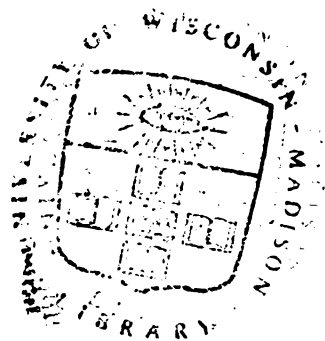


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DICTIONARY
OF THE
GREBO LANGUAGE
IN
TWO PARTS.

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INTRODUCTION

In settling the Orthography of the Grebo language, a serious difficulty has been encountered, in the great diversity of pronunciation which prevails. In relation to a very large proportion of the words of the language it would be a difficult, if not an impracticable task, to find any two individuals in the same community, who would pronounce the same word in precisely the same way; and what is still more remarkable, the same individual would not be likely to pronounce the same word in the same way on two different occasions. This diversity in pronunciation arises in part from the commutable nature of a large number of their consonant sounds, and partly, from the want of a written standard. And to this latter cause, may be attributed the great number of dialects which are to be met with in Africa. In every separate community there is a tendency to the formation of a new dialect; and these dialects will continue to multiply until they are restrained by the introduction of written systems. The rule adopted in the Dictionary, of fixing the orthography of words, has been, to select that pronunciation of a word, which upon extensive inquiry, has appeared to be generally used. In a few cases, where it has been ascertained that there were not more than two pronunciations of the same word, both of them have been retained, and may be used in writing, without necessarily occasioning any confusion.

A very cursory notice of the pages of the Dictionary, will show, that a large number of English words are laid down, which have no exact counterparts in the Grebo, and in all such cases, the idea has been expressed by the use of a phrase.

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For example, the word *sorry* has no corresponding word in the Grebo, but has to be expressed by a certain phraseology, as, *wāri ni nā, sorrow affects him*. In like manner, the word *drunk* has no corresponding adjective in Grebo, but is translated as follows, *nāh ni nā, rum affects [works] him*. On the other hand, there are words in the Grebo, which cannot be converted into the English by the use of a single word. Thus the word *wo* means *from*, when used as a preposition; when it is converted into a verb and is inflected, in the past tense it becomes *â wodā, he froned* (if the word were allowable) a certain place, and must be rendered in English, *he came from*. Another circumstance equally worthy of notice, is that there are many words in Grebo and English which correspond with each other on one or two points, but do not in all the shades and variations of meaning which respectively belong to the two words. The following examples will illustrate this remark. The English word *barren* may be applied to a female, to a tree, or to unproductive land. The Grebo word which corresponds with *barren* when applied to females is *yābiyā*, but the same word could not be applied to an unfruitful tree or to sterile land. The Grebo word *krēdā* may be applied to unproductive land, but not to females. The English word *thick* may be applied to a turbid liquid, to a dense cloud, to the diameter of a solid body, to a dense forest &c., but for each of these the Grebo has an independent word. In English we have one word for washing the face and hands, the body, clothes, or dishes, but the Grebo has an independent word for each one of these. The translations which are appended to most of the Grebo words, were designed not only to show their derivation, but likewise the limitation of their meaning.

The consonant sounds which it has been found necessary to be used, are, b, d, f, g, h, j, k, l, m, n, p, r, s, t, v, w, y,

and z. The letters, v and z do not occur more than once or twice. W and y are never used as vowels; y however at the beginning of a syllable always has the prolonged sound of i, and cannot always be distinguished from it. The letter l has, and more frequently after b and p, a rolling sound, as if it had a half vowel or *shera* before it. In all such cases it is written double (ll) to distinguish it from the simple and more common sound. There is a sound intermediate between b and p, which is extremely difficult of articulation, but is evidently made up of k and b, and is characterized by kb. In uttering it, the lips are tightly compressed, and the expiration is forced out, so as to give the lips a quivering motion. When this character is preceded by a vowel sound, the k always attaches itself to the vowel which precedes it, and the b assumes its simple and natural sound. Thus *kbe a pause* when preceded by nu, becomes *nuk-be to make a pause*. Besides this, there are a good many consonant combinations peculiar to the language. The following are common, *bw, mw, hm, ml, nh, hy, gn, ny, hl, kh, and ky*. The combinations *gn* and *ny* are employed to designate the same sound; *nh* is always found at the end of a syllable, and employed merely to indicate the nasal sounds of the vowels; *kh* has the sound of *ch* in our word *chemistry*. The letter h at the end of syllable, serves only to distinguish words which are sounded alike, but have different significations.

The consonant sounds constantly run into each other, and occasion no small confusion in the pronunciation of words. Some of the more common interchanges of this kind are, l and r, r and d, b and p, n and d &c. The vowel sounds which have been used, are, a sounded as a in father, e as a in hate, i as i in machine, o as o in note, u as u in rule and oo in mood, and their respective modifications, which are â sounded

as a in awe, ū as a lat, ē as e in nect, ī as i in pik, ō as o not, ū as u in but.

Each one of these short vowels viz. ē, ī, ō, ū, have a corresponding nasal sound or *sudden falling up* of the voice in utterance, which is usually indicated by the final *h*, and in a few cases by *h* alone. The diphthongs are *ai* sounded as *i* pine; *au* as *ow* in how; *iu* as *u* in pure. No letters are admitted into the spelling of a word which may not be distinctly heard in the pronunciation. There are a few words so completely nasal, that they cannot be properly spelled by any combination of letters. The word for *fire* is spelled *hmu* and *eh-hmu*, but this is an arbitrary combination. This class of words however are not numerous.

The Etymological principles of the language as laid down in the Grammatical Analysis, have, upon more thorough investigation, proved to be generally correct. The singular and plural forms of the nouns are laid down in the Dictionary. The pronouns, especially, in their combinations with other parts of speech, will be best understood by reference to the Analysis.

In relation to the verb, those parts of it are laid down from which the others are derived, viz. the Present Tense of the Indicative, the second person singular of the Imperative (when it differs from the Present Tense of the Indicative) the Past tense, and one of the forms of the Infinitive mood. Grebo verbs have two voices, the active and the passive. The passive voice is not much used; its use is avoided by circumlocution whenever it can be; thus instead of saying *he was loved by the people*, they say, *the people loved him*, instead of saying, *he was killed*, they say, *some one killed him*, &c. A large number of verbs in the Grebo, which would correspond with what we call neuter verbs, are inflected like active verbs

and have an active signification.

Grebo verbs have five Moods, the Indicative, Imperative, Potential, Subjunctive and the Infinitive*. The same form of the verb, (as will be seen by reference to the paradigm in the Appendix), belongs to three of these different moods, i. e. the present tense of the Potential, the third person singular and all the persons plural of the present of the Subjunctive and one of the forms of the Infinitive are the same, so that the phrase *he nu nē*, may mean, *I must do it*† *If I do it, when I do it*, and *to do it*, and the sense in each case must be determined by their relation to the other members of the sentence and the force of the context‡.

* There is no mood in the Grebo to correspond with what is called in our English Grammars the Potential, and what in the Latin Grammars is denominated the Subjunctive mood. To say *I may do it*, they use the adverb *bedāne*, which means, *perhaps, may be so* &c and use a phrase like the following, *bedane mi nē numu*, i. e. *may be I am going to do it*. To say, *I can do*, they say, *waidē be nu nē*, i. e. *I am able to do it*.

† It is doubtful whether the form *he nu*, and its kindred words, *bā nu*, *beh nu*, *bā nu*, *būh nu*, and *boh nu*, belongs to the Infinitive, or is to be regarded as a verb in the Subjunctive or Potential, used where an Infinitive would be according to the idiom of the English.

‡ The following is the manner in which the Past Tense of the Subjunctive is conjugated 1st Per's singular *Ne nu nē*, if I did it, 2^d Per's singular, *Neh nu nē* if you did it, 3^d Per's singular, *Bā nu nē*, if he did it, 1st Per. plural, *Bā nu nē*, if we did it, 2^d Per. plural, *Bāh nu nē*, if ye did it, 3^d Per. plural, *Boh nu nē*, if they did it. The Subjunctive has the force either of *when* or *if*.

Grebo verbs have no less than thirteen tenses, viz, the Present Tense, the Indefinite Past Tense, the Imperfect Indefinite Past Tense, the Past Tense of to-day, the Imperfect Past Tense of to-day, the Past Tense of Yesterday, the Imperfect Past Tense of Yesterday, the Past Tense of time previous to Yesterday, the Imperfect Past Tense of time previous to Yesterday, the Indefinite Future Tense, the Future Tense of to-day, the Future Tense of To-morrow, the Future Tense of time subsequent to To-morrow.

The Present tense of most verbs is the same with the second person singular of the Imperative. In some cases it is expressed with, and in others without the auxiliary verb *to be*; thus they say *ni nō*. I do it, or *ni nō ne*, I am doing it.

The Indefinite Past Tense has reference to an action that has been completed, but indefinite as to the period of its completion.

The Imperfect Indefinite Past Tense refers to an action that was incomplete at an indefinite past period.

The Past Tense of to-day, refers to an action that was completed the same day. The Imperfect Past Tense of to-day, refers to an action that was incomplete some past hour of the day.

The Past Tense and Imperfect Past Tense of Yesterday, refer to actions which were performed or were in the act of performance yesterday.

The Past Tense and Imperfect Past Tense of time previous to yesterday, refers to actions which were completed or were in a state of performance sometime previously to yesterday.

The Indefinite Future Tense refers to some indefinite future period. The Future Tense of to-day refers to some transaction which is to take place to-day.

The Future Tense of to-morrow refers to transactions of to-morrow. The Future Tense of time subsequent to to-mor-

row, refers to transactions which are to take place subsequently to to-morrow.* The Indefinite Past Tense sometimes takes the place of the other past tenses, when more particular reference is had to the completion or incompleteness of an action, than to the time of its performance, and the same may be said in relation to the use of the Indefinite Future Tense, and the other Future Tenses, (a more satisfactory view of the verb may be obtained by reference to the paradigm in the appendix.)

The Passive voice may always be known by its taking the letter *e* after the final vowel of the Active voice, which is carried through all the moods and tenses.

The interrogative verb may be known by its taking a final *ē*, which without particular care, may be mistaken for one of the radical forms of the verb. In some cases the letter *ē*, instead of being connected with the verb, is shifted to the end of the sentence.

There is an adverb of place (*dē*) which always incorporates itself with the verb whenever there is any reference to place; thus, *â mūdē Bligi*, he went (there) Bligi—*â manādē Bligi* &c. It may be found in almost every tense and mood of the verb.

There is a large class of verbs which are found connected with nouns and prepositions, and are seldom used without these adjuncts. In all such cases, the noun or preposition is joined to the verb by means of a hyphen. The words governed by verbs of this class are always to be found between the verb and its adjunct. Thus *â pe-yerâ*, he is angry, *â po nâ yerâ*, he made him angry. In the Infinitive mood, the adjunct

* The Future Tense is formed by using the auxiliary *mi to go* instead of *will* or *shall* as in English; thus *mi nō nuuu*, I am going to do it, and not I will do it.

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whether it be a noun or preposition always precedes the verb; but in the other moods, it follows. Thus *á mi ná yerápé d'ánu* he is going to make him angry

The Appendix not only contains a number of words which were omitted, but likewise an ample reference to words, which though not strictly synonymous in English, are so in Grebo. If the word sought is not found in the body of the Dictionary, it may be in the Appendix, and reference will there be given to the word to which it most nearly corresponds.

Many important English words are omitted, both in the body of the work and the appendix, because there are no corresponding words for them in Grebo. Words which pertain to the Christian religion, the arts and improvements of civilized life, terms which strictly belong to moral and physical science, are of this class. Foreign words may be introduced into the language by giving them a vowel termination when they end in a consonant sound.

DICTIONARY

OF THE

GREBO LANGUAGE.

(FIRST PART.)

A

- Abandon, v. seo & se, p. sedá, first means the *sky*, & the other the *head*.
imp. seo & se, inf. semu.
- Abash, v. twé ni mlí, or ká twé, Abort, v. po yu plénh; to produce an immature young.
i. e. shame works me, or I have shame.
- Abate, v. teyáná, p. tedáyáná &c; this word in a strict sense means "to go down," rather than "to lessen."
- Abet, v. máo & má, p. mánáo, imp. má, inf. mámu.
- Abdomen, n. kudí.
- Abhor, v. gná & gné, p. gnáná inf. gnámu.
- Abide, v. ne, p. nená & nedá, imp. ne, inf. nemu
- Able, a. bé & kun.áh.
- Aboard, ad. kobotonh-kudí & kobotonh-wudí; the first means in the belly of the vessel, & the other on the vessel's deck.
- Abode, n. tedéh & blih, pl. bleh.
- Abolish, v. worá & woré, p. worá, imp. worá, inf. worámu.
- Abominate, v. (see abhor)
- Aborigines, n. bro no-áh gnebo; men of the soil.
- Above, prep. yau & luh; the first means the *sky*, & the other the *head*.
- About, v. po yu plénh; to produce an immature young.
- Abound, v. ká plándí; to have a plenty.
- About, prep. kredé; when the word is used in the sense of, relating to, éh-te or áh-tá is employed & means, the things of.
- Abscess, n. ginh, siá & páná; the first is generic, and includes tumours of all kinds; the second means a *stone*, and is applied to those that are hard only; the last refers to tumours of a smaller size.
- Abroad, ad. á mu daba; i. e. he is gone a *stranger*.
- Absent, a. ye-dé; not here.
- Absorb, v. mlá, p. mláná and mládá, inf. mlámu.
- Abscond, v. hudí; p. hudídá, inf. hudímu; the same word means to *conceal*.
- Abase, v. gnínnéidu; this word has great latitude of meaning.
- Abundant, a. plándí, peplándí,

- poplāndi & pūplāndī.
 Accept, v du & kba, p. kbadā, inf. kbamu; the latter which is the one most commonly used, means to *carry or take away*.
 Accomplish, v. wē-mā, p. wēdām; the subject of this verb always comes between its syllables.
 Accompany, v. kwē, p. kwēdā, imp. kwē, inf. kwēmu.
 Acknowledge, v. ā plā āhwih; i. e. he says yes.
 Acquire v. ā yi te plāndī, or ā ni te plāndī; he has seen, or made many things.
 Acquit, v. tēnā, p. tēdānā inf. tēnāmu.
 Act, n. oāh.
 Ache, v. khēnē and krē.
 Acid a. le.
 Active, a. bokbudā.
 Adage, n. dādeh.
 Adhere, v māo, p. māldāo, imp. mā, inf. māomu.
 Admire, v. nowānī, p. nowānīnā, inf. nowānimu.
 Adult, n. kunh-gnebwī.
 Advantage, n. (see excell)
 Adversary, n. gnāā pl. gnāoh.
 Advise, v. (they have no other way to express this, than to say I told him to do so and so)
 Adultery; (to comit) v pā-nīmle, p. pādā-nīmle &c.
 Adulterer, n. saurā-gnebwī or raurā-gnebwī, pl raurā-gnebo.
 Adulteress, n. raurā-grinā.
 Afar, ad. hlā; this word is sometimes verbalized, & then the *past tense* becomes hlādā.
 Affair, n. blidi pl. blidi.
 Affirm, v. yē, yī, po & po, p. (of the two former) yēdā & yīdā; (of the two last) plē & ponā, imp. po & tu, inf. pomu.
 Affront, n. (see insult)
 Afraid, v. pihwānu, p. pidhwānu &c; the noun which is the subject of this verb, comes between its syllables, as, pi nā hwānu, *he is afraid of him* &c.
 Again, ad. dī.
 Against, prep. teo.
 Age, n (there is no word for this, a native would ask, how old are you?)
 Aggregate, v. kwe, p. kwēdā, imp. kwe, inf. kwēmu.
 Aggregation, n. duh pl. dih.
 Aggress, v. towā-kedidāh; i. e. to begin aggression.
 Aggression, n. kedidāh.
 Agitate, v. pubā, p. pubādā, inf. pubāmu.
 Agree, v. gidā, p. gidādā inf. gidāmu.
 Agree, n. nibakbē.
 Ahead, prep. gnāh.
 Aid, v. mā, p. māonā, imp. mā inf. māmu.
 Aim, v. so, p. sodā, imp. so, inf. somu.
 Air, n. pepeiru.
 Alcohol, n. kobo-nāh, i. e.

- white man's rum.
 Alike, a. wowodē & woyē; the syllables of this word are frequently divided, the first going before, & the latter following the noun which it qualifies.
 Aliment, n. dibādī.
 Alive, a. ne-kunā.
 All, a. pēpē.
 Allegory, n. dādeh.
 Allow, v. bā.
 Almost, ad. yebā & dorā; the word kwā *near*, is also used in the same sense.
 Alone, a. lduh; he one.
 Along, ad. ide; generally joined to *take path*.
 Alter, v. hā-lī; the objective case of this verb, comes between its syllables.
 Altercate, v. pllē, p. pllēdā, inf. pllēmu.
 Altercation, n. popllē.
 Altogether, ad. popleyinā.
 Always, ad. ti biyē; i. e. time every one.
 Am, v. ne & mā, p. nenā, nānā and mānā, imp. ne, inf. nemu and māmu or māmā.
 Amass, v. kwē, p. kwēdā, imp. kwē, inf. kwēmu; the same word is used in the sense of *accompany*.
 Amaze, v. kbu, p. kbudā, inf. kbumu.
 Ambitious, n. woro-hwē; big heart.
 Amen, ad. hāhtenu; true words, or *I have uttered true words*.
 Amiable, a. hāh; this word has great latitude of meaning.
 Among, prep. gnōh.
 Ample, a. boā & hwē or hwo.
 Amuse, v. ni bokādē; makes amusement.
 Amusement, n. bokādē.
 Ancestry, n. buhno; fathers.
 Anchor, n. ōuh pl. dih.
 Ancient, a. dākā.
 And, conj. nē, idi, kā & kā-hē; the syllables of the last mentioned are divided, the first going before, & the other following the noun which is coupled; it never couples more than two nouns however.
 Anecdote, n. mlih.
 Anger, n. yerā.
 Angle, n. seyā pl. soyē.
 Angry, v. peyerā, p. pedyerā, inf. yerāpomu; the noun governed by this verb goes between its syllables.
 Anguish, n. wārī bākā; grief very great.
 Animal, n. nekunā.
 Ankle, n. sēbwā pl. sēbwe
 Annoyance, n. swēh.
 Anoint, v. pllunā, p. plludānā, imp. pllunā, inf. nā pllumu.
 Another, a. ābi, pl. ohbe.
 Answer, v. wai, p. wainā & waidā, imp. wai, inf. waimu.
 Antelope, n. kāsēdāh.
 Antick, a. (see buffoon)

- Anvil, n. blá-siá; a blacksmith's stone.
 Apart, a. bēdā.
 Appease, v. plā-ble p. plā-bledā, inf. plablemu; i. e. to settle or assuage the liver.
 Appetite, n. (there is no word in the language to correspond with this; to express the sensation of hunger, they say: kánu ni mli, i. e. 'hunger works me')
 Applause, n. háh gnene; good name.
 Approach, v. kwānē, p. kwānē-nā, inf. kwānemu; this word is also used as a preposition.
 Approve, v. [see admire]
 Arbitrate, v. gidā blidi; adjust the palaver.
 Arbour, n. kapa pl. kape.
 Are, n. ne [see am]
 Arise, v. du-yāh, p. dudā-yāh, inf. dumu-yāh.
 Arm, n. sonh pl. sowēn. 65
 Armful, n. yie-sonh kēh.
 Armlet, n. sonh-bwide pl. sonh-bwili.
 Armpit, n. honoma.
 Arms, n. tādēh.
 Arouse, v. há nā nyinu; i. e. pull him from sleep.
 Arrange, v. mlēnē, p. mlēnē-dā, inf. mlēnēmu.
 Arose, v. dudā-yāh.
 Around, prep. grādē; this word is also used as a verb, & then it means to surround.
 Arset, v. krā, p. krādā, imp. krā, inf. krāmu.
 Arrive, v. di ne; is come.
 Art, n. sia.
 As, conj. krē.
 Ashore, ad. bobo yēh.
 Artery, n. tēhnāh, pl. tēhnēh; they make no distinction between a teries & veins.
 Ascend, v. mu yāh; go up.
 Ashame, v. twē ni or ká twē; i. e. shame works him, or he has shame. 65
 Ashes, n. pumu. 65
 Aside, ad. bēdā & wāh.
 Ask, v. irā, p. irādā, imp. irā inf. irāmu. 65
 Asleep, ad. moā ne.
 Assassinate, v. [see kill]
 Assault, v. hlā, p. hlādā, inf. hlāmu.
 Assembly, n. pokū.
 Assist, n. [see aid]
 Astride, ad. dē bo dēnh bo; here a leg & there a leg.
 At, prep. dēnh; this is also used as an adverb and means there.
 Ate, v. [see eat]
 Atmosphere, n. [see air]
 Attempt, v. tēnē & tēdē.
 Attendant, n. yie-tuā, pl. yie-tuu
 Attire, n. raure.
 Avaricious, a. nowāni or krā-wore te; he loves or burns for things. i. e. money.
 Averse, v. [see abhor]
 Aunt, n. buh-āh noāro; a father's sister, or deh-āh noāro, i. e. mother's sister.

- Author, n. buh; father.
 Awake, v, wo nyinu; from sleep.
 Awkward, a. muni.
 Axe, n. twēh, pl. twāh. 65

B

- Babe, n. pāno, pl. pāne.
 Baboon, n. kātuwi.
 Back, n. kēh; this word also means *surface*; & still more frequently, it is used as a preposition, & means *upon*.
 Back, ad. li, and sometimes di.
 Backbite, v. hli nā li; i. e. to speak behind him.
 Backbone, n. kēh-dākrā.
 Backwards, ad. kēh.
 Bad, a. gninnē, and sometimes gninnēidu; the syllables of the last are frequently separated, the two first going before, and the two last following the word that is qualified.
 Badge, n. yidodā.
 Bag, n. blāh, pl. blēh.
 Bait, n. mēh.
 Bake, v. wudo, p. wudodā, inf. wudomu.
 Bald, a. bokbā.
 Ball, n. budube.
 Ballad-singer, n. togyā-hita-bleā, a female singer; dabē & beh-bliā, a male singer; there being a variety of offices of

this kind.

Banhoo, n. nyēnā & dir mā; there being two species of this plant known to this people.

Banana, n. kuh pl. kwih; this word is distinguished from the word, Kuh "Devil," in pronunciation by the prolongation of its vowel. 65

Bane, n. wēh; the same word is also used in the sense of *bewitch*; the people seem not to distinguish between an *actual material poison*, & the *super-human influence* of witchcraft.

Bang, v. [see beat]

Banish, v. há nā orāh, i. e. to take or pull him out of the town.

Bank, n. sedu.

Bar, n. (of a river) nihba.

Bark, n. tuh-kāh; the tree's skin. 65

Bark, v. (of a dog) be, p. bedā, inf. bemu.

Banquet, n. (There is no word to correspond with this; to say a man makes a *feast*, it is, â piē gnebo, i. e. "he cooks for men")

Barrel, n. juri pl. jure.

Barren, a. yābiyā and krēdē; the first refers to females, the latter to unproductive lands.

Barricade, n. tabwi.

Barter, v. pāno-po.

- Base, n. (see bad)
 Bashful, a. ā kā twé or twé ni nā; i. e. he has shame, or shame works him.
 Basin, n. buyī, pl. buyī.
 Basket, n. tēbā, pl. tēbāye.
 Bastard, n. raurā-yu & tewāyu.
 Bat, n. poēnē.
 Bathe, v. nih bi, i. e. to go into the water. They use one word to express bathing in a stream, another for washing the body with a towel, & a third for washing the face, hands, feet or cloth; for the second they use, plē, for the third yedā.
 Be, v. (see an)
 Beach, n. idu-winh; the sea's word, or the place where the sea makes a noise.
 Bead, n. wudī.
 Beak, n. (of a bird) hedāh pl. hedēh.
 Bear, n. (to carry) kba, p. kba-dā, imp. kba, inf. kbamu
 Beard, n. māmē
 Beat, v. bi, p. bidā, imp. bi, inf. bimū.
 Beautiful, a. nono & noino; this word also means *sweet*.
 Because, conj. kāri.
 Beckon, v. po nā kwāh; he motions with, or stretches his hand.
 Bed, n. kāh pl. kwēh; a mat or skin.
 Bedtime, ad. pé ti; time to lie down.
 Bēc, n. do pl. do.
 Beehive, n. dotuh; bee's tree.
 Beef, n. hlli-āh fai; cow's flesh.
 Before, prep. ple, when the reference is to time; gnāh when it means in *front of*.
 Beg, v. bādī, p. bād-dā, imp. bādī, inf. bādīmu. It is frequently pronounced barī.
 Beget, v. ni; (see do)
 Beggar, n. yidāā.
 Begin, v. tu, p. tudā, imp. tu, inf. tumu. This word does not convey the full meaning of *begin*, except when it is connected with or accompanied by the word *huru* or *hudu*, which means *in the ground* or *well ground*, the original meaning of the phrase is very obscure. The same word is used in the sense of *keep*, & in a few instances to speak. The word towā is used in the same sense.
 Begrudge, v. peyimē p. pedā-yimē, inf. yimēpomū.
 Behind, prep. lī, sometimes dī, and not infrequently kāh.
 Behold, v. yi, p. yidā, imp. yi, inf. yimū.
 Belch, v. kle, p. kledā, imp. yi inf. klemū.
 Believe, v. woro-yē; the meaning of this word is that my *heart* or *mind* says. There is no simple word in the language to express this idea;

- & the same combination is employed for the word *think* &c.
 Bell, n. bikri, pl. bikri.
 Belong, v. kā or nā kā nē, i. e. he has or owns it.
 Bellows, n. fribudī.
 Belly, n. kudi.
 Bellybound, a. kudi-ka-yēh; the belly shut up.
 Bellyfull, n. kudi-yiū & nīpu.
 Below, prep. biyo & bāh.
 Belt, n. wodo pl. wode.
 Bemoan, n. (see mourn)
 Bend, v. kō & kōnē, p. kōnēdā or kōnā, inf. kōmū
 Beneath, prep. (see below.)
 Benefactor, n. buh; father.
 Benevolent, a. hāh.
 Besech, v. (see beg.)
 Beside, prep. wāh; the same word is used as a noun and then it means the *side*. *Id*, when connected with *side*, the path, also means beside.
 Besmear, v. ā pedē ādui plāh. i. e. he has covered himself with dirt.
 Besom, n. (see broom)
 Best, a. ēh hio pēpē; adjectives in this language admit of no degrees of comparison; to express the comparative they say, one thing passes or exceeds another; & to express the superlative they say, this or that excels all others, as in the phrase above.
 Bestow, v (see give.)
 Bet, v. podē-wudih; stake money.
 Betrav, v. pro, p. predā, inf. promū; this word means, in its strictest sense, *to sell*.
 Betroth, v. tō or pro; i. e. to buy or sell.
 Between, prep. heidī.
 Bewail, v. (see mourn.)
 Beware, v. fonē & māyo.
 Bewitch, v. pe-wēh-yē; the noun which is governed by this verb comes between the first & second syllables.
 Beyond, prep. gnāh.
 Bid, v. lelī, p. lelīdā, imp. lelī inf. lel-mū.
 Big, a. boāh, hwo & hwē.
 Bile, n. ninnāponā & senā.
 Bill n. (of a bird) henāh
 Willow, n. boāhdoh pl. boāhdeb.
 Bind, v. moāh, p. moāhnā, imp. moāh, inf. moāhmu.
 Bird, n. nible pl. nīblā.
 Birdsnest, n. niölē-āh hlih.
 Biscuit, n. pede.
 Bitch, n. bwihkbā.
 Bite, v. mlī, p. mlīdā imp. mlī, inf. mlīmu.
 Bitter, a. krī & gninnē.
 Black, a. idibo & idikpobo.
 Blacken, v. nu-idibo.
 Blacksmith, n. blā-gnā.
 Bladder, n. lobā pl. lobē.
 Blade, n. (of a knife) yēh.
 Blame, v. There is no word to correspond with this, they say simply that "he did so & so".
 Bleach, v. nu bēh plu; make

- white.
 Blear-eyed, a. yi swē.
 Bleed, v. we nyinā & hā nyinā.
 Blead, v. khebo, p. khebodā, inf. khebōmu.
 Blind, n. dāh; a blind person.
 Blind, v. nu nā dāh; make him blind.
 Blinter, n. nihbōdā.
 Boat, v. pu, p. pudā, inf. pumu.
 Blackhead, n. kuhpebo, & gne-bokē-nā.
 Blood, n. nyinā.
 Bloom, v. pe-kēfre; to produce blossoms.
 Blossom, n. kēfre.
 Blow, v. (with the mouth) hwud, p. hwud, inf. hwudmu.
 Blow, v. (the wind) fri, & dui, p. fridā, inf. frumu.
 Blue, a. idibo; this people distinguish but four original colours, idibo includes *black, blue*; huru embraces *red, yellow* &c.
 Blunt, a. kbu.
 Blunt, v. nu kbu; to make blunt.
 Bear, n. botyubiyā.
 Board, n. toru.
 Boast, v. hlewinh, p. hlewinhdā, inf. winhhlāmu.
 Boat, n. blebwi.
 Body, n. frānhbūnī and gneb-wī-tih.
 Boil, v. punē, p. punēdā, inf. punēmu.
 Bold, a. kbē.
- Bolt, n. meyu-tuh; the door's stick.
 Bone, n. dakrāh.
 Book, n. kinidī; this word comprehends every thing in the form of writing.
 Border, n. noāh and miāh; the ear or nose.
 Bore, sede, p. sededā, inf. sedemu.
 Born, v. ā wo kunā; the literal meaning of this phrase is that, *he has come from a world*. The people believe that they existed unconsciously in some other world before they were introduced into this—& the same phrase is used in relation to being raised from the dead. When they die, they go to another world, & coming to life is merely coming back to this world.
 Bosom, n. klīh.
 Both, a. ehsuh, when referred to small objects; ohsuh, when referred to larger ones; the word simply means *they two*.
 Bottle, n. sodāh pl. sedeh.
 Bottom, n. bāh.
 Bough, n. babo, pl. bobē.
 Bought, v. tōnā (see buy.)
 Bounce, v. yāhgnināgā, p. yāhgnināgādā.
 Boundary, n. yidodā, and now-onā.
 Bow, v. wā luh; to bend the head.

- Bowels, n. mih.
 Bowl, n. fun pl. fih, wooden bowl; kāboke, china bowl.
 Box, n. brīnh.
 Boy, n. gnebā-hyāh.
 Boyish, a. hyāhbwi.
 Boysplay, n. hyēhiru-nsisinu.
 Brackish, a. nihtāh.
 Brandy, n. kobo nāh, all spirituous liquors are denominated kobo-nāh; white man's rum.
 Bread, n. frāh.
 Break, v. wānh & wēnh p. wānhdā imp. wānh, inf. wānhmu; the passive voice of this verb is wānh.
 Breakfast, n. gninnāiru-dibādī; the morning's food; the people however have no regular stated meals.
 Breast, n. gnidī and klīh.
 Breathe, v. worāhonāh; literally "to vomit the breath."
 Breed, v. manē, p. manēnā or manēdā, inf. manēmu; this means more properly, *to give birth*.
 Breeze, n. duduidu.
 Bribe, v. tō, p. tōnā inf. tōmu to buy.
 Bridge, n. bānh.
 Brig, n. kobotonh-tih-suh; a white man's canoe with two trees or two masts.
 Bright, a. worē, or wonē.
 Bring, v. yā, p. yādā imp. yā, inf. yāmu.
 Brink, n. gabā idī, and noāh idī
- Brisk, a. worēworē & wrewro.
 Bristle, n. vānh. This is a solitary instance in which the letter *v* occurs in the language.
 Brittle, a. kēnhka.
 Broad, a. bōh-kēnā.
 Brook, n. nihla-bwi.
 Broom, n. pubā pl. pubwī.
 Broth, n. sōh.
 Brother, n. bebuh; this word also conveys the meaning of *sister & kinsman*.
 Brow, n. yi-nānh; when it refers to the hair: yi krāh; when the bone is intended.
 Brown, a. jānhwē.
 Bruise, v. bādā, p. bādādā, inf. bādāmu.
 Brush, v. sēnā; sweep.
 Brute, n. wāndē.
 Bud, v. pe-kānāh; to produce buds.
 Bud, n. kānāh pl. kāneh.
 Bug, n. sifride.
 Build, v. pe, p. podā and pedā, imp. po, inf. pomu.
 Bull, n. blībiyā.
 Bundle, n. punu pl. puni.
 Bung-hole, n. jurī-āh wunā; the barrel's mouth.
 Buru, v. sie, p. siedā and sienā, inf. siemu.
 Burst, v. wānh and wēnh (see break.)
 Bury, v. hāo, p. hadāo inf. hāomu; sometimes they use *baī*.
 Buryingplace, n. wudidā.

Bush, n. su and wah.	Canoe, n. tonh, pl. tenh.
Bushman, n. bāwihpeh and bā- bāk.wihpeh.	Cap, n. llē, pl. lli.
Busy, a. ni-deh; I am doing something.	Capable, a. waidē.
But, conj. nōmā.	Carcious, a. boah.
Butcher, n. khēā pl. khēoh.	Cape, n. (promontory) tebwē.
Button, n. raure-āh te; gar- ment's thing.	Capital, n. orāh-hwē; the big town.
Buttonhole, n. raure-te-āh fuāh.	Captain, n. kubā.
Buy, v. tō p. tōnā imp. tō inf. tōmu.	Captive, n. gei; slave.
By, prep. The verb hio to ex- cel, pass &c, supplies the place of this word.	Car, v. d. hji.
	Carry, v. (see bear)
	Case, n. hāh.
	Cast n. jurī (see barrel)
	Cast, v. po, p. podā, imp, po, inf. pomu.
	Castrate, hā tābā.
	Cat, n. pōmbwī, pl. pōmbwī.
	Catch, v. krā, p. krādā, imp. krā, inf. krāmu.
	Caterpillar, n. kheākhē.
	Cattle, n. wudbādi.
	Cause, n. dēh ni nē; what makes or causes it.
	Cease, v. hā khā, p. khādā imp. khā, inf. khāmu. Sometimes they say, nu khe, <i>make a stop.</i>
	Cement, v. sunē, p. sunedā, imp. sunē inf. sunēmu.
	Censure, v (see blame)
	Centre, n. heidi.
	Chair, n. bāda.
	Chairman, n. bātipo.
	Change, hihī, p. hihidā, imp. hīh inf. hihimu.
	Cheap, a.
	Cheer, v. ni plā ble ne, and ni
	Cheerful, a. plā ble ne.
	Cherry, n. bobā; a wild fruit that much resembles the cherry.
	Chest, n. brānh, pl. brānhwē.
	Chew, v. tā, p. tāda imp. tā, inf. tāmu.
	Chicken, n. habi-bwī; a little fowl.
	Chide, v. pedē nā yerā; to speak to him in anger.
	Chief, n. sedeyu; the words bodio, & worābānh, are fre- quently used in the same sense.
	Child, n. hyāh, pl. hyēhiru.
	Chimney, n. nāh wunā i. e. the <i>fire's mouth.</i>
	Chin, n. māmātyie.
	Chirp, v. hlī & bli i. e. talks or sings.
	Choke, v. krā mlāmlā i. e. seize the throat.
	Choice, n. hedāh.
	Choose, v, hā hedāh.
	Circle, n. budu.
	Circular, a. katai; this word is used only in connection with a circular house.
	City, n. orāh-hwē, & timāh.
	Clapboard, n. toru, pl. toru.
	Claw, n. kwēnh.
	Clay, n. bro.
	Clean, a. wonē.
	Cleanse, v. sowā, p. sowādā, inf. sowāmu.

C

Cable, n. duh-pōdi.
Cackle, v. kēdē, p. kēdēdā, inf. kēdēnu.
Cag, n. jurī.
Calabash, n. keya.
Calf, n. bli-āh yu; a cow's young.
Calico, n. swāngā.
Call, v. dā p. dādā, imp. dā, inf. dāmu.
Calm, a. ble (settled)
Came, v. didā & didādē (see come)
Can, v. waidē.
Canine, a. wo-bwih-yē; like a dog.
Cannibal, n. gnā di gnebo; one who eats men;
Cannon, n. puh-hwē pl. pih- hwē; big gun.
Cannot, nāh nu.

saunh; the first means to settle the liver, which is sup- posed to be excited in the op- posite state of feeling.	inf. sowāmu. Climb v. yāh; this word is frequently used as a prepo- sition & means <i>up.</i>
Cheerful, a. plā ble ne.	Cloth, n. dāro, pl. dārī. <i>dado</i>
Cherry, n. bobā; a wild fruit that much resembles the cherry.	Clothes, n. raure.
Chest, n. brānh, pl. brānhwē.	Cloud, n. sibo & nuhkbēnh.
Chew, v. tā, p. tāda imp. tā, inf. tāmu.	Coadjutor, n. tegau.
Chicken, n. habi-bwī; a little fowl.	Coal, n. nāh-po & yidoyido; the first is an ignited coal; the other is charcoal.
Chide, v. pedē nā yerā; to speak to him in anger.	Coarse, a. nyāhā; rough.
Chief, n. sedeyu; the words bodio, & worābānh, are fre- quently used in the same sense.	Cobweb, n. sāntā.
Child, n. hyāh, pl. hyēhiru.	Cock, n. kokā.
Chimney, n. nāh wunā i. e. the <i>fire's mouth.</i>	Cocoon, n. sowēh.
Chin, n. māmātyie.	Cockroach, n. hohōnā, pl. hohōni.
Chirp, v. hlī & bli i. e. talks or sings.	Coffin, n. babwē, pl. babwē; a section of an old canoe serves this people as a coffin; the interior tribes have no- thing for this purpose, but a few poles lashed together.
Choke, v. krā mlāmlā i. e. seize the throat.	Cold, n. khēh. <i>Kye</i>
Choice, n. hedāh.	Colt, n. soh-bwī; a little or young horse.
Choose, v, hā hedāh.	Comb, n. frāh, pl. frēh.
Circle, n. budu.	Come, v. di, didē & dio, p. di- dā, imp. di, inf. dimu.
Circular, a. katai; this word is used only in connection with a circular house.	Comet, n. be-tēdu; a flaming torch, or a torch made by lighting a very combustible wood called <i>be.</i>
City, n. orāh-hwē, & timāh.	Command, v. lelī; tell.
Clapboard, n. toru, pl. toru.	Commander, n. beyā & kubā.
Claw, n. kwēnh.	Compel, v. ni; simply one indi- vidual makes another do so and so.
Clay, n. bro.	Competency, n. plāndī, or wu-
Clean, a. wonē.	
Cleanse, v. sowā, p. sowādā, inf. sowāmu.	

- Deceitful, a. niūh.
 Deceive, v. ā ni mu nāh.
 Decorate, v. pedē p. pēdēdā, inf. pēdēmu; the meaning of this is simply to *dress*, though it is also applied to *decorate*.
 Deep, a. hlā wudī or kudī hlā; a far bottom or belly.
 Defer, v. podē nē gnāh; to put it ahead.
 Defraud, v. (see cheat)
 Deject, v. wārī ni nā; grief works him.
 Deliberate, v. (see consider.)
 Delicious, a. nono & noino (see beautiful)
 Delirious, a. ā pe kubadē; he speaks foolishly.
 Demand, v. irā, p. irādā, inf. irāmu; simply to *ask*.
 Depart, v. mu ne; is *gone*.
 Deride, v. khē & khā p. khēdā, inf. khēmu.
 Descend, v. te & tē, p. tedā, inf. temu.
 Description, n. bonā.
 Destroy, v. wānh, p. wānhdā, inf. wānhmu. The passive voice of this verb is formed by changing the radical vowel into e, thus, wēnh, p. wēnhdā, inf. wēnhmu.
 Deteriorate, v. pēni.
 Devil, n. Kuh, pl. Kwih.
 Dew, n. gidu & gidu nimlē; the former is *vapour*, the latter is *vapour's water*.
 Die, v. ko, p. kodā inf. kōnu.
 Different, kbudēkbudē.
- Difficult, a. ēh krāh.
 Dig, v. bru, p. brūdā, inf. brumu; the r in this word has a rolling sound. The word wēh & wēhdā are used in the same sense.
 Dinner, n. wēhādībādī; the noon's meal.
 Dip, v. nyēnā, p. nyēnānā, inf. nyēnāmu.
 Dirt, n. siru.
 Disagree, v. oh nāh gidā; they cannot or do not agree.
 Disappear, v. pāh p. pāhdā, inf. pāhdāmu.
 Disappoint, v. nā woro seye; my heart is disappointed.
 Disapprove, v. ye nē nowānī; I do not like it.
 Disaster, n. tudu te.
 Discover, v. yi or ibo; to see or know any thing.
 Disease, n. kwainh.
 Disgrace, v. ā po twē yībā nā; he has put shame on his face.
 Disguise, v. woworā, p. woworādā, inf. woworāmu.
 Dislike, v. ye nē nowānī, i. e. I do not like it; or gnā nē, I hate it.
 Dispute, v. oh pe khūdē.
 Dissolve, v. worā; this seems to be the same word with worā to *transgress*, particularly used in connection with the violation of some civil or moral law.
 Distant, a. hlā.
 Distort, v. sē, p. sēdā, inf. sē-

- mu.
 Distribute, v. grādē & gra p. grādādā, inf. grādēmu & grāmu.
 Disturb, v. hē mu kuh; to stir up the Devil in me; or pepē mā worē nā, i. e. to trouble me. The former is the phrase most commonly used.
 Dive, v. pā nih māh swē; to go down into the water.
 Divide, v. gra & grādē (see distribute)
 Do, v. ni, p. nu, nunā & ninā, inp. nu, inf. numu. This word has great latitude of meaning, as to do, to make, to cause, to beget, to compel, to influence &c.
 Doctor, n. deyā, pl. doyābo.
 Dog, n. bwih, pl. bwih.
 Dodge, v. bllē, p. bllēdā, inf. bllēmu.
 Domestic, a. wudeā.
 Door, n. meyu, pl. meyē.
 Double, a. eh suh.
 Doubt, v. pēbebe, p. pedābebe inf. bebepomu.
 Down, prep. hwonā.
 Dowry, n. gnīnā wudih; the woman's money, or the money paid for the woman.
 Drag, v. gidī, p. gididā, inf. gidīmu.
 Drake, n. dabadababiyā; a male duck.
 Draw, v. kah, p. kahdā, inf. kahmu.
 Dream, n. yāye.
- Dream, v. yā-yāye, p. yādā-yāye, yāye-yāmu.
 Dreamer, n. yāye-yāā.
 Dregs, n. frānh.
 Dress, n. raure; every article of dress is called by this name, except where the names of a few articles of European dress have been acquired.
 Drink, v. nā, p. nānā, inf. nāmu.
 Drip, v. lōē, p. lōēdā, inf. lōēmu.
 Drive, v. blā, p. blādā, inf. blāmu.
 Drizzle, n. nuh sīnē.
 Drop, v. bllī, p. bllī dā, inf. bllīmu.
 Drought, n. dakate.
 Drown, v. se nih, p. sedā nh, inf. nih semu.
 Drowsy, a. bē nyīnu yi.
 Drum; n. tuuh & wude; they have two kinds of drum.
 Drunk, v. nah ni nā; ram works him.
 Dry, v. mac, p. maedā, inf. maemu.
 Dry, a. ma.
 Duck, n. dabadaba.
 Dull, a. kbu.
 Dumb, a. neh po winh; cannot speak.
 Dust, n. puhwi.
 Duty, n. hbādā.
 Dwarf, n. yesānh.
 Dwell, v. ne & neo; the verb of existence ne or neo is

employed to express the idea of dwell.
Dye, v. pi, p. pidā; simply, to boil or cook the cloth.

E

Each, a. duh; one.
Eager, a. pedepe.
Eagle, n. keh.
Ear, n. noāh, pl. noēh.
Earring, n. noāh-bāh; the word *bwide* is applied to rings of a larger size, as armlets, leg-lets &c.
Earth, n. bro; the preposition *in* is almost always appended to this noun, & in some instances, appears to be a part of the noun.
East, n. idu-luh; the head of the sea; the names of all the cardinal points are directly connected with the geography of their country.
Eat, v. di, di ne & didē, p. didā, inf. dimu. This word can be distinguished from the word *di* to come, only by the connection in which it stands.
Ebb, v. te ne, teyā, p. tedā inf. temu.
Eclipse, v. hābo or wēnh peheidē; the sun or moon grows dark.
Economic, a. ā pe te huru; lit'y, he puts his things (cf. facts) in the ground, by which it is implied that he keeps

his effects as closely as if he buried them in the ground, which is no uncommon mode with them, of keeping out of sight many articles of value.
Eclat, n. hāh guene; a good name.
Edge, n. yidih.
Efface, v. worēh, p. worēhdā, inf. worēmu.
Effeminate, a. māh gninā-gnebiyā; i. e. you are a woman.
Egg, n. gnēh.
Eight, a. behānhbehānh; four and four, or four to four.
Eighteen, a. puh-nā-behānhbehānh; ten & eight.
Eighty, a. worē-hānh; four twenties.
Elastic, a. siēkēh.
Elbow, n. sonhgoru.
Elegant, a. hāh & nono or noino
Elegy, n. hē kooch Mātu keh; to draw the dead out of Mātu; Mātu seems to be a middle place, where all dead people stop before they get to God, to rehearse the deeds they have done in this world; hence to sing an elegy, is "to draw the dead out of Mātu."
Elephant, n. dowē & todowē, and sometimes it is contracted into dōnh, pl. dowā.
Eleven, a. puh-nā-duh; ten & one.
Emancipate, v. ā po geh ā iru

gnēh; i. e. he puts his slave on an equality with his children; which is implied, as a man treats his emancipated slaves just as his children.
Embark, v. ā mu kobotonh wu-dī; he is gone on board a vessel.
Embassador, n. bodibo.
Empty, a. fro & frā.
Enact, v. pe, p. pedā, inf. pomu.
End, n. miāh & noāh; simply, the nose or the ear of any thing.
Enemy, n. gnāā, pl. gnāoh; one who hates me.
English, a. dobo & debo.
Enlarge, v. nu nē boāh; to make it large.
Enough, ad. eh-hwo.
Enter, v. pā, p. pādā inf. pāmu
Entertain, v. kā dabwē; I have strangers.
Entire, a. pēpē.
Envy, v. pe yimē yē, p. pedā-yimē vē, inf. ā mi yimē-pomu; the noun which is governed by this verb comes between its syllables.
Epistle, n. kinidi; they have but this one word for every species of reading & writing.
Equal, a. buru and woyē or wōdōv.
Eradicate, v. hā nē huru; pull it out of the ground.
Err, v. kū, p. künā, inf. kūmu.

Escape, v. kwidi; to run away; and bi wāh wudi, he has got to another place or side.
Even, a. wēnēkēhnā.
Evening, n. wide.
Everlasting, a. sekunā.
Evil, n. dēh kuhkuh, būnē kuhkuh, & ka kuhkuh.
Exceed, v. (sec excel.)
Excel, v. hi & hio, p. hinā, inf. himu. This word has great latitude of meaning, as, to go by, to surpass, better than &c.
Exchange, v. hihine-mā, p. hihinēnā-mā. inf. mā-hihinēmā.
Execute, v. (see do)
Exhibit, v. tādī, p. tādīdā, inf. tādīmu. The same word is used in the sense of teach.
Exile, n. mātio.
Exist, v. ne, neo and mā, p. nēnā, nedā, mātā and sometimes, nānā, inf. nemu and māmā. This word is used in the same sense with the verb of existence in the English language.
Expand, v. bu, p. budā, inf. bu-mu.
Expect, v. nū woro yē; my heart says.
Expiate, v. hā-mā, p. hādā-mā, inf. mā-hāmu.
Explain, v. tādī; the same word is used in the sense of exhibit, teach &c.
Extend, v. sedo, p. sedodā, inf. sedomu.

Exterior, n. kēh (see back.)
 Extinguish, v. moye, p. moye-
 dā, inf. moyemu.
 Extract, v. hā; to pull out.
 Exult, v. oh ni saunh.
 Eye, n. ye, pl. yi.
 Eye-ball, n. yi-pruh.
 Eye-brow, n. yi-krāh, & yi nā-
 mih; the latter is applied to
 the hair only.
 Face, n. yā, n. yi-pāmpa.
 Face, n. yi-ju.

F

Fable, n. dēh; the same word
 is used in the sense of *allegory*.
 Face, n. chōt.
 Face, v. ni-veh.
 Fade, v. kōt, p. kōtēdā, inf.
 kōtēmu.
 Faint, v. hināwē, hinēnāwē,
 inf. whinēnau.
 Fall, v. piyo, and bi, p. pināyo,
 inf. yopimu.
 False, a. ēh ye hāhte; it is not
 a true thing.
 Family, n. tōsh, pl. tibsh.
 Famish, v. kānu ni mli bākā;
 hunger oppresses me very
 much.
 Far, ad. hlā; this word also
 means, *high, long* &c.
 Farewell, ad. mi ne & mi neo;
 simply, *I am going*, being the
 only phrase they use as a
 parting salutation.
 Farm, n. ge, pl. geeh; the

word bāh is applied to a col-
 lection of farms owned by a
 community of people.

Farmer, n. ge-geā, pl. ge ge-
 oh.

Farther, a. They have no
 degrees of comparison for
 their adjectives. To say
 one town is farther than an-
 other, they employ the verb
 hi or hio *to exceed*, & use a
 phrase like the following, viz
 one town *exceeds* another
 in point of distance; or thus,
 wōrā be hlāē mā koh no
 māh? i. e. *which town out of*
them is far? emphatically, *far*
away.

Fashion, n. būnē or kbūnē;
 this word has much latitude
 of meaning, as, *deed, habit,*
action &c.

Fast, ad. worēworē, frequently
 contracted into wrewre.

Fasten, v. moāhnē, p. moāhnē-
 nē, inf. moāhnēmu.

Fat, n. fat.

Father, n. buh, pl. buhno.

Fathom, n. pido; when com-
 pounded with another word
 it is contracted into pā. as,
 pā-dāro, a fathom of cloth.

Fatigue, v. wāh, p. wādā inf.
 wāmu.

Favour, v. mā, p. mūnā, inf.
 māmu; this word is invari-
 ably accompanied by its ad-
 junct māh; thus mā mu
 māh, *help me*; & mā āmu

māh, *help us*.

Fear, n. hwanu.

Fear, v. pi-hwānu, p. pidā
 hwānu inf. hwanu-pimu;

this is a compound word, &
 in this, as in most similar
 cases, the subject of the
 verb comes between its com-
 ponent syllables, thus, pi ā
 hwānu, *I fear him*.

I cast, n. There is no simple
 word to correspond with this

To say, he gave a feast or
 dinner, it would be express-
 ed thus, a piāhdā koh gnebo

m h. i. e. *he cooked for p.o.*

ple; eating, in their minds,

being a necessary and obvi-
 ous sequence of cooking.

Feather, n. nyeni, pl. nyeniā.
 Feeble, a. ā kbēh wēdē; his
 strength is done.

Feed, klede, p. klededā, inf.
 kledemu or kledemā.

Feel, v. tē, p. tēnā, inf. tēnā-
 mu.

Feign, v. wrauwre nā ni; he
 practiced deception, or he
 was under the influence of
 deception.

Female, a. kbā, pl. kbē.

Fence, n. kbih.

Ferment, v. punē; to boil.

Fetch, v. yā, p. yadā inf. yā-
 mu.

Fetid, a. penā; the more pro-
 per meaning of this word is
 that it *smells*, for it is appli-
 ed to those objects that are

agreeable as well as those
 that are disagreeable.

Fever, n. ā tai sinu ne; his
 flesh is hot.

Few, a. khāmi, and ye hwo; the
 former is used in the sense
 of little, small, &c; the latter
 means not many or much.

Fuel, n. nāh.

Fifty, a. woro-suh-nā-puh; two
 twenties and ten.

Fight, v. hwa and hwē, & some-
 times, to hwā i. e. to fight

war.

Filch, v. yidi, p. yididā, inf.
 yidimu.

Fill, v. yiedī, p. yiedidā, inf.
 yiedimu.

Fin, n. pobāh, pl. pobwih.

Find, v. yi, p. yidā inf. yimu;
 to see.

Fine, a. hāh, nōno & noino.

Finger, n. gie, pl. gie; they
 call the thumb, gie-kburu;
 the fore finger, tāh-bē-gie
 i. e. the finger with which
 they apply salt to their
 tongues in eating; the little
 finger is gie-tāda.

Finish, v. wē-māh, p. wēdā-
 māh inf. māh-wēmā. The
 subject of this verb always
 comes between its compo-
 nent syllables, thus, wē nē
 māh, *I have finished it*.

Fire, n. nāh and wonenāh; the
 latter means *burning wood*.
 In general they give the

- same name to *wood* and *fire*, mu.
 for the reason, perhaps, that Fly, n. tawonē.
 they do not think of fire as Foam, n. feyá.
 an element independent of Foe, n. (see enemy.)
 the combustible substance to Fog, n. gidu.
 which it is attached. Fold, v. pllā, p. pllādā, inf.
 pllāmu.
 Firm, a. nu-nāh.
 Fit, a. wēh and wai, also wēh-Follow, v. kwē, p. kwēdā, inf.
 dē and waidē. kwēmu. This word is used
 in the sense of *accom-*
 Five, a. lmu, sometimes eh-pany.
 lmu; the spelling of this word is altogether arbitrary,
 as the sound is emitted wholly through the nose. Fool, n. kuhpebo or kuhpebu,
 pl. kwihpebi.
 Fix, v. seni-yē, p. seninā-yē, Foot, n. boporā and bopoblā,
 inf. yē-sēnimu. The subject pl. bepible.
 of this verb always For, prep. koh, keh, kre, koh-
 comes between its syllables. māh and kre-māh. In relation
 to the two last, the
 Flame, n. popāyede. substantive which is govern-
 ed by them goes between
 Flank, n. gah. the syllables, thus, koh nā
 Flat, a. wrēāo. māh, 'for him.'
 Flea, n. Forbid, v. leli nā ā nāh nu nē,
 tell him he must not do it.
 Flee, v. fri; to fly. Forehead, n. yibā-krāh.
 Flesh, n. fai. Foreign, a. kobo; this word is
 applied only to European ar-
 ticles.
 Flexible, a. pi ne; the vowel in Forenoon, n. gninnāiru; the
 meaning of this is, the *day's*
 the first is much prolonged *child*, or the, *youthful part*
 in the utterance. of the day.
 Fling, v. po, p. podā, inf. po-
 mu.
 Flint, n. pāsīā.
 Float, v. sobo, p. sobodā, inf. sobomu.
 Flock, n. jiu.
 Flog, v. (see beat.)
 Floor, n. bro; ground. They Forest, n. krāhyidi; this name
 is confined to portions of
 have only dirt floors, & they land which has never been
 cultivated.
 call these the *ground*. Forget, v. hinu-māh, p. hinu-
 nā-māh. The word govern-

- ed by this verb comes be-
 tween its syllables.
 Forgive, v. po-worēmānā, p. podā-worēmānā, inf. worē-
 mānā-pomu.
 Formidable, a. ne kbēh; he is strong
 Fornicator, n. rauri gnebiyā.
 Forsake, v. seo and se, p. sedā.
 inf. semu (see abandon.)
 Fortify, v. oh hih orāh kbih.
 Fortune, n. krubwi.
 Four, hānh, and eh-hānh.
 Fourscore, a. worē-hānh; four-
 twenties.
 Fourteen, a. puh-nā-hānh.
 Fowl, n. habi, & by some it is pronounced harbi.
 Frame, n. kai-bēdo; a house frame. The word bedo, a
 frame, is used only in this connection.
 Frequent, a. ti peplāndi; times many.
 Freshwater, n. nēworā-nih.
 Friend, n. bāyitine & beyu.
 From, prep. wo; this word also means *come from*, *get out*, & is inflected like a regular verb.
 Frugal, a. pe te huru; i. e. a man who conceals his effects in the ground; it being no uncommon thing for them to bury crockery ware & other articles in the ground for safe keeping.
 Fruit, n. buih.
 Fruitful, a. ā pe buih plāndi; it produces much fruit.
 Full, a. yie, and eh yiedā; it is full.
 Fumigate, v. po-nāhsinu māh.
 Funeral, n. dimu-nāmwe.
 Fur, n. pāde; the name of the animal which yields fur.
- G
- Gale, n. hnābo.
 Gall, n. kyēh.
 Gape, v. he, p. hedā inf. hemu
 Garden, n. buru; when the word is uttered quickly it is *bru*, the r having a rolling sound.
 Gargle, v. kbadē nih wunā.
 Garment, n. raure.
 Garret, n. kaiwudi; the house's upper floor.
 Gasp, v. yiē ne, p. yiedā, inf. yiēmu.
 Gate, n. buru-wunā; the yard's mouth.
 Gather, v. kwe, or kwē, p. kwē-dā, inf. kwēmu.
 Gazel, n. kāsēdēh; This is a generic name, and is applied not only to every species of the antelope known to them, but to almost all wild animals which have cloven feet.
 Generous, a. nā kwāh; open handed.
 Gentleman, a. hāh guebwi, & sedeyu.
 Get, v. There is no word in-

- the language to correspond with this. Sometimes it is expressed by *yā to bring*; *kā to have*; and still more frequently by, *yi, to see, obtain* &c.
- Guidiness, a. *izu ni mli*; guidiness works me.
- Gift, n. *yib.h.*
- Gill, n. (of a fish) *hn̄htanēh.*
- Girl, n. *gnānā hyāh*; a female child.
- Give, v. *gni, p. gnidā & gniñā, inf. gnimu.*
- Gizzard, n. *tai*; the same name is applied to the hearts of other animals & as their knowledge of physiology is imperfect, it is probable that they have mistaken the gizzard of the fowl for its heart.
- Glad, a. *plā-ble*; the liver is settled; which seems to be the sensation of happiness. Sometimes they say, *ni saunh*; but the first is by far the most common.
- Glass, n. *yed.h.*
- Glossy, a. *woré* or *woné.*
- Glutton, n. *ā kūnāne*; he is a glutton.
- Go, v. *mi, mio* and *mine, imp. m't, p. mu* and *mudā, inf. mumu.*
- Goat, n. *wudi*, pl. *wudē.*
- God, n. *Gnissuwāh*; there are two other names applied to the Deity, *Senā & Geih*; the
- last has the force of Creator; and the other is used chiefly in their songs.
- Gold, n. *seni*; this word is also applied to silver and copper, and the distinction one from the other, when necessary, which is rarely the case however as they know but little either about gold or silver, by the use of their English names.
- Good, a. *hēh* or *hāh & h̄ h̄tā.*
- Goods, n. *wudih*; this name is applied to every species of merchandise.
- Govern, v. *kā, to have or possess*; they have no word that strictly corresponds with this, nor have they any very distinct ideas of the meaning of the term as used among civilized people. When one man is exalted above others in point of authority, it is said that, *he holds the land, or the people.*
- Governor, n. They have among themselves several important offices as *Worāb. nh. Bodio, Ibadio, & Thbāwā*; but none of these can justly be regarded as possessing the functions of a governor.
- Grape, n. *kaielili-ah yā.*
- Grass, n. *pidi*
- Grave, n. *wudidā*; this word is applied to every kind of a receptacle of the dead, whether

- er it be a house or a grave. Gun, n. *puh*, pl. *pih.*
- Gravel, n. *wudi nyini sia*; goat dung stones. Gunpowder, n. *puhinuuu*, and *puhnuu.*
- Graze, v. *di pidi*; to eat grass. Gut, n. *mih.*
- Grease, n. *kēnā*; this is the common name for palm oil, but is applied also to every kind of grease.
- Grease, v. *po-kēnā*; to apply grease
- Great, a. *boḥ, boḥ te, & sometimes contracted into baite, also hwo & hwē.*
- Green, a. *pipri*
- Gregree, n. *gid h.*
- Grief, n. *wāri & wāri.*
- Grieve, v. *wāri ni nā*; grief works him.
- Grind, v. *sowā, p. sowān̄, inf. sowāmu.*
- Grease, v. *kudī, p. kudidā, inf. kudīmu.*
- Ground, n. *bro, hudu & huru.*
- Grow, v. *kunh, p. kunhdā, inf. kunhmu.*
- Grown, a. *kunh ne*; is grown.
- Guana, n. *pāne.*
- Guard, n. *foāh*, pl. *fooh.*
- Guard, v. *tu nē yinu*; keep a look-out.
- Guest, n. *dahwē*; my stranger.
- Guide, n. *tide poāh & tādio*; the latter means my teacher.
- Guilt, n. *būnē kuhkuh*, or *dēh kuhkuh*; wicked habit, or what is bad.
- Gun, n. *puh*, pl. *pih.*
- Gum, n. *seiro.*
- Gunpowder, n. *puhinuuu*, and *puhnuu.*
- Gut, n. *mih.*

H

- Hair, n. *piple*; the hair of the head is called *luhyā*, & sometimes *luh-hwiya* which means the *palm-nut fibres* of the head: there being some resemblance between straight hair & the fibres of a palm nut.
- Hand, a. tie.
- Half moon, n. *h̄bo-tie.*
- Hand, n. *kwāh*, pl. *kwih.*
- Hang, v. *bū-yau, p. b̄dā-yau, inf. yau-b̄mu.*
- Happy, a. *ā pl̄ ble ne*, his liver is settled; *ā ni saunh*, he is glad. The first is the one most commonly used.
- Hard, a. *krāh ne*; is hard.
- Harpoon, n. *dih.*
- Hat, n. *bebwi*, pl. *bebui.*
- Hatch, v. *wāh gn̄nh*; to break eggs.
- Hate, v. *gnā & gnē, p. gnān̄, inf. gnāmu.*
- Haul, v. *gidi, p. gididā, inf. gidīmu.*
- Have, v. *kā, p. kādā, inf. kāmū*; this word has great latitude of meaning, as *to own, to possess, to beget* &c.
- Hawk, n. *gidā*, pl. *gidī.*

He, pron. â & nâ; these words also mean *she, it*, as they have but one word for the masculine, feminine and neuter pronouns of the third person singular.

Head, n. luh, pl. lih.

Head-ache, n. luh krê ne; head is sick.

Heal, v. peâ, & piâ, p. peânâ. inf. peamu.

Heap, n. duh, pl. dih; the same word is used for the anchor of a vessel.

Hear, v. wâ & wai, p. wânâ & wainâ, inf. wâmu. & waimu.

Heart, n. tai is the proper word for the heart; but when the mind is referred to, as they usually do, when they use the English word *heart*, woro is the corresponding Grebo word.

Heat, n. sinu.

Heavy, a. kunkwâ.

Heed, v. mâyo.

Hell, n. Kuh yêh; the Devil's place, or up to the Devil.

Help, v. mâ, p. mânâ or mädâ. inf. mâmu; This verb is generally accompanied by the preposition mih, thus, mâmu mâh, *help me*.

Help, n. māmâmâ.

Hen, n. habikbâ; a female fowl

Her, pron. â & nâ; (see He)

Here, ad. dē and dēdē; the word for *there* is usually spel-

led dēnh, and can be distinguished from the above example in utterance only by giving the vowel a *nasal sound*. One of these two words is always joined to the verb whenever there is any reference to place. The first is joined to the adverb, when the adverb would naturally assume the inflections of the verb it qualifies.

Hernia, n. khē ro.

Herself, pron. âdui, or nâdui.

Hew, v. pā, p. pânâ. inf. pāmu.

Hide, v. hudi, p. hudidâ, inf. hudimu.

High, a. hlâ, & hlâ-yâh; the same word also means, *long distant* &c.

Him, pron. nâ, or â. This word is the same in the objective as in the nominative, though â is not frequently used in the objective case.

Hip, n. gah.

Hire, v. ku, p. kunâ, inf. kumu

His, pron. â or nâ.

Hiss, v. pe seh, p. pedâ-seh, inf. seh-peanu; the noun which is governed by this word goes between its syllables.

Hit, v. hlâ, p. hlädâ, inf. hlâmu.

Hog, n. botyu, p. botye.

Hold, bli-kwâh, p. blidâ-kwâh inf. kwâh-blimu; the noun governed by this word comes

between its syllables, and the import of the word is, *to hold with or in the hand*.

Hole, n. bidî, when the excavation is made in the ground; but the word frâ is used for a hole in cloth, in a wall &c.

Hollow, a. wrâ.

Honest, a. hâh; simply, good; They have no word to designate a quality, which they scarcely know or believe to exist.

Home, n. blih; this word also means *country, place* &c.

Honey, n. dch

Hoof, n. tidusembwî.

Hook, n. kaow; the word wâh is used for a *fish hook*.

Hoop, n. bah, pl. bah.

Hop, v. pe-keiwewowî.

Hope, v. hwôu, p. hwônênâ, inf. hwônâmu.

Horn, n. mouh, pl. mênh.

Horse, n. soâ, & koboso; the latter, the one most commonly used, means the "white man's lizard," & no doubt is thus named, from the resemblance between them.

Host, n. dababuh; the stranger's father or protector.

Hostage, n. tōmâ.

Hot, a. sinu and snu.

House, n. kai, pl. kevâ.

Housekeeper, n. kai-foâh.

How, ad. hânî.

Hug, v. hlâ-tedi, p. hlädâ-tedi, inf. tedi-hlâmu; the subject

of the verb comes between its syllables. Budêdê-kudî is also used in the same sense.

Hull, n. frêh.

Humid, a. pōâh.

Humorist n. bukadê.

Hundred, a. worê-hmu, i. e. five twenties. Two hundred is hubâ.

Hunger, n. kânu.

Hunt, v. pênâ & pânâ, p. pênânâ inf. nâ-peamu.

Hurry, v. kēka, p. kēkadâ. inf. kēkamu.

Hurt, v. krê, & krâ, p. krädâ & krädâ, inf. krâmu.

Husband, n. gnebiyâ; a man.

Hush, v. bâ hedâ & po kbe.

Hypocrite, n. yeyedâo.

I

I, pron. mâ; the pronouns of the first and second person singular, are distinguished from each other in speaking, by a certain *intonation* of the voice; the former is written without, & the latter with a final h, merely to aid the eye to distinguish them in reading.

Idea, n. No word in the language is known to correspond exactly with this. It is probable, that they would say, *te ne nâ woro kudî, i. e. something is in my mind*.

Idle, a. â neh nu dēh; he does not do any thing.

Idol, n. gid'h; this word is applied to *fetichs* of all kinds.
 If, conj. This conjunction never stands by itself, but is always incorporated with the pronoun & the auxiliary verb. If with the first person, it is expressed by *ne* or *be*, if with the second, it is *neh* or *beh*, if with the third it is *bi*; & in the plural it follows the same order.
 Ignite, v. po nē tih; put it to the fire.
 Ignorant, a. ye ibo; I do not know.
 Ill-natured, a. bi-irānā.
 Illustrate, v. tādī, p. tād.dā, inf. tād.mu.
 Image, n. tuh-sūnhbwī; this word is applied to pictures. The word *sibo* is applied to all reflected images.
 Imitate, v. senānē ā wunā; the literal meaning of which is that, *he has measured his mouth*; a phrase originally, *to mock*, but now has a wider latitude of meaning as to *imitate, personate* &c.
 Immediately, ad. worēworē or tētīnu.
 Immense, a. boāh bākā, or hwē bākā.
 Immortal, a. nāh ko ne; cannot die.
 Impair, v. hi-bwih; the same term that is used for *decay, corrupt* &c. The noun gov-

erned by this word comes between its syllables.
 Importunate, a. idā nē bākā; he wants it very much.
 Importune, v. (see beg.)
 Impotent, a. monānā.
 Improve, v. sh nu nā hābkā; it made him well.
 Inprudent, a. ā kā krāh.
 In, prep. biyo, & sometimes kudi; *the inside* is used.
 Inadequate, a. ā yedē nē wē; he is not adequate to it.
 Inaugurate, v. tūh, p. tūh-nā, inf. tūhmu; the meaning of this word is *to anoint* or *besmear*; this being the process by which all important officers are inducted into office.
 Incapable, a. (see inadequate.)
 Incest, n. There is no word to correspond with this, though it is considered a crime of an aggravated nature. They would express the idea, by saying ā pādā ā bebuh yē, i. e. *he has cohabited with his sister*.
 Incline, v. kī i, p. kōnidā, inf. kōnimu; this word corresponds perfectly with our word *incline*, whether it be applied to a material object, or to a certain bias of the mind.
 Inclose, v. po nē kudi; put it into the inside.

Inconsiderate, a. ā neh bli te' to express *anger, indignation*.
 ā woro mah; he does not *insult* &c.
 hold the thing with his mind. Intellect, n. woro, pl. worē;
 Increase, v. kunh, when it is sometimes the word *luh* *the*
 applied to any thing that *head* is put for for the mind.
 grows; po be. *put more*. Intelligent, a. ā ibo te plūdi;
 Incubus, n. yaye kuhkūh. or he knows many things.
 gid-yāye; the first siml. Incontinent, a. nāā, literally,
 means, a *bad dream*, the a *dreamer* or *drinker*.
 other means a *brack dream*. In- end, v. ch ne nā woro kudī;
 suggested, perhaps, by re- it is in my heart
 sembling themselves in a Inter, v. (see bury.)
 in a distressing dream, to a Intercede, v. (see beg.)
 chicken in the claws of a Interdict, n. tetch; simply, a
 hawk when carried into the law.
 air & liable to fall. Interfere, v. ga p. gadā ga-
 Indeed, ad. hāhtenu. mu; to interfere in making
 Indifferent, a. ā ye nē dēhyi; peace.
 he does not care for it. Interior, n. (of a country) bā-
 Ingenious, a. ā kā sckā or si- woro.
 ā; he has art. Interrogate, v. (see ask.)
 Inhabit, v. ā no dē; he lives. Into, prep. bi, biyo, and swē.
 Iniquity, n. gūnnē bātē or Invent, v. yadē-yā, p. yadēdā-
 bānē kuhkwih. yā, inf. yānā-vadēmu. The
 Injure, v. (see impair.) noun governed by this word
 Inquire, v. (see ask) goes between its syllables.
 Insane, a. ā ye luh kā, or ā Invert, v. hiē-m'h, p. hiē i-
 luh wēnhdā; *he has no head,* m'h, inf. m'h-hiēmu. This
 or *his head is broken*; the verb is of the same class as
 words *luh* being put for *sense* the preceding.
reason &c.
 Insect, n. sifiride.
 Inside, prep. pā, biyo & kudi.
 Instruct, v. tād', p. tād.dā, inf. tād.mu.
 Insult, v. ā krāh wudē yā; he Is, v. (see an.)
 has raised a bone in his Island, n. dibo.
 breast; a phrase they use- It, pron. eh & nē. & in some
 cases, ā & nā.

Itch, n. p. p. pre.

J

Jam, v. plie. p. pliedā, inf. plie-an.

January, n. The people divide their year into *moons* but have no names for them.

Jaw, n. gata.

Jerk, v. a. dāwē kbēdidā-yē, inf. yē-kbēdidān.

Jira, v. kok-*yē*, p. kokādā yē, inf. yē-kok-anu.

Join, n. k kwāh.

Joy, n. sauh; the phrase, plā-*nie na, a settled liver*, is generally used to express this state of mind.

Judge, n. bātipō; this word also means a *circulator*, or one who presides in a meeting.

Jug, n. git di.

Juice, n. lin; the *water* of any substance.

Jump, v. mōnā, p. mōnānā, inf. mōnāmu.

K

Keep, v. tu nē, & tu nē yimu; the latter phrase is most commonly used & means, *to keep a look-out*.

Keeper, n. yimē tuo.

Key, n. baḍeh, pl. baedeh; in the pronunciation of this word, the first vowel is much prolonged.

Kick, v. hlā-bājē p. hlādā-bājē, inf. bājē-pomu; to strike with the foot.

Kid, n. wudi-bwi pl. wudē-bwi; a *little* or *young* goat.

Kidney, n. liwanhplā.

Kindle, v. towē, p. towēdā, inf. towēmu.

Kill, n. lā, p. lādā inf. lāmu. By some individuals, this word is aspirated and the sound *ll* may be distinctly heard, though this is not so common as the first viz. *lā*.

Kind, a. hāh.

King, n. This people have very little idea of the nature of a monarchy, in the general acceptance of this word, and there is no office among them which corresponds with that of a *king*. There are three prominent officers called, Bodio, Woribanh, Ibādio and Tibbawāh, to each of whom are assigned certain duties; but neither of these have any ascendancy over the others, except so far as personal character or family connections may secure that ascendancy. In writing, the English word *king* is retained, modified into *kīnh*, to suit the genius of the language.

Kiss, v. gnāh, p. gnāhdā, inf. gnāhmu; to *suck*.

Kitten, n. pōmbwī bwī.

Knee, kōnā.

Knee-cap, n. kōnā-yie.

Kneel, v. kōn, p. kōndā, inf. kōnmu. The word *hurul* the *ground* is usually connected with this.

Knife, n. fah, pl. fahvā.

Knock, v. hla, p. hladā, inf. hlamu.

Know, v. ibo, p. ibodā inf. ibo-mu.

I

Labor, n. kwowā; work.

Labor, v. ni kwowā.

Lack, v. idā; to want.

Ladder, n. badiba.

Lade, v. te, p. tedā inf. temu.

Lake, n. nibtie; *half water*, in distinction from *nih* which is sometimes used by way of eminence for an ocean of water.

Lamb, n. hlāblē yu, or blāblē bwī; the *offspring* of sheep, or a *little* sheep.

Lance, a. wewābo.

Lantern, v. tu or ti dimuh, p. tud, dimuh, inf. dimuh tumu.

Lamp, n. mlātedu; a light.

Land, n. bro.

Landmark, n. hnonā & yidodā.

Language, n. wiah; a word, language, dialect &c.

Lantern, n. There is no simple word to correspond with this, they say mlātedu kuditū, i. e. the thing which contains the light.

Large, a. boāh; this word is used also in the sense of *great*, e. g. *broad* &c

Last, a. leb. dī.

Late, a. pōl; and hon. nē.

Latent, a. hudid; this word is more generally used in the sense of a verb.

Laugh, v. khā, p. khādā, inf. khamu.

Laughter, n. khāō.

Law, n. teten; the word *mūnh* which more properly means a *commandment*, is frequently used in the sense of *law*.

Laxative, n. nunu gūh; and sometimes, nunu tin, i. e. *wood* that has the properties of a laxative.

Lay, v. pō & podē, p. podedā, inf. pōdīmu. In a great many cases the letter *e* takes the place of *o*, & the word becomes *pe*, *pedā*, *pōmu*. There is no word in the language that admits of a greater latitude of meaning than this. Besides its meaning *put, lay, throw down* &c. it is joined to a great many nouns so as out of the combination, to form a class of verbs which correspond, in sense with the noun which has been combined. The word *pe-yerā to be angry* is one of this class; it is made up of *pe* & *yerā*, the latter of which is a substantive &

- means *anger*.
 Lazy, n. hwonā.
 Lead, n. p. nih; to go in the water. They never use lead for any other purpose than to sink their fish nets, hence it takes the name of something that, *sinks into the water*.
 Lead, v. nāh ni nā; to walk to him, or make him walk.
 Leaf, n. haet. pl. hauwi.
 League, n. (confederacy) yodoh.
 Leak, v. li, p. lidā, inf. limu.
 Lean, a. wē fai nā; his flesh is *done or worn off*.
 Leap, v. (see jump)
 Learn, v. khi or khe, p. khinā, inf. khimu.
 Lease, v. gni; to give.
 Least, a. bwī; the *little one*. The word assumes the sense of the superlative, by being called the *little one*, in distinction from all the others which are supposed to be larger.
 Leave, v. se & seo, p. sedā, inf. semu.
 Left-hand, n. kōml. kwāh.
 Leg, n. ba, pl. be.
 Leisure, n. ti; time.
 Lend, v. bā mu be du nē; let me have it.
 Length, n. hlā.
 Leopard, n. gi, pl. giē.
 Lessen, v. (see abate.)
 Let, v. bā, p. bādā, inf. bāmu; it is difficult in many cases to distinguish between this word & the auxiliary verb *bā mist if &c.* The same word is used in the sense of *stop, cease &c.*
 Leiter, n. kinidā; this name is applied to every kind of writing, book &c.
 Level, v. nu nē wenēkēhnā; to make it level.
 Level, a. w. n. kēhnā.
 Lewd, a. rauri-guehwī.
 Liar, n. schā, pl. sehoh.
 Liberal, a. nākwah; open handed.
 Lick, v. bā, p. bēdā, inf. bēmu.
 Lid, n. jiu.
 Lie, n. seh; this word is used in the sense of *mistake, error &c.* or what is equally probable, one individual never tells another he is wrong or mistaken but daily charges him with a *lie*.
 Lie, v. ni seh, or kō seh; you fabricate a falsehood, or you have a lie.
 Lie, v. (to be in a horizontal position) pē or pēo, p. pedā, inf. pēmu.
 Life, n. hānā.
 Lift, v. du-yāh, p. dudā-yāh, inf. yāh-dumu; this word also means to *get up*.
 Light, n. pebe.
 Light, a. (not heavy) fekwā.
 Light, v. bei, p. bēidā, inf. bēimu.
 Light, v. (to fall upon) toyo.

- p. tedāo, inf. temā.
 Lighten yau ā pe yi; the sky winks its eyes.
 Like, a. wo-yē, & wodē-yē, the noun with which this adjective agrees, comes between its syllables; thus, wō nā yē, *like him*.
 Limb, n. babo, when applied to the branch of a tree; dāde, when referred to one of the members of the human body.
 Limber, a. (see, flexible.)
 Lime, n. (fruit) pānh.
 Limit, n. hnonā; this word is applied only to *landmarks*.
 Line, n. tide; the same word that is used for a *path or road*.
 Link, n. (of a chain) yēēh.
 Lion, n. This animal is not to be found on this part of the coast, nor is it known to the people, consequently there is no word in the language to correspond with it. When a picture of a Lion is showed to a native, he invariably calls it, gi hwē i. e. a *huge leopard*.
 Lip, n. wunā kbobo.
 Listen, v. wā, p. wānā, inf. wāmu; when a question is asked the indicative is *wai*. The word simply means, to *hear*.
 Little, a. khimī; when reference is made to an animal, the word bwī is more commonly used.
 Live, v. ne & neo, p. nenā. & nedā, inf. nemu. The word mā, p. mānā, inf. mānā, is used in the same sense, but not so frequently as the former.
 Liver, n. plā pl. plē; the liver is considered by the natives, as the seat of the affections; and the head that of the intellect.
 Lizard, n. soh; they apply this word to the horse also. It is doubtful whether this name was given from a resemblance between them, or whether the word was borrowed from the language of one of the Windward tribes, who also give the same name to the horse.
 Lo, interj. yi & aio.
 Load, n. beblēdēh.
 Load, v. (see, lade.)
 Loaf, n. kodu.
 Loathe, v. gnā (see, abhor.)
 Lock, n. gābu, a padlock; brānh-kwāh, a *chest's hand* for a chest-lock.
 Lock, v. ba, p. badā, inf. bamū.
 Log, n. tuh; the same word is used in the sense of *tree, lumber &c.*
 Loin, n. sah.
 Long, a. hlā.
 Look, v. yi, and tānā.
 Lookout, n. māyo.
 Loose, v. wodē, p. wodēdā, inf.

wodénu.
 Loose, a. nidēnā.
 Lord, n. There is no word in the language, which corresponds with this, and it has been thought best to retain the English word *Master*, Greboized into Māsā.
 Lose, v. wainh, p. wānanē, inf. wānu.
 Loud, a. hedāh bākā; a great noise.
 Louse, n. nowē, pl. nowé.
 Lousy, a. nowē nā.
 Love, v. nowānī, p. nowānīnā, inf. nowānu. Sometimes the word wē-yē is used, but the former is the most common, & has much the greatest latitude of application.
 Low, a. kwāyē.
 Luck, n. krubwī; this word has much latitude of meaning, as, *favour, gain*.
 Lung, n. foāh.
 Lurk, v. hudī (see, abscond.)
 Lust, v. wē-yē
 Lustful, v. (see, lewd.)
 Lye, n. sīmlī nih; soap's water.
 Lyre, n. hobā.

M

Mad, a. hāiyu.
 Magnify, v. nu nē boāh; to make it large.
 Maimed, a. (see lame.)
 Majestic, a. lwē.

Make, v. ni, p. nu, ninā and nūnā, imp. nu, inf. numu. This word has the force also of *do, operate, effect*.
 Mad, n. kwānh.
 Male, a. biyā; this word never stands by itself, but is joined to the noun which it qualifies.
 Malevolence, n. woro kuhkuh; a bad heart.
 Maltreat, v. nu nā būnē kuhkwih; to do him wickedly.
 Man, n. gnehiyā, pl. gnebo; the plural of this noun, viz gnebo, is used for *mankind, people* &c.
 Manage, v. mi nē yimu; I will see to it.
 Manhood, n. kualikunh gnebwī; an adult.
 Manifest, v. tādī; to show, exhibit, teach.
 Mankind, n. gnebo or gnebo popleyinā.
 Manner, n. būnē.
 Many, a. peplānī, poplāndī, pūmlāndī and plāndī.
 Mare, n. sehkbā; a female horse.
 Mark, n. yidodā.
 Mark, v. ā tu nā ā yidodā; he put his mark upon it.
 Marriage, n. There is no word to correspond with this; nor have the people any kind of nuptial ceremonies whatever. When a man has paid the stipulated sum of money for a

girl, he goes or sends for her, and she becomes his wife without further ceremony.
 Marrow, n. sūmre; the same word is used for the *brain*.
 Marry, v. du gnānā; to take a wife or woman.
 Marvel, v. bu & gedē, p. budā and gedā, inf. banu & gedānu. The word *bu* probably is nothing more than an ejaculatory expression of surprise, wonder &c; but is regularly inflected and has the same meaning of marvel, wonder &c.
 Marvellous, a. te hwē; a great affair.
 Mash, v. bādā, p. bādādā, inf. bādānu. Sometimes the word wēnh, wēnh, *to break*, is used in the same sense.
 Mast, n. (of a vessel) tuh pl. pl tih; a tree, or the body of a tree.
 Master, n. kubā, is the word applied to the master of a vessel, and is, probably, compounded of kubi, a *white man*, and bānh a *leader*. Slaves apply the word Buh (father) to their masters.
 Masticate, v. tā, p. tādā, inf. tānu.
 Mat, v. kōh, pl. kwēh. The same word is applied to the skins of animals, bark of trees &c. K₂
 Mate, n. (an officer of a merchant vessel) yubo; this name is applied to the individual who is the second most prominent person in any community.
 Matter, n. (affair) blidi.
 Mature, v. kunh, and kunh ae, p. kunhdā, inf. kunhnu.
 May, n. They have no names for their months, but they divide their year into *moons*.
 May, v. aux. brāne.
 Me, pro. mu, mli, and in some few instances, mlā is used.
 Mean, a. ga nāidu.
 Mean, v. peyē; it says so & so.
 To ask what this or that thing means, they say, hānēh peyē i. e. *how it speaks* or *says*.
 Measure, v. senānē, p. senānēnā, inf. senānēnu.
 Measure, n. senānē-dōh.
 Meat, n. dibādi, when the reference is to food generally; swāndē when referred to the flesh of animals.
 Mechanic, n. sekā-nuā, pl. seka-nuoh.
 Meddle, v. biyo, p. bidāo, inf. biyanu.
 Mediate, v. ga, p. gadā, inf. tānu; (see, interfere)
 Mediator, n. gaā, pl. gaoh.
 The word *gidh* & *geh*. The first is the word most commonly used, & is the name

they also give to their *feliches*
Meek, a. â kâ wâdêh.

Meekness, n. wâdêh. This word more properly means *modesty*.

Melancholy, a. â kâ musûh; he is melancholy or has melancholy feelings.

Mellow, a. hidu; sometimes they say, êh kunh ne, it is *matured*.

Memory, n. They have no names for the different faculties of the mind. They would express the idea of a *good memory* by saying, â worobli te kwâh, i. e. *his mind holds or retains things*.

Menace, v. tudê nâ bahnâ.

Mend, v. ma, p. madâ, inf. manu.

Mental, a. woro te; the mind's things, or the things of the mind.

Merchandise, n. wudih.

Merchant, n. p. no-poâ; a man who makes trade.

Merciful, a. kâ wari; he has pity or sorrow.

Mercy, n. wârî and woromânâ; the first is used in the sense of, *sorrow, pity, compassion, mercy* &c. The second is very generally connected with the verb *po*, & signifies *to show mercy, pardon, forbearance and patience*. Wozomânâ probably means a

merciful or forbearing heart.

Merry, a. â woro wrêdo; his heart is *level* or *smooth*. Every sensation of uneasiness, with them, seems to be characterized by an unsettled state of the seat of emotion; and the feelings of happiness on the contrary, is the result of a calm and settled state of the liver or heart. The phrase, plî ble ne, a *settled liver*, is always used to express the idea of happiness and is not unlike the example above mentioned.

Message, n. tiusâ.

Messenger, n. nâye.

Midnight, n. tâh-heidi; the middle or centre of the night.

Milk, n. bli guidh ni; literally, the cow's breast's water, or water from the cow's breast.

Mind, n. woro, pl. worê.

Mind, v. mâyo & tu nê yi; the first means *take care, be on your guard* &c; the second is, *keep your eyes upon it*.

Mineral, n. wowerâ-deh or wowodâ-deh; the literal meaning of this word is, *fusible things*. They know nothing of mineralogy as a science, and their classification of mineral substances, as well as in all other departments of natural science, must necessarily

be defective.

Mingle, v. (see mix.)

Minute, n. The people know nothing of the division of time into seconds, minutes, and hours, and of course, have no words to correspond with these.

Mirror, n. yedâh; this word is not only applied to looking glasses, but to all polished substances which reflect images.

Miscall, v. kû, p. kûnâ, inf. kûmu; the same word is used in the sense of *err* (see err)

Mischief, n. poâ te, you have brought *mischief*. The word *te* has greater latitude of meaning than any other word in the language (see the word, *thing*)

Miser, n. kunâh-kwâh & gnûn-*nêkwâh*; a tight-handed man.

Misery, n. swêh bakâ; very great trouble or distress.

Misfortune, n. â kâ kidch; he has misfortune.

Mislaid, v. êh wâ ne mli; it is lost from me.

Mislead, v. â kbadê mu sehâ tide; he took me along the wrong road.

Mist, n. nuh sinê (see drizzle.)

Mistake, v. kû, p. kûnâ, inf. kûmu (see, err)

Mistress, n. kada; this word is

applied only to a woman who is kept for lewd purposes. There is no word in the language to correspond with *mistress* when it means the female head of a family.

Misunderstand, v. ye nâh winh ibo; I did not know your word.

Mitigate, v. êh ni khêkhâ; it is some easier or better.

ix, v. khebo, p. khebodâ inf. khebomu.

Mock, v. â senûnê nâ wunê; he measured my mouth.

Mode, n. bûnê or kbûnê (see fashion.)

Model, n. beh nu nê bâh wo nê yê; you must make it like this or that thing.

There is no word in language to correspond with the word *model* when used in the sense of a noun.

Modern, a. irayedê; the same word is used in the sense of *new, young* &c.

Moment, n. There is no word to correspond exactly with this. They say *têtinu, now*, and *duhduh one time or immediately*.

Money, n. The word *wudih* is applied to every species of merchandise; and when they see silver coin, they call it *silvâ wudih*, i. e. *silver money*.

Monkey, n. yidi, pl. yidih.

- month, n. They divide their year into so many moons, hence they say, one moon, two moons.
- Moon, n. h'bo; this word is also applied to a tanam n'ch (see, in o'ch).
- Mope, n. be t'cho.
- Morning, n. gann'li; *the day's bill, or the god's bill part of the day.*
- Mrow, n. gann'niit, gann'ni nyun; the day's bill that is going to be lighted, or to give light.
- Much, n. t'ch; the vowel in this word is much prolonged in the utterance, & in this way it is distinguished from the word *to, war.*
- Muddy, v. twé ni mli; shame affects me.
- Must, a. h'chio; this word seems to be compounded of the words *be in ce*, and *to exceed*, and the sense of it is *it exceeds more*, waita i; equivalent to the superlative degree of *much* or *many*.
- Moth, n. papai, and h'cho t'bwí; the first is applied to a small insect which cuts holes into wood, and often injures their canoes. The second is a *little cockroach*, a mero they more frequently give to an insect which injures woollen clothes and fur hats, and is probably a species of the in-
- sect which we call the *moth*.
- Mother, n. deh.
- Motive, n. biidi or te ne i wo-ro kud; an affair, or a thing is in his heart.
- Mountain, n. te'wé; a mountain, hill, crag, ridge.
- Mourn, v. ch' ti diauh, or ch' tu da nah, they keep a mourning, a. diauh or damah.
- Muse, n. b' d'ni g'í. hodin.
- Mouth, n. wani t'vuna.
- Move, v. w'w'ni g'í. wodi-t'nd iat' t'na-wogan.
- Much, n. hwo x' ch' hwo, & sometimes b'k'í; the last of which, may mean *very much*, *very fast*, *very quick*, according to the context.
- Muddy, a. puda.
- Murder, v. á pe hanumá; he has committed murder.
- Murder, n. hanumá.
- Murderer, n. á pe hanumá, a man who has committed murder.
- Must, v. The letter *b*, either by itself, or in combination with some vowel which is not known, always has the force of *must* & *if*, & in some cases of *it*. It is always combined with the pronoun, and the two together constitute what may be regarded as the auxiliary of the verb, both in the subjunctive and imperative modes. It can be

- determined to have an *imperative* or *subjunctive* sense only by the connection. (see Grammatical Analysis, and 43.)
- Myself, pron. d'it; the same word is used for *yours* if except that the intonation is different, and for the sake of distinction, it is spelled d'it.
- Nail, n. p'nbuná.
- Named, a. kl' é sod'ni.
- Name, n. g'ne; this word is not easily pronounced by a foreigner; it is uttered by a sudden and quivering motion of the organs of speech, and can be acquired only by a great deal of practice.
- Nap, v. nyiau-yi.
- Neck, n. p'ch' k'ch; the back part of the neck.
- Napkin, n. plé-d'áro; the cloth to wash with.
- Narrow, a. k'k'é, k'k'édin', & khini; the first is more commonly applied to a *narrow path*; the second to a cloth & similar articles; the third is used indiscriminately for *small*, *little*, *narrow* &c.
- Nasty, a. g'niñé & g'niñidu & h'ndé.
- Nation, n. There is no corresponding word in the Grebo language for this. They say
- M'gno, *the people of America* for the American nation. And a bilin wé, *our country people*, for our nation.
- Naive, n. Blih' g'í, a *country man*; or bro-áñ g'ne, *man of the soil*.
- Navel, n. now'ná.
- Near, ad. onda.
- Near, v. kwáné, p. kwáné, iat' kwáné.
- Near, a. kwáné, and kwáné.
- Near, a. ti.
- Neck, n. p'ch.
- Need, n. There is no corresponding word for this; they would express the idea by saying, á idá n' b'k'í, he wants it very much.
- Needy, a. poh (see poor)
- Neglect, v. á neh tu n' yimu. he did not look to it, a ye n' d'hyi, he did not care for it. They have many other phrases to express the idea, but no one word to correspond with *neglect*.
- Neglective, v. á n' n' simply, he did or settled the matter.
- Negro, n. g'ne id'k'pobo; a black man.
- Neighbor, n. Fai w'ro g'nebwí, and p'nbuo g'ne b'í; the first means a person whose house ranges in a line near by. The second is a person who is near by. Neither of these phrases is much used.

Neither, pron. ch ye; not they
Nerve, n. They have no word to correspond with this, and they have too little knowledge of physiology, to know any thing about the nerves as a distinct part of the human system.

Nest, n. niblé-áh hlíh, is the name of a birds nest; habi-áh tidah, is the name of a fowls nest.

Net, n. tedáh, pl. tedéh.

Nettle, n. tusurásu and gímō; these words apply to two kinds of the nettle.

Never, ad. idukau. This word is uttered with a hissing, vehement sound, the last syllable particularly, is prolonged like the crack of a whip.

New, a. iráyedē.

News, n. te; things; the question "what's the news" is te ne áh blíh? any thing lives (is) your country. Tibusā in some instances means news.

Next, a. kwaib; this word also means second.

Nibble, v. di ne; is eating.

Nice, a. nono & noyino.

Nickname, n. khādē gnene; a name of derision, or a name to be laughed at.

Nickname, v. oh gni ná khādē gnene; they give him a nickname.

Night, n. táh; the night with

this people is divided into three distinct parts. *Wíde* is the part of the night from the going down of the sun until bed-time; *tah heid* extends from bed time until four o'clock in the morning; the remainder of the night is called *gáinnēmab*.

Nightmare, n. (see Incubus)

Nine, a. seiduh; probably one wanting, i. e. wanting one of ten.

Nineteen, a. puh-ná-seiduh; ten & nine.

Nineteenth, a. They have no ordinal beyond *twaino*; in writing we adopt the cardinal numbers, & in this instance it would be, puh ná-seiduh nineteen.

Ninth, a. seiduh.

Nipple, n. gnidíh miáh; the breast's nose or the end of the breast.

No, ad. ondu, and ye or yede, the latter stands connected with, & qualifies a verb.

Noble, a. háh, nono, or noyino.

Nod, v. khē nyinu yi; he carries sleep on his eyes.

None, ad. dēh ye, something is not.

Nonsense, n. winh fíe or winh fíe; empty words.

Noon, n. wēnityo or wēnh-yáh; the latter means that the sun has brought or come up.

North, n. báworo; the mean

ing of this word is the interior, or main body of land, which lies in a Northerly direction from the Grebo country, or is supposed by them, to lie in this direction.

Nose, n. miáh; the same word is used to signify the end or termination of any thing.

Nostril, n. miáh-fuá, pl. miáh-fui; the hole of the nose, or the nose's hole.

Not, ad. neh, náh, & sometimes ye, yeda or yedē; the first two are those most commonly used, the latter of which frequently has the force of must not, cannot &c. They can be distinguished from the auxiliary of the subjunctive mood in one instance, and from the adjective pronoun náh your in the other, only by their connection with the context. The word ye frequently assumes the inflections of the verb and becomes yeda, yed.dē and yedē (see Grammatical Analysis, art 21.)

Notch, n. yedeh; this word also means year.

Notch v. pe yedeh; to put or make a notch.

Notify, v. leli gnebo, to tell the

ka oráh yēh, i. e. I shut up the town.

Now, ad. tētínu

Number, n. tiē; how many, or what number. To express the idea of a great or small number, they would say, pl. andí many, or khāni few. There is no one word however, which strictly corresponds with the above.

Nurse, v. tu ná yimu, to attend to, or to keep a watch over it.

Nurse, n. krā-yu-te; one who has charge of a child.

Nut, n. tai; the heart.

O

Oar, n. wado or waro, pl. wade or worē; this word means a paddle rather than an oar, but it is also applied to a boat's oar.

Oath, n. á bedí Gnissuwáh yēh; he swore to or by God. The people do not distinguish between an oath, and a prayer, owing to the fact, perhaps, that their oaths are always of an imprecatory nature, and hence they have but one phrase for both.

Obedience, n. wádēh; meekness, docility, obedience.

Obedient, n. á ká wádēh; he has got obedience, or he exercises obedience.

- Obey, v. There is no word to correspond with this; they would say, *â nu dëhnë leli-dâ nâ bâ nu, he has done what I told him to do.*
- Oblige, v. *â podë nâ plâ ne-* when oblige has the force of *to please, or to do a favour &c;*; when it means *to compel &c.* *nu nâ bâ nu nê, I made him do it.*
- Observe, v. *yi nê;* simply, I saw, or I noticed it.
- Obsolete, a. *gnëkbadë* or *hwa-*bo te; old people's thing, or word.
- Obtain, v. *yâ nê nê?* simply, have you brought it.
- Obtrude, v. *â po yimë;* the precise meaning of this phrase is rather obscure, probably, its meaning is something like, *he evinces covetousness;* from the fact, perhaps, that a man is apt to render himself more obtrusive by evincing a covetous spirit, than he does in any other way.
- Occiput, n. *tãneh.*
- Occupy, v. *â nedë;* he is here, or he lives here.
- Ocean, n. *idu,* and according to the pronunciation of some it runs into *yidu.* The first however is the common pronunciation. Sometimes the word *nih water,* is used by way of eminence for ocean.
- October, n. (see January.)
- Odd, a. *ëh ye yënamãnë.*
- Odor, n. *noh.*
- Off, ad. *kre;* by.
- Offend, v. *pe-yerã, p. pedã-ye-rã, inf. yerã-peinu;* the subject of this verb comes between its syllables.
- Offense, n. *â pe no yerã;* he made them angry, or offended them, instead of, he gave offense.
- Offer, v. There is no word to correspond with this; they would express the idea, by some such circumlocution as the following, *leli nâ bâ du nê, I told him he might take it.*
- Offering, n. *mëmã,* and *gëwo-*no.
- Officer, n. when the office is of a *civil nature,* it is *orãh hãh gnebwî,* the towns' good man, or a prominent man in the town; when it is a military office, the incumbent is called, *sedibo-kunh, a matured soldier.* Neither of these phrases however correspond strictly with the word officer. Their forms of government (if indeed they deserve the name) are, in many respects, perfectly unique. The legislative, judicial & executive departments are blended together,

- and the people legislate, judge and execute their laws almost *en masse.* They seldom think of investing any one individual with special, official duties, hence the absence of a word for officer.
- Often, ad. *ti biyë* and *ti peplãndi;* every time, or many times.
- Oh, intj. *mã* and *Mãdëh.*
- Oil, n. *kënah;* this word is applied to *palm oil,* as well to every oily substance whatever.
- Old, a. *daka,* and *hwonãnë.*
- Omit, v. *se, p. sedã, inf. semu.*
- Omnipotent, a. There is no word to correspond with this. The idea would be expressed by saying, *thëssuwãh wãdëh nã wãdëh biyë, God is able to do all things.*
- On, prep. *hãh,* the back.
- On, ad. *gnãh;* this word also means *ahead, beyond &c.*
- Once, ad. *wouduh* and *won-duh-ãh tã;* sometimes, *ti duh one time,* is used.
- One, a. *duh,* by some it is pronounced *doh;* the former is the one most commonly adopted in writing.
- Only, a. *ãduh* and *ëhduh;* *he one, or it one.*
- Open, a. *krã-yëh.*
- Open, v. *krã-yëh, p. krãdã-yëh, inf. yëh-krãmu;* the import of the phrase is, *open up;* and the noun governed by it, goes between its syllables and is also used in the same sense. *Gã, p. gãdã inf. gãmu,* is also used in the same sense, especially in connection with *opening the mouth.*
- Open-handed, a. *nã-kwãh.*
- Open-hearted, a. *nã woro kë-nã;* smooth heart, and by implication, open-hearted.
- Operate, v. *ni, p. nu, ninã, nu-nã, inf. numu (see, do.)*
- Opinion, n. There is no corresponding word for this. It would be expressed, by saying, *nã woro yë, my heart or mind says so* and so.
- Oppose, v. *kë-yëuã, p. kedã-yenã, inf. yëuã-këmu;* he binds me up, or restrains me. The subject of the verb goes between its syllables.
- Oppress, v. *ti nã swëh;* to cause him distress or trouble.
- Or, conj. *he,* and sometimes *bãmã.*
- Oracle, n. *bwedë-gnïmmã;* this is the name they give to the "Grand Devil oracle" near the mouth of the Cavally river.
- Oration, n. *bãti & pe bãti;* to deliver a speech.
- Orator, h. *bãti-poã.*
- Origin, n. There is no word to correspond with this; the idea would be expressed in

- some such way as the following, *téh te kwé*, or *téh te woé*? *where did such a thing originate, or come from?* In some few cases, they would say, *nih luh*, the river head for *origin of the river*.
- Ornament, n. *pādāh* and *kbū-nēh*; the first is applied generally to the ornaments which men wear, the latter to those of the female sex.
- Orphan, n. *kwi-hyāh* and *kwi-hyāh*; this name is given to a child who has lost both of its parents. Orphans are regarded as the objects of God's special care and love.
- Other, pron. *ābi* or *ābe*, pl. *oh-be*, this is a compound word, and is composed of *ā he*, and *be more or other*; & the plural form is *oh, they*, & *be others*, so, *ohbe they others*.
- Ought, v. *blēde*; this verb has, as its corresponding word in English, no inflections whatever, though it is used in most of the tenses of regular verbs.
- Our, a. pron. *ā*; the possessive case of this pronoun is the same with the nominative.
- Ourselves, pron. *ādui*; the *dui* means *self*; when it stands alone it means *myself*, when in combination as *ādui*, it is *himself*, *ādui ourselves*, *ohdui themselves*. The second per-
- son both of the singular and plural number, is written, for the sake of distinction in reading, *duih* (see myself.)
- Out, ad. *wo*, and *wodé*; from, or out of.
- Outer, a. *kēh*; the back, or outside thing.
- Outside, n. There is no corresponding word with this which will admit of general application; thus they say, *kai pu*, *the outside of the house*; and *orāh hwunā*, *the outside of the town*, &c.
- Over, prep. *luh* and *yau*; the first means *the head*, and the latter *the sky*.
- Overcome, v. *hio* p. *hinā*, inf. *himu* (see excel.)
- Overflow, v. They have various phrases to express this idea. If a vessel of any kind is filled until it overflows, they say *ch yiē ēa worā hwonā*, i. e. it fills, it runs (rather *romits* over.) In relation to the overflowing of a river from a freshet it is said, *eh yiēyi ne*; if to the overflowing of the regular tide, they say, *yeyā ne*.
- Over-hear, v. *wā*; simply, to hear (see, hear.)
- Over-joy, v. *ā ni saunh bākā*; to be very glad.
- Over-look, v. *ā ti no yi*.
- Over-pay, v. *hie ā pēdā*; I exceeded his pay.

- Overseer, n. *wāyituo*: this word is not very generally used nor understood.
- Overthrow, v. *hiē-nē māh*; the same word is used for *invert*.
- Own, v. *ā bli nā wudih kwāh*; he holds my money in his hand or he has my money.
- Own, v. *kā*, p. *kidā*, inf. *kāmu*; to have, to own, to possess &c. (see, have.)
- Owner, n. There is no noun to correspond with this. They would say, *Mā kā nē*, *I have or I own it*, or, *guā kā nē*, *who owns it?*
- Oyster, n. *kwāri* or *kwārē*, pl. *kwāre*.
- hold*, by giving *l* in the first, a rolling sound, and this rolling sound of *l* is indicated by using *ll*. As now spelt it does not differ either in sound or writing from *billi a cow*, and they are to be distinguished from each other, as a numerous class of words in English are, by the connection with the context.
- Padlock, n. *gābu* pl. *gābui*.
- Pain, n. *dēhyade* and *yāde*, and *khekra*.
- Pain, v. *khekra nedē*, *pain is there*; and sometimes, *dēh yādē ne*.
- Palat, v. se. p. *sedā*, inf. *semu*; this word does not differ in pronunciation or writing, from the word *se* and *seo* to *leave, abandon* &c.
- Pair, n. They have no word to correspond with this; in some cases *suh-suhtwo* would be substituted for it.
- Palatable, a. *nohwunā*; something pleasant to the mouth.
- Palate, n. *mlamlā tibwī*; a short throat, or a half-throat.
- Paddle, n. *wado* and *waro*, pl. *wado* and *ware* (see oar) The letters *d* and *r* are commutable; and the same individual would be just as apt to use the one as the other.
- Paddle, v. *hli*, p. *blidā*, inf. *blilimu*; this word is distinguished in common conversation from the word *hli to*.
- Palin, n. (of the hand) *kwāh*.

- kud; the hands belly, or the inside of the hand; kbah the whole internal surface.
- Palm-nut**, n. hwivā.
- Palm-oil**, n. k-nāh; the accent is on the first syllable; the same word is applied to all oily substances.
- Palm-juice**, n. (commonly called by those natives who speak English, *palm-wine*) yonch i. e. rum from the palm-tree, or the palm-tree's rum. The liquid itself is nothing more than the sap of the palmtree extracted by making an incision in the body of the tree, or by cutting down the tree and having the sap ooze out of the end. It ferments very rapidly, and after twenty four hours, it becomes highly intoxicating, hence its name, *palm-wine*.
- Palmetto**, n. sâh, and sâh-tuh; this name is given to a splendid tree of the palm kind which closely resembles the palmetto.
- Palpitate**, v. pi-nâh and piyo-nâh, p. pinade-nâh, inf. nâh-pimu.
- Palsy**, n. wâh; this word is sometimes used for *half-dead*, and probably they say of a man who has the palsy he is *half-dead*.
- Pan**, n. (tinpan) pafro; the same name is also given to
- tincups.
- Panic**, n. hwānu ā bākā; great fear.
- Pant**, v. worā honâh bākā, and sometimes, hwudī honâh bākā; to breathe violently (see breathe.)
- Pantaloons**, n. siōmu; this word of late has been almost entirely superseded by the English word *browsers*, usually pronounced trausā.
- Papa**, n. Children generally call their parents by their common names. In some few instances they may say, buh and deh *father and mother*, but this is very uncommon.
- Papaw**, n. nyēnyā.
- Papaw-tree**, n. nyēnyā-tuh; the papaw-tree.
- Paper**, n. difro and difrā pl. difre.
- Paper-money**, n. difrā wudih; paper-money.
- Par** n. oh wodē-yē; they are the same, or they are on an equality.
- Parcel**, n. dī and êhdī; simply some.
- Parch**, v. dâh p. dâhdâ, inf. dâhmu; this word is spelt with a final h, merely to distinguish it from the word *dâ* to call.
- Pardon**, v. po-woro-mânâ, p. pedâ-woro-mânâ, inf. woro-mânâ-pomu; the meaning of

- this phrase is, to *exercise a merciful heart*. The word governed by this verb, is always found between its syllables.
- Parent**, n. There is no word in the language to correspond with this; the words, buh and deh, *father & mother* are always used.
- Parrot**, n. khâh, pl. khâch. This word does not differ from the word, khâ *ambitious, jealous, &c.* except in being written with a final h (see ambitious)
- Parsimonious**, a. gn'nnō-kwâh; an *ugly*, and by implication, a *close-hand*.
- Part**, n. wâh, wâhkâ side, when taken in its most limited sense.
- Part**, v. (see distribute)
- Partake**, e. du nâ wâh; take your part or share.
- Partial**, a. nowānī nâ; I love him, for, I am partial to him.
- Party**, n. wâh and wâhke; side.
- Pass**, v. hi and hio, p. hinâ inf. himu (see, excel.)
- Path**, n. tide.
- Patience**, n. woro-mânâ: the same word is used for, *forbearance, mercy &c.* (see mercy.)
- Patriarch**, n, buh, pl. buhno; father.
- Patron**, n. buh; this word primarily means father, but it is also used for, *patron, pro-*
- lector, guardian &c.*
- Patronize**, v. â mû nâ buh; he is my father, by which it is implied, that he acts as a father.
- Pause**, v. nu kbe; to make a pause. When these words are uttered in connection, the k of the second is sounded as if it belonged to the first, thus *nu-kbe*. The word kbe is commenced by a consonant sound intermediate between b and p, which is more nearly represented by kb than any other consonant combination. Sometimes, and especially in language addressed to children, *po* is used instead of *nu*, which makes the phrase, *po kbe*, instead of *nu kbe*
- Pause**, n. kbe.
- Paw**, n. kobâ, pl. kobwâ.
- Paw**, v. frâ and fro p. frodâ, inf. fromu.
- Pawn**, n. tōmâ.
- Pawn**, v. po nâ tōmâ; I laid or gave a pawn.
- Pay**, v. tō, p. tōnâ inf. tōmu; the same word was used to signify *buy and pay*, but the English word *pay* has superseded the Grebo tō, and is pronounced and written pē.
- Pay**, n. pēdâ; this is also an English word adjusted to the form of a Grebo noun.
- Pea**, n. denhyē, pl. deuh.

- Peace, n. There is no noun in Penetrate, v. kbunu, p. kbunu- the language to correspond d', inf. kbunumu.
with this, but the verb, ga, Penurious, a. gninné-kwäh p. gadá, inf. gánu, to *make* [see parsimonious] or *establish peace*, supplies the place. The idea of peace is sometimes expressed in the negative order, by saying, *te ye de ne, no palicer is here; and also, to ye de ne, war is not here.*
- Peaceable, a (see pacific)
- Peace-offering, n. towá; this word is applied to an offering which is brought before the settlement of a palaver, litigation, or lawsuit.
- Peace-maker, n. g'á; one who establishes peace. The same word is sometimes used in the sense of advocate. (see advocate.)
- Pedigree, n. buh and buhno; fathers or fore-fathers.
- Peel, v. fri and fire, fidá, inf. frimú.
- Peeling, n. fré.
- Peep, v. nyonané kai yi, i. e. to thrust the eye through the house.
- Peg, n. tuh pūnhmá; a wooden nail.
- Pelt, v. po and pe, p. pedá inf. pomu (see lay.)
- Pen, n. (an enclosure) bru; this word is applied to any small enclosures, as a *garden, pen* &c.
- Penetrate, v. kbunu, p. kbunu- the language to correspond d', inf. kbunumu.
- Penurious, a. gninné-kwäh p. gadá, inf. gánu, to *make* [see parsimonious] or *establish peace*, supplies the place. The idea of peace is sometimes expressed in the negative order, by saying, *te ye de ne, no palicer is here; and also, to ye de ne, war is not here.*
- People, a. gnebo; the pronunciation of this word is *g'nebo*; it is also used in the sense of *people, man* &c. (see men.)
- Pepper, peyá.
- Perceive, v. íbo, to *know*, or *yi to see*; these are the only words to express the idea of *understand, perceive* &c.
- Perch, v. teyo and pó; the first means to light upon, the other to sleep. (see light & lie.) They say of a bird it *lies down to sleep.*
- Perfidious, a. gne-kuhkuh; a bad man.
- Perhaps, ad. bedáne.
- Perish, v. ko, to *die*, or kánu l. d. ná, *hunger killed him.*
- Perjure, v. á nu seh koh Tape pano; i. e. *he has told a lie in the Bodio's square.* They have not strictly speaking any word to correspond with perjure. When an oath of great importance is to be taken, it is performed in an open square in front of the Bodio's house, and to utter a lie under such circumstances is perjury of the deepest dye. The Bodio is sometimes called *Tape*, especially in the above connection

- Permit, v. bá, p. bádá, inf. bá- Picture, n. kuhshhbwí; this name is given to all kinds of pictures, images &c. Sibó is the word for all reflected images, (see image.)
- Perpetrate, v. ní, imp. nu, p. nu, nuná, niná, inf. numu.
- Perpetually, ad. tí biyé; all times, or every time.
- Persecute, v. oh ní mlí hūndé kuhkuh; they have treated me very badly; or more literally, they have done me devilish fashion.
- Person, v. gnebwí, pl. gnebo.
- Personate, v. senáne wuná; to measure the mouth (see, imitate.)
- Persuade, v. lelí, to *tell*, or bádi to *beg*, are the only words they would be likely to use for *persuade.*
- Perverse, a. kuhkuh.
- Pestle, n. sunh, pl. sunhwi.
- Petulant, a. bi-yerá-ná.
- Phial, n. sodáh bwí; a little bottle.
- Philanthropic, a. háh gnebwí; and when they would be more specific, they would say, á nowáni gnebo, *he loves men*
- Phlegm, n. kokröh and kákröh; the same name is given to a cough, because they believe that phlegm is the cause of the disease.
- Pick, v. khe and khau, khedá inf. khemú.
- Picture, n. kuhshhbwí; this name is given to all kinds of pictures, images &c. Sibó is the word for all reflected images, (see image.)
- Piece, n. (of cloth.) kpodo; & sometimes *tie a half*, or *part*
- Piece, v. mána-yé, p. mánanayé, inf. yé-mánu or yé-má-nanu. The word governed by this verb comes between its syllables.
- Pig, n. hotyu bwí, a young, or little hog.
- Pigeon, n. hūnubwí, pl. hūnubwí. The domesticated pigeon which differs somewhat from the wild pigeon, is designated by the name of kobo-hūnubwí, i. e. *a white man's pigeon.*
- Pile, n. (see, heap.)
- Pile, v. te, p. tedá, inf. temu. Also *kwe*, p. kwedá, inf. kwemu. The first of these two is used in the sense of *lade* (see lade;) the second is used in the sense of *gather up* (see gather.)
- Pillfer, v. yidi, p. yididá, inf. yidimú. They also use the phrase, á kbé kwéh ná, *he bears it off in his hand*, and sometimes, á hē kwéh ná i. e. *he hooked it with hand.* These two phrases are used as milder expressions of this odious vice, the latter of which is an exact counter-

- part of the quaint phrase *he hooked* this or that thing.
- Pillage, v. hā orāh, to ransack or plunder the town, or country.
- Pillow, n. lah kē h-po-dēh; something to put the head upon; a block of wood always serves this purpose.
- Pin, n. kbo-dica; a needle with a knot.
- Pinch, v. su-mu-pāpā, p. sunī-papā, inf. pāpā-suma; the literal meaning of this is, *he has stung me with a pinch*, or by pinching.
- Pine-apple, kobo yo, or kobo-yoā; a white man's, or a foreign palm-tree. It is probable from the name which this fruit bears, that it is not indigenous to the country, and has been so named from its bearing some slight resemblance to the palm.
- Pinnacle, n. kai-āh kebwo; this name is given to the terminal peaks of their houses.
- Pipe, n. tāma-āh yāh, usually contracted into tāmai-yāh; a tobacco pot.
- Piss, v. li, p. Edā, inf. linu.
- Pistol, n. nīmāh-puh.
- Pit, n. bidi (see hole.)
- Pith, n. sescdo.
- Pity, n. wāri, and wāri.
- Pity, v. wāri ni mlī koh nā māh, or ā wāri ni mlī; pity affects me on his account, or his grief affects me.
- Place, n. ted h, and blih; sometimes, ted h is contracted into tēh and tēhbe, especially when a question is asked. The second word is more commonly used in the sense of *country, home* &c.
- Place, v. po and podā, p. podā and podādē inf. pomu, and podōmu. This word cannot be distinguished from, *po to speak*, except by the context. The same word is used in the sense of *lay, put* &c (see lay).
- Planet, n. They have names for a few of the planets, but none for them as a class.
- Plaat, v. dowē, imp. dī, p. dē, inf. dōmu.
- Plantain, kuh, pl. kwih. The same name is given to a banana; sometimes the banana is called, mēnā-kah (see banana)
- Plaster, v. hli (see daub.)
- Plat, v. lēh, p. lēhdā, inf. lēh-mu; this word is spelled with a final h to distinguish it from the word lā, *to kill*.
- Play, v. nī sinu; to make play.
- Play, n. sinu.
- Playday, n. diemli-guōnnāyēdu.
- Plead, v. ā hli ā te, or ā bādi ā te; he spoke his cause, or he begged for him.
- Pleasant, a. nono and noyino, &

- sometimes hāh. The first and second words have great latitude of meaning as, *pleasant, sweet, pretty, nice* &c.
- Pledge, n. tōmā.
- Pleanty, a. hwo, plāndī, poplōndī and poplāndī; all of these words, except the first, are only so many ways of pronouncing the same word (see many.)
- Pliable, a. (see, flexible.)
- Plot, v. (see conspire.)
- Plug, n. yēsunōdēh.
- Plunder, v. (see pillage.)
- Plunge, v. bidā nih māh; get into the water.
- Poet, n. worā-yādeā, the composer, or one who starts a song.
- Point, v. so, p. sodā, inf. somu; this word is used only when a gun is pointed; when the reference is to pointing the hand, finger, stick &c, they use the word senānē, *to measure*.
- Poison, n. wēh, and gine; the first also means *witch*, or that which has the power of exercising witch-craft. The second means a substance that is poisonous (see witch.)
- Pole, n. tuh, pl. tib; this word means, tree, log, stick, lumber, mast of a vessel &c.
- Pond, n. nih-tie; *half water*, the same as lake.
- Poor, a. poh, poor. Pohā, pl. pohoh, a poor man or poor men. It is probable that *poh* is nothing but the English word *poor* Greboized. It is extensively used and there is no other word in the language which will answer to the English word *poor*.
- Popular, a. There is no word in the language to correspond with this. The idea would be expressed by saying, gnebo nowāni nā, or gnebo biyē yē, ā mā hāh gnebwi, *he is a good person*.
- Porcupine, n. puruwih or pruwih; the r in the second word has quite a rolling sound.
- Pork, n. botyu-fai; hog's flesh.
- Possess, v. kā, p. kadā, inf. kāmū; this word is applied to *have, possess, begot, own* &c. (see, have)
- Post-ponc, v. po nē gnāh; to put it ahead, or put it off.
- Pot, n. yāh, and kobo-yāh; the first is an earthen pot used in cooking; the second is an iron pot, and is called a foreigner's or white man's pot, because they fabricate none of these themselves, & they use such as they purchase from vessels.
- Potato, n. palā.
- Potent, a. ā waidē bā nu nē, or ā bē ne, he is able to do it, or he is strong.

Poultry, n. niblé, the bird kind.
 Pounce, v. mōnā, p. mōnānā, inf. mōnāmu. This word simply means to *spring* or *jump*; and to complete the sense, they would couple another word with it, viz, krā to *catch*; so that a phrase like the following would be used, â mōnā â krādā nē, *he jumped, he caught it*, which strictly corresponds with the genius of the language.
 Pound, v. duh, p. duhdā, inf. duhmu. This word is written with a final h, to distinguish it from the more common word, du to *take, to get* &c.
 Pour, v. podē, p. podēdē, inf. podēmu. This is the same word, probably, which is used for *place, put* &c.
 Pout, v. pe-yerā; to be angry.
 Practice, n. būnē or kbūnē (see fashion.)
 Practice, v. ni, imp. nu, p. nunā, nina, inf. numu. The same word which signifies *to do, to make* &c.
 Praise, n. hāh gnene; a good name.
 Praise, v. gni nā hāh gnene; give him a good name.
 Prance, v. mōnā; to jump (see jump.)
 Pray, v. bedī, p. bedidā, inf. bedīmu; the preposition māh always follows the noun

which is governed by this word; thus, â bedī Gnissuwāh māh, *he prayed to God*; and sometimes it is, â bedī Gnissuwāh yēh, which seems to have the force of, *he prayed by God* which is equivalent to *swearing by God*. The people generally do not understand this distinction, but it is necessary that some such distinction be established to make a difference between an *oath* and a *prayer*. The phrase, hli Gnissuwāh māh, *to talk God*, is frequently used to express the idea of praying.
 Proceed, v. mu gnāh; to go before.
 Preceptor, n. tâdiā pl., tâdiōh, a teacher, one who shows or teaches any thing.
 Precious, a hāh; good.
 Predetermine, v. There is no word in the language to correspond with this; the idea would be expressed by some such circumlocution as the following, ēh nenādē â wōro kudi ple ti nēnu, i. e. *it was in his mind before that time*.
 Prefer, v. dēhnē nā idā; that one I want, instead of I prefer that one. There is no word to correspond exactly with prefer.
 Pregnant, a. â ne kudi, or â kâ kudi; she has a belly

Prejudice, n. There is no corresponding word for this. The idea would be expressed by saying, â guā nā, *he hates him*, or â ye nā nowānī, *he does not like him*.
 Premium, n. yibāh; simply, a present.
 Prepare, mlēnē, p. mlēnēdā, mlēnēmu. Sometimes the word wē-māh, to *finish, complete* &c, is used in the same sense.
 Prescribe, v. tâdī, to show; *to tell* &c, would be used for this word.
 Present, a. â nedē, or â neo; he is here, or he lives.
 Present, v. gni, to give.
 Present, n. yibāh, is the proper Grebo word for present; but it is almost altogether superseded by the foreign word *dash*, or *dāsī*, as it is usually pronounced.
 Preserve, v. tu nē ēh neh di yī gnūnē, or, tu nē ēh neh di bw: hiē; the first means *keep it*, so that it does not become bad; the second, *keep it*, that it does not exceed or be worse than a dog (see decay.)
 President, n. bātīpō; and bātīpōā; the man who presides in deliberative assemblies. (see Chairman.)
 Pretty, a. nouo, and noyino. This word is applied to al-

most every object which is pleasant to any one of the senses, and it may mean, *beautiful, sweet, pleasant, melodious* &c.

Price, n. dēh mā ēh pāno; what is its trade, or what is its worth in trade.

Pride, n. woro hwē; a big heart; the word khāh, which strictly means *ambition*, is sometimes used in the sense of *pride*.

Priest, n. There is no particular class of men who are appointed to officiate in sacred things. When an offering is made to the Devil in the name of the whole town, the Bodio of that town officiates, but with the exception of this and one or two other things, there is nothing to characterize the Bodio as a priest. Doctors (deyābo) make *grecgrees* for the people and consecrate them, & they are supposed to be on terms of special intimacy with the Devil, but there is nothing else, which can properly, characterize them as priests. In general, every man is his own priest, and there is no word of course to correspond with it.

Prince, n. There is no word to correspond with this. (see King.)

- Print**, v. ni kinidî; to make a book; the same phrase would be applied to manuscript, as well as to printed matter. They have heretofore been ignorant of the *modus operandi* of printing, and of course they have no other mode of expressing it, than by that above mentioned.
- Prison**, n. kai wadî; the garret, this being the only place of confinement they ever use.
- Privately**, ad. sedâ.
- Prize**, n. krâ deh; something that has been taken or captured.
- Probably**, v. bedâ ne; the same word is used for *perhaps, may be so* &c.
- Procede**, v. mune, or mu ne; to go, and by way of emphasis, *go on*; and so, nu nê, *do it, or continue to do it*.
- Proclaim**, v. When a proclamation is made to detain the people, they do it by beating the drum. If a law is to be proclaimed, they say, mu teh po, go and speak the law.
- Productive**, a. pe buih plândî; it yields much fruit.
- Profane**, a. wih wunâ gnî-nêâ; a man who has a bad mouth, or a man from whose mouth bad words proceed.
- Profess**, v. â kîî; he says so and so.
- Progeny**, n. iru, and iru-âh iru; children and children's children.
- Prolific**, a. â pe buih plândî; it produces much fruit, when the reference is to the soil; when referred to a woman, manê gnî-nâ; a woman who gives birth to children.
- Prolong**, v. â nu nê êh hlâ yâ, or â nu nê pedi; he made it long.
- Promise**, v. â lelî mu; he told me so and so.
- Promontory**, n. tebwe; an elevation of land. The same word is applied to *promontory, cape, hill, mountain* &c.
- Prompt**, a. ka-iâ.
- Proof**, n. bwîsê; this word rather means an *informant* than *proof*.
- Prop**, n. branh.
- Prop**, v. po nê branh biyo; put a prop under it.
- Proper**, a. hâh; good.
- Property**, n. kokâ deh; the things which I have.
- Prophecy**, v. â tu te ple êh ti neo; he spoke something before its time.
- Prophet**, n. Gnîssuwâh gnâ, or Gnîssuwâh gnebiyâ; God's man, or the man of God. This phrase however is not necessarily restricted to *prophet*, but is equally applicable to a *preacher, teach-*

- er of religion* &c. Just as it is frequently used in the New Testament.
- Propitiation**, n. (see *peace-offering*.) The word towê, is used only in cases where wars are to be settled, or some great national differences are to be adjusted. In cases of private quarrels or differences, the word bādî-bâ is used, and its meaning is something like a *beg-offering*. Neither towê nor bādî-bâ correspond exactly with *propitiation*. The first of the two however may be safely used in translations for the word *propitiation*.
- Proprietor**, n. There is no noun to correspond with this word; the idea would be expressed by saying, nâ kâ nê, he has it; or gnâ kâ nê, who owns it.
- Prostitute**, n. raurî gnî-nâ (see *adulteress*.)
- Protect**, v. se, imp. fo, p. fo-dâ, sedâ, inf. fomu; to *keep, watch* &c.
- Protector**, n. foâ. pl. fooli; sometimes the yi tuo or yimê tuo, is used in the same sense; the word foâ means also, a *watch, keeper* &c.
- Proud**, a. (see *pride*.)
- Prove**, v. There is no Grebo word to correspond with this when it means to establish any truth by witnesses; the point would be managed in an indirect way, by saying, *some one saw him*, or by asking the question, *who saw him?* When the word *prove* is used in the sense, *to try, examine* &c, tê, p. tēnâ, inf. tēmu, is used.
- Proverb**, n. dâdeh.
- Provide**, v. pēne-yê, p. pēne-nâ-yê, inf. yê-pēnemâ; the word governed by this verb is always to be found between its syllables.
- Prudent**, a. There is no word in the language which is an exact counterpart of this; hâh gnebwî, a good person or gnâ kâ tâ, a man who has wisdom or sense, would be used to express the idea of prudence.
- Publicly**, ad. â nu nê, gnebo yi nê; he did it where all men could see it.
- Publish**, v. beh lelî gnebo bi-yê; to tell it to every body.
- Puke**, v. worâ, p. worâdâ inf. worâmu; this word also means, *throw up, throw out* &c. as worâ honâ to *throw out the breath* (see *breath*.)
- Pull**, v. gîdî, p. gîdidâ, inf. gîdimu.
- Pulse**, n. tēhâh, pl. tēhneh (see *artery*.)
- Pulverize**, v. su, p. sudâ inf. sumu; this word is used when a substance is reduced to a

powder by grinding. When it is pulverized by *beating*, *mashing* &c, the word *bāda* is used (see *mash*.)

Puncheon, n. *jurī*; the same word is used for *keg*, *barrel*, *puncheon* &c.

Punish, v. *ni-kedidā*, & *ni-kedidā-māh*; to inflict punishment. This is a compound verb, & the subject of it is always to be found between its component syllables; thus *ā ni-nā-kedidā*, he is punishing him.

Punishment, n. *kedidā*, and *kedidā-māh*; the second of these two words evidently has a preposition appended to it, but what modification of meaning the word undergoes in consequence of this, is not known.

Puppy, n. *bwih bwī*; a young dog.

Purchase, v. *tō*, p. *tōnā*, *tōmu*.

Purgative, n. (see *laxative*.)

Purgatory, n. This people believe there is a *middle place* called *Midie* where the souls of dead men stop, before they get to God, to rehearse the deeds they have done upon earth. It is highly probable that this item of their religious creed, may have been borrowed from the Portuguese Catholics, who visited the country in the sixteenth century.

Purple, a. *idibo* and *idikpado*, the same word is used to denote *blue*, *black* &c.

Pursue, v. *kwē* and *kwe*, p. *kwēdā* inf. *kwēmu*; the same word is used for *accompany*, *follow* &c.

Push, v. *tuh*, p. *tuhdā*, inf. *tunhu*.

Put, v. (see *lay and place*.)

Pusillanimous, a. *kā hwānu*; he has fear.

Putrefy, *eh hi bwih* (see, *Decay*.)

Pygmy, n. *yesūnh* and *yesūnh-ibwē*; this name is given to a fabulous race of men who are reported to live in the central part of Africa,

Q

Qualify, v. *tādī*, p. *tādā*, inf. *tādīmu*; to teach, instruct &c

Quarrel, v. *plnh*, p. *plnhdā*, *plnhmu*; to quarrel.

Quarrel, n. *pe-plnh*.

Quarter, n. There is no word to correspond with this, but it is expressed by circumlocution, thus, *wāh duh-eh tie*, i. e. *one side's* (or part) *half*, or *the half of one half*. In some cases they have specific names for the different parts of a whole, as of quarter kegs of powder, fifths, eighths tenths &c, each one of

which has a name peculiar to itself.

Queen, n. Women are never raised to any political offices, and the wife or wives of the man who, in imitation of foreigners, styles himself *King*, is distinguished by no other title than *kīnh-ahgnūn*, *the King's woman*.

Quell, v. *hehā-yēh*, p. *hehā-dā-yēh*, inf. *yēh hehāmu*. The word governed by this verb, goes between the verb and its adjunct *yēh*.

Quick, v. *worēworē*, and sometimes contracted into, *wre-wre*; this word also means *soon*, *quickly* &c.

Quiet, a. *plh*.

Quill, n. *nyeni*, pl. *nyeniā*; the same name is given to *feather*.

Quinsy, n. *mlāmlā krē ne*; the throat is sick.

Quit, v. *nu kbe*, make a stop; and *bā neo*, let it be; sometimes *kbā*, to *cease*, *stop* &c, is used.

R

Race, n. *kuduh*; a race. To run a race they say, *oh kba kwididā kuduh*, the meaning of which is rather obscure, but something like the following, *they carried they run a race*, or *they carried themselves in running a race*.

Racket, n. *hedāh*, a racket or noise of any kind. The word is written with a final *h* to distinguish it from the verb *hedā*, to *count*.

Radiate, v. *fai*, p. *fuidā*, inf. *fai-mu*; to shine.

Rag, n. *dāro plāmp*; an old piece of cloth.

Raiment, n. *raure*; this name is indiscriminately applied to every article of wearing apparel.

Rain, n. *nuh*.

Rain, v. *nuh hlē* or *hlā*, p. *hlā-dā*, inf. *hlāmu*; the rain lays on, or beats.

Rainbow, n. *pāhiru*.

Rainwater, n. *sāhtedu*, and *hlā-lā-nih*; the second means the water that beats down or rains down; the derivation of the first is not known.

Raise, v. *dā-yāh*, p. *dudā-yāh* inf. *yāh dumu*; the suffix *yāh*, is simply the preposition for *up*, and the expression is *raise up*. The noun governed by this word is to be found between its syllables and is precisely like the English phrase, *raise it up*. The word means *get up*.

Rake, v. *kwē* and *kwe*, p. *kwēdā*, inf. *kwēmu*; this word means in its strictest sense, to *gather up*, rather than to *rake up*.

Ram, n. bl̄bl̄-bi/ā a male sheep.
 Ram, v. duh, p. duhd̄ inf. duhmu; this word means to beat, pound, ram, and to every kind of pounding that is performed with a pestle. It is written with a final h to distinguish it from the word du, to get up.
 Rammer, n. sunh, pl. sunhwī; a pestle (see, pestle.)
 Rancid, a. a pe sōsā noh; it emits a rotten smell.
 Raasack, v. piple, p. pipled̄, inf. piplemu. Sometimes the word pānā to hunt, is used in the same sense.
 Raasom, n. tōm̄; this word also means a pledge, pawn &c.
 Rap, v. bi, p. bidā inf. biāu; to beat.
 Rapid, a. bākā, and f. h; the first of these, seems to be a kind of an indefinite superlative, the meaning of which in any case, is to be determined by the word it qualifies; thus it may be, very fast, very quick, very much &c. (see, much.)
 Rash, a. ā ye woro k̄; he has no mind, and by implication, he acts without reflection.
 Rat, n. pieh, pl. pleh.
 Ratify, v. There are several phrases to convey the meaning of this word. When a friendly alliance is to be es-

tablished for the first time between two nations they say, oh tu-yedeh i. e. they speak by a flesh mark; the meaning of which, is to be understood by the *modus operandi* of ratifying this treaty. When a treaty of this kind is to be established, an incision must be made in the flesh of two individuals belonging to the two parties with the same instrument, and in virtue of which, it is said, that the blood of the two is mingled, and they become one people; hence the phrase, to speak by a flesh mark.
 Another mode of ratifying treaties of peace, is for persons belonging to the two parties to take up water into the mouth, from the same vessel, and squirt it out; hence to ratify a treaty of this kind, they say, oh wunā nih, literally, to mouth out water.
 Raven, n. mēm̄; this is the name given to the African crow.
 Raw, a. khaunh; those not accustomed to give close attention to the sounds of the language, would be apt to spell this word khaun (terminating with n) whereas it is nothing but the regular nasal sound of the diphthong au

Yazor, n. gonh, pl. g'nyhi.
 Read, v. bli; to speak. They called him back.
 Read, v. bli; to speak. They called him back.
 Recieve, v. bli kwāh; he took it with the hand, or recieved it into the hand (see, Hold) The word, du to take, is also used in the same sense.
 Recent, a. wih-tie; the strict literal meaning of which is, times half, in contradiction to wih-plāndi i. e. many times, or a long time. Sometimes the word tētinu, now, just now, is used in the sense of recent.
 Recline, v. tedō-kēh, p. tedō-dā-kēh, inf. kēh tedōmu; this is a compound verb, and the subject of it, comes between its syllables.
 Rear, li; behind.
 Rear, v. pe, imp. po, p. pedā and podā, inf. pomu
 Reason, n. ā luh k̄, he has head; and sometimes, ā woro k̄, he has mind.
 Reason, v. ā hie ā woro n̄h; he turns over and over his mind; the word also means think, reflect, meditate &c.
 Rebuke, v. pedō-yerā, p. podō-dē-yerā, inf. yerā-podōmu; this is a compound verb; pedō, to speak, and yerā anger, the meaning of which is, he spoke to him angrily. The noun governed by this word is always to be found between its component parts—Red, a. huru.
 thus, ā podō hvāh yerā, he scolded the child or, he spoke to the child in anger.
 Recall, v. oh dā nā l; they called him back.
 Read, v. bli; to speak. They called him back.
 Recieve, v. bli kwāh; he took it with the hand, or recieved it into the hand (see, Hold) The word, du to take, is also used in the same sense.
 Recent, a. wih-tie; the strict literal meaning of which is, times half, in contradiction to wih-plāndi i. e. many times, or a long time. Sometimes the word tētinu, now, just now, is used in the sense of recent.
 Recline, v. tedō-kēh, p. tedō-dā-kēh, inf. kēh tedōmu; this is a compound verb, and the subject of it, comes between its syllables.
 Recollect, v. There is no single word to correspond with this, but the idea is expressed by a variety of phrases, as, ēh ne nā woro kudī, it is in my mind; nā woro bli ne kwāh, my mind holds it; ēh bidō mu kudī, it has entered into my belly; ēh bidō nā woro kudī, it has entered into my mind; and in some few cases it is, ēh nedō nā luh, it is in my head. The first mentioned of these, is the one most commonly used.
 Red, a. huru.
 Redeem, v. brā, p. brādō, inf. brōmu; this word means to redeem by paying money.

- Redeemer, n. brāā pl. brāoh &c.
 Reduce, v. bā nu nē beh khi-
 ma; we must make it small.
 Reef, n. si, pl. sie; rocks.
 Reel, v. hi; a nāh, to go a-
 round; and yed; to reel or
 stagger.
 Reflect, v. ā hie ā woro nāh;
 he turns his mind about.
 Reform, v. ā woro wodē yau;
 his heart is come from above,
 or his heart is come down;
 by which it is implied, his
 heart is subdued, or his heart
 has given up its perversity.
 Sometimes the phrase, a wo-
 ro hiāmā, his heart is chang-
 ed has the same sense.
 Refresh, v. They have no oth-
 er way of expressing this
 thought, than by saying, nā
 plā ble, my liver is settled,
 or I am happy.
 Refuse, v. ā ye wā; he is not
 willing, he refuses &c.
 Regard, v. yi dēh, p. yidā-dēh
 ni, dēh-yimū; when this
 verb is qualified by the ad-
 verb ye or no, no and not it
 fell vs the noun which it
 governs, and the constituent
 parts of the word are trans-
 posed; thus ā ye nā dēhyi,
 he does not care for him.
 Regret, v. wāri ni mli; sorrow
 affects me. The same phrase
 is used in the sense of *grieve*
 sorrow &c.
 Regret, n. wāri; sorrow, grief.
- Reject, po nē wah; to throw
 it into the bush, or away.
 Rejoice, v. plā ble bākā (see,
 glad.)
 Relate, v. leli, p. lelidā, inf.
 lelimu; to tell, relate, re-
 hearse, and narrate &c.
 Relative, n. bebuh; brother,
 sister, cousin, uncle &c. This
 word embraces all the shades
 of consanguinity (see, Bro-
 ther.)
 Release, v. paā, p. paēdā, inf.
 paēmu.
 Relieve, v. mā and māo, p.
 mānā or mādā, inf. māmu;
 to help (see, Help)
 Relinquish, v. se and seo, p.
 seda, inf. semu; to leave,
 to help (see, Help)
 Relish, v. nowāni; to love, to
 like, relish &c.
 Reluctant, n. ā yo wē, he is
 not willing. The same word
 is used for, unwilling, refuse
 &c.
 Remain, v. ne and nedā; the
 verb of existence. to be, to
 stay, remain &c.
 Remainder, n. wāhbe; the oth-
 er side, or part.
 Remember, v. (see, recollect.)
 Remind, v. podē nē nā woro
 kud; to put it into his mind.
 Remiss, v. ā ye nē nu, he has
 not done it, or ā ye nē dēh-
 yi, he does not care for it.
 Remote, n. hlā-yē or hlā-mā;
 it is far off.

- Rend, v. kēnā, p. kēnānā, inf.
 kēnāmu; to tear.
 Renew, v. nu nē dēh irāyede
 māh; to make something
 new.
 Renounce, v. tēnh-nāh, p. tēnh-
 da-nāh, inf. nāh-tēnimu; to
 drop, to throw away, to let
 go, to reprove, to give up
 &c. Nāh is an inseparable
 preposition, and always fol-
 lows the noun which is gov-
 erned by the verb.
 Renown, n. hāh guene; a good
 name.
 Rent, v. tō wah; to buy ground.
 If the phrase, tō bro, to buy
 land, was used, it would be
 implied, that there was a per-
 manent purchase; but when
 the first of the two phrases
 is used, it implies only a tem-
 porary lease. Both words
 wah and bro are used in the
 sense of land and ground, so
 that the distinction which is
 made, seems to be entirely
 arbitrary.
 Repair, v. (see, renew.)
 Repast, n. dibādī; food.
 Repeal, v. hā tete; to remove
 or take away the law.
 Repeat, v. ā po nē di; he said
 it again.
 Repent, v. wāri ni mli; sorrow
 affects me.
 Replenish, v. be yiedī nē di;
 you must fill it up again.
 Reprehend, v. (see, rebuke.)
- Repress, v. hehā-yēh, p. hehā-
 dā-yēh, yēh-hehāmu. Yēh
 is the inseparable preposition
 of this verb and the noun gov-
 erned by it, goes between the
 verb and its adjunct. The
 word means, to subdue, re-
 press, quell &c. (see, Quell.)
 Reprieve, v. tēnh-nāh (see
 Renounce.) The word has
 great latitude of meaning as
 will be inferred from the fact
 that it covers words which
 are very nearly opposite to
 each other in meaning.
 Reproach, v. (see, Rebuke.)
 Reprove, (see, Rebuke.)
 Reptile, n. dig dē dēh; things
 that drag about, or things
 which drag themselves a-
 bout.
 Request, v. irā, to ask; or bā-
 di, to beg.
 Require, v. irā, p. irādā, inf.
 irāmu; to ask.
 Rescind, v. (see, reprove.)
 Rescue, v. hā nā kunā; to take
 him away or keep him from
 another world. This phrase
 is limited to the signification
 of rescuing from death. The
 people believe that they ex-
 isted in some other world be-
 fore they were introduced to
 this, hence to be born is to
 come from the (other) world;
 and so to die; hence to res-
 cue one, is to keep him from
 the (other) world. (see, Born.)

- Resemble**, v. wo-yē or wolē-yē; when this word is used either as an adjective or verb, the noun which is qualified by it, in the one case, or governed by it in the other, is to be found between its syllables. Thus, *â wo nâ yē*, he is like to him, or resembles him.
- Reserve**, v. bli-kwäh, simply, to hold it in hand.
- Reside**, v. ne and neo, p. ne-nā, nānā, nedā, inf. nemu; This is simply the verb of existence.
- Residence**, n. blih, tedāh, place and sometimes orāh town; the first is the word most commonly used.
- Resign**, v. bā or kbā; to cease any thing.
- Resolute**, a. â kunh luh; he has got a grown or matured head, and by implication, resolute, firm, determined &c.
- Resolve**, v. ne nā woro; it is in my heart.
- Respect**, v. nowānī, p. nowānīnā inf. nowānīmu; to love, admire, approve, respect &c.
- Rest**, v. fē, imp. fō, p. fōdā, fōdā, inf. fōmu.
- Restore**, v. gni; to give.
- Retain**, v. â bli nē kwäh; he keeps it.
- Retreat**, v. bā mu lī; we must go back.
- Return**, v. â di li; he has come back.
- Revenge**, n. }
Revengeful, a. } *â woro tu nâ yimu; his mind keeps a watch for him, by which it is implied, that he has a determination to revenge himself upon another.*
- Reverse**, hiē-māh, p. hiēnā-māh, inf. māh-hiēmu; to turn around, to invert, to reverse &c.
- Reville**, v. po-yerā (see, *Rebuke*.)
- Revive**, v. wo-kunā (see, *Born*)
- Revoke**, v. When referred to civil enactments, hā tete, to remove or take away the law
- Reward**, n. pēdā; pay (see, *Pay*.)
- Rib**, n. bubwiyē, pl. bubwi.
- Rice**, n. blāh. Rice in the chaff, is blāh kwi; a bundle of rice is, hāh kwäh; if it is a large bundle, it is, hāh blāh, which is equal to a kru or half bushel, and is sometimes called blāh-kru.
- Rich**, a. tedu. A rich man, the phrase that is most commonly used, is *gne tedu*, a rich man, a genteel liver &c. sometimes they say, *â pā ne*, he is rich.
- Riches**, n. te plāndī; many things, inclusive of articles of household furniture, merchandise, live stock etc. The word *te* corresponds very

- nearly with the Latin *res*. Sometimes the phrase, *wudih plāndī*, i. e. much merchandise, is used in the sense of riches; also *popānhte*, riches.
- Ride**, v. ne soh kēh, or bi soh kēh; to sit upon the horse's back, or get on the horse.
- Ridge**, n. telwē: mountain, hill, cape, promontory, ridge &c.
- Ridicule**, v. khā, p. khādā, inf. khāmu; to laugh.
- Right**, a. hāhte: good, proper, just, right thing.
- Righteousness**, n. hāh bānē; good fashion, good practice, and to any natural goodness of the heart. But so far as the word has any reference to conformity to the Divine law, there is no word in the language to correspond with it, nor is it at all probable that they, heretofore, had any conception of its meaning, when taken in this sense. The same may be said in relation to every other Christian grace. In writing the English word is retained, but conformed to the orthography of the Grebo, and is written, *raityūnēsī*.
- Rill**, n. nihōa bwi; a little stream.
- Rim** n. noāh: the ear.
- Rand**, n. frēh.
- Ring**, n. bwide a large size ring; bāh is he name applied to rings of a small size, as earring, finger-rings &c.
- Ripe**, a. huru & kunh ne; the first means, it is yellow or red; the second means, it is grown.
- Rise**, v. du-yāh or du-yūh, p. dudā-yāh, inf. yāh-dumu, to get up. Yāh up is the preposition which is always connected with this verb, and the noun governed by this word, comes between the preposition and the verb. The word *du-yāh* means also, to get up, lift up &c.
- Rival**, n. huwē; competitor.
- Rive**, v. ge nē wunā, p. gedā nē wunā; open its mouth.
- River**, n. nihba.
- Rivet**, n. pūnhbā; a nail.
- Rivet**, v. kānē pūnhbā. nor is it at all probable that they, heretofore, had any conception of its meaning, when taken in this sense. The same may be said in relation to every other Christian grace. In writing the English word is retained, but conformed to the orthography of the Grebo, and is written, *raityūnēsī*.
- Road**, n. tide; path.
- Roadside**, tide idi, and tide wāh; the first means *along the road*, and the other the *road side*.
- Roast**, v. po nē tāh and tāh po soru.
- Rob**, v. â hā nā wudh; he has taken my money.
- Rock**, u. siā, pl. sie; stone, rock &c. By some this word is pronounced *shīā*.
- Rod**, tuh, pl. tih; this name is given to every piece of wood from a twig to the largest tree in the forest.

- Roll**, v. krubě, p. krubědā, inf. kruběmu.
- Roof**, n. kai kēh; the house's back.
- Room**, n. buru; this word is applied to any apartment or enclosure whatever, as a yard, garden &c.
- Roost**, v. ēh pē tuh kēh: it lies in the top of a tree.
- Root**, n. ho, pl. be; the leg of a tree, plant &c.
- Rope**, n. pēdi, pl. pēdā.
- Rot**, v. sōnh, p. sōnhuā, inf. sōnhmu.
- Rotten**, a. sēnh and sēsū.
- Rough**, a. nyākā
- Round**, a. bubube; the same word is used in the sense of a ball or any thing round.
- Rouse**, n. (from sleep) hā nā nyinu; pull him out of sleep.
- Rub**, v. pedē-nāh and pru-nāh, p. pedēda-nāh prudā-nāh, inf. nāh pedēmu, and nāh prumu; of these two words pedē is the one most commonly used. The noun governed by either of them, always appears between the verb, and its adjunct nāh. When they speak of rubbing the hands together, the word *sisu* is used thus, *sisu nā kwēh, rub your hands.*
- Rudder**, n. badēh; the key, or kobotōnh badēh, the ship's key.
- Ruin**, v. wānh nē, to break it, or gn̄nnē nē idu, to injure it.
- Ruin**, n. kobo-nāh: white man's rum: nāh is the word applied to all spiritous liquors, hence kobo-nāh is the name given to every kind of foreign spiritous liquors.
- Run**, v. kwidi, p. kwididā, inf. kwidimu. *kwidi*
- Runaway**, n. kwidinā; one who has run away.
- Rust**, v. pā tāh, p. pādā tāh &c, to generate or occasion salt; (see, rust.)
- Rust**, n. tāh, salt; it receives this name from the fact that the oxydation goes on more rapidly in salt air, and also from the fact, that rust formed under such circumstances, is always saltish to the taste.

S

- Sabbath**, n. They have no knowledge of the division of time into weeks, and consequently have no knowledge of the names of the different days of the week.
- Sack**, v. (see, Village.)
- Sacred**, a. kāgnē.
- Sacrifice**, n. Kuh-blli, or Kuh-wudi; the Devil's cow, or the Devil's goat. The Devil is the only being to whom they offer sacrifices.
- Sacrifice**, v. lā blli, or lā wudi; to kill the bullock or

- goat or whatever may be offered. Sometimes they say pinh Kuh diōdi, to cook the Devil's food.
- Sad**, a. wāri nā; grief or sadness affects him.
- Sadness**, n. wāri; this word has great latitude of meaning as grief, sorrow, dejection, sadness &c.
- Safe**, a. eh wōrē nē; it is clear.
- Sagacious**, a. ā kā luh; he has head or sense.
- Sagacity**, n. luh, head, sense; and in some instances the word tā reason, sense, wisdom &c is used.
- Sage**, n. gnā kā tā, one who has wisdom; or gnā kā luh, one who has sense or reason.
- Sail**, n. kobotōnh-dāro; a ship's cloth.
- Sail**, v. kobotōnh nāh ne, the vessel is walking, or ne dāri yāh; it is got its cloth up.
- Sail-yard**, n. dāro-tuh the cloth's tree or stick, in distinction from tuh the mast.
- Sake**, tā and te; these words which seem to be used indiscriminately one for the other, mean *for the sake of, on account of, concerning, about* &c. In every case it is preceded by āh the sign of the possessive case. Thus, the phrase Yōñi-āh tā or Yōñi-āh te, may mean on account of John, for the sake of John, concerning John &c.
- Saline**, a. t. h ne; is saltish.
- Salt**, n. t. h.
- Salt**, v. po nē tāh; put salt to it.
- Salute**, v. bli nā māh; to speak to him. The word of salutation, when addressed to one person is, nāwinho; to more than one, ahwinho.
- Sane**, v. wo-yē and wodē-yē; also budu. The syllables of the first are always separated and the noun which is qualified comes between them.
- Sample**, n. tōdē dāh; the show thing, or the thing to be exhibited.
- Sanctify**, v. bā nu nē bāh kōgnē; we must make it sacred.
- Sanctuary**, n. Gu'ssuwah kai; the house of God.
- Sand**, n. pisu; the first syllable of this word is strongly accented.
- Sandy**, a. pisu hwo bākā; the said is very abundant.
- Sane**, a. ā kā luh; he has got er, mean *for the sake of, on account of, concerning, about* &c. In every case it is preceded by āh the sign of the possessive case. Thus, the phrase Yōñi-āh tā or Yōñi-āh te, may mean on account of John, about

John, the things of John, for the sake of John, concerning John &c.

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Sapience, n. tā (see, wisdom)

- Sash, n. wodo, pl. wode; the meaning of this word is *belt*, but they apply the same to a sash.
- Satau, n. Kuh, pl. kwih; they believe in a plurality of Devils or evil spirits, hence the plural form.
- Satisfy, v. Their idea of contentment is expressed by saying *kâ plândi*, I have a plenty, or *êh who*, is enough; *ye idâ be*, I do not want more. When referred to the gratification of the appetite, they say, *nîpu* I am full, or *êh wê-m'ih*, I am done &c.
- Saturday, n. (see Sabbath.)
- Sauce, n. sah; this word also means soup. Sometimes they say *kênâh*, when the meat has been prepared with *palm oil*.
- Saucy, a. â gninnê kbûnê.
- Saucy-wood, n. gidu (a tree known on other parts of the coast as the "red wood", and used, along almost the whole of the sea coast regions of Western Africa, as a test of witchcraft; the same name is given to the tree and the decoction prepared from the bark of it; and is administered to all persons suspected of witchcraft.)
- Savage, n. They have no classification for the various grades of human society, & consequently no word for *savage*. In some few instances they designate *savage* communities by certain atrocious crimes which prevail among them, as *gnono di gnebo*, "people who eat men."
- Save, v. hâdê nê kunâ; lit'y take it out or keep it out of the world, and by implication *the other world*, to which, it is supposed that men and burtes go when they die. (see Born and Rescue.)
- Saviour, n. Kunâ-hââ; one who saves from great danger.
- Saw, n. grika; this name was given in imitation of the noise made by the saw. It is an antiquated word, and has been superseded by the use of the English word.
- Saw, v. yidâ. (see, see.)
- Say, v. yê and yî, p. yêdâ inf. yômu. Sometimes the word *tu, po, hli* which properly mean to *speak* is used in the sense, or in the place of *yê to say*.
- Scab, n. konh.
- Scale, n. (of a fish) konh pl. kwênh; this word is the same as the one next above.
- Scamper, v. mônâ; to jump (see jump.)
- Scar, n. pah.
- Scarce, a. ye hwo; or ye plândi, not much; sometimes *êh khimi ne*; it is few or a lit-

- tle.
- Scare, v. pi nâ hwanu; to frighten him (see fear.)
- Scatter, v. bôba-nâh and poplê-nâh.
- Scat, v. â wâ â noh; he *hears* his smell.
- School, n. They have never heard of schools until within a few years past, and they adopt the English word, conforming to the Grebo orthography, *skuli*.
- Scold, v. â po nâ verâ, he spoke to him angrily (see rebuke.)
- Scorn, v. â gnâ nâ bâkâ; he hates or abhors him very much.
- Scorpion, n. gikaiyâ, el. gikaiye.
- Scour, v. sowa; to grind.
- Scowl, v. hedâ-dê nâ yî, p. hedâ-dê inf. hedâ-dêmu; the meaning of this word is doubtful; it may be, he counts, and secondarily, he speaks with his eyes; or it may simply mean, he draws his brows over his eyes.
- Scrap, n. plâmpê; crumbs fragments &c.
- Scrape, v. kbûnâ, p. kbûnâdâ inf. kbûnâmu.
- Scratch, v. plî-kwênh plidâ-kwênh; to scratch with the nails or claws. The noun governed by it comes between the component parts of the verb: thus *â ulidâ nâ*
- yibâ kwênh*, he scratched my face with his nails.
- Seven, v. plâ p. plânâ, inf. pl. mu.
- Scuttle, v. huhwâ, p. huhwâdâ, inf. huhwamu; a mock or a half-ghost.
- Scum, n. feyâ,
- Sea, n. idu.
- Sea-breeze, n. duduidu.
- Sea-coast, n. idu-winh; the sea coast, or sea.
- Sea-sick, a. idu ni nâ; the sea works, or affects him.
- Sea-side, n. idu-winh. This word also means, sea-beach sea-coast &c.
- Sea-water, n. tâh-nih; salt water.
- Seal, v. hli, p. hliidâ, inf. hlimu; to daub.
- Scam, n. kokwêh; a joint.
- Search, v. pênâ, imp. pâ, p. pânâ, inf. pâmu; to seek, hunt, search &c.
- Seat, n. kênhedêh; something to sit upon. There are names for the various kinds of chairs, benches, blocks &c, which they use for seats.
- Second, a. kwaio; this word is probably derived from *kwê to accompany, follow* &c, and means the follower of *one*. This word, and *tedê first*, are the only ordinals in the language.
- Second, v. â wê nâ winh kêh; the meaning of this phrase is

- that he has strengthened or sustained my word.
 Sec. cy, n)
 Sec. et. a)
 Secret, n.) There is but one word by which the idea conveyed by these three parts of speech can be conveyed in the Grebo language i. e. hād, *to hide, conceal* &c. Sometimes the expression of the idea is aided by the use of bād, *alone, apart* &c.
 Seduce, v. tō, p. tōnā inf. tōmu; to buy, to bribe, to hire &c. They have no word to express the idea of seduction without the intervention of a bribe.
 See, v. yi, p. yidā inf. yīnu. The word tā-nāh, p. tādā-nāh, inf. nāh-tānu, means to look around or about, being compounded of the verb tā, *to look, to see*, and the preposition nāh about, around &c.
 Seed, n. vā
 Seek, v. (see, search.)
 Seem, v. ten-hwa, looks like; the derivation of this word is rather obscure, probably from tā *to look*, and woyē like. It is not very much used.
 Seize, v. krā, p. krādā, inf. kramu; to catch, seize &c.
 Seldom, ad. borēborē, and sometimes contracted into bēbre. The same idea is often expressed by circumlocution, thus. ā neh didē b. kā, *he does come because*.
 Select, v. hā d'buē nowān; take out the one you like. There is no word which corresponds with choose, select etc; when they say take out your portion or a portion, the phrase hadē hadāh is used.
 Self conceit, n. ā wē t'mā te; he loves dand i-sm, or he is a dandy. This phrase does not precisely express the idea of *self conceit*, but there is no other in the language which more nearly approximates to it.
 Selish, a. gninnōtenā.
 Sell, v. pro and pru, p. pradā and prudā inf. pramu and prumu.
 Send, v. tēnh and tēnhdē, p. tēhdā and tēhdidā inf. tēnhmu and tēnhdumu to send. (see, tempt.)
 Sense, n. luh, head; and sometimes, ta *wisdom*.
 Sensible, a. ā k' luh, he has head or sense; and ā k' tā, he has got wisdom.
 Sensual, a. There is no one word in the language to express the idea of *sensual*. If a man is addicted to gluttony, it is said, ā nowāni bā didēbāh, he loves *to eat*;

- and so in relation to the excessive indulgence of all other sensual passions and appetites.
 Separate, v. grā and grādā, (see, distribute.)
 September, n. (see, January.)
 Sepulchre, n. wudidā-kai; a burial house (see, Grave.)
 Serpent, n. sidi, pl. sidā.
 Servant, n. leyu, pl. leyidu or leyiru.
 Serve, v. nu nā leyu; to act, or become my servant.
 Set, v. po and podē, p. podā and podādē, inf. podēmu.
 Set, v. (as the sun) wēnh bi nh; the sun is gone into the water. This phrase is connected with the geography of their country, as the sun sets over the sea, they say, *it goes into the water*,
 Settle, v. ble, p. bledā, inf. ble-mu.
 Seven, a. hmu-le-suh, five and two.
 Seventeen, a. puh-nā-hmule-suh; ten and seven, or ten, five and two.
 Seventh, a. hmu-le-suh; seven, and by general usage, it becomes seventh.
 Seventy, a. wore-tūnh nā puh; three twenties and ten.
 Sever, v. hehā-yēh, p. hehādē-yēh, inf. yēh-hehāmu; to separate. The subject of this verb always comes between the verb and its adjunct yēh.
 Several, a. dedī or didī.
 Sew, v. brā, p. brādā, inf. brāmu.
 Shade, n. pōpēiru.
 Shade, v. tuh podā pōpēiru luh nē, the tree throws a shade over its head.
 Shadow, n. sibo; the same name which is given to all reflected images. (see, image.)
 Shake, v. pubā, p. pubādā, inf. pubāmu. The phrase nu ne nāh, i. e. *do it about*, is also used, perhaps more frequently than the above.
 Shallow, a. kwā kudī; near bottom, or something whose bottom or belly is near at hand.
 Shallow-brained, a. ā luh kwā kudī; his head has a shallow bottom. This phrase is much used and it coincides perfectly with the word *shallow brained* in the English language.
 Sham, v. ā pe ādui seh kēh; he puts a lie upon himself. Sometimes, ā nu yeyedao, *he acts the hypocrite*, is also used.
 Shame, v. twē nī nā, shame works him, or affects him; or ā k' twē, he has got shame.
 Share, n. wāh; side, part, portion &c.

- Share, v. grā and grādō, p. grād dō, inf. grādēmu; separate, to share, to divide, to distribute &c.
- Shark, n. khānh.
- Sharp, a. sowē ne; is sharp.
- Sharpen, v. sowā nē bōh nu nē sowā; grind it to make it sharp.
- Shave, v. khidō, p. khidōdā, inf. khidēmu. This word is used in connection with shaving the head and beard.
- Shaver, n. khidōā; one who shaves.
- She, pron. ā and nā, (see, he.)
- Sheath, n. bāh or kbāh.
- Sheathe, v. po nē kbāh; put it into the sheath.
- Sheep, n. blāblē, pl. blāble.
- Sheep-skin, n. blāblē kāh; the skin of a sheep.
- Shell, n. konh, pl. kwenh. The same name is given to the scales of a fish, or what is equivalent to this, they call the scales of a fish, its shells, (see, scale.)
- Shepherd, n. blāblē-poā; a keeper of sheep.
- Sheriff, n. bānh; this officer is connected with an order among them, called the soldier-y, and is employed in their services.
- Skin, n. kāh; the same name is given to a mat, and also to the bark of a tree.
- Shine, v. wonō, worō and wō-
- dē. The first is perhaps the most common pronunciation of the word.
- Ship, n. kobotonh tih tūnh; a white man's canoe with three sticks or trees. The class of a vessel is always designated by the number of its masts.
- Ship-board, ad. kobotonh wudh.
- Ship-carpenter, n. kobotonh-siknā.
- Ship-master, n. kubā.
- Ship-wreck, v. kobotonh wānh ne; the vessel is broken.
- Shirt, n. raure; this name is given indiscriminately to every article of European apparel.
- Shoal, n. sedu; a bank of sand, a mass of rocks or any thing of the kind.
- Shock, v. gedē-dēh, p. gedōdā-dēh, inf. dēh-gedēmu.
- Shoe, n. wisubē, pl. wisuibē.
- Shoot, v. po-puh, p. podā-puh, inf. pah-pomu.
- Shore, n. hobo-yēh.
- Short, a. kwā and kwānē; this word is used also in the sense of near, and frequently it is verbalized so as to mean, to near, to approach &c.
- Shoulder, n. wahu, pl. wawē.
- Shove, v. tuuh, p. tunhā, inf. tunhmu. (see, push.)
- Show, v. tādī, p. tādīdā, inf. tādīmu. This word has much latitude of meaning, as, to

- exhibit, to show, to learn, to guide &c.
- Shower, n. nuh hwē hlē; a big rain has fallen.
- Shrewd, a. brābro.
- Shriek, v. plā, p. plānā, inf. plāmu; the same as scream (see, scream.)
- Shrill, a. kekha.
- Shriek, v. kokā, p. kokādā, inf. kokāmu.
- Shrub, n. hākē.
- Shun, v. plēde, p. plēdedā, inf. plēdemu.
- Shut, v. ka, p. kadā, inf. kamu.
- Shutter, n. meyu, a door and ye-d. h-wunā meyu (window) Ye-d. h-wunā, means the eye's thing's mouth, or the mouth of something through which the eye looks. Meyu is a door or shutter, and in connection with the above, it is a window shutter.
- Shy, a. ā pihwānu; he fears.
- Sick, a. krē ne, p. krēdā, inf. krēmu.
- Sickly, a. krakwaite.
- Sickness, kekra and kwainh, pl. kwenh.
- Side, n. wāh; this word also signifies, part, portion, share, cause etc.
- Sieve, n. tēbā, pl. tēbāyē; a basket. This is the only instrument used for this purpose and hence its name.
- Sight, n. ā yi hāhkā, or mā yinā; he sees good, or he has
- dry eye. The idea is, if a man has a watery eye, he cannot see well, and hence if he has a dry eye, the opposite consequence, i. e. good sight, must necessarily follow.
- Sightless, a. dāh, pl. dāhoh; a blind person.
- Sign, n. hnonā and yidodā; the latter is the word most commonly used, and has considerable latitude of meaning, as, mark, sign, signal, and in some few instances, it is applied to flesh marks, though yedeh is the word most commonly used in this sense.
- Silence, v. nemunu; this word is more generally used by children than by adults.
- Silence, v. nu kbe, to make a stop; or kbā hedā or po kbe, to be silent or make silent.
- Silent, a. ā neh poh winh; he does not speak a word.
- Sill, n. tuh, pl. tih; a tree, log, or any thing of the kind.
- Silly, a. ā ye luh kā; he has no head; or kuhpebu, he is a fool.
- Silver n. (see, gold.)
- Similar, a. wodē-yē or wo-yē; the syllables of this word are generally separated, the first going before, and the latter following the noun which it qualifies. The same word is used in the sense, of same

- like, alike &c.
 Sin, n. guinnē būnē, būnē
 gninnēidu, būnē kuhkwih, &
 dēh kuhkuh; these differ-
 ent terms nearly all amount
 to the same thing, and may
 be translated, bad fashion,
 wicked practice, devilish hab-
 it, what is bad &c; but it may
 reasonably be inferred that
 neither of these phrases, pri-
 marily, had any decided refer-
 ence to the violation of a
 divine command, as the peo-
 ple have not been in the ha-
 bit of referring their moral
 actions to the cognizance of
 God; but they naturally and
 readily apply the same term
 to the transgression of a di-
 vine law, whenever this mat-
 has been held up to their
 minds.
 Sin, v. ni būnē kuhkwih, or ni
 būnē gninnēidu; he does or
 perpetrates sin.
 Since, ad. ti nō; that time, or
 the time which fills up some
 vacancy; wo ti nō, *from that
 time*, is used in the sense of
since. There is no word in
 the language which is an
 exact counterpart of the
 word *since*.
 Sinew, tēnāh; the same name
 is given to arteries and veins,
 but the reason of it is not
 obvious.
 Siag, v. blī, p. blidā, inf. bli-

mu.

- Singe, v. sie; to burn (see,
 burn.)
 Singer, n. bliā and worā-bliā;
 the first means a singer, the
 second is a singer of songs.
 Single, a. āduh or ēh duh: *he
 one, or it one*.
 Sink, v. hid de, p. hid dedā inf.
 hididemu; to sink. The
 phrase, pā nih swē, to dive
 into the water, is sometimes
 used in the sense of *sink*, but
 not frequently or properly.
 Sinner, n. gnā nā nu būnē kuh-
 kwih; one who does wick-
 edly.
 Sip, v. huni-yēh, p. huninā-
 yēh, inf. yēh-huimu; to sip.
 Sister, n. noāro or nowāro and
 bainoāro: a brother calls his
 sister noāro, but a sister
 calls her sister bainoāro; the
 reason of this distinction
 is not well understood. The
 word bebuh *kinsman* is more
 frequently used than the
 foregoing term.
 Sit, v. neo and neyo, p. nenā
 or nenāyo, inf. nemu. It is
 difficult to distinguish this
 word in any of its tenses ex-
 cept the present, from the
 verb of existence neo. In
 the present tense the sound
 of *y* may be distinctly heard,
 but in none other of the tes-
 ses. These two are more
 liable to be confounded with

- each other, than any other
 words in the language.
 Six, a. hmu-le-duh; five and one.
 Six-score, a. worē-hmu-le-duh;
 six twenties.
 Sixteen, a. puh-nā-hmu-le-duh;
 ten five and one, or ten and
 six.
 Sixth, a. hmuledah; six, and
 by usage *sixth*.
 Sixty, a. worē tūh; three
 twenties.
 Size, n. There is no word in
 the language to correspond
 with this. Instead of asking,
 what is the *size* of any thing,
 they would say, hāni ēh bē?
how big is it?
 Skill, n. siā; skill, art &c.
 Skillful, a. ā kā siā, he has art
 or skill. In general the par-
 ticular department in which
 he is skillful is expressed.
 Thus to express the idea,
 that a man is skillful in con-
 structing a house, they would
 say, ā kā kai siā i. e. he has
house skill, (skill in building
 a house)—and so ā kā tēba,
 skill in making baskets.
 Skim, v. hā feyā; take off the
 scum.
 Skin, n. kāh, pl. kwēh; the
 same word is applied to the
 bark of a tree.
 Skin, v. hā kāh; to take off the
 skin.
 Skirt, n. noāh, and niāh; the
 nose and the ear; the same

word is used for edge, bor-
der &c.Skulk, v. hudī, p. hudidā, inf.
hud mu; to conceal, hide,
skulk &c.Sky, n. yau; by some indivi-
duals this word is pronoun-
ced yau, as if it had two
syllables. It is also used in
the sense of above, overhead,
up &c.

Slack, a. toblu and tōblā.

Slack, v. toblu or tōblā, p. to-
blud, t. tōblā, inf. toblumu.
Sometimes the phrase, po nō
māh nā, is used in the same
sense.Slander, v. hlī, p. hliā, inf.
hliamu; this phrase in its most
restricted sense means sim-
ply, to *speak*, and when it is
followed by the preposition
māh, its import is, to speak to
him, about him, or with him;
but when it is unattended
by the preposition as conju-
gated above, it has the force
of *slander*. It is difficult to
account for this usage unless
it arises from the natural sus-
piciousness of the people,
who can scarcely imagine
their fellow men could or
would speak of them in any
other, than in terms of slan-
der. The word sewa, p. sewa
d., inf. sewamu, also signi-
fies, to slander, but is not
much used.

- landerer, n. gne hliā; a nau who slanders.
- Slay, v. hliā nā kbañ; to strike him with the palm or inside of the hand.
- Slaughter, v. lā, or lā, p. lādā, inf. lāmu; to kill.
- Slave, n. gei, pl. geidu.
- Slaver, n. geidu-kobotonh; a slave vessel; the English term, Greboized into slevā, is more generally used than the one above.
- Slave-trade, n. geidu-pāno; slave-trade.
- Slay, v. li, or iō p. lādā, inf. lāmu; kill, to slay, to murder.
- Sleep, v. moā ne, p. moānā, inf. moāmu; to sleep. This word is not distinguished in pronunciation from the word moāh, to bind; the latter is written with a final h to aid the eye to distinguish them in reading.
- Sleep, n. nyinu.
- Sleepy, a. nyinu ni nā; sleep works (affects) him.
- Sleeve, n. raure sonh; the jacket's or coat's arm.
- Slender, a. nyisō, and sedā.
- Slice, n. kobā.
- Slice, v. sō, p. sēnā, inf. sōmu.
- Slide, v. kbrōdā, p. kbrōdādā, inf. kbrōdlāmu; to slide.
- Slight, v. ā neh tu nā yimu; he does not attend to him, equivalent to slighting him.
- Slim, a. (see, slender)
- Sling, n. peh.
- Sling, v. po peh; to shoot or discharge the sling.
- Slip, v. kbrōde and kbrōdō, p. kbrōdādā, inf. kbrōdēmu.
- Slippery, a. yedākā.
- Sloop, n. kobotonh-tuh duh; a canoe or vessel with one tree.
- Slow, a. kbekbō.
- Sluggard, n. hwonā; one who is lazy.
- Sly, a. peō, ple, and pe; sometimes they say, ā nu nē worōrō, he did it quickly or adroitly.
- Small, a. bwī and khmī; the latter is used in the sense of small, little, scarce.
- Smart, a. kaseā.
- Smear, v. pllu, p. plludā, inf. pllumu. Also, hli, p. hliādā, inf. hlimu. The first is used when oil or any other unctuous substance is applied; the second is used when clay, mud or any other similar substance is applied, and properly means to *daub*. (see daub.)
- Smell, v. wā dēh noh; to hear some smell, or to hear something that emits a smell.
- Smell, n. noh; a pleasant smell is, sese noh; a disagreeable one, is gnumē n h.
- Smile, v. nonoā, p. nonoānā, inf. nonoāmā.
- Smite, v. hlū, p. hlūdā, inf.

- hlāmu; to strike.
- Smith, n. bl. guā, a blacksmith or an iron-smith. worā-wu-dih, (lit'y a melter of money) the name given to a copper smith.
- Smithery, n. blā-kai; a blacksmith's house.
- Smoke, n. nāhsnu, and sometimes pronounced nāhs'nu, as if it had three syllables.
- Smoke, v. ch ni nāhsnu, it makes or causes smoke.
- Smooth, a. yedākā; this word also signifies, level, smooth, even. Sometimes the word wānōkōhmā is used in the same sense.
- Smooth, v. nu nē bēh wānōkōhmā or nu nē bēh yedākā.
- Snout, s. ru, and hyēnē.
- Snake, n. sidi, pl. sidā.
- Soap, v. gādā, p. gādādā, inf. gādāmu.
- Soare, n. tidu.
- Snatch, v. krā, p. krādā, inf. krāmu; to catch, seize etc.
- Sacak, v. ple ne, p. pledā, inf. plemu.
- Sneer, v. mā niāh kēh; to turn up or bend back the nose.
- Sneeze, v. seyā, p. seyādā, inf. seyāmu.
- Snore, v. kbānā or kbrā; he scrapes or rakes.
- Snout, n. senyā.
- Snout, n. nob.
- Snuff, v. pe pob, imp. pō pob, p. pedā pob, inf. pob pomu; to take snuff.
- Snuff-box, n. polgō, pl. pob gwō.
- So, ad. krō.
- Soak, v. po nē nih; to put into the water.
- Soap, n. s'mlā.
- Soar, v. fī, to fly. (see, fly)
- Sob, n. tete.
- Sob, v. pe tete, p. pedā tete, inf. tete pomu; to utter a sob.
- Soft, a. yabā and tyādā; the latter of these terms, implies a greater degree of softness. The first has the force of smooth, even.
- Soften, v. nu nē bēh yābā, and nu nē bēh tyādā; to make it soft. The second is the phrase more commonly used.
- Soldier, n. sedebe, & sede, pl. sedebo. This name is given to an organized body of men who call themselves the "soldiers." The word is derived from *sakyp*, a gentleman or a rich man. The order originally, was an association of the more respectable and wealthy men of the community, and hence the origin of the name; of late years however it has been organized and has become one of the most powerful branches of the body-politic, and embraces persons of all

e ndition in society.
Sole, a. dah or aduh; one or
 he one.
Solicit, v. bi d. p. bē d d, inf.
 bi d mu; to beg, entreat, im-
 plore.
Solid, a. kēh ne, or yāh-krēh;
 hard, solid. kumah, is some-
 times used with the same
 signification.
Soliloquize, v. hl. hlinā. p. hl-
 hl d. n. v.
Some, a. di.
Somebody, n. gnebwē tē.
Somehow, ad. tēbe.
Something, n. dēh, dāhdch,
 and sometimes d' hbe.
Sometimes, ad. titāhtī, and
 t. d. h' dē; the first means,
when's when, and the second,
when's when, and by common
 usage, both of them have the
 force of *sometimes*.
Somewhere, ad. ted. h, place;
 and ted. h. tēhdā, *where's*
where, a phrase much like
 the next one above.
Son, n. gaebō yu; a man child
 There is no one word in the
 language, either for daugh-
 ter or son. The word yu is
 the common name for off-
 spring or child; the sex must
 be determined by having the
 prefix guebē, *male*, or gū-
 a, *female*, to it. The word
 by. h, pl. byēhiru is used with
 the same signification, but
 in general, hyah is used in

the indefinite sense of child
 The plural of yu, is iru. Gue
 bē iru, *sons*, and gūnā iru
daughters. Hyēh iru, and
 sometimes hyhaubwi, *child-
 ren*.
Song, n. worā.
Soon, ad. worēworē, some-
 times contracted into wre-
 wre; this word means, quick
 fast, soon.
Soot, n. kaifu or kafu.
Sooty, a. ā ne kafu; it is sooty
Sordid, a. gninnēkwah: close,
 or mean handed.
Sore, n (see, abscess.)
Sorrow, n. wāri and wāri;
 this word has great latitude
 of meaning, as, grief, an-
 guish, pity, compassion.
Sorry, a. wāri ni nā; sorrow
 affects (lit'y works) him.
Sort, n. tu, and kburu.
Soul, n. Shiyu; pl. shiwi; soul,
Spirit. This word is some-
 times improperly contracted
 into *shu*.
Sound, n. hāh; good.
Sound, n. winh, word; and
 sometimes, hedā a noise.
Sound, v. bi, to beat; they say
 bi bikri, *beat the bell*, bi
 nyāmu, *beat the bugle* &c.
Soup, n. sāh.
Sour, a. le.
Source, n. luh, the head the
 origin, source.
South, n. idukēdu, the back
 or body of the sea.

Sovereign, n. (see, king.)
Sow, v. dowē, p. dā, inf. dā-
 mu, to plant; they never sow
 grain.
Space, n. fuo.
Spacious, a. boōh; large, big,
 great, spacious.
Span, n. gie-pādo; a finger's
 fathom.
Span, v. sentē nē gie-pādo;
 measure it with the finger's
 fathom.
Spanish, a. Pāgnā; this is com-
 pounded of pa, which is evi-
 dently a corruption of *Span-
 ish*, and gnā, a man or per-
 son.
Spark, n. nāhyē.
Sparkle, v. ēh pe feyā; to e-
 mit bubbles.
Sparrow, n. pūnhā.
Speak, v. hlī, p. hlidā, inf. hl-
 mu; sometimes tu has the
 force of speak; and the
 phrase, po winh, speak or ut-
 ter a word, is also much u-
 sed.
Spear, n. dih; a spear, har-
 poon.
Speckle, v. be nu nē bēh gik-
 lē; to make it speckled.
Speech, n. winh; this word al-
 so means language, word,
 voice.
Speechless, a. ā neh po winh;
 he does not speak.
Spell, v. hedē, p. hedēnā, inf.
 hedēmu; to count the letters.
Spend, v. pro, p. prodā, inf. pro-
 mu; to sell or part with.
Spew, v. wora, p. worāda, inf.
 worāmu; to vomit, to throw,
 out, spill.
Spill, v. worā (see, spew.) The
 word pādā is also used in
 the sense of *spill*.
Spin, v. nyinē, p. nyinēnā, inf.
 nyinēmu; to spin, twist.
Spine, n. kēhd. krā; the back-
 bone
Spirit, n. shiyu, pl. shiwi; spir-
 it, soul. The name is ap-
 plied to all spiritual beings.
 God, evil spirits, and the
 spirits of the dead, are all
 called by this name, when
 any reference to their spiri-
 tual nature is made.
Spit, n. hlāh.
Spit, v. po hlāh. p. pedā hlāh,
 inf. hlāh pomu; eject spit.
Spite, n. woro kuhkub; a bad
 heart; sometimes dēh kūnā.
Spiteful, a. gūnnē-woro; a bad
 or spiteful heart.
Splendid, a. hāh te or te nōy-
 no; a good, or pretty thing.
Splice, v. ma nē yēh and la ne
 yēh, p. ma nē yēh, and la ne
 d' yēh, inf. yēh ma mu, and
 yēh la mu.
Split, v. ge, p. gedā, inf. gemu,
Spoil, v. ēh hi bwih; it ex-
 ceeds dog. (see, decay.) The
 phrase ēh gūnnēdu, it is
 bad, is also much used.
Spoon, n. minā, pl. mini.
Spoonful, n. minā-yiedēh; a

- spoonfull.
- Spot, n. sinu; play.
- Spout, v. ni sinu; to make play.
- Spouse, n. na guina or na guchi; a; simply, my man, or my woman.
- Spout, n. monh, pl. manh; horn. Sometimes the word, he-nih, the bill of a bird, is used in the same way, but the first is the term most commonly used.
- Spout, v. ha nih wuna; to draw water out of the mouth.
- Sprawl, v. hon.h. Sometimes they say, hon.h. nih, to breathe out water.
- Spray, n. ha sine; the sea's drizzle.
- Spread, v. bra, p. brada, inf. bra nu. This word is used in connection with spreading a cloth, covering, mat or any thing of a similar kind. When reference is made to spreading any viscous substance, pampli ni ken.h, & a hli ne ken.h, is used.
- Spring, v. ma and koné; the first means, to come out of the ground, and the second, to sprout.
- Spring, n. nih; water. The place where water is obtained for common use is generally characterized by some local circumstance.
- Sprinkle, v. pampé nih ken.h; to spread water.
- Sprout, n. koné.
- Sprout, v. po koné; to produce or cause a sprout.
- Spur, n. (of a cock) tail. The instrument worn on the heel of a horseman is not known to the people, and they have no name for it.
- Spu.n, v. gná baká; to hate greatly.
- Sput, v. há nih wuna; to draw, or force water out of the mouth.
- Spy, n. sebawudi, pl. sebawudé
- Spy, v. mi sebawudé numu; he is going to act the spy.
- Squall, n. khekhe-idu.
- Squally, a. shekhe-idu.
- Squander, v. a poh a wudih wah; he throws away his money. The idea would be incomplete however, unless there was some further expression of thought, as, he is foolish, he has lost his mind, or something of the kind.
- Square, n. There is no word in the language to answer to this. They would express the idea of a square house by saying, kore kai i. e., a house with angles. An oblong figure is expressed by, eh bi-tonh, i. e. something resembling a canoe, or a canoe shape.
- Squash, n. nyenyé; this is a name given to an inferior species of the Guinea squash, the only kind of

- squash known to them.
- Squat, v sokru, p. sokrudá, inf. sokrumu. This word is used only where an individual sits on his hams, or heels, and corresponds exactly with the English word *squat*.
- Squeeze, v. pri (by some, pli) p. pridá inf. priau; to squeeze, compress; and secondarily, to take advantage, to extort &c.
- Squint, v. a yi waké.
- Squirt, v. há nih wuna; to draw or throw water out of the mouth. There is no single term to correspond with squirt.
- Stab, v. pru, p. prudá, inf. prumu. The instrument which the deed is performed is always specified, as, a prudá ni fah, i. e. he stabbed him with a knife.
- Stable, n. soh kai; a horse's house.
- Stack, n. duh; a stack, pile, heap.
- Stack, v. po eh duh; to put in a heap.
- Staff, n. koduh, formerly ká-tuh i. e. something which touches, and by implication touches the ground. Sometimes the word, tuh a slick is used.
- Stagger, v. breke. p. brekedá, inf. brekemu; to stagger, to waddle.
- Stalk, n. tuh and kbani.
- Stammer, v. pe winh-méh (see stutter.)
- Stand, v. gnanno, p. gnanna-n.o, inf. gannannamu or gnannomu.
- Star, n. neyé, pl. ne. e or neyá
- Starboard, n. did.h wah; the right hand side.
- Stare, v. tá nih baká; to look at it hard
- Start, v. há-tá, p. há-tá, inf. tá-hómu; this word is limited in its application to originating any matter; and never applies to any kind of bodily motion.
- Starve, v. kanu-ni-ná, hunger affects him; or kanu lá ne, hunger has killed him.
- Statute, n. tete; a law which is performed
- Stay, v. ne and neo; to be, or remain.
- Steal, v. yidi, p. yididá, inf. yidimu.
- Steam, v. siyu.
- Steam, v. hunumá, p. hunumá-ná inf. hunumamu.
- Steam-boat, n. náhsnu kobotonh; a smoke-vessel.
- Steep, a. keyé.
- Steep, v. po né nih mah, or po né nih; put it into the water instead of steep or soak.
- Steer, v. na, p. bada inf. bámu; the sense of this word when used in this connection, is, to lock, or unlock the vessel i. e. to use the helm as a key. (see lock.)

Step, v. }
 Step, n. } There is no word in the language to correspond with this. They say, *â nâh* ne, he walks.
 Steril, a. *krédâ* and *wôyi*; the second implies that the land has become sterile by age.
 Stick, n. tuh, pl. tih; stick, tree
 Stick, v. pru and *nyânâ*; the first is always connected with the use of instruments of a larger size, as of a knife, spear &c; the other with the use of pins, needles and other similar instruments. They say for example, *â prudâ mli fah*, he has stuck me with a knife; but never, *â prudâ mli dich*, he has stuck me with a needle, and vice versa.
 Stiff, a. *bâka* and *yâne*; the first is the term most commonly used, and also corresponds more nearly with the word stiff. The second is generally applied to the dead bodies of men and beasts; and is entirely restricted to these.
 Still, v. kbe, p. *kbedâ*, inf. *kbemu*. The phrase, *nu siâ*, kbe, or *po kbe*, make a stop or make silence, is much more frequently used.
 Still, a. ble, to settle. *Sill* water, would be, *nih ble*, the water is settled.

Stillness, n. *tebli nu kbe*; every thing made silence, or was silent.
 Sting, n. *sînuh*.
 Sting, v. su, p. *sudâ* inf. *sumu*; to sting.
 Stingy, a. *gninnê-kwâh* close-handed, or mean-handed.
 Stink, v. *êh gninnê-noh*, and *sesu-noh*; the first means, *a bad smell*; the second, *a rotten smell*.
 Stipulate, v. *pe pâno*; to make a trade, or to make a bargain.
 Stir, v. *gîse-nâh*, p. *gisedâ-nâh*, inf. *nâh-gîsému*. *Nâh about* is an inseparable adjunct of this verb, as in all similar cases, comes between the verb and its adjunct.
 Stock-lock, n. *meyu-kwâh*; a door's hand, for a door's lock. They have only this one name for every kind of door-locks.
 Stomach, n. *wôh*. The word *kudi* belly, is frequently used for the stomach.
 Stone, n. *siâ*, pl. *sie*. This word is applied alike to pebbles, stones, and rocks.
 Stone-house, n. *siâ-kai*, or *kai-kbemu*. The phrase, *nu siâ*, kbe, or *po kbe*, make a stop or make silence, is much more frequently used.
 Stool, n. *kêhacêh*; this is a generic term, and is applied to all kinds of seats.
 Stoop, v. *kinî-luh dah*, and *di-yêh*; the first is the term

more frequently used.
 Stop, v. *nu kbe*, and sometimes *po kbe*; to make a stop. Sometimes the word *kbe* is used by itself, and when thus used, it is conjugated as follows, *kbe*, imp. *kbâ*, p. *kbâ*, and *kbedâ*, inf. *kbâmu*.
 Stop, v. (to close) *ka nê yêh*; shut it up.
 Stop, n. *kbe*.
 Storm, n. *khêkhe-idu*, and *wah idu*; the first means a squall at or from sea; the second is a storm from land.
 Stout, a. *bohne*; large, stout, athletic.
 Straddle, v. (see, *astride*.)
 Straight, a. *sedede*, and sometimes contracted into *sede*.
 Straighten, v. *nu nê sedede*, and *seni-yêh*; to make it straight or straighten it out.
 Strand, n. *sedu*.
 Strand, v. *yâe*, p. *yâedâ*, inf. *yâemu*.
 Stranger, n. *dabwâ* pl. *dâwi*.
 Strangle, v. *oh tyowê â mlâ mlâ oh lãnâ*; they squeezed his throat, they killed him. i. e. they killed him by squeezing his throat.
 Stratagem, n. There is no corresponding noun for this word, but the idea is expressed by using the verb, *gâlâ*, to conspire, to unite in any undertaking.
 Stream, n. *nîhba*; this word is used only in the sense of a stream of water.
 Strength, n. *kbê* or *kbê ne*; is strong or simply, strength. The phrase *â kunh ne*, he is strong, is frequently used with the same signification.
 Stretch, v. *brâ*, p. *brâdâ*, inf. *brâmu*; to stretch, cover spread out.
 Strife, n. *peplêh*.
 Strike, v. *hlâ*, p. *hlêdâ*, inf. *hlâmu*; the word *bi*, p. *bidâ*, inf. *bimu*, to beat, *leg êe* is used in the same connection.
 String, n. *lulu*; this word is used in the sense of a vine, string or any thing of the kind. A string of beads would be *wudî bo*, i. e. *a leg of beads*.
 Strip, v. *hî*, p. *hlêdâ*, inf. *hlêmu*. This word has great latitude of meaning, as to take away, take out, take off, draw out &c.
 Strong, a. *â kâ kbê*, or *â kbê ne*, and sometimes, *â kunh*.
 Stumble, v. *dâworâ*, p. *dâworâdâ*, inf. *dâworâmu*.
 Stutter, v. *â pe-winh-nêh*; he utters his words with his tongue. It is implied by this phrase, that there is some defect in the organs of speech, and they have no other way of expressing it, but by *stuttering*, that there is

an excessive use of the tongue in the utterance of words. **Suffer**, v. bā, when the word is used in the sense of allow, permit. **Subdue**, v. nī, imp. nu, p. nū and nūā, inf. nūm; to do, to accomplish, to compel, to subdue, succeed. **Submit**, v. a tū wē n'hi; he gave it up, or he yielded. **Subside**, v. ole, p. bled, inf. bled; to settle, subside. **Subsist**, v. ne, when the word is to be understood in the sense of exist, he lives &c, when it means, to feed upon, the word di, to eat is used. **Substance**, n. d'hi; what, something, substance etc. **Succeed**, v. nī (see, subdue). **Successor**, v. mēo, p. m'dao, inf. m'om; to help, to aid, to succeed. **Suck**, v. n'ā, p. n'ādā, inf. n'ām; this word in the pronunciation differs very slightly from gac to hacc. **Sudden**, a) **Suddenly**, ad (worōworō, of ten contracted into wrewre, or rere. **Suds**, n. feyā; foam, froth or suds. **Sue**, v. ā nī blidi koh nā m'h; he made a palaver for him. To prosecute according to the forms of law in a civilized country, is no part of their political system, and they have no term which corresponds with the word *sue* in the English language. **Suffer**, v. bā, when the word is used in the sense of allow, permit. **Sufficient**, a. eh hwo, it is enough. **Suffocate**, v. (see, strangle). **Sugar**, n. kobo-d'hi; white man's honey. The same name is given to molasses, preserves and every article of the kind. **Summer**, n. The Grebo people divide their year into two parts. *Agieo* includes the whole of the rainy season, commencing the latter part of April, and terminating about the first or middle of October. *Yedebā* or *yedebāh*, is applied to the dry season, which includes the remaining part of the year. **Summit**, n. loh, the top, head or summit. **Summon**, v. dā, p. dādā, inf. damu; to call. **Sun**, n. wēh; this word differs from the word, wēh, a *witch*, by the nasal sound of the vowel in the former. **Sunday**, n. The people know nothing of the division of time into weeks, and of course, have no names for the different days of the week. In writing the Eu-

lish word has been retained and is, eh, stāde. **Sun set**,) **Sun-down** y'wēh bi n'hi; the sun is gone into the water. The Grebo country is bounded on the West by the ocean, hence when the sun disappears, in their estimation, it sinks into the water. **Sunshine**, n. wēh-fai ne. **Superb**, a. h'ah te, a fine thing. **Superb**, or ch'novino, it is beautiful to behold. **Superior**, a. eh bi te be; it exceeds or surpasses something else. **Supersede**,) **Supplant**,) ā du nā ted' h. he has taken my place. Either of these words would be used in this sense. **Support**, v. ā gūddā nā dibādī; he gave him food. **Suppose**, v. nā woro yē; my mind says. When the word has a conditional meaning, the auxiliary bā, bē, boh &c, has this force. **Suppress**, v. hebā-yēh, p. hebād-yēh, inf. yēh-heh, n'ar; to take or pull apart. This is the process by which riots and tumults are overcome; and hence to suppress an article of the kind, they separate the parties. The word hī to excel exceed &c. is frequently used to convey the idea of suppress. **Sure**, v. here; any word in the language which coincides exactly with this. The word hūi *jaber*, they would give to the head man of a town. **Sure**, a. h'ah te, true word. **Surf**, n. idu-deh; the sea's wave. **Surface**, n. koh, the back, surface. **Surrend**, v. grādē, p. grādē-d; and gr. d. d' d', inf. grādēmu, to surround, come around. **Swallow**, v. mlā, p. mlānā, inf. ml. mē; the meaning of this, is to *throat* it. **Swarm**, n. doh-koh. **Swear**, v. bēdi (Gn'essuwēh yēh; to pray by God. (see pray.) **Sweat**, n. pubā. **Sweat**, v. pubā wēma, p. pu bā wēda mu, inf. pubā womu; sweat comes out of me. **Sweep**, v. senā-nāh, p. senānā-nāh, inf. nāh-senānu. Also, yi-nāh p. yidā, inf. nāh-yi-mu. Both of these words are much used and their signification is pretty much the same. **Sweet**, a. neh-wmā, sweet to the mouth. The *sch* indefinitely means sweet, pleasant, fragrant, melodious,

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- and receives a definite meaning by being connected with the name of the particular organ of sense to which it is addressed. Thus, *Tacit*, a. a nch po wish; he does not speak a word.
- Tail*, n. bñh; this word is frequently used, especially when connected with the word *orah* or *worā* town, in the sense of a leader. In their war excursions, the leader always brings up the rear, being the post of most danger, and hence he receives the appellation of *orah-bānh* or *worā-bānh*, i. e. the *town's tail*, instead of the *head* of the town.
- Take*, v. du. p. dadā inf. du-mu. Sometimes the preposition *yēh up*, is connected with this verb, so as to make the sense *take it up*. The word *kba carry*, not unfrequently signifies *to take*, and is used instead of *du*.
- Tale*, n. leh; this word is restricted in its use almost entirely to fabulous stories.
- Talk*, v. hlē, pl. hl dā, inf. hl-mu; to talk, to speak &c.
- Talkative*, a. ā m v wish-eh hlā, he is a speaker of words, or one who pours out words (like rain)
- Tall*, a. hlā, and hlē bñkā; the word hlē, means high, long, far, tall &c.
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T

Table, n. The Grebo people use no tables and of course

- Tame*, v. There is no word in the language to correspond with this, but the idea is expressed, for example, by saying, hlēhlē-āh yu ni gnehwē khānō, i. e. *the lamb acts like a child, or a human being*.
- Tan*, v; the art of tanning is unknown to the people, and of course, they have no word to express the process by which it is done.
- Tar*, n. kobo-seiro or kobo-se-du; white man's gum.
- Tarry*, v. ne, and neo; to be, or exist in any place.
- Taste*, tē nē wunā, p. tēnā nē wunā, inf. nē wunā tōmu; *to feel (or touch) it with the mouth*; the sense of touch is used in connection with the organ of taste.
- Teach*, v. tādī, p. tādīdā, inf. tādīmu; to teach, to show, to exhibit, to guide &c.
- Teacher*, n. tādīā, pl. tādīoh one who teaches.
- Fear*, v. kēnā, p. kēnānā, inf. kēnāem. The accent is on the first syllable, and in this way, it is distinguished in pronunciation from kēnā.
- Tear*, n. kēnā ne, is *tear*; and sometimes it is changed into kūdā.
- Teat*, n. gnidih miāh; the nose or end of the breast.
- Teeth* n. nyēh or guēh; the word differs very slightly from the word *gnēh egg*.
- Tell*, v. leh, p. leh dā, inf. leh-mu; this word involves to some extent, the idea of authority; the word *tu*, to speak, *teli* &c. is frequently used with the same signification.
- Tempest*, (see, storm.)
- Temple*, n. Gn-ssuw-ah kai; God's house.
- Tempt*, tē, p. tedā inf. tēmu, this word does not differ from the word, *tē to touch, taste* &c., either in pronunciation or writing, though its signification is very dissimilar. The word *tēnh to scold* differs from both in having a nasal sound, and is characterized by the final *uh*.
- Tempter*, n. tēā: one who tempts.
- Ten*, a. puh.
- Tender*, a. plē.
- Tenth*, a. puh.
- Terrapin*, n. korā or kodā.
- Territory*, n. bro; land.
- Testicle*, n. monotai, pl. monoway, it is distinguished in pronunciation from kēnā.
- Thank*, v. bisī, p. bis dā, inf. bis-mu.
- That*, pron. nānā, is used when reference to a person is made; and nēnu when the reference is to a thing. The distinction between *this* and *that* in the English, does not

exist in Grebo. Instead of saying give me *that* knife, they say, gu-mu-fah-ne-d-ah, i. e. give me the knife that is there.

Thatch, n. nyēnā, dīēmā and sinē. The first two are species of the bamboo; the second is a broad leaf found chiefly in the back country; but is not so durable as the bamboo.

Thatch, v. lāh nyēnā, lāh dīēmā, or lāh sinē, i. e. weave in, twist or plat in the thatch (see plat.)

The art. nā, nēnā or nēnu. There is no article, definite or indefinite, in the language. The place of the definite article is supplied by one of the three pronouns above mentioned; thus, gnebwi nā, *that* person, for *the* person. Kai nēnu, *that* or *this* house, for the house.

Their, pron. oh, they and their. The adjective pronoun does not differ in form, from the personal pronoun.

Them, pron. no.

Then, ad. tē; this word is also used in the sense of, and, when, then; and in many cases it seems to be a mere rest or pivot upon which the voice turns. It is much used, apparently, as a mere expletive, at the beginning

of sentences.

There, ad. dānh; this word is usually spelt with final *nh*, the sign of the nasal sound, to distinguish it from its antithetic word dē here; though in this, as in many other similar cases, the difference is more an intonation of the voice, than a pure nasal sound.

Thereabouts, ad. kre-dēnh.

These, &c.)

These, (nomo and nenu. The same distinction holds between these two words, as in the case of *this* and *that* (see that.)

They, pron. oh and no; the latter is frequently used in the nominative case, but the former never in the objective.

Thick, a. kunāh ne; is thick, when reference is made to a turbid liquid; bokuda is used when the reference is to any substance or body which has thickness; nyine is used in connection with a dense forest or jungle; bokuda is sometimes, but not very frequently, used with the same signification as nyine.

Thick, v. bēh nu kunāh ne; to make thick.

Thief, n. yidiā, pl. yidiōh.

Thigh, n. poōh, pl. poōh.

Thin, v. p-tē and flokā; the first is used in connection

with liquids, thin cloths &c. The second has the force of sparse, scattering &c.

Thing, n. te; this word has very great latitude of meaning as affair, matter, news, thing &c; and pretty nearly coincides in meaning with the Latin res. The word dēh, what, something &c, is often used in the sense of thing.

Think, v. nā woro yē, *my mind* says. There is no simple word in the language to correspond with think. Sometimes the phrase, ā hie ā woro nāh, which more properly signifies reflect, is used for think.

Thinking, a. ā hie ā woro nāh, *he turns his mind about*, which is equivalent to a man of thought, or reflection.

Third, a. tūnh; three.

Thirst, n. toh.

Thirsty, a. nih-nāh toh ni nā, i. e. a thirst for water to drink or a thirst for drinking water, affects him. The phrase is rather obscure.

Thirteen, a. puh-nā-tūnh; ten and three.

Thirty, a. woro-nā-puh; twenty and ten.

This, a. nēnu (see, that.)

Thorn, n. wih, and wih-tuh; the latter means a thorn tree.

Thought, v. The phrase, nā

woro yē, *my mind says*, seems not to be inflected, but the word or phrase which stands connected with it, is inflected, and imparts a past or future sense to it. Thus, nā woro yē ēh didā dē, i. e. "my mind says it would have come," instead of "I thought it would have come."

Thought, n. woro-popowē or woro-popoē; something that the mind has said.

Thousand, a. hubwi-hinu, i. e. five hubās, a hubā being two hundred.

Thread, n. gise; cotton.

Three, a. tūnh; by some individuals this word is pronounced tanh.

Throat, n. mlānlā.

Throw, v. po, p. podā inf. pomu; this word is frequently followed by the preposition māh. When it signifies to throw away it is followed by the word wah *the bush*, and the phrase, po ne wāh, to throw it away means literally, to throw it in the bush.

Thumb, n. gie-kburu. There are names for all the fingers except the middle one.

Thunder, n. tēnh, thunder; tēnh ne, is thundering. The word is frequently prolonged in pronunciation so as to imitate the protracted noise of thunder.

Thus, ad. kré.

Tickle, v. nyenyâ, p. nyenyâ-dâ, inf. nyenyâmu.

Tide, n. There is no word to answer to this. They say, nih yâh ne, *the water comes up*, and nih tē ne, *the water goes down*, for the flowing and ebbing of the tide.

Tie, v. moah, p. moahnâ, inf. moahmu; to bind; to tie, to fasten &c; the word is spelt with a final h to distinguish it from the word moâ ne, *to sleep*.

Tight, v. êh plimlô; is tight.

Till, v. oh ni blâh loh or oh nî soru loh; he performs the culture of rice or cassava.

Timber, n. tuh, pl. tih. tree, log, stick, lumber &c; the English word timber (timbâ) has of late years been incorporated into the language.

Time, n. ti.

Timid, a. â kâ whânu, he has fear; â piwhânu, he feels fear; and sometimes, â kâ baure, which expresses an intensity of fear or timidity.

Tin, n. pâfre.

Tire, n. wâ p. wâdâ inf. wâmu; this word is articulated on a natural tone of the voice. The word wâ *to hear* is uttered on a higher pitch of the voice.

To, prep. mâh; this word has sometimes the force of with.

In many instances it is omitted especially when reference is had to place; thus instead of saying, I am going to Wah, a Grebo would say, mi Wah. *I go Wah*.

Tobacco, n. tāmâ.

Toe, n. beye, pl. bevâ; they have names for the toes which correspond with the names of the fingers, with the exception of the names given to the forefinger; the great-toe is called, be kburu; the middle toe is, be heidê, &c.

Together, ad. popleyinâ, and ah popleyinâ, and sometimes poplemânâ.

Tomb, n; they have no knowledge of tombs, but they frequently build houses for the bodies of distinguished persons and these houses are called wudidâ-kai, i. e. a *grave yard house*.

Tongue, n. mch.

To-night, n. wide, has reference to the early part of the night, tâh the more advanced part of it.

Too, ad. hê; this word is generally used in connection with the conjunction kâ; thus, Dwêh kâ â gninâ hê, i. e. *Dwêh and his wife too*.

Tooth, n. (see, teeth.)

Tooth-ache, n. gabâ-nyêh krê ne; the jaw-tooth is sick.

Top, n. kebwe, when reference is had to the top of the house lah, *head* is more generally used. Bâh is a child's top.

Torch, n. tedu.

Torment, v. hâ mu Kuh; to raise the Devil in me; nu nâ kedidâ, or tu nâ swêh, the first means to punish, the second to occasion distress.

Tortoise, n. dibâ, pl. dibwi.

Torture, v. (see, torment.)

Toss, v. po nê yau nâh.

Total, n. pâpê, all.

Touch, tē, p. tēdâ, inf. tēmu.

Touch-hole, puh-âh yi; the gun's eye.

Tough, a. tyâkâ ne; is tough, strong &c.

Tow, v. po nê tēnê; to put it behind; the English word tow has been very extensively adopted into the language.

Towel, n. plê-dâro, a wash cloth, or cloth to wash with.

Town, n. orâh, pl. orêh. By some individuals it is pronounced worâh or worâh.

Track, n. pēnhê, pl. pēnh.

Trade, n. pânô.

Trade, v. pe pânô, and sometimes, pânô po.

Trail, v. kwê â pēnh mâh, to follow his track.

Traitor, n. sêbawudê; a spy, traitor &c.

Trample, v. plädê, p. plädêdâ,

inf. plädêmu.

Transact, v. ni; to make, house lah, *head* is more cause &c.

Transform, v. plede, p. plede-dâ, plede-mu. Sometimes the word hihi *to change* is used in the same sense.

Transgress, v. worê and worâ, p. worâdâ, inf. worâmu; to break, violate, transgress &c.

Translate, v. hihi nê winh mâh, to change one language into another.

Trash, n. kâdêh.

Travel, v. â mu dâh, he is gone stranger. They have no idea of traveling for the sake of traveling.

Traveller, n. nâhâ, pl. nâhoh; walker.

Tread, v. (see, trample.)

Treaty, n. yedêh.

Tree, n. tun, pl. tih. The same word is applied to log, lumber, mast of vessel &c.

Tremble, v. â tai ni nâh; his flesh trembles.

Tribe, n. diblê; tribe, nation &c.

Trifle, v. â pedê mu m'ke.

Trigger, n. puh kit, a gun's penis.

Trim, v. kbânâ; to scrape.

Tripe, n. woh.

Trivial, a. khinâ.

Trot, v. fofô, p. fofôdâ, inf. fofomu.

- Trouble, v. yi swäh or hä mu Kuh; to see trouble, or to raise the Devil in me. Both of these phrases are much used.
- Trouble, n. swäh.
- True, a. häh te; true words; sometimes häh is used by itself.
- Truly, ad. hähte, true words, truly, amen &c.
- Trunk, n. gi-bränh; a leopard's chest, i. e. a chest covered with Leopard's skin.
- Trust, v. gni mu kräwä; give me trust.
- Truth, n. häh te; true thing, or true word.
- Try, v. (see, tempt.)
- Try v. (to make an effort) the same as the word above (see, tempt.)
- Turn, v. hié né mäh, hiénä né mäh &c.
- Tusk, n. nyéh or gnéh, a tooth.
- Twelfth, n. puh-nä-suh; ten and two
- Twelve, a. puh-nä-suh; ten and two.
- Twenty, a. woro, pl. worë The people count by twenties, hence the plural form.
- Twice, a. wih sub; two times.
- Twist, v. nyinë, p. nyinëdä, inf. nyinëmu.
- Two, a. suh.
- Type, n. kimidi te; book thing.
- U
- Ugly, a. gninnäidu and gnekrä; ugly, bad &c.
- Ulcer, n. ginh.
- Unable, a. ä yedë né wë; he is not adequate to it.
- Unaccountable, a. gnäye ibo né; no one knows or understands it.
- Unbend, v. pedi, p. pedidä, inf. pedimu.
- Unbind, v. wodë, p. wodädä, inf. wodëmu. Unbind, loose &c.
- Unbolt, v. bräh, p. brähdä, inf. brähmu.
- Uncertain, a. ä ye ibo; he does not know.
- Uncle, n. buh-äh bebuh, or deh-äh bebuh; father or mother's brother.
- Uncover, v. häo jiu; to take up the cover.
- Uction, n. kënëh; any oily substance.
- Under, prep. biyo; under, inside &c.
- Underground, v. bro-biyo, under the ground; sometimes they say, ä tu né dëh huru, he says something in the ground.
- Understand, v. ibo, p. ibodä, inf. ibomu; to know, to understand, to comprehend.
- Understanding, n. woro, and sometimes luh head.
- Undertake. There is no word

- which will correspond fully with this. They would say tewä né, I have begun it; or tewä né, I have set about it.
- Undo, v. wod or wora; I have unbound, or untied, undo, do over again &c.
- Unequal, a. yoro, and sometimes, oh ye yë-wodë.
- Unseen, a. ä na
- Unfertile, a. wredë (see, barren.)
- Unfetter, v. hä né plede souh, take the iron from his hands; or ä na tub ä bo, take off the stocks from his legs.
- Unfit, a. (see unable.)
- Unfold, v. wod or wora, p. wod ä or wodädä, inf. wodëmu or wor ämu; to unbind, untie, loose, unfold &c.
- Unfriendly, a. ä gnä mb, he hates me; or ä ye mu nowä, he does not love me.
- Unfruitful, a. (see, barren.)
- Ungrateful, a. ä ne sëngh gnä; he is an ungrateful man.
- Unhappy, a. kräh yëh nä wude; a bone is up in the inside of his breast. They resemble the feeling of anger to the sensation of a bone or hard lump in the breast. Sometimes the idea would be expressed by using the opposite phrase for that of happiness, i. e. wäri ni nä sorrow or grief affects him.
- Unhealthful, a. këkrä bro, sickly ground; or unhealthy place.
- Unhospitable, a. oh ne gninnë-dudä, I have set about it. kwäh i. e. they are close-handed, or they are stingy.
- Unintelligible, a. gnäye ibo né; no one knows or understands it.
- Uninterested, a. ä ye né dëhyt; he does not care for it.
- Unite, v. kokä né yë, p. kokädä né yë inf. yë né kokämu; to join together.
- Universe, n. kunä and kunämäh; this word is applied to the world in which we live, the world to which departed spirits go, and also to the universe.
- Unjust, a. }
- Unkind, a. } ä ye häh gnebwä; he is not a good person.
- Unknown, a. gnäye ibo né; no one knows it.
- Unlade, v. hä dëh tebli; take out things.
- Unlawful, a. eh kagné; it is sacred, must not be touched, and in some instances, it is unlawful. There is no word in the language however which corresponds perfectly with *unlawful*.
- Unless, conj. There is no corresponding word for this, except when it has the force of *if*. (see, *if*.)
- Unlike, a. oh ye yë-wodë, or oh ye yë-wowodë; they are

- unlike.
 Unal, v. (see, unlade)
 Unopen, v. kra nō y h, open it. This is a phrase for un-
 lade, but the idea is gener-
 ally involved in the phrase, to
 open.
 Unplease, v. wedé and wor-
 (see these.)
 Unplease, a. áh yedé nu
 áh; it does not do any
 thing, or is fit for nothing.
 Unpleased, a. gná yedé ne.
 or eh yé ne; no one is
 there, or is not there.
 Unput, v. háde teblí, take out
 things (see, unlade.)
 Unprepared, a. yemá wé; I am
 not prepared, not ready &c.
 Unproductive, a. kídé.
 Unproductive, (see, barren.)
 Unput, v. háde and wor-
 (see these.) Sometimes the
 phrase he ne wod is used
 Unput, a. áh a lu some in-
 stance they would say.
 Unput, v. háde á seed is broken
 or spoiled; but a more com-
 mon phrase is, á no wá nah
 pe winh, i. e. he does not or
 will not hear the wisdom you
 utter.
 Unrighteous, a. guebwi kuh-
 kuh; a bad or devilish man.
 They have no term for bad,
 which has special reference
 to the violation of the law of
 God, though this is gradu-
 ally becoming the second-

- ry meaning of the phrase a-
 bove. (see, righteousness.)
 Unripe, a. éh ye kunh, it is not
 grown, ripe, or matured.
 Unsatisfactory, a. á ye né no-
 wán; he does not like it, or
 he is not pleased with it.
 Unseasonable, a. éh ye ti; it is
 not the time.
 Unsociable, a. gná pozh; he
 dislikes the multitude.
 Unsuitable, a. á yedé te wé;
 he is not competent, or fit
 for the business.
 Unthankful, a. (see, ungrateful.)
 Untie, v. (see unloose.)
 Until, prep. ple.
 Untrue, a. ye háhte; it is not
 true thing.
 Untrusty, a. á ye kráwá kbaá;
 he is not a man to have trust.
 Unwholesome, a. éh ni guebwi
 á kré, it makes a person sick.
 Unwise, a. á kubénu; he is
 foolish, or he is a fool.
 Up, prep. yék and yéh; some-
 times, luh the head, over-
 head, is used; also yau the
 sky, frequently has the same
 signification.
 Upbraid, v. (see, scold.)
 Uphold, v. du ná yéh, to hold
 him, or to uphold him.
 Upon, prep. kéh; this word
 means, on, upon, the back,
 the surface &c.
 Upper, prep. luh yéh; the
 head one or upper.
 Uproar, n. hedáh and tuh

- Upset, v. worá né bro; to throw
 it on the ground.
 Upsidedown, gidé ne bro máh
 yeh.
 Upward, prep. yéh and yáh
 (see, up.)
 Urge, v. b. d, to beg; or blé,
 to drive.
 Urine, n. pl. h.
 Use, v. nu né teblí; do your
 things withit, or do your work
 with it.
 Useful, a. hih, or háh déh;
 good, or useful thing.
 Useless, a. éh ye déh wé; it
 does not fit any thing, or is
 good for nothing.
 Utter, v. po, hlí and tu. All
 three of these terms are used
 in this sense, though there
 are shades of meaning pecu-
 liar to each one.
 7
 Vacant, a. á wé; not; he is
 not there; á déh yedé ne,
 something is not there.
 Vacate, v. se and seo, p. sedá,
 inf. semu; to leave, forsake,
 vacate &c.
 Vain, a. á wé pūmpá te, a man
 who boasts of his riches; and
 á wé timá te, he is proud
 of his dress or ornaments.
 There is no one word or
 phrase which coincides with
 vain.
 Valley, n. nilhá ná; the water
 bailer, or the thing which
 takes off the water.
 Valor, n. yedo and dibé.
 Valuable, a. háh; good, honest,
 excellent, valuable &c.
 Value, n. There is no corres-
 ponding noun in the lan-
 guage for this, but the idea
 would be expressed by say-
 ing, déh eh kbé, what will
 it bring, or fetch; and some-
 times, déh yéh; what does it
 see, and by implication what
 will it obtain.
 Vanity, n. (see, vain.)
 Vapor, n. siu and siyu; va-
 pour, steam.
 Vast, a. hwé and hwo; some-
 times teboayi. The latter
 is the phrase usually ap-
 plied to great personages and
 the Deity
 Vegetable, n. plápl teblí; this
 phrase is restricted to arti-
 cles of food which are raised
 in their gardens.
 Vein, (see, artery)
 Venom, n. sidi nyéh; a snake's
 tooth, and by common use,
 the poison or venom of the
 snake.
 Very, ad. baká; the meaning
 of this word is to be deter-
 mined in every case by its
 connection; it may mean *very*
great, *very fast*, *very hun-*
gry, according to the word
 or paragraph which it quali-
 fies. It is frequently con-

fracted into bá.

Vessel, n. kobotóh; a white man's canoe.

Vex, v. i-pe-ye-rí, p. pedá-ye-rá, ye-rá-pedámu.

Vial, n. só-á-é-wí; a little bottle.

Vice, n. gú-á-é-bá-á, bín-á-gú-á-é-bá-á; a bad or vicious person.

Victory, n. [There is no noun to correspond with this. The idea would be expressed by saying, e. g., we have conquered them (see, conquer.)]

Victuals, n. di-é-é.

Vile, a. [see, vicious.]

Village, n. orah-bwí; a small town.

Virgin, n. gú-á-é-tuh

Virtuous, a. á-ye-raurí-kí; he or she has not, or is not adulterous.

Visit, v. mi-ná-yímu; I am going to see him; or mi-dá-á. I am going a stranger, or I am going abroad.

Visitor, n. dabwé; a stranger, or a visitor.

Voice, n. hed-ih, a noise, voice, &c. Sometimes the word wíh, word, language &c. would be used in this sense.

Voluntary, a. á-nu-né-á-dú-máh, he did it by himself or of his own accord.

Vomit, v. worá, worá-dá, inf. worámu; to vomit, to pour out, empty &c.

W

Wad, n. puhbwih.

Wade, v. nah-á-ih-máh; to walk in the water.

Wages, n. There seems to be no corresponding word for this in the Grebo language; the English word pay creolized into pedá, has within a few years past, been extensively used.

Waist, n. heidi-tie; the middle half.

Wart, v. fō and fō-dá, p. fō-dá, inf. fōmu and fōmu; the word ple usually follows the word fō and fō, and thus forms a distinction between this word when it is spelled fō, and the word fō to rest.

Wake, v. wo-nyímu, p. wodá-nyímu, inf. nyímu-wómu; to come from sleep.

Walk, v. nah, p. náhná, inf. náhmu. This verb in its ground form is spelled with a final h, to distinguish it from the word ná to drink.

Walker, n. náhná; one who walks.

Wall, n. kbih; a fence or the fencing of a house.

Wallow, v. pe-pláh, p. pedá-pláh, inf. pláh-pómu; to work

in the mud.

Want, v. idá, p. idá-dá, inf. idámu; sometimes this word is pronounced as if it began with a y. In general the letter i is much prolonged.

War, v. to.

War, v. hwá to, p. hwá-dá to, inf. to hwámu; to fight war.

Warm, a. sísu, and sínu.

Warp, v. kúni, p. kúni-dá, inf. kúnimu.

Wart, n. tyé, pl. tyé.

Wash, v. plé, p. plé-dá, inf. plémú; to wash the body with a towel. Yedá, p. yedá, inf. yodámu; to wash the hands, face, cloth &c. Binih máh, to bathe in the river. [see, bathe.]

Waste, v. pro-né-náh, p. pro-dá-né-náh, inf. né-náh-pro-mu.

Watch, v. tu-né-yi, p. tudá-né-yi, inf. né-yi-tumu; to keep the eye upon it.

Water, n. nih; the same word prevails in most of the dialects along the Grain and Ivory coasts.

Waterspout, a. Waterspouts, with the exception of one which was seen a year or two ago, have never been seen on that part of the ocean which bounds the Grebo country, and the people have no names for them; they would probably be called nih-tuh. a wa-

ter tree.

Wave, n. deh.

Wax, n. deh-nyáé.

Way, n. tide: way, path, road &c.

Wayside, n. tide idi.

We, pron. á; this word is also used for our. It is distinguished from áh-ye in common conversation, by being uttered on a natural tone of the voice, whilst áh-ye, is uttered on a high pitch, partaking at the same time, something of a nasal sound.

Weak, a. á-kbé-wá-dé; his strength is done, or exhausted.

Weaken, v. eh-nu-mu-á-kbé-wá-dé; it causes me to lose my strength; or more literally, it makes me my strength is broken.

Wealth, n. [see, riches.]

Wear, v. yid-ih, p. yid-ih-dá, inf. yid-ihmu; this word is written with a final h to distinguish it from the word yidi, to steal.

In common conversation they are distinguished from each other by some connecting circumstance.

Weary, a. ne-wá-ne; I am tired [see, tie.] hwoná or honá-wá-dé; my breath is done.

Weave, v. láh, p. láh-dá, inf. láhmu; to weave, to plait, to entwine, to put on thatch &c.

Wed, [see, marry.]

- Wedding, n. [see, marriage.]
 Wednesday, n. [see, sunday.]
 Weed, n. pidi; grass, weed &c. sometimes bāke is used for weed, but most weeds have their respective names.
 Week, n. The people have no knowledge of the division of time into weeks; but they have of late found it a convenience to do so and have adopted the English word *week* contracted into *wih*.
 Weep, v. wī, p. widā, inf. wīmu.
 Weigh, v. senānē, p. senānēnā, inf. senānēmu; to measure, weigh &c. The people have had very little knowledge of weighing, and the word *senānē*, though it more properly means measure, is sometimes used for *weigh*. The English word *weigh* [changed into *wēē*] is much used.
 Weight, n. dōh wēē; what is its weight? (see, weigh.)
 Weighty, a. ēh kumhkwā; it is heavy.
 Weld, v. kokā nē yē, p. kokādē nē yē &c.; to join them together.
 Well, n. nih bidi; water hole. A spring of water is called nih karo, the place whence water is dipped.
 Well, a. â ne hihkâ; he is well.
 Well, a. hāh-te-nu
 Went, v. [see, go.]
 Were, v. [see, am]
 West, n. idu-sōnde; the word sōnde is taken from the dialect of Sesters and means rearmost; so that the phrase above is the *sea's rear* in opposition to idu-luh, the *sea's head* for the *south*.
 Wet, v. po nē nih; to put it in the water.
 Wet, v. toty-wā and tō ne nih nō, also nā tō mō nāh.
 What, rel. pron. tō tō deh.
 When, ad. tō hē; what time; tō when.
 Whence, ad. tō hē; from what place, whence &c.
 Where, ad. tō hē.
 Whet, v. sowi p. sōwānā, inf. sōwīmu; to grind.
 Whetstone, n. siā, pl. sie; stone, rock.
 Which, rel. pron. he; this word is applied both to things and persons. In many cases it has the force of *more*.
 While, ad. tē; and ti be, which is used with the same meaning.
 Whip, v. bi, p. bidā inf. bimū to beat, flog &c.
 Whisper, n. sosowā
 Whisper, v. â hli sosowā; to speak, or utter a whisper.
 Whistle, v. bi flo, p. bidā flo, inf. flo bimū; to sound out, or beat out a whistle.
 White, a. plu and uru; l and

- are commutable letters, hence the difference in pronunciation.
 Whiten, v. bēh nu nē bēh plu; to make it white.
 Whither, ad. tōh; where, whither &c.
 Who, (rel. pron.) gnā, pl. gno. This word is frequently compounded with the personal pronoun, nā, and becomes gnānā, *he who*, pl. gnono, *they who*.
 Whole, a. pēpē; all, the whole &c.
 Wholesome, a. hēh; good, fine, wholesome &c.
 Whore, n. gnūā rauri.
 Whose, (pron. rel.) gnā pl. gno; the same in the possessive case as in the nominative (see, who.)
 Why, ad. hānī. why, how &c.; d h nu, *what make*, is much used.
 Wicked, a. kuhkuh, pl. kuhkwā; also d h krāh māh.
 Wide, a. boāh-kēnā.
 Widow, n. tibā gnūā.
 Wife, n. gnūā; the common appellation for woman.
 Wig, n. fili, pl. fili; a cap.
 Wild, a. kbūrābodo; and sometimes. â kâ hwānu, he has fear.
 Will, n. kâ luh, or â kâ woro; he has head or mind.
 Will, (aux. verb.) There is no word in the language to correspond with this. (For the form of the future tense, see Grammatical analysis.)
 Willing, v. a. wai ne, he is willing.
 Windpipe, n. sed-āmlāmlā.
 Window, n. ycdāfuā.
 Wine, n. kobo-nāh; white man's rum. This name is given to every kind of alcoholic drink.
 Wing, n. pāwā, pl. pāwī.
 Wink, v. mo yi, to pat out or darken the eye, and krā yi to shut and open the eyes.
 Winnow, v. hūni p. hūninā, inf. hūninu; to winnow.
 Winter, n. (see, summer.)
 Wipe, v. sēnā nē nēh; to wipe, to sweep &c. (see, sweep.)
 Wisdom, n. nāh and tū; the first has the meaning of cunning, craftiness, shrewdness; the second means wisdom in its best and highest sense.
 Wise, a. â kâ tâ, and â ne nāh (see, wisdom.)
 Wish, v. idā, p. idādā, inf. i lāmu; the same as want.
 Wit, n. kbūdā.
 Witch, a. wēh; this word means poison, and also the power by which witchcraft is exercised. When a man is said to possess this power, it is said, â di wēh, *he has eat witch, or witchcraft*.
 Witch, v. â ti mu wēh; â pe mu

- wèh yé; the last is most used.
- With**, prep. màh; this word is not so much used in the Grebo language as its corresponding English word: the same word frequently has the force of *to*.
- Wither**, v. ko ne; is dead.
- Within**, prep. biyo and sometimes, pà.
- Without**, ad. There is no word in the language which will correspond with this. The idea is expressed by circumlocution, thus ye dèh kâ, *I have not a certain thing for*, *I am without a certain thing*.
- Witness**, v. gnâ yi né, who saw it? There is no term by which the idea can be expressed except by this.
- Witness**, n. [see, witness above]
- Wo**, interj. wâri krâ mu, or kâ wâri; I have sorrow, or sorrow has caught me.
- Woman**, n. gninâ, pl. gnino; woman, wife.
- Womb**, n. sânh.
- Wonder**, v. bu or kbu, p. kbu-dâ, inf. kbumu; also gedî. [see, marvel.]
- Wood**, n. wah, and su; the second has more immediate reference to the neighbouring farms.
- Wooden**, a. tuh.
- Wool**, n. pîmle or piple; hair.
- Word**, n. winh; language, message &c.
- Work**, n. kwowâ and kwoâ. **Wōō**
- Work**, v. ni kwowâ.
- World**, n. kunâ and kunâ mâh. **Konō**
- Worin**, n. khènh.
- Worn**, a. èh yidiâ ne; it has been worn.
- Worse**, a. The adjectives in the Grebo language have no degrees of comparison and the idea must be expressed by circumlocution. Thus hyâh nênu hi hyâh âbî koh bûné kuhkwih âh tî, i. e. *this child exceeds the other child for wickedness*.
- Worry**, v. tu nâ swèh; to cause him trouble.
- Worship**, v. hedî Gnîssuwâh màh; the meaning of this phrase is *to pray to God*. There seems to be no term in the language which coincides perfectly with *worship*, and hence this word has been ingrafted on the language; and is written *wurshipî*.
- Worst**, a. (see, worse.)
- Would**, (aux verb.) There is no word to correspond with this, but the idea would be expressed in the following manner, ne ye Bara wè hwânu-pî, miédè Sârè-kèh, i. e. *if I did not fear the people of Bara, I would go to Sârè-kèh*.
- Wound**, n. â dorâ ne, he is wounded, instead of, *he has a wound*.

- Wound**, v. dorâ, p. dorânâ, inf. dorânu.
- Wrangle**, v. (see, quarrel.)
- Wrap**, v. poplâ p. poplâdâ, inf. poplânu.
- Wrath**, n. yerâ.
- Wreck**, v. wânh or wènh, p. wânhdâ. inf. wânhtnu, to break.
- Wrestle**, v. oh hwé kba; they fight a *wrestle*; the idea of a sham fight is involved in the expression.
- Wring**, v. pli ne nâh, p. plinâ nê nah &c.
- Wrinkle**, n. â yuo ne; he is wrinkled.
- Wrist**, n. sonh-mîh; the end or nose of the arm.
- Write**, v. kinî, p. kininâ, inf. kinîmu.
- Writing**, n. kinidî; a book, writing, or any thing of the kind.
- Wrong**, a. ka or dèh hulkuh; what is evil or wrong.
- Ye**, [per. pron.] âh; it is written with a final h to distinguish it from the first person plural.
- Year**, n. yerôh, pl. yereh or yedeh.
- Yellow**, a. huru
- Yonder**, ad. gnâh; yonder, ahead &c.
- You**, [per. pron.] màh; in the objective case it is màh, mu and sometimes mlâ; it is written with a final h to distinguish it from the first person.
- Young**, a. irâyedé, young, new &c. Sometimes kyaunh. *Bwî little* is sometimes used in the same sense.
- Your**, [pron adj.] nâh, when of the singular number; and âh of the plural number. In both cases they are of the same form with their respective nominatives.
- Yourself**, pron. nâh-duî.
- Youth**, n. gne irâyedé, or gne kyaunh.

Y

- Yawn**, v. he, p. hedâ, inf. he-mu

APPENDIX.

A D

A, (art.) There is no corresponding word for this in the Grebo language. In some few cases, the numeral *duh one* may be used for it.

Abdicate, v. The same as abandon (see, abandon.)

Abeitor, n. see coadjutor.

Ability, n (see, strength, and able.)

Abject, a. (see, mean.)

Able, a. The word in the Dictionary spelt *bé*, should be spelt *kbé*.

Abridge, v. (see, contract.)

Abrogate, v. (see, abolish and repeal.)

Abstain, v. There is no word or phrase which will convey the idea of this word; the same may be said in relation to *forbear, refrain* &c.

Abuse, v. *á nu nē gn onídu*; he injured it, or spoiled it.

Acceptable, a. This word would be used in the same sense with *fine, good* &c.

Add, v. This idea would be expressed by saying, *podé áhbe*, put more, or by *kwé*,

A G

to amass, accumulate &c.

Adequate, a (see, enough.)

Adioun, v. *kbé-ná-h*.

Adieu, ad. *mi ne*; simply, *I am going*.

Adroit, a. See, cunning and skillful.

Advocate, n. *kéh-mā-á-li*, one who sticks to my back, or one who backs me. *Bá-dá*, a pleader is also used in the same sense.

Affected, part. (see, fear, afraid.)

Affect, v. [see, make and do.]

After, prep. The word *wo from* is used in the sense of *after*; thus *wo wēnhtyo*, from twelve o'clock instead of *after* twelve o'clock. When the word has reference to place, and means behind, it is *li* or *keh*; as *di li*, come after me, or *di keh* come back.

Afternoon, n. *wēnh-kíni*; the sun is *inclining*, or leaning over.

Aggrandize, v. [see, magnify.]

Aggravate, v. *á po mu yerá ká*; he made me very angry.

A U

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B R

Agile, a [see, active.]

Agony, n. [see, anguish.]

Aground, ad. *yáh ne*; is up.

Alligator, n. *woro*.

Almighty, a, (see, Omnipotent.)

Also, ad. *hē* and *idi*.

Alternate, v. *oh hihí né máh*.

Altitude, n. *éh hlá yáh*; it is high up.

Ambassador, n. (see, Embassador.)

Ambition, n. (see, Pride.)

Amicable, a. [see, good and kind.]

Amulet, n. [see, Greeting.]

Annoy, v. [see, disturb and trouble.]

Ant, n. *gnáh*, & *sáh*; the first is black termites; the second, the white ant.

Any, a. *ēni*; it is probable that this is an English word, but has been incorporated with the Grebo so long, that it is not now recognized as such.

Apex, n. [see, Summit.]

Applaud, [see, Praise.]

April, n. [see, January.]

Around, prep. *grádá*; This word is also used in the sense of a verb and is regularly inflected [see, Surround.]

Arrow, n. *peáh. pē á*

Ashore, ad. *boboyéh*.

Astonish, v. (see, amaze.)

Asunder, ad. *heáyéh*.

Audacious, a. (see, saucy.)

Augment, v. (see, gather.)

August, n. (see, January.)

Avaricious, a. *á now índíh báká*, he loves money much.

B

Bardbox, n. *lép índíh*; the hats of the people know of no use for but are used except to keep hats.

Bargain, n. (see Trade.)

Beam, n. (see, Tree and log.)

Bean, n. *padíh*, pl. *pedíh*.

Bearer, n. *blé*, pl. *blésh*.

Beast, n. (see, brute.)

Beautiful, a. This word should have been spelled *novimé*, i. e. something pleasant to the eye.

Begone, ad. *mu* or *bíh-mu*.

Borrow, v. There is no word to correspond with this, notwithstanding the habit of borrowing and lending is universal. When one individual asks for the use of any article, the application is always qualified in some such terms that there can be no mistake in relation to the conditions upon which the article is put out.

Bow, n. *peá*.

Brag, v. (see, boast.)

Brain, n. *sūmre*; brain, marrow (see marrow.)

Brass, n. (see, copper.)

Brave, a. *bōyá*, & sometimes,

- a di kbē i. e, he has *eat* (im-
 bibed) strength (see, bold.)
 Breath, n. honah, and hwonâh.
 Brief, a. When referred to
 space, it is k vâ nē; when to
 times, it is worēworē or
 wre wre.
 Brighten, v. bē nu nē worē; to
 make it bright.
 Buffoon, n. gā. kâ bokādē;
 one who practices buffoonry.
- C
- Candid, a. baî; [see also o-
 pen-hearted.]
 Careful, a. te huru poâ; one
 who deposits things in the
 ground [see, Frugal]
 Cautious, a. [see, Prudent.]
 Centipede, n. yan-sidih; a *sky*
snake; this name is probably
 given from the fact that
 centipedes frequently climb
 high trees.
 Chain, n. There is no cor-
 responding word in the Gre-
 bo for this, but the English
 word is extensively used.
 Chamber, n. [see, room.]
 Cheese, n. ko-billi-gnidi-nih, a
white man's cow's breast's wa-
ter.
 Chop, v. pa, p. padâ, inf. pa-
 mu.
 Circumcise, v. khau prânh.
 Circumvent, v. [see, Surround.]
 Cleave, v. [see, Adhere.]
 Cleave, v. [see, Split.]
- Clothe, v. po nâ raure; to put
 clothes on him.
 Coerce, [see, compel.]
 Coil, v. plâ, p. plādâ, plâmu.
 Collect, v. [see, Gather.]
 Comb, v. po luh.
 Commandment, n. mânh, pl.
 mēnh. [see, Law.]
 Commence, v. [see, begin.]
 Compound, v. See, mix.
 Comprehend, v. [see, under-
 stand.]
 Compress, v. [see, squeeze.]
 Conceal, v. [see, hide.]
 Concourse, n. [see, assembly.]
 Condemn, v. There is no cor-
 responding word for this.
 They say, *the people say he*
must suffer so and so.
 Confess, v. There is no word
 to correspond with this.
 They simply say, *he said so*
and so.
 Congregation, n. [see, assem-
 bly and heap]
 Constant, a. ti biyē; every time.
 Contemn, v. [see, abhor.]
 Content, v. [see, happy.]
 Continual, a. [see, always.]
 Control, v. (see, compel.)
 Convene, v. dâ gnebo.
 Convey, v. (see, bear.)
 Cord, n. (see, string.)
 Cork, n. yēsunedēh.
 Corpse, n. kokokuh, or kooh-
 kuh. See, dead.
 Corpulent, a. see, Fat.
 Correct, v. mlēnē; to preparē,
 set right &c. see preparē.

- Corrupt, v. see, Decay.
 Cough, v. kokrē.
 Cough, v. kokrē, p. kokrēdâ,
 inf. kokrēmu.
 Count, v. hedâ, p. hedādâ, inf.
 hedâmu; this word is some-
 times used in the sense of
 read. See, Read.
 Courageous, a. di kbē. See,
 bold.
 Covet, v. sedēdi, p. sedēdidâ,
 inf. sedēdimu.
 Crawl, v. See, creep.
 Creator, n. See, God.
 Crooked, kokrenâ.
 Cross, v. tanh and pe.
 Crowd, n. See, assembly.
 Curl, v. plâ, p. plādâ, inf. plâ-
 mu; to curl, coil &c.
 Current, n. There is no word
 to answer to this. They say,
 tēh idu muc? where does the
 sea go, instead of the current.
 Custom, n. See, Fashion.
- D
- Dagger, n. fah; a knife.
 Daily, ad. gninnâyedē.
 Dandy, n. timē.
 Darkness, n. See, Dark.
 Darken, v. bēh nu nē heidē;
 to make it dark.
 Dash, v. podē; simply, to throw
 To express the idea of dash-
 ing, the word would be ex-
 pressed with vehemence.
 Dawn, v. khe-kweh nâ; to
burst the shell (of night.)
- Dazzle, v. hwon dō.
 Debilitate, v. See, weaken.
 Debt, n. krāwâ.
 Decease, v. See, Die.
 Deceive, v. The word yeye-
 dâ, *hypocrisy* also means to
 deceive.
 Deceiver, n. See, hypocrite.
 December, n. See, January.
 Deck, v. See, Decorate.
 Declare, v. See, Affirm.
 Decrease, v. See, Abate.
 Decree, n. tetch; a law.
 Deem, v. See, think.
 Deepen, v. nu nē bēh hlâ ku-
 di; make it to have a deep
 bottom.
 Deer, n. mlēb; this word is
 applied to all kinds of wild
 animals.
 Defeat, v. See, conquer.
 Delay, v. â kâ pople.
 Delicious, a. See, sweet.
 Delight, v. See, Love, Ad-
 mire &c.
 Deliver, v. wa, p. wadâ, inf.
 wamu. When a price is
 paid the word brâ is used—
 if the deliverance is from
 death the phrase, hâ mu ku-
 nâ mâh.
 Demon, n. See, Devil.
 Deny, v. There is no word to
 correspond with this. The
 idea would be expressed by
 saying, â yē â neh nu nē, he
 says he did not do it.
 Descrie, v. See, See
 Desire, v. See, Want

- De-st v. nu kbe; to make a stop.
 Despatch, v. See, Send.
 Despire, v. See, abhor.
 Desist, n. a ye te kî; he has nothing.
 Deven, v. See, sever.
 Detect, v. yi, to see; and krâ to catch.
 Deter, v. See, Scare.
 Desert, v. See, Abhor.
 Devastate, v. kbun, p. kbununa, inf. kbunumu.
 Diabolical, a. See, Wicked.
 Dialect, n. See, Language.
 Dialogue, n. See, converse.
 Diarrhoea, n. nyinâ-kudî; a bloody bell. This word more properly corresponds with dysentery.
 Dictate, v. lel; to tell; see, Tell.
 Did, v. See, Do.
 Differ, v. êh ve yâ-wolâ.
 Diffuse, v. See, spread.
 Dilate, v. See, swell.
 Diminish, v. See, Abate.
 Direct, v. See, Teach.
 Dirty, a. siru; see, Nasty.
 Discern, v. See, Understand.
 Discontented, a. â woroneh wai; his heart is not willing.
 Discontinue, v. â nu kbe; he makes a stop or pause.
 Discreet, a. See, Prudent.
 Discuss, v. See, Debate.
 Disdain, v. See, Abhor.
 Disengage, hâo nâ, to take him away.
- Disgraceful, a. twê dêh; shame thing.
 Dish, n. korâ-kweuh ploti; a turtle shell plate; i. e. a plate that is like the shell of a turtle.
 Dishonest, a. yidi-gnebwi; a dishonest man.
 Disjoin, v. See, Sever.
 Dismay, v. See, Scare.
 Dismiss, v. See, send.
 Disobey, v. â neh né nu; he did not do it.
 Disperse, v. See, Scatter.
 Displace, v. See, mislaid.
 Display, v. tâdi, to show, exhibit, display &c. See, Show.
 Displease, v. See, Angry.
 Disregard, v. See, Indifferent.
 Dissemble, v. See, Feign.
 Distil, v. See, Drop.
 Distress, n. See, Grief.
 Distrust, v. pi nâ hwânu; to fear him.
 Dizziness See, Giddiness.
 Donation, n. See, Present.
 Dormitory, n. See, Room.
 Downward, a. See, Down.
 Doze, v. See, Nod.
 Dozen, a. puh-nâ-suh. ten & two.
 Dread, v. See, Fear.
 Drove, n. See, Flock.
 Drunkard, n. nââ; a drinker.
 Dung, n. uyidi and nyênî.
 Dusty, a. siru.
 Dysentery, n. nyinâ-kudî; a bloody belly

- E
 Ear-wax, n. noâh-kênâh; the ear's oil.
 Early, ad. worôworô quick; an early hour of the day is gnin-nâiru sesênâ.
 Earthen, a. bro and bôh.
 Edict, n. (see, Law.)
 Eighth, a. behânbehân (see, eight.)
 Eighteenth, a. puh-nâ-behânbehân.
 Elevate, v. (see, raise and lift.)
 Eleventh, a. puh-nâ-duh (see, eleven.)
 Embarrass, v. twê ni 'nâ; shame works him.
 Embrace, v. hininâ (see, hug.)
 Encourage, v. tudâ, p. tudâdâ, inf. tudâmu.
 Enforce, v. (see, compel.)
 Enrich, v. bâ pa nâ, and bâ pâ nâ; to make him rich.
 Entrails, n. (see, gut.)
 Envious, a. sedôdi.
 Evaporate, v. (see, dry.)
 Every, a. biyê.
 Ewe, n. blâblêkbâ; a female sheep.
 Exasperate, v. (see, angry.)
 Excavate, bru bidî; to make a hole.
 Except, prep. nêmnâ is sometimes, but not frequently or correctly used in this sense. The idea is expressed by circumlocution.
 Exile, v. (see, banish.)
 Expel, v. hla, to drive away.
 Expert, a. (see, smart.)
 Expire, v. (see, die.)
 Eye-tooth, n. sed i gneh; the teeth that do not chew. There is no name particularly applied to the eye-tooth.
 Fame, n. (see, eclat & Praise.)
 Fatigue, v. (see, tire.)
 Fatten, v. nu nâ bâ ne fai nâ.
 Fault, n. (see, blame.)
 Fawn, v. (see, praise.)
 Field, n. muobâ; this name is also given to a certain weed.
 Fifteenth, a. puh-nâ-hmu (see, fifteen.)
 Fifth, a. hmu.
 Filter, v. hâ, p. hâdâ, inf. hâmu.
 First, a. tedô.
 Fish, n. hn h, pl. hnih.
 Fish, v. pe hnih, and sometimes pe idu.
 Fisherman, n. hnih-poâ, and idu-poâ.
 Fist, n. punhâ.
 Flatter, v. (see, praise.)
 Flour, n. frâh, and fl h.
 Flow, v. êh hi ne; it is passing.
 Flower, n. (see, blossom.)
 Flower, v. (see, bloom.)
 Forty, a. worê suh, i. e. two twenties.
 Forward, ad. gnâh.
 Fourteenth, a. (see, fourteen.)
 Fourth, a. (see, four.)
 Fragile, a. See, brittle.
 Friday, n. (see, Sunday.)

Frighten, v. â pe nâ hwānu.

Froth, n. (see, foam.)

Frown, v. (see, scowl.)

Furl, v. (see, fold.)

Further, a gnâh, ahead, before
further &c.

Fuse, v. gnānā, p. gnēnānā.

Fusible, a. worā-dēh.

G

Game, n. mlēh, when the ref-
erence is to animals taken in
the woods.

Grant, n. pokā and jiu; the
first refers to an assembly of
men, the other to a herd of
animals.

Gaunt, a. (see, lean.)

Gaze, v. (see, stare)

Ghost, n. (see, spirit.)

Giddy, a. (see, giddiness.)

Gluttonous, a. taā, dēh-diā
kraā.

Gnaw, v. ta; to chew.

Gourd, n. (see, calabash.)

Gown, n. raure.

Grant, v. (see, give)

Grasp, v. (see, catch.)

Grasshopper, n. kodiā and
pauhwē.

Greedy, a. (see, glutton.)

Greet, v. bisī; to thank, pay
respects &c.

Grin, v. (see smile.)

Grindstone, n. siā; a stone.

Groin, n. (see, flank.)

H

Habit, n. (see, fashion.)

Hail, v. hūbi or ūbi.

Hair, n. piple and pimple.
(see hair.)

Handful, n. kwāh-yiedi-wā.

Handkerchief, n. gisē; a cor-
rupted word from the En-
glish.

Handle, n. moh and doh. The
first is applied to pitchers
mugs &c. The second to
knives.

Handsaw, n. (see, saw)

Handsome, v. (see, pretty.)

Hark, v. po noāh; apply the
ear.

Haste, v. keka, p. kekadā, inf.
kekamu.

Hatchet, n. [see, axe.]

Heap, v. [see, amass.]

Heaven, n. yau-āh tedēh; the
sky's place; and sometimes
Gnissuwāh yēh, to God's
place.

Heel, n. sēbwē.

Helm, n. badēh; a key and
sometimes, kobotonb badēh,
the ship's key.

Hem, n. [see, border.]

Hen-roost, n. habi-bānh.

Herd, n. [see, flock.]

Highwater, n. nih yāh ne—the
water is up.

Hill, n. [see, mountain.]

Himself, pron. âdui or nâdui,

Hive, n. [see, beehive.]

Hoary, a. yobli; a grey head.

Honeycomb, n. doh-worē

Hungry, a. kânu ni nâ; hun-
ger works him.

I

Ill, a. krē ne, is sick; or krē
bākī, is very sick.

Illegal, a. (see, unlawful.)

Immature, a. ēh ye kuh; it is
not grown or ripe.

Immerse, v. po nē nih mâh:
put it into the water.

Implore, v. (see, beg.)

Impoverish, v. ēh 'poē mu; it
makes me poor.

Improper, a. ēh ye hâh dēh, it
is not a good thing.

Impudent, a. [see, saucy.]

Incompetent, a. [see, inade-
quate.]

Incomplete, a. ēh ye mōh-wē.

Incubate, v. â hudī gnēh; she
hides her eggs.

Independent, a. â ni âdui-âh
woro; he does his own mind.

Indict, v. [see, sue.]

Indiscreet, a. [see, unwise.]

Indolent, a. [see, lazy.]

Industrious, a. kunâ.

Inebriate, a. [see, drunk.]

Infant, n. [see, babe.]

Inform, v. [see, tell.]

Informaer, n. bwisēu, pl. bwisē-
oh.

Infrequent, a. [see, seldom.]

Inimical, a. [see, unfriendly.]

Ink, n. kinidi nih; book's wa-
ter.

Innocent, a. â ye nē nu; he
did not do it.

Inquisitive, a. deyedāā.

Insincere, a. brākbro.

Instead, prep. peh.

Instructor, n. [see, teacher.]

Intercessor, n. gaā; peace-ma-
ker.

Interpret, v. hi nâ winh, liter-
ally *to pass my word*.

Interrupt, v. â hū âmu kwo-
wā; he takes us from our
work.

Intoxicate, v. [see, drunk.]

Intrepid, a. [see, bold]

Invalid, n. krāā

Inventor, n. yâdenē-nâh.

Ire, n. [see, anger.]

Irritable, a. bi yerā nâ.

Ivory, n. dônh-gnēh; see, ele-
phant and tooth.

J

Jealous, a. â kâ khâh.

Jest, n. khâh te; a laugh thing.

Joke, n. See, jest.

Just, a. See, good.

K

Keel, n. bih.

Keep, v. beh bli nē kwāh, hold
it in your hand; or beh tu nē
yi, keep your eye on it.

Kindred, n. See, brother.

Knot, n. boh.

Knuckle, n. kbih.

L

- Labourer, n. kwowânuâ, pl. kwowânuoh; simply, one who does work.
 Land, n. [see, earth.]
 Lane, n. p. m.
 Laughable, a. kha-te; a thing to be laughed at.
 Lawful, a. sh-ye-mayene.
 Leader, n. beâ, and bân. The first is restricted to a leader in times of war; the other to the head of a town.
 Liberate, v. [see, release.]
 Lice, n. [see louse.]
 Lightning, n. [see thunder.]
 Like, a. [see, alike.]
 Live, v. â ne kunâ; is in the world.
 Love, n. nowânâ.

M

- Maker, n. gnâ nu nê, who made it. There is no word to correspond with maker.
 Margin, n. See, border.
 Maternal, a. deh; mother.
 Meal, n. See, food.
 Meet, v. mwainé, p. mwainênâ, inf. mwainému.
 Melt, v. guéna, p. guénââ, inf. gnênâmu.
 Member, n. See, limb.
 Men, n. See, man.
 Mid-day, n. See, noon.
 Middle, n. See, centre.

- Midst, n. See, among.
 Midwife, See, nurse.
 Mimick, v. See, imitate.
 Misplace, v. See, mislaid.
 Monarch, n. See, king.
 Month, n. See, moon.
 Moonlight, n. hâho-âh pebe or hâbo-woué.
 Mouthful, n. wunâ-yiédé.
 Mud, n. pl. h.
 Multitude, n. See, assembly.
 Music, n. hobâ.
 Mute, a. See, silent.
 My, poss. adj. pron. nâ; and sometimes mu and mâ.

N

- Namesake, n. bah.
 Nephew, a. bebuh-âh gnebé yu; a brother or sister's male child.
 Niece, n. bebuh-âh gnânâ yu; a brother or sister's female child.
 Niggardly, a. (see stingy.)
 Nigh, a. kwâ, and kwâné [see near.]
 Ninety, a. woré-bân-nâ-puh; four twenties and ten.
 Nobody, n. gnâye.
 Noise, n. [see, racket.]
 Noisy, a. â pe hedâh bakû; he makes much noise.
 Nothing, n. eh ye déh.
 Nourish, v. [see, feed.]
 November, n. See, January.
 Nutrient, n. See, food.

O

- Offspring, a. See, progeny.
 Ointment, n. See, oil.
 Oldfashioned, a. hwâbo-âh dâh, and gnekbade-âh dâh; old men's thing.
 Omnipresent, a. nedé ted'h bi-sé; he is every where.
 Onward, ad. See, ahead.
 Overboard, ad. po nê nih.
 Overcome, v. See, conquer.
 Overtake, v. yé na kâh, p. yé-dâ nâ kâh &c.

- Overturn, v. See, overthrow.
 Owe, v. bli-kwâ â tibâ, or bli-kwâh â krâwâ; I hold his trust or money.
 Owl, n. pobu, pl. pobwî.

P

- Patch, v. ma; to mend.
 Patch, n. da-é-pedi.
 Pauper, n. [see, poor.]
 Peck, v. bri and lâ, p. bridâ, lâdâ inf. brîmu, lômû.
 Peevish, a. â bi yerâ nâ.
 Penitent, a. wî ri ni nâ; sorrow works him.
 Perform, v. [see, do.]
 Perspire, v. [see, sweat.]
 Pester, v. [see, trouble.]
 Petition, v. [see, beg.]
 Phiz, n. [See, face.]
 Piazza, n. bânih.
 Pitcher, n. koné-winh bôyi.
 Plain, a. See, even.
 Plank, n. toru; a clapboard.

Plate, n. There is no word to correspond with this; the English word plate, *plate*, is generally used.

- Powder, n. See, gunpowder.
 Press, v. ma nê kâh.
 Procrastinate, v. po nê gnâh; to put it ahead.
 Procure, v. See, acquire.
 Prosecute, v. See, sue.
 Pure, a. sidiké.

Q

- Quarrelsome, a. plênâ; a person who quarrels.
 Question, n. pedidâ and pedîmu; neither of these words are much used.
 Quiet, v. [see, silent.]

R

- Rafter, n. kwêh tib.
 Razor, n. géh, pl. géh.
 Reconcile, v. ga.
 Rectify, v. mléné, p. mlênâdâ, inf. mlênému.
 Reign, v. See, govern.
 Religious, a. hâh; good.
 Reply, v. See, answer.
 Reside, v. tih.
 Ruler, n. See, Governor.

S

- Scald, v. sic; to burn.
 Secrete, v. See, hide.
 Self, pron. doi and duih.

Skimmer, n. hāh.
Soil, n. bro; land.
Sole, n. bo-kudi; the foot's belly or bottom.
Spume, n. See, foam.
Stitch, v. See, sew.
Stocks, n. kudch.
Sunrise, n. wēnh wodē; the sun is come out or come from
Supple, a. See, flexible.
Supplicate, v. See, beg.
Surpass, v. See, excel.
Surprise, v. See wonder. and marvel The idea of surprise is expressed by saying he wondered, marvelled &c.

T

Thirteenth, a. puh-nā-tūnh; ten and three.
Threescore, a. woré-tūnh; three twenties.
Thursday, n. See, sunday.
Token, n. See, sign.
Toll, v. bi bikri; beat the bell.
Tornado, n. See, storm.
Trader, n. pāno-poā and kāsē-hlā.
Tradition, n. dādeh; see, pro-verb.
Traffick, n. See, trade.
Traffick, v. See, trade.
Transparent, a. fofē ne; is transparent.
Traverse, v. bē-tiā, p. bēdā-tiē &c. when the reference is to crossing a house, a field or

town. Tanh, p. tanhdā, inf. tanhmu, when the reference is to crossing a river or any narrow barrier. The word *pe* is also used in connection with crossing a river

Treason } yeyed. and sēbā-
Treachery } wude i. e. the man has acted the part of a deceiver or spy.

Trespass, v. See, transgress.

Triumph, v. See, conquer.

Troublesome, a. ā ti swēh bā-kā, he occasions great trouble, and a worā mu nyinā nāh i. e. he pours my blood about, or he capsizes the blood in my veins, by which is meant, that the sensation occasioned by seeing a man who has caused trouble, is like overturning the blood vessels of the body.

Trust, n. krāwā.

Turtle, n. See, tortoise.

Tutor, n. See, teacher.

Twins, n. gidibo.

M

Umbrella, n. dākai; a cloth house.

Uncultivated, a. kodā idi; this applies to land that has never been cultivated.

Unfortunate } ā kā kidēh; he

Unlucky } has bad luck.

Untruth, n. seh; falsehood.

Untwist, v. }
Unwind v. } See, loose.
Us, pron. āmu, sometimes contracted into am'.

V

Vanquish, v. See, conquer.

Vend, v. See, sell.

Vigor, n. See, strength.

Vine, n. luluh, pl. lilih.

W

Wail, v. See, moan.

Warn, v. leli na; simply, I told him so.

Wasp, n. sunēmā.

Wealthy, a. See, rich.

Whale, n. tudu pl. tudi.

Whatever, pron. dēhné and tēné.

Whom, pron. gā.

Wind, n. duduudu.

Witchcraft, n. wēh.

Witty, a. mépoā.

Workman, n. kwowā nuā; one who does work.

Worth, n. See, value.

Worthy, a. hāh; good.

Wrapper, n. kwēnh.

Y

Yea, }

Yes, ad. } āhwih.

Yesterday, n. trārā and trārā-dā.

Yesterday-night, n.

Young, n. dēbwī.

Conjugation of the active verb NI, TO DO
INDICATIVE MOOD.

Present tense.

Ni nē, or ni nē ne, I do it, or I am doing it.

Indefinite Past tense.

Nu nē*, or nu nē ne, I did it, or have done it.

Imperfect Indefinite Past tense.

Ninē (or nidē) nē, or ninē nē ne, I was doing it.

Past Tense of To-day.

Nuē nē, or nuē nē ne, I did or have done it (to-day)

Imperfect Past Tense of To-day.

Niē nē, or niē nē ne, I was doing it (to-day)

Past Tense of Yesterday.

Nunā nē, or nunā nē ne, I did it (yesterday)

Imperfect Past Tense of Yesterday.

Ninā nē, or ninā nē ne, I was doing it (yesterday)

Past Tense of time previous to yesterday.

Nunā nē, or nunā nē ne, I did it (before yesterday)

Imperfect Past Tense of time previous to yesterday

Ninā nē, or ninā nē ne, I was doing it (before yester-
[day.]

* Nē is the pronoun, but is retained to show its relative position to the verb.

Indefinite Future Tense.

Mi nē numu, I am going to do it

Future Tense of To-day.

Miē nē numu, I am going to do it (to day)

Future Tense of To-morrow.

Miā nē numu, I am going to do it to-morrow

Future Tense of time subsequent to to-morrow

Miñā (or miwā) nē numu, I am going to do it some-
time subsequent to to-morrow.

IMPERATIVE MOOD.

Indefinite Present Tense

Bām' (bā mu) be nu nē or } Let me do it or
Bām' be mu nē nu, } let me (go) do it.

Future Tense of To-day.

Bām' be nuē nē, or } Let me do it, or
Bām' be muē nē nu } Let me (go) do it (to-day)

Future Tense of To-morrow.

Bām' be nuā nē, or } Let me do it, or
Bām' be muā nē nu } Let me (go) do it (to-morrow).

Future Tense of time subsequent to to-morrow.

Bām' be nunā (or nuwā) nē, or } Let me do it, or
Bām' be muñā (muwā) nē nu } Let me (go) do it, (some-
time subsequent to to-
morrow)

POTENTIAL MOOD.

Indefinite Present Tense.

Be nu nē, or } I must do it, or
Be mu nē nu. } I must (go) do it.

Future Tense of To-day.

Be nuē nē, or } I must do it, or
Be muē nē nu. } I must (go) do it (to-day)

Future Tense of To-morrow.

Be nuā nē, or } I must do it, or
Be muā nē nu } I must (go) do it (to-morrow.)

Future Tense of time subsequent to to-morrow

Be nunā (nuwā) nē, or } I must do it, or
Be muñā (muwā) nē nu } I must (go) do it, (sometime
subsequent to to-morrow)

SUBJUNCTIVE MOOD,

Indefinite Present Tense.

Ne yi nē ni, If I do it, or If I am doing it.

Indefinite Past Tense.

Ne nu nē, If I did it, or have done it.

Imperfect Indefinite Past Tense.

Ne yidē nē ni. If I was or had been doing it.

Past Tense of To-day.

Ne nuē nē, If I did it (to-day.)

Imperfect Past Tense of To-day.

Ne yiē nē ni, If I was, or had been doing it to-day.

Past Tense of Yesterday.

Ne nunā nē, If I did it (yesterday)

Imperfect Past Tense of Yesterday.

Ne yidâ nê ni, If I was doing it (yesterday)

Past Tense of time previous to Yesterday.

Ne nunâ né, If I did it (previous to yesterday)

Imperfect Past Tense of time previous to yesterday.

Ne yidâ nê ni, If I was doing it [before yes-
[terday.

Indefinite Future Tense.

Ne yi nê numu mi, If I (go) do it

Future Tense of To-day.

Ne yiê ne numu mi, If am going to do it [to-day]

Future Tense of To-morrow.

Ne yiâ nê numu mi, If I [go] do it to-morrow.

Future Tense of time subsequent to To-morrow.

Ne yidâ (or yiwâ) nê numu mi, If I (go) do it sometime af-
ter to-morrow.

INFINITIVE MOOD.

- 1 Numu, to do.
- 2 Be nu, beh nu, bâ nu &c.
- 3 Nunué or nunuwê.

The first infinitive is used in connection with verbs in the Indicative and Subjunctive Moods, but never after verbs in the Imperative. The second is used indiscriminately after the Indicative, Subjunctive and Imperative. The third is not much used. The first is often contracted.