akan it is also used without the prefix, and before the final 'a' the letter *r* is inserted.

Edéń ntià (Ak. *sen'tira*)? *why?* Deń 'ti ná wókó? *why do you go?*

2. The postpositions *so* and *hō* are also used to express *cause*. Cf. § 240, *a*. 243, *a*. *Rem. 1*.

Yèda nò n'áyàmyé sò asé, *we thank him for his kindness.*

Matúanò nébónésò káw, *I have rewarded him for his evil deed.*

Osù né nùá hō, *he weeps on account of his brother.*

**122.** Other nouns of place, frequently serving as postpositions (and adverbs), are the following:

*atifi*: 1. *the top* (of the human head, of a house, mountain);

2. *the place above.*

*eti*: 1. *the head, the upmost part*; 2. *the chief place.*

*mfinímfini*, *the midst, the centre* of a thing or place.

*ńkyén, ńkyénmù*, *the side-part; the place by the side of a thing.*

*Okò ne ńkyén*, *he goes to him. Ote ne ńkyén*, *he lives with him.*

*Ofi ne ńkyén kò*, *he goes away from him.*

(*nsa*) *nifá, nifā so*, *on the right hand or side*;

(*nsa*) *beńkúm, beńkum so*, *on the left hand or side.*

*agya*, *the part beyond; agyá-nohò* (or *-nohōa*), *beyond*;

*abontén nò agyá*, *the other side of the street*;

*asugyá*, *the other side of the river*;

*ayannyá*, *the backside of the human body* (lit. *of the belly*).

ntám', *the space between; between, betwixt.*  
 ntentènsó, *the place opposite; over against.*  
 nsrènsó, *the place at a distance; aloof.*  
 anánmù, *in the feet i. e. footsteps; instead of.*

### III. OTHER NOUNS, PRONOUNS AND ADVERBS OF PLACE.

**123.** 1. Of the names of the different *members* or *parts* of the *human body*, we have had some among the nouns of place and relation (§ 119. 122), viz. emu, ehō, ano, ani, anim, akyi, atifi, eti, ñkyen, nifā, beñkum. But some of these and other such names are considered as *things* having their own dimensions, and may be combined or compounded with mu, so, and other postpositions; e. g.

tí sò, tíri sò, tírim'; anim'; asóm'; anóm';  
 esém' (*the inner substance of the teeth, but also the space of the mouth inside the teeth*); esé akyì (*the outside of the teeth, revealed by withdrawing the lips*); kónmù; ñkyénmù, mfém'; yám'; nsám', nsáyam' (*the palm of the hand*), nsáakyì (*the back of the hand*), nsá ānò, nsáteā anò.

Some such names are only used as compounds, as if they were mere *places*:

mpampám', momasó, atāsó, dodōm', mmptoam',  
 yám', ayáase, ayannyá.

2. Others are named as *things*, but may be treated as *places*, without assuming the postposition mu or so; e. g.

Ode bó toò ne mmáti, *he put a stone (on) his shoulder.*

Qyaré ne sè, né kōmá, né mmèrebó,

*he is sick (concerning or in) his teeth, his heart, his liver.*

Oso nensá, *he seizes his hand, holds him by the hand.*

Otím' no añenewá, *he took him (by) the throat.*

**124.** 1. The following names of *things* also in a direct way denote a *place*, without having a noun of place added to them:

ofi, ofie, *a dwelling, home*; akurá', *a village*; sukū, *school*;  
 adi, adiwo, adiwo hō, *the space outside the room, yard.*

Běra mé fi! *come (into) my house!* Cf. Běra mé dán mù! *come into my room!* — Wábà ofie, *he has come home*; but: Wahyén ofi bim', *he has entered some dwelling.* — Ote adiwo hō, *Mat. 26, 69.*; but: ogyina abañnuá no sò, *Ester 6, 5.* — Oko akurá', *he went to the plantation-village*; but: Oko n'áfúw mù, *he went into his plantation.* — Ofi sukū baè, *he came from school*; but: Oko sukūdán mù, *he goes into the school-house* (not for the purpose of learning).

2. *Proper names of countries and towns* want no postposition; some, however, are used or compounded with mu, so, ase, kurom' (=kurow mu); e. g.

Ofiì Abrokýíř`baà Abíbirim', *he came from Europe to Africa.*  
 Ofi Ñkrañ fáà Krobo nè Akwam' kòò Hùam', *ansàná osán*  
*faà Akyém kòò Asanté, na ofi Kúmase faà Pràsò báà Oguá,*  
*he went from Akra through Krobo and Akwam to Krepe, then he*  
*returned and went by way of Akem to Asante, and from Kumase*  
*(he went) by Praso to Cape Coast. Ote Dëná, he lives at Elmina.*  
 Mereko Adukurom', *I am going to Adukrom.*

3. Nouns compounded with a noun of place, though they may partly be considered as names of things, cannot well assume a new position of place; e. g.

ŵiase, *the world*; afiase, *a cellar, store, prison*; mpoānó, *the seashore*;  
 fam' = fá mù, *in the ground, usually: on the ground, at the bottom.*  
 Oda afiase, *he lies in prison.* Cf. Oda duám', *he lies fastened to a block.*  
 But: Oko aguaasém' = oko guám', *he goes into the assembly, council.*

**125.** Mere names of place (not at the same time names of relation or of things) are:

1. bā, baw, bea, bew, bere, amere; all these signify a place, but are (with the exception of baw) only used with some addition, as: bābí, Ak. beabi, pl. mmeá-mméá, mmá ñhñá, ameré(à), § 60, 3. or in composition with verbs, as: gynabeá, trābére, dābere, dabew, *a place to stand, sit, lie (there).*

Adé yi, mìn hù netóbew, *I know not where to lay this thing.*

2. ofā, *(the one) side* (also meaning *the half or part of a thing*), and afā, *a separate, unoccupied part of some space.*

Wokòò bépow bi sò fá bābí, *they went on a mountain apart.*

Oda afā, *he sleeps on the other side* (of the room).

Minnim fākó à ówo, *I don't know (the place) where he is.*

Wonam afāsā kòò kurów no mù,

*they went into the town from three sides.*

3. Nouns derived from verbs by the palatal suffix (§ 36, 4).

adidií, *eating-place*; ote adidii, *he sits at table*;

anomē, *drinking-place*; aguareé, *washing-place*;

akōé, *a field of battle*; anisieí, *burial-place*; asutwāreé, *a ford*;

mmeñé, mmeñkyeñé, *nearness, neighbourhood.*

4. All these nouns of place do not take postpositions of place, with the exception of bere, when it means *time*, see § 129, 1., and fā, which is often compounded with m' = mu.

Owo mé fām', *he is on my side, belongs to my party.*

5. The four chief points of the compass have the following names:

apuei, apuei-fām', anim-fām', (anafó, bokā), *east*;

atōe, atōe-fām', akyíri-fām', (atifi, anai), *west*;

késē-fām', nifá-fām', (epom'), *south*;

kūsū-fām', beñkúm-fām', (ēham', kwaem'), *north.*

*Rem.* The names in parenthesis do well for the Gold Coast, but cannot be applied to other countries and parts of the globe.



**126.** *Nouns of action* may be used like nouns of places. As *ko usu* means *to go to the water (place), to go for water*, so some other phrases have been formed, as:

*ko anyán* (Ak. F. *ko nnyina*), *to go for wood, fuel*;

*ko asiká*, *to go for digging and washing gold*.

These seem to be exceptional formations. But more frequently we find an infinitive, often with its object before it, or compounded with it into one word, as a complement of place. See § 280, 2.

*Q'kò addí*, *aguaré*, *asóre*, *he goes to dinner, to take a bath, to prayer (or to church)*. *Qkòù aduan'tò*, *he went to buy food*.

**127.** Instead of nouns of place, the pronouns *ehē*, *ha*, *hò* &c. (§ 60, 3) may be used. We must add to them:

*nóhò*, *nohōa* (*nóhōā*), *the place beyond, behind*.

The pronouns *ha* and *hò* are often added to nouns of place in apposition, or just as *no* or *yi* is added to names of persons and things; yet *no* or *yi* may be added besides.

*Owò turóm' hó*, *he is in that garden*.

*Yete dán (yi) mù há yi*, *we dwell in this house here*.

*Oko Nnonkom' nohō toññ*, *he went far into the inland countries*.

**128.** As a *proper adverb of place*, not derived from nouns or pronouns, but from a verb with a postposition, we have to mention: *fahófahó*, in the expression: *Wòfa fahófahó*, *they sail (or row) along the shore*; whilst *Wòfa ānóānó* means: *they walk (or ride, drive) along the shore (by land)*.

#### IV. NOUNS AND ADVERBS OF TIME.

**129.** *Nouns of time*, used in answer to the question *when?* *dábèù?*, either have postpositions, or they have none.

1. For the entirely abstract notion of time in general, as in "*Time flies*", there is no proper word; all expressions are somehow definite.

*Ebére*, *time* (cf. § 125) wants a definition by an attributive word or sentence, and can take the postposition *so* (or *mu*).

*Adagyéw*, *leisure*, can have *mu* after it.

*Ohéne no bére sò*, *in the time of that king*.

*Ebére à Kolombo kohúñ Amerika no mu*,  
*at the time in which Columbus discovered America*.

*M'adagyéw mù adwúma ni*, *this is a work of my leisure-time*.

2. Nouns expressive of the *ages of human life* are:

*àkokóābére*, *babyhood*; *mmérantebére*, *mmabābére*, *youth*;

*àkwakorābére*, *mmerewabére*, *old age*;

they may have *mu* after them; but

*mmofráase*, *childhood*, admits no postposition.

3. Afe, afrihiyá, *year*, ɔsram', ɔbosóm', *month*, and the native and European proper names of the months, also eda, *day*, may have mu or so after them; but not so the proper names of the days of the week, § 41, 4.
4. The nouns for the *seasons of the year* usually take mu after them. ɔpé(bére), ofúpé, apenimmá, ɔpepón, *the harmattan* and its divisions, ásúsow(bére), adom (adómmére, adommürow'), *the rainy seasons*. [Fefew-bere, *spring*; ahōhurubere, *summer*; awɔw bere, *winter*.] Exception: mpenōa, *autumn*, or rather (Ak.) *the end of the harmattan*.
5. Dapén, *week*, takes mu after it.
6. The following nouns for the *different times of the day* (partly combined with adjectives) are mostly used without postpositions: adekyēé nè adesāé; akokoboné, ahéma, ahemadakyé, anɔpahéma, anɔpatútu, adekyēé, aʋiapueí, anɔpá, aʋiá, oʋigyinaé, aʋia kété, betwábére, mfaretúbére, ańwum-mebáwm, ańwummére, aʋiatɔé, anadwófá, anadwófá fòm-m, adesāé, anadwó, ɔdasú kɔnkɔn, ɔdasúm'. Likewise the words for the twelve hours: dònkóro... § 80, 4.
7. Other nouns of time are formed by the palatal suffix (§ 36, 5.) or by composition with bere, ase, akyiri; e. g. adidií, adidibére, *meal-time*; adidiíase mpáe, *prayers at meals*; adidiikyíri asèdá, *thanksgiving after meals*.

**130.** Other expressions of time are the following nouns, nouns with additions, proper adverbs and particles:

1. For the *present time*:

ené, nné(=edá yi), mpreñ, *to-day*; ené da yi(ara) sò, *this very day*; nnansá yi, nná yi mù, *in these days*; áfèí, *now*; sesé (sèse, when at the end), *just now, this moment*; [at once; sesēiara, mpreñ, mprempreñ(ara), prèk ò, *immediately, forthwith*,

2. For the *past time*:

'néra (mispronounced: 'nara, 'nora, = ene da), *yesterday*. 'né-nnansá, 'ne-nnannañ, ... 'ne-dadu, *three, four, ... ten days ago*. nnansá ni à..., *it is three days since...*; afedán ni, *a year ago*; nná no, nná no bi, *the other day*; da bi, *once, one day*; dabiho, *formerly*; ehóbere no, *then, at that time*; tète, tètebème, tete-ntérédè, *anciently, of old*; dèdaw, dedàdedaw, *already, long ago*.

3. For the *future time*:

okyéna (okána), *to-morrow*; okyéna kyì, *the day after to-morrow*; okyéna bi, dakyé bi, *some day to come, some time, hereafter*; da se 'né (Kwasi, Dwo, ...) *this day week (on Sunday, Monday)*; afedán sèse, *a year hence*.

4. For an *indefinite time*:

peñ, *once*; da, dàbí, dabíara, dabíaradà, dàkóro bi, *some day, one day, one time, any day, ever*, after a negative verb: *never*; éto-dabí-à, *sometimes*; (lit. *it falls* i.e. *happens some day that*).

5. For *succession* (and simultaneousness):

prèkò, *at the same time, at once*; cf. 1.  
ntem, ntémara, (*quickly*, § 131, 3), *soon*;  
amónom' (hó)ara, *on the spot*;  
kañ, ekán no, (*at*) *first, formerly*; kán ànsà, *beforehand*;  
kánk'yerek'yere, *first of all, at the very first*;  
ntam' (no), *in the mean time*;  
[enà (enó nà), *then*; ansà-nà, *whereupon*; these are *conjunctions*];  
akyi (postposition of nouns), *after*; akyiri, *behind, afterwards*;  
*the time after*; enó akyi, eyí akyi, akyiri no, akyiri yi, sàñ-kyiri yi, *after that, hereafter, afterwards*.

6. For *repetition*:

mpéñ ahé? *how often?* see § 81; bio (bíòw, Ak. biem'), *again*;  
nná nná, nnàkóro-nnàkóro, *on single days*; dá, *often*;  
dá nnàawótwe, dá srám', dá afé, *every week, month, year*.

7. For *duration*:

nná ahé? *how many days? how long?* dàkóro &c. § 80, 5. 6.  
dá (F. dabā), dāyi, dāpem, dā dā, *always, continually, eternally*.  
dàbí dàbí, *a long time*; ara, *on and on, continually, continuously*.

## V. NOUNS AND ADVERBS OF MANNER AND DEGREE.

## 1. Nouns, singly or with postpositions.

**131.** Nouns of *quality* without postpositions, but more frequently such or other (also personal) nouns *together with the postpositions* *mu* or *so*, may denote *manner* in an adverbial way.

1. *Abstract nouns* added to the verbs *se*, to *be equal*, *kyeñ* or *señ*, to *surpass*, showing the *manner or concern in which* a subject equals or surpasses an object, see § 235 c. *Concrete nouns*, used adverbially to show the means of an action, see § 237 a.

2. Some nouns are not or scarcely used otherwise than in an *adverbial way*; e. g.

abía, *to one's aid or assistance*;

abirá, *the wrong way, turned the other way*.

Méyè no adwúma abía, *I work for him in the way of helping him*.

Mísò no mú abía, *I set my hand to it assisting him*.

Wáhyè n'átádè àbirá, *he has put on his garment the wrong way*.

Wábò (or wákà) asém no àbirá, *he has reversed the matter (in stating it), altered it to the contrary*.

Yédì no adannán' or nnyigyé, *we do it alternately, by turns*.

*Rem.* In *bò abira*, *di adannañ*, *di nnyigye*, the nouns may be called *specific complements* of the verbs *bò*, *di*; on the other hand,

many nouns, appearing as complements of verbs in specific verbal phrases (§ 210), may be considered as *adverbs of manner*.

b<sub>o</sub> piriw (b<sub>o</sub> pirim), b<sub>o</sub> mpunimpú, *to startle*;  
b<sub>o</sub> bum, b<sub>o</sub> t̄wí, b<sub>o</sub> wí, *to start, be alarmed*;  
t<sub>o</sub> beraw, t<sub>o</sub> dobosā, t<sub>o</sub> piti, *to faint or swoon*  
(*from exhaustion, sunstroke, hunger*).

3. The noun ntēm, *quickness*,\* is used as an *adverb* either singly or doubled, or (as ohare, *lightness, swiftness*) compounded with so. Běra ntēm! *come quickly!* Qbáè ntēmntēm, *he came very quick.* Wobáà no ntēmsò, *they came with haste.* Luk. 2, 16. Qye n'ádé nhinā oháresò, *he does all his things swiftly.*

\*Cf. Akyekyeré sè: ntēm ye nà ogóm ye,  
*the tortoise says: quickness is good and slowness is good.* (Prov.)

4. Other nouns compounded with so or mu, sometimes also ase, ano, to express *manner*, are the following:

kwánsò-kwánsò, akwánsò-akwánsò, *orderly, properly*;  
aberánsò, akakabénsò, akokobirisò, *violently*;  
anibiannásosò, asōbiannásosò, *carelessly*;  
mpàsompaso, mpáase, mpofirim', *unawares, unexpectedly*;  
mmarímám', mmarímásò, *in a manly way, manfully*;  
nnípam', *after the manner of men*; onyàmémù, *in a godly way*;  
brofóm', bròfó nsa āndò, *after the fashion of the Europeans.*  
Qkǎǎ asém no ābufúw sò, *he spoke that word in anger.*

## 2. Proper Adverbs of Manner,

*derivative (from pronouns, adjectives, verbs), primitive, or compound.*

**132.** *Proper adverbs*, besides the nominal adverbs in § 131, show

1. *manner*, in a demonstrative or descriptive way (the former by *comparison*, the latter by naming a *quality*);
2. *degree, or quantity, intensity and extent*;
3. *certainty and uncertainty, affirmation and negation.*

**133.** 1. *Adverbs of a pronominal character*, showing *manner* of an action or state in a demonstrative way or implying comparison, are the following:

sa, sǎ, sē (=sǎ yi), se (=se eyi), *so, thus*; sǎara, *just so.*

Ete sa, *so it is.* Wóyè no se! *it is done thus!*

Ete sǎara, *it is just so, still so, always the same.*

Mentée asém à éte sē' pèn, *I never heard such a thing.*

2. An *adverb* showing *degree* in a similar way is

sē (=se biribi) *very, very much.*

Eyé sē, *it is very good.* Qye hú sē, *he is very cowardly.*

3. *Adjectives denoting quality and indefinite quantity* are frequently used as *adverbs of manner* (a) and *degree* (b), either in equal form with the adjective, or, when several forms exist, in a reduplicated, sometimes in the simple form. Cf. § 67-70.

E.g. *nyā*, *slowly*; *tē*, *straightway*; *kómm*, *quietly*; *bònè*, *badly*;  
*yíyé*, *pá*, *pápa*, *pápápa*, *well, very well, much*;  
*kesé*, *dennén*, *bèbrè*, *pì*, *dódo*, *very, much, very much*;  
*kakrá*, *kakrábi*, *kakrásè*, *ketewábi*, *a little, very little*.

a. *Qnam nyā*, *he walks slowly*. *Qda hó kómm*, *he lies there quietly*.  
*Duá no asì frómm*, *that tree is in a flourishing state*.  
*Okasá krontkron*, *he speaks with purity*.  
*Qte yíyé*, *he is well*. *Minim no yíyé*, *I know him well*.  
*Mikyíá nò pápápa*, *I greet him most heartily*.

b. *Mframá bò kesé*, *the wind blows vehemently*.  
*Oprānnā' bóm' dennén*, *the thunder rolls loud*.  
*Osuro bèbrè*, *bebrebé*, *pì*, *dódo*, *he is very much (or too much) afraid*.

4. *Adjectives denoting a certain quality are added as adverbs of intensity to verbs expressing the same quality; e.g.*

*Esò kokürò*, *it is very large*; *eyé papa*, *it is very good*;  
*èbèré kò*, *ebìrí tùm*, *ehoá fitā*, *ákyèn kyénkyeren*,  
*it is very red, -black, -white, -hard or stiff*;  
*ébòn kánkán*, *it stinks very much*.

**134.** 1. Proper *descriptive adverbs*, mostly primitives, not (or only seldom) used as adjectives, but showing *quality (or degree)* like those in § 133, 3., are found in the following sentences:

*Ofwè no dō* (or *hā*, = *dín*, *kómm*), *he looks at him staringly*.  
*M'aní tuáà nò fán*, *my eye discerned him distinctly*.  
*Emú dà hó fè*, *it lies open and plain (before us)*.  
*Eda nsú ase fè*, *it lies deep under the water*.  
*Wáhyè no kètè* (*kyenkyenkyen*), *he has commanded him strictly*.  
*Awíá afi kété* (*ketekete*), *the sun has come out shining brightly*.  
*Nkuròfó no abóabò wòhò ànò pepé*, *pìpìpì*,  
*the people are gathered thick together*. *Luk. 11, 29*.  
*Wofwèè no pìpìpì*, *they flogged him much*.  
*Oyè n'ádé bàsabasa*, *bisibasā*, *sàkasaka*, *sèsasesa*, *potoró*,  
*pòtoró*, *he does his things in a disorderly, confused manner*.

2. *Imitative adverbs* show the *manner of an action by describing the effect as a particular noise or other impression on the senses*.

*Obò me bà* (*bám*, *bám*), *he gave me a lash (some lashes)*.  
*Efwèè fám' ara bà*, *it fell to the ground with a clap*.  
*Ofwèè ase brim*, *he fell down plump*.  
*Osì pim* (*pim pim*), *he steps firmly, takes firm steps*.  
*Otiá fám' tẁēm tẁēm tẁēm*, *he treads on the ground strongly*.  
*Nhurúw' tẁén tẁén*, or, *fén fén*, *he jumps about nimbly*.  
*Nsú sò ko(ko)*, *water drops audibly*.  
*Aduán' no hùru kùtukùtù*, *the food boils lustily*.  
*Anomá no pèrè kítikiti*, *pùtuputu*, *the bird struggles desperately*.  
*Ogyá dèw fràfra*, *fràmframfram*, *kítikiti*, *kyìrikyirikiyiri*,  
*the fire burns brightly*.  
*Dàdè no adò sràmsrām*, *srānsrān*, *the iron is red-hot*.

3. Proper *adverbs of degree or extent* (primitives, derivatives and compounds) show the *extent* of an action or state in various ways:

a. Adverbs *limiting* the action to itself or to some subject or object (excluding others) are the following:

ńkō, ńkútō, ńkútō-kòré, *only, alone*; ára, *just, even, merely*; kwa, tэта, hùnu, Ak. hun, F. gyan, gyennyan, *merely, solely*; tэта ara kwà, *without any thing else*.

Mmofrá ńkō nà éwui, *children only died*.

Mátù no fó ńkō, *I have only admonished him*.

Wámà me nsú teta, *he gave me only water*.

Wóágyàw me ńkútō-kòré, *I have been left quite alone*.

b. Adverbs stating *addition* (inclusion) and *prominency or exclusion* (with regard to other actions or subjects or objects that might come into consideration) are the following:

nso (nsoso), bi, nso bi, *besides, likewise; also, too*;

mpo, po, *even*; mmom, rather, *much more*;

de, *taken apart, concerning*;

títiriw, *especially, chiefly* (adj. fr. ti, tiri, *head*).

O'dì hiá, na oyaré nso, *he is poor, and sick too*.

Mé nso, mékò bi, *I also, I shall go likewise*.

Fre onó nso bi, *call him also*.

Wabísa ohéne po, *he has even asked the king*.

Mé nùà po ànhù mè, *even my brother has not known me*.

Eyí mmòm' n'yé, *this is all the worse*.

Mé dé, mékò, *as for me, I shall go*.

Mmofrá nà oyaré no kùm wón títiriw,  
*children especially die of that sickness*.

The following adverbs are derived from verbs:

gye, *except, save, but*; wants a complement after it. § 117 Rem. 235 b.

Gyè obüróní na óbetúmi ayé, *only a European could do (if)*.

(enó) gyàbaw, *leaving (that) aside; notwithstanding, nevertheless*;

(eyí nhíná) ńkāmfiaw, *beside (all this)*; these two words want a complement before them. § 242. 237 c. Luk. 16, 26.

énkánká, ńkántóm' (akántom se), *to say nothing of, not to mention (that..)*; these two words want a complement after them, which forms part of a sentence that follows or is to be supplied.

Mmofrá yi yè mmofra boné, na énkánká nà oyí dé (ònyé), *these children are (all) bad, but especially this one (is not good)*.

Ñkrañ héne asō nteè, na ńkántóm Büróní, *the king of Akra was not apprized of it, much less the European (governor)*.

Rem. The adverbs under a. b. may be called *distinguishing adverbs*; cf. § 75.

c. Adverbs *extending* the action to an *indefinite* or a *more or less definite degree or number*, or to *completeness*.

ára\*, *on and on, by degrees*;

arā, *continually, continuously, uninterruptedly*;

ára g(y)ènn̄, *pretty much*; pránn̄, (*plainly*) *pretty much*.  
pé\*, pépe, *exactly, completely*; pésē\*, *perfectly*;

Wamā me dare du pé, *he gave me exactly or only ten dollars*.  
kórā (=kwa ara), *entirely, completely, totally, thoroughly*,  
with neg. verb: (*not*) *at all*;

búruburu, boroboro, t̄wém, t̄wébo, d̄wé, *entirely, totally &c.*  
d̄wè, d̄wènn̄, d̄wèrèbā, *completely &c.* (of burning, destroying).

\*The words ára, pé, pésē, are often joined to other adverbs.

**135.** Adverbs of certainty or uncertainty (contingency, possibility, probability).

nokwárèm', *in truth, truly* (cf. § 131, 4). See also § 236.

pl̄, ampá, *truly, indeed*; ampáara, *verily*; ampanèampá, *really*;

ewom' pl̄, ete s̄ā' àmpá, *it is quite true*;

de, mmom' dé, *certainly, indeed, to be sure*;

dabí, dabidà, *no, never, by no means*. (On these and other particles of affirmation and negation, see § 146, 3.)

gyámà, Ak. gyaméà, *perhaps, possibly*;

ebíà, *some of it (may be) that, i. e. perhaps, peradventure*;

sesē, *perhaps* (=sē sē, *like this*, § 133, 1. cf. 130, 1.);

sésekwā (bì), *perhaps, perchance, by chance*.

Gyama wádà, *perhaps he sleeps*. Sesē wáfl̄ adi, *perhaps he is gone out*. Ebíà oyaré, ebí nso à wáwù, *perhaps he is sick or perhaps he is dead*. Kóbisà sésekwā bì na yēñf̄wē, *go and ask at random, that we may see*.

## VI. NOUNS AND ADVERBS OF CAUSE.

**136.** 1. The postpositions nti (ti, ntia, ntira), so, hō, indicating cause, see § 121. 240. 243 a.

2. The adverbs kwà, tэта, hùnu (huñ, gyañ, gyennnyañ) § 134, 3a, have also the meaning: *without cause, for nothing, in vain*. § 240 a.

## VII. English Adverbs expressed by Verbs and otherwise.

**137.** English adverbs of time expressed by (auxiliary) verbs, see § 107, 13. 14. 16-22.; adverbs of manner, ditto, § 111. Others are expressed otherwise; e. g.

Nil nsú dé à éye, enyé ànó bi ni (lit. *the Nile's water's sweetness which it has, there is not 'any border is here', i. e.*) *the water of the Nile is exceedingly sweet*.

M'aní gyé à égyeí nyé àdewá (lit. *my eye's delighting which it delighted was not a small thing, i. e.*) *I was highly delighted*.

## 7. CONJUNCTIONS.

**138.** Conjunctions are particles, or little words without inflection, by which words and sentences are joined together. They are either *primitive*, or more or less plainly *derived* from verbs, nouns or pronouns. We divide them into four classes, § 139-142.

**139.** (1.) Conjunctions that connect *words* or single co-ordinate *parts of sentences* are the following:

*nè, and, with*, from the v. *de, to have, hold, possess*.

*Mé nè wó bèkò* (orig. *mede wó bèkò, I taking you shall go*),

*I and you shall go, I shall go with you.*

*Wafré me nè mó, he has called me and (or together with) you.*  
*è nè* is used instead of *nè*, when a slight pause interrupts the close connection between the preceding and the subsequent word;

*e* = the prefixed pronoun of the 3d pers. sing. § 54.

*anà, anàsè, sê, or*; cf. § 140 *Rem. 2*.

*..ò, ..ò, be it.., or*; cf. § 140 *Rem. 3*.

*Kofí ana(se) Yàw n'kò asú, Kofi or Yao shall go for water.*

*Mmarímá ó, mméa ó, mmofrá ó, wón ñhíná mmërà,*

*(be it) men or women or children, they all shall come.*

**140.** (2.) Conjunctions that connect co-ordinate sentences:

*na, and, but, yet; nà, for (=because);*

(*na* [sometimes printed in italics: *na*] with the consecutive form of the verb: *in order that, with the intention to*; see § 141, 6);

*n'so (nsoso), also; but, besides, yet, however; moreover;*

*nánso, and also, but also, but, yet, however, notwithstanding;*

*de* (a concessive particle at the end of a sentence), with *nanso* (following in the next): *it is true, take it for granted, but..;*

*ànkā.., na.., it would have been.., but..;*

*enyé.. ñkò, nan'so (na..nso), not only.., but also..;*

*enónti, eyínti, entí, entí nà, na énti,*

*hence, therefore, on that account;*

*ènesè, that is; so it came that..;*

*énnà (=enó nà), then, upon that, after that;*

*én'dé (=enó dé), én'dé nà, then, in that case.*

*Rem. 1.* The conj. *na* has usually *low* tone, but *high* tone when it connects imperative sentences. On *nâ* see § 141, 7. After single words at the head of a sentence, *na* serves as an emphatic particle, s. § 247.

*Rem. 2.* The conj. *ana* at the end of a question, the alternative being omitted, serves as an interrogative particle, see § 142.

The conj. *anàsè, or* (§ 139), connects also co-ordinate sentences.

*Oyaré anàsè wádà, he is sick or he sleeps.*

*Rem. 3.* The conj. *..ò, ..ò, whether.., or.., connects sentences that are co-ordinate to each other, but subordinate to a succeeding sentence.*

*Opené ò, ompené ò, oyé nà méye ara,*

*whether he agree or not, I shall do (it) by all means.*

**141.** (3.) Conjunctions that connect *subordinate sentences* with *principal* sentences, are simple or compound, and stand between the principal and the subordinate, or the subordinate and the principal sentence. In the latter case, i. e. when the subordinate sentence comes first with a conjunction at the end, others may stand at the same time at the head of the subordinate or of the principal sentence.

(Examples see after 1-10.)



1. The *explanatory* particle *se*, *that*, *whether*, *if* (probably derived from *se*, *to say*; F. *dē*, Gā: *ake*).

A. When *simple*, it is used in the following ways:

a. It is *joined to a principal sentence* and, usually after some incision marked by the falling tone of voice (*sê*) or even a little pause (which in longer sentences is indicated by a comma or colon), connects with it or *introduces*

α. a *noun-sentence* that supplies the *subject* or a *complement* or an *attribute* in the preceding sentence; § 255, 1b. 2. 3b. 4. 6b.

β. an *adverbial sentence of manner (extent)*; *so that*, § 273, 1b.

γ. an *adverbial sentence of purpose*; *that, in order that*, § 279, 1.

b. It stands at the head of a *conditional* or *concessive* sentence (Gā: *ke*); § 276, 3. 278, 2.

c. It stands at the head of an *adverbial sentence of cause*, cf. B, c.

B. It is *combined* or *compounded* with other words (verbs):

a. *kyere se*, (*in order to see*) *whether, if* (is rather obsolete, = *se ebia*).

b. *gye se* (or *se gye*), *except that*., § 277.

c. *kyen se*, *sen se*, *more than (that...)*, § 270, 3.

d. *efi se*, *since*; § 265, 1.

e. *efise*, *esiane se*, or *se* alone (A, c.), with *nti* or *ntia* at the end of an *adverbial sentence of cause*, which precedes or succeeds the principal sentence, *because*; § 275, 1b. 2.

f. *besi se*, *kosi se*, *kodu se*, *kopem se* &c. *till, until*; § 265, 2.

g. *kānsese*, *though, even if*, § 278, 2. Cf. A, b. [273, 2.

2. The *comparative* particle *se*, *as* (from *se*, *to be like*, Gā: *tamo*), and combinations with it: *te se*, *as if*; *senea* (*se-dea*, lit. *like that which*), *just as* (Gā: *take, take boni*), introduce

a. a *noun-sentence*; *how* (relat.); § 255, 1c. d. 3b. 5. § 268, c.

b. an *adverbial sentence of place (extent)*; *as far as*; § 260.

c. an *adverbial sentence of manner* or *degree*, succeeding or preceding the principal sentence (which in the latter case begins with *sā na*, *sā ara na*, *sā nso na*, or has *sā ara* at the end); *as, just as*; § 268 a. b. 270, 2.

d. a member of an abbreviated or elliptical adverbial or adjective sentence, § 248, 6. 269.

3. The *relative* particle 'a', always with *low tone*, connects

a. a succeeding *adjective sentence* with an antecedent in the principal sentence; it is, together with a pronoun expressed or understood in the adj. sent., translated in Engl. by the relative pronouns and adverbs *who* (*whom, whose*), *which, that, where, when* &c. § 64. 257.

b. an *adverbial sentence of manner, degree, extent*, (Engl. *so that*), with a preceding sentence or some part of it; § 273, 1a.

c. a preceding *adverbial sentence of time*, § 262, or *condition*, § 276, or *concession*, § 278, with a succeeding principal sentence; in this case it has usually a comma after it.

4. The *disjunctive* particle *ō* is used for 'a' in double or manifold *conditional* or *concessional* sentences; § 276, 4. 278, 3.

5. The distinguishing adjectives *no* and *yi* (§ 74, 2) serve as connecting particles, answering to the Engl. conjunctions *when, after, as*.
- a. The *demonstrative* particle *no* is used at the end of *adverbial sentences of time* with the verb in the continuative, past, progressive and future forms, § 264, also at the end of an *adv. sent. of proportion*, § 272.
- b. The *demonstr.* part. *yi* is used in the same cases, with the verb also in the present and perfect forms; § 263.
- c. The particles *ara pe, as soon as*, may stand with or without *no* or *yi*. § 264, 1. 2.
6. The conjunction *na* with the verb in the consecutive or imperative form, *that he may or shall, might or should*, connects an *adv. sentence of purpose* with a preceding principal sentence; § 279, 2.
7. The conjunction *nâ* (with high and low tone) indicates *simultaneousness* or *concomitance*, or *emphasis*, and is used at the head of the principal sentence, when the action or state in it coincides with a state or action in the preceding subordinate sentence; § 262, 2. 276, 2. It is not translated in English.
8. The particle *añkã*, *eventually, then, in that case*, is put at the head of the principal sentence after a *conditional sentence*, the predicate of which is conceived as *not real*, but only *imaginary*. § 276, 5. (cf. § 251 *Rem.* 2.)

9. The particle *ansã*, *before*, combined or compounded with *na*, introduces an *adverbial sentence of time* stating an event subsequent to that of the principal sentence; § 266, 1. The same particle at the end, together with the conj. *na* at the head of a sentence joined to an antecedent principal sentence, may be translated by *till, until*; § 266, 2.

10. The verb *mã* serves as a *causative* particle, = *so that*, connecting an *adverbial sentence of extent*, by which an *effect* or *consequence* is stated, with a preceding principal sentence; § 273, 1 c.

Examples of the use of these conjunctions, with the verbs *ba* and *kò*, one in the subordinate, the other in the principal sentence.

1. A. a. *α. Qkòè kòkàè se abofrà no abà* (or *mmërà*),  
*he went to tell that the boy has come (or shall come).*  
β. *Qkòè ntémém se\* obi rèmmá n'akyì mmetíw' no, he went very quick, so that nobody will come after him pursuing him.*  
\* or better: *à*, cf. 3b.
- γ. *Qkòè sê, osán bà a, ode ne bá besán abà, he went that in returning he might bring his child back with him.*  
*Qkòò hò sè ne bá mmërà hò bì,*  
*he went to that place that his son might also come thither.*
- b. *Sè wókò hò à, méba hò bì, if you go there, I shall come there too.*  
c. *Sè wókò nso a, obí beba, though you may go, another will come.*
- B. a. *Kò kòfwè kyèré sè (= se ebià) obéba,*  
*go and look whether perhaps he will come.*  
b. *Merenkó gyè sè woábá ànsã,*  
*I shall not go except (or until) you have come first.*  
c. *Qbékò asánóm mmóm sèn sè obéba abètié asém, he will rather go to drink wine (strong drink), than come to listen.*

1. Efi sê obàà kuróm' há, ɔ̀nkòò bābī dà,  
*since he came into this town, he never went anywhere.*
2. Efisê ɔ̀bà há dā nti, mentā' mènko ne fi,  
*because he often comes hither, I do not often go to his house.*
3. ɔ̀békò n'ánim ara akòsì sè n'ádámfo bēba abēhiyá nò,  
*he will go onward until his friend will come to meet him.*
4. Sê ɔ̀bà a, mékò, if (it happens that) he comes, I shall go.  
 Kānsese ɔ̀bà a, mékò ara, though he come, I shall go still.
5. a. Meko makòfwé senèa wóde pònkò no fi hyén mù bēba fám,  
*I am going to look how the horse will be brought from the ship to the land.*  
 b. Sènèa Kristosóm abéteréw nhíná, wònkò ñkòsóm abósóm biò,  
*as far as Christianity has spread, they do not serve the fetishes any more.*  
 c. Sé(nèa) yeámfá fwé àmmá wíase no, sá' nso ná yeremfá fwé ñkò (or: sê yeremfá fwé ñkò nen), as we have brought nothing into this world, so we shall also take nothing with us in going.
6. a. Onípa à wówoó no baà wíase yi, obéfi mù akò biò,  
*a man that has been born into this world will go out of it again.*  
 b. Wànkò ntémntém à obí rentùmi mmá n'akyi mmeti w nò ntó nò, he did not go so very quick that nobody could come after him to pursue and overtake him.  
 c. Wóbà ara pe à, yebésim' akò, as soon as you come, we shall start.  
 Wóbà meñkyén à, mé nè wó bekò m'afúw mù, when (or if) you come to me, we will go together into my plantation.  
 ɔ̀bà meñkyén nso à, mereñkò néfi dà,  
*though he come to me, I shall never go into his house.*
7. Sê ɔ̀bà ò, sê ɔ̀mmá ò, mé dé, mékò,  
*whether he come or not, I for my part shall go.*
8. a. ɔ̀báé no, mekòè, when he came, I went away.  
 Akòfo foforo toa so reba abegu mu no, nanso wòrekò wòñ anim akopam òm no, the more new champions came for reinforcement, the more they went onward, repulsing the enemy.  
 b. Wábà yi, mékò, as he has come, I shall go.  
 c. ɔ̀báé ara pe, na mekòè, as soon as he came, I went away.
9. Merékò 'né ná okyéna masán mabà,  
*I am going to-day that I may come back to-morrow.*  
 Kò na ɔ̀fófóro mmèrà! go that another may come!
10. ɔ̀rèbà no (or yi), nā merékò,  
*whilst he was (or is) coming, I was (or am) going away.*
11. Sê ɔ̀bà a, ankā mékò,  
*if (or in case that) he should come, then I would go.*  
 Mekòè ansá-nà ɔ̀báè, I went away before he came.  
 (Perhaps better: Onnyá mmaé no, na mekòè. Cf. Mekòè no, na onnyá mmaè, when I went away, he had not yet come.)  
 Mekò mà ɔ̀fófóro abèsí m'ánánmù,  
*I shall go that another may take my place.*

**142.** (4.) *Interrogative particles* are the following:

a. at the head of a sentence: so, ɛno, asa;

b. at the end of a sentence: ana? anā? a?

So gremmá korā? *will he, then, not come at all?*

Enó dábèñ na gbéba? *at what time, then, will he come?*

Asa ehé nà wórekó nà wóbòábòà wohó?

*but where will you go, preparing yourself?*

Obéba yèñ ñkyén àná? *will he come to us (or, scil. not)?*

Kóf wẹ sẹ ọwọ fie àná? *go and look whether he is at home.*

Yebényā adùan' wò kwán mù a? *shall we get food on the way?*

**8. INTERJECTIONS.**

**143.** *Proper interjections* are exclamatory sounds expressing an sudden emotion of the mind or wish that has not grown into a definite thought.

We add to them a number of *improper interjections*, consisting of single words or even short sentences and contractions of such, that are used in colloquial intercourse. —

*Imitative sounds* of processes in nature or of actions have been treated under the head of adverbs, § 134, 2.

**144.** Enclitic sounds giving emphasis are:

ē (after names); ō (after sentences); e (after a wish or command see also § 91, 3. 170); a (after an emphatic assertion or wish; § 75, 2.

The three former usually absorb a previous 'a'. E. g.

Kwad wó é! Ad wó' é! § 45, 2. Ber'ó! mómmer'ó! mómmer'è! *come*  
Kó ó! mónkọ ó! kọ è! mónkọ è! *go!* Wókọ à! *they are gone!*

**145.** 1. The following *exclamations* are expressive of feeling, viz. *pleasure, joy, admiration, satisfaction, exultation* (cf. 146, 2):

â, hâ, hahâ, ê, yê, ô; wíè, áyô, ọsémpa!

*displeasure, annoyance, regret, abhorrence:*

ă, â, ô, ô, áò, kòsẹ!

*sorrow, grief, pain:*

ál, ál, bóé, bóboé, agy'ê, mírewu(ó)!

*surprise, astonishment:*

hál, (móyè dèn' ní!) ao, (sẹ woáyé no ní!) éí, (ade bèn' ní!) boô  
*Shouts:* hó, hū, wó, yé, mē!

2. The following *acclamations* express also a desire concerning others

*Calls for attention:* hâ! f wè! f wéof wéo! tiè! mún ti' ô!

*Expressions of contempt:* â, hâ, t wẹa, t wéa! *of challenge:* fê!

*Utterances in chasing:* háè, háè! *in cursing:* kál!

*Hushing words:* gyàè! gyàè a! múnnyaè!

**146.** The following particles and phrases may be called *colloquial interjections*:

1. *Interrogative particles*, see § 142.

2. *Replies of affirmation, approbation, assent, consent*:

yíw, yíè, wíè, ē, ēhē, bóó! *yes!* cf. § 145.1.

tṵō (tṵew), tṵébéw, tṵēm, tṵébém, *of course, exactly!*

ampá! wóm'moá! F. wún'twá apáw! Ky. *etera* (=ete sa), *indeed, truly, really! you are right! you speak true! so it is!*

n'ànkā! *what else?* pā f'wí, *be it so!*

3. *Replies of negation*:

dàbí, *no, orig. never*; this word stands as the only remnant of a whole negative sentence, e.g. wokóò hó pèn àná? (mènkóò hó)

dàbí! *have you ever been there? no* (viz. *I did not go there any day*)!

dàbí dà, *no, never* (=dàbíaradà)!

ú'nòó! éhèè F. óhòó! *no!*

4. *Interjections of politeness*, to introduce a saying by way of excuse:

tàfarakye, sébé(w), sébéō.

**147.** *Salutations and their replies*:

1. *In approaching to a dwelling &c. (by night)*: àgō! *reply*: àmē!

2. *At meeting in the morning, about noon, in the evening*:

makyé! mahá! madṵó! = mémā wo akyé, ahá, adṵó,

*I give you good morning, good day, good evening! Or:*

duénèawó! duénèwíá, duénènwín'ō!

3. *I pity you concerning the cold - the sun - the coolness!*

4. *At parting in the night*: nnopá, nnop'ō (mémā wo nnapá), (*I wish you*) *good sleep!* *reply*: da yiyé, mónna yiy'ó! *sleep well!*

5. *At parting after a visit*: mekó mabà (§ 112);

minnyáw w' àse, *I don't leave you alone!*

6. *At parting for a journey*: ménkyé! *I shall not stay long!*

*reply*: nantew yiyé, *farewell!* ùkyé! ùkyer' ó! *don't stay long!*

7. *For welcoming*: abō (aba ō)! akwábà!

8. *At meeting on the way*: ahyiá! *reply*: ahyiáhyla!

to or of one that went before: àdíkan'ó!

9. *At sitting*: atrāase (ō)! *at eating*: aguare ō!

10. *At eating or at work*: kitam'! *lay hold of it!*

*reply*: mifuánò! *I hold it!*

11. *Congratulations*: mó! mó mó! woáy(è) adé! wotíri ñkwá!

12. *Condolations*: kòse! dùè! hyèden! dàrekāná!

13. *Replies on different salutations*: yā aberáw! (or, yā ahénewa, yā yādo, yā obere, yā amū! to the members of different families, distinguished by the worship of different family fetishes); yā onúá;

14. *adṵó!* (orig. to one born on Monday, as yā ayísi! to one

15. *on Sunday*, yā bená, yā wukú, yā-ó, yā afí, yā amén! to one

16. *on Tuesday, Wednesday &c.* cf. § 41, 4).

### PART III.

#### OF SENTENCES (SYNTAX).

**148.** A sentence is a complete *thought expressed in words*. —

In every such expression there is 1st, a thing of which we speak, the *subject*, and 2dly, what we say of it, the *predicate*.

#### *Different Kinds of Sentences.*

**149.** The *predicate* may assume the form of an *assertion*, or a *wish*, or a *command*, or a *question*, or an *exclamation*, each of which forms may be affirmative or negative.

Accordingly we distinguish: 1. *indicative*, 2. *optative*, 3. *imperative*, 4. *interrogative* and 5. *exclamatory sentences*.

**150.** (1.) *Indicative sentences* contain an *assertion*; as,  
 Onyankópón bòdò adé, *God created (all) things*.  
 Duá blakó n'yé kwáe, *one tree does not make a forest*.

**151.** (2.) *Optative sentences* express a *wish*, either in the form of an indicative sentence, usually with the addition of certain particles; as,  
 Wóbewu! *mayest thou die!* Sè wóbekum' qbonéfó à! *Ps. 139, 19*.  
 Sè ànkā wúnim nea éfà wó ásòmdwoéé hō à! *Luk. 19, 42*.  
 Sè ànkā okarí nà wókari m'áwèrehów è! *Job 6, 2*.  
 O, sè mewo ntabán sè abronóma de é! *Ps. 55, 4*.  
 A, ànkā wogatwítwa wòn ágù pó! *Gal. 5, 12*.  
 Mányà tèkremá apém é! *O for a thousand tongues!*  
 or, in the form of an imperative sentence, § 152.

**152.** (3.) *Imperative sentences* contain a *command*, *exhortation*, *wish* or *permission*, in the negative way a *warning*, *wish* or *prohibition*; as,

Dò wó yónkō sè wohó! *love thy neighbour as thyself!*  
 Kó, na ñkoyé bònè biò! *go, and sin no more!*  
 Mmá wó wèrè mmfi mè! *do not forget me!*  
 Me bá, fà wó kòmá mã me! *my child, give me thy heart!*

**153.** (4.) *Interrogative sentences* contain a *question*, which requires either *a.* an affirmative or negative reply to the whole sentence, or *b.* the statement of the subject, object or any other member of the sentence. In both cases the collocation of words is the same as in indicative sentences; but in the former case interrogative particles are used, see § 142, in the latter, interrogative pronouns, see § 60. 61. E.g.

a. Wo ágyà wò ofie àná? *is your father at home?*

So gremmá ha? *will he not come here?*

b. Héna ná ábà? *who is come?* O'sè déń? *what does he say?*

Woátò ntamá bèn? *what kind of stuff have you bought?*

Wórekò hé? (or: ehé ná wórekò?) *whither are you going?*

The interrogative tone of the sentence alone may suffice, or the last sound of the sentence is lengthened and sinks into the low tone. E. g.

Wóbeyé yén kwàńkyerefó akò Wasá? *will you lead us on to Wasa?*

Onó ná múbù nò fò-ò? *him you pronounce guilty?*

Sometimes an assertion is expressed in the form of a question, which, then, requires no answer. E. g. *Mat. 6, 25. 7, 16.*

Oká'rá n'sén aduan' àná? *is not the life more than meat?*

So wotetéw bròdomá wò akraté sò? *do men gather figs of thistles?*

*Imperative sentences* also may be *interrogative*, in which case an antecedent sentence may be considered as omitted; as,

Mémmèrà àná? *shall I come?* So yéńkò bí? *shall we go too?*

Cf. Ose mémmèrà àná? *does he say, I shall come?*

So wópè sê yéńkò bí? *do you wish us to go likewise?*

**154.** (5.) *Exclamatory sentences* express a feeling (of joy, grief, regret, displeasure, astonishment &c.) in the form either of an indicative or of an interrogative sentence; as,

Nhyirá ne ohéne à ónam' Awurádé diń sò rébá! *Luk. 19, 38.*

Onyamé ayámyé sò déń ara! *how great is God's goodness!*

### *Structure of Sentences.*

**155.** Sentences are either *simple* or *compound*.

1. A *simple* sentence usually contains one subject and one predicate. When both are *simple*, the subject consisting merely of a noun or pronoun, and the predicate merely of a verb, we have a *bare simple sentence*; e. g. Onípa kàsá, (a) *man speaks*. Obí sù, *somebody weeps*.

When one of them or both are *enlarged*, the subject by an attribute or attributes (§ 183–197), and the verb by one or more complements or adjuncts (§ 198–243), we have an *enlarged simple sentence*.

*Rem.* Two or more subjects, two or more verbs (one the principal, the other an auxiliary verb), and several complements or adjuncts, may be *combined* in the same sentence, which is called *contracted*, when any of the combined parts, together with the other members of the sentence, might form an independent sentence. Such sentences are treated as simple sentences. § 245.

2. A *compound sentence* is a combination either (a) of two or more *coordinate sentences* (§ 249–253), or (b) of one or more *subordinate sentences with a principal sentence*; the latter kind is also called a *complex sentence* (§ 254–280).

## SECTION I. SIMPLE SENTENCES.

## CHAPTER I.

## The Subject.

*The Simple Subject.*

**156.** The *simple subject* is a noun or pronoun in the nominative case, which usually precedes the predicate. E. g.

Obófó abà, *a messenger has come.* Osú tò, *rain falls*, i. e. *it rains.*  
Obí sèréw, *somebody laughs.* Eyí n'ýé, *this is not good.*

When the subject is one of the personal pronouns mentioned in § 53, it is *prefixed* to the verb. E. g.

Oyè abofrá, *he is a boy.* Yesuró, *we are afraid.* Wósù, *they weep.*

**157.** The impersonal pronoun *e* (prefixed to the verb) stands for the subject (besides the cases in which it naturally stands for a previous name of a thing or things or persons) —

1. When the thing in question, though it turn out to be a person or persons, has not been clearly known or stated before; e. g.

Héna ná onám hó? *eye ohéne, who walks there? it is the king.*  
Dén ná ekeká nêhó wù wúrá nom' hó? *eye mmofrá bi,*  
*what moves there in that bush? it is some children.*

2. Before certain verbs, called impersonal, the real subject of which is expressed after the verb, or is left indefinite; e. g.

Esono àdṣúma (ńkō), ná esono agóru,

*work and play are different things.* Cf. § 199, 5.

Efaním eyí, ná emfáním enó, *this is comparatively less bad than that.*

E'pà anyínam, *it lightens.* Eye anadṣó, *it is night.*

A'kà mè, *I am left;* ákà nám, *meat is wanting.* Cf. § 54 Rem. 1.

Ese wo anigye, ná enyé aníwu, *joy becomes you, not shame.*

Etṣwa nó sè ókò, *he must go.* Etṣware no, *he faints.*

(Cf. Adúru no atṣware no, *the medicine has made him faint.*)

Ehiá mè, *(it straitens me) I am in a strait, in distress.*

Rem. 1. In the two last examples the subject in English has become the object in Tshi. This is also the case in some other phrases, e. g.

Okóm (osukóm, awów) dè me, *lit. hunger (thirst, cold) holds (seizes)*  
i. e. *I am hungry (thirsty, I feel cold).*

Ehú aká me, *fear has struck me, I am afraid.*

and when the verb in Engl. is in the passive form (§ 165 Rem.), e. g.

Wofré nò, *they have called him = he has been called.*

Rem. 2. In examples like the following: Ehiá mè sika, *I am in want of money;* A'kà me biribí, *I am wanting something,* — it may be questioned whether sika and biribí are subjects or adverbial adjuncts.



**158.** The *subject* of the verb *ne* (§ 102, 1) may exchange its position for that of the *nominative complement* of the predicate (§ 199, 1), i. e. the subject may stand *before* or *after* the verb. E. g.

O'ne ohéne, or: ohéne neñ = ne no, *he is the king.*

Oyi ne héne, or: ohéne ni = ne oyi, *this (one) is the king.*

#### Double Expression of the Subject.

**159.** 1. The subject is expressed by the pronoun *e*, prefixed to the verb, and a noun *after* the verb, in part of the cases mentioned in § 157.

2. The subject is put by itself, preceding the sentence to which it belongs, and afterwards taken up by its corresponding pronoun, by way of emphasis; see § 247, 1.

3. When in the utterance of a sentence a pause or interruption intervenes between the mentioning of the subject and of the verb belonging to it, the corresponding pronoun is prefixed to the verb.

Onipa no, ommàè e, *that man, he has not yet come.*

#### Omission of the Subject.

**160.** 1. The personal pronoun *wo* before the (first) imperative is omitted. § 90, 5. 91, 9.

2. The pronoun *e* falls off before the prefix *a-* of the perfect tense and the consecutive form. § 54 *Rem.* 1. 58, b. 89, 7.

3. The pronoun *e* is sometimes omitted by negligence; e. g. before the impers. verb *ka*; cf. § 276, 5 *Rem.* E. g.

Ka (= Eka) me ñkó à, ankā méko,

*if I alone was left, i. e. as for me, I should go.*

Oyaré beboò no, kokūmā (= ka-kūmā, ekaa kūmā) mā owu,  
*a sickness befell him, that he almost died.*

4. The pronoun *e* (or *wə*) is also omitted in béye (sè), béborò, introducing an approximate number, weight or measure. § 175, 2. E. g.

Nuipa beye du behyiaa ho, *about ten persons assembled there.*

Owo ñkókò beborò aduonu, *he has probably more than twenty fowls.*

5. On the omission of the subject before successive verbs belonging to the same subject (in contracted sentences), see § 245, 2. (253.) 253<sup>a</sup>, 2-5. 276<sup>a</sup>, 2.

#### Compound Subjects.

**161.** 1. The subject may be *enlarged by attributes*, see § 183-197. A peculiar kind of compound subject are the *specific subjects* of *phrases* mentioned in § 215. 217.

*Rem.* The subject may be expanded into, or expressed by, a sentence; see § 255, 1.

The subject is *twofold* or *manifold*, when two or more co-ordinate subjects are united and have a common predicate; see § 245, 1.

## CHAPTER II.

### The Predicate.

**162.** The *predicate* of a sentence asserts of the subject: *what it is, how or in what state it is, what it does or shall do, or all this in the negative*. For such assertions, *verbs* are used, either *alone*, or together with other words, called *complements* and *adjuncts*, by which also the *objects* concerned by the action, and the *place, time, manner* and *cause* of doing or being, are indicated.

#### *The Simple Predicate.*

**163.** 1. The *simple predicate* consists of one *intransitive verb* which by itself conveys the complete sense of an *action* <sup>1)</sup>, *state* <sup>2)</sup> or *quality* <sup>3)</sup>.

1. Mmarímá kò, *men are fighting*. Mmofrá gòrù, *children play*. Anomá tù, *a bird flies*. O'sù, *he weeps*. Woseréw, *they laugh*. Ne ñkó nàm, *he walks lonely*. Onantéw, *he walks, goes on foot*.
2. Oyaré, *he is sick*. Wádà, *he sleeps*. Wáwù, *he is dead*.
3. Okwán wàre, *the way is long*. Siká bèré, *gold is red*. Eyé, *it is good*

*Rem.* Intransitive verbs not only admit adverbial adjuncts of any kind (§ 221-243), but occasionally they admit also objective <sup>1)</sup>, locative <sup>2)</sup> or qualitative <sup>3)</sup> complements.

1. O'sù né núá, *he bewails his brother*. Woseréw nò, *they laugh at him*.
2. Onam hó, *he walks there*. Onantéw' fám', *he walks by land*.
3. Wókò ñkòdén, *they fight a hard fight*. Oyaré yàrepá, *he is sick of a real sickness*. Owùù wu-yawyáw, *he died a painful death*. N'aním' hoá oyàrehóà, *his face is pale with a sickly paleness*.

2. The *simple predicate* consists of one *transitive verb*, when the object is not expressed, but easily understood, e. g. when it should be a pronoun which is omitted (§ 56 *Rem.* 1. 202, 3). E. g.

Minim, *I know (it)*. Wáhù, *he has seen (it)*. Ofáà, *he took (it)*.

#### *Compound Predicates.*

**164.** 1. The predicate may be a combination of a *verb with another word* (a noun, adjective, numeral or adverb, single or connected with other words), by which the predicate is (a) *completed* or (b) *extended*.

(a) The different kinds of *complement* see § 198-220.

(b) The different kinds of *adjunct* see § 221-243.

2. The predicate may contain *two verbs*, of which one is the *principal* and the other an *auxiliary verb*, each of which may, or may not, have (a) a complement or (b) an adjunct after it. The auxiliary either precedes or succeeds the principal verb. There may also be *two or more auxiliaries* to one principal verb. Cf. § 108-111. 245, 2a.

3. Any *complement* or *adjunct* consisting of, or containing, a noun, may be *enlarged* by an *attribute* or attributes. § 183-197.

4. A complement or adjunct of the predicate, or an attribute in it, may also be expressed by (or expanded into) a *sentence*. § 254-280.

### *Uses of the Inflected Verbal Forms.*

**165.** As the verb either contains the whole predicate, or is the prominent part of it, we review here its inflexional forms. Cf. § 90-93.

*Rem.* The *passive voice* of the English and many other languages is supplied in the following ways:

1. by active and transitive verbs, having for their subject
  - a. the noun mentioned as the agent of the verb<sup>1)</sup>;
  - b. the pronoun of the 3d pers. plur.<sup>2)</sup>;
  - c. the pronoun of the 1st pers. plur. or 2d pers. sing.<sup>3)</sup>;
  - d. the specific subject of verbal phrases<sup>4)</sup>;
2. by intransitive verbs<sup>5)</sup>.

1. *Ohéne asóma nò, he has been sent by the king.*

*Onyankópón ním no, he is known of God. 1 Kor. 8, 3.*

*Onyamé ahù mo, ye are known of God. Gal. 4, 9.*

2. *Wofré nò, he is called. Wóáhù mé (mù), I am known (1 Kor. 13, 12). Wówóó Yésù wó Bétlèhem, Jesus was born at Bethlehem.*

3. *Yèhù adidí ànsá-nà yèhù adé pé, eating is known before acquiring of riches is known. Wúkísá odé bèbrebé à, epirim', when yam is roasted too much, it gets hard.*

4. *Aní àmpá wón mù biakó sò, not one of them has been forgotten.*

5. *Ne bá ayéra, his child has been lost.*

*Ehó nnéema nhína sàkraé, every thing was changed there.*

*Biribiara nsééé e, nothing has been spoiled yet.*

*Durá à ètò nám nà anó hyèw, of the stick by which meat is roasted, the foremost part is burned.*

### *Present Tense and Continuative Form.*

**166.** 1. The *present tense* denotes an action or state *present* to the speaker :

- a. an *action* passing at the time in which it is mentioned (*actual present*).

*Okásá, he speaks. Onantéw, he walks. Ofré mè, he calls me.*

*Okyeréw nhóma, he writes (or: is writing) a letter.*

- b. an *active* or *passive state*; e. g.

*Ohómé, he breathes, rests. Oyàré, he is sick.*

2. It denotes an action or state not confined to the present time, but taking place *always* or at *any* indefinite time (*indefinite present*); so in the subjunctive, conditional or suppositive mode of speaking. E. g.

*Onyankópón fwè nnipa sò, God looks after (or cares for) men.*

*Osú tò a, asasé bà aduan', when it rains, the earth produces food.*

*Wóyàré à, wófwefwé adúru, when you are sick, you look for medicine.*

*Se óbà a, frè me, when or if he comes, call me.*

*Obisá mè a, ankā mémā nò, if he would ask me, I should give him.*

3. It denotes an action *repeated* at any given occasion, in *contradistinction* from a continuous action or state (*iterative present*). E. g.

Ō'bà há dā, *he always (or often) comes here.*

Ō'dà há, *he uses (to lie down) to sleep here.*

Ō'tàn no, *he hates him now and then.* Cf. § 102, 6.

4. The present tense is also used in describing *habitual actions* of a past time, especially in connection with dā. E. g.

Tete Hellafo agóru à dā mfrihyiá anán nà wóbegorù wò Olímpia no mù, wode nhwěá pì gugú bàbí, na mměránté tūtú mmiriká fà só kò botáe bi hō, na nea ódù hó kán no nyà abotíri..., na nkurofó bèbrē nó dē ayeyí bō osé fà ne hó. (Abasem &c. pag. 21.)

5. The present tense is used for the preterit (in narration) in the word se (mise, wuse, ose &c.), introducing the words spoken by somebody.

Wobisáá no se: wóbeko àná? na ósè: yíw', mēko!

*they asked him saying, Wilt thou go? and he said, Yes, I will go.*

Rem. The tone of the present tense is different in the Akem dialect; e. g. Akuapem: Mísè, Akyem: mēséè, *I say.*

**167.** The *continuative form* denotes a *continuous* (imperfect) action, state or quality, without regard to the beginning or end of it, either in the time present to the speaker, or in the past time. E. g.

Ōda hó, *he lies (is lying) there.* Ōtan no, *he hates him* (uninterruptedly).

Mekofwéé no no, òda hó, *when I visited him, he lay (was lying) there.*

Kán à oté nè ñkyén no, òtan no, na áfèí dé, òdo no, *formerly, when he lived (was living) with him, he hated (was hating) him, but now he loves him.*

**168.** The *negative forms* of the *present tense* and the *continuative form* are not distinguished from each other in tone, as the affirmative forms. E. g.

Onyé abóa, *he is not a beast.* Onyé adwúma, *he does not work.*

### *Preterit and Perfect Tense.*

**169.** The *preterit tense* expresses an action performed and finished in (a point of) the *past time*, *previous* to the time present to the speaker (Engl. *past tense*) or previous to an action of the past time (Engl. *past perfect*). E. g.

Ōbáè 'néra, *he came yesterday.* Ōbáè no, n'ábūsūafó behyiaà hó, *when he came (or had come), his relations assembled there.*

**170.** The *negative form* of the *preterit* implies that the action has *not yet* been performed in the time present to the speaker, or in the time of another action of the past time, but leaves the question open, whether it will be or was performed afterwards.

Ōmmaè e, *he has not yet come* (but may come still).

Wowòù Yésù nó, nā Heródè ñwùl e, *when Jesus was born, Herod had not yet died.*

**171.** 1. The *perfect tense* expresses an action performed and *completed in the past time*, but *continuing* in its results or effects in the time *present* to the speaker (Engl. *perfect tense*, *perfect* or *complete present tense*), or in the time of another action of the past time (Engl. *pluperfect*, *perfect* or *complete past tense*).

2. Sometimes it represents a past and completed action as a *real fact present in memory*.

3. Sometimes it represents a *present state* with reference to a previous completed action.

4. It denotes *habitual action*, in the description of the manner in which some procedure is performed.

1. Wábà 'né, *he has come to-day* (and is now here). Wakò asu prekò, *he has gone* (and returned, or, *has been*) *for water once*.

Oduú hó no, nà owiá apúe, *when he arrived there, the sun had risen*.

2. Osnfó káé sè: Káño yèn nà yeátwà nnúá, na yèn yérenom asoa nwòrà', na yede ahyéw amà Osúbròfó, na wode sráá abán no hõ.

3. Ne hõ atew, *he is* (= *has become*) *holy*, is said of a sinner; but we say: Onyankõpon hõ tew, *God is holy* (he having never been otherwise).

4. Tete Misrifo kã efúnu àkyenkyennúru à, na woyi ne tírim hón nè n'áyamdé afi né mù, na wode ñkyéne bi nè nnúru ahyè amú no, *when the ancient Egyptians embalmed a corpse, they took the brains and bowels out of it, and put a kind of salt and spices into the corpse*.

**172.** The *negative form* of the *perfect tense* implies that the non-performance of the action is a decided fact in the time present to the speaker.

Wammá, *he has not come* (and the time for his coming is now past).

Obiara ànká nò asém bi, *nobody told him any thing*. Mat. 22, 46.

### *Progressive Form.*

**173.** The *progressive form* represents an action

a. in its *beginning* at the time actually present to the speaker;

b. in *immediate succession* to another action;

c. in the *progress of performance* in the present time or simultaneous with the occurrence of another event (or performance of another action) in the present or past time.

a. Osú rebà, *rain is coming*. Osú retò, *it is beginning to rain*.

b. Merébà, *I shall come immediately*. Opétè tè fúnu ñkã à, nà grebá, *when the vulture perceives a carcase, it comes (forthwith)*.

c. Oreyeréw' ñhómá, *he is writing a letter*.

Mebáá ne ñkyén no, nà grekán ñhóma, *when I came to him, he was reading a book*.

Meréyè adwúma, na wó nso, wúregóru!

*whilst I am at work, you are playing!*

**174.** The *negative form* of the *progressive* is also used as a *negative form* of the future; see § 177.

*Future Tenses.*

**175.** 1. The *first future* represents an action that will be performed in some time to come, or an action intended. E. g.

Osú beto 'ne, *it will rain to-day.*

Okáè se gbéba okyéna, *he said he would come to-morrow.*

2. It expresses also probability in estimating the number of something:

Nnípa 'beye sè ohá nà ewó ha, *men, it will be (something) like i. e. about a hundred are here.*

Wátò ñkóko beborò aduonu, *he has bought fowls (that) will surpass (i. e. that are likely to exceed) twenty.*

**176.** The *second future*, or *future proximate*, denotes a future action as coming on certainly and immediately. E. g.

Worebebá mprémprén, *they will come immediately.*

**177.** As the *negative forms* of the *1st future* (ommeyé, or contracted ónn'yé) and of the *2d future* (oremeyé) may be easily confounded with the *ingressive forms* having the prefix be in the negative, or with the neg. present, or with the affirm. and neg. imperative, the neg. form of the progressive may be substituted for them. E. g.

Osú rëntó ne, *there will be no rain to-day.*

*Consecutive Form.*

**178.** The *consecutive form* expresses an action *consecutive to*, or *resulting from*, a previous action, either as the *natural*, or *expected*, or *intended result and consequence*.

It is most frequently used *after future forms*; in stating a series of future acts, only the first verb is used in the future form, and all the rest have the consecutive form. Cf. § 250, 2.

But the consecutive form is also used after any other form of the verb, and expresses then always an *intention* or *expectation*. § 279, 2. (In the following examples the preceding forms are arranged as in § 91.)

1. Yeséré wo amà ahiáfó, *we entreat thee for the poor.*

2. Wótà hó ayè (or ágyè) dèn? *you are sitting there to do (or to receive) what? i. e. for what are you sitting there?*

3. Oyèè na wanyā hó asém bi akā,  
*he did it, that he might have to talk of it.*

4. Wode nó abà ofie nà wanyā no afwèyè,  
*they have brought him home, that they might be able to tend him well.*

5. Yeréyè adwūma nà yeanyā biribí adí,  
*we are working, that we may get something to eat.*

6. Yebétu abófó afré wòn abá,  
*we shall despatch messengers to call them.* Cf. § 280, 1b.

7. Worebekó akòkyèrè no, *they will now go to catch him.*

8. Fwè yíyè nà woásiw no asém no sò, na né bó àntú,  
*take care to hide that matter from him, that he be not dismayed.*

9. *Sakra me kórā, nà masom wo dá,*  
*change me entirely, that I may serve thee for ever.*

10. *Wómmeſo yèn mú, nà yeatumi a'wie,*  
*they shall come and help us, that we can finish it.*

**179.** The *negative* form of the *consecutive* is not distinguished in tone from the negative of the *perfect*. E. g.

*Woásìw no kwán, nà wantumi àmmá, they have prevented him, that he may not be able to come; or: and he has not been able to come.*

*Rem.* Verbs joined to *negative* progressive or future forms without an intervening *na*, do not assume the *a-* of the consecutive form.

*Obésaw' nsú anóm, he will scoop water to drink;*

*Orensáw' nsú nnóm biò, he will no more draw water to drink.*

### *Imperative Forms.*

**180.** The *imperative* forms express or contain a *command*, *exhortation*, *permission*, *wish* or *entreaty*, implying that not the subject of the action, but some other subject, desires or permits, or, in the *negative* form, prohibits the action expressed by the verb. By the *first imperative* a single person spoken to, is addressed directly. The *second imperative* in all persons, sing. and plur., expresses an indirect, in the 2d. pers. plur. also a direct, command &c.

1. pers. *O'sè: ménkò (yénkò) asú, he says: I (we) shall go for water.*

2. pers. *O'sè: Kò (mónkò) asú! he says: go (you shall go) for water.*

3. pers. *Ose: ónkò (wónkò) asú, he says: he (they) shall go for water.*

In a question, the second imperative may also be used in the 2d p. sing. *Ménkò àná? Shall I go* (according to the will of the person asked, or of a third person)?

*Wónkò àná? Shalt thou go* (according to the will neither of the person asking, nor of the person going, but of a third person)?

**181.** A *causative imperative* form, compounded with *mā* is frequently used (cf. § 91, 10. 107, 25.); e. g.

*Mā menkó, lit. give or grant I may go, i. e. let me go.*

*Om'mā menkò! he shall let me go!*

*Mém'mā wonkò àná? (shall I give you may go) shall I let thee go?*

*O'm'mā wonkò àná? shall he let thee go?*

*Mā yenkó! bëra ná yenkò! bëra má yenkò! let us (two) go!*

*móm'mā yenkò! móm'mërà mmā yenkò! let us (more than two) go!*

*óm'mā monkò! he shall let you go! wóm'mā monkò they shall l. y. g.*

*óm'mā (wóm'mā) wonkò! he (they) shall let them go.*

*Mā menkàsà, let me speak; óm'mā menkàsà, he shall let me speak &c.*

In the *Akem* dialect the construction of this compound imperative is different: The subject of the principal verb is made the object of the auxiliary verb *mā*, and the principal verb is without the nasal prefix of the imperative (at least after the 2d pers. sing.). E. g.

*Mā no kó! let him go! óm'mā no kò (or ñkò?)! he shall let him go!*

**182.** All *negative imperative* forms add a nasal prefix to the affirmative forms. E. g.

O'sè: meñnkó (yeñnkó) asú! *he says, I (we) shall not go for water.*

Ose: nkó asú! *he says, thou shalt not go for water.*

Wósè: mónn'kó asú! *they say, you shall not go to the water.*

Meñnkó àná? *shall I not go? Wónn'kó àná? shalt thou not go?*

Mmá mènñkó! *let me not go, or, don't let me go!*

Ommá mènñkó! *he shall not let me go!*

### CHAPTER III.

#### Attributes.

**183.** The *subject*, when consisting of a noun, may be enlarged by *attributes*; but also *any other noun* in the sentence, be it a *complement* or *adjunct* of the predicate, or even itself an *attribute*, may be enlarged by attributes.

**184.** Attributes of nouns are 1. the *adjective* and *numeral*; 2. the *noun in apposition*; 3. the *noun or pronoun in the possessive case*; to the latter belong nouns with postpositions.

#### 1. The Attributive Adjective and Numeral.

**185.** The *adjectival attributes* of nouns are

a. *adjectives of quality and quantity*; b. *numerals*;

c. *distinguishing adjectives*; d. *emphatic particles*.

They are put after the noun to which they are referred. E. g.

a. bépōw kèsé, *a large mountain*; nnuá bèbrē, *many trees*;

b. nnípa ohà, *a hundred men*; nnuán dú, *ten sheep*;

c. duá yi, *this tree*; odán no, *that house*; asú bèn, *what (which) river*.

d. ohéne nkō, *the king only (or alone)*; abofrá po, *even a child*.

**186.** When *several* of these four kinds of attributes are used, they follow each other in the given order a. b. c. d. E. g.

duá kòkurō yí, *this large tree*; abofrá bèn ara, *whatever child*;

nnipa trēné' bàsá no, *those three righteous men*;

adé fófóro abien' no nkō, *those two new things only*.

**187.** 1. The *adjective of quality* is often so closely connected with its noun, that it changes the tone of the noun, and assimilates its nasal termination, if it has any; the noun may also lose its terminating syllable, or the adjective, else used in a reduplicated form, its first reduplicated syllable. In such cases the *noun and adjective* are considered as *compounds* (either perfect or imperfect, § 30, 1. 2.). E. g.

Apān-nédāw = apām dēdāw', *the old covenant*; odé-amóno = odé mōmonó, *raw, unboiled yam*; anāmmóno, enām mōmonó, *fresh, raw meat*;



- ohenkésé = ohéne kèsé, *a great king*; ohemforo, see § 70, 2.
2. *Nouns and numerals* compounded in a similar manner, see § 80.
3. *Nouns or pronouns and adjective pronouns* compounded, see § 60. viz. onikō, oyākō, deeben, dekōde, adi, ehayi, ehono, bābi, fākō, daben, dabi, dāyi, sē.
4. *Substantive and adjective pronouns* compounded with ara, see § 60. 74.

**188.** 1. When *two* attributive *adjectives of quality* are referred to the same noun, they are either merely put together, or connected by the conjunctions *nè* or *anase*. E. g.

Odán kèsé fōfōro bi si hó, *a large new house stands there*.

Ohnú biribí tuntúm nè fitā, *he saw something black and white*.

Wóbetō ntámá kòkō' anàsè tuntúm?

*will you buy the red or the blue cloth?*

*Rem.* Not to be confounded with this juxtaposition of two adjectives is the case when an adjective has an adverb after it (as an adjunct); as, duá kòkurō pá, *a very large tree*; nnipa pì pá, *a great many people*.

2. Sometimes the second of two adjectives is expressed by an adjective sentence; e. g.

To ntama pá à éyè fě (or: ntama fěfě à eyé) mã me,

*buy a good and fine (piece of) cloth for me.*

**189.** 1. In the place of an attributive adjective, we may also have an *adjective sentence* (besides the case mentioned in § 188, 2). See § 257.

2. An attributive numeral may have the words *beye* (se) or (be)boro before it, denoting approximate estimation; e. g. nnipa beye se du = nnipa a wóbeye se du, *about ten persons*. § 160, 4. 175, 2. 229, 2. 258, 6.

3. On appositive nouns in the place of English adjectives, see § 191.

## 2. The Appositive Noun.

**190.** 1. A *noun in apposition* is put *after* the noun or pronoun, to which it is referred, and stands always in the same case with it.

2. Of two nouns combined by apposition, the former is, generally, of a wider sense (a generic name), and the appositive noun gives a *specific name*, limiting the former to some individual; as,

Ohéne Dáwíd, *king David*; mé wurà ohéne, *my lord the king*;

àbóa anàanse, *the animal 'spider'*.

3. *Two or more appositive nouns* of equal value may be joined to one noun, one after the other (without a comma); as,

Oseé Kwàkú Duá Fèdú A'gyemañ, *the king (of Asante) Kwaku D.F. A.*

4. Appositive nouns of different value, or an apposition bearing a wider sense than the noun preceding it, or an apposition to a personal pronoun, may be separated in writing by a comma; as,

Isràel héne Sálomo, Dáwíd bá, *Solomon the son of David, king of Isr.*

Yèsù Nasarení, I'sràel héne, *Jesus of Nazareth, the king of Israel.*

Wó, Kòfí, na woáyè adé no! *thou, Kofi, hast done it!*

Mó, Akuapemfó, moákà akyíri! *you Akuapem people stay behind.*

**191.** Nouns of persons, as *obarímá*, *obanín*, *obéa*, and such as are formed by the personal suffix *fo* or *ni*, are frequently put in apposition to other nouns, where in Engl. adjectives are used; e. g.

*Abofrá obàrimá*, lit. *a child a man, a male child, a boy*; *abofrá obéa*, *a girl*; *akoá sisifó*, lit. *a fellow a deceiver, a deceitful fellow*.

Such nouns often form compounds with the nouns to which they are added (which is seen especially from the changed tone, the principal noun often losing its own high tone); e. g.

*Obábarimá*, *obábanín*, *obábea*, *onuabàrimá*, *onuabéa*, *ohémmea*; § 41, 2.  
*Obauimdefó*, *a cunning person*; *anomaniferefo*, *a keensighted bird*.

### 3. The Attributive Noun and Pronoun.

**192.** The *attributive noun* or *pronoun*, or, the noun or pronoun in the possessive case (§ 45, 3), is placed immediately before the word which is qualified by it, in close connection, by which not the attribute, but *the word qualified*, is often caused to exchange its independent form with its *connected form* (§ 47-49). E. g.

*Esóno wère*, *the elephant's skin*; *onípa hōnam*, *man's body*;  
*tekremá anò*, *the tip of the tongue*; *ofie kwán*, *the way home*;  
*ehó adán*, *the houses there*; *obí akūrā*, *another man's village*;  
*yeñ' kūrów*, *our town*; *ehéna sèkan' ni?* *whose knife is this?*

**193.** The *attributive noun* (or *pronoun*), in its *relation to the noun qualified* by it, denotes

1. the *possessor* of that other thing, or a *personal* or *social connection*:  
*yeñ àsasé*, *our country*; *ohéne abán*, *the king's palace*;  
*mé nuá oba*, *my brother's son*; *akoá no wurà*, *that slave's master*.
2. the *author* of a thing, or the *subject of an action*:  
*ohéne mmārā*, *the king's law*; *amrādo nhóma*, *the governor's letter*;  
*bānú adwúma*, *two men's work*; *abofrá no agóru*, *the child's playing*.
3. the *object of an action*:  
*asasé no tòn ànyé nò de*, *the selling of the land displeased him*.
4. the *whole*, of which the other thing forms a part:  
*osékán no fwéti*, *the point of the knife*; *nnuá ase*, *roots of plants*.
5. the *material* of which the thing is made:  
*dwété atèré*, *a silver spoon*; *küntú ntadé*, *woollen clothes*.
6. the *contents* of a thing:  
*agyán kòtokú*, *a bag for arrows, a quiver*; *ñkyéne páe*, *a bag of salt*.
7. the *place* where a thing is, from which it comes, to which it tends:  
*okwánkyèñ duá*, *a tree by the wayside*; *ehó adé*, *the things there*;  
*Abrokyiri kènté*, *a sort of country-cloth from Europe*;  
*osorò kwán*, *the way to heaven*.
8. the *time* of an action:  
*anadwó adwúma*, *work by night*; *awíá adídí*, *a meal at noon*.
9. the *quality* ascribed to a thing, or the *manner* of some action:  
*nokwáre Nyànkópón*, *the true God*; *nokwáre ahónu*, *true repentance*.

10. the *cause* or *origin*, the *purpose* or *end* and *aim* of an action:  
 ɔdó mmòdénbó, *labour of love*; síká adwúma, *a work for money*.

*Rem.* The *place* or *other relation* is frequently stated by a noun or pronoun with a *postposition*, so that the latter is the direct attribute to the noun qualified, and has the noun, to which it belongs, as an attribute before it; e. g.

opón sò ntámá, *the cloth upon the table*;  
 ɔkwán mù asém, *a word (heard) in (or on) the way*;  
 né núá hō ñkòmmó, *the anxiety for his brother*.

In this manner all the nouns of place and relation appear in the possessive case, when the English prepositions corresponding to them show the relation of one noun or pronoun to another noun; e. g.

me hó asém, *a matter about (or concerning) me*;  
 ɔdán akyì duá no, *the tree behind the house*.

**194.** In many of the cases stated above, the attributive combination passes over into real *compounds*, indicated by changes of tone and of sounds, especially dropping of prefixes; e. g.

anyamesém = Onyamé asém, *the word of God*; see also § 51, 3.  
 síkadwúma, akwañmusém, § 193, 10. *Rem.*  
 anadwóbóá, *night-animal (nocturnal bird &c.)*; cf. § 193, 8.

**195.** *Double expression of the attribute* is met with in some cases:

1. When the attributive noun is the name of a person, especially a proper noun, the *pronoun* *ne* may be added to it; e. g.

Nóá n'ágyà né hena? *who was Noah's father?*  
 Yósèf né nuánom baè, *Joseph's brethren came*.

*Rem.* The *Mfantasi Grammar* (pag. 10. 89.) makes it a rule that the possessive case "is distinguished by a personal pronoun in the possessive case annexed to the noun", e. g. anoma ne ntekere, *bird its feathers*; nnoma wore ntekere, *birds their feathers*. This seems to be a singularity of that Fante dialect; in other dialects it would sound rather childish, and 'anoma ntakara, nnoma ntakara' is quite sufficient.

2. When the emphatic particles ára, à ñkása are added to the attributive pronoun, the single *pronoun* is repeated; e. g.

méara me fi, *my own house*; nà ñkása ne nà, *his own mother*.

**196.** 1. When the word, to which an attribute is referred, has been mentioned before, the pronoun *de* or *de a* is put for it. § 62. *Mat. 22, 31. 32.*

Asów yi n'yé wò dé, nà eye me deá! *this hoe is not yours, but mine!*  
 But even this may be omitted; e. g.

Héna ba ne no? Dáwíð. *Whose son is he? David's. Mat. 22, 42.*

*Rem.* The emphatic particle *de* (§ 75, 3) must be distinguished from the pronominal *de*; both may be used together; e. g.

Mé sèkañ' yè nnam; na wó dé dé, ènyé nnàm, *my knife is sharp; but as for yours, that is not sharp*.

2. A *subordinate sentence* may stand in the place of an attributive noun; see § 255, 6.

#### 4. Different Attributes added to one Noun.

**197.** Two or all three kinds of attribute (§ 184) may be used at the same time for only one noun, be it a subject<sup>1)</sup> or object<sup>2)</sup> or other complement or adjunct of a verb, or be it an attributive noun<sup>3)</sup>.

1. Mé nua kũmā Kofi Badu adān foforo abien no ahyew,

*those two new houses of my youngest brother K. B. are burned.*  
The subject adān<sup>(6)</sup> has three different adjectival attributes<sup>(1, 2, 3)</sup> after it, and before it an attributive noun<sup>(2)</sup>, which again has an attributive pronoun<sup>(1)</sup> before it, and an attributive adjective<sup>(3)</sup> and two appositive nouns (proper names) after it.

2. When we say, Wóáhyew mé nua ... adān .. no, *they have burned those .. houses of my .. brother ..*, then we have the subject of the former sentence (adān) as an *object*, being a complement of the verb (ahyew), to which a new subject (wó-) is prefixed.

3. When we say, Mé nua ... adān ... no hyew (à éhyewé no) yè me yáw sê, *the burning of those .. houses of my .. brother .. grieves me much*, - then we have the word adān as an *attribute* to the new subject hyew.

In these three sentences the different attributes are always the same.

### CHAPTER IV.

#### Completion of the Predicate.

**198.** The predicate is completed, when the verb alone does not suffice to express a complete thought.

The different kinds of complements of the verb are:

1. *nominative complements* (of identity, character, quality, number);
2. *objective complements*, or *objects*, one or two for a verb;
3. *locative complements*, or *complements of place*;
4. *adverbial complements of manner*;
5. *specific complements* of verbal phrases (equal to any of those mentioned under 1, 2, 3 or 4).

All these are integrant or necessary parts of the predicate.

##### 1. The Nominative Complement.

**199.** Certain verbs of existence (§ 102, 1) require *nominative complements*, consisting of a noun or pronoun, adjective or numeral.

1. *Identity of existence* is expressed by the verb ne (old: de), and a noun or a pronoun. The subject and the complemental noun signifying the same person or thing, the position of both can be interchanged without materially altering the sense. E. g.

Mé nua ne Kofi (Kofi ne me nua) *my brother is Kofi (K. is my br.)*.

Ohíání asòmmén ne bàtafòsè, *a poor man's ivory is a hog's tooth*  
Boné akàtuá ne wú, *the wages of sin is death.*

Yehówà né Nyànkópón, *the Lord, he is the God. 1 Kings 18, 39.*

Okesé no ne wo, *the great one art thou = thou art the greatest.*

Nhyirá ne mo, *blessing i. e. all blessed are you.*

*Rem.* When the pronouns *yi* or *no* are made the complement of *ne*, *ey* are contracted with the verb into *ni*, *neñ* (Ak. *di*, *de no*, *do no*).

*g.* Mé nà ní = *me nā ne oyi* (*oyi ne me nā*), *this is my mother*;  
m'ágyà neñ = *m'agya ne no* (*óne*) *m'ágyà*, *he is my father*;  
owó ní! *this or here is a serpent*, also: *this* (picture) *represents a. s.*  
Míni! *here I am*; wúni! *here thou art*: óni (*éni*)ó! *here he (it) is*;  
yéñ ní! *here we are*; múni! *here you are*; wón ní! *here they are!*  
Onen, *it is he*; onóara neñ, *he is the very same person.*

*Existence in a distinct individuality*, or in appurtenance to a certain class of things, is indicated by the verb *ye* in the continuative form, = *to be*, and a complemental noun or pronoun. E. g.

Eye héná? *who is it?* èye onípa bèn? *what (or which) man is it?*  
èye mé, Kòfi, *it is I, K.*; eye wón nà éyéé, *it is they who did it.*  
Eye ohéne, *it is the king*; eye ohéne bi, *it is a certain king*;  
òye ohéne, *he is a king*; óne héné (no), *he is the (that) king*;  
ódì héné, *he is (rules as) king.*

Eye dén' na ótón? *what is it that he sells?* eye ñkókò, *it is fowls.*  
Enyé biribí, *it is (also: it makes) nothing*; eye asenkesé, *it is an important matter.* Eye síká, enyé awówa, *it is gold, not brass.*  
Patú yè anomá, *the owl is a bird* (is of the class of beings called b.).  
Anomá yi yè patú, *this bird is an owl* (of a class of birds called o.).  
Onípa no yè otorófo, *that man is a liar.* Eye me déà, *it is mine.*

*Existence in a certain quality, state or condition*, is indicated by the verb *ye*, *to be*, and a complemental adjective. E. g.

Ñkókò bi yè fúfu, ebi yè tuntúm. *some fowls are white, others black.*  
Súmpí yè duru, *led is heavy*; asáwá yè hare, *cotton is light.*  
Okwán yi yè teterē, osá no yè hihíá,  
*this way is broad, that path is narrow.*

*Rem.* *Quality*, espec. colour and dimension, and *state or condition*, are frequently expressed by verbs. § 85, 3. 102, 4.

*Existence in a certain number* is indicated by the verbs *ye*, *si*, *gu*, *nam*, *boro* (in the continuative form) and a numeral (or adjective of quantity).

Asó yè abien', anó yè biakó pè, *the ears are two, the mouth is only one.* Dáwíd nuánom sì ahé? wòsi asón, *David's brothers were how many? seven.* Ntráma ahé nà égu hò? èsi atiri dú, *how many cowries are lying there? there are ten heads.* Qdé ahórow gù ahé? eboro aduonu, *there are how many kinds of yam? more than twenty.* Yenam bāsía, *we are six of us.*

*Indefinite number* is better expressed by verbs, than by adjectives;  
*g.* Wòsúa (wòye kakrábi), *they are few*; wonnòsò, *they are not many*;  
wòdòsò (wosi bebrē), *they are many*; edòsò, *it is enough.*

The verbs *ye*, *si*, *boro*, are also used in the future tense; cf. § 175, 2.

*Wobéye (sè) dú, they will be (about) ten.*

*Wobési hà, they will amount to hundred.*

*Odé ahorów no, ebéborò aduasā, the different kinds of yam may be more than thirty. Ennú sà, they are not so many.*

5. *Difference of existence* is indicated by the verbs *sono*, *fanim* (usually with the impersonal prefix *e*), and a *noun* or *pronoun* (after the verb), which, however, is rather to be called the *subject* than a complement. Cf. § 157, 2. E. g.

*Esono asém yi mù, na esono eyi mù, the contents of these two stories are different. 1 Mos. 40, 5. Ezek. 22, 26. Acts 15, 9.*

*Anifuw nè wú, nā efanim wú, of shame and death, the latter is preferable. (Prov.) Cf. § 248, 5. 102, 5. Mat. 11, 22. 24.*

6. *Change of existence* is indicated by the verbs *ye* (in all its forms except the continuative), *to become*, *grow*; *dañ*, *to turn, become*; *nyiñ*, *bò*, *to grow*. The new kind of existence is expressed by a *noun* or *adjective*. E. g.

*Wáyè ohéne, he has become king; wáyè kesé, he has become stout. Duá hyèw a, edañ' gyàbiriw nè nsó, when wood burns, it is turned into coal and ashes. Edán won' ámán abien' no kó, it turned out into a war between those two nations. Qmamfráni n'nyiñ krón-kron, a foreign settler does not become pure i. e. a perfect native. Wányiñ or wábò akwakorá' (aberewá), he (she) has grown an old man (woman).*

## 2. The Objective Complement, or Object.

**200.** 1. *Transitive verbs* require complements in the objective case, briefly called *objects*. The object is

- the *thing* (or *person*) that *suffers the action*, or *is affected* or *otherwise concerned by it*, — the *passive object*. § 201–203. 204, 1–3. Or it is
- the *thing produced* by the action, — the *resultive object*. § 204, 4.
- Or it is the *person* (or *thing*) *interested* or *concerned* in the action to whose benefit or detriment something is done, to whom something is given, or from whom something is taken; we call it the *terminative* or (as it stands after many verbs that imply giving) the *dative object*. Cf. § 45, 4. 46, 4.

2. Some transitive verbs take *two objects*:

- a *passive* and a *resultive* (or *factive*) object, § 205.
- a *dative* and a *passive* object, § 206.

In both cases we call the passive object the *direct*, and the other the *indirect* object.

3. A few *intransitive verbs* also may occasionally have an object joined to them, *concerning which* the action takes place, or which gives occasion to it or calls it forth; we call it the *object of concern*. It is

not a necessary, but an accessory complement (because the verb gives a complete sense without it), and is, therefore, equal to an *adjunct of cause* (§ 240, 1a. b.); e. g.

Ósù né nùá, *he bewails his brother*; — ósù né nùá hō, *he weeps about (or on account of) his brother*, — osù mà né nùá, *he weeps for his brother*.

Óseréw' ne bá, *he derides (laughs at) his child*; — oseréw' ne bá hō, *he laughs about (i. e. at) his child*, — ne bá nti óseréw, *he laughs on account of his child*.

4. *Intransitive and transitive verbs* occasionally have their *infinitive* form, simple (without or with an attribute) or compound, joined to them *like an object*, which serves either to give *emphasis* to the verb *a*), or to express the *manner (quality or degree)* of the action *b*), or to form *verbal phrases* conveying a new notion *c*).

a. Nná ná wádá, ná wáiwú, *he sleeps a real sleep, but he is not dead*.

b. Wádà owú nna, *he sleeps the sleep of death*.

Wádà maho, *he sleeps a deep sleep*.

Ókò ñkòlén, *he fights a hard fight*.

Óbò ara ná óbò me, *with continued striking he strikes me*.

c. Óbò mmòlén, *he exerts himself*. Óbò mmòfóro, *he begins afresh*.

5. *Locative complements, specific complements* of verbal phrases and various *adjuncts* may be found *combined with objects*. Cf. § 246.

On the Form and Position of the Object.

**201.** 1. The *object* is expressed by a *noun, pronoun* or any other word or combination of words equivalent to a noun. It may be *simple* or *compound* like the subject. (§ 156. 161. Co-ordinate objects, see § 245, 3. Sentences in the place of objects, see § 255, 3.)

When verbs take *two objects*, each of them may be *simple* or *compound*.

2. When the *object* has a *postposition* after it, we may in some cases call it a (*compound*) *object of concern* (cf. § 200, 3); e. g.

Ód'wèñ né ná hó, *he thinks of his mother* (d'wèñ is transitive, cf. ód'wèñ asém; this word asém might even be supplied, whereby the words né ná hó would appear as the compound *attribute* of the object). Ód'wèñ né dàc no sò, *he meditates on his dream*.

Cf. Acts 10, 19. Luk. 2, 19. and: susuw hō, susuw so, Acts 12, 12.

But in most cases we take the postposition either as a *locative complement* relative to, and defined by, the noun (or pronoun) before it, § 207, b., or as a *specific complement* of a verbal phrase, § 213.

3. The *position of the object* is usually immediately after the verb to which it is the complement; attributes of the object in the possessive case must, of course, intervene. E. g.

Óbò me, *he strikes me*; wábò n'aní, *he has knocked out his eye*.

Óbò aliná, *he broke a pot*; óbò né nùá aliná, *his sister's pot*.

4. When necessary, the object assumes the *connected form*, § 47, 2c. 42. A  
 Fa obó no, *take that stone!* tow bí no, *throw that stone!*  
 Wátò odé (31, 13), *he has bought yam.*  
 Wafúa odé (133, 32), *he has planted yam.*

5. The object may be put by itself at the head of the sentence, by way of *emphasis* or from other reasons (§ 247), and is, then, in its proper place after the verb, either indicated by a corresponding pronoun (no, wón), or understood. E. g.

Onípa, wón'no nò nná ñhíná, *you do not always love (the same) man.*  
 Okyèkyéfó adé, ñkurá nà édí, *a miser's goods the mice eat.*

### Omission of the Object.

**202.** 1. An *indefinite passive object* of transitive verbs, which is omitted in English, is not equally omitted in Tshi, but indicated by *ade*, *thing*, or *onipa*, *man*. E. g.

Osékán tǝwà adé, *a knife cuts (things).*

Okromfó wǝiá adé, *a thief steals (things).*

Owó kà onipa, *a serpent bites (man).*

Ánká meye onifuraéfó, na áfèi mihù adé, *whereas I was blind, now I see.* Oseréseré adé, *he begs.* Joh. 9, 7. 25. 39. (41.)

2. In other cases it may be omitted (though in English it be indicated), when it can be guessed from the nature of the verb, from the context, or from circumstances. E. g.

Aníwa nyà a, na fǝéne anyà, *if the eye gets (a thing), the nose gets (it too).* Prov.

Wo nsá dàm' à, wonní n'nyáw wò, *if your hand is in (the dish), they will not eat (viz. the food contained in it) leaving you aside.*

Wonní à, wonnòá, *if they do not eat (a thing), they do not cook (it).*

*Rem.* The simple verb *di*, *to eat*, is always transitive, relative to an object, but the reduplication *didí* is intransitive. § 99, 2. E. g.

Wúntùmi ñ'kó nè ñkyén; odidí, *you cannot go to him, he is at meat.*

3. When the *object* is a *person* or *animal* that has been mentioned just before, it is, as in English, denoted by a *pronoun*. E. g.

Oguán no atèw, kókyerè no, *the sheep has broken loose, go catch it.*

4. But when the object is an *inanimate thing*, the pronoun is usually omitted. E. g.

Wódè nám no beye dèn? ménòá madí,  
*what will you do with that meat? I will cook (it and) eat (it).*

### The Object an Infinitive.

**203.** 1. Several verbs may take an *infinitive* as their object; e. g. súa, *to learn*; kyere, *to show, teach*; hũ, nim, *to know, understand*; tumi, *to be able, can*; bõe, *to begin*; kye, *to delay*; gyae, *to leave off*; wíe, *to finish, complete.*



An infinitive of a transitive (or locative) verb has its object or objects (or locative complement) before it, like an attribute in the possessive case; a noun, being a single object, and the infinitive are often made up into one compound word. E. g.

Osūá okènkán or ñhóma kán or ñhōmakán, *he learns to read.*

Okyeré nò (ñhóma) kyeréw or ñhōmakyeréw, *he teaches him to write.*

Ohèhū kènkán (ñhōmakán) ntém, *he will soon understand to read.*

Onim kó, *he knows to fight*; onim ntráma kán (ntramakán), *he can count cowries*;

minnim' aduan' yi dí, *I cannot eat this dish* (having never eaten it before). Ehófo tumi ahóho f'wé, *the people there are able (are so bold or impudent as) to flog strangers.*

Onnyaé sú, *he does not leave off weeping*;

wagyáe nò f'wé, *he has left off beating him*;

wannyaé nò yiyé yé, *he has not left doing him well.* Ruth. 2, 20.

Wawie n'asém no ká, *he has finished (to deliver) his speech.*

Owíèè n'ásuáfó no kusakyeré, *he made an end of commanding his disciples.*

Mat. 11, 1.

2. In the compound frequentative verbal form wanyā nyee (§ 107, 22) we have likewise an infinitive as the object of the verb nyā, and such an infinitive may have one or two objects, or a locative complement, or even an adjunct, before it, like an attribute. E. g.

Wányà hó ñkoè, *he has often gone there.*

Wányà no sá' ñkàè, *he has often told it so.*

Mányà no ñkākyyere, *I have often told him.*

Mányà no fó ntui, *I have often admonished him.*

Wonyāā no mpokyeré ñnuì, *he has been often bound with fetters.*

Mark. 5, 4.

Rem. The verb *pe*, *to seek, desire, like, love, be fond of, wish for*, and the verb *tumi*, *to be a match for, be equal to*, are construed with a passive object, which may also be an infinitive. E. g.

Kópe apáfó bi bérà, *go seek some (hired) labourers (or carriers)*

*and come with them.* Wope okó, *they are fond of war.*

Ope agóru sèn adwūmaye, *he likes playing better than working.*

Ope n'asém, *he likes him.* Ope no, *he loves her.*

Mepe hó mmòm' sèn há, *I like that place better than this.*

Métumí no, *I shall be able to match or to overcome him.*

Otumí nò, *he is a match for him, is equal to him.*

Woantumí wòn, *they could not withstand or overcome them.*

Ontumí adwūma no, *he is unequal to this business.*

Otumí sà yò, *he often does so, is well versed in doing so, is accustomed, knows well to do it* (sà is a complement of manner turned into an attribute before the infinitive *yò* = *ye*).

Other constructions of *pe*, *to wish, be willing, will*, *tumi*, *to be able, can*, see § 256 Rem. Cf. § 107, 12. 23.

### Passive and Resultive Objects.

**204.** 1. Of passive objects, examples are found in § 201, 3. 4. 202. 1. 203. and elsewhere.

2. We add some which we may call *reciprocal objects* (Riis' Outline &c. § 189, 1 a), the action expressed in the verb being conceived as *mutual* between the subject and the object, so that we may transfer the object to the place of the subject, and the subject to that of the object, without materially altering the sense; or both of them may be made co-ordinate subjects or united into one pronominal subject. E. g.

Abofrá yi sè n'ágyà, *this boy is like his father*;

agyá no sè ne bá, *that father is like his son*;

abofrá yi nè n'ágyà se, *this boy and his father are alike*;

agyá no nè ne bá sè, *that father and his son are alike*;

ose no, ó-nè nó sè, wòse or wòsesee, *they are alike*.

Ose owú, or owú sè no, *he deserves death (or death becomes him)*.

Atadé yi fátá nò, *this garment suits him*. — Asemmóné fatá òhiáni, *a bad deed fits (is likely to be committed by) a poor man*. (Prov.)

Mihyiaà no wò kwáñ m̀. *I met him on the road*; ó-nè mé hyiáa or yehyiaa (wò) hó, *he met with me or we met (came together) there*.

3. Another kind of *passive object* is found with predicates expressing a *bodily* or *mental affection*, and taking a pronoun as an object, which denotes the person affected. E. g.

Me tí bèn me, *my head aches*. Nè sè tutáw nò, *he has an aching tooth*.

Me hó d̀wáirw m̀, *I am astonished, shocked, I shudder*.

Me hó yèráw m̀, *I am in anxiety or perplexity*.

4. A *resultive object* we have in the following sentences:

Otomfó b̀ asów, *the smith forges a hoe* (— cf. the *passive object* in:

Otomfó b̀ dadé, *the smith hammers iron*).

Òwùwènc tám, *he weaves cloth*; ósèn akoñnúá, *he carries a chair*;

ókà asém, *he delivers a speech*; ósì apiní, *he utters a groan*;

éyè ahúru, *it produces foam*; duá sòw abá, *the tree bears fruit*;

asasé bà aduaní, *the earth produces food*.

### *Direct and Indirect Objects.*

A passive with a resultive object.

**205.** 1. A *direct* or *passive object* is, by the action expressed in some verbs, *made* or *turned into*, or *appointed* or *considered as*, or *called*, *something else*, expressed by the *indirect* or *resultive object*, which is, in this case, called the *facilitive object*. E. g.

Woyéé no safohéne, *they made him captain*;

wosí no héne, *they set him (up as) king*; cf. 5.

wohyéé no sófó, *they appointed him (to be) priest*;

gbàyífo dàn' nèhó òsebo, *a sorcerer transforms himself into a leopard*.

2. After the verb *bu*, *to reckon, esteem, consider*, the particle *se*, *as*, may introduce the second object; e. g.

Wobúú no (se) opanyín, *they esteemed him (as) an elder*;

obúú no (se) onyansafó, *he counted him (as) a wise man*.

Onyankópón apàw mó se n'ádùwmayedé, *God has chosen you (as) his instruments*.

3. The *indirect object* may also be an *adjective*, before which a noun, previously mentioned or referred to, may be understood; e. g.

Obùú no kesé = onipa kesé, *he esteemed him great* = *a great man*;

ohyiráà homédá no, na oyèè no krónkrón = *da krónkrón*,  
*he blessed the day of rest and made it holy* = *a holy day*;

ohyèè ntamá no kòkò, *he dyed the cloth red*;

obòò dadé no tère, *he hammered the iron flat*;

wáyè hó pasà, *he has made there desolate, laid the place waste*;

wáyè won pásà, *he has utterly destroyed them*.

4. The verbs expressing *to call*, *to give a name to*, have usually *o objects*; e. g.

Wofré nò Kofi, *they call him K.*; wotòò no A'dòw, *they named him A.*

In 'wofré nè diñ sè Kofi' we have two verbs, each with a single object;

'wotòò no diñ Adòw, *they gave him the name A.*', we have two

jects like those in § 212, and Adow is an apposition to diñ;  
 'wotòò ne diñ Adow', we have one object, diñ, with an attributive

onoun and an apposition.  
 5. In some of the above mentioned cases, the passive object may  
 so have its own verb *de* (or *fa* in the imperative and negative forms),  
 that we have two co-ordinate predicates, each with its complement.

§ 245, 2a.

Wode nó yèè osafohéne; wode nó sùl héne; wode nó hyèè osófó.

Wode nó tòò A'dòw; another construction would be:

Wode né wófa A'dòw diñ tòò no, *they named him after his uncle A.*

*Rem.* We might call an *indirect object* or a *complement of comparison*  
 the *object with which a direct object*, introduced by the verb *de* or  
*fa*, is compared; e. g. Obi m'fá abérékyi n'tò guàntén hò, *nobody*  
*compares a goat with a sheep*. Cf. § 253<sup>a</sup>, C.

what we shall find mentioned in § 235 *c.* as an *adjunct of extent*  
 or *concern*.

#### A dative with a passive object.

**206.** 1. The *dative object* stands after verbs expressing that some-  
 thing is *given* or *imparted to* or *bestowed on the object* (the subject  
 being the giver and the object the receiver), or, that something is *taken*  
*received from the object* (so that the object is the giver). Such verbs are:  
 mǎ, *to give*; kyé, *to present*; kyere, *to show, teach*; bere, *to bring*;  
 ye, *to do* (good or harm), *to cause*; gyaw, *to leave to*; yi, *to hand*  
*out, give out to*, and: *to call forth from*; gye, *to take from*; bisa,  
*to ask from*; bua, *to answer*.

The thing given, the *passive* or *direct object*, follows after the *dative*  
 or *indirect object*. E. g.

Omáà me sèkán, *he gave me a knife*;

okyèè me dūkū, *he presented me with a handkerchief*;

okyèè me mfonini, *he showed me a picture*. Cf. 2.

Wadi né nhlná, wannyáw mè bi, *he has eaten all and left me nothing*.

Máyè wo boné, *I have done thee wrong, evil.*  
 wáyè me yíyè, *he has done me good, shown me kindness.*  
 Eyè me anígye, *it gives me joy; cf. éyè me fè, it makes me glad;*  
 éyè me yáw, *aṽwèrhów, it gives (causes) me pain, grief.*  
 Óyì me abufúw, *he provokes me to (calls forth from me) anger;*  
 óyì me aṽwèrhów dā, *he always causes me grief;*  
 óyì me ntén, *he prefers a charge against me, expostulates with me.*  
 Wóyì ohéne tów, *they pay tribute or taxes to the king;*  
 ohéne yì wón tów, *the king raises tribute, taxes, from them.*  
 Woágyè me siká pì, *they have taken much money from me.*  
 Okáá me asém bi, *he told me something; obisáá me asém bi,*  
*he asked me something; mammuá no fṽè, I answered him nothing.*

2. In some of the above-mentioned cases, the passive object may also have its own (auxiliary) verb *de* (or *fa*, § 108), and then precedes the principal verb with its dative object, so that we have two co-ordinate predicates, as in § 205, 5.

Ode sékán no mää me; ode dūkū' yì kyeè me; ode mfoníni bi kyerèè me.  
 Ode ne bá bèreè me, *he brought me his child.*  
 Mede asém no mbisáá no, *I asked him about that matter;*  
 ode nsém yì buaà me, *he answered me with these words.*

In other cases the indirect object is introduced by a directive verb as an auxiliary, following after the principal verb and its passive object, — so that we again have two co-ordinate predicates, of which we call the second an auxiliary. Cf. § 243 b.

Okáá asém bi kyerèè me, *he told me something.*  
 Ogyáw' né siká mää me = ogyáw' me né s., *he left me his money.*  
 Other [co-ordinate] auxiliary verbs may be used besides; e. g.  
 Wakyérew ñhóma dè abéré mè = wakyérew mè ñhóma, *he has written me a letter. Mé nso mèkyéréw' bi (mā wode) kómáá no = me-*  
*kyéréw' no bi, I also wrote one to him.*

### 3. The Locative Complement, or Complement of Place.

**207.** Locative verbs, i. e. verbs implying rest or motion in, or direction to or from a place, require a complement of place.

The place forming the complement is indicated

- a. in an absolute way, without express reference to another object, by a noun or pronoun or adverb of place; § 118, 2. 119. 122. 123, 2. 124-128.
  - b. as referring to some other thing (or person), by a noun or pronoun with a postposition; § 118, 3. 119. 122. 123, 1. 124. 125.
- E. g. a. *Ọwọ fíe, he is at home; ọtẹ hẹ, he sits or lives there.*  
 b. *Ọwọ dán mụ, he is in the house; ọtẹ ne bá hõ, she sits by her child.*

**208.** Such locative verbs are the following:

1. Verbs denoting rest in or at a place:  
*wọ, neg. nni, to be; tẹ, to sit, be, dwell, live (at a place);*

ka, *to remain, be left* (at a place); di, *to occupy* (a place);  
trā, tēnā, *to stay* (cf. 4); kye, *to stay long*.

Siká bi wò mé fòtó mù, *there is some gold in my bag*.

Onúí dán mù na onní turóm, *he is neither in the house nor in the*  
*Ote n'águá sò, he is sitting on his chair.* [garden.

Akéyém héne tè Kyebí, *the king of Akem resides at Kyebi*.

Wákà bābí, *he has remained somewhere i.e. he is dead*.

Obétrá ha nnànnú, *he will stay here two days*.

Oronkyé ha biò, *he will no more stay long here*.

Obédi hò nnànsá, *he will pass there three days*. [In this sentence,  
hò may be taken as an adjunct of place (§ 225, 3), but in odi hò,  
he is the second (§ 83, 2), it is a complement.]

## 2. Verbs denoting motion in a place:

nam, *to walk*, kyin, kyini, *to move round, run about, rove, roam*;  
fa, *to take one's way* (through, over, along).

Onam (or onennam) abontén sò, *he is walking on the street*.

Obommofo kyini wúram', *the hunter roves through the bush*.

Wáfà mfikyiri, *he has taken his way behind the house*.

## 3. Verbs denoting rest in a place in the continuative form, and tion to a place in all the remaining forms, used either intransitively, causatively after the auxiliary verb de (or fa):

gyina, si, tā, *to stand, to place*; t̄w̄eri, *to lean against*;

da, to, gu, bew, bea, boa, sam, butuw, *to lie, to lay, cast &c.*

sisi, *to sit, perch*; kotow, *to stoop, kneel*; señ, *to hang, to squat*;

koñkoñ, *to hang, soar*; tene, *to creep, lie lengthway*;

ben, benkye, pini, Ak. pinkye, *to approach, be near, draw, near*.

Ogyina hó, *he is or was standing there*; okogyinàà hó, *he went and*  
*stood there*; gyina hó! stop! ode nó gyinaà hó, *he placed him there*.

Duá bi si né dán anim', *a tree stands before his house*.

Orési bontó no mù, *he is stepping into the boat*.

Nsú tà mfikyiri, *water stands behind the house*.

Oyaré dà mpá sò, *he lies sick on his bed*.

Okodáà duá bi ase, *he lay down under a tree*.

Qwó bèa okwánmù, *a serpent is lying in the way*.

Nnúán bi bòà abontén sò, *some sheep are lying in the street*.

Akókò bùtuw n'ábá sò, *the hen sits hatching*.

Ode né túo t̄w̄erfi duá, *he leaned his gun against a tree*.

Okotów nè nánkroma anim', *he is kneeling*.

Yéabèn kurów no hò, *we are now near the town*.

## 4. Verbs denoting motion to a place, either intransitive, or causative with de (or fa):

ba, *to come*; ko, *to go*; du, *to arrive*; duru, *to descend, come down*;

sò, *to reach*; ká, *to touch at*; pem, *to knock at*; trā, *to sit*; f̄w̄e,

t̄q, *to fall*; f̄w̄e, *to look*; kyere, *to show, turn, direct to or to-*

*wards*; kyene, *to throw, hurl towards*; t̄w̄a, *to cut across, pass*;

tra, *to leap, jump, pass over*; mia, *to press upon*; huw, f̄ita, *to*

*blow upon, at, into*; fiti, *to bore, prick*; hyeñ, *to enter*.

M'adàmfo bi abà me ñkyén, *a friend of mine has come to me.*  
 Manyá madù fie ni! *now at length I have arrived at home!*  
 Trà ase! *sit down!* Oträä ɔponkó no sò, *he sat upon the horse.*  
 Wátò (or wáfwè) amóám', *he has fallen into a pit.*  
 Né mfénséré kyéré apùei, *his window shows eastward.*  
 Wotów' Yóna kyenée pom', *they cast Jonah forth into the sea.*  
 Ohurúw traà oká no, *he leaped over the ditch.*  
 Adésoa no mífá mè tí sò, *the load presses my head.*  
 O'hùw ne nsám', *he blows into his hands.*  
 Ofitá ogyá mù, *he fans the fire.*

Ofitíl or ohyén' dán mú ara pè nà omáá akyé,  
*as soon as he entered the room, he greeted.*

(Infinitives appearing like locative complements, see in § 126. 280, 2.)

5. Verbs denoting *motion from a place*:

fi (firi), *to proceed or come from*; gyaw, *to leave.*

The verb fi (firi) in the continuative form denotes *appurtenance* to a place: *to be from*; in other forms, especially in the ingressive forms (with the prefix be or ko), it denotes, as the verb pue, *to appear, come forth, make one's appearance somewhere.* E. g.

Abófó bi fi Kúmase baè, *messengers came from Kumase.*

Osafohéne yi fi Akyém, *this captain is from Akem.*

Onípa yi abéfi mè mú, *this man has come to me unawares.*

Wáfí mensá or wáfí mensám aguán, *he has escaped from me.*

Wabéfi mè nsám', *he has come to me, I have got him.*

Wapúe abòntéù sò, *he has shown himself in the street.*

Ogyáw' hó kòè, *he departed from thence. Mat. 16, 4. Joh. 4, 3. 13.*

[Cf. Ogyáw' no hó kòè, *he left him there and went away.*

Here gyaw is used transitively and hó is an adjunct of place.]

#### 4. The (adverbial) Complement of Manner.

**209.** 1. A *mode of existence* is expressed by the verb te (§ 208, 1) and a *complement of manner*, consisting in a *pronoun* (dén? sa, sã, sãara, sè) or the *adverb* yiye, *well* [or a *comparison* expressed by the conjunction sè with a noun or pronoun or a sentence, cf. § 255, 5]. E. g.

Ote dén? ne hó tè dén? *how is he?* ote yíyè, ne hó tè yíyè, *he is well.*

Oda só tè sãara, *he is still in the same state.*

[Ote sè (uèa otè) 'nèra, *he is as (he was) yesterday.*]

Ete sa, sã' nà etè, [sé etè ara ne no, sè 'te nen, sè 'te ni,] *so it is.*

Ote sé ònó (tè), *he is like him, similar to him.*

Onyamé asém tè sè ogyá, *the word of God is like as a fire.*

*Jer. 23, 29.*

2. The verb ye, *to become*, making up for the verbal forms wanting in the verbs te (see 1) and ye, *to be good*, assumes the same complements of manner. E. g.

A'yè yiyè, *it is well now.* Ebéye sà, *it will be so.*

Wo hó beye yiyè biò, *thou wilt be well again.*

*Rem.* The complement of manner may be enlarged by an adverb of degree. E. g. *Ótè yiyè pése; ayé yiyè kórà; ètè sa' pé.*

The examples in 1. 2. may also be taken to § 233. 231.

3. Other complements of manner, showing similarity, instrument, also cause or origin of an action, are found among the specific complements of verbal phrases, § 211. 212. E. g.

*O'di no nyá, he treats him like a bought slave, he illtreats him.*

*O'ká no mma', he touches him (with) sticks, i. e. he flogs him.*

*Wábòw nsá, he has become weak from strong drink, i. e. he is intoxicated.*

### 5. Specific Complements of Verbal Phrases.

**210.** A verb expressing the notion of an action in a wide and general sense, may take a specific complement, so that both words together denote one new idea, which in the English and other languages is usually expressed by a single verb. Such peculiar combinations we call *verbal phrases*. (By other Grammarians they are called *compound verbs*; but in a vernacular grammar, such phrases must needs be treated as syntactical combinations, not as mere verbs.)

*Seren different kinds* are to be enumerated in § 211-220.

**211.** The first kind of verbal phrases contains such in which the specific complement has the nature either of an object, or of a complement of manner. Some of the nouns used as complements are scarcely used otherwise but in connection with the peculiar verb to which they belong; the real meaning of them is often obscure, so that we cannot easily discern between the objective and adverbial complement. But we distinguish

1. *intransitive combinations*, denoting actions or states confined to the subject; some of them become *transitive*, when the verb is used *causatively*;

2. *transitive combinations*, taking a *passive* or *dative object* between the verb and its specific complement.

**212.** (1.) *Intransitive verbal phrases* are e. g. the following:

*bò dam, to go mad; trans. (with a pass. obj.): to drive mad;*

*wabò dam, he is mad; èbébò mè dām, it will drive me mad.*

*bò gua (cf. agua, seat, egua, market, assembly), to assemble; caus (often with a dative object) to call together an assembly;*

*woábò guá, they hold a council. Brohéne no baé no, ghéne bọ̀d no guá, when the governor came, the king convoked an assembly in his behalf.*

*bò tuo, to shoot one's self; bow nsá, to be intoxicated;*

*da adagyaw, to be naked; da nsow, to be distinguished by a mark;*

*di bata, di gua, to barter, to trade;*

*òdì ntamá guá, he trades in cloth (attribute of the complement).*

di bem, to be (found) innocent, to be acquitted;  
 di fò, to be (found) guilty, to be condemned;  
 ódì kúm fò, he is guilty of death, condemned to be killed;  
 di nīm, di ñkōnim, to be victorious, to triumph;  
 di pā, to go or work for hire;  
 odino pā, he does mercenary work for him;  
 di nsew, to curse, swear; di ɔbɔsom, to take an oath (by a fetish);  
 nom abosom, to enter into a confederacy;  
 wɔ abosom, to be confederate;  
 tɔ ñko, to fall asleep, sink into a slumber; hũane ñkɔrom, to snore;  
 tu agyina, to consult, confer, deliberate; trans. to give advice;  
 ṭwā aḍwɔ, agyaḍwɔ, bɔ ḅēnā, bɔ abubuw, to lament.

(2.) *Transitive verbal phrases* are e. g. the following:

bɔ dua, hye nsew, to curse; bɔ fe, to wound (in the head);  
 bɔ pā, to hire; bɔ kòkɔ, to forewarn; bɔ sòbo, to blame;  
 bu bom, to acquit; bu fò, to condemn;  
 di kusum, to cheat; di amim, to over-reach;  
 di nī, to honour; di atem, to scold, revile; di awu, to murder;  
 gye (abofra) tātā, to lead (a child) in walking;  
 gye atū, ye atū, to embrace; gye awo, to welcome;  
 hũ mmɔbɔ, to see with commiseration, to pity, commiserate;  
 hye mā, to fill; hye banin̄ha, hye ñkurañ, to encourage;  
 k̄a hyew, to warm; k̄a mmā, f̄wɛ m̄pire, to flog;  
 tu fò, to admonish, exhort, give an advice;  
 ṭwā adafi, to reveal, discover, disclose to;  
 ṭwā d̄wɔw, to rob; ṭwā t̄vetia, to circumcise;  
 yi ad̄wɔ, to kidnap; yi hũ, to frighten; yi ahi, to frighten; to mock at.  
 yi apra, to warn; yi nteñ, to remonstrate with, to reproach.

Some of these may be used without a passive object, though an *indefinite object* is understood; e. g.

Wakóbɔ pā, he has been out to hire (people, carriers, labourers);  
 wábɔ wɔn apā, he has hired them.

Wádì awú, he has committed a murder (on somebody);  
 wádì no awú, he has murdered him.

*Rem.* In all cases in which both the verb and the complement are used in a plain sense which they have elsewhere, we do not speak of specific verbal phrases; as, bɔ kuw, to make a heap, to put in heaps.

**213.** The second kind of verbal phrases, having a noun of place and relation for their specific complement, may be distinguished from the combinations of locative verbs with common locative complements (§ 207), when the verb acquires a new meaning in connection with the specific complement.

E. g. in "òda duá no ase, he lies under the tree; ofìl duá no ase baè, he came forth from under the tree" the verbs *da* and *fi* have locative complements, as spoken of in § 207; but in "òda Onyamé àse, he thanks God; ofìl n'ád̄wúma ase, he began his work" we have the specific verbal phrases: "d̄a ase, to thank; fi asé, to begin." —



Other examples, referring also to § 201, 2. 207b., are the following:  
*Ó'fẁè mfonini, he beholds (looks at) a picture; ó'fẁè nnuán, he tends sheep; — here we have simple objects.*

*Ó'fẁè hó, he looks there; ó'fẁè né wurá nsá anò, he looks unto the hand of his master; — here we have locative complements.*

*Ó'fẁè adẁumayéfó sò, he superintends the labourers; ó'fẁè asasé no sò, he governs that country; — here we take f ẁé.. sò as a verbal phrase in which sò is the specific complement, and ad ẁumayefo or asase no is its attribute.*

The noun of place and relation may be used as a specific complement, either *absolutely*, as a mere *adverb* (of place), or *with relation* to another object, as a *postposition*. In both cases the verbal phrases are either 1. *intransitive* or 2. *transitive* (with *passive* or *dative* objects) See the examples in § 214.

**214. (1a.)** *Intransitive verbal phrases with an absolute locative complement* are the following:

*Kò so, to go on; da so, toa so, to continue* (see § 107, 16);  
*te ase* (in the continuative), *trā ase* (in other forms), *to live*.

*Rem. 1.* In “*wote n'áhènní ase dẁòdẁò, they live quietly under his reign*” *te* alone is sufficient, because a common postpositional complement follows.

*Rem. 2.* The combinations *te ase* and *trā ase*, with an attributive noun, mean also: *to sit under*, and *trā ase*, without an attribute, *to sit down*; e. g.

*ote duá bi ase, he sits (is sitting) under a tree; trā ase! sit down!*

*ba mu, bam', to come in, i. e. to be fulfilled, realized;*

*bò mu, bom', 1. lit. to strike (emit a loud sound) in or through (the space in which we live) i. e. to cry, roar, thunder; 2. lit. to strike (together) in (the common space), i. e. to unite, agree, be reconciled, make friends.*

*tē mu, tēm', (lit. to stretch in, to emit a sound straightway penetrating the space in which we live,) to cry out. Cf. § 120, 4.*

*tẁa mu, tẁam', (lit. to cut in or through the space,) to pass by.*

*Rem. 3.* In *bam', bom', bobom', tēm', tēetēm', tẁam', tẁi-tẁam'*, the specific complement *mu* has dropped its vowel and is written together with its verb in one word; yet the preterit tense may be written with a doubled vowel; as,

*Né dàé no báám' pé, his dream was exactly fulfilled.*

*Wotēēm' se: fa nó kò! they cried: take him away! away with him!*

*Nnannú no tẁaám' no, ofí hò kòè, after those two days he departed.*

*Rem. 4.* Not to be confounded with this specific locative complement is

1. the *postpositional locative complement* whose attribute is omitted; as, *Ahiná bi sì hó, fa nsú gùm'! there is a pot, pour water into (it)!*
2. the case of *m* being not an abbreviation of *mu*, but belonging to the verb by original formation, as in *bàm, fàm, to embrace; pàm, to join, sew; pām, to confederate; pēm, to knock at; sòm, to serve.*

(1b.) *Intransitive verbal phrases with a relative locative complement* i. e. a complement to which an attribute is expressed or understood, are:

*dì so, to rule, govern; hye so, to oppress;*

*fì asé, fìtì asé, hye ase, bọ ase, tu ase, to begin.*

E.g. *Odi mán no sò, he rules over the country.*

*Ohye ñkurofò no sò, he oppresses the people.*

*Ofi asé retò abáń, he begins to build a house.*

*Otúń asé káń asém no, he related the story from the beginning.*

*Rem. 5.* In these phrases *ase* is rather a name of a thing (= *the under end, undermost part, foundation, beginning*), than a name of a place. Cf. *óhyè abántó no ase, he begins that building, and: ehye obó no ase, it sticks under that stone.*

*gye só, to reply to, to answer; ógyè né fré sò, he replies to his call.*

*so mú, to lay hold of; so pón no mú, lay hold of that table!*

*kā hō, (lit. to touch the outside) to accompany; mékà no hō, I am with him.*

These phrases may take a *dative object*, and at the same time the attribute to which the complement refers, may be left out; e. g.

*Ogyè no só, he replies, answers him* (= *ógyè no n'ásém sò, he replies him to his word*).

*So nó mú* (= *so né mú, so onípa no mú*), *lay hold of him* (of that man)! But: *So no mú* (= *so n'adwúma mú mā no*), *help him in* (his work), i. e. *put a helping hand for him in or to his work.*

*Mékà nò hō* (= *ne hō, § 55 Rem. 3*), *I shall be with him.* But:

*Mékà nò hō* = *mede (bí) mékà (n'adé) hō mamā no, I shall add* (something) *for him to* (what he has already).

*Rem. 6.* The phrase *kā hō* = *to add*, is causative, and the thing added is usually introduced by *de* (or *fa*); e. g. *ode nnípa hà káń dóm no hō, he added a hundred men to the host.*

(2.) *Transitive verbal phrases with specific locative complements* are:

*mā só, to lift up* (so is absolute, without reference to an attributive object). *Mā wo nan so, lift up they feet* i. e. *go quick!*

*tu só, to depose, dethrone.* *Wotúń no adé sò, they dethroned him.*

*běre ase, to humble, subdue* (with passive object; *ase* is absolute);

*da ase, to thank* (with dative object; *ase* is absolute);

*hye ase, to promise* (with dative object; *ase* is relative, usually followed by a noun-sentence introduced by the conj. *sé*; cf. § 255, 6b.

E.g. *Abofrá no afwè ase, mā no só! the child has fallen, lift him up!*

*Obiara à omā nchó so no, wobéberè no ase, na nea óberè nēhō asé no, wobémā nò só, whosoever exalteth himself shall be abused, and he that humbleth himself shall be exalted.*

*Woáhyè me asé sè wóbeba yi, mēda wo ase, as you have* (thus) *promised me to come, I thank you.*

**215.** A third kind of verbal phrases is that in which a *specific subject*, being a *noun of place*, usually referring to some noun or pronoun in the possessive case, gives a specific meaning to the succeeding verb. E. g.

chō or emu or ano da hō, *it is or lies open*;  
 emu do, *it is deep*; emu gow, *it is spacious*; emu terew, *it is wide*;  
 emu ye deñ, *it is difficult*, different from eye deñ, *it is hard*;  
 emu ye duru, *it is important*, diff. fr. eye duru, *it is heavy*;  
 emu ye hare, *it is easy*; diff. fr. eye hare, *it is light*.

Afūw no hō dà hó, *that plantation lies open, presents free access*.

Asém no mù da hó, *the matter lies open or plain* (before us).

Odán no ànd da hó, *the door or entrance of the house is open*.

Asubontén no mù do, *that river is deep*.

Odán yi mu gow, *this room is spacious*.

Adáká no mù teréw, *that box is wide*.

Asém yi mù ye deñ, *this matter is hard to be settled*.

Emú (or asém yi mù) siw me kakrá or ntéw mè yiyé,  
*it (or this matter) is not quite or not sufficiently plain to me*.

**216.** 1. The fourth, fifth and sixth kind of verbal phrases express some bodily or mental action or affection, state or condition, and have this peculiarity, that some part of a person's body is mentioned as the grammatical subject or object of the sentence, to which the noun or pronoun denoting the person (the logical subject or object) forms an attribute in the possessive case.

2. Those phrases, which have such a specific compound subject (§ 217) do not seem to belong into this chapter on the complements of the predicate, like those with such a specific compound object (§ 218); but the former ought not to be separated from the latter, and, in fact, the notion of the predicate is completed by the notion put in the place of the subject. E. g.

Onipa no awù, *that man has died*. Onipa no ani awù, *that man's face has died*, i. e. *that man is ashamed*.

3. In § 219 we shall find both cases combined with each other or with some other specific complement.

4. The nouns that are used in such verbal phrases, as the grammatical subject or object, are the following:

chō, *the outward part, frame, body*, also *the whole person or self*;  
 eti, tiri, tirim', *the head, the interior of the head*;  
 ani, *the eye, face*; anim, *the face*; nton, *the eyebrows*;  
 ano, anom, *the mouth*; asō, asōm, *the ear*;  
 koñ, kónmù; *the neck, throat*; menewám, *the gullet*;  
 bo, kōmá, *the breast, heart*; wère, *the heart, mind, memory*;  
 yám, *the bosom, the interior of the chest and belly*;  
 nsa, nsam, *the hand, hands*; basá, abasám, abaw, *the arm, arms*;  
 enañ, anañ, *the foot, feet*; anánmù, *the foot-steps, foot-prints*.

**217.** The fourth kind of verbal phrases has a specific compound subject (a personal noun or pronoun in the possessive case, and the name of some part of that persons body). E. g.

1. Ne hó hím, pòpó, sàw, (*his frame shakes*) *he trembles, quakes, shivers*;  
 ne hó yè deñ, *he is (bodily) strong* (oye deñ, *he is hard in his dealings*);  
 ne hò pirim, yè, tè yiyé, áyè yiyé, *he is strong, healthy*;  
 ne hò hùru no, *he feels hot*; ne hò boñ, *he stinks*;  
 ne hò yè fí, yè ñwini, yè tañ, *he is dirty, nasty, ugly*;  
 ne hò yè fe, *he is fine, handsome, beautiful*;  
 ne hò t̄wa, yè hare, yè kàmkam, yè w̄w̄e, *he is quick, nimble*;  
 ne hò afom no, hiá no, kyèrè no, yeráw no, *he is in a strait, in distress*,  
 ne hò d̄wiriw no, *he is amazed, terrified*. [trouble, perplexity;  
 ne hò hàw no. p̄èrè no, nsén' no, tití nò, *he is impatient*;  
 ne hò ad̄wò, agow (no), k̄a nehò, ásáñ nò, sepew no, at̄u (no), atu no,  
*he is at ease, calm, composed, happy, joyful, contented &c.*
2. Ne tirim' yè deñ, *he is cruel*;  
 ne tirim nye, nye no yiye, *he has a bad conscience, is troubled in his mind*;  
 ne tirim nyc, nye no yiye, k̄a (no), yè bàsabasa, yè sàkasaka,  
*he is deranged, crazed, crazy*;  
 ne tirim kyèrè no, t̄w̄t̄w̄é nò, yè no k̄ésekek̄e, yè no k̄es̄erenenene,  
*he is in anguish, perplexity*.
3. N'aní bèré, (*his eye reddens*,) *he covets; he is angry; he is grieved*;  
 n'ani bu, *he is tired of weeping*; n'ani kum, *he is sleepy*;  
 n'ani afi, apae, atew, *he is intelligent, shrewd, cunning*;  
 n'ani gyina (ne n̄a, ne kurom), *he longs for (his mother, his home)*;  
 n'ani sò (me), *he respects, honours (me)*;  
 n'ani gye, k̄a, *he rejoices, is glad, is merry*;  
 n'ani d̄wò, *he is tame, mild*; (od̄wò, *he is meek*);  
 n'ani da hò, k̄a fam', k̄a ase, *he is sober, modest, quiet*;  
 n'ani yè deñ, yè hyew, yè kr̄am̄akr̄am̄a, *he is bold, fierce, unruly, wild*;  
 n'ani wu, n'anim gu ase, *he is ashamed*.
4. N'aním' yè duru, *he is serious, venerable*;  
 n'anim yè hare, *he is lightminded*.
5. N'aní sò birí nò, *he is giddy*; n'ani so da hò, *he is awake*;  
 n'ani so atew, *he has recovered, come to himself (from a swoon)*;  
 n'ani so k̄a (= ne tirim k̄a), *he is crazy*;  
 n'ani so yè krakra, *he is in anguish, anxiety*;  
 n'ani so yè sàkasaka, *he is bewildered*;  
 n'ani so at̄èrew no, aye no t̄èter̄e, *he is absent, wandering*;  
 n'ani so yè no yā, *he is astonished*;  
 n'ani so nye, n'ani so aye yiye, *he is tipsy*.
6. N'ánò yè deñ, b̄irebire, k̄urók̄uro, p̄èrepere, *he is quarrelsome*,  
 n'ano yè duru, *he is not talkative*; [talkative;  
 n'ano tew, awo (w̄os̄e), *he is eloquent*;  
 n'ano yè d̄ew, d̄ók̄o, fr̄émfrem, *he is a flutterer*;  
 n'anom yè no d̄e(w), *he likes dainties, is dainty-mouthed, lickerish*;  
 n'anom akum, *he has lost his appetite*;  
 n'anom atew, *he has recovered his appetite*.
7. N'asó yè deñ, ányin, asen, asiw, asorow, awu, *he is disobedient*;  
 n'asóm' ád̄wò no, *he is peaceful, happy*.

8. Ne kón dò, *his neck (throat) loves (deepens?)*, i. e. *he covets, lusts for*;  
 ne kòn asen, *he is stiffnecked, stiffhearted, headstrong, stubborn*;  
 ne kónmù yè deñ, *he is strong, powerful*.
9. Né bó abù, *he is out of breath*;  
 ne bo fono no, *he feels inclined to vomit*;  
 ne bo afuw, ahuru, *he is angry*;  
 ne bo adwò, *he is appeased, composed, sedate, contented*;  
 ne bo atò (ne yam), *he is contented, well pleased*;  
 ne bo yè duru, *he is brave, courageous*.
10. Né wère ahow, *he is sorrowful*; ne wère fi, *he forgets*;  
 ne wère akyekye, *he has been comforted*.
11. Ne yám' hyehyé nò, t̀wítwá nò, *he is compassionate*;  
 ne yam yè no hyeewhyeew, *his conscience torments him*;  
 ne yám' yé, *he is good-hearted, benign, benevolent, liberal, charitable*;  
 ne yám' yè ñwene; *he is illiberal, stingy, niggardly*.
12. Ne nsám' yè deñ, *he is illiberal, near, close, hard-fisted, fast-handed*;  
 ne nsam tē, *he is liberal, generous, bountiful, munificent*;  
 ne nsa ká, *(his hand touches,) he obtains, receives*;  
 ne nsa n'ná, *(his hand does not rest,) he is diligent*.
13. N'abásam' átù, *he has been discouraged, disheartened*.

**218.** The fifth kind of verbal phrases has a specific compound object (a personal noun or pronoun in the possessive case, and the name of some part of that persons body).

1. In some of these phrases, the person denoted by the attribute in the compound object is identical with the subject. In this case we give the examples only with pronouns of the 3d pers. sing.

a. We first mention the verbs made reflexive by taking the reflexive pronoun, which belongs to this kind of objective complements. E. g.

Ohyehyé nehó, ohoáhò nehó, okyeré nehó, ómà nehó so,  
*he boasts, brags, vaunts, shows himself, exalts himself*;  
 ókà nehó, *he moves, stirs, is active*; onū nehó, *he repents*;  
 osakrá nehó, *he disguises himself*; otwá nehó, *he turns round*.

Some intransitive verbs may thus be made reflexive with almost the same or with an altered meaning; as,

Odán koò nifá, *he turned to the right*;  
 odán' nehó koè, *he turned and went off*;  
 odan'nàn nehó, *he does some business, he trades, traffics*.

b. Phrases in which other nouns (of those mentioned in § 216, 4) occur, are the following:

Wáfà ne tirim' *(he has taken in his head,) he recollects, remembers*;  
 óf̀wè ne tirim', *(he looks in or into his head,) he tries to recollect*;  
 óbò ne tirim' (pów), *he (ties a knot in his head,) devises, plans out*;  
 otu ne tirim agyina, *he (goes to council in his head,) devises, deliberates; he examines himself*.

*Rem.* In the two last phrases ne tírim' is not an object, but an adjunct of place, or an attribute of the object pow and agyina.

*O'gyè n'ani, he rejoices, amuses himself;*  
*ototó or ótṣà n'ani, he looks about;*  
*oyiyí (n')àní, he is heedless, careless;*  
*otew or otetew n'ani, he opens his eyes; he is cautious;*  
*odwo n'ani, he moderates his haste, his demand.*  
*Omuná or ókùm n'anim, he darkens or disfigures his fare;*  
*otew n'anim, he is friendly, gracious, cheerful;*  
*oyi (n')anim (with a succeeding verb), he has the decided intention*  
*(to do something), he does it openly, frankly.*  
*Oyi n'ano, he speaks or pleads for himself.*  
*Oyi n'asò, he is heedless, careless;*  
*okyea n'asò, he (bends his ear,) perverts judgment;*  
*osereu n'asò, he pricks up his ears, listens to a sound from a distance:*  
*owen n'asò, oye asò, oye n'asò demm, komm, he listens attentively.*  
*Ototo ne kòu, he looks about in a haughty, impudent, contemptuous*  
*manner; obo ne kòu, he talks, gives utterance to his thoughts.*  
*Osi ne bo, he dares, attempts (se o-nè no bekò, to fight with him):*  
*otà ne bo, he sets his heart at rest, composes his mind.*  
*Oyi ne yam (with a succeeding verb) he does from his heart, sincerely.*  
*Oyi ne nsa (a decent expression -- odi di), he eats. [willingly.*  
*Ogow ne nsam, he is liberal, munificent; he is slack in working.*  
*Wapa abaw, he has drawn off his hands, has given it up in despair.*

2. In some of those phrases, the *object* refers to a person different from the subject. In this case we give the examples with the pronoun of the 1st pers. sing. for the object; as,

*Onim (or wahù) me tirim, he knows my mind (my faithfulness).*  
*Oso m'ani, he pleases me; eyi m'ani, it displeases me.*  
*Okyi m'anim, he dislikes, shuns, detests me;*  
*otiatia m'anim, he abuses, condemns, scorns me.*  
*Aduai no agye m'anom, this food has become my favourite dish.*  
*Nsem no aka m'ano, I can repeat the words fluently.*  
*Otòtò m'ano, he accuses me falsely. Okasa m'ano, he is my spokesman.*  
*Otṣè m'asò, he pulls me by the ear, i. e. he punishes me.*  
*Ofuw me bo, ohuru me bo, (oyi me abufuw,) he excites my anger;*  
*otu me bo, he disheartens, discourages, frightens, appals me.*  
*Ohow me wèrè, (oyi me aṣèrèhow,) he grieves me;*  
*okyeke me wèrè, he comforts, consoles me.*  
*Otu m'abasam, he discourages, dispirits me.*

**219.** In the sixth kind of verbal phrases, a specific compound subject or object, and some similar or other specific complement, are combined, some of them containing two verbs. (Any of the kinds mentioned in § 211–218. 220. is combined with any other of them, or with any complement or adjunct). E. g.

*Ne hó abà ne hó biò, he has recovered from his sickness;*  
*ne hó kà ne hó, he is happy, content, well pleased;*  
*ne hó hylá nè hó, he has all he wants;*  
*ne hò tua ne hò, he is fat, well fed, corpulent;*

òda nehô sò, *he is on his guard;*  
 ode nehô tò mé sò, *he commits himself to me, confides in me.*  
 Ne tí n'sò nò soá, *he is lightminded.*  
 N'ani bà mé sò, *he remembers me;*  
 n'ani ba nehô so, *he comes to himself; Art. 12, 11. Luk. 15, 17.*  
 n'ani bọ me so, *his look falls on me;*  
 n'ani da me so, *he hopes, confides in me;*  
 n'ani da nehô so, *he is cautious, heedful, wary;*  
 n'ani akà mé sò, n'ani atò mé sò d'wén, *he stares at me;*  
 n'ani akā m'anim, *he has become confidential or familiar with me;*  
 n'ani apa me so, *he has forgotten me;*  
 n'ani atrá nè ntón, *he is supercilious;*  
 n'ani atú atò ne nsám, n'ani yè no ntiréntiré, n'ani yè no totòtoto,  
*eye no aniani, he is in anxiety, grief, confusion, perplexity, con-*  
*sideration &c.*  
 ode n'ani tò mé sò, *he confides in me, sets his trust in me;*  
 fa wo ani to m'anim ye mā no, *do him this favour for my sake;*  
 obu n'ani gu(.) so, *he winks at (il);*  
 okā n'ani gu so, *he shuts his eyes (for sleep, in death);*  
 omūá n'ani tēw, *he twinkles;*  
 okoyí n'ani sò kakrá, *he is going to take a nap;*  
 oda or òdeda n'ani akyì, } *he or she has wanton eyes;*  
 odwudwó n'ani akyì nantēw, }  
 ogyen or otu or otutu n'ani f'wē me, *he fixes his eyes on me, regards*  
*me fixedly, steadfastly;*  
 opupúw n'ani (kasá) kyereè me, *he spoke roughly to me; Gen. 42, 7. 30.*  
 wáyì m'ani ahyè me ñkyéimù, *he has disappointed me;*  
 ontwá n'ani n'f'wé n'akyì, *he is constant, steadfast;*  
 esi n'ani so, *it comes into his mind;*  
 nsā atew n'ani so, *he has become sober from his intoxication.*  
 Qbere n'ano ase, *he moderates his speech;*  
 on(to)to n'ano ase, *he does not hold his tongue;*  
 outow n'anom toā mā, *he did not speak a word;*  
 wónkasá wónhó anò, *they don't speak with each other;*  
 otutu m'ano sisi, *he distorts, confounds what I am saying.*  
 Opraprúá n'asó akyì (de gùú só), *he did not listen to, would not*  
*hear or look on heed of it at all.*  
 Né bó dà ne yám, *he is of good cheer or courage, easy, careless;*  
 ne bo atọ ne yám, *he is of good cheer, happy, well content, his heart*  
*is at ease;*  
 ne kōma apae ne yam, *he is utterly terrified;*  
 qbere ne bo ase, *he relaxes his anger;*  
 ọtọ (or ọto) ne bo ase, *he is patient;*  
 ọtọ ne bo ase kye, *he is longsuffering;*  
 otwa me bo tọ me yam, *he appeases me.*  
 Ne nsā hyiá nè hó, *he provides with his own hand for all his wants.*

**220.** A seventh kind of verbal phrases consists of a principal and  
 supplemental verb.

1. The supplemental verb enlarges the notion of the principal one so as to form a new notion.

A common objective complement is joined (or understood) either to the principal verb, as in

gye di, gye tie, *to believe*;

kā fwe, sō fwe, hūām tie, *to taste, try* (§ 110);

or to the supplemental verb, as in

koto sere, *to supplicate*; sū fre, *to implore*;

kasa kyere, *to instruct* (§ 109, 31).

hū mā, te mā, *to sympathize with*;

di mā, kasa mā, *to act or speak for, intercede for, defend, advocate*.

2. The supplemental verb adds some particular circumstance or general relation to the notion of the principal verb, like an *adjunct of manner or time*. E. g.

kasa saū mu, kasa ti mu, *to speak with repetitions*; (Wókāsā saū mú pī, *you repeat too often what you have said already*.)

kasa sie, *to make a previous agreement*;

kā sie, *to foretell, predict*; di sie, *to settle before-hand*.

Adiasie (= asēm à wadi asie) n'ye 'dì-nā, *a matter settled before-hand is not difficult to be adjusted*.

The verb sie may thus be added to other verbs, and it may have the *time or event*, for or against which something is done, after it as a *complement*, constituting with it a *terminative adjunct* to the principal verb; see § 243*b*. and *Item*.

## CHAPTER V.

### Extension of the Predicate.

**221.** The *predicate*, whether it consist of a single verb (§ 163) or have complements with it (§ 198), may be *extended* by *adjuncts*, i. e. by words which express any circumstances of 1. *place*, 2. *time*, 3. *manner*, 4. *cause* &c.

These adjuncts are not necessary to complete the sense of the verb, but are *accessory parts of the predicate*.

*Rem.* In the following paragraphs (222—243) we treat the *circumstances of place, time, manner, cause* &c. more in their *logical*, than in their *grammatical relation* to the principal verb of the sentence, i. e. we confine ourselves not only to such expressions as are obviously *adjuncts* of a predicate, but mention also those cases in which an adjunct in the English language is expressed in Tshi by an *additional predicate, co-ordinate* (mostly in the form of a *contracted sentence*) to the principal one. Cf. §. 245, 2*a*. 253*a*.

We call the verb which in such cases expresses the principal action of the subject, the *principal verb*, and the verb which expresses any circumstance of that action in the form of a co-ordinate predicate, an *auxiliary*. In some cases, the verb expressing only a *circumstance* of an action is even the *only predicate* of the sentence, taking the *infinitive* of the verb that contains the action itself, as its *grammatical*



*complement.*—It is thought convenient to have the different ways of expressing the circumstances in question put together in this place; only the cases in which they are expressed by *subordinate sentences* will be reserved for the §§ 260–280.

### 1. *The Adjunct of Place.*

**222.** 1. *Adjuncts of place*, attached to the predicate, show a circumstance of place in answer to the questions: *where? whither? whence?*

2. They are expressed by *nouns of place* (absolute or with relation to things and persons) or by *pronouns* and *adverbs of place* (§ 118. 122–125. 127.) either *a.* entirely equal in form to *complements* of place (§ 207. 208), i. e. merely added to the predicate, without an additional verb, — the only difference is, that the adjunct is not *necessary* to the verb —; or *b.* they are introduced by *auxiliary verbs* [co-ordinate to the principal], which take them as their complements.

We consider the latter case (*b*) as the rule, § 223. 224, and the omission of the auxiliary verb (*a*) as the exception, § 225.

**223.** These [co-ordinate, or] *auxiliary verbs*, alone or together with the postposition used in the adjunct, in many cases answer to English prepositions, cf. § 117, *A.*; in others, they have no equivalent in English, the latter rendering the adjunct merely by an adverb.

They are taken from the locative verbs specified in § 208, viz.

1. *wò*; 2. *nam*, *fa*; these verbs refer the action, or the subject or object of the predicate, to a *place*, as going on or being there, (*at*, *in*, *on* &c.) without showing a direction.

3. *si*, *gyina*, combined with *anañmu*; these either refer to *rest in* a place, or imply a *direction*.

4. *ba*, *kò*, used alone or as ingressive prefixes (§ 96) with the verbs *si*, *du*, *sò*, *kā*, *pem* and others; *fwe*, *tò*, *gu*, *kyene*; these verbs express *direction to* a place. Other directions are expressed by *kyere* — *towards*; *twa* — *across*; *tra* — *over*, *beyond*; *fi* — *from*; &c.

*Rem.* The auxiliaries *fi*, *nam*, and sometimes *fa*, with their complements, precede, the others succeed, the principal verb and its complement.

1. *O'dì né dŵúma wò ofie*, *he carries on his business at home.*

*O'dì né guá wò bábi*, *he is pursuing his trade somewhere.*

*Nwúra refúw wò tūróm'*, *weeds are shooting up in the garden.*

*Ónyà aduan' pì wò n'àsàsè sò*, *he obtains much food on his land.*

*O'turu ne bá wò n'ákyì*, *she carries her child on her back.*

2. *Qnam mfènsèrém' kòò dán mù*, *he got into the room through the window.*

*Ofáà bòn mù guánè*, or: *oguán faà bòn mù*, *he fled through the valley.*

*Menam fám' mebáè*, *mamfá nsuani*, *I came by land, not by water.*

3. *Yesu sii yèn anañmu wui*, *Jesus stood in our place died*, i. e. *Jesus died in our stead.*

4. *Mignarèè mebáà mpoānó*, *I swam to the shore.*

*Oguán kòò ahabán mù*, *he fled into the bush.*

*Otutuú mmiriká kòdúú kurotía*, *he ran on to the end of the town.*

Otów' duá no f'wèè ho, *he felled the tree (to the ground).*  
 Ohurúw fi hyén mù tòò pomí, *he sprang from the ship into the sea.*  
 Wobúú ne nsá guú n'ákyì, *they tied his hands behind his back.*  
 Wotów nò kyenée táre no mù, *he was cast into the lake.*  
 Wotów wòn guú usú no mù, *they were cast into the water.*  
 Opetèè wò no toò gyá mù, *he shook off the snake into the fire.*  
 Oteréw' ne nsám' kyerée no, *he spread forth his hands toward him.*  
 Mignarée mitwáá asú no, *I swam through that river.*  
 Ohurúw traà amóá no, *he leaped over the pit.*  
 Mifi Kúmasè nà merebá, *I am coming from Kumase.*  
 Ofi duá sò f'wèè fám' *he fell down from a tree.*  
 Ofii (or òfi?) né dán mù frée me, *he called me from his house, i. e. he, being in his house, called me.*  
 Ofrée me fi m'ádŵúma anò, *he called me (away) from my work;*  
 but it seems more correct to use wò in such cases:  
 Ofrée me wò m'ádŵúma anò, *he called me, being at my work.*  
*Rem.* Verbs like yi, gye, *to take out, off, away from, to rescue,*  
*save from,* may have the auxiliary wò or fi joined to them. E. g.  
 Oyi me fi m'áhóhiam', *he took me out of my trouble.*  
 Gye mé wò m'atámfo nsam', *deliver me from my enemies!*

**224.** Two or more adjuncts of place may be combined. E. g.

Ofré mè fi há bà ne ñkyén, *he calls me from here to him.*  
 Oguán faà Daté koò Osú, *he fled by (or via) Date to Osu.*  
 Ofi Osú guán koò Adá', *he fled from Osu to Adā.*  
 Otúú kwán fi hó faà Akyém koò Dwabén wò Asanté, *he travelled from thence through Akem to Dwaben in Asante.*  
 Oguán baà me ñkyén wò mé fi, *he fled to me into my house.*

**225.** The auxiliary wò, sometimes also kò, is omitted (§ 222, a.)

1. after the principal verb, when the sense is plain without it, especially in the Akem dialect. E. g.

Mmofrá gòru (wò) abontén sò, *children are playing in the street.*  
 Woágyàw no (wò) hó, *they have left him there.*  
 Woáyì no hó, *they have removed him thence (i. e. killed him).*  
 Osomáà no (kòò) n'áfúw mù, *he sent him into his plantation.*

2. When the adjunct of place, especially one of the pronouns ehè? eha, ehò, is emphatically put at the head of the sentence, followed by na (§ 247, 4. *Rem.*), the auxiliary wò is always omitted. E. g.

Ehá nà méyè adŵúma, *here I am working.*  
 Ehé nà éyè wo yáw? *where do you feel pain?*

(In 'Wó hé yè wo yáw? lit. *thy where i. e. what place of your body causes you pain?*' the adjunct of place is converted into the subject.)

3. The adjunct of place may (without wò) precede the object of the verb, and is then like an attribute to that object. E. g.

O'dwèn né kòmám' asemmoné = ód'wèn asemmoné wò né kòmám',  
*he devises evil in his heart.*  
 Oséré mè hó adé = oséré adé wò me ñkyén, *he begs things of me.*

2. *The Adjunct of Time.*

**226.** *Adjuncts of time*, attached to the predicate, show

1. Some particular *point* or *period of time*, answering to the question: *when?* (In a general way the time of an action is expressed by the *tenses*.)

2. *Duration* of time, answering to the questions: *how long? since when? till when?*

4. *Beginning, continuance* or *continuation* and *end* of an action (without specifying a time).

3. *Repetition*, answering to the question: *how often?*

**227.** *Circumstances of time* are expressed

1. by *nouns* and *adverbs* of time, including nouns with postpositions, as specified in § 129. 130.

2. by [co-ordinate] *auxiliary verbs* introducing such nouns; viz. *wò* is sometimes used to introduce postpositional phrases answering to English phrases with the prepositions *at, in, on, after* &c. *fi* answers to the Engl. prepositions *from, since*;

*kosi, kodu, besi, bedu*, answer to the Engl. prep. *till, until*. (The auxiliary *fi* usually precedes, the others succeed the principal verb.)

3. by co-ordinate *verbs* or *verbal phrases* combined with the principal verb as *auxiliaries*, before or behind, or with its infinitive, in which case the verb expressing time is the only verb of the sentence.

4. by *adverbial sentences*, on which see § 261—266.

5. sometimes by a *co-ordinate predicate*, beside those auxiliaries (2. 3.), in a *contracted* or *connected* or *unconnected sentence*; see in § 253<sup>a</sup>. 265, 1 *Rem. a*.

**228.** Examples with merely *adverbial adjuncts of time* (§ 227, 1), put before or after the subject with its predicate.

1. Adjuncts denoting a *point* or *period* of time, or a *succession* of such.

Ené yèbédu fie, *to-day we shall arrive at home.*

Osú atò pí 'né, *it has rained much to-day.*

Enéra ná ne bá koyareè, *yesterday his child fell sick.*

Edén 'ti ná wammá 'nera? *why did he not come yesterday?*

Né-nnànsá ná mihúú no, *three days ago I saw him.*

(= Mihúú no, né nnànsá ní, or: nnànsá ní à mihúú no.)

Okyéna anòpá mesim', *to-morrow morning I shall start.*

Yén dé, yèbékò okyénakyì, *we shall go the day after to-morrow.*

Merébà mprèmpren (Ak. sesèara), *I shall come immediately.*

Mprèmpren òdan' nèhò bà háyi, na mprèmpren òdan' nèhò kò háyi biò, *he turns now here, now there.*

Wòammá ntém 'ne, *you did not come soon to-day.*

Meñkòò Akwám' da or peñ, *I have never been in Akwam.*

Né mmòfráase wànsúá biribí pa bi, *he learned nothing in his youth.*

Né kánk'yerekyere no, abó ná wòdè tów, akyiri yi ànsá ná áfèi wòdè  
dadé akòrábó pómáè tów, *at the very first, stones were discharged,  
but afterwards iron bullets.*

2. Adjuncts denoting *duration*.

Mintumí mènýé adwúma dá, *I cannot always work.*

Mekòhomé kákrá, *I am going to rest a little.*

Obétrá ha nnànsá bi, *he will stay here some days.*

Obédi ho nnànnú sè nnànsá, *he will pass there two or three days.*

Wáyè adwúma àdesàé, *he has worked all day (till night).*

Mòbehū amàne dadú, *ye shall have tribulation ten days.*

3. Adjuncts denoting *repetition*.

Wóyè sá' dā, *they often (or always) do so.*

Dá afé wòhyè fā, *every year they celebrate a festival.*

Wókò Yerusalem dá afrihiyá, *they went to Jerusalem every year.*

Mákò hó m'pèñ abien', *I have been there twice.*

4. Mixed examples.

Opránná' akyi na osú tò dá, *after thunder it always rains.*

Èuè wakò asú prèkò pè, *to-day she has been for water only once.*

**229.** Adjuncts of time introduced by auxiliary verbs (§ 227, 2),

1. denoting *duration* by stating the time of *beginning* or *end*:

Ofi né mmòfráase yàré, *he is sick from his infancy.*

Ènèra mifí anopá meyèè adwúma koduù anwúmmere, ené nso mayè  
fi unqosón mabesi nnònnú, na okyéna meye mafi unqosón makosi  
nnònsiá, *yesterday I worked from morning till evening, to-day from  
7 to 5 o'clock, and to-morrow I shall work from 7 to 6 o'clock.*

Di nokwáre kodu wum', *be faithful unto death.*

2. denoting *approximate duration* (cf § 160, 4):

Wáyè adwúma beye sè dadú, *he has worked about ten days.*

Wádì (bè)boro m'frihiyá adiosíá, *he is more than sixty years old.*

**230.** Adjuncts of time expressed merely by verbs (§ 227, 3. 226, 2.3.4.)

1. *Indefinite duration* of action expressed by *kyè*, see § 231 (107, 17. 18.)

2. *Repetition* of action (§ 107, 20–22).

Asantefò nè Akyemfò anyà ñkòe, *the Asantes have repeatedly fought*  
Otá' kò Ñkran, *he often goes to Akra.* [with the Akems.]

Mónsan mmu akòntá' no biò, *cast up that account again.*

Meká mitim' sè: manhú, *I repeat that I have not seen it.*

3. *Commencement* of action (cf. § 107, 14. 15; the following examples partly belong to § 229, 1.)

Woanyá rebò don, *they are already ringing the bell.*

Minnyá minnúú hó è, *I have not yet arrived at that point.*

Wáfí asé rekyèréw ne ñhóma, *he has begun to write his letter.* (§ 214, 1b.)

Ofi baà há ènyé 'ne, *lit. he began came here it is not to-day i. e. it is not only since to-day that he came here.*

Efi hó ara Ènyiresifò tumi mù fi yèè deñ, *from that time the English became more and more powerful.*

Efi hó nà wófii asé nyàà túmì de-bepém 'nèyì, *from that time they began to obtain the power which they have unto this day.*

Efi hó ara nà Napoléon túmì fi yèè kesé dā kòò só, *from that time the power of Napoleon was continually increasing.*

4. *Continuance and continuation of action* (§ 107, 16).

Ọ̀dà sò dā, *he sleeps still.* Mèkò sò magóru, *I shall go on in playing.*

Wotoa sò kèkà asém, *they continue their speeches.*

5. *Completion of action* (§ 107, 19).

Okán 'nhóma no wíè, *or: owíèè 'nhóma no kán, he read the book to the end, or he finished reading the book.*

Wáyè n'adwúma awíe, *or: wawíe n'adwúma yé, he has finished his work.*

**231.** The verb *kyè*, *to last (long), to be long* i. e. *of long duration*, is used in different ways:

1. As an independent *intransitive* verb, it expresses, in a general way, some *duration* of existence or of a stay in some place, whence it may take a complement of place. E. g.

Wókò a, ñkyé! *when you go, do not stay away long!*

Dá ọ̀kò hó à, ọ̀kyè hó sè, *as often as he goes there, he stays there very long.*

Merenkyé ha biò, *I shall no more be here a long time.*

Okòò kurów bi sò kokyèè, *he went to some town and stayed out long.*

2. As an independent causative and, therefore, *transitive* verb, it takes an infinitive as its object, and expresses that the action denoted by that infinitive will *not soon*, or *not easily*, come to pass, or if it is put in the negative, that it will *soon*, or *easily*, take place. E. g.

Okyèè né bá, *he delayed his coming, did not come for a long time.*

Póre yi kyè bó sèn kurúwá no, *this jar delays breaking surpasses that jug, i. e. this jar is more durable than that jug.*

Kurúwá à éte sè yi ñkyé bó, *such a jug as this here does not delay breaking, i. e. easily breaks.*

3. When following after a principal verb as an *auxiliary* [or *co-ordinate*] verb in the same tense (or after a future tense in the consecutive form), it denotes some *duration* of the state or action expressed by the former. E. g.

Ọ̀dà kye, *he sleeps long.* Ọ̀tè hó kyè, *he is sitting there a long while.*

Ọ̀tráà hó kyèè, *he remained there a good while.*

Wantrá hó ànkyé, *he did not remain there long.*

Mekò makòtrá hó makyé, *I go to stay there for a long time.*

4. When following after the affirmative preterit form of a verb, in the affirmative perfect tense or in the negative preterit tense, forming a sentence by itself, yet dependent from the preceding verb, it denotes that the event of that verb has passed *long* or *not long ago*. E. g.

Mihúù no ákyè (pí, kakrá), *I saw him a (long, short) while ago.*  
 Ohúù me enkyèè e, *he saw me not long ago.*

Obáà ha ákyè, *he came here long ago, or he is here since a long time.*  
 Wobáè ákyè, *it is long since you came (and have not come again).*

5. When forming a sentence by itself, preceding another, it denotes the long, or not long, *interval* between the succeeding event and the presence of the speaker or a previous event. E. g.

Ebékye ànsá nà walú, *it will be long before he finds (it).*

Obáé no, ekyèè ànsá nà okóé (or oreko) biò, *when he had come, he did no more go for a long time.*

Wábá yi, ereñkyè nà óbèkò (or wako, oko?) bio, *having come now, he will soon go again.*

Owúi no, ańkyé nà ne yére baè, *when he had died, his wife came soon afterwards.*

Rem. In the cases 3. 4. 5. the verb *kye* stands in the place of the *adjunct of time* in English.

### 3. The Adjunct of Manner.

**232.** *Adjuncts of manner*, attached to the predicate, answer to the questions: *how? how much? in what manner? by what means? &c.* and denote

1. *manner*, either *quality*, or *mode*, *way in which*;
2. *degree and extent*; 3. *certainty or probability*;
4. *manner*, implying other circumstances:
  - a. *means of action*; b. *price, exchange and substitution*;
  - c. *accompaniment or exclusion*.

**233.** *Circumstances of manner* are expressed

1. by *nouns* (without or with *postpositions*) and *adverbs of manner and degree*; § 131-134.
2. by [co-ordinate] *auxiliary verbs* having such nouns as their complements;
3. by [co-ordinate] *verbs* or *verbal phrases* combined with the principal verb, and commonly preceding it;
4. by *adverbial sentences*; see § 267-273.
5. sometimes by *co-ordinate predicates*, not auxiliaries, in *contracted or connected sentences*; see in § 253a.

**234.** (1.) *Adjuncts of quality or mode and way in which.*

Examples of the case mentioned in § 233, 1. see in § 131, 2. 3. 4. 133, 1. 3. 134, 1. 2. Adding some more, we put expressions according to § 233, 2. 3. together with some of them.

<sup>1</sup> O'sòm no nokwárem', *he serves him truly, indeed* (cf. § 236).

O'sòm no nokwáresò, *he serves him faithfully.*

O'sòm no sesekwásóm or mpasompaso, *he serves him carelessly, not earnestly or seriously*; = ońfwé sò nsóm nò yíyé.

<sup>1</sup> *Ofáà no ọberánsò, he took it by force, forcibly;* <sup>2</sup> *ode ntintimaním' gyeè ne nsám' adé, he took his things from him by violence.*

<sup>1</sup> *Anuánom no gyeè yèn fěw sò, the brethren received us gladly;*

<sup>2</sup> *wode fěw gyeè n'ásém no, they gladly received his word.*

<sup>2</sup> *Ọde ànígye kọ̀ò né kwán, he went his way rejoicing.*

<sup>1</sup> *Ọkọ̀ò ne nkyén nnámsò, he went to him courageously;*

<sup>2</sup> *ode nnam pá hyiàà wọn, he met them with good courage;*

<sup>3</sup> *ọnam nnámsò kọ̀ò ne nkyén, he went in boldly unto him.*

<sup>1</sup> *Ọ'yè no brofóm'; ọsúá Bròfó yè; or: ọfẁè Bròfó de sò yè, he does it in the European fashion; he imitates the Europeans in doing it; he copies it from the Europeans.*

<sup>2</sup> *Yíyè à ọyèè wọn no, wode yèè no sá'ara, or: ọwosúw' sò yèè no bi, the good he had shown them, they showed him likewise (requited it to him).*

<sup>1</sup> *Ọbáà mé sò mpofirim', } he came upon me unawares.*

<sup>3</sup> *opatúw baà mé sò,*

<sup>1</sup> *Ọwúì prẹ̀kọ̀ pẹ or afrẹ̀sò, ọpatúw wuì, he died suddenly;*

<sup>1</sup> *owúù awusín, he died a sudden death.*

<sup>2</sup> *Ọfrẹ̀é me wo kọ̀kọ̀ám'*

<sup>3</sup> *ohintáw or ọnam asé frẹ̀é me, } he called me secretly, clandestinely.*

<sup>1</sup> *Ọfẁèè no dínń, § 134, 1.*

<sup>3</sup> *ogyén' n'ani fẁèè no, he looked closely at him.*

<sup>1</sup> *Kā no péfè! ọPae mú kā! speak it out, tell it plainly!*

<sup>1</sup> *Kā no yíyè! ọTew w'ánò kasa! tell or speak it distinctly!*

<sup>3</sup> *Sān wo né mù kasa! 4Kasa mā wonté! speak distinctly!*

<sup>3</sup> *Onyamé na ọdóm yèè no sá' (māà me),*

*God graciously made it thus (for me).*

<sup>3</sup> *Míyì me yám' meda wo ase, I thank you heartily.*

<sup>2</sup> *3Ne yére dè ọdó yìl ne yám' fẁèè no,*

*his wife nursed him with loving and self-denying care.*

<sup>1</sup> *O'dù n'aním' ñkakra-ñkakra, he gets on by degrees, by little and little.*

<sup>2</sup> *Ọde sáara nyàà wọn sò túmí, thus he gradually got power over them.*

The examples in § 209, 1. 2. may also be taken here.

**235.** (2.) *a. Adjuncts of degree, showing the intensity of an action, state or quality. Examples of § 233, 1. see § 133, 2. 3b. 4. § 134, 3c.*

<sup>1</sup> *Osùì pi, he wept much. (Osùì dennén, he wept aloud.)*

*Màbéré kàkrá, I am a little tired.*

*Ọkwán no wàre dódo, the way is very or too long.*

*Ensonó ne kyèrè yi dódo biara, his doctrine differs not very much.*

*Wọanyé wọn boné dodo bi, they did not trouble them very much.*

*Wọawíe wọn asé tòre kórā, they were utterly extirpated.*

*Kurów no ahyèw dẁeregbè, the town is completely burned down.*

<sup>3</sup> *Ọkasá à, yẹkámé atè, when he speaks, we scarcely hear it.*

*Dahomefó nùyeèé kámé ayè se Asantefó dé, the doings (manners)*

*of the Dahomeans are almost the same as those of the Asantes.*

*Ekamé mà ayè dú (Ak. ọkámá mà n'áyè dú), it makes nearly ten.*

*Ekamé mà ankā wawíe n'afúw ñhíná dów,*

*he has almost completely cut his whole plantation.*

*A'ká kakrá nà woámā madán Kristóni, Acts 26, 28. 29.*

Wofwèè no mā ɛkàà kúmā sè na otòè, *they flogged him nearly to death.*

A'kà-kúmā nà afè no àwíe dú no, ɛkàà kakrá sè mā wókó faà omán no ñhíná, *towards the end of that year they had already conquered almost the whole country.*

Wórekò no, ɛkàà kúmā (F. ɛkaa dè = sè) mā wòn usá kàà ohéne, *in the battle they almost caught the king.*

*b. Adjuncts of extent, showing the extent or limitation of a statement to a certain action, subject, object, place, time &c.*

Examples see § 134, 3a.b. Cf. § 277.

Mintumi mèmá, gyé kyéna, *I cannot come except to-morrow.*

Gyé há ñkò nà yèsi dán à ebéye yiyé, *only here we may conveniently build a house.*

*c. As Adjuncts of extent (or concern) we mention also abstract nouns added to the verbs sè, to be equal, kyeñ or señ, to surpass, showing the quality, state or action in which the subject equals or surpasses the object. E. g.*

Ose no ahòdén, *he equals him in strength.*

Okyeñ no ahògè, *he surpasses him in beauty.*

Wosèñ me adidí à, meseñ wo nná, *if you surpass me in eating, I surpass you in sleeping. (Prov.)*

*Rem.* The noun of relation so may be used by itself as a complement (of comparison) to the same and some other verbs, forming specific verbal phrases (§ 213, 214); as:

ese só, ebo só, *it is equal*; eboro só, ekyeñ só, *it excels.*

### 236. (3.) Adjuncts of certainty or contingency.

Examples see also § 135.

Máhù no nokwárem', *I have seen him indeed, certainly.*

Wákà sá' àmpá, *he has really said so.*

Ebià (or sese) omní fie, *may be he is not at home.*

Sesekwá bi menyā nsá matò aná?

*shall I perchance get palmwine to buy?*

**237. (4.) Adjuncts of manner denoting the instrument or means of action.** Cf. § 108, 26. 27. 131, 1.

Obòò me kùtrukú, kutrumòá, tẖèré, *he struck me with his fist &c.*

Oponkò toò no anañkoti, *a horse kicked him.*

Here we have rather an object, or a specific complement.

Ofwèè no mpíré, ɛkàà no mmá, *he flogged him (with a whip, a rod).*

Ode pomá boò me, *he struck me with a staff.*

Onam atóro sò yí nehó fì asém no mù, *he extricated himself from the matter by a lie (or lies).*

Yede tów yi yì yeñ kónmù afōá, *by this tribute we avert the sword impending on our necks.*

Okàà sá' dè kyékyèè mé wère, *by saying this he comforted me.*

*b. Adjuncts of manner implying price, exchange, substitution.*

Metòò odé yi àbogdén, *I bought this yam dearly (at a high price).*



Wányà no fow or aboomérèw, *he has got it cheap or at a low price.*

Mányà no kwa or teta, *I got it for nothing.*

Mátò nnó (mamà) dárè asiá, *I have bought oil for six dollars.*

Ode dwoasúru tóò ntamá, *he bought cloth for four icksies.*

Otòò asasé no màè bẹ̀yẹ̀ sẹ̀ dwoa, *he bought the land for about eight icksies.*

Mede síkà pì metòè, *I bought it for a good deal of money.*

Wátòn aburów' (agyè) dárè anán, *he has sold corn for four dollars.*

Otón' ká' no màè ne yónkò gyeè dárè fá, *he sold the ring to his friend for half a dollar.*

Mámà no abérékyi masésà oguántòn, *I have given him (or exchanged with him) a goat for a sheep.*

Mede dárè dú mesesàà síkà mfutùru, *I exchanged ten dollars for gold-dust.*

Omáà me kyéw dè sfi dúkú' ananmù, or: ode kyéw sii me dúkú' ananmù, *instead of a handkerchief he gave me a cap.*

Oye abofrá no, né nà dí héné no màè no, *whilst he was young, his mother reigned for him i. e. in his stead.*

Agyenkwa no wú màè yèn, *the Saviour died for us.*

Yesu sfi yèn anánmù wù, *Jesus died in our stead.*

c. *Adjuncts of manner implying accompaniment (of objects, states, actions) or exclusion and omission (of objects).*

Ode dóm kèsé tuñ wón sò sá, *he went to war against them with a great army.*

Né bá nso wòm' (= wò mú) koè, *his son also went in it (or, with them).*

Okóè bí, *he went likewise.* Okáà wón hó koè, *he went with them.*

Né hó yè fẹ̀, na ọwọ̀ síkà kà hó, *he is handsome and rich too.*  
Philem. 19.

Wogyèè wíase tumi kàà hó, *they obtained worldly power besides.*

Eyi nhina nkámfūaw, oyare nso, *beside all this, he is also sick.* § 134b.

Mede awerehów yi ara meko odá mù, *with this grief I shall go into the grave (or, I will go down into the grave mourning).*

Ode anigye kèsé wù, *he died with great joyfulness.*

Anomá dè akonéabá nà énwéne berebúw, *by going and coming a bird weaves its nest.*

Wofáà sá' trāà ofie, *they took (it) so (scil. as they had it) remained at home i. e. thus they rather stayed at home.*

Wofráà wón à wóbá no mù báà aduani' tó, *they came to buy corn among those that came.* Gen. 42, 5.

O'hùw fám' da, *he blows (off what is on) the ground lies down, i. e. he sleeps on the bare ground.* Yeda ntúw, *we sleep without fire.*

Woanyā wohō a, to wo poñ mu da, *if you are rich, shut your door sleep, i. e. sleep with your door shut.*

Woadí agyāw me, *they have eaten (have left me i. e.) without me.*

Obí nkwaťí (nkwaé, nnyāw, nsiané) kokūrobetí m'mò pów, *nobody leaves aside (omits, passes by) the thumb lies a knot, i. e. nobody ties a knot without the thumb.*

Dua bíařa nsow nnyā nfwireñ da, *no tree ever bears without (having had) flowers.*

4. *The Adjunct of Cause.*

**238.** *Adjuncts of cause*, attached to the predicate, answer to questions corresponding to the local questions *whence? whither?* viz. the questions: *from what cause or reason? why? of what material? to what purpose? for what? for whom?* They denote:

1. a *real cause*, being either (*a.*) the *natural cause*, the *origin* or *occasion* of an event in nature or history, called the effect, result or consequence; or (*b.*) the *motive* of an action; or
2. a *material* which is used up for obtaining the designed thing;
3. a *possible cause*, or *condition*;
4. an *adversative cause*, or *concession*;
5. a *final cause*, or an *intention* or *purpose* (aim, end, design).

**239.** *Circumstances of cause* are expressed

1. by *nouns* (or *pronouns*) with the *postpositions* *nti* (sometimes introduced by the auxiliary verb *siane* or *fi* with the impersonal prefix *e-* beginning the sentence), *so*, *hō*, *mu*, (sometimes introduced by the auxiliary *v. wə* or *fi*); § 136, 1.
2. by a few *adverbs*, *as*, *kwa*, *teta*, *lunu* &c. § 136, 2.
3. by the *conjunction* *nè* (from the verb *de*) — in a few cases.
4. by [co-ordinate] *auxiliary verbs* or *verbal phrases*, usually connected with complements and either preceding or succeeding the principal verb;
5. by a *noun-sentence* with the *postposition* *nti*. § 255, 6 a. 275, 1 Rem. 2. 279 Rem. 2. 3.
6. by *adverbial sentences*. § 274-280.
7. by *co-ordinate predicates*, not auxiliaries, in *contracted* or *connected sentences*; see in § 253a.

**240.** (1.) *Adjuncts containing a real cause.*

*a.* Awów no nti òkoyarée, *from or on account of the cold weather he fell sick.*

N'áhòfwi 'ti odi hiá, *by his debauchery he has become poor.*

Esiane ne nneyee nti, wotan no, *because of his doings they hate him.*

Nkoasém sò na okó no fi baè, *out of the slavery question that war arose.*

Wokóè wə só, *they quarreled about it.*

Oda no n'áyàmyé sò asé, *he thanks him for his kindness.*

Mabére nò hó, *I am tired of him.*

Wannyá aguádi no hō mfàsò bi, *he had no profit from the trade.*

Owó dè ahōyeráw' na óká, *the snake bites when being troubled.*

Ode ahometéw dii nehó dóm, *from despondency he killed himself.*

Oboò ne nua dii bae, lit. *he made mention of his brother came, i. e. he came on account of his brother.*

O'ká no sá kwà, *he spoke so without foundation in reality.*

Wotan me kwa, *they hate me without reason.* Cf. § 243 c.

b. Nitán nti wòkúm' no, *through hatred they killed him.*

Ahántán nti ọ-nè bí ñ'ká, *out of pride he agrees with nobody.*

Ehú nti wòkohintáwè, *for fear they hid themselves* Cf. § 255, 6a.

Woremfi mmára ññwuma mu mmu onipa biara bem, *by the deeds of the law there shall no man be justified. (Rom 3, 20)*

Wón mèneasé retòw nè sukúm, *their throat languishes (pants, gapes) with or from thirst.*

Womáà wọn mó nè kó or due nè kó, *they congratulated or consoled them on account of the fighting.*

Múnnuè nè adwúmaye, *be pilled on account of your working.*

c. Ntakára ná wóde hù anomá, *a bird is known by its feathers.*

Wọn ábá ná móle behù wọn, *by their fruits ye shall know them.*

Mmára so na wọnam hù bone, *by the law is the knowledge of sin. Rom. 3, 20.*

## 241. (2.) Adjuncts denoting a material.

Oyèè kanèàduá no ñhína síká, *or, ọde síká yèè kanèàduá no ñh., he made the whole candlestick of gold.*

Wode ntamá agòwagów yè ñhóma, *paper is made of rags.*

## 242. (3.) Adjuncts containing a condition.

Abofrá no hō n'tó nò, gyé ne ná ñkyén, *the child does not feel at ease, except (when it is) with its mother.*

(Here the adjunct is elliptical, standing for a sentence = gye sê ówọ ne ná ñkyén.)

The adjunct of condition is usually expressed by adverbial or elliptical sentences, see § 276.

## (4.) Adjuncts containing a concession.

Eyí ñhína gyábaw, ọda só tè hó, *notwithstanding all this, he is still there.*

The adjunct of concession is usually expressed by a co-ordinate sentence, see § 278.

**243. (5.) Adjuncts implying purpose or intention** are chiefly expressed by adverbial sentences (§ 279. 280); but here we give examples of such cases

a. in which a noun with a postposition denotes the *thing to be obtained* by the action; or

b. in which an auxiliary verb, usually with its complement, shows the *object for which* the action is intended, *towards or against which* it is directed (the *terminative adjunct*);

c. in which adverbs show the absence of purpose.

a. N'ánòduan' nti ọsòm no, *he serves him for his daily food.*

M'átàdé sò na wóbù ntonto, *for my vesture they cast lots.*

b. Wókyè mé ntámá mù fa, *they part my garments among them.*

Okyèè aduan' no mù mǎǎ wọn, *he served out the food to them.*

Woyèè ñhōmatów mǎǎ ọbọdamfo, *card-playing was invented for a madman.*

Yesèré wò amā ahiáfó, *we entreat thee for the poor.*

Ọ̀yẹ̀ adwúma mà né nùá, *he works for his brother.*

Wóyè adé yi amā léna? *for whom do you make this thing?*

Meyé mafà, *I make it (that I may take it, i.e.) for myself.*

Adwúma yi ló n'ni mfasó m'má mò.

*there is no profit from this work for you.*

Nea ónim pápaye na ọ̀yẹ̀ no, ẹ̀yẹ̀ boné mà no,

*to him that knows to do good and does is not, to him it is sin.*

Wónsièsie wònhó nsiè nea ébèba no, *they shall prepare themselves for (or against) the things that will come.*

Oboábòá aburów' ànò sié okómberé, *he gathers corn against the (expected) time of scarcity.* Maká masié, *I have told it before.*

Wokasá hyèè no or tiaa no, *they spoke against him.*

Wamúna ahyè me, *he has darkened (his face) i. e. he frowns upon me.*

Wótòw túo kyèré boròhéné, *they fire guns in honour of the governor.*

Ọ̀tów' túo bọ̀ né nùá, *he fired a gun hit his brother; =*

ọ̀tów' né nùá túo, *he shot his brother.*

Okáá ntám guù nó sò, *he conjured him.*

Yésu bó ọ̀ nnípa ogyé dín baà asasé sò,

*Jesus came on earth for the salvation of men.*

c. Wasée ne síká téta ara kwà, *he spoiled his money for nothing, to no purpose.*

*Rem. 1.* The terminative adjunct may sometimes interchange with a simple object, or with an adjunct of cause (§ 240); e. g.

Né bó afùw ahyè me = né bó afùw me, né bó afùw (wọ) me hó, *he is angry with me.*

Osù mà né nùá = ọ̀sù né nùá, ọ̀sù né nùá hō, *he weeps for his brother.*

*Rem. 2.* In some of the sentences under b. and *Rem. 1.*, e. g. ọ̀kyèè aduan' no mù máà wòh, ọ̀sù mà né nua, we might be inclined to consider 'wòh' or 'né nua' as a complement of the principal verb (an indirect object, dative or terminative object, object of concern and direction, cf. § 200, 1c.), introduced by the auxiliary verb mà, in other cases by sié, hyè, tia, — and not as an adjunct; but this would not do throughout, and we prefer calling every enlargement to a predicate, which is not a necessary complement of the verb, an adjunct. Cf.

Máyè kyéw mamà no, *I have made a cap for him;*

máyè kyéw mafà, *I have made a cap for myself.*

If we would call 'mamá no' a dative object, introduced by an auxiliary, we cannot apply the same expression to 'mafà'; again, we cannot consider 'mamá no' as a principal sentence, only co-ordinate to the preceding, which would be 'mede mamà no, *I have given it to him*'; so nothing remains but to designate both additions to the sentence 'mayè kyéw' as adjuncts.

## CHAPTER VI.

Subordinate and Co-ordinate Parts of Simple Sentences.  
Order of Words. Emphasis. Ellipsis.

## 1. Subordinate Parts of Simple Sentences.

**244.** The principal parts of a sentence (the *subject* and the *predicate*, § 148.155, 1) may have accessory parts subordinate to them.

1. In the predicate, when it does not consist of a verb only, the *complements* and the *adjuncts* are subordinate to the *verb*.

2. The *attributes* are subordinate members of the *subject*, or of the *complement*, or of a *noun in the adjunct*, or of another *attributive noun*.

*Rem.* The subordination may be of the first, second, third or fourth degree, according to the distance from the superordinate word. E. g.

Me wura apāfo akatua sō, *the wages of my master's labourers are considerable.*

Ote Farao abrafo mū panyin fi, *he was in the house of the chief among Pharaoh's executioners.*

## 2. Co-ordinate Parts of Simple Sentences.

**245.** 1. Two or more *subjects*, having the same predicate, are *co-ordinate*. (The single nouns or pronouns are then members of a compound subject; § 161, 2.) They are connected by the conjunctions *nè*, *and*; *ana*, *anase*, *or*.

In a succession of more than two members, the conjunction *nè* may be omitted, except before the last member.

*a.* The combination is *essential* for a given sentence, when the predicate referring to it could not properly be applied to a single member. E. g.

Anān nè anūm yè akrōn, *four and five are nine.*

O-nè Yaw nè Kofi sè (or sесе), *he and Y. and K. are like each other.*

Kwasi nè Kofi ye tipēfo, *Kw. and K. are equal in size.*

Ye-nè wōn abom' bio, *we and they are united (reconciled) again.*

*b.* The combination is *accidental*, when the predicate is true of every single member. In this case two (or more) sentences are *contracted* into one. E. g.

Kofi nè ne nua aba, *Kofi and his brother have come.*

Ne yère, nè mmá nè ne yónkōnom wò hó,  
*his wife, children and friends are there.*

*Observ.* The attributive pronoun is repeated before every single member.

2. When two or more *verbs*, not connected by conjunctions, have the same subject, we distinguish two cases:

*a. Essential combinations.* One verb is the principal, and another is an auxiliary verb, supplying, as it were, an adverb of time or manner (§ 230. 231. 233, 3. 234.), or forming or introducing a complement (§ 205, 5. 206, 2. 3. 208, 3. 4.) or adjunct (§ 223. 224. 229. 243*b*); or the second verb is supplemental, forming part of a verbal phrase (§ 110). The actions expressed by both verbs are simultaneous and in an internal or inseparable relation or connection. In this case, the auxiliary or supplemental verb is co-ordinate only in form, but subordinate in sense, whether it be preceding or succeeding the principal verb. E. g.

Oguaré baà mpoānò, *he swam to the shore.* § 223.

O'yè adwúma mã né nà, *he works for his mother.* § 243*b*.

Wónni n'ànim' n'twa ñkò asùogyà nòhò, *they shall go before him (over the lake) unto the other side. Mat. 14, 22.*

Pae mu kà kyere me, lit. *split in* (i. e. *cut it open*) *speaking show me, i. e. tell me plainly!*

When the subject is the pronoun of the 1. pers. sing., it is prefixed to every single verb. E. g.

Meguaré mebaè, *I swam hither.* Meyé memà no. *I do it for him.*

Midù n'ànim' mitwàè mekòò agyá nòhò,

*I went over before him unto the other side.*

Mepaeem' mekà mekyere me no, *I told him plainly.*

*b. Accidental combinations.* Two or more predicates (verbs with, or without, complements or adjuncts), expressing different successive actions, or a state simultaneous with another state or action, but having the same subject, are merely joined together *without conjunction* and *without repeating the subject*. In this case two (or more) sentences are thrown or *contracted* into one, and the *verbs* are co-ordinate in sense as well as in form. Cf. § 253. E. g.

Osorée guarée sràè, *he arose, washed (and) anointed himself.*

Yesorée ntém kòò ofie, *we arose quickly (and) went home.*

Otráà né pònkò sò guànè, *he sat upon his horse (and) fled.*

Sometimes one action or state is simultaneous to the other, in which case we often have a *single verb* in English, together with a *participle* or *adjective*. E. g.

Wote hò resù, *they sit there weep = weeping.*

Oyaré dà mpá sò, *he is sick lies on the bed, = he lies sick.*

When the pronoun of the 1. pers. sing. is the subject, it is prefixed to every single verb (as in the case under *a*). E. g.

Mesorée miguarée mesràè. Mesorée ntém mekòò fie.

Metràà mé pònkò sò miguànè, *I fled on my horse.*

Mete hò niresù. Meyaré medà mé mpá sò, *I lie (lay) sick.*

3. *Co-ordinate complements* are for the most part accidental combinations. E. g.

Moáyè nó sò kwankyérefò nè n'áwùdífò,  
*ye have been now his betrayers and murderers. Act. 7, 52.*

Wóntòñ no nè ne yére nè ne mmá nè nea ówò ñhìná,  
*they shall sell him and his wife and children and all that he has.*

Wátòñ nè fí, n'ásàsè nè né nuègma ñhìná,  
*he has sold his house, his land and all his things.*

Some essential combinations are written as imperfect compounds; e. g.

Anomá dè ako-nè-abá nà éñwéne berebúw,  
*by going and coming the bird wears its nest. § 237 c.*

4. *Co-ordinate adjuncts* are likewise accidental combinations. E. g.

Mefwéfwéè no (wo) ofie nè wúrám',  
*I sought him in the house and in the field.*

Obáè Dwóda nè Yáw'da nè Fída,  
*he came on Monday, Thursday and Friday.*

Wobáè ntém nè fèwsò, *they came quickly and gladly.*

Co-ordinate adjuncts are also found without an intervening conjunction, especially when one of them is like an apposition to the other, or expresses a part of the place or time denoted by the other. E. g.

Wohyiáà ayéforo wò Kánà wò Galiléá,  
*there was a marriage in Cana of Galilee.*

Miyí wo (mifí) Misri asàsè sò wò ñkoáfi mù, *I brought thee out of the land of Egypt, from the house of bondage. Dent. 5, 6.*

Obáà 'néra anàd'wofá, *he came yesterday evening.*

5. *Co-ordinate attributes.*

a. *Co-ordinate adjective attributes*, see § 188.

b. *Co-ordinate appositions*, with or without conjunction. E. g.

Múnkyià Androníkò nè Yúniá, m'ábùsñáfò nè me yóñkò-pokyerefò  
*salute Andronicus and Junia, my kinsmen and my fellowprisoners.*  
*Rom. 16, 7. — § 190, 3. 4.*

c. *Co-ordinate attributive nouns* are found before subjects, complements, adjuncts, attributes. E. g.

Ne yére nè ne bá wú amà né wèrè áhòw sè,  
*his wife's and child's death have grieved him much.*

Ote né nà nè n'ágyà asém, *he hears his mother's and father's word,*  
*i. e. he is obedient to father and mother.*

Wosiéè Yákòb wò Abraham nè Isak asié,  
*Jacob was buried in the burying place of Abraham and Isaac.*

Sweden nè Norwegen héne díñ dè Os'kàr,  
*the name of the king of Sweden and Norway is Oscar.*

3. *Regular Order of Words. Combination of Different Complements, Adjuncts and Attributes.*

**246.** 1. The usual succession of the parts of a sentence is:

1. *subject*, 2. *verb*, 3. *complement*, 4. *adjunct*.

*Attributes* closely join the noun to which they belong, either preceding or succeeding it. § 185. 190. 192.

*Rem. 1. Adjuncts of time* often, and *adjuncts of cause* with the postposition *nti* always, *precede the subject*.

*Rem. 2. Adjuncts of place or time* sometimes *precede the complement* like an attribute in the possessive case. Cf. § 225, 3.

Dadewá atèw m'átàdém' tókuru, *a nail has torn a hole in my coat.*  
O'di afé noara sòfopanyín, *he was the high priest that same year.*

2. Of *two complements* of the same verb, the *dative* precedes the *passive* object, and the *passive* precedes the *factive* object. § 205. 206. But when the *passive* object is introduced by the auxiliary *de* (or *fa*), it precedes the principal verb with a *dative* object as well as with a *factive* object. E. g.

Obuàà me asém bi, or ode asém bi bùàà me, *he returned me a answer.*  
Wosù no héne, or: wode nó sù héne, *they made him king.*

3. Of *different adjuncts*, that of *manner* usually precedes that of *place*, and both precede that of *time*, if the latter be not put at the head of the sentence. On the adjunct of *cause* with *nti*, see 1. *Rem. 1.*

Wosùl sê wə hó, *they wept there much.*

Osú atò pi 'né, *it has rained much to-day.*

M'ani gyei sê wə hó 'néra, *I rejoiced there very much yesterday.*

Ené m'ani agyè há sê, *to-day I have been very glad here.*

(In this sentence *ha* is rather a complement.)

Edá no, obéré nè kóm nti otòò piti wò 'kwámmù,  
*that day he fainted on the way, from weariness and hunger.*

Né nti mahù amané pì wə daé mù 'né, *I have suffered many things this day in a dream because of him. Mat. 27, 19.*

When the auxiliary verb *de* or *fa* introduces an *adjunct of manner* (instrument or accompaniment), or of *cause* (motive, reason, material), it precedes the principal verb with its passive object. § 237. a. c. 240. a. c.

The auxiliary *fi*, with adjuncts of *place*, usually precedes, — but the auxiliaries *wə*, *ba*, *kə*, *besi*, *kodu*, and others, with their adjuncts, always succeed the principal verb (and its complements). § 223. 224.

#### 4. *Emphasis.*

**247.** Any part of a sentence may be made *emphatic* by placing it before the sentence in an absolute way, as if it were a sentence by itself, and supplying it in its regular place by a pronoun (which, however, is omitted in some cases, § 202, 4).

The word, which is thus rendered prominent, is followed either by the conjunction *na*, or by one or two of the emphatic particles *de*, *móm*, *ńkô*, *ara*, with or without *na*, or merely by a short pause.



marked in writing by a comma. It may even be expanded into a proper sentence, by adding the words *wò hò yì*, or by premising the word *eyé*, *it is, it was*. In negative sentences *enyé*, *it is not*, is used, and the verb of the real predicate of the sentence follows in the affirmative form. E. g.

1. The *subject* rendered prominent.

*Méara nà merebeyé, I myself shall do it.*

*Móara monífwè! see ye (to it)! Mat. 27, 24.*

*Enyé me, eyé wón na ékàé, not I, (but) they told it.*

*On' dé, wanyí wón ayé, he did not praise them (as others did).*

*Enó mmóm' nà ényé korā, that is even worse.*

*Enó nkò ara nà edósò, that alone is sufficient.*

*Amán abien' yì tumí nso, ete sê esé; na won' abràbú nà esono nó korā, the power of these two nations was nearly equal, but their manners were entirely different.*

*Boné wò hò yì, enó nà eséé mán, it is sin that spoils a nation.*

*Enyé abópae nkò ne adwúma, not only digging stones is work.*

*Asé à mété yì, enyé eno nà éhia; nà adwúmaye nà ehia, that I live is not necessary, but to do work is necessary.*

2. The *verb* is made prominent by premising its infinitive form.

*Oyáw nkò ara nà wote hó yàw, they live in continual quarreling.*

*Wáwú no, nà owú ara nà wáwú, having died, he was dead.*

*Nnìpa ìhìná pè Abrokyiri ako, na onyá nà wónnyá, all men wish to go to Europe, they only do not attain to it.*

*Atadé dé, otú nà wótú hò, na wontwìw, as for a coat (or any garment), it is brushed, but not cleaned (as shoes).*

3. *Complements* made prominent.

- a. The *nominative complement*.

*Wohù sè eyé ohéne no neñ, they saw that it is the king.*

*Enyé ohéne no neñ, it is not the king,*

- b. The *objective and locative complement*. See § 201, 5.

*Yíyè bèn nà mmàrá yì yé? what good was effected by these laws?*

*Nsú ani wò hò yì, nea woáfá hò, wóbà a, wún' hù hò biò, the way you have taken on the surface of the water, you do not see again in returning.*

*Prussifò mpoánó hò nà Foinisifò kofàà etón fì, it was from the coast of Prussia that the Phoenicians fetched amber.*

4. *Adjuncts of place, time, manner, cause*, made prominent.

*Bàbiara à óbedu nà waséè hò nnèéma ìhìná, whithersoever he came, he destroyed everything.*

*Wón kòmám' dé, wòda só yè abosonsómfó, in their hearts they were still heathen.*

*Kán no nà wón bànú yì yè biakó, formerly these two men were on good terms.*

*Né bére sò na ìkurofó no hùh' amané pì, in his time the people were sorely afflicted.*

Enyé ohónam ani nyàmesóm kwa sò na onípa nam benyā ñkwā,  
na Awuradé Yesù ñkó sò, na wonám nyà ñkwā, *it is not by mere  
outward worship that a man will be saved, but only by the Lord  
Jesus (are we saved).*

Edeñ nà onó dé, woámmá no?

*why didst thou not give (anything) to him?*

Nuipa ogye na Yesu boò diñ wui,

*it was for the salvation of men that Jesus died.*

Yen anámmu na own' sii, *it was in our stead that he died.*

5. *Attributive nouns* made prominent.

Okwaseá nà né guán tètèw mpén abien',

*a fool it is whose sheep breaks loose twice.*

*Rem.* All *interrogative pronouns*, substantive and adjective, are often found in this emphatic position at the head of the sentence, and take na after them, whether they stand in the place of the subject, or of a complement, adjunct or attribute. (Before the verb ne they do not take na after them.) E. g.

Héna nà ábà? *who has come?*

(Héna ní? *who is this?* Edeñ ní? *what is this?*)

Adé bèn or déñ (= deébén) nà wótòn? wótòn déñ? *what do you sell?*

Nuipa ahé nà éwo ho? *how many persons are there?*

Wúhù ahé? (ahé nà wúhù wò?) *how many do you see?*

Héna guán nà ayéra? (héna nà né guán ayéra?) *whose sheep is lost?*

Ehé nà wúhù no? (wúhù no wò hé?) *where did you see him?*

### 5. *Ellipsis.*

**248.** A part of a sentence may be *omitted*, when it can easily be supplied from the context, whether it be mentioned before, or not, and in proverbs or sententious and impassioned expressions.

1. The *subject* being omitted, see § 160.

2. The *object* being omitted, see § 202.

3. The *verb* may be omitted in some cases, as --

a. the verb *ye*, in descriptions before nominative complements, especially adjectives; e. g.

Okura pomá bi à ché àpwapów, *he had a knobbed stick.*

Húmmífo yè mñípa bi à wón ásem áham'sém, wón aní àkyewakyéw,  
wón kòko atetreté, *the Haus were people of savage manners, with  
squint eyes, broad chests.*

Teascénam a ne nán abien' abien' mù na wótùwé wón yérenom nè wón  
mmá, *on two-wheel carriages they drew their wives and children.*

Wón ádé mmòbò! lit. *their things [cause or move to] pity, i. e. poor  
people!*

b. any verb, with complements; e. g.

Ásém ñkò, nyánsá ñkò, *matter alone, wisdom alone, i. e. the matter  
(in question) is one thing, and wisdom (or the right judgement of  
it) is another thing. Prov.*

4. A *whole sentence* with the exception of the last word is sometimes omitted; e. g.

Wókò, na kránā! *they are gone and [since every thing is] silent, i. e. nothing has been heard since.*

Na nnaawótwe no dui, yéfwè a, — kórā! *the eighth day came, when we looked out, [we saw nobody] at all! i. e. nobody came*

Ohempón no rēpe otó atò okó no anò, nso òkwa, *the emperor desired to fall in the battle, but [he sought it] in vain.*

On dabi, no, see § 146, 3.

5. *Entire sentences* too are left out; e. g.

Wó dé, gye sê wótò! *as for thee, [I shall not be satisfied] except thou die!*

E'bà sí dá nso à, [ammá] gye sê Fráns dàn' n'ámán no mù bí de mà Napoléon, *as often as this came to pass, [it did not come to pass] except Francis ceded some part of his countries to Napoleon.*

Aníwu nè wú —, nâ éfaním wú, *shame and death, [if I had to choose between them,] then [I should say] death is less bad.* Cf. § 199, 5.

Sé yeamfa abodo ntia! *Mat. 16, 7.*

6. *Subordinate sentences* are in some cases shortened and contracted with their principal one by the omission of their verb (with its complement) and of other parts or particles. Cf. § 269.

Da se 'ne Yaw yebesim', *this Thursday week we shall start.*

Da se 'ne Yaw, *lit. day like to-day Thurs(day),* may be said to be shortened from da a éte se 'ne Yawda yi [te], or the like.

(Cf. Da se 'ne nti na woaye bowerew. (Prov.)

## SECTION II. COMPOUND SENTENCES.

### CHAPTER I.

#### Co-ordinate Sentences.

**249.** A *compound sentence* (§ 155, 2a) may contain two or more *principal sentences co-ordinate* with each other, the connexion of which is either 1. *copulative*, or 2. *adversative*, or 3. *causative (illative)*, and is indicated by conjunctions and conjunctive adverbs or phrases, or lies only in the sense.

##### 1. *Copulative Co-ordination.*

**250.** In *copulative combinations*, a second assertion is added to the first, so as to give greater extent of meaning to the whole.

3. When the *first verb* is *negative*, the *co-ordinate verb* is usually made *negative* too. E. g.

Onni bābi nte or ntrā = onni bābi te, see above under 2.

Onnyā biribi mmi = biribi a odi or obedi, *he gets nothing to eat.*

Woanhū fō-pā bi āntū nò, *they found no good advice to give him.*

Wonnyā ebí ntò biò = wonnyā ebí à wòbeto biò, *they do not get anything to buy again, they get nothing to buy any more.*

4. The abbreviation may also take place, when the *subject* of the *adjective sentence* is the *object* of the *principal sentence*.

Wonnyā obi ntò bio = wonnyā obi a obeto bio, *they do not get any one to buy again, they get no buyer any more.*

5. Other examples of *co-ordination of a negative predicate*, where we might expect an adjective sentence with an affirmative predicate, are the following proverbs:

Obí ntútú anómá ñ'kòkyeré opànyin = obi nt. anomá à óde kòkyeré op., *a person does not pluck a bird (does not go to show i. e.) which he is going to show to an old man (to inquire for its name).*

Obi nye yiye nnyā bone, see in § 253<sup>a</sup> B 1.

*Rem.* Instead of an adjective sent. after a negative verb and nominative complement implying a comparison, a sentence with the conjunction *na* and the verb in the consecutive is used. Cf. § 250, 2. 279, 2.

Alisem nye ntama na wəsi ahata gua so,  
*a family matter is not a cloth that it might be (= which might be) washed and spread out in a public place (to dry).*

Ñkramfóá n'yé nám bi ná apofofó abò diú aforo po,  
*the nkramfana are no such fishes that fishermen would launch into sea on account of them.*

6. The *relat. particle* and the *subject of an adjet. sent.* are also omitted before *beye* (sc), *beboro*, introducing a number, weight or measure approximately estimated. Cf. § 160, 4. 175, 2. 189, 2. 229, 2.

### 3. Adverbial Sentences.

**259.** An *adverbial sentence* qualifies the predicate of the principal one like an adjunct of place, time, manner or cause.

We might consider those *adjuncts*, which are introduced by auxiliary verbs, as *adverbial sentences*, having the same subject in common with the principal verb; but, as we have treated of them already in § 223, 224, 227, 229, 233–235, 237, 239, 243, we are only to mention such cases as have not yet been spoken of, especially cases in which the *subject* of the auxiliary is *different* from that of the principal verb, together with adverbial sentences of other descriptions.

#### a. Adverbial Sentences of Place.

**260.** 1. *Adverbial sentences of place*, introduced in English by *where*, *whither*, *whence*, are expressed in Tshi by *relative sentences* attached to certain pronouns or nouns of place by the relative particle 'a', viz. *nea* = *a place where* (§ 65), *bābi a*, *some place where*,

Ode nnuantén no begyina ne nifá, na ode mpapó no agyina beikúm.

*Mat. 25, 33.*

Onipa ba no behū amāné pì, na mpanyimfó nè asófó-mpànyín nè kyeréwfo no àpa no na woakum no, na dá à èto sò nnansá no wanyáñ. *Luk. 9, 22. 44. 18, 31-33. cf. Mat. 16, 21. 17, 22. 23. 20, 18. 19. Mark. 8, 31. 9, 31. 10, 33. 34.*

## 2. Adversative Co-ordination.

**251.** In *adversative combinations* a second assertion is put in *opposition* to the first, either negating it<sup>a</sup>), or leaving one of the two assertions to be accepted and the other to be negative<sup>b</sup>), or granting the first, but presenting a limitation<sup>c</sup>) or a contrast<sup>d</sup>) to it.

a. Wankó Akyém, na osán baà Ñkrañ,

*he did not go to Akem, but returned to Akra.*

Nyé nyā, ná tù mmiriká ntémntém, *be not slow, but run fast.*

Mempé wò boné, na méye wò yiyé,

*I do not wish to hurt you, but I shall do you good.*

Wansiw' no kwáñ, na mmòm' òboáá no,

*he did not hinder him, but even helped him.*

b. Kò ne ñkyén, anásè kyerew no ñhóma,

*go to him, or write him a letter.*

Fwè kùru no yiyé, anyé sá à, ebétu,

*attend well to this wound, else it will ulcerate.*

Wádà, anásè wáfí adi, *he sleeps or has gone out.*

c. Eye fe, na enyé anibere, *it is fine, but excites no desire.*

Wányín, na onnyá mfuw' dñén è,

*he is old, but still has no grey hairs yet.*

Mede mo dé, na menné mo ñhina, *I mean you, but not all of you.*

Mafré nò dé, na mamfré mo ñhina,

*I have called him, but not all of you.*

d. Woafré nipa bèbré, na kakrá bi ná woápaw wòn. *Mat. 20, 16.*

Abofrá bò ñwáw, na ommó akyèkyeré,

*a child breaks a snail, but not a tortoise.*

Asó sì abien', na enté nsém abien', (man's) cars are two, but they don't hear two words (the same word in two different ways).

'Pae mú se' yé feré, nso eye ahódwò, "Speak it out freely (tell it plainly)" causes shame, but brings ease of mind.

*Rem. 1.* There are sentences which may as well be reckoned to § 250, as to § 251. E. g.

Habel yéè oguanfwefo, na Kain (nso) yéè okuafò, *Abel was a keeper of sheep, and (or but) Cain was a tiller of the ground.*

*Rem. 2.* In sentences like the following, the second contains a *cause*.

Añkà mebaè ákyè (or má lù há dèdaw), na osú no nti àmmá mànnyá ntém, *I should be here (or should have arrived) long since, but on account of the rain I was delayed.*

Añkà introduces an event *not real*, but only *imaginary*; cf. § 141, 8. 276, 5. The second sentence is *adversative* to the first, giving the *reason* for the non-reality of the event mentioned therein. Cf. § 252.

## 3. Causative and Illative Co-ordination.

**252.** In *causative combinations*, one sentence gives the *logical reason or cause*, and the other the *inference (logical conclusion) or result (effect or consequence)*. When the second sentence expresses the reason or cause <sup>a)</sup>, it has the conj. *nà*, and when it expresses the inference or result <sup>b)</sup>, it has the words *na enti*, *eyi nti*, *eno nti*, *ene se*, before it. E. g.

a. *Ŋkó turóm', ná fám' áfòw,*

*do not go into the garden, for the ground is wet.*

*Asasé no yé, ná ébà aduan' pì,*

*this land is good, for it produces much food.*

*Ŋhyirá ne mmòborohúnufó; ná wón ná wobéhū wón mmòbò,*  
*blessed are the merciful: for they shall obtain mercy.*

*Mé dóm no dò wo sô; ná mé túmí wíé pé yé wò méréw mu,*  
*my grace is sufficient for thee: for my strength is made perfect in weakness. 2 Cor. 12, 9.*

*Mónu'nádà mohó; Onyamé m'ná wónsì nò atwétwé,*

*be not deceived; God is not mocked. Gal. 6, 7.*

*Rem. 1.* The cause is more frequently expressed, in the same succession, by *efise*, introducing a subordinate sentence. § 275, 2.

b. *Ahéne nè mpanyimfó tumí fi Nyankópón; énti étwà sè móbèrè móló ase hyé wón asé. Rom. 13, 5.*

*Onipa nti ná wóyèè homédá; na enti ònipa ba no yé homédá nso wurá, the sabbath was made for man; therefore the Son of man is Lord also of the sabbath. Mark. 2, 28.*

*Mún'ním' dòn kó à mó wurá b́ba; énti mónwèn! you do not know what hour your master will come: therefore watch!*

*Rem. 2.* The cause is also expressed (in the same succession) by a subordinate sentence having *nti* for its last word. E. g.

*(Se or esiane se or efise) mún'ním dòn kó à óbeba nti, mónwèn! because (or as) you do not know what hour he will come, watch!*

See § 275, 1.

## 4. Contraction and Abbreviation of Co-ordinate Sentences.

**253.** 1. When two co-ordinate sentences have either the same *subject*, or the same *predicate*, or the same *complement*, or the same *adjunct*, the parts common to both sentences are not expressed twice, and the two sentences are *contracted* into one, and regarded as a *simple sentence* with a *compound subject* or *predicate* or *complement* or *adjunct*, consisting of *co-ordinate members*. Examples see § 245, 1-5.

When such co-ordinate members consist of nouns or pronouns, they are connected by the conjunction *nè* or *anase*; when consisting of, or introduced by verbs, no conjunction is used.

2. This applies to *copulative sentences*; to *adversative sentences* only when two subjects or complements connected by *anase* have a common verb. E. g.

Kwasi anàsè Kofi mmèrà, *Kwasi or Kofi shall come.*

Wátò oguantén ànàsè abérékyi? *has he bought a sheep or a goat?*

*Rem.* In a second *copulative* sentence, in which the pronoun, and in an *adversative* sentence, in which also the verb can be omitted in English, both must be expressed in Tshi; e. g.

Kwasi baè, no okó biò, *Kwasi came, but went away again.*

Mempé ne nùá, ná mepe Kofi,

*I don't want his brother, but (I want) Kofi himself.*

Mányà odé, na mannyá abùrow', *I have got yam, but no corn.*

3. An *adversative* sentence may be *abbreviated*, when only a single part in it, either the *subject*, or an *object*, or an *attribute*, is opposed to the corresponding part of the preceding sentence. The verb and other parts common to both sentences, are then not repeated; but that part of the second sentence, which is put in contrast to a part of the first, is mentioned alone (or with such words as necessarily belong to it), introduced by *eye* or *enyé*. E. g.

Enyé me ná mékàè, na *eye* wó, *not I said it, but thou (saidst it).*

Enyé ne boné nti ná owúì, na *eye* yén boné ntià,

*not on account of his own sins he died, but for our sins.*

Yén ná woàsoma yén, na *enyé* mó, *we have been sent, not you.*

Qbarimá bí wù a, né wòfaséwa ná ódì n'ádé, *enyé* nè mmá, *when a man dies, his nephew inherits his goods, not his children.*

Qkwán wàré à, wòde wòñ nán na étwá, na *enyé* abònuá (or, na wònné ab.), *if a way is long, it is shortened by the feet, not by an axe.*

1. A co-ordinate sentence expressing a *cause* cannot be abbreviated; but the cause can be expressed by a subordinate sentence, which may be abbreviated into a mere adjunct. See § 275. 240, 1*b*.

**253<sup>a</sup>.** In § 245, 2*a*. we spoke of simple sentences in which two (or three) verbs are *co-ordinate in form* like those in the contracted sentences of § 245, 2*b*., yet only one of those verbs is the *principal* verb, and the other, or also the third, an *auxiliary*, is *subordinate in meaning*, forming or introducing some complement or adjunct to the principal verb. In a similar way, *subordinate thoughts*, for the expression of which, in English, subordinate sentences or participles are used, are often found expressed *in the conciser form of co-ordination*, either 1. in a *contracted sentence*, when the subject is expressed only once; or 2. in a *compound sentence* with the co-ordinative conjunction *na*, especially when there are different subjects. This way of expression is found in many proverbs, seldom with affirmative, but very frequently with negative predicates. Though the *form* of the two predicates be the same, their *mutual relation*, or the *logical form of the thoughts* expressed by them, is different, as the following examples will show.

## A. Sentences with affirmative predicates, 1. contracted, 2. compound

1. Elia batani hia 'pani, *when the trader is in want (of food &c.), his carrier (hired person who accompanies him carrying his goods) is it too.* The first predicate is equal to an *adverbial sentence of time* (§ 262, 1), or of *manner (comparison, § 269)*, or of *cause, (either real cause or condition, § 275, 276, 1).*

Dua bata 'bo ye otwa-nā, *a piece of wood lying close to a stone, is difficult to be cut.* The 1st pred. = an *adv. sent. of time or condition* (§ 276, 276a): dua bata bo a, *eye otwa-nā*; or = an *adjective sent.* (§ 258, 2): dua a ebata bo ye otwa-nā.

2. Onipa nam na osiane amōa, *whilst a man walks, he walks by the side of a pit, i. e. is always near the grave.* The 1st pred. = an *adv. sent. of time*; § 262, 263.

Momono tew na guaniuan tew, *fresh (leaves) fall off and dry (ones) fall off, i. e. fresh leaves fall off as well as dry leaves.* One of the two predicates is equal to an *adv. sent. of manner (comparison)*; § 268.

## B. Sentences with negative predicates, 1. contracted, 2. compound.

1. Nsátéawa n'yé pòno-nā n'yé tène-nā (Ak.), = 2. nsátéa nye pono-nā nso enye tēc-nā, (Akp.), *a finger is not difficult to bend (and) not difficult to stretch out, i. e. a finger may be as easily stretched as bent.* One of the two predd. = an *adv. sent. of manner (comparison)*; § 268.

Obi nye yiye myā bone, (lit.) *one does not good does not receive evil*; the 1st pred. = an *adj. sent.* (§ 258, 5): obi a oye yiye myā bone, *one doing good does not receive evil*; or = an *adv. sent. of time or condition* (§ 276a): obi ye yiye a, onnyā bone, *when or if one does good, he is not requited with evil*; or the 2d pred. = an *adv. sent. of cause (purpose, § 279, 1a)*: obi nye yiye se obenyā bone, *nobody does good that he may obtain evil.*

2. Akoa mni awu na woikum owura, *if a slave commits a murder, the master is not killed (for it).* The 1st pred. = an *adv. sent. of condition.*

Obi nto akokonini na (or, mmā) ommon obi akura, *nobody buys a cock that he may crow at another man's village.* The 2d pred. = an *adv. sent. of purpose*; § 279, 1b. (§ 271, 1c.)

C. For the sake of comparison we add the following proverbs as further examples with negative predicates.

1. Obi mfa aberekyi nto guanteñ hō, *nobody compares a goat with a sheep.* The 1st pred. = a *direct object*; § 205, 5. Rem.

Obi mmē mmā obi, *nobody is satisfied for another.* The 2d pred. = an *indirect object*, § 206, 3., or rather a *terminative adjunct*, § 243b.

Obi ihū nipa dakoro use no se: woafon, *nobody seeing (or, having seen) a man one day (for the first time), says to him (on the same day): you have become lean.* The 1st pred. = an *adjunct of time* (with a relative sent.) or an *adv. sent. of time*; § 226, 1. 262, 1.

Obi ihintaw mmō waw, *nobody coughs secretly.* The 1st pred. = an *adjunct of manner*; § 233, 3. 231, 3.

Obi mfa ne nañ abien nsusuw asu, *nobody measures (the depth of) a water with both legs.* The 1st pred. = an *adjunct of manner (means)*; § 237a.



ī nsusuw sono yām m'mú ahābā', *nobody plucks a leaf measuring an elephant's belly, i. e. reflecting what will satisfy an elephant.* The 1st pred. = *adjunct of manner (accompanying circumstance)*; § 237c.

ī ŋkwati kokurobeti mmo pow. Dua biara nsow nyā ŋfwiren da. 237c. The 1st or the 2d pred. = an *adjunct of manner (exclusion)*.

ī mmūa n'ano nni fō, *nobody shuts his mouth so that (in consequence of it) he would appear as guilty.*

ī nniidi nnu nehō, *nobody eats so that he repents (of it).* The 2d pred. = an *adv. sent. of manner (consequence)*; § 273, 1a.

ī ŋhū ʔi kwaberaŋ ŋhuruw nsi, *nobody jumps (with joy, or exults) on seeing another man's strong slave.* The 1st pred. = an *adjunct of cause (motive)*; § 240b. 255, 6a. 275, 1. 2.

ī ntu mmere nsie siw so, § 276<sup>a</sup>, 2. with a second example. The 1st pred. = an *adv. sent. of condition*.

bi nyi mmusu mfa mmusu, *nobody removes woe in order to get woe.* The 2d pred. = an *adv. sent. of cause (purpose)*; § 279, 1a.

bi ntutu anoma ŋkōkyere opanyin, § 258, 5.

The 2d pred. = an *adjective sentence*. Cf. also § 258, 3. 4.

Obi mpra na obi nsesaw, § 276<sup>a</sup> with a second example.

The 1st pred. = an *adv. sent. of time or condition*.

ʔi ntwa poma na onsen no (nten), *nobody cuts a stick longer than himself.* The 2d pred. = an *adjective sentence*.

ʔi nto akōa na onsen newura, *nobody buys a slave that he surpasses his master, i. e. that he might rule over him (= an explanation to the preceding proverb).*

ʔi ŋhye kontroufi na omni soŋ (osoŋ aba, nsroŋ), *nobody forces a chimpanzee to eat song (a certain fruit, which he will never eat).* The 2d pred. = an *adverbial sentence of cause (purpose)*, § 279, 1b. In stead of the conj. na, the verb mmā might be used, especially in the Akem dialect. Cf. § 271, 1c.

## CHAPTER II.

### Subordinate Sentences.

**251.** *Subordinate sentences* form parts of the principal sentence with which they are compounded into one *complex sentence* (§ 155, 2), i. e. they stand in the place of a subject, or complement, or adjunct, or attribute. There are three kinds of subordinate sentences: 1. the *noun-sentence*, 2. the *adjective sentence*, 3. the *adverbial sentence*.

*Rem.* Subordinate sentences are, besides the connective particles used with them, distinguished from principal sentences by their *tone*, low tones being frequently exchanged with high tones at the beginning, and low or high tones, with middle tones at the end.

1. *Noun Sentences.*

**255.** A *noun-sentence* is equivalent to an abstract noun, and stands for a *subject*, or *complement*, or *attribute*.

1. A *noun-sentence* standing in the place of a *subject*, either precedes the predicate of the principal sentence, as the subject usually does<sup>a</sup>), or the subject is indicated by the pronoun *ē*, prefixed to the verb of the principal sentence, and its statement in a sentence follows behind, being introduced by the conjunction *sē*, from *sē*, *to say*<sup>b</sup>), or by *sē* or *sēnea*, from *sē*, *to be alike*<sup>c</sup>) (§ 141.) In the latter case, the noun-sentence may also precede the predicated<sup>d</sup>).

a. *Pae mú se yē feré, cul (it) open say i. e. open confession causes shame.*  
*Ko wó kuróm' nyé oyáw, go into your (own) country, is no insult.*  
*Som wóhó nyé akóá, serve thyself is not slavery.*

b. *Eye sē woábá, it is well that you are come.*  
*Etwa sē wókó, it is necessary that you go i. e. you must go.*  
*Eyēé no fē sē óbeye adwúma no, it pleased him that he should do that work, i. e. he liked to do that, he did that work gladly.*  
*Ensé ahéne sē wóbenom nsá, it is not for kings to drink wine.*  
*Eye Onyamé mmára sē obí nn'wíá nè yónkó adé,*  
*it is a divine law that none shall steal his neighbour's things.*

c. *Eyēé no sē osó dàé, it appeared to him as if he was dreaming.*  
*Esóno sē eté wò Germanfó asásé sò hóbere nè 'néyi,*  
*the condition of the Germans' country at that time was different from what it is now.*

*Esono sēnea wófēfēwēé no faé kórā,*  
*the manner in which they sought it, was altogether different.*

d. *Se o-né won dii no yē hū, how he dealt with them, was frightful.*  
*Sēnea oyēé no fae no yē nwónwā, how he performed it, is wonderful.*

2. A *noun-sentence* standing in the place of a *nominative complement* is likewise introduced by *sē*. E. g.

*N'ásém mù nokwáre ne sē onní sáká,*  
*the truth in his story is, that he has no money.*

3. A *noun-sentence* stands in the place of an *object*

a. without conjunction, after the verb *sē*, *to say*, when a person's words (or thoughts) are quoted in a direct or indirect way;

b. introduced by *sē* or *sēnea*, after several transitive verbs, expressing some perception or its manifestation, or a desire to do something or that it be done. In the latter case, the succeeding verb stands in the imperative form.

a. *Onihafó sē: okyéna meye, the sluggard says, to-morrow I will do it.*  
*Akurá hō osé orénóm nsú, na wannýá bí,*  
*in that village he thought to drink water; but he got none.*

b. *Mátè sē wábá, I have heard that he is come.*  
*Múntiè sēnea óyēé no faé, listen how he performed it.*  
*Ohúí sē ontumí nyé adé no, he saw that he could not do it.*

Múnim sénéa oté 'ne àná? *do you know how he is to-day?*

Misusúw' se oda só yàré, *I think he is still sick.*

Kókà kyere no sè méba, *go (and) tell him that I shall come!*

Kyere sénéa ónye no mfa! *show how he shall do it!*

Osuròè se obéko ho, *he was afraid to go there.*

Kóbisa no sè obéba àná? *ask him whether he will come.*

Ose (okàè se, obuàà me se) ommá (ómm'má, òrèmmá),  
*he says (he said, he answered me) he will (would) not come.*

Oséréè me se mémmo nò bósea, *he begged me to lend him some money.*

Meséré wo sè béra, *I beg you to come.*

*Rem.* As a noun-sentence standing in the place of an object, we must also (grammatically) consider what follows after the verb *mā* in the meaning *to let, to cause, to permit, to have (something done)*, in the compound imperative as well as in any other form. Cf. § 91, 10. (§ 95.) § 107, 25.; but see also § 273, 1c. E. g.

Ohiá nà émà odéhyé yé akoá,  
*poverty causes a freeman to become a slave.*

4. A noun-sentence stands in the place of a complement of place after the verb *fi*; but we consider *efi se* and *efise* as compound conjunctions of time and cause. See § 265, 275.

Efi sè mébañ há yí, meyaré, *since I came here, I am sick.*

O'yàw no, efisè waguán, *he scolds him, because he has fled.*

5. A noun-sentence [or adverbial sent. of comparison, § 268a.269], introduced by *se* or *sénéa*, stands in the place of a complement of manner after the verb *te* and its corresponding verb *ye* (§ 209, 1).

Ete sé (or sénéa) wókàè no, *it is as thou saidst.*

Ebéye se mokàè no, *it will be as you said.*

Ete sé wa'wía, *it is as if he had stolen (it).*

Ete sé osuró, *it is as if he was afraid.*

An abbreviation of such noun-sentences, and contraction with the principal sentence, takes place, when the predicate of the noun-sentence would be the same as that of the principal sentence, and is, therefore, left out. E. g.

Ote sé ne nùá [te], *he is as his brother [is].*

Yete sé wón [- se wote], *we are as they [are].*

Onyamé asém tè sè asàè, *the word of God is like a hammer.*

*Jer. 23, 29. Cf. § 209, 1.*

6. A noun-sentence stands in the place of an attribute in the possessive case

a. before the postposition *nti*, cf. § 239, 4. 275, 1 *Rem* 2.

b. introduced by *se*, after some verbal phrases.

a. Ohúfo sùró dóm nti otwà abrodó,

*the coward deserts, because he is afraid of the enemy.*

Onyañkòpon nipe asemme nti na okye diñ mmiakō-mmiakō,

*because God does not like misdeeds, he gave a name to everybody.*

- Huw m'ani so mā me nti na atwē abien nam, lit. *for the sake of 'blow upon my eye for me' two antelopes walk (in company), i. e. that one may blow upon the other's eye etc.* Cf. 279, 2. *Rem.* 2. 3.
- b. Wobùù no fò sè wónkum nò ( = wobùù no kúm fò),  
*they condemned him to be killed.*  
 Mitùù no fò sè ònko sò (= mitùù no né ònkòsò hò fò),  
*I admonished him to go on.*  
 Ohyéè me asé sè óbèboá me (= ohyéè me né bóa ase),  
*he promised me to help me.* Cf. § 214, 2.  
 Osíw me kwán sè mennyé m'adwúma, or: osíw me m'adwúma hò kwán, *he prohibited me from doing my work.*  
 Héna ná ógyèè mo asabawmú sè munnííè nòkwáre,  
*who did hinder you, that you should not obey the truth?*

*Abbreviation and Contraction of Noun-sentences.*

**256.** In *noun-sentences* introduced by *sé*, with the following verb in the future tense, the conjunction may be omitted, and the verb is then *subordinated* to the preceding verb in the *consecutive* form, or *co-ordinated* in the *negative* form. E. g.

- Obényà hò kwán ayé sènéa opé, *he will have liberty (or permission) to do as he likes.*  
 Ofwèfwè biribí ayé, *he seeks something to do.*  
 Onnyá hò kwán n'yé senèa opé, *he is not permitted to do as he likes.*  
*Rem.* The verbs *pe*, *to desire, be willing, will, wish, intend*, f'wè-  
 f'wè, *to seek*, and *tumi* (Ak. *timi*), *to be able, can*, are construed  
 a. with a *noun-sentence* introduced by *sé* (§ 255, 3b.);  
 b. with another finite verb in the *consecutive* form; the verb *pe*  
 then takes the complement of the second verb for itself;  
 c. the verb *tumi* in the *negative* is followed by the second verb  
 likewise in the *negative*.
- a. Mepe sè mésoa adésoa, *I wish to carry a load (or loads).*  
 Ope sè ogóru mmóm' sèn sè óbeye adwúma,  
*he likes rather to play than to work.*  
 Onyamé pè sè yékyì (or yénkyi) boné,  
*God desires that we [might] abhor sin.*  
 Métumí sè mésoa adésoa, *I shall be able to carry a load.*  
 Mobétumí sè monòm kurúwá no ànàsè wóle asúbo no hò mo asú?  
*are you able to drink of that cup or to be baptized with that baptism?* *Mat.* 20, 22.
- b. Mepe adésoa bi masóá, *I seek a load to carry.*  
 Ofwèfwè adwúma bi ayé, *he seeks some work to do.*  
 Mempé obi tí matwá, *I do not desire to cut off any man's head.*  
 Merempé hò matrá dà, *I shall never like to dwell there.*  
 Wobétumí aye dèn? *what are you able to do?*  
 Métumí masoa adésoa yi, *I shall be able to carry this load.*
- c. Mintumí mènsoá hamánká, *I cannot carry hammock.*  
 Wantumí ànsoá adésoa no, *he could not carry that load.*

Constructions of *pe* and *tumi* with simple complements, see § 203  
*Rem.* Cf. § 107, 12. 23.

2. *Adjective Sentences.*

**257.** An *adjective sentence* takes the place of an attributive adjective and may be attached to any noun or pronoun (or other words equivalent to a noun), be it the subject, or a complement, adjunct or attribute. It is connected with the noun to which it belongs, and which is called its *antecedent*, by the relative particle 'a' (which has always the low tone, but no comma after it, as the conjunctive particle 'a' § 262. 276). E. g.

Adé à ényé (= ade boné) na wóyè no yíyè, *a thing which is not good (a bad thing) is made good.*

Duá à éyè déi (duá dènnén) ñkyé afúw sò, *a hard tree does not stand long on a plantation (it will soon be cut).*

O'di aduan' à éyè dé (aduan' dèdè), *he eats palatable food.*

Nuipa bànú à wókó no sè pé,  
*the two men, who are walking there, are like each other.*

Wóni à wódiť no sò ñhiná pèè n'ásém, *all his superiors liked him.*

Onipa à méboò ne dii mekyereé wo no abà,  
*the man whom I mentioned to you, has come.*

Asém à wókáé no n'té sà, *the matter which you related is not so.*

Kyere me nea ofàè, *tell me which way he took.*

Minnim fàkó à ókóé, *I don't know in which direction he went off.*

Cf. § 260, 1. 265, 1 *Rem. b.*

More examples see in § 64. and adj. sentences after nea in § 65.

*Rem. 1.* Such adjective sentences are very frequent in Tshi, on account of the scarcity of adjectives and the entire want of participles. Even nouns are supplied in this way; e. g. nea wopé (nye), *that which thou wilt i. e. thy will (be done).*

*Rem. 2.* On two or more adjective sentences in succession, see § 282, 1.

*Abbreviation of Adjective Sentences.*

**258.** 1. The first step towards the abbreviation of an adjective sentence joined to a complement, is the *omission of the relative particle 'a'* E. g.

Wónihú asém kô wóká, *they do not find a word to say, or the single (peculiar) word (which) they might say.*

2. The *subject* of the adjective sentence is *omitted*, beside the relative particle, when it is the same as that of the principal sentence; the two verbs then appear as *co-ordinate*. E. g.

Onni bábi té = onni bábi a ote or obetrà, *he has not where to dwell.*

Nea wónyà dii sūa = nea wonyāe a wodii or wobedi sūa,  
*what they got to eat was not much.*

Ohéne no nyāā opanyim-pá bi trāā ne hó, *the king had an excellent minister sitting at his side, i. e. with him.* [In this case trāā may be taken in a causative sense, or the case is the same as under 4.]

Dua bata bo ye otwā-nā, § 253<sup>a</sup> A 1. [In this example not the second, but the first of the two predicates may be explained by an adj. sent.]

3. When the *first verb* is *negative*, the *co-ordinate verb* is usually made *negative* too. E. g.

Omni bābi nte or ntrā == omni bābi te, see above under 2.

Onnyā biribí uní == biribí a odi or obedi, *he gets nothing to eat.*

Woanhú fò-pá bí àntú nò, *they found no good advice to give him.*

Wonnyā ebí ntò biò == wonnyā ebí à wòbeto biò, *they do not get anything to buy again, they get nothing to buy any more.*

4. The abbreviation may also take place, when the *subject* of the *adjective sentence* is the *object* of the *principal sentence*.

Wonnyā obi ntò bio == wonnyā obi a obeto bio, *they do not get any one to buy again, they get no buyer any more.*

5. Other examples of *co-ordination of a negative predicate*, where we might expect an *adjective sentence* with an *affirmative predicate*, are the following proverbs:

Obí ntútú anómá n'kòkyere opányín = obí nt. anómá à óde kòkyere op., *a person does not pluck a bird (does not go to show i. e.) which he is going to show to an old man (to inquire for its name).*

Obi nye yiye myā bone, see in § 253<sup>a</sup> B 1.

*Rem.* Instead of an *adjective sent.* after a *negative verb* and *nominalive complement* implying a *comparison*, a *sentence* with the *conjunction na* and the *verb* in the *consecutive* is used. Cf. § 250, 2. 279, 2.

Afísem nye ntama na woasi ahata gua so, *a family matter is not a cloth that it might be (= which might be) washed and spread out in a public place (to dry).*

Nkramfóá n'yé nám bí nà apófófó abò díń aforo pò, *the nkramfana are no such fishes that fishermen would launch into sea on account of them.*

6. The *relat. particle* and the *subject of an adject. sent.* are also *omitted* before beye (se), beboro, introducing a *number*, *weight* or *measure* approximately estimated. Cf. § 160, 4. 175, 2. 189, 2. 229, 2.

### 3. Adverbial Sentences.

**259.** An *adverbial sentence* qualifies the *predicate* of the *principal* one like an *adjunct of place*, *time*, *manner* or *cause*.

We might consider those *adjuncts*, which are introduced by *auxiliary verbs*, as *adverbial sentences*, having the *same subject* in common with the *principal verb*; but, as we have treated of them already in § 223. 224 227. 229. 233—235. 237. 239—243, we are only to mention such cases as have not yet been spoken of, especially cases in which the *subject* of the *auxiliary* is *different* from that of the *principal verb*, together with *adverbial sentences* of other descriptions.

#### a. Adverbial Sentences of Place.

**260.** 1. *Adverbial sentences of place*, introduced in *English* by *where*, *whither*, *whence*, are expressed in *Tshi* by *relative sentences* attached to certain *pronouns* or *nouns of place* by the *relative particle* 'a', viz. nea = *a place where* (§ 65), bābi a, *some place where*,

bābiara a, *any place where*, fākō a, *the place where*. Such relative sentences must be considered as *adjective sentences* belonging to nc(a), bābi, fākō, and these expressions are either *locative complements*<sup>a)</sup> or *adjuncts*<sup>b)</sup>. E. g.

- a. Meba nea owo, *I shall come where he is*. John 7, 34. 12, 26. 14, 3. Nea woko no, meko, *whither thou goest, I will go*. Ruth 1, 16. § 65, 11.  
 b. Mframa bo wo nea epe, *the wind bloweth where it listeth*. John 3, 8. Nea wobewu no, mewu, *where thou diest, will I die*. Ruth 1, 17. Bābiara a wobeko no, medi wo akyi, *I will follow thee whithersoever thou goest*. Mat. 8, 19. § 65, 12.

*Rem.* When the sentence introduced in English by *where* &c., is not an adverbial sentence, but a *noun-sentence* (§ 255), the expressions nc(a), bābi(ara), fākō, are *subjects*<sup>a)</sup> or *attributes*<sup>b)</sup> or *objective complements* (e. g. after the verb hū, nim, bisa, kyere.)<sup>c)</sup>, and the relative sentence is likewise an *adjective sentence*. E. g.

- a. Nea ofi (ho) bae nè nea oreko ahintaw won, *whence he came and whither he was going, was hidden from them*.  
 b. Wakā me nea okoe ho nsem, *he told me stories of (the place) where he had been*.  
 c. Kyere me nea ofae. Minnim fākō a okoe. § 257. Mat. 8, 20. John 14, 3. 4. 5.

2. An instance of real *adverbial sentences of place* (showing extent), introduced by seneā (cf. § 255, 1. 3. 5. 268.), is the following :

Seneā Filip tumi kosō nhinā, obo mmōden se ankā oretore Protestantefo no ase, *as far as Philipp's power reached, he endeavoured to extirpate the Protestants*.

### b. Adverbial Sentences of Time.

**261.** 1. By an *adverbial sentence of time*, an event or state is mentioned, to show the time of the event or state expressed by the predicate of the principal sentence. We call the former the *subordinate*, and the latter the *principal event* (or state).

2. The *subordinate event* (or state) shows either (a.) some *point* or *period of time*, answering to the question: *when? at what time?* or (b.) *duration of time*, answering to the questions: *how long? during what time? since when? till when?* or (c.) *repetition*, answering to the question: *how often?*

3. The two events (or states) may be *simultaneous*, or the one may be *antecedent* and the other *subsequent*. The time shown may be either *indefinite*, or *definite* (*present, past, or future* to the speaker).

**262.** 1. When the time of the *subordinate event* (or state) is *indefinite*, i. e. when the case may happen (or be repeated) at any present or future time, the particle 'a' (with a comma after it) is added to the adverbial sentence. E. g.

Owíá pùé à, yebésim', *when the sun rises, we shall start.*

Owíá rèbepùé a, yeihú nsóroma biò,  
*when the sun is about to rise, we do no more see the stars.*

Obí yàré à, ofwéfwé adúru, *when one is sick, he seeks for medicine.*

Oyàré à, obéfwéfwé adúru, *when he is sick, he will seek for medicine.*

Ohiáni bù bé à, enhyé,

*when a poor man makes a proverb, it does not spread.*

Oyàré n'sáé à, wonnyé ayàresadé, *when (or as long as) a sickness is not yet over, no reward for curing it is asked.*

*Rem. 1. A condition is expressed in the same way (§ 276, 1), so that often the sense only decides whether a time shall be indicated or a condition, or both views are equally admissible.*

*Rem. 2. On time (or condition) expressed by co-ordination see § 253<sup>a</sup>. 276<sup>a</sup>.*

2. Sometimes the conjunction *na* precedes the principal sentence.

*Cf. § 276, 2. E. g.*

Okyeré wòn a, nâ ó-nè wòn nàm abráná' bi sò,

*when he was teaching them, he walked with them in a certain porch.*

Opété tè fúnn ñká à, nâ orebá,

*when the vulture smells a carcase, it comes (forthwith).*

Edóm no n'nyá nnù wòn ñkyén à, nâ woaguán dèdaw,

*when the enemy has not yet arrived at them, they are fled already, or, they are fled ere the enemy arrives.*

Amanehúnu dósó à, nâ Onyamé boá no bèn,

*when distress is greatest, God's help is nearest.*

3. When a *repetition* of the same case is to be expressed, the words *dā* or *da* *biara* are used in the adverbial sentence. *E. g.*

Dá oretwám' à, oman hó kòdidi, *as oft as he passed by, he turned in thither to eat bread. 2 Ki. 4, 8.*

Dá òwusihiyén bà a, woberé nò nhóma,

*as often as the steamer comes, he receives letters.*

O'ba da biara à, na woaguán, *whenever he comes, they flee.*

**263.** When the *subordinate event* (or *state*) is in *progress*, or *continuing*, at least in its result, in the time present to the speaker, the demonstrative particle *yi* is added to the adverbial sentence. *E. g.*

Mewo wíase yi, méne wíase hánñ, *as long as I am in the world, I am the light of the world. John 9, 5.*

Mete asé yi, méyi Yehówà ayé, *while I live will I praise the Lord.*

Woányá abá yi, trã ase, *as you have come now, sit down!*

Wórèkyeréw yi, inerekán nhóma, *whilst you are writing, I am reading;*

— mēkán nhóma yi, — *I shall read this book;*

— mākán nhóma yi mawie, — *I have read this letter to the end.*

O'sóm yi nhinà, na nsrãfò rekyiñ rēfwéfwé no, *all the while he was thus serving, soldiers were going about seeking for him.*

**264.** 1. When the time of the *subordinate event* is known to the speaker as *past*, or when it is represented as *future*, but expected



with full certainty, the demonstrative particle *no* is added to the adverbial sentence. E. g.

*Edóm baé (or rebá) no, ñkurofó no guañè,*  
*when the enemy came (or was in coming), the people fled.*

*Ohénc no wuí no, ne bá bediù n'ádé,*  
*when the king (had) died, his son succeeded him.*

*Obáé ara pè no, misù'm', just when he came, I started.*

*Owíá n'nyá mpueí no, yesù'm', before he sun rose, we started.*

*Yesu b́ba no, nénnámfo aní begye,*  
*when Jesus will come, his friends shall rejoice. Cf. Mat. 25, 31.*

*Adam wuí no, nã n'aséfó dōsō bebrē,*  
*when Adam died, his descendants were very numerous.*

*Lot dúú Sóar nó, nã awíá apúe,*  
*the sun was risen when Lot entered into Zoar.*

*Wotón' Yóséf nó, na wádl mfé dunsón,*  
*Joseph was seventeen years old when he was sold. Cf. Gen. 41, 46.*

2. After *ara pè*, just, exactly, occasionally also in other cases, the particle *no* is omitted; the adverbial sentence is then distinguished from a principal sentence only by the higher tones. E. g.

*Ohúú no ara pè, oyáw' no, as soon as he saw him, he scolded him.*

*Otráá ase, onyáá akó nnìl, he had many wars to fight in his life.*

*Otráá ase, wanseréw ara dà, he never laughed in his lifetime.*

*Ohénc no wuí, wannyá obí ànnyám nó,*  
*when the king died, nobody mourned for him.*

*Rem.* When the particle *no* is wanting and the principal sentence begins with *na*, the adverbial sentence of time also appears as a principal sentence; and the case is rather that of co-ordination. § 250, 1c. E. g.

*Oréyè eyínom nhíná, na wónhú nó,*  
*whilst he was doing all this, he was not found out.*

*Eb́éye mfé ahánán ni, na Portugésifó báá Nkrañ kán,*  
*about 400 years ago the Portuguese came first to Akra.*

*Wanní mfé dú, na né nã de nó kofwèè ne néna anim', he was not yet ten years old, when his mother brought him to his grandfather.*

*Eyèè sã' ànkyé nà owúl, not long after this he died.*

*Wanwú nà ofií asé porowè, alive he began to putrify.*

*Owo n'ágyà ofi ara, na ofi teè Kristófó hō àsempá, whilst he was still living in his fathers house, he had already heard a good report of the Christians.*

**265.** 1. When the adverbial sentence states the beginning of a time of some duration, it commences with *efi sè*, since, frequently ends with *no* or *yi*, and precedes the principal sentence. E. g.

*Efi sè wowóó me, manyaré pèn, since I was born, I was never sick.*

*Efi sè obáà há yi, mihúú no prékó pè,*  
*since he came here, I saw him only once.*

*Efi sè okotráá hò no, oyaré ara,*  
*since he settled there, he is continually sick.*

*Rem.* Duration since a certain event or of a certain state is also expressed by a *principal sentence* (with the verb *ne*) having the event either *a.* preceding it in a *co-ordinate principal sentence*, or *b.* succeeding it in an *adjective sentence* joined to the nominative complement *yi* (which is usually contracted with the verb *ne* into *ni*). E. g.

*a.* *Qbae, n'afe ni*, lit. *he came, its year is this*, i. e. *he came a year ago*; or better:

*b.* *Afe ni a qbac*, lit. *a year is this that he came*, i. e. *it is a year since he came*.

*a.* *Okoyaree, ne dadu ni*, *he fell sick (its tenth day is this, i. e.) ten days ago*;

*b.* (Ne) *dadu ni a oyaree*, *it is ten days since he fell sick*.

*a.* *Oyare (beye) osram ni*, *he is sick (will be, i. e. about) a month now*.

*b.* *Ebeye osram ni a oyare ara*,  
*it is now about a month that he is sick continually*.

2. When the adverbial sentence states the *end* of a time of some duration, it is introduced by *besi se*, *kosi se* (*kopem se*, *kodu se* &c.), *till*, *until*, also in the past, consecutive and imperative forms (co-ordinate to the predicate of the principal sentence), sometimes combined with the auxiliary verb *de*, and succeeds the principal sentence. E. g.

*Otiù 'miriká besi sè ohùt yèñ*, *he run until he saw us*.

*Qn'trà hò ñkosi sè méba*, *he shall stay there till I come*.

*Qf'wée no ara kosi sè owùl*, *he flogged him till he died*.

*Mmusù yi betiw wò de-akosi sè wóbesée*, *this mischief will pursue thee until thou perish*. (*Deut. 28, 20. 22. 24.*)

**266.** 1. When the *subordinate event* sets in *after* or *during* the *principal* one, the adverbial sentence is introduced by the compound conjunction *ansá nà* (or *ansá-nà*), *before*. E. g.

*Wowò Yésù ansá-nà Heródè wùl*,

*Jesus was born, before Herod died*.

*Woán'ká wo anò ansá-nà wóde mää me*,

*thou didst not taste it, before thou gavest it me*.

*Onyamé wò hó ansá-nà biribíara rebà*,

*God existed before any thing (came into existence)*.

*Woká bereè ansá-nà óretie*, lit. *they spoke were tired, before he listened*, i. e. *only by continued entreaties he was persuaded*.

*Edi nná pì ansá-nà wórekohú n'amú*,

lit. *it took (or lasted) many days, before they found his corpse*, i. e. *after several days his corpse was found*.

*Múrènwíé ànsá-nà mó wurà abá*,

*you will not finish, till your master be come*. (*Mat. 10, 23.*)

*Rem.* Such an adverbial sentence may be added to another, the verb of which is omitted by way of ellipsis. E. g.

*Nnannu [t'waam'] ansá-na woliñ no*, *two days [passed] before they found him*, i. e. *after two days he was found*.

Mfé ǫhà nè dúmíensá ànsá-nà wǫrewò Krístò nó, Gèrmànefó nè Rómáfó kòbòǫ̀ kó, 113 years before Christ was born, the Germans began to fight with the Romans.

2. When the *principal event* is *lasting until* the subordinate event sets in or is finished, the adverbial sentence begins with *na* and ends with *ansā* (after which a new action replacing the principal event may be supplied). E. g.

Trā há, na me nùá mměrà ansā [na woákā wo ásém],  
stay here till my brother comes [and then you may tell your story].  
Tǫ wó bú ase, ná meńkyerew' mé nhóma ànsā, have patience till I  
have written my letter [and then I shall be at your disposal].

*Rem.* We may as well consider the sentence introduced by *na* as a second (co-ordinate) principal sentence, and the word *ansā* as an adverbial adjunct of time, meaning *before* or *meanwhile*.

### c. Adverbial Sentences of Manner.

**267.** Adverbial sentences express the *manner* or *degree* or *extent* of the action or state expressed in the principal sentence in various ways:

1. by *comparison*, showing *a. manner* and *quality*, as to *likeness*, *similarity* or *equality*; *b. degree*, as to *equality*, *inequality* (extent or deficiency) or *proportion*;

2. by stating an *effect* or *consequence* (showing *extent*.)

#### (1a.) Adverbial Sentences of Comparison showing Manner.

**268.** The *adverbial sentence of comparison* regarding *manner* is introduced by *te se*, *se*, or *se nea*, and may have *no* or *yi* at the end. It either *succeeds* the principal sentence<sup>a</sup>), or it *precedes* it, and the latter is then usually introduced by *sā na*, *sāara na*, *sā nso na*, or has *sāara* at the end<sup>b</sup>), or a second subordinate sentence (noun-sentence), likewise introduced by *se*, is made the complement to the verb *ne* (preceding it)<sup>c</sup>).

a. Onantéw tè sê wabére, he walks as if he were tired.

Wanyí wòñ ayé sè ebínom yé no,  
he did not praise them, as others did.

Ebáè sé(nèa) mékàè no, it came as I said.

Oyèè sèneà ǫrèkò n'aním',

he made as though he would have gone further. Luk. 24, 28.

Oyè wòñ sèneà agyá yè mmá, he treats them as a father his children.

Mónye pe, sèneà moágyá a ǫwò sóro no yé pe,

be perfect, as your Father that is in heaven is perfect.

Other examples see § 255, 5.

b. Nká sè: Sé oyè me no, sá' nà méye no, say not, I will do so to him as he has done to me. Prov. 24, 29. Cf. Judg. 1, 7.

Sèneà otwèkyéw yeraà mpoānó no, sá' nso nà borokyéw yeraà kwaém',  
as it happened to a hat of an antelope's skin to be lost on the

*seaside, so it happened to a hat of European manufacture to be lost in the bush. Pron.*

*Sé doté tē wō ǫnwemfō usam' no, sá'ara ná mó nso motē wō me usám',  
as the clay is in the potters hand, so are ye in mine hand. Jer. 18, 5.*

*Sénèa mópe sē nnípa nye mó no, mó nso monye wōn sáara,  
as ye would that men should do to you, do ye also to them like-  
wise. Luk. 6, 31.*

c. *Sénèa mo ágyànom yéé no, sé nso moyé neñ,  
as your fathers did, so do ye.*

*Sé wóyè adwúma no, sé metuà wo káw neñ,  
as you work, so I will reward you.*

*Sé ǫwó nám no, sé odá ara neñ, as the snake walks, so it sleeps.*

*Rem. Manner of a predicate (comparison) may also be expressed by co-ordination of another predicate. See in § 253<sup>a</sup>. Ehia batani hia pāni. Momono tew na guāññuān tew. Nsateā nye pono-nā nye tēc-nā.*

### *Abbreviated Sentences of Comparison showing Manner.*

**269.** When the adverbial sentence has the same predicate as the principal one, they both are *contracted*, the predicate being expressed only once. E. g.

*Ǫhénc asō tē sē ǫsóno asō [tē],  
the car of a king is like that of an elephant.*

*Ǫyè nnám sē gyatá [yè nnam], he is as bold as a lion.*

*Wóbù wōn brá sē abosonsómfō [bù wōn dé],  
they behave themselves as heathen.*

*Wósom wōn ádéhyé no sē ñkoá [sòm wōn' wuránóm],  
they serve their noblemen like slaves.*

*Wotontón wōn sē [wótòn] ñkoá [or: sē wōnye ñkoá],  
they sell them as slaves.*

*Pápá nso fòm adé sò sē nnípa ñhíná [fòm só],  
the pope also is fallible, as all men are.*

*O'di mán no sò sē [odí so] kán no,  
he rules over the people as formerly.*

*Wopé wēc biò sē [wopē wēc] kán no ara,  
they were repulsed again, just as before.*

Other examples see § 255, 5.

*Rem. Such abbreviated sentences of comparison may as well be considered as adjuncts of manner, introduced by sē or tē sē; e. g. Ǫye hū sē akóko, he is cowardly like a hen.*

*Ǫnantéw tē sē ǫyarefo, he walks like (similar to) a sick man.*

When they were parts of elliptical adjective sentences and belong only to a noun, not to a predicate, we may even call them *attributes of manner*; e. g.

*Da sē 'né, a day similar to to-day. Cf. § 248, 6.*

### *(1b.) Adverbial Sentences of Comparison showing Degree.*

**270.** 1. *Equal degree* is expressed in the same way as manner in § 268 c. E. g.

Se ọsórò wàré seń asasé no, se n'ádòé sò wọ wón à wósuro no sò né no, *as the heaven is high above the earth, so great is his mercy toward them that fear him. Ps. 103, 11. 12.*

2. A *lower degree* is expressed by a negative verb in the principal sentence and an adverbial sentence with se. E. g.

Owusihyén n'ńám ntém sẹ anomá tù,  
*a steamer does not run so swiftly as a bird flies.*

3. A *higher degree* expressed in the principal sentence requires the use of kyẹn or seń before the adverbial sentence with se. E. g.

Oye ọkwaseá sèn sẹ oye boné, *he is more stupid than wicked.*

Anomá tù ntém seń sẹ ọponkó tù 'miriká,  
*a bird flies swifter than a horse runs.*

Mé boné sò adé sò kyẹn sẹ mètumí masoa,  
*my punishment is greater than I can bear. Gen. 4, 13.*

#### *Abbreviated Sentences of Comparison showing Degree.*

**271.** When the predicate is the same in both sentences, the adverbial sentence is unvariably shortened, and nothing remains but the conjunction se for equal or lower degree, or the verb kyẹn or seń (in the affirmative or negative form), with the subject or object or attribute different from that of the principal sentence. Cf. § 269.

Ọdọ no se [odo] nańkása ne kára, *he loved him as his own soul.*

Mepe há sẹ [mepe] hó, *I like this place as well as that.*

Akuropon nè Mampon ntám' kwán wàré se Aburí nè Mampón,  
*the way from Akropong to Mampong is as far as that from Aburi to Mampong.*

Mepe sẹ memā okyikafó yì sẹ wó ara,

*I will give unto this last, even as unto thee. Mat. 20, 14.*

Susóno n'só sẹ sóno, *the riverhorse is not so large as the elephant.*

Esóno sò seń susóno, *the elephant is larger than the hippopotamus.*

Israel ọ Yosef seń ne mmá nhĩná,

*Israel loved Joseph more than all his children.*

So minyé mèmámá wò mensén mmabarima dú?

*am not I better to thee than ten sons?*

Mepe sẹ metrá ha mmòm sèn hó,

*I should rather prefer to stay here than there.*

Wope súm mmòm' kyẹn háná no,

*they love darkness rather than light.*

#### *Adverbial Sentences of Proportion.*

**272.** The *degree* of an action, state or quality, is stated as being *in proportion* to another action &c. in the form of an adverbial sentence of time, expressing an action simultaneous with that of the principal sentence. E. g.

Wórẹforó bepọw tenten no, nà awów no mù reyé dèn,

*the higher you ascend a high mountain, the colder it becomes.*

Rómáfó nè Kartágòfó òhìná, worenjá wònhó bá no, nánso wòrepé nsàsé fofóro akyì kwáń, *both the Romans and the Carthaginians, the richer they grew, the more they sought for new countries.*

(2.) *Adverbial Sentences of Extent.*

**273.** 1. An adverbial sentence showing the *extent* of an action by stating its *effect* or *consequence*, succeeds the principal sentence and is joined to it

- a.* by the relative particle 'a'; *b.* by the conjunction *se*;  
*c.* by the auxiliary verb *mā*, *to give, occasion, cause.* E. g.

- a.* Ñkránté wòè nemfém' à anní dàbí òwúí,  
*the sword cut his side so that he died soon after.*  
O-nè wón kòè pam wón à éfi hẹ wòammá biò, *he fought with them and defeated them so that from that time they came no more.*  
Èsẹ sẹ múdì mpanyín ní à, sẹ wòrekasá à, múmùá mò ànò,  
*you ought to honour old people, so that, when they speak, you forbear talking.* Cf. *Gen. 41, 19. such as.*

*Rem.* Two examples converted into contracted sentences with *co-ordinate negative predicates*, see in § 253<sup>A</sup> C 1.

Obi mmùá n'ano nni fọ = obi mmùá n'ano a obedi fọ.

Obi nnidi nnū nehō = obi nnidi a obenū nehō.

- b.* Nnaé no n'waré sẹ obí betèè né mù wọ só, na mmuatám no n'só sẹ ọde bebùm nó sò, *the bed is shorter than that [lit. not (so) long that] a man can stretch himself on it, and the covering narrower than that he can wrap himself in it.*
- c.* Otèém' mà éyè hú, *he cries (so that it causes fear, i. c.) fearfully.*  
Okáà asém no mà eyèè ñwónwá,  
*he spoke the word (so that it caused wonder, i. c.) wonderfully.*  
Sá' ahòhórà yì yèè no yáw mà etráà só, *this ignominy grieved him (so that it went beyond, i. c.) excessively.*  
Obòò no mà ọtòé, *he struck him so that he fell (dead).*  
Okáà dóm no guì mà wode hú nè suró guànè,  
*he defeated the enemy so that they fled with fear and terror.*  
Ànkýé nà wòatútu dóm no agù mà wode mmiriká aguan,  
*they had soon repulsed the enemy and put them to hasty flight.*  
Edóm no dīl asasé no sò nneǵma òhìná mà esàè, mà okóm kum' nnípa pì, *the host ate up everything in the country, so that many persons died from hunger. (Odi mà esā, he eats causes to be consumed, i. c. he eats up.)*  
Otumí tòw bó à éyè dūru mà édù akyìrì, *he is able to throw a heavy stone (so that it arrives behind, i. c.) very far.*

2. The *extent* of an action may also be expressed by an *adv. sent.* introduced by *kosi se, kodu se* &c. (equal to an *adv. sent.* of time, § 265, 2). E. g.

Wokunkúm' wón kòsì sẹ wogúù wón asé,  
*they smote them until they had destroyed them.* *Josh. 11, 14.*

*d. Adverbial Sentences of Cause.*

**274.** Adverbial sentences of cause indicate

1. a *real cause, occasion, motive, ground or reason* (cf. § 238, 1);
2. a *condition*; 3. a *concession*; 4. an *intention or purpose*.

**275.** (1.) A *real cause, motive or reason* is expressed by adverbial sentences in the following ways:

1. The adverbial sentence, preceding the principal, is introduced by the words *esiane se*, or *efi se*, or *se* alone, and has the postposition (or conjunctive particle) *nti* at the end. E. g.

*Esiane sê òyè aném dà dì nokwàre nti, aũkyé nà ònyàà opanyin bi dií, because he was always diligent and faithful, he was soon entrusted with an office.*

*Esiane sê wósii wón bó nà eyéé nti, Onyankópón ñhyirá àmmá sò, as they had done it in selfwill, God's blessing was not upon it.*

*Efisê wótañ nó nti, wokúm' no, because they hated him, they killed him.*

*Se mafre na mokame nti, meremfre mo bio, because I have called and ye refused, I will not call you again. (Prov. 1, 24-26.)*

*Rem. 1.* The verb *siane* means *to go alongside*, or like *fi*, *to proceed from*, and *nti* may be considered as meaning the starting-point (§ 121). This word, after the omission of the verb, denotes causality by itself, as a mere postposition. Cf. § 240 *a. b.*

*Rem. 2.* When the words *esiane se*, *efise* or *se* are dropped, e. g. *wótañ nó nti*, *wokúm' no*, the remaining subordinate sentence with *nti* at the end may still be considered as an *adverbial sent. of cause*, and the postposition *nti* might then be taken for a *subordinative conjunction* (not mentioned as such in § 141, but cf. 1 *B e*), as we call *enti=eno nti*, at the head of a principal sentence, a co-ordinative conjunction, § 140. But we may also consider the subordinate sentence '*wótañ nó*' as a *noun-sentence* belonging to the postposition *nti* and forming with it an *adjunct of cause* (§ 255, 6*a*) = *nitañ nti* (§ 240*b*). The latter view agrees better with the case of an *imperative sentence* before *nti*, as in '*Huw m'ani so mã me nti*', wherefore we adopt it also for the other cases in § 255, 6*a*. § 279, 2 *Rem. 2. 3.*

2. The adverbial sentence, introduced by *efise*, or *se* alone, succeeds the principal; it may also have *ntia* added at the end. E. g.

*Wasópa mè, efisê miyfi né bònè adí ntia, he has slandered me, because I revealed his wickedness. — Cf. Mat. 16, 7. 8.*

*Yéányà aburów pì, efisê asasé no yé, we got much corn, because the land is good.*

*Odé abò yiyé, efisê osú atò pì, yam has grown well, because it has rained much.*

*Da no asé sê wábóá wo, thank him that he has helped you.*

*Wòñ aní gyei se wáwù, they rejoiced that he was dead.*

*Mínnuè! se mabesoé Mesek! Ps. 120, 5. Cf. Mat. 23, 13-15. 23. 25.*

Wóká boom' sè wó-nè Napoléon ányà, *they entered into a confederacy, (the motive of which was) that they and Napoleon had got (scil. a fighting, war) i. e. they united against Napoleon.*

*Rem.* In the sentence "Ahéne bàsá no ká boom' sè wó-nè omán no nè kó, *the three kings joined (and declared, or,) in declaring war to the country*", the conjunction nè stands in the place of a verb; we may call it an adverbial sentence of *manner* or of *purpose*.

3. The adverbial sentence, preceding the principal, has the particle 'a' or yi at the end. E. g.

Mannýá otó mantò wò mé dóm anim à, mede mé ñkránté méréberé wò, *as I did not fall at the head of my army, I am bringing you my sword.*

Yeáyè no sá yi, nà asém bi n'ní hō biò, *as we have thus managed it, there is nothing to be said (or done) concerning it any more.*

Óda só yè méréw yi, ontumí n'tú kwán no, *as he is still weak, he cannot undertake that journey.*

*Rem.* The cause expressed by a co-ordinate sentence, see § 252.

**276.** (2.) A possible cause or condition is expressed

1. by an adverbial sentence preceding the principal, with the particle 'a' at the end (which has always the low tone and a comma after it, distinguished by the latter from the relative particle 'a'); cf. § 257). E. g.

Wóyè abofrá à, nseréw akwàtiá, *if you are a child, do not deride a short man.*

Woányà wobó à, to wó pón mù dá, *if you are rich, shut your door (when you) sleep.*

Wótò adúr' à, ebí kà w'ánò, *if you administer poison, some of it touches your mouth.*

2. In certain cases, when some *emphasis* is laid on the condition, the principal sentence begins with na. Cf. § 262, 2.

Obi dọ wo a, na ọsere wo họ ade, *if anybody loves you, (then) he will beg of you.*

Wudi bi ade a, na wofere no, *if you get food of any one, (then) you respect him.*

3. Sometimes the conjunction sè is put at the head of the conditional sentence. (The word eba or eto, *it comes, happens, chances, is to be supplied before sè.*) E. g.

Sè okóm dè wo támfo à, mã no aduan'; sè osukóm dè no a, mã no biribí nmom, *if thy enemy hunger, feed him; if he thirst, give him drink.* Rom. 12, 20.

*Rem.* In these sentences, introduced in English by the conjunction *if*, the conditional action is conceived as *doubtful*. In others it is conceived as *actually taking place*, though at an *indefinite time*, — introduced by *when*, § 262, — and in others again as *adversative* to the consequential action, the latter taking place in spite of the former, introduced by *though*, § 278.



4. When a *twofold condition* is given, the disjunctive particle 'ó' is used instead of the final 'a'. Cf. § 278, 3. E. g.

*Se yete ase ò, se yéwù ò, yeye Awuradé deà,*  
*whether we live, or die, we are the Lord's. Rom. 14, 8.*

5. When the condition is conceived as merely imaginary (when the case is known to be not real), the principal sentence takes the conjunction *aìkà*, *then, in this case*. E. g.

*Se mewò síkà à, aìkà méto otúo,*  
*if I had money, I should buy a gun.*

*Euyé n'adámfo ntí à, aìkà woákùm no,*  
*but for his friend, he would have been killed.*

*'Ka akyekyeré nè ñwáw ñkò à, aìkà otúo n'tów wúram' da,*  
*if there were only snails and tortoises, no gun would ever be fired in the bush.*

*'To támfò ñkò à, aìkà woákùm me,*  
*if I had only enemies, I should have been killed.*

*'Ka nea ókò Aburokyíri ñkò à, aìkà Abibimán abò, if he who went to the white man's country alone were concerned, Negroland would have been ruined.*

*Rem.* The words *ka* and *to* in the three last examples stand for *eka...a, if there would remain, eto or etòò...a, if it would fall or if it fell (to...).*

**276<sup>a</sup>.** 1. An *adverbial sentence of (time or) condition* in English, especially when connected with a *negative principal sentence*, may often be found expressed in Tshi by co-ordination; the conditional sentence is then delivered as a *principal sentence negatived like the other*. E. g.

*Obí m'prá, ná obí n'sesáw', one does not sweep, and another does not take up, i. e. when one person sweeps, another does not take up (the sweepings and carry them out), or: the same person, who sweeps, will carry out the sweepings.*

*Akosúa m'mó mmisú ná Akuá m'fá, Akosua does not do mischief and Akua does not take i. e. suffer it, i. e. when Akosua causes mischief, it will not fall on Akua, or, Akua does not answer (and is not punished) for it.*

Other examples, also with affirmative predicates, see in § 253<sup>a</sup>.

2. When two sentences, standing in such or similar relation to each other, have a *common subject*, the *conjunction na* is omitted, and both are contracted into one sentence with *co-ordinate negative predicates*. Cf. § 253<sup>a</sup> 258, 5.

*Obí n'tú mmeré n'sié síw sò, one does not gather mushrooms does not deposit them on an anthill, i. e. when one gathers m., he does not deposit them &c.*

*Obí n'só gyá fofóro m'fá n'wáw ntóm', when one kindles a new fire, he does not put snails into it.*

**277.** An adverbial sentence stating an *exception*, or a condition under which the negation of a predicate is annulled, is introduced by *gye se* (or *se gye*) and succeeds the principal sentence. E. g.

Wùrènnú, gye sê wútù mmiriká (= *se wuntu 'mirika a, wurennu, or, se wutu 'mirika a, wobedu*), *you will not arrive, except you run.*  
Meremmá wònkú, gye sê wúhyirá mè,

*I will not let thee go, except thou bless me. Gen. 32, 26.*

Oreìhomé, gye sê owíé asém yi dì 'né, *he will not be in rest, until he have finished the thing this day. Ruth 3, 18.*

Wontwé adèwíá hó asó, gye sê nea owíáà adé no ànhú wíá, *they do (or usually did) not inflict punishment for theft except the thief did not understand to steal, i. e. was not cunning enough.*

**278.** (3.) A *concession* or *adversative cause*, i. e. a circumstance which might seem adverse to the predicate of the principal sentence, is expressed:

1. by an adverbial sentence with 'a' at the end and an emphatic particle (*po, nso, ara*) in it. E. g.

Minnyá mù fṽē pó à, méyē ara,  
*though I profit nothing by it, I shall do it still.*

Míhù mù amàné nso à, mékurám' ara,  
*even if I must suffer by it, I shall keep to it.*

Osō se dēn ara à, inetumí no,  
*however great he may be, I shall be a match for him.*

Nso menam owú-sùnsuná bóh mù a, minsuró bònó bi, *yea, though I walk through the valley of the shadow of death, I will fear no evil.*

*Rem.* A condition may be understood as *adversative* without an emphatic particle. E. g.

Okóm dè wó à, wómfá wò nsá abien' n'ndí,  
*though you are hungry, you do not eat with both hands.*

2. Sometimes the concessive sentence is introduced by *se* (cf. § 276, 3), or by the compound conjunction *kānsese*. E. g.

Se mé-nè wó bewu pó à, merempá wò,  
*though I should die with thee, yet will I not deny thee.*

Se kánsesè éware sè ehéara à, nâ orebá,  
*however far it might be, he was sure to come.*

Se édu nea ése sè wóyé yíyé, na kánsesè ehó wò béré pó à, wam-má ànyé nò ahometéw, *when occasion was given to do good, though trouble might have been connected with it, he was not dismayed.*

3. Instead of the final 'a', the disjunctive particle 'ò' is used when a twofold concession is stated. Cf. § 276, 4.

O'di bém ò, ódí fò ò, okúm ara nà wobékum nò, *whether he be innocent or guilty, by all means they will kill him.*

**279.** (4.) A *final cause*, i. e. a cause conceived as the *aim, purpose* or *intention* of an acting or directing subject, is expressed by an adverbial sentence succeeding its principal one.

1. The adverbial sentence is introduced by *sẹ*,

- a. with the verb in the *progressive* or *future* or *ingressive present* form, when its *subject* is *the same* as that of the principal sentence;
- b. with the verb in the *imperative* form, when the *subject* of the adverbial sentence is *different* from that of the principal one, and the purpose is represented as a decided *desire*. E. g.

a. Yésù Kristò bàà wíase sẹ óbegye nnípa ñkwá, *Jesus Christ came into the world to save men* (or, *that he might save men*).

Odéhyé bi koò asasé bi sò sẹ orekogyé n'ahénní, *a certain nobleman went into another country to receive for himself a kingdom.* (Luk. 19, 12.)

Ode dóm akohye wòn kwán wò hú sẹ ommá wòntwám', *there he has stopped the way against them with an army, not suffering them to pass.*

Wobehyiaè sẹ wóbetrà hō àsé afwé sẹ wóbeye no, *they assembled to deliberate, how they would manage it.*

Oguán koò Osú sẹ okofá pò aní akò Oguá', *he fled to Christiansborg in order to go to Cape Coast by sea.*

Otráá kórów mù sẹ orefi hyén nom' asi fám', *he sat into a boat that he might come from the ship to the land.*

- b. Onyamé somáà ne bá bàà wíase sẹ ómmegye nnípa ñkwá, *God sent his son into the world to save men* (*that he might come to save men*).

Yúdátò seréè Pilátò sẹ ómmá wònkókum' Yésù, *the Jews entreated Pilate, that he should have Jesus killed.*

Qmán mma apàw wòn sẹ wónye wòn ananmùsifo, *the citizens have chosen them to be their representants.*

2. The adverbial sentence is introduced by the conjunction *na*

- a. with the verb in the *consecutive* form, when the purpose is represented more as an *expectation* or *natural consequence*, than as a decided desire;
- b. with the verb in the *affirmative* form of the (2d) *imperative*, after a 1st or 2d imperative.
- c. When, after an imperative, the verb of the accessory sentence is *negative*, the *consecutive* form is used, as in the cases under 'a.

a. Maíkása meye, nà moásùsuw só ayè bi, *I myself shall do it, that you may imitate it* (lit. *think on it and do it likewise*).

Wóhyè nám ñkyéne nà amprów ntém, *meat is salted, that it may not soon be spoiled.*

Fránsè héne bi à óbòè dām nti nà wóde ñhōmatów baè, nà ode agye n'aní, *on account of a certain king of France that was mad, card-playing was invented, that he might amuse himself.*

Onyamé dè ne bá koro mǎè, na obíara à óbegyé no adí no ànyerá, nà wanyā dá ñkwá, *God gave his only son, that whosoever believeth in him should not perish, but have everlasting life.*

Cf. § 258, 5 Rem.

- b. Kóbisá nò, ná yenhū mù nokwáre! *go ask him, that we may learn the truth of it!*

A'fèl gyà no kwán na òikò fie!

*now dismiss him, that he may go home!*

Mónyè komm, ná minnyā nná menna!

*be silent, that I may find sleep!*

Fá ogyátén dì n'aním' ná ònhū kwán (or: c. na wanyerá òkwán),  
*go before him with a torch, that he may find the way (or: that he may not go astray).*

c. Kóse nò, na wanní ñkwàseasém,

*go, tell him, in order that he do not commit a folly.*

Fwè wohó yiyé nà obí ànnādā wo,

*take care of yourself, that nobody deceive you. Mat. 6, 1; 7, 1. 6.*

*Rem. 1.* When the accessory sentence with *na* and the verb in the consecutive form might be mistaken for a co-ordinate principal sentence with *na* and the perfect, the verb *yè* may be used before it. E. g.

Mpanyimfó no bòd mmodén yèè sènéa ñkurofó pé no, de yèè na  
omañfó no hō atò wòn, *the elders endeavoured to do as the people  
desired, in order that the citizens might be contented.*

*Rem. 2.* When the purpose shall be mentioned before the principal sentence, the adverbial sentence with *na* and its verb in the consecutive form takes a form of the verb *yè* (in the present or future) before it, and is thus made an attribute of the postposition *nti*, forming with it an *adjunct of cause*. § 255, 6a.

Wóyè na mmarmáwá na ahù bēmmatów nti, Spártáfó mà wòn ñkoá,  
na wode wón sūā yè, *that the boys might learn to shoot with the  
bow, the Spartans gave them slaves at whom they exercised it.*

Oyè nà asém bi àmmá akyíri nti, omá wokum wòn,  
*to cut off any consequences, he had them killed.*

Nea ebéyè na wònyā sika nti, wosū omán no àpempém gyeè sika  
sénèa wónara pé, *in order to get money, they wilfully extorted  
money from the people.*

*Rem. 3.* A (complex) noun-sentence before the postposition *nti*, forming with it an *adjunct of cause* (cf. § 255, 6a. 275, 1 *Rem. 2.*), which expresses a circumstance of purpose, we have also in the following proverb:

Yèpè a yebehū nti na yekyekyere boā, *in order that we may find  
(a thing) when we wish (it), we tie bundles.*

### *Abbreviated Sentences of Purpose.*

**280. 1.** A contraction of the principal sentence and the adverbial sentence of purpose into one sentence with co-ordinate verbs takes place, when (in the case mentioned in § 279, 1a.) the conjunction *sè* and the subject of the adv. sent. is omitted.

a. The verb of the adv. sent. is joined to the principal sentence in co-ordination, retaining its form. E. g.

Prússifó asiesie wónbó dèdaw rekókó — *sè* wòrekókó,  
*the Prussians had prepared themselves already to fight.*

b. The verb or verbs of the adv. sent. is or are joined to the principal sentence in the *consecutive form*; cf. § 250, 2. E. g.

Yebésian akòtò aduàn' abéré wò,

*we shall go down to buy food for thee.*

N'ásuáfó kò kurów no mù akòtò nnuàn',

*his disciples were gone away unto the city to buy meat. John 4, 8.*

Mekó mabà, *I go (with the intention) to return again.*

Mesoré matèé me mù, *I rise to stretch my back.*

Meséré aduàn' madi. Meséré nsù kàkrá manòm.

Mihũàm' tá' matié(or mafwè) sè eyé àná. Mésò aduan' mafwè.

Cf. Riis, *Outline &c.* § 213, 3.

c. When the verb of the principal sentence is *negative*, that of the adv. sent. (co-ordinate to the former) is made negative too. E. g.

A'fèi yenkò akurá' n'kòtò nkèsuá biò,

*now we shall no more go to the village to buy eggs.*

Yenrá hò n'nyé enó hō akyinnyé adesāé, *we shall not sit there disputing about that until evening (or, all day).*

Obí n'nyáw' asutén n'konóm otáre, *(one does not leave i. e.) nobody leaves a flowing water (does not go to drink i. e.) in order to drink from a pool.*

2. After *locative verbs* implying *direction*, the verb of the adv. sent. is put in the *infinitive*, so that it forms, as it were, a *locative complement to the principal verb*; and such an infinitive of a transitive verb is preceded by its object, as if it were an *attribute* in the possessive case, or forms a compound with it. Cf. § 126. 208, 4. E. g.

Wokòò afów, *they went a-foraging.*

Okòò aburów' tó = okòé sè orekòtò abùrow', *he went to buy corn.*

Masóma no nkóko tó = sè ónkòtò nk., *I sent him to buy fowls.*

Aduantó ná yebáé = yebáé sè yébetò aduàn', *we came to buy food.*

[Yebáà há bétòò aduan' (*Gen. 43, 20*) expresses that they obtained their purpose: *we came here (and) bought food.*]

Onipa ba no amma ammesee unipa kára, na obegyee won. *Luk. 9, 56.*

### CHAPTER III.

#### Manifold Compound Sentences.

**281.** Of *co-ordinate principal sentences* (§ 249–253), more than *two* may be joined together in the one or other way (*copulative*, or *adversative*, or *causative*, or *illative*), and any of them may be *complex*. E. g.

Béréyé yé nnādā, na ahōōfé yé ahúhule; obéa à ósuro Yehówà na wóbeyi nò ayé. *Prov. 31, 30.*

We forbear giving many examples, as they would not present any new features, but only combinations of such as have been treated of already.

In reviewing the various combinations in the subsequent paragraphs, we mark the principal sentences by the capital letters *A* for independent or copulatively co-ordinate sentences, *B* for adversative, and *C* for causative or illative sentences.

**282.** Any principal sentence may have *two or more subordinate sentences*, not only of the same kind, but also of different kinds, as described in § 254-280.

We shall, in § 282-284, mark the *noun-sentences* by *a*, the *adjective sentences* by *b*, and the different kinds of *adverbial sentences* by *c*. When a sentence is interrupted by the insertion of another, we mark it twice by the same letter, before and after the insertion, with the addition of a hyphen after and before the letter, to indicate that other members of the sentence are found after or before the intervening words.

We distinguish several cases :

1. Two or more *subordinate sentences of the same kind* belong to the same principal sentence or the same single member of it. In this case they are *co-ordinate* among themselves, and connected by the copulative conjunction *na* or the disjunctive conj. *anase*; the particles introducing or ending them, are generally put only once (the particle *se* may occasionally be repeated); but the relative part. 'a', connecting an adjective sent. with any member of a principal (or of a subordinate) sentence, may be repeated with every new adjective sentence, instead of the conj. *na*. E. g.

Kóbisá no sè óbẹkọ afúm ànàsè óbetrá ofiẹ, *go (and) ask him whether he will go to the plantation or stay at home.* (*A a a*.)

Okráman à óbaè 'néra na wopam' no no, wasán abà, *the dog that came yesterday and was driven away, has come again.* (*A- b b, -A*.)

M'ágyà mã me kwán ná me hó yẹ me dén à, mékọ Ogùá, *when my father gives me leave and I am well, I shall go to Cape Coast,* (*c c, A*.)

Wún'ni ná ná wokọ obi fi agóru, ná otù ne mmá fọ à: wóde tù wo hó bi, *if thou hast no mother and goest into one's house to play and she gives her children an admonition, thou takest it for thyself also.* (*c c c, A*.)

Anantwí à wọn hó yẹ tán ná woafómfoń no diń asón à wọn hó yẹ fẹ ná wọn hó túá wọn hó no. *Gen. 41, 4.* (*A- b b -A b b*.)

Obéa bi à ne diń dè Lidia a ọtọń tańkọkọ' à ọfi Tiatińrà kurów m̀ a ọfẹrẹ Nyàńkópọń tée. *Acts 16, 14.* (*A- b b b b -A*.)

2. Two or more *subordinate sentences of different kinds* (*a. b. c.*) may belong to the same principal sentence. E. g.

Onípa rebá à, wonsé nò se: bera, *when a man is coming, you do not bid him come.* (*c, A: a*.)

Mihúù no no, miguánè, efisè misuròè, *when I saw him, I fled, because I was afraid.* (*c, A, c*.)

Nncéma yi refi asé abá à, mómfwè osórò ná mommá mò tí sò, efisè mó gýé rebèn. *Luk. 21, 28.* (*c, A A, c*.)

3. A *subordinate sentence* may have *another sentence subordinate to it*, and the latter again another. We mark the distance from the principal sentence by adding the figures <sup>2</sup>, <sup>3</sup>, for the second and third degree, the first degree wanting no such distinction. E. g.

*Eye me sê, ònòm mmorósá dá nti, n'ádŵénem' asée, it seems to me that his senses are deranged because he is always drinking rum.*  
(A, c<sup>2</sup>, a.)

*Abofrá à òkura ñhóma à éfi Aburòkyiri no baé no, mibisáà no se ofi Osú àná? when the boy with the letters from Europe came, I asked him, whether he was from Christiansborg. (c- b<sup>2</sup> b<sup>3</sup>-c, A a.)*

*Fàràò bisá mò se: Mo ádwúma ne dén? à, múnse no sè: Wó ñkódá yé mmóáfŵéfo fí yéñ' mmòfráase dè bedú 'ne: — na moatrā Gósen asasé sò, when Pharaó asks you saying: what is your occupation, (then) tell him saying: Thy servants are shepherds from our youth until now: that ye may dwell in the land of Goshen. Gen. 46, 33. 34. (c: a<sup>2</sup>, A: a: -c.)*

*Sé múhù Yerúsàlem se dóm atwà hó ahyia à, enó nà múhù sê né bó abèn. Luk. 21, 20. (c a<sup>2</sup>, A a.)*

*Ese nea óbà Onyankópón ñkyén no sè: ógye dí sè ówọ họ nà oye wón à wófŵefŵe n'akyl kwán no kátuáfó. Heb. 11, 6. (A b: a a<sup>2</sup> a<sup>2</sup>- b<sup>3</sup> -a<sup>2</sup>.)*

**283.** A *succession of well arranged sentences* forming one whole, especially when a concatenation of subordinate sentences is embodied in it, is called a *period*. In every period there is a *multipartite former part*, which is completed by the *apodosis*.

Instead of entering into the different kinds of manifold compound sentences and periods, we only point out some passages from the Bible, containing such, and indicate the different sentences according to § 281. 282., together with their punctuation, and showing, by the sign ||, where the apodosis of the period begins.

*Sé nyansa ba wo kómam na ohù sọ wo kára ani a, || adŵempa befŵe wo so, na ntease abọ wo hõ bañ. Prov. 2, 10. (c c, A, A.)*

*Prov. 1 (v. 24) c, c, c, c, (25) c, c: || (26) A; c, A.*

*(v. 27) c c, c: || (28) A, B; A, B;*

*(v. 29) c, c, (30) c c: || (31) A, A. (32) C, C. (33) B, B.*

*Prov. 2 (v. 1) A-, c c, (2) c c: (3) c c, (4) c c: || (5) -A, A. (6) C, C.*

*Ps. 107 (v. 10) A- b b: (11) c<sup>2</sup> c<sup>2</sup>, (12) b, b, b: (13) b, b; (14) b, b: || (v. 15) -A: (16) c, c.*

Whilst these 7 verses are only one principal sentence in the form of a period, the former part of which is built up of 9 *adjective sentences*, the following 6 and 10 verses form periods of similar content, but which are built up of 10 and 16 *principal sentences*.

*Ps. 107 (v. 17) A; (18) A A: (19) A, A; (20) A A: || (21) A, (22) A, A.*

*Ps. 107 (v. 23) A- b b, (24) -A: (25) A a, a; (26) A A, A; (27) A, A; (v. 28) A, A, (29) A a a; (30) A c, A b: || (31) A, (32) A, A.*

*Ps. 1 (v. 1) A b, b, b: (2) b, b: || (3) A b b, b; A- b -A. (4) B: B b. (v. 5) C, C. (6) c, c.*

**284.** Not only *subordinate*, especially *adjective*, sentences are often found *inserted* between the members of other (principal or subordinate) sentences, but *principal* (and even complex and co-ordinate) sentences also may be *thrown in between* the parts of *another sentence*, interrupting their connection. They are usually put in *parenthesis*; sometimes the *dash* is used before and after such a sentence, instead of the parenthesis.

Se meko m'agya nkyen na abofra yi nkā yen hō a, (nso ne kārā fam abofra yi de hō,) ebeba se: se ohū se abofra yi nkā yen hō a, obewu. *Gen.* 44, 30. 31. (*c c, (A,) A a-: c² a³, -a.*)

Cf. *Luk.* 1, 55. 70. 23, 51. *Joh.* 6, 23. *Acts* 1, 15. 12, 3. 13, 8. *Rom.* 4, 17. 7, 1. 1 *Cor.* 8, 1—3. 9, 21. *Col.* 4, 10. *Heb.* 7, 11. 19. 20—22. 9, 1—12. 12, 20. 21. 1 *Joh.* 1, 2. 3 *Joh.* 1. 5.

## APPENDIX I.

### On Subjects connected with Orthography.

#### A. PUNCTUATION.

**285.** We may comprise the main principles of *punctuation* in some simple rules.

1. The *parts of a simple sentence*, subject, predicate, complements and adjuncts, being either simple, or enlarged by attributes or by adjective sentences, *are not separated from each other by any point whatever*, except the following cases:

*a.* When such a member is put *at the head* of the sentence, for the sake of *emphasis* or *perspicuity*, and is not followed by *na*, it is usually marked off by a *comma*, espec. when the emphatic and restrictive particle *de* is used with it (*en' de, on' de, me de, woñ de*). The comma may, however, be omitted, when the sentence is *short* and the sense plain without it. Examples see § 247. 201, 5.

*b.* The *vocative* is stopped off by a *comma*. Many *interjections* also have *comma* (or *note of exclamation*) after them.

*c.* *Nouns in apposition* are in some cases separated from each other by a *comma*. § 190, 4.

2. In *contracted sentences*,

*a.* *co-ordinate subjects, complements or adjuncts* are separated from each other by a *comma*, as far as they are not connected by the conj. *nè*; § 245, 1. 3—5. cf. *Gen.* 10. 25, 15. 32, 14. 15. *Exod.* 1, 2—4. 20, 10.

*b.* *complements or adjuncts* of different kinds are usually *not separated* from each other by points. § 246, 3.



### 3. Co-ordinate principal sentences are separated

a. by a *comma*, when they are *simple* and *short*, and *copulative* or *adversative* to each other, *connected by the conjunctions* *na*, *nanso*, *nso*; § 250. 251.

b. by a *semicolon*, when they are *enlarged*, especially when the one or the other is *complex*; when they are co-ordinate *without a conjunction*; when the co-ordination of three or more sentences is *partly copulative* and *partly adversative* (§ 281); also *before illative conjunctions* (§ 252);

c. by a *colon*, when the succeeding sentence is *explanatory* to the preceding, or when, after several copulative sentences, one or more sentences are *illative* or *adversative*, stating a *reason*, *inference* or *consequence*, or a strong *contrast*.

The general principle that regulates the choice of either, is the closeness of the connection between the parts of the compound sentence. — Examples are easily found in the Proverbs of Solomon (chap. 10—29) and in proverbs of the natives (cf. Primer for the Vernac. Schools in Akuap., 1872, pag. 40—58).

### 4. Subordinate sentences, preceding the principal one:

a. *Adverbial sentences* having *a*, *no*, *yi*, at the end, are separated by a *comma*, when they are *single* or not more than two (§ 262—265, 1), and by a *colon*, when they are *three or more*.

b. *Adv. sentences* having *nti* at the end, are usually stopped off by a *comma*. § 275, 1.

### 5. Subordinate sentences, succeeding the principal one:

a. *Noun-sentences* introduced by *se* (*that*), either have *not any point* before them, espec. when they are *simple* or *short*; or they have a *comma*, or better a *colon*, before them, which is inserted after *se*, — when the noun-sentence is of a wider extent, or of a complex nature. § 255, 1b. 2. 3b. 6. 256 Rem.

b. *Noun-sentences* introduced by *se*, or *direct quotations*, have a *colon* before them (after *se*); but if the quotation is *indirect*, no point is used. E. g. *Asum wo: soa me (Prov)*. § 255, 3.

c. *Noun-sentences* or *adverbial sentences* introduced by *se* or *senea* (= *how*) have *not any point*, or, at the most, a *comma*, before them. § 255, 5. 268. 270.

d. *Adverbial sentences* introduced by *ansā-na*, *na...ansā*, *besi se*, *kosi se*, may have a *comma* before these compound conjunctions, or *not*. § 266, 1. 2. 265, 2.

e. *Adv. sentences* introd. by *efise*, *esiane se*, *se*, or by *na* with the verb in the *consecutive* form, have a *comma* before them; before the consecutive *na*, however, it is often omitted. § 275, 2. 279, 2. Before *se*, introducing an *adverb. sentence of purpose*, the comma is omitted, because the little pause in speaking is rather after, than before it. § 279, 1.

6. *Adjective sentences*, joined to the subject or to any other noun or pronoun in the midst or at the end of a sentence, are not marked off by any point. § 257. 64. 65.

7. *Subordinate sentences, co-ordinate among themselves*, are separated from each other only by the *comma*, and even this is omitted, when they are simple and short and connected by the conj. *na*, or when in a succession of adjective sentences the relative particle '*a*' is repeated. § 282, 1.

8. The *note of interrogation* is used at the end of interrogative sentences with *direct questions*, whether they be independent, or forming part of another sentence (as subordinate noun-sentences standing in the place of an object). § 153. E. g.

Wobisá mè se: Ne dín dè dèn? à, dèn nà mínse wòn? *when they ask me, What is his name? what shall I say unto them? Exod. 3, 13.*

9. The *note of exclamation* is used

*a. after many interjections*, § 144–147.

*b. after vocatives*, when the enclitic *ē* (§ 144) is appended, and when a sentence spoken to the addressed person does not closely follow.

*c. after an optative sentence*, § 151.

*d. after direct imperative sentences*, § 152, espec. when they are short or uttered with some affection, not in the quiet way of instruction.

*e. after exclamatory sentences*, § 153.

*Rem.* The *note of exclamation* may also be used in an *objective noun-sentence* inserted into another; e. g. Osèè wòn se: mini! no, wò-piniñ ñkyirinkyiri, na wòfwefwèè ase. *Joh. 18, 6.*

10. The *full stop* is used

*a. at the close of a complete sentence* (when no note of interrogation or of exclamation takes its place);

*b. after abbreviations* of single words, also after *figures standing for ordinal numerals*; e. g.

Afe 1873. Yan. 9. Napoleon III. wui = afe a ɛto so apem ahañwotwe adugon-abiesã mu Yanuari da a etia akron no so, Napoleon a ɛto so abiesã no wui.

11. The *parenthesis* ( ) is used *a. to mark a sentence thrown in between the parts of another sentence*, neither necessary to the grammar, nor to the accuracy of the sense (§ 284); *b. to add an explanation or equivalent* of the expression after which the parenthesis is inserted.

12. *Brackets* [ ] indicate *a. a parenthetical sentence*, which occasionally may contain another parenthesis in *curves*, or which is contained within such other parenthesis; *b. explanations or equivalents* of single expressions; *c. in the Tshi Bible* also words not contained in the Hebrew or Greek text, but inserted in the translation for the sake of distinctness.

13. The *dash* is made use of in various ways:

- a. it marks a *sudden break* or *transition*;
- b. it marks an *unexpected* or an *emphatic pause*;
- c. it marks a *considerable pause*, greater than the stops used require;
- d. it is used before and after a *parenthesis*, instead of the curves or brackets in 11. and 12. § 284.
- e. *between two numbers* it represents the numbers that intervene.

Some other marks used in writing and printing are the following:

14. The *apostrophe* (') is used to indicate the *elision* of one or more *letters* of a word.

15. The *quotation points* (" " and ' ') mark words as *quotations*. The single quotation points are used to mark off a *quotation within a quotation*, or a *quotation in sense*, but not in exact words, or a *single unconnected word* or *letter*.

16. The *hyphen* (-) is used to *connect loosely compounded words* (§ 30, 2), to *divide a word into syllables* (§ 23. 24.), and, when placed *at the end of a line*, it shows that one or more syllables of a word are carried to the next line.

17. The *ellipses* (—) or (. . .) mark the omission of letters or words.

18. The *hyphen*, or the *dash*, or the *double quotation points* are also put when *words* or *figures*, that stand above them, are *to be repeated* or *understood*. — In *hymns* the mark ∴ shows that the *word* or *words preceding* it in the same line, or the words included between two such marks, are *to be repeated*.

19. The *paragraph* or *section* (§) marks the *smaller divisions of a book* or *chapter*. — In the Bible the sign ¶ is used to mark the *commencement of a new subject*.

20. The *asterisk*, or *little star* (\*), and the *obelisk*, or *dagger* (†), or *doublings* of the two, and the *paragraph* or *section* (§ or ¶), are used as *marks of reference*.

## B. CAPITAL LETTERS.

**286.** The use of *large* or *capital letters* in Tshi is more restricted than in English. We employ them at the beginning of the following words:

1. The *first word* of every book, chapter, letter, note, or any other piece of writing, but not necessarily the first word in every line of poetry.

2. The *first word* after a full stop, also, after a note of interrogation or explanation, when the sentence before, and the one after it, are independent of each other.

3. The *first word* of a direct quotation, excepting very short ones that stand in the place of an object or are inserted in another sentence

Onihafo se: okyēna meye, *the sluggard says, To-morrow I shall do it.*  
Mise m'akoa se: ye eyi! a, oye. *Luk. 7, 8.*

4. Every *proper name* (of persons, places, streets, rivers, ships, mountains, days, months, &c.); also *common nouns* when *personified*.

*Rem. 1.* In the second part of *imperfect compounds* (§ 30, 2) a small letter may suffice; e. g. Nord-amerika, New-york, Betlehem-yuda (*Judg. 19, 18.*), Harun-al-rasid. On the contrary we write: Yosua ben-Nun, W. de-Graft, Filip d'Orleans, Otto von-Bismark.

*Rem. 2.* *Names of Divine persons*, that are taken from common nouns, begin with capital letters only when they have no attribute in the possessive case before them. E. g.

Agya nè Oba nè Hoñhom kroñkroñ. *Mat. 28, 19.*

Yeñ agya Onyankōpoñ, *God our Father*; Onyame ba, *the Son of God*;  
m'awurade nè m'agyeñkwä, *my Lord and Saviour*;

abagye hoñhom, *the Spirit of adoption.* *Rom. 8, 15.*

5. Every noun and principal word in the *titles of books* and the *heads of their principal divisions*.

### C. ABBREVIATIONS.

**287.** To save time, space and trouble, certain well known and frequently recurring words may be *abbreviated* in writing. E. g.

1. The *proper names of male and female persons*, formed from those of *the seven days of the week* (§ 42, 4), when standing before another name; viz. Kws. Kwdw. Kwb. Kwk. Y. Kf. Kw. m.; Akos. Adw. Ab. Ak. (Yä); Af. Am. Likewise the *christian names*, as in English.

2.a. The *names of the days of the week*: Kwsd. Dwd. Bd. Wd. Yd. Fd. Md. b. The *European names of the months*: Yan(uari). Feb(ruari). Mar(si). Apr(ili). (Mai, Yuni, Yuli, are written in full.) Aug(usti). Sept(embere). Okt(oberere). Nov(embere). Des(embere). — The native names of the months are not much known, and for some of them different names are used by different persons.

3. Abbreviations for the names of the different *books of the Bible*, see in the Primer (Twi Keñkañ Nhōma) of 1872. pag. 83.

4. Some abbreviations of the names of *countries* and *towns*, and at the same time of *languages* and *dialects*, see in § 292. and in 'a Vocabulary, English, Tshi (Asante), Akra', pag. XXIV.

5. The following abbreviations of *frequently recurring words* are used in printed books:

Ñfw. = ñfweso, *example* (= e. g.); s. = se, *as*; a. s. = anase, *or*;

e. s. = enese, *that is, therefore*; n. a. = nè ade, *and so on*;

n. bb. = nè bābi, *and elsewhere*; n. bn. = nè binom, *and others*.

6. Other abbreviations that may be adopted in writing, we leave to the ingenuity of the writer or reader, or to a future Vernacular Grammar.  
E. g. Hh. Krkr., yn agy. Ony. ba, m'aw. n' m'agyk. § 286 *Rem. 2.*

## APPENDIX II.

## On Prosody and Kindred Subjects.

**288.** (1.) *a.* On *ORTHOEPY*, as to the *pronunciation* of letters, their *quantity*, and the *accent* and *tone* of syllables, see § 2—22.

*b.* *Emphasis* is given to some particular word or words in a sentence not so much by the *stress of voice* laid on such words (because the emphatical stress would often be in conflict with the accent and tones inherent in the words), as by their *position* and by *additional words*. See § 247.

*c.* *Pauses* or *Rests*, i. e. cessations of the voice, shortly interrupting the flow of speech, in some cases serve to give emphasis; but usually they serve to distinguish the sense, in which cases they are generally indicated by points. § 285.

*d.* *Intonation*, i. e. the *change* or *modulation* of the voice in whole sentences or periods, is to be distinguished from the high or middle or low tones inherent in every syllable in every word (§ 25), and, as it were, includes them within its range, so that e. g. in the *beginning* of a longer sentence or complex of sentences, those alternate tones, proportioned to each other, are *higher throughout*, than they are towards the *close*. The different *passions of the mind* also are expressed by different tones of the voice, or by the more or less *forcible utterance* of the sounds.

**289.** (2.) *NATIVE POETRY* mostly consists of *short songs* of different character, either mournful, or rejoicing, confident and exulting, or praising, or disparaging and defying, or historical, descriptive and didactic. All such songs are, or originally were, *improvisations* at given occasions. The facts to which they refer, or the thoughts conveyed by them, are often rather intimated by a few hints or merely touched at, than bespoken in plain words. Cf. *1 Sam.* 18, 7.

Several kinds are *accompanied* by drums and other time-beating or musical instruments, *chanted* by a precentor, and *repeated* or *responded* by a chorus. In playing parties, consisting either of males by themselves or of females by themselves, sitting or dancing or promenading, many songs of the same kind may be used in succession.

The natives distinguish the following *kinds of songs*:

Kwadwom, onnibiamāncd̄wom, d̄waed̄wom, odākud̄wom, s̄ānkūd̄wom, akūrodod̄wom, agyemannare, antorepira, ebad̄wom (in̄wōnkoro) n. a.

Two short specimens of native songs are the following:

1. Agyemañ Kofi a okokāā ne kō te hō;

Akyene, mannyā Hama a, ankā Asante de me koe.

(This song refers to the invasion of the Asantes in 1863, to the king of Akem-Kotoku, as an originator of it, and to the king of Tuam (*Tantum*) with his valiant captain Hama.)

2. Adwò'è! ;: ;: Wokò aware amma ntem! ;: ò!

Wo abusūa awie sã ò! Adwò'è!

*O Adyowa! Thou hast gone to marry hast not come soon (i.e. hast stayed away too long); thy family has finished dying away (has died out entirely)! O Adyowa!*

(This song warns daughters that are married abroad, not to forget their family, as Adyowa did.)

Other specimens would require more explanation than our space admits. Ten *Christian Fante Songs* are contained in our *Tshi Hymn-book* of 1865, and the *native tunes* of the two first of them are found in the *Tune-book* of 1860.

*Rem.* The *native tunes* chiefly consist of the tones inherent to the spoken words, but raised to the proper height for singing, and varied according to the tones in mere speaking and the intonation mentioned in § 288*d*. The following may serve as a specimen of a *native tune*:

8 5 6 6 6, 6 7 8 5 5, 5 4 3 4 5, 2 3 4 3. ;:

The fat cyphers are long notes. In new lines repeating the tune of foregoing lines, two short notes may stand for a long one.

**290.** (3.) *VERSIFICATION* after the analogy of that in English and German, with accented and unaccented (or heavy and light) syllables in Jambic, Trochaic, Dactylic &c. *metres*, with or without *rhyme*, does not meet with any serious obstacle in Tshi; cf. the Hymns No. 1-230 in the *Tshi Hymnbook* of 1865. But the application of the *European tunes* to such hymns after the German or English fashion is often adverse to the *tones* inherent in the words, and the endeavour to avoid such conflicts, renders versification with regard to a given tune more difficult than it is without such regards.

**291.** (4.) *RHETORIC* is cultivated in civil and criminal lawsuits and in political transactions, most of them being held in public. — *Peculiar phrases* and *euphemistic expressions* are employed on grounds of politeness or superstition, in order to remove apprehensions and ill omens, or to mitigate and paralyze the hideousness or atrocity of notions and facts or deeds. *Proverbs* are very frequently resorted to, and now and then the speaker's view of the matter is illustrated by a *parable*.

The following *example* is taken from a public report of several hours' length, delivered by Kwabena Kumi, a messenger sent by Kwadade, the king of Akropong, to Akra, during the quarrels of the English with the people of Osu and La, which led to the bombardment and destruction of Osu (under Fort Christiansborg) by an English man-of-war, in 1854.

‘Mibūn Kañkañfó nè Enyiresífó bẹ sẹ: “Duá bi sì sáresò a ǵhó resò nsú. Na Obobé kã kyereù T'wítòn sẹ: mã yènkósa ne yàró. Na T'wítòn sẹ: dabí; na wogyácè. Na aũkyé, wokofwé duá no à, ǵnnà áwú

a ehó ayè fitā yi! na nnípa bepeè. Na wotwítwáà ogyá no wíeí no, oyi fà há à, ósè: mányà t̀wítòn! oyi fà há à, ósè: mányà obobé! na wode kyekyerée ogyá no baà offe. Wode báé no, na wóasán ayíyi gyá no kò 'fie; na obobé no nè t̀wítòn no gù áwíám', eremommóm. Na Obobé ká kyereè T̀wítòn sè: Asém à meká mekyereè wo no ni! Meká mekyèrèè wo sè: mā yènkóto adúru ñkosa Onyànkyerèh yàré; wúsè: dabí; énnà áwú ayè ogyá, na wode yén akyékye; na wóabésán yèh ágù áwíám', na wóatase ne gyá no koè." — Na meká mekyèrèè Kankanfó sè: "Mún'ním Osúfo asém yi à, sé eté ni!" — Na oyi hyèn mú à, na wátù nsí abèrè me, na oyi hyèn mú à, na wátù nsí abèrè me. Na wósè: "Wo ásém à wóká yi, wóm'moá!"

*'I told the people of Dutch and English Akra a parable saying: "A tree was standing in the wilderness, and water was dropping from it. And Obobé (a kind of wild vine) said to Tshitong (a plant with long flexible leaves used for tying bundles): Let us go and heal its sickness. But Tshitong said: no; so they left off. But it did not last long, when the tree was looked at, it, having died, had become bleak (or bare, deprived of the bark &c.), and men came and found it (in seeking for fuel). And when they had finished chopping the wood, one, taking this way, said: I have got a tshitong; another, taking that way, said: I have got an obobé; and they bound the fuel together with them, and took (it) home. When they had brought (it home), they unloosened (the bundles) and took the fuel (by pieces) into the house; but the obobé and the tshitong, lying in the sun, shrivelled together. And Obobé spoke to Tshitong saying: This is the matter I told thee of! I told thee: Let us go (and) buy medicine to heal Onyangkyereng's sickness; thou saidst: no; so it has died and become fuel, and we have been used for tying it; then we have been loosened and cast into the sun, and the fuel has been taken off." — And I told the people of Dutch Akra, saying: "If you do not understand the matter of the Osu people, — that is it." And one entering (his dwelling) brought me liquor, and another entering (his dwelling) brought me liquor. And they said: "As to the word which thou sayest — thou dost not lie!" —'*

### APPENDIX III.

#### A Comparison of the Leading Dialects of the Tshi Language.

**292.** The following comparison will show that the *literary dialect* of Tshi, based on the dialect spoken at Akropong, the capital of the *Akuapem* country, stands between the *Akan dialects* (of Akem and Asante) and the *Fante dialects*, following the former more in the initial sounds, and the latter more in the terminations.

*Rem.* Since the literary dialect took its rise and has been chiefly cultivated at Akropong, we mark it by the abbreviation *Akr.* The names *Akan*, *Akyem*, *Asante*, *Fante*, we mark by *Ak.* *Aky.* *As.* *F.*

**293.** *Dialectical differences* are found both in *grammatical* and *lexicographi*: points, which we bring under the following twelve heads.

1. *Transformation of commencing consonants of stems takes place in the following syllables and words.*

a. Akr. (tɛ) tɛ ti (dɛ) dɛ di ne ni; ne, *to be*; nè, *and*;  
 Ak. " " tse tsi " dze dzi nye nyi; de ne  
 F. " " tse tsi " dze dzi nye nyi; nye nye.

b. Akr. sɛ § 141, 1. 2. ase § 119. asase § 19 B. so § 19 B. 119.  
 Aky. " { asɛ { asase { so  
 As. " { ase { asase (dade) { so  
 F. sɛ, dɛ { ase, ade, { asase, dade, so, do.  
 { adze { adade, dadze

c. Akr. (kwa) tɔ̃ɛ tɔ̃ɛ tɔ̃ɛ; gua; dɔ̃ɛ dɔ̃ɛ dɔ̃ɛ dɔ̃ɔ dɔ̃u, § 11. 12.  
 Aky. " " " " dɔ̃ɛ; dɔ̃ɛ dɔ̃ɛ dɔ̃ɛ dɔ̃ɔ dɔ̃u  
 As. " " " " (dɔ̃ɛ; dɔ̃ɛ dɔ̃ɛ dɔ̃ɛ dɔ̃ɔ dɔ̃u  
 F. " kwe kwe kwi; gwa; gwe gwe gwi gɔ̃ɔ gwi.

d. Akr. hɔ̃ɛ, hwa; fɔ̃ɛ fɔ̃ɛ, tɔ̃ɛ, fɔ̃ɛ, hwi } § 11. 12.  
 Ak. fɔ̃ɛ " " " " " }  
 F. hwa hwe hwe " hwi " }

e. Akr. wosaw wura awowa yera yem } § 19.  
 Ak. wɛsa wira awoba hɔ̃ɛ yem }  
 F. wosaw wura. ahoba. yew nyem }  
 Akr. (bɛn) wɔ̃n wɔ̃n wɔ̃n; yɛn ye- yɛn; }  
 Ak. (wɛn) yɛne ye- yere; yɛne ye- yere } § 58.  
 F. (hwon) wɔ̃n wɔ̃n wɔ̃n; hyɛn nyɛ- nyere }

*Rem. 1.* The transformation of t, d, into ts, dz, before e, i (yet not before ɛ), is of recent origin and does not seem to extend to all Fante dialects. There is no vestige of it in the 500 words of the Afutu or Cape Cape Coast dialect of 1668, given by *W. J. Müller*, nor in the writings of *Ch. Protten*, 1760. The *Mf. Gr.* and *Mr. W. de Graft* have it throughout; in the words obtained from the latter by the Rev. *J. Beecham*, the sounds ts, dz, are erroneously expressed by *ch, j*.—The transformation of n into ny before e, i, was not known to *Müller* and *Protten*, nor is it found in the words of *de Graft*; but the *Mf. Gr.* extends it even to words in which the n stands for an original d, as in nè, *and*, ne, *to be*, F. nye (written nyi in the *Mf. Gr.*).

It would not bring any advantage to the literary dialect, if these transformations of simple into compound consonants were received in it; the disadvantage, on the contrary, is singularly apparent in the following example:

Akr. ade, *a thing*, plur. nneɛma (besides ade and nnewa), *things*;  
 Ak. ade, adeɛ, " nneɛma (= nneɛ-mma);  
 F. adze [adzi], " nnye(e)ma [*Mf. Gr.* nyemba, mb = mm].  
 In Akr., nneɛma appears as the regular plural formation of Ak. adeɛ with the addition of the diminutive suffix, cf. § 42, 2. 4.; but who would recognize the singular form adze [adzi] in the plural form nnyem[b]a?

*Rem. 2.* In the words under b., not even those Fante dialects that have d for s, use it consistently. Akr. ase, *bottom*, in F. occurs in three forms, ase (so it was in 1668 and 1760), ade, adze; but these two last forms are likely to be confounded with ade, adze, *a thing*.



F. *dadze* = Akr. *asase*, *ground, earth*, is not, or only by the tone, distinguished from F. *dadze* = Akr. *dade*, *iron*. (Müller, 1668, has *aradde* = *adade*, but *Protten*, 1760, writes it *asase*.)

*Rem. 3.* The compound consonants *kw* and *gw* have in F. been retained throughout; in Ak. and Akr. they have been transformed into *tŵ*, *dŵ*, before *e*, *e*, *i*; *gw* has been transformed also before 'a' in Ak., but not in Akr., which therein occupies an intermediate position between Ak. and F. — Akr. Ak. *tŵa* is a transformation of F. *kwia*, *Mf. Gr. khwa*, *khwia*, *de Graft: chua*, *to cut* (*Protten: kya*, *y* = *ŵi*). The combinations *tŵe*, *tŵi*, *dŵe*, *dŵi*, with the final *w* (§5) or before *m*, have changed into *tŵo*, *tŵu*, *dŵo*, *dŵu*; cf.

Akr. *As. Dŵoda* (= *Dŵewda*), *Aky. Dŵcada*, *Mf. Gr. Gwioda*, *Pr. Gioda*; Akr. Ak. *adŵini*, *odŵumfo*, F. *agwini*, *gwimfo*.

*Rem. 4.* The compound consonants *hw* have been retained in F. and transformed into *fŵ* in Ak.; but Akr. sides with Ak. only before *e*, *e*, *i*, and with F. before *a* and partly before *è*, *i* (especially after the nasal prefix, as in *ñhwēa*, *sand*, *ñhwi*, *hair*).

*Rem. 5.* The labial consonant *w* has been palatalized before *e*, *e*, *i* (§ 10, 2), and in Ak. it has even been transformed into *y*, in the pronoun of the 3d pers. plur. (§ 58 *Rem. 2*), whilst on the contrary Akr. and F. have retained the consonant as purely labial, and transformed the palatal vowels into labial ones, in the said pronoun (§ 58) and in *wosaw*, *wura*, *wusiw* = *ŵesa*, *ŵira*, *ŵisie*, § 19. In Ak. *yawá*, Akr. F. *aŵówá*, *brass*, an original *y* seems to be transformed into *ŵ*.

*Rem. 6.* The palatal simple consonant *y* of Akr. and Ak. has been transformed in F. either into *hy* or *h*, or into *ny*, in the pronoun of the 1st pers. plur. (§ 58); the latter transformation is also found in the verb *yem*, Akr. Ak., *nyem*, F., *to conceive*. In the verb *yera*, *to be lost*, Akr. has the commencing consonant as it is in F. (*yew*), and the termination, as it is in Ak. (*hāra*).

2. *Variation of the vowels and especially the final sounds and syllables of stems* is frequent, so that we find the *variations of simple stems recorded in § 28, 3. interchanging* within the same dialect or in different dialects. We shall now review those *ten forms* or variations, mentioning the cases in which the three compared dialects agree or differ, and then subjoining some examples under *a—o*.

*Variation 1* (*pa*) in all dialects numbers more stems than any of the variations 2–10. In some verbs which in Akr. have full *e* or *o*, we find in Ak. *e*, *e* or *o* for it *a*). Ak. has more verbs with one simple vowel than F. and Akr., because Ak. omits the final *w* of *rar. 2(d)*, in two verbs the final *m* of *var. 5(g)*, and in other words the accessory syllables of *rar. 7(l)*; on the other hand it uses accessory syllables (*var. 7*) where Akr. and sometimes also F. have single vowels *b*).

Nouns in *e*, *i*, *o*, *u*, in Ak. frequently assume the additional vowels *e*, *e*, *o*, *o*, of *var. 6c*).

*Var. 2* (paw) is peculiar to F. (as early as 1668) and Akr. In Ak. it is chiefly replaced by *var. 1* or *7* in verbs and nouns *d*), or also by *var. 6* (confined to nouns *e*).

*Var. 3 and 4* (pā, pae) in verbs are used nearly alike in Akr. Ak. and F.; some interchanges, however, take place *f*). In nouns, Akr. has often the ā of contracted diminutive forms, where Ak. and F. still use incontracted forms *f*).

*Var. 5* (pam, pañ). Akr. has many verbs and nouns ending in ñ (and a few ending in m) instead of accessory syllables of *var. 7* in Ak. *g*) Akan has, therefore, *less* verbs and nouns ending in m and n or ñ, than Akr., but F. has *more* verbs and nouns ending in n (1668 and 1760 we find ñ), and besides them, it has many ending in r or l, which in Akr. and Ak. have the accessory syllables of *var. 7 and 8. k* *l*)

*Var. 6* (pia) is pretty much alike in Akr. Ak. F., as far as *verbs* are concerned; but accessory vowels in *nouns* are more frequent in Ak., cf. *var. 1 c*), and some exchanges take place with *var. 3. 7. 8. k*)

*Var. 7* (pare, pini) is more frequent in Ak. than in Akr., and more frequent in Akr. than in F. (cf. *var. 1. 5*); in some cases the vowels only are different *i*). In Ak. the final vowel may assume an additional vowel (which sometimes supplants the former so that the form belongs to *var. 8*, as in akyire, aduro), whilst in Akr. the accessory syllable may assume a final w; but in F. more frequently the final vowel of the accessory syllable is lost, and then the form, ending in r or l, rather belongs to *var. 5 k*). — Sometimes Ak. has *var. 1 or 5 or 6* instead of Akr. *var. 7 l*).

*Var. 8* (pāra, pira) is used nearly alike; Ak. has some forms equivalent to *var. 7* in Akr. and F. (as akyire, aduro, have been mentioned under *var. 7* in parenthesis), but the reverse also takes place *u*).

*Var. 9 and 10* (pata, patiriw) are used nearly alike, with few interchanges *u*). —

Examples of the said deviations of Ak. and F. from Akr.

- a. Akr. ye gye se dwo edwom  
 Ak. ye gyē sē dwo edwōm  
 F. ye gyē sē gwē (?)
- b. Akr. sūa kye ehē fi kyi mmōbō du hū  
 Aky. sūere kyere ehene firi kyiri mmōborō duru hunu  
 As. sūa kye, kyere hē, hene firi kyi mmōborō duru hū, hunu  
 F. sūare kyere ehene fi, firi mmōbōre du hū
- c. Akr. ade dote ofi, ofie ayi ewi obo osofo so, nsu owu  
 Aky. adee nnotee ofie ayie ewio obōo osofoō soō nsuo owuo  
 As. ade obo osofo so nsu  
 F. adze detse efi, efie ayi ewi ebo sofo do, so nsu owe

- d. Akr. saw dew tew siw fow gow tow fuw suw bew kyew  
 Ak. sa de te si fo gono to fu suru bere kyea  
 F. = Akr.
- e. Akr. ñwaw ekyew ehyew esiw asow afuw; eyaw  
 Ak. ñwa ekye chyee esie aso afuo eya  
 F. = Akr. yew
- f. Akr. tā bābi tā kā akurā onyā dā  
 Ak. tē beabi tawa kawa akūrowa onyinā dā  
 F. etaba (1668) kaba akūroba ehinā dabā
- g. Akr. dan kyeñ señ kyin tōñ; oman abeñ edin opoñ ebuñ  
 Aky. {dane kyene sene kyini tōno omane abene edini epono ebunū  
 As. {(dare) edin (epōrō)  
 F. dan " sen kyin tōn eman aben edzin epon ebun  
 Akr. osram, obosom; nim kum  
 Aky. osrane, {ni {kū  
 As. " obosome {nim {kum  
 F. osran (1668) bosom nyim kum
- h. Akr. tē obea afōa amōa i. Akr. sare adare  
 Aky. tene obā afānā amānā Ak. sere adere  
 As. " " afōrā amērā As. " " adar  
 F. tsen (basia) afona amona?
- k. Akr. tweri bere atere akyiri goru osoro aduru  
 Aky. " " atoo {akyirie {go " {aduruo  
 As. " " {akyire {goro " {aduro  
 F. kwer bel {atere akyiri gor esoro adur  
 {atel akyil gol esol adul
- l. Akr. ware oyere ohene boro duru hunu afwerew  
 Aky. wa foye fohen bo du hun afweree  
 As. ware loyere lohene duru hunu ahwere  
 F. wal eyel ehen bor dul hun ahwel
- m. Akr. hena, hona sere yera twerew {werew {  
 Aky. ñhwāe {seree hāra {twere {were {  
 As. hwana {sere " {twere {were  
 F. wana sere yew kwerew
- n. Akr. {sekyi patiriw taforo  
 Aky. {sekyere patiri tafere  
 As. wati tafo, tafara  
 F. tsiruw tafer, tafel
- o. F. likes to insert m in compound words after nasal vowels; as,  
 Akr. nifā onipa Onyankōpoñ  
 Ak. " " Onyankoropoñ  
 F. nyimfā enyimpa Nyankōmpoñ

We see that Akr. on the one hand often has shorter forms than Ak., as far as the enlargement (of *var. 1. 5.* into *var. 6. 7.*) is of no value for the meaning or distinction of words; but it goes not so far in shortening the Akan forms as F., which reduces most forms of *var. 7*

to the *var. 5*, casting off even the vowel of accessory syllables beginning with *r* (which then in some *F.* dialects changes into *l*). On the other hand *Akr.* uses the final *w* of the *F.* (*var. 2*), where *Ak.* has only a simple vowel (*var. 1*). Thus *Akr.* sets the variations *1. 2. 5. 7.* against *1. 7.* in *Ak.* and *1. 2. 5.* in *F.*, and thereby has the advantage of distinguishing words of different signification, written alike in *Ak.* or *F.* — *E. g.*

**Akan:** Akropoñ or the literary dialect:

- bo = bo, to cast down; bow, to intoxicate; boro, to beat, surpass.  
 bobo = bobo, to strike (repeatedly); bobow, to roll up.  
 bu = bu, to bend, break; buw, to cover, to watch, lie in wait.  
 do = do, to love; be deep; to multiply; dow, to till the ground.  
 dwa = dwa, to jut out; gua, to carve; kyia, to salute.  
 dwo = dwo, to cool; dwow, to cut (to pieces).  
 fe = fe, to be smooth; fe, to vomit; to yearn; few, to kiss.  
 go (gono) = go, to relax, soften;  
 go (goro) = goru, to play.  
 gya = gya, to lead; to bring an offering; gyaw, to leave.  
 hye = hye, to spread; hye, hyew, to burn.  
 ka = ka, to bile; to remain; to be common; kaw, to ferment.  
 kū = kū, to bend or be bent towards; kũm, to kill.  
 pa = pa, to strip, denude, renounce &c. paw, to choose.  
 po = po, to growl; pow, to rub, polish, be proud.  
 sa = sa, to cut, lance, geld, take out; saw, to draw, scoop; to dance.  
 se = se, to be alike, to fit, become; to crack; sew, to spread out.  
 se = se, to say; sew, to grind, sharpen.  
 si = si, to stand or place upright; siw, to pound; to obstruct.  
 so = so, to drop, to kindle, to be tough; sow, to catch, pick.  
 so = so, to lay hold of; sow, to cut, to hatch;  
     so, to carry; sow, to set, stud, bear fruit.  
 te = tew, to transplant; to abide, waylay; tā, to level.  
 te = te, to hear, understand, feel; to sit, live; tew, to tear, rend.  
 to = to, to lay, cast; tow, to shoot.  
 twi = twi, to push, thrust about; twiw, to move; to rub, clean, scour.  
 wa = waw, to support, ward off; waré, to marry; ware, to be long.  
 wo = wo, to have; to be (in a place); to pierce;  
     wow, to stamp, pound, kick.  
 ye = ye, to do, perform &c., to be; ye, to be good; yaw, to scold.  
 bea = bew, to cross, to impede; bea, to lie (across).  
 bare = baw, to cover over, besmear; bare, to sling, wind, twist round.  
 duru = du, to arrive; duru, to descend.  
 firi = fi, to proceed from; firi, to give or take upon trust.  
 fwane = hũāñ, to snap, sprain, withdraw;  
     hũāñ', to peel; hũāñé, to scratch.  
 gyene = gyen, to be clear (of water);  
     gyene (nehō), to surrender one's life.  
 hini = hie, to open; hini, to shut (a door).  
 hunu = hũ, to see, perceive, feel; hunu, to hollow out.

Akan: Akropɔn or the literary dialect:

sene = sen, to curve; sēn, to flow, to pass, surpass;  
senc, to cut in slices; to exchange.

tanc = tañ, to hate; tane, to disturb, be disturbed.

tene = tēe, to straighten, to be straight, righteous;  
tene, to lie or creep lengthwise.

hāra = yera (F. yew), to go astray, be lost; yeraw, to trouble.

t̄wɛrɛ = kyerew, to write; t̄wɛrew (w̄ɛrɛ, w̄ɛrew) to scrape, grate, scratch.

Of nouns also a list of Akan words might be got up, for the different meanings of which Akr. has different forms; e. g. the infinitives of the preceding verbs, and others besides, as —

Ak. Ak.

kuro = kurow, a town; kuru, a sore, an ulcer.

ɛbo = ɛbo, a promise; ɛbow, a mist, cloud; a hand (of tobacco).

In Fante we likewise find verbs and nouns written alike, but expressing different notions, for which Akr. has different forms; e. g.

F. hwan = Akr. hūān, huān', hūāné (see above under f̄wane)

" sen = " sen, sēn, sene ( " " " sene)

" tan = " tañ, tane ( " " " tanc)

" adze = " ade, ase

" dadze = " dade, asase } see above Rem. 1. 2.

### 3. Different use or form of the prefixes.

a. In the prefixes of nouns, the following differences may be stated:

1. The vowel prefix ɔ- is used in nearly the same way in Ak. and Akr. In the Fante dialect of Cape Coast (if we will judge from the *Mf. Gr.*) it is now commonly replaced by ɛ-, whilst it was ɔ- in 1668. (*Müller* has ɔ- in more than 50 words; *Proffen*, 1760, has ɔ- in okra, soul, but ɛ- in enipa, ekwang = onipa, okwan.)

2. The vowel prefixes a- or ɛ- and the nasal prefix m- are sometimes interchanging. (The prefix a- before i and u is usually written e- by *Müller* and in the *Mf. Gr.*)

Akr. F. enu, abien, esā, abiesā, anañ, ... akron; } § 77.

Ak. nnu, mmiennu, nsā, mmiensā, nnañ, ... ñkron. }

Akr. ñhōma ñhwēa ñhwi ɛfwene

Ak. " " ehwi ehwen, ñhwen

F. { " ahwēa 1668 " ñhwen

{ ahōma añhwēa 1840 egwene 1668.

3. The Akr. prefix am- (in nouns) is in Ak. and F. replaced by a-; e. g. in Akr. ámpàn' ansam antwɛri (adder).

Ak. ápàné asam akwɛri

F. atwɛri, akwɛri.

b. 1. On the pronouns prefixed to verbs, cf. § 54. 58b.

Akr. me-, I wo-, thou ɔ-, he, she ɛ, it ye-, we mo-, you wɛ-, they.

Ak. " wo- " ɛ- ye- mo-, hom- ye-

F. " ɛ- " ɔ- nye- hom- wɔ-

It is obvious that the pronouns in the forms used in Akr. deserve the preference before those in Ak. and F. on account of their harmony with each other and with the independent and possessive forms, as well as on account of their simplicity and distinctness.

2. In the *prefixes of verbs* in the perfect tense and the consecutive form, the progressive form, the 1st and 2d future tense, the 2d imperative and all negative forms, there is scarcely any difference, except that F. in the negative future forms uses the prefix *kə-* instead of *bə-*.

Concerning the *changes of vowels* of these prefixes by a greater degree of assimilation, see hereafter the 5th point.

4. *Different form of the suffixes.*

a. In the *palatal suffix* (§ 36), Ak. has usually *ɛ* or *e* in addition to, or instead of, the *e* or *i* of Akr. and F.

Akr. *fitii kyinii, sumi', sɔnɛ'* asomdwee

Ak. *fitie kyinie, sumie, sonee,* asomdwoe

F. *fitsi* asomgwee.

b. The *personal suffix* *ni* (Akr. Ak.) is *nyi* in F. — The *personal suffix* *fo* (Akr. F.) in Ak. usually, though not always, assumes an additional *o*; e. g.

Akr. *Ofanteni, Mfantefo; owudifo* pl. a — Cf. § 38. 42, 3. 4.

Ak. " *Mfantefo owudifo*

F. *Fantsenyi, Mfantsefo wudzifo.*

c. The *diminutive suffix* (§ 37) is, in most cases, contracted in Akr. (*ā* = *awa*, and even = *cwa*, *owa*, § 20, 4), whilst Ak. and F. usually preserve it as a syllable by itself (*wa*, *ba*, besides *ma*; *ba* in 1668 was, and still is, the prevalent form in F.). After a nasal consonant it is *ma* in Akr. Ak. F. (the *Mf. Gr.* writing *mba*, but pronouncing *mma*).

Akr. *aniwa nsateā afanā akurā ahyemma*

Ak. *aniwa nsateawa afanawa akurowa ahyemma*

F. 1668 *anyua nsatseaba afanaba akuroba elhyemba*

1668 *aniba nsateaba* "

5. *Differences in the assimilation of joining sounds.*

a. In the assimilation of neighbouring vowels, F. goes farther than Akr. and Ak., especially in the prefixes *bə-* and *kə-* of the verb (§ 91, 6. 96.). The vowels of these prefixes are made alike, approaching as nearly as possible to the vowel of the verb. Cf. *Mf. Gr. pag. 58. 59.*

Akr. *ɟbɛra befa, — beye, — bemene, — bepañ, — bepuñ, — bebu,*

Ak. *{kə kofa, — koye, — komene, — kopañ, — kopuñ, — kobu,*

F. *ɟbra bāfa, — beye, — bemen, — bāpan, — bopun, — bobu,*

*{kə kafa, — keye, — kemen, — kapan, — kopun, — kobu.*

The prefixes *me* (or *mi*) of the present, and *mə* (or *mē*) of the future tense (§ 91, 6) are likewise represented in more than two forms in the *Mf. Gr. pag. 58.*

Akr. <i>Pres.</i>	meba	meye	memene	meko	mepañ	mibu,
Ak. <i>Fut.</i>	meba	meye	memene	meko	mepañ	mebu;
F. <i>Pres.</i>	m'ba	meye	memen	mäko	m'pañ	mubu,
F. <i>Fut.</i>	mäba	meye	memen	moko	māpañ	mobu.

b. In the assimilation of joining *consonants*, Akr. is more consistent and decided, whilst Ak. and F. frequently preserve the original sounds. The *Mf. Gr.* writes mb, nd, ng, though the pronunciation be mm, nn, ññ.)

Akr.	ahyemma	adomma	nnonomma	dennēñ	dennēññēñ
Ak.	ahyenma	adonma		denden	dendēñdenden
F.	ehyemba	adonba	adonidonba	dzendzen	

6. *Transformation and loss of original sounds in composition and reduplication.*

Original sounds, especially in compounds, are more or less fully preserved. The decay of original sounds, by the processes of shortening, assimilation, elision and contraction, in compound and reduplicated words, seems to be least in Ak. and perhaps most in Akr.; in some cases F. has the shortest forms (cf. 2. *var.* 7).

Akr.	aduan	anuonyam	onyā	osrāni	harehare	duruduru
Aky.	fadibane	animenyam	onyina		"	dudu
As.	laduane	animonyam	(onyirā)	osorāni	"	"
F.	adziban	animnyam		sorodānyi	hahare	dūduru
Akr.	Akosua	Abenā	Kwabēnā	Yā	Kwame	Amma
Aky.	Akwasiwa	Abēnāwa	"	Yawa	"	"
As.	(Akwasiwa)	Abēnāba	"	(Yaba)	"	"
F.	Akosua	Abrāba	Kobēna	Kwaw	Aaba	Kwamena Amba
				(of Kwayaw, Ayaba)		

Akr. kōmá, Aky. kononá, As. koroná, F. akōma, *heart*.

7. *Differences of the tone of words and inflexial forms.*

In the tone there are differences between Akr. and Ak. alluded to in § 25 *Rem.* 49, 3. *d. e.* 166, 5 *Rem.*

Of F. we know too little in this respect.

8. *Differences in the construction of words and sentences.*

a. After the verb *mā*, to give, in the meaning to cause, to let, the pronoun follows it in the objective form in Ak., whilst it is prefixed to the succeeding verb (as its subject) in Akr. and F. Cf. § 106, 25 *Rem.* and § 181. — The same verb *mā* is used in F. as an auxiliary to the negative imperative, where Akr. and Ak. do not want it. E. g.

Akr. Wunyi me aye a, nsee me diñ. *Prov.*

F. Enyi m' aye a, mmā nsee me dzin.

b. After nouns in the nominative and possessive cases, the corresponding pronouns are added in F., but not in Akr. and Ak. E. g.

Akr.	m'agya odañ	Kwadwo koe	Yaw nè Yā bae
Ak.	agya odane	Kwadwo koree	Yaw nè Yawa bace
F.	m'agya ne dan.	Kogwo okoe.	Kwaw onye Aaba wobae.





### 11. *Foreign words in the Akropong and other Tshi dialects.*

The Tshi language influences (and lends to) neighbouring languages much more than it is influenced by (and borrows from) them, and shows no tendency to grasp foreign words for its own enrichment. Yet there is a number of words borrowed from neighbouring and European languages, viz. *a. Guan, b. Akra or Gã, c. Portuguese, d. English, e. Dutch, f. Danish, g. German.* The words of *a. b. f. g.* may be said to be peculiar to the Akropong or Akuapem dialect, but are few in number; the words of *c. d. e.* are common to the Tshi dialects in general. (Words from European languages frequently have double tones in single syllables; cf. § 22, 3).

*a.* Of the Guan language we find less words in the Akuapem dialect, peculiar to it, than might have been expected from the facts mentioned in the Introduction § 1 C 4c. They are chiefly proper names, and names of less known plants and animals. E. g. T'ète and T'et'et' (T'et'et' and T'et'et' are Akra names for the *first* and *second son*; T'ète is the Tshi name of an Akem town; t'et'et' is a Tshi word = *ancient time*); pādédé = siwabiri, a certain plant.

*b.* Of the Akra (Gã) language may have been taken: frofrow, *native fricassee*, G. flou, flouflou, from fo, fro, flo, flou, *to cut*.

The phrase 'odi ne hō fēw' is suspected to be taken from Gã (eye ehe fēo) = ogoru ne hō, *he mocks at (or plays about) him*, though fēw is a Tshi word received in Gã.

*c.* Of the Portuguese language, though it was used as the medium of conversation in the trade on the Gold-Coast by Negroes and Europeans, at least the Dutchmen and Danes, for more than hundred years after the expulsion of the Portuguese, not many words have been received in the language of the natives; e. g. prako (G. kplôtō'), *P. porco, a pig*; kāmīsā, *P. camisa, camisa, a shirt*; asepatéré, F. asupatsel, *P. sapato, shoe*; krâtá, *P. carta, a sheet of paper*; pânō, *P. pão, bread*; tabow, *P. taboa, a board*; kôbere, *P. cobre, copper*; sedā, *P. seda, silk*.

*d.* English words are more frequent; e. g. brūkū, *a book*; tōpō, *a tub*; bēn'seré, *a bason*; pēnséré, *a pencil*; girāse, *a glass*; prāse, *plaster*; prēte (= taforoboto), *a plate*; srēte, *a slate*; pen, *a pen*; siri-kyi, *silk*; samāna, *to summon*; kónsēbre Ak., kónsómiri Aky., *a constable*; sísé (= akwanhyēde), *subsistence*; siriñ, F. sideri, *a shilling*.

*e.* To the Dutch lang. we may ascribe: mfensere, *D. venster, a window*.

*f.* To the Danish language: dagire, *Dan. lak, sealing-wax*; hagire, *Dan. hagel, hail-shot*; dare, F. dadare, *Dan. daler, a dollar*.

(To *e.* or *f.* krakum, *Dutch: kalkoen, Dan. kalkun, a turkey*.)

*g.* Of the German language are taken: brēte, pl. mmērēte, F. tabow, *G. brett, a board*; hanspā, *G. handspaten, a spade*.

### 12. *New words in the literary dialect.*

A good number of words have been formed and introduced into the literary dialect by the translation of the Bible and various other books.

New words of this kind are either derived from, or compounded of words already existing in the language<sup>a</sup>), or taken from other languages<sup>b</sup>). (This borrowing from other languages has been limited to names of foreign things, as persons, animals, plants, commercial objects, coins, weights and measures, instruments, a. s. f.) E. g.

- a. adubiri, *ink* (fr. aduru, *any medicine, drug or chemical preparation*, biri, *to be black or of any dark colour*).  
 odufrafo, *a chemist, apothecary*, fr. aduru, *medicine*, fra, *to mix*.  
 adufrašem, *pharmacy*; kâfranyansâ, *chemistry*.  
 botohuluw-afiri, *steam-engine*; adabañkwañ, *railroad*;  
 mframatoa, ahuñmuhyeñ, *an air-balloon*; akýirikyerewfo, *a telegraph*;  
 okanea-mframa, *illuminating-gas*; fa-ñño, asase-mu-ñño, *petroleum*;  
 haññ-mfonini, *a photograph*; okyiñ-usoroma, *a planet*.  
 amäüäe, *post-office*; amänäde, *things sent by the post*; amänäde-fwëfo, *post-master*, fr. mäna, *to send* (by opportunity), *to forward to*.  
 adounyäde, *means of grace*, fr. dom, *grace*, nyä, *to get*, ade, *thing* (something by which grace is obtained).  
 adominänäde, *sacrament*. (something by which grace is conveyed).  
 odiyifo, *a prophet*, fr. yi adi, *reveal, disclose, bring forth, manifest*.  
 abotañforofo (lit. *rock-climber*), *the wild goats of the rock*. Job 39, 1.  
 akutuguä, *an apple (tree)*, fr. akutu, *an orange* and oguäwa, *a guava*.
- b. Kaesare (or hempon), *Cæsar, emperor*; tsär, sär, *czar*; súltan, kalife, šah, kân, paša, *hospodar*; kurfürst, or pawhene, *elector*; her-zog, or saheñe, *duke*. Pápa, *pope*; episkopo, or asafo-so-fwëfo, *bishop*; &c. Aristokratefo (omañaniwafo), liberalefo (ahöfadipefo), demokratefo &c. behemot [susono]; lewiatan [odenkyem]; Job 40, 15. 41, 1.  
 anoma-kasida (hasida), *a stork*, Lev. 11, 19. Job 39, 13. Ps. 104, 17.  
 allon-dua, elä-dua or terebinte-dua, elon-dua, (or odum, okum, dupon), *oak, terebinth, teil tree, &c.* Gen. 12, 6. 35, 4. 8. Judg. 9, 6. 37. Is. 6, 13. 44, 14.  
 gofer-dua, dibö-dua (fr. *deal-board*), kuprésí, *fir tree, cypress &c.* sitim-dua, Ex. 25, 10; sikomore-dua; granäte (-akutu, atoropo), *pomegranate*.  
 kófer, nárde, kárkom, kânē, kínamōn, míre, áloë; Sol. Song 6, 7.  
 sohām-bo, *onyx stone*; sardio, topasio, yaspi-bo &c. (or bogyanām-bo, akrate-bo, afwëfwëbo &c. Ex. 28, 17-20); margarite [ahenepá], *a pearl*;  
 denare, Lat. *denarius*, δηράριον; talente, Mat. 17, 24. 27; 18, 24; sékel; gerä; hómer, kōr (körokese, opōdo, 1 Ki. 5, 11), bat, efä, hin, gomer, &c.  
 sambuka-saĩkũ, (*sackbut?*) Dan. 3, 5. fr. σαυβύζην and osañkũ, *a kind of string-instrument*; kompace, *a compass*; a pair of compasses.

Rem. Expressions of *mathematics* and *natural* or other *sciences* are translated into Tshi as far as possible. Some such translated expressions are found in Ch. Bellon's "*Instruction in Arithmetik*", pag. 174. 175. Other new or foreign words, besides those in the Bible, are found in the *Stories from General History* translated by D. Asante.

Cf. the list C. No. 32. 37. on page XI. of this Grammar.

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### CORRECTIONS AND ADDITIONS.

Page 29 line 14 read: *longsuffering*. P. 56 (line 10 from below): Cf. § 245, 2. belongs to § 89, 3 (not 2). P. 71 l. 9: *he (takes...)* P. 94 in § 144: *mónkó ó*. P. 95 in § 147, 4: *ńkyé*. P. 111 l. 9: (*one m'agya*), P. 119 in the midst: *lengthways, lengthwise*. P. 135 l. 3: *fi* (for *fi*). P. 139 l. 15: *dúkú'* or *dúkú'*; l. 19: *wu kyee yen* (*owu mää me* = *he died that I may die likewise*). P. 155 last line of § 253: 273 (not 271). P. 165 in § 67, 1 read: *excess* (for *extent*).

P. 50 l. 1 add 4. before *Numerals*. P. 118 l. 21 add 3. before *In other cases...* P. 63 in § 98 A 10 under 1, 13 add 31, 13. P. 47 add to § 70, 2: (*Wódi anámmono, they eat meat; wódi nám mòmónó, they eat raw meat*). P. 89 add to § 137: Cf. § 273, c. in the examples: *fearfully, wonderfully, excessively, very far*.

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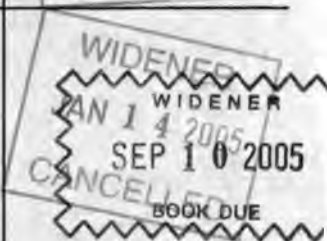
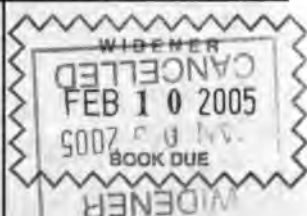


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