

CHAPTER VIII

GRAMMATICAL NOTES

A.—ARTICLES

1. *Definite*: *ni* or *n'*: follows the noun, as
bakani or bakan' }
bakani or bakan' } the tree.

2. *Indefinite*.—There is no ordinary indefinite article in Nzima. A noun by itself includes the sense conveyed by the English Indefinite Article, as *baka*, a tree. The word *bie* (*bię*) is used to denote a person or thing known but not named or pointed out, as $\left\{ \begin{array}{l} \text{sinla bie} \\ \text{sinla bię} \end{array} \right\}$ a certain person; $\left\{ \begin{array}{l} \text{sua bie} \\ \text{sua bię} \end{array} \right\}$ a certain house.

3. *General or Abstract*.—In the word for “father,” and in the names of some of the parts of the body the suffix *le* (*lę*), *le* (*le*), *nli* (*nli*), *nli* (*nli*) is added when the word is used in a general or abstract sense and not to denote the father or the part of the body of a particular person. In some cases where a word formed with one of these suffixes is not in use, generality is expressed by prefixing *bę* (*be*), meaning “their,” *i.e.* “anybody’s.” In other such cases the simple word is used by itself without any special mark of generality. So far as has been observed at present, the distinctive “general or abstract article” is confined to the cases above mentioned, but further investigation may show that it extends to other cases also.

EXAMPLES :

-le (-lə)

head, a head, the head (*i.e.* that part of the human body which is called " the head ")

tile (tɪlə), but my head, mɪti (miti).

tooth, a tooth, edzɛle (ɛgyɛlə), but my tooth, mɪdʒɛ (migye).

-lə (-le)

father, a father, sɪlé (silé), but his father, ɔzi (ozi).

eye, an eye, the eye, ɛɾɪlə (enyile), but my eye, mɛɾɪ (menyi).

ear, an ear, the ear, ɛnzulɛ (enzule), but my ear, mɪnzɔ (minzu).

mouth, a mouth, the mouth, ɛnlũãlə (enlũãle), my mouth, mɪnlũã (minlũã) ;

beard, a beard, the beard, kɛsələ (kesale), my beard, mɪkɛsə (mikesa) ;

hand, a hand, the hand, ɛsələ (esale), my hand, mɪsə (misa) ;

chest, a chest, the chest, kɛnɛələ (kenɛale), my chest, mɪkɛnɛə (mikenɛə) ;

breast, a breast, the breast, nɛfunlə (nyefunle), my breast, mɪnɛfun (minyefun) ;

navel, a navel, the navel, ɛkutɔələ (ekutuale), my navel, mɪkutɔə (mikutua) ;

belly, a belly, the belly, ɛkulɛ (ekule), my belly, mɪkɔ (miku).

-nli (-nli)

nose, a nose, the nose, bɔnɪnli (bɔnyinli), my nose, mɪbɔnɪ (mibɔnyi) ;

-nli (-nli)

neck, a neck, the neck, kɔmɪnli (komɪnli), my neck, mɪkɔm' (mikom') ;

bɛ- (be-)

mother, a mother, bɛnli (benli), his mother, ɔnli (ɔnli) ;

chin, a chin, the chin, bɛɖə (bɛɖə), my chin, mɪɖə (miɖə)

No Suffix or Prefix

thigh, a thigh, the thigh, ɛzələ (ezole), my thigh, mɪzələ (mizole) ;

hair, the hair, enɔinli (enɔinli), my hair, minɔinli (minɔinli) ;
 tongue, a tongue, the tongue, etefinlima (etefinlima), my
 tongue, mitefinlima (mitefinlima) ;
 finger, a finger, eleseka (eleseka), my finger, mileseka (mileseka).
 nail, a nail, bowele (bowele), my nail, mibowele (mibowele).

B.—NOUNS

I. Gender

1. In Nzima there is no merely grammatical gender. The only distinction of gender is according to actual sex.

2. (a) In the case of man, male and female are often distinguished by placing after the general term the word nɔɛɛna (nɔɛɛna), man, or kálé (kálé), woman, *e.g.*

boy, kale nɔɛɛna (kale nɔɛɛna)

girl, kale kálé (kale kálé)

old man, eɔilika nɔɛɛna (eɔilika nɔɛɛna)

old woman, eɔilika kálé (eɔilika kálé)

widower, künlanvule nɔɛɛna (künlanvule nɔɛɛna)

widow, künlanvule kálé (künlanvule kálé)

(b) In the case of animals, male and female are always distinguished by placing after the general term the word pinli (nyinli) for the male and bile (bile) for the female, *e.g.*

bull, enläke pinli (enläke nyinli)

cow, enläke bile (enläke bile)

he-goat, eseletɔɔie pinli (eseletɔɔie nyinli)

she-goat, eseletɔɔie bile (eseletɔɔie bile)

cock, akole pinli (akole nyinli)

hen, akole bile (akole bile).

3. In the case of man, entirely different words to denote the male and female are frequently found, *e.g.*

man, nɔɛɛna (nɔɛɛna)

woman, kálé (kálé)

- young man, pavule (pavule)
 young woman, belexa (belexa)
 king, belembūnli (beḷembūnli)
 queen, ewulaba (ewulaba)
 manservant, bonli, akele (bonli, akele)
 maidservant, avanli (avanli).

II. Case.

In Nzima there is no inflection, no change, in the form of a noun, to indicate whether it is in the Nominative, Accusative, Genitive or Dative Case. Everything is determined by position in the sentence or by accompanying words.

(a) *Nominative*.—The subject of a sentence has no special form. In position it precedes the predicate, e.g. ḳálén' le ɤale nɤɤɤa (ḳálén' le ɤalen nɤɤɤa), the woman has a son.

(b) *Accusative*.—The direct object of a transitive verb has no special form. It follows its verb. An apparent exception occurs in the case of certain common compounds of two verbs to express ideas which are expressed in English by one verb. These are most frequently used in the imperative (fa, ko), e.g. fa . . . beɤa (fa . . . bera), bring, fa . . . kɔ; take away, kɔ va . . . beɤa (kɔ va . . . bera); fetch, fa . . . ma (fa . . . ma), give. In these cases the object takes its place between the two constituents of the predicate and not after both of them. The exception is, however, only apparent, as the noun between the two parts of the compound is in reality the object of the first one, which therefore quite regularly it follows. Fa . . . beɤa, when analysed, means *take . . . come*; fa . . . kɔ, *take . . . go*; kɔ va . . . beɤa, *go, take . . . come*; fa . . . ma, *take . . . give*. In each case the thing to be brought, taken away, fetched or given is the object of the verb fa (or va), the successive actions necessary for the person spoken to being stated to him fully. For instance, fa pɔman' beɤa means literally *take the stick, come*;

fa poman' kə, *take the stick, go* ; kə va poman' bɛɪa, *go, take the stick, come* ; fa poman' mam', *take the stick, give (it) me*. In the last case it may be mentioned that Nzima has no pronoun for the neuter object, and that *it* or *them* is always to be understood, if necessary.

(c) There is no special form for the possessive genitive. It is indicated by placing the word for the possessor immediately before the word for the thing possessed.

EXAMPLES :

The king's horse, belebunlin' sua (belebunlin sua).

The labourers' clothes, ɛdʒumafun ndelaɖiɛ (egyumafun ndelaɖiɛ)

Fowls' eggs, ngokole aholonvia (ngokole aholonvia).

(d) When a verb takes two objects, the indirect object precedes the direct object, *e.g.*

omānli ɔʒan kolonvia
omānli ɔʒan' kolonvia
he gave his son an egg.

kálén' mānli ohūn' subwe
kálén' mānli ohūn' subwɛ
the woman gave her husband soup.

The periphrasis fa . . . ma is, however, often used, and this reverses the order, *e.g.*

ovalɪ kolonvia ɔmanli ɔʒan'
ovalɪ kolonvia omanli ɔʒan'
he gave an egg to his son

literally : he took an egg he gave his son.

(e) There is no special form for the dative, *e.g.*

mɪ ngeleli mɪɖiema
mɪ ngeleli miɖiema
I wrote (to) my brother,

but the word for "give" often precedes it.

III. *Number*

There seems at first to be a confusing multiplicity of methods of forming the plural in Nzima, but I have found it possible to make a fairly satisfactory preliminary classification and no doubt further study and consideration will reveal the underlying principles more clearly.

Nouns fall into three main groups according as the plural is formed :

- (a) by a change at the beginning of the word ;
- (b) by a change at the end of the word ;
- (c) by changes both at the beginning and the end of the word.

The plural is also formed in some instances—

- (d) by reduplication, either complete or partial.

In the case of certain words which have no plural form, plurality may be expressed—

- (e) by placing after the noun a plural numeral or an adjective meaning *several, many, etc.*

Group (a) appears to be the most numerous and is at once the most difficult and the most interesting, as, in addition to the various prefixes in use, there are consequential modifications of the initial consonants of the words.

(a) *Beginning Change*I. *Plural formed by prefixing a :*

1. Words beginning with b add a, and change b into w.

EXAMPLES :

bule (bule)	awule (awule)
budani (budani)	awndani (awudani)

2. Words beginning with ð add a, and change ð into l :

ðoka (ðoka)	aloka (aloka)
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14. Words beginning with pu replace pu with a :
 pumbunlumã (pũmbunlumã) ambunlumã (ambunlumã)
15. Words beginning with ε replace ε with a :
 epɔnzule (epɔnzule) apɔnzule (apɔnzule)
16. Words beginning with et replace e with a, and change t into d :
 etu (ɛtɔ) ädu (adu)
17. Words beginning with tʃ (ky) add a, and change tʃ (ky) into hj (hy, with h and y having each its true separate value in Gold Coast Script, as in the initial consonant sound of the English word *human*, and not the conventional hy, which has in Gold Coast Script the sound of sh in the English word *show*) :
 tʃele (kyele) ahjele (ahyele)
 tʃenzi (kyenzi) ahjenzi (ahyenzi)

II. *Plural formed by prefixing ε :*

1. Words beginning with be replace be with ε :
 belembunli (belembunli) εlembunli (elembunli)
2. Words beginning with k add ε, and change k into h :
 kila (kɪla) ehila (ehɪla)
3. Words beginning with s add ε, and change s into z :
 sukwavule (sukwavule) εzukwavule (ezukwavule)
4. Words beginning with t add ε, and change t into d :
 tokule (tokule) edokule (edokule)
5. Words beginning with t add ε, and change t into d :
 tile (tɪle) edile (edɪle)

NOTE.—It will be observed that in all these five examples the vowel next following the plural-forming prefix is a close and not an open one, *i.e.* e and not ε, i and not ɪ, u and not ʊ, o and not ɔ. As this would have the effect of modifying ε preceding a, it may be that what I transcribed by ear as ε was actually in each case a modified a. If this is so, these

instances could take their place under the a classification and a, simple and modified, would, so far as I have observed at present, be the sole vowel prefix in Nzima for forming the plural.

III. *Plural formed by prefixing m or mm :*

1. Words beginning with aɛ replace aɛ with mm :
aɛle (akele) mmele (mmele)
2. Words beginning with a replace a with m :
apontfi (aponkyi) mpontfi (mponkyi)
3. Words beginning with ab replace ab with mm :
abuka (abuɔka) mmuka (mmuɔka)
4. Words beginning with ɛ replace ɛ with m :
ɛpɔŋwɔ (epoŋwo) mpɔŋwɔ (mpoŋwo)
5. Words beginning with ɛ add mm and retain the ɛ :
ɛlesekɔ (eleseka) mmelesekɔ (mmeleseka)
6. Words beginning with ɛb replace ɛb with m :
ɛkeladan (ekeladan) meladan (meladan)
7. Words beginning with ɛb replace ɛb with mm :
ɛbudale (ebudale) mmudale (mmudale)
8. Words beginning with e replace e with mmu :
ebule (ɛbule) (breaker) mmubule (mmubule)
9. Words beginning with eb replace eb with mm :
ebule (ɛbule) (harvest) mmule (mmule)
10. Words beginning with b add m and retain the b :
banɪ (bani) mbanɪ (mbani)
11. Words beginning with b replace b with mm :
buan(i) (buan(i)) mmuan(i) (mmuan(i))
12. Words beginning with b replace b with m :
blablavule (blablavule) mlablavule (mlablavule)
13. Words beginning with p add m and retain the p :
pavule (pavule) mpavule (mpavule)

14. Words beginning with **nd** replace **nd** with **m** :
 ndedele (ndedele) mēdele (medele)
15. Words beginning with **nɛ** replace **nɛ** with **m** :
 nɛɛna (nɛɛnya) meɛna (mɛnya)

IV. *Plural formed by prefixing n or nn :*

1. Words beginning with **a** replace **a** with **n** :
 azudinli (azudinli) nzudinli (nzudinli)
 awudz^wele (awudwele) nwudz^wele (nwudwele)
 adinli (adinli) ndinli (ndinli)
2. Words beginning with **anl** replace **anl** with **nn** :
 anluma (anluma) nnuma (nnuma)
3. Words beginning with **enl** replace **enl** with **nn** :
 enlake (enlake) nnake (nnake)
4. Words beginning with **ɛ** replace **ɛ** with **n** :
 esale (esale) nsale (nsale)
 enyile (enyile) nnyile (nnyile)
 edeke (edeke) ndeke (ndeke)
5. Words beginning with **et** replace **et** with **nd** :
 etililie (etililie) ndililie (ndililie)
6. Words beginning with **el** replace **el** with **n** or **nn** :
 elenɛn (elenɛn) nenɛn (nenɛn)
 eleni (eleni) nneni (nneni)
 eleka (eleka) nneka (nneka)
7. Words beginning with **el** replace **el** with **nn** :
 elievule (elievule) nnievule (nnievule)
8. Words beginning with **e** replace **e** with **n** :
 etjimã (ɛkyimã) ntjimã (nkyimã)
9. Words beginning with **ɖ** replace **ɖ** with **n** or **nn** :
 ɖabuɖabu (ɖabuɖabu) nabunabu (nabunabu)
 ɖuale (ɖuale) nnuale (nnuale)
 ɖuba (ɖuba) nnuba (nnuba)

10. Words beginning with k add n and change k into g :
 kwãɛ (kwãle) ngwãɛ (ngwãle)
 kɪlata (kilata) ngɪlata (ngilata)
 (kɪlata also has a plural ahalata).
11. Words beginning with g add n and retain the g :
 gwãnu (gwanu) ngwãnu (ngwanu)
 gɪda (gida) ngɪda (ngida)
12. Words beginning with t replace t with nd :
 tɛladɛ (teladje) ndɛladɛ (ndeladie)
 tabua (tabua) ndabua (ndabua)
13. Words beginning with w add n and retain the w :
 watɪ (wati) nwatɪ (nwati)
14. Words beginning with aɖ replace aɖ with nn :
 aɖɔma (aɖoma) nnɔma (nnoma)
15. Words beginning with ɛɖ replace ɛɖ with nn :
 ɛɖɛma (ɛɖema) nnɛma (nnema)
16. Words beginning with n add n and retain the original n :
 nɪalɛ (nialie) nnɪalɛ (nnialie)

V. *Plural formed by prefixing ng, ngɔ, ngo :*

1. Words beginning with ɛh replace ɛh with ng :
 ɛhanɪ (ehani) nganɪ (ngani)
2. Words beginning with a add ng and retain the a :
 akɛɛ (akele) ngakɛɛ (ngakele)
3. Words beginning with a replace a with ngɔ or ngo :
 akɔɛ (akole) ngɔkɔɛ (ngokole)
 ako (ako) ngoko (ngokɔ)

(b) *End Change*

1. The suffix ma is added, as in
 amɪlaɖu (amiladɔ) amɪlaɖuma (amiladuma)
2. Words ending with vule replace vule with lɛma :
 ɖasivule (dasivule) ɖasilɛma (dasilema)

3. Words ending with *nli* replace *nli* with *ma* :
pɛpɛnli (*pɛpɛnli*) *pɛpɛma* (*pɛpɛma*)
4. Words ending with *nli* replace *nli* with *vule* :
ɛhiãnlɪ (*ɛhiãnlɪ*) *ɛhiãvule* (*ɛhiãvule*)

(c) *Beginning and End Change*

Some words undergo a change both at the beginning and the end in order to express the plural, *e.g.*—

- | | |
|--|---|
| 1. <i>ɛsofu</i> (<i>ɛsofu</i>) | <i>asoɸuma</i> (<i>asoɸuma</i>) |
| 2. <i>ɛkisa</i> (<i>ɛkisa</i>) | <i>nkɪsama</i> (<i>nkɪsama</i>) |
| 3. <i>dʒɪdʒɪkavule</i> (<i>gyigyikavule</i>) | <i>ndʒɪdʒɪlema</i> (<i>ngyigyilema</i>) |
| 4. <i>ninsinli</i> (<i>ninsinli</i>) | <i>aninsɪɸu</i> (<i>aninsɪɸu</i>) |
| 5. <i>apɸunli</i> (<i>apɸunli</i>) | <i>mpɸuma</i> (<i>mpɸuma</i>) |

(d) *Plural formed by reduplication* (with or without one of the other changes)

1. *Partial*, as in—

<i>nzɛzɸu</i> (<i>nzɛzɸu</i>)	<i>nsɪsɛzɸu</i> (<i>nsɪsɛzɸu</i>)
<i>sɪmpɸa nsã</i> (<i>sɪmpɸa nsã</i>)	<i>nsɪmpɸa nsã-nsã</i> (<i>nsɪmpɸa nsã-nsã</i>)
<i>mpɔsɛba fwã</i> (<i>mpɔsɛba fwã</i>)	<i>mpɔsɛba fwã-fwã</i> (<i>mpɔsɛba fwã-fwã</i>)
<i>kɪsɪ</i> (<i>kɪsɪ</i>)	<i>kɪkɪsɪ</i> (<i>kɪkɪsɪ</i>)

2. *Complete*, as in—

<i>ndɛdɛlɛ</i> (<i>ndɛdɛlɛ</i>)	<i>mɛdɛlɛ-mɛdɛlɛ</i> (<i>mɛdɛlɛ-mɛdɛlɛ</i>)
(ndɛdɛlɛ has also the simple plural <i>mɛdɛlɛ</i>)	
<i>ɛdɛba</i> (<i>ɛdɛba</i>)	<i>ndɛba-ndɛba</i> (<i>ndɛba-ndɛba</i>)
<i>ɛzɪnkɔ</i> (<i>ɛzɪnkɔ</i>)	<i>nzɪnkɔ-nzɪnkɔ</i> (<i>nzɪnkɔ-nzɪnkɔ</i>)

(e)

There are some classes of nouns which have in Nzima no plural form. In some cases this is clearly due to the nature of the things they express. In the case of fruits and roots this is not so clear, but possibly the explanation is that in a tropical country, where nature is very prolific, fruits and roots

were not counted or considered separately, but were thought of in mass. Instances of these nouns without a plural are :

1. Proper nouns, *e.g.* :

nzima (Nzima), kabinla (Kabinla)

2. Abstract nouns, *e.g.* :

ahumikā (ahumika), kēkejiala (kekeyiala)

3. Names of elements, *e.g.* :

azelenwu (azelenwu), ezule (ezule).

4. Names of things that are not counted, but weighed or measured or considered in bulk or mass, *e.g.* :

ndzimli (ngyinli), salt,

nwole (nwole), oil,

anwia (anwia), sand,

evinli (evinli), dirt.

5. Names of fruits and roots, *e.g.* :

koŋwo (koŋwo), banana,

elue (elue), yam.

When, as sometimes happens, it is desired to pluralise such words, this can be done by placing after them such words as *dōnwu* (*dōnwu*), many, or *ngum'* (*ngum'*), several, or one or other of the numerals, if applicable ; *e.g.*

ezule ngum' (ezule ngum')

anwia ngum' (anwia ngum')

nwole ngum' (nwole ngum')

koŋwo nsā (koŋwo nsā)

elue nnu (elue nnu)

Certain other words, which do not form their plural in any of the ordinary ways, do so by the use of *ngum'*, *dōnwu*, etc., *e.g.* :

ndebale ngum' (ndebale ngum')

nkesinka ngum' (nkesinka ngum')

emiani ngum' (emiani ngum')

mpabua ngum' (mpabua ngum')

nkalāndi dōnwu (nkalāndi dōnwu)

C.—PRONOUNS

1. Personal Pronouns :

(a) Used absolutely (e.g., It is I, etc.) :

I	miɖami	miɖami
you	ɛɖawo (or wɔmɔ)	ɛɖawo (or womo)
he, she	oɖaji	oɖayi

(There is no neuter)

we	jeɖaje	yeɖaye
you	bemme	benme
they	beɖabe	beɖabe

(b) Used as subject :

I	mi	mi
you	ɛ (or wɔmɔ ɛ)	e (or womo e)
he	o	o
we	je	ye
you	be	be
they	beɖabe	beɖabe

(c) Possessive :

my	mi	mi
your	wɔ	wo (generally)
	ɛ	e (apparently of things closely connected with the person spoken to, such as wife, husband, child, friend and all parts of his or her body).
his	ji	yi (generally)
	o	o (as above for ɛ, your)
our	je	ye
your	be	be
their	beɖabe (or be)	beɖabe (or be)
mine	miɖie, <i>emphatic</i> miɖio	miɖie, miɖio.
yours	wɔɖie, wɔɖio, wɔmɔ, wɔmɔ wɔɖio	wɔɖie, wɔɖio, womo, womo wɔɖio
his	jiɖie, jiɖio	yiɖie, yiɖio

ours	jɛɫiɛ, jɛɫio	yɛɫiɛ, yɛɫio
yours	bɛɫiɛ, bɛɫio	bɛɫiɛ, bɛɫio
theirs	bɛɫabɛɫiɛ, bɛɫabɛɫio	bɛɫabɛɫiɛ, bɛɫabɛɫio

(d) Used as Dative or as Objective (Accusative) :

me	mi	mi
you	wɔ	wɔ
him	ji	yi
us	jɛ	ye
you	bɛ	be
them	bɛɫabɛ or bɛ	bɛɫabɛ or bɛ

2. Demonstrative Pronouns :

this	ɛfi, ejika	ehyi, eyika
that	ɛhɪɫiɛ	ehɪɫiɛ

3. Interrogative Pronouns :

who ?	wɔni a ?	wɔni a ?
whose ?	boni a ?	bɔni a ?

4. Relative Pronouns :

who, which, that		
which	mɔ	mo
those who	bɛɫabɛ mɔ etc.	bɛɫabɛ mo etc.

5. Indefinite Pronouns :

anybody	ɛwie biala	ɛwiɛ biala
much, many	sumã, dɔnwu	sumã, dɔnwu
a little	ɛtʃi	ɛkyi
none	ɛni	ɛni

D.—VERBS

Tense and Mood.

The following examples will give some idea of the regular method of conjugation in Nzima, and of a few irregularities. It will be noticed that the consonantal changes resemble those which take place in the formation of the future of nouns.

(a) *Aorist.*

<i>Present.</i>			<i>Past.</i>		
	Phonetic.	Gold Coast.		Phonetic.	Gold Coast.
I eat	mɪɔ̃j	miɔ̃j	I ate	mɪ nili	mi nɪj
I sleep	mɪɔ̃ɔ	miɔ̃ɔ	I slept	mɪ nali	mi nali
I go	mɪkɔ	miko	I went	ngɔli	ngoli
I come	mɪba	miba	I came	mɪmali	mimali
I cut	mɪpɛ	mipe	I cut	mɪmpɛli	mimpeli
I buy	mɪtɔ	mito	I bought	mɪndɔli	mindoli
I have	mɪlɛ	mile	I had	mɪpanli	minyanli
I am	mɪli	mili	I was	mɪpɛli	minyeli
I take	mɪfa	mifa	I took	mɪnvali	minvali
I say	mɪsɛ (or mɪkã)	mɪsɛ (or mika)	I said	mɪngali	mingali
I measure	mɪsu	misu	I mea- sured	mɪnzuzuli	minzuzuli
I dance	mɪsi	misɪ	I danced	mɪnzɪli	minzɪli
I drag	mɪtʃwɪ	mitwɪ	I dragged	mɪndzʷɪli	mindwɪli
I drink	mɪnũ	minũ	I drank	mɪnũnli	minũli
I spread	mɪgwa	migwa	I spread	mɪngwali	mingwali
I give	mɪmã	mimã	I gave	mɪmãnli	mimãnli

(b) *Perfect*

I have eaten	mɪli	mili
„ slept	mɪla	mila
„ gone	mɪhɔ	niho
„ come	mɪkã	mika
„ cut	mɪpɛ	mipe
„ bought	mɪdɔ	mido
„ had	mɪpã	minya
„ been	mɪjɛ	miye
„ taken	mɪva	miva
„ said	mɪha	miha
„ measured	mɪzuzu	mizuzu
„ danced	mɪzi	mizɪ

I have dragged	mifī (see note, p. 17)	mifī
.. drunk	milū	milū
.. spread	mígwa	mígwa
.. given	mímā	mímā

(c) Progressive

I am eating	milemīḍi	milemīḍi
.. sleeping	milemīḍa	milemīḍa
.. going	milemīko	milemīko
.. coming	milemība	milemība
.. cutting	milemīpe	milemīpe
.. buying	milemīto	milemīto
.. having	milemīpā	mileminyā
.. being	milemīje	milemiye
.. taking	milemīfa	milemīfa
.. saying	{milemīse milemīka	milemīse milemīka
.. measuring	milemīsuzu	milemīsuzu
.. dancing	milemīsi	milemīsi
.. dragging	milemītfī	milemitwī
.. drinking	milemīmū	mileminū
.. spreading	milemīgwa	milemigwa
.. giving	milemīmā	milemīmā

(d) Habitual

I am in the habit of eating oṭoke mīḍi oṭoke mīḍi
 ,, ,, ,, sleeping oṭoke mīḍa oṭoke mīḍa
 etc., etc., as in the Progressive, but with oṭoke in every case
 in place of mile.

(e) Future

I shall eat	nwoli	nwoli
You will eat	ekeli	ekeli
He will eat	okoli	okoli
We shall eat	jekeli	yekeli
You will eat	bekeli	bekeli

They will eat	beḍabekeli	beḍabekeli
I shall sleep	nwoɾa	nwoɾa
„ go	nwoho	nwoho
„ come	nwoɾa	nwoɾa
„ cut	nwope	nwope
„ buy	nwodo	nwodo
„ have	nwoɾã	nwoɾã
„ be	nwoje	nwoye
„ take	nwova	nwova
„ say	nwohã	nwohã
„ measure	nwozuzu	nwozuzu
„ dance	nwozi	nwozi
„ drag	nwofi (see note, p. 17)	nwofi
„ drink	nwolũ	nwolũ
„ spread	nwogwa	nwogwa
„ give	nwomã	nwomã

(f) Imperative

eat	ḍi	ḍi
sleep	ḍa	ḍa
go	ko	ko
come	b(ɛ)ɾa	b(ɛ)ɾa
cut	pe	pe
buy	to	to
have	le	le
be	li	li
take	fa	fa
say	se, kã	se, kã
measure	suzu	suzu
dance	si	si
drag	tʃ ^w i	twi
drink	nũ	nũ
spread	gwa	gwa
give	mã	mã

(g) Conjunctive Mood

(The same form is used for present and past.)

That I may or might eat	na mā li	na mā li
" " " sleep	na mā la	na mā la
" " " go	na mā ho	na mā ho
" " " come	na mā ka	na mā ka
" " " cut	na mā pe	na mā pe
" " " buy	na mā do	na mā do
" " " have	na mā jā	na mā nyā
That I may or might be	na mā je	na mā ye
" " " take	na mā va	na mā va
" " " say	na mā hā	na mā hā
" " " measure	na mā zuzu	na mā zuzu
" " " dance	na mā zi	na mā zi
" " " drag	na mā fi (see	na mā fi
	note, p. 17)	
" " " drink	na mā lū	na mā lū
" " " spread	na mā gwa	na mā gwa
" " " give	na mā mā	na mā mā

NEGATIVE FORMS

(a) Aorist

	<i>Present.</i>		<i>Past.</i>		
I do not—			I did not—		
eat	minni	minni	eat	mani	mani
sleep	mina	mina	sleep	mana	mana
go	mingo	mingo	go	mango	mango
come	mima	mima	come	mama	mama
cut	mimpe	mimpe	cut	mampe	mampe
buy	mindō	mindō	buy	mando	mando
I have not	mirjā	minyā	I had not	mājā	manyā
I am not	mipe	minye	I was not	maje	manye
I do not—			I did not —		
take	minva	minva	take	manva	manva

I do not—

say	minga	minga
measure	minzuzu	minzuzu
dance	minzi	minzi
drag	mindʒwi	mindwi
drink	mimnũ	minnũ
spread	mingwa	mingwa
give	mimmã	mimmã

I did not—

say	manga	manga
measure	manzuzu	manzuzu
dance	manzi	manzi
drag	mandʒwi	mandwi
drink	mannũ	mannũ
spread	mangwa	mangwa
give	mammã	mammã

(b) Perfect

I have not eaten	mitedili	mitedili
„ „ slept	mitedali	mitedali
„ „ gone	mitekali	mitekali
„ „ come	mitembali	mitembali
„ „ cut	mitepeli	mitepeli
„ „ bought	mitetoli	mitetoli
„ „ had	miteleli	miteleli
„ „ been	mitelili	mitelili
„ „ taken	mitefali	mitefali
„ „ said	{miteseli {mitekali	miteseli mitekali
„ „ measured	mitesuli	mitesuli
„ „ danced	mitesili	mitesili
„ „ dragged	mitetwili	mitetwili
„ „ drunk	mitenũli	mitenũli
„ „ spread	mitegwali	mitegwali
„ „ given	mitemãli	mitemãli

(c) Progressive

I am not eating, etc. This is the same in Nzima as the Aorist, Present,—Negative, minni, etc. See (a) on p. 105.

(d) Habitual

I am not in the habit of eating, etc., ondøke midì (ondøke midì), etc., ondøke (ondøke) taking the place of otøke (otøke). See (d) on p. 103.

(e) Future

The First Person Singular of the Future Tense, Negative I shall not eat, etc., is in form the same as the Positive, and the distinction is made by the pitch of the voice only, the negative being on a high tone.

I shall not eat nwóli nwólí

The other Persons, however, undergo a change of form. The conjugation in the case of the verb *to eat* is given in full as an example :

I shall not eat	nwóli	nwólí
you will not eat	ɛnɛli	ɛnɛlí
he will not eat	ɔnwoli	ɔnwólí
we shall not eat	jenɛli	jenɛlí
you will not eat	benɛli	benɛlí
they will not eat	beɖabenɛli	beɖabenɛlí.

(f) Imperative

do not eat	mã ði	mã ðí
„ sleep	mã ða	mã ðá
„ go	mã kɔ	mã kó
„ come	mã ba	mã bá
„ cut	mã pe	mã pé
„ buy	mã to	mã tó
„ have	mã le	mã lé
„ be	mã li	mã lí
„ take	mã fa	mã fá
„ say	{ mã se { mã kã	{ mã se { mã kã
„ measure	mã suzu	mã sùzù
„ dance	mã si	mã sí
„ drag	mã tʃʷi	mã tʃwí
„ drink	mã nũ	mã nũ
„ spread	mã gwa	mã gwa
„ give	mã mã	mã mã

(g) *Conjunctive Mood*

(The same form is used for present and past.)

That I may (or might) not eat	na mǎ ni	na mǎ ni
„ „ „ sleep	na mǎ na	na mǎ na
„ „ „ go	na mǎ ngo	na mǎ ngo
„ „ „ come	na mǎ ma	na mǎ ma
„ „ „ cut	na mǎ mpe	na mǎ mpe
„ „ „ buy	na mǎ ndo	na mǎ ndo
„ „ „ have	na mǎ nǎ *	na mǎ nyǎ
„ „ „ be	na mǎ je	na mǎ nye
„ „ „ take	na mǎ nva	na mǎ nva
„ „ „ say	na mǎ ngǎ	na mǎ ngǎ
„ „ „ measure	na mǎ nzuzu	na mǎ nzuzu
„ „ „ dance	na mǎ nzi	na mǎ nzi
„ „ „ drag	na mǎ ndz ^{wi}	na mǎ ndwi
„ „ „ drink	na mǎ nnũ	na mǎ nnũ
„ „ „ spread	na mǎ ngwa	na mǎ ngwa
„ „ „ give	na mǎ mmǎ	na mǎ mmǎ.

E.—*Verbal Nouns*

eating	elile	elile
sleeping	elale (also means dreaming)	elale
going	ehole (also means <i>crab</i> ; no difference in tone)	ehole
coming	ekare (all the ls are exchangeable with ɹ (r))	ekare
cutting	epele	epele
buying	edole	edole
having	enǎle	enyǎle
being	ejélé (also means doing)	eyélé
taking	evale	evale
saying	ehǎle	ehǎle
measuring	ezuzule	ezuzu

* Same form as Positive, distinction by tone.

dancing	ezile	ezile
dragging	εfile (see note, p. 17)	εfile
drinking	elõle	elõle
spreading	egwale	egwale
giving	emãle	emãle.

F.—*Noun Agent*

eater	divule	divule
sleeper	navule	navule
buyer	tovule	tovule
dancer	sivule	sivule
etc.	etc.	etc.

G.—*Adjectives and Adverbs*

(a) The adjective in Nzima does not precede the noun as in English, but follows it, *e.g.*

koŋwo pole
 koŋwo pole
 banana (a) big
 a big banana.

The definite article, distinguishing adjectives, adjectives of quantity and numerals come after adjectives of quality qualifying the same noun, the definite article or distinguishing adjective coming last of all, *e.g.*

bia palen'
 bia palen'
 chair good the
 the good chair

nɛɛna pale ejika
 nɛɛnya pale eyika
 man good this
 this good man

nzule wuluwulu sumã
 nzule wuluwulu sumã
 water hot much
 much hot water

meja pale nsãn'
 menya pale nsãn'
 men good three the
 the three good men.

(b) Adjectives in Nzima do not change for gender, *e.g.*

nkepa pale, nkenya pale, a good man
 kálé pale, kálé pale, a good woman.

Apparently they do not as a rule, or need not, change for number either, *e.g.*

nkepa pale, nkenya pale, a good man
 meja pale, menya pale, good men,

but this point requires further investigation, as a native of Nzima, on the question being put to him, gave the following instances, in which it will be observed that adjectives qualifying plural nouns take a plural sign themselves, but he was not steady under further examination and gave the impression that the adjectives might equally well have been unchanged from the singular :

nkepa pole, nkenya pole, big man
 mepa mbole, menya mbole, big men.
 enlake kókòre, enlake kokore, red cow
 nnake ngokole, nnake ngokole, red cows.

There are certainly plural forms of the two Distinguishing Adjectives εfi (ehyi) and ejika (eyika), both meaning *this*, *e.g.*

nkepa pale ejika, nkenya pale eyika, this good man
 mepa pale ejikamo, menya pale eyikamo, these good men
 kálé pale εfi, kálé pale ehya, this good woman
 málé pale εfimo, málé pale ehymo, these good women.

Unfortunately time and opportunity did not allow of the

matter being cleared up on the occasion when the material for this slight preliminary study was collected.

(c) Apparently the form of the Adjective remains the same, whether it is used attributively, predicatively or substantively, *e.g.*—

a good person	sinla pale	sinla pale
the person is good	sinla li pale	sinla li pale
the good (<i>i.e.</i> that which is good)	} palen'	palen'

(d) The comparative is expressed with *tela*, beyond (*lit.* surpasses) :

Dukwe	fi	li	pale	tela	ehindie
Dukwe	hyi	li	pale	tela	ehindie
Thing	this	is	good	beyond	that
This	thing	is	better	than	that.

The superlative is expressed by the Definitive Article with the Adjective. *e.g.*

fa	polen'	bera
Fa	polen'	bera
Bring	the	biggest (<i>literally</i> , the big one).

(e) Adjectives can be used unchanged as Adverbs, *e.g.*

pale, pale	=good or well
etan, etan	=bad or badly.

H.—Prepositions

Strictly speaking there are no prepositions in Nzima, because the words which are known as prepositions in English when translated in Nzima by separate words, are rendered by words which are placed after the noun with which they are connected instead of preceding it ; *e.g.*

on the stool	bian' azu	bian' azu
under the stool	bian' abu	bian' abu
in the boat	amelin' enu	amelin' enu
behind the house	suan' enzi	suan' enzi

to me	minwu 'ki	minwu 'ki
from him	onwu 'ken	onwu 'ken
in front of him	onwinlu 'ken	onwinlu 'ken.

These words are really nouns, in relation to which the preceding noun is Possessive (Genitive), *i.e.* the top, the underneath, the inside, the back, etc., and the above examples might be literally translated as follows :

The stool's top.

The stool's underneath.

The boat's inside.

The house's back.

My body, self or person here.

His body, self or person there.

His face there.

A PRELIMINARY STUDY
OF THE
NZIMA LANGUAGE

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