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GRAMMAR

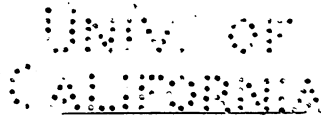
OF

THE BENGAL LANGUAGE.

BY THE

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MAIN

INTRODUCTION.

THE Benga people, one of the tribes of Western Africa, inhabit the islands of Corisco Bay, and the two capes at the north and south of the bay. The population of the tribe is about four thousand. Their language is known by the same name as the tribe: it is used by other tribes besides the Benga, inhabiting the coast northward for the distance of one hundred miles or more, and perhaps by people interior in a northerly direction from Corisco Bay. The whole number of people using this language may not be very great; no correct estimate can now be made of them; too little is yet known of the tribes to the northward and interior, to enable us to come to any conclusion in regard to their number. The same language essentially, but with certain modifications, is spoken at Bonita, Batanga, and perhaps as far north as the Cameroons river.

The tribes which are but one remove towards the interior to the eastward from Corisco, speak languages materially different from the Benga. So much so, that the Benga people and the Mbiko, Dibwe, and Belengi tribes, inhabiting the margin of Corisco Bay, cannot understand one another until they have learned each other's language. The languages spoken to the southward differ even more from the Benga. The languages, however, of all the tribes in this part of Africa, have certain features

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which are common: sufficient, according to the judgment of Rev. Mr. Wilson, who has given great attention to the study of African languages, to entitle them to be considered dialects of one original stock. This may be true; but if so, lapse of time and the want of written standards, have allowed wonderful variations to be introduced.

All the tribes near the Equator on the Western coast of Africa, have, at no very remote period, emigrated from the interior. Scarcely any of the older men who now inhabit the island of Corisco, were born there. They came from the continent north of the bay. The tribe seems to have forced its way down gradually from the interior, and, as nearly as can be ascertained, they originally came to the coast from a north-easterly direction. This may account for the fact that the tribes to the northward and north-east speak a language identical, or very similar, to the Benga, while those directly eastward and southward differ so greatly.

There have now been reduced to writing, by American Missionaries, the languages of three tribes on this part of the coast of Africa: the Mpongwe, Bakēle, and Benga. These three tribes are living, at present, in contact with each other. The Mpongwes and Bengas are coast tribes, and the Bakēles are separated from the sea by the intervention of the Mpongwes. Between these three languages there are both striking resemblances and important differences. Assuming that they originally used the same language, it is difficult for us to imagine how they came to introduce such peculiarities as so strikingly distinguish them now. The tribes live in contact; they have much intercourse in the way of trade and intermarriage; but the great probability is, that they have not lived in contact half a century, and one or two centuries ago they may have been very widely separated.

The following are some of the points in which these languages agree and in which they differ :

AGREEMENTS.

1st. They agree almost uniformly in the order which their words assume in a sentence.

2d. In the declension of nouns, adjectives, &c., the changes are made in the initial of the words.

3d. In the use of that peculiar part of speech called the Definite Pronoun, for the want of a better name.

4th. In deriving different species or conjugations of the verb, having a modified meaning, from verbal roots.

These points of agreement some philologists consider sufficient to lead to their classification as one stock or family of languages.

DIFFERENCES.

1st. They differ in the number of declensions of nouns, adjectives, &c.

2d. In the number of species or conjugations derived from one verbal root.

3d. They differ very strikingly in their words. There is, however, much greater similarity between the Benga and Bakële words, than between the Mpongwe and either of these.

The following words serve to show some of the verbal differences and resemblances :

<i>Numerals.</i>	<i>Benga.</i>	<i>Bakële.</i>	<i>Mpongwe.</i>
1.	Pákâ,	Yiwâtâ,	Mâri.
2.	Ibali,	Biba,	Mbani.
3.	Ilalu,	Bilali,	Tyaro.
4.	Inai,	Binai,	Nai.
5.	Itanu,	Bitani,	Tani.
6.	Utoba,	Bitani na yiwoto.	Orowa.

7.	Hěmbwědi,	Bitani na biba,	Orâgenu.
8.	Loambi,	Bitani na bilali,	Nanai.
9.	Ibua,	Bitani na binai,	Inâgomi.
10.	Dyom,	Diom,	Igomi.

The Bengas and Mpongwes count to ten, and then re-duplicate; but the Bakêles count only to five and re-duplicate.

The following is a small selection of nouns and verbs in common use:

<i>English.</i>	<i>Benga.</i>	<i>Bakêle.</i>	<i>Mpongwe.</i>
Affair,	Elombo,	Aba,	Osaun.
Perspiration,	Ebabadi,	Adiki,	Erogora.
Door,	Dyâmbi,	Adibiki,	Igugi.
Plantain,	Ikâi,	Akândâ,	Ikândâ.
Leaf,	Ekai,	Akai,	Owavi.
Goat,	Mbodi,	Amboli,	Mboni.
Canoe,	Bwalu,	Biali,	Onwaro.
Eat,	Dya,	Dia,	Nye.
Love,	Tândâ,	Dinha,	Tönda.
See,	Yěně,	Jeně,	Jena.
Hear,	Yoka,	Joka,	Jâgâ.
Say,	Vâkâ,	Kâthâ,	Bulia.
Count,	Langa,	Lanh,	Tanga.
Speak,	Kala,	Lubila,	Kamba.

The above may be taken as a fair sample of the similarity and dissimilarity of the words in these languages. They are selected very much at random. A large list might be made out that would be entirely dissimilar, and on the other hand, a large list might be made out of words nearly identical; but the above, it is thought, will show nearly the proportion of similar and dissimilar words.

4th. The Mpongwes have a great partiality for the use of the passive voice, and avoid the active voice wherever the passive can be used. "The Bakēle verb delights in the active voice, and will avoid the passive even by a considerable circumlocution." The Benga takes an intermediate position in this respect, and uses the active and passive very much as we do in English.

There may be other resemblances and other differences besides the above, but these are sufficient to show that there are certain striking resemblances, and at the same time important differences.

One thing that distinguishes the languages of this part of Africa is the surprising flexibility of the verb, the almost endless variety of parts regularly derived from a single root. There are, perhaps, no other languages in the world that approach them in the variety and extent of the inflections of the verb, possessing at the same time such rigid regularity of conjugation and precision of the meaning attached to each part.

The following Grammar of the Benga language is intended chiefly as a manual to assist Missionaries and others in acquiring the language. It is far from being a perfect grammar of the language, and a more thorough acquaintance with its principles will no doubt lead to the detection of inaccuracies; yet, as the most important features are known and explained, it cannot fail being of some value, and it may hereafter be used as the basis of more extensive and thorough investigation of the subject.

New York, Aug. 29, 1855.

Benga Grammar.

ORTHOGRAPHY.

THE sounds used in the BENGA LANGUAGE may all be expressed by the following letters:—a â b d e ě f g h i j k l m n o p s t u v w y.

VOWELS.

The vowels are

a,	sounded as a in far ; example, <i>kalaka</i> , speak.
â,	“ “ a in water ; example, <i>tândákâ</i> , love.
e,	“ “ e in there ; example, <i>ená</i> , arm.
ě,	“ “ e in met ; example, <i>kwělēkě</i> , cut.
i,	“ “ i in machine ; example, <i>ipivi</i> , thought.
o,	“ “ o in note ; example, <i>ikogo</i> , shoe.
u,	“ “ u in flute ; example, <i>itutu</i> , smoke.

DIPHTHONGS.

The diphthongs are

ai,	sounded as i in pine ; example, <i>paia</i> , father.
au,	“ “ ow in how.
iü,	“ “ u in pure.

CONSONANTS.

The simple consonant sounds are expressed by b, d, f, g, always hard, h, j, k, l, m, n, p, s, t, v, w, y ; each of these letters has one well-defined sound.

COMBINED CONSONANTS.

There are some peculiar sounds which can only be expressed by combinations of consonants. These are found for the most part at the beginning of words. The following are those which most frequently occur :

bw	as in <i>bwatu</i> , canoe.
mb	as in <i>mboka</i> , town.
mw	as in <i>mwanga</i> , garden.
nj	as in <i>njea</i> , path.

These are nothing more, however, than the combined sounds of the simple consonants, and are easily remembered and pronounced after being once heard.

As a general rule, every Benga word ends in a vowel ; many of them, also, begin with a vowel. Hence, it frequently happens that two vowels come together, one ending and one beginning a word. When this is the case, in most instances either one of the vowels is dropped, or a coalescence of the two occurs, forming a new one.

EXAMPLES.

Kèkè o manga, go to the beach, is spoken, *kèk' o manga*.
Vèkè mba epokolo, give me a hat, is spoken *vèkè mba'pokolo*.
Koho iti, many parrots, is spoken *kohw iti*.

These contractions are very numerous, and one chief difficulty in understanding the language when spoken, arises from their frequent occurrence. Sometimes a whole sentence is spoken as if it formed one word, and it is difficult, without a very considerable knowledge of the language, to detect the words of which it is made up. The following is an example : *Ele epokolo e nja ekai ?* spoken, *Elèpokolanjakai ?*

ETYMOLOGY.

THE parts of speech are, nouns, pronouns, adjectives, verbs, adverbs, prepositions, conjunctions, and interjections.

NOUNS.

Nouns have distinct forms to indicate their number and classification, but none to show their gender or case.

NUMBER.—There are two numbers, the singular and the plural, but a large number of nouns have only one form to express both the singular and the plural. Examples, *ndabo*, house; *ndabo*, houses; *pavo*, knife; *pavo*, knives. The plurals of such nouns are always known by their adjuncts.

The names of liquids, as *miba*, water; *mavule*, oil; and such nouns as indicate quantity, or a quantity of anything, as *beja*, food, are always used in the plural form, and take plural adjuncts.

CLASSIFICATION.—The classification of nouns depends upon the manner in which they form their plurals; and take their adjuncts.

1st. Nouns which form their plurals in a similar manner, are arranged together into one class. These are found, without exception, to take similar adjuncts. There are thirteen modes of forming plurals in the language; so that this rule, strictly adhered to, would lead to the formation of thirteen classes.

2d. But the number of classes may be reduced to seven, by uniting under one class all nouns which take similar adjuncts, though the plurals may not be similarly formed.

NOTE.—The above will be clearly understood by comparing the table of nouns and adjuncts with the examples given under each class of nouns.

GENDER.

The natural gender is indicated by attaching the words *momo*, man, or *mwadjo*, woman, to the noun.

EXAMPLES.

Mwa' momo—A man child.

Mwa' mwadjo—A woman child.

The form used to indicate the gender of irrational animals is different.

EXAMPLES.

Momi mwa kuba—Male of fowls.

Mwadi mwa mbodi—Female of the goat.

CASE.

The case of nouns is only known by the position they occupy in a sentence. The possessive case, however, is always preceded by a particle, which answers in signification to the English preposition of.

EXAMPLES.

Ubáki mwa Tonda—Tonda's axe, or the axe of Tonda.

Ndabo a Mombe—Mombe's house, or the house of Mombe.

CLASSES OF NOUNS.

FIRST CLASS.

THIS class comprises all nouns commencing with e, and the plural is formed by prefixing b.

<i>Singular.</i>	<i>Plural.</i>	
epokolo,	bepokolo,	hat.
enâ,	benâ,	arm.
ele,	bele,	tree.

There are a few nouns beginning with y, and which form their plurals by changing y into i, and prefixing b. These may be added to the first class, as they take all their adjuncts similar to the above.

<i>Singular.</i>	<i>Plural.</i>	
yapa,	biapa,	a flat basket.
yâkâ,	biâkâ,	a large family fetish.
yalu,	bialu,	a boat of peculiar form.

SECOND CLASS.

This class comprises all nouns beginning with i and di. The plurals are formed by changing the first syllable into ma.

<i>Singular.</i>	<i>Plural.</i>	
ikadu,	makadu,	hand.
ilali,	malali,	stone.
iběkě,	maběkě,	shoulder.
dike,	make,	egg.
ditâ,	matâ,	ear.

There are many exceptions under this class, some of which are as follow :

<i>Singular.</i>	<i>Plural.</i>	
dyoba,	moba,	sun.
dyâmbi,	mambi,	door.
dihâ,	mihâ,	eye.
dina,	mina,	name.
diâ,	miâ,	fire-place.

NOTE 1st. Those nouns which are names of liquids, and not used in the singular, belong to the plural of this class.

mavule,	oil.
mânyangâ,	milk.
makândâ,	sap.
maku,	rum.
makia,	blood.
miba,	water.

&c., &c.

NOTE 2d. Some nouns beginning with i change this letter into lo for the plural ; these belong to the sixth class, which see.

<i>Singular.</i>	<i>Plural.</i>	
inâni,	lonâni,	bird.
iboko,	loboko,	place.
ikadada,	lokadada,	pepper.
ibobëli,	lobobëli,	spider.

THIRD CLASS.

The third class of nouns comprises all beginning with u and mw. Those beginning with u change that letter into me, and those beginning with mw change the w into i.

<i>Singular.</i>	<i>Plural.</i>	
ubâki,	mebâki,	axe.
unamba,	menamba,	cloth.
mwanga,	mianga,	garden.

Molo, head, belongs to this class, and makes its plural, *miolo*.

FOURTH CLASS.

The fourth class comprises all the nouns beginning with *bo* and *bw*, and the plurals are formed by changing *b* or *bw* into *mi*.

<i>Singular.</i>	<i>Plural.</i>	
boho,	mioho,	forehead.
bokâ,	miokâ,	rainy season.
bwalu,	mialu,	canoe.
bwanga,	mianga,	medicine.

Bolohi, orange, makes its plural *melohi*. *Buwha*, day, belongs to this class in the singular; but the plural *whi*, which is irregular, takes all its adjuncts of similar form with the singular of the second class.

FIFTH CLASS.

This class comprises a very small number of nouns beginning with *mo*; the plurals are formed by changing *mo* into *ba*.

<i>Singular.</i>	<i>Plural.</i>	
moto,	bato,	person.
momo,	bamo,	man.

SIXTH CLASS.

This class comprises all nouns beginning with *v*; the plural is formed by changing *v* into *l*.

<i>Singular.</i>	<i>Plural.</i>
vitua,	litua.
vidyo,	lidyo.

The exceptions noted under the second class, beginning with *i*, but which make the plural in *lo*, belong to this class.

Viaha, a lime, makes the plural *laha*.

Viangā, salt, makes the plural *langa*, which signifies a large quantity of salt.

SEVENTH CLASS.

This class embraces all the nouns which undergo no change to form the plural.

<i>Singular.</i>	<i>Plural.</i>	
ndabo,	ndabo,	house.
njea,	njea,	path.
mboka,	mboka,	town.
fato,	fato,	stocking.
mbanja,	mbanja,	bamboo.

VERBAL NOUNS.

THREE kinds of nouns may be derived from verbs, they are as follow :

ABSTRACT NOUNS.

These are derived from the second person singular, imperative of the verb by dropping the last syllable and prefixing *i*.

EXAMPLES.

<i>tândáká</i> , love thou,	<i>itândá</i> , love.
<i>binaka</i> , hate thou,	<i>ibina</i> , hatred.

In classification, these nouns all belong to the singular of the second class.

NOUNS OF AGENCY.

These are formed from the second person singular, imperative of the verb, by dropping the last syllable and the vowel which precedes it, and prefixing u.

EXAMPLES.

<i>longaka</i> , build,	<i>ulongi</i> , a builder.
<i>langaka</i> , read,	<i>ulangi</i> , a reader.
<i>kalaka</i> , talk,	<i>ukali</i> , a talker.

In classification, these nouns all belong to the singular of the third class.

NOUNS OF MODE OR MANNER.

These are formed by changing the u of the noun of agency into i, and suffixing di.

EXAMPLES.

<i>ulongi</i> , a builder,	<i>ilongidi</i> , mode of building.
<i>ulangi</i> , a reader,	<i>ilangidi</i> , mode of reading.
<i>ukali</i> , a talker,	<i>ikalidi</i> , mode of talking.

These nouns in classification, belong to the singular of the second class.

ADJECTIVES.

ADJECTIVES have number and classification, in which they agree with the nouns which they qualify, but they have neither case nor gender, and no proper *degrees* of comparison.

NUMBER AND INFLECTION.

Adjectives have a singular and a plural form; and they are also inflected so as to agree in classification with the nouns which they qualify.

The following examples exhibit a noun of each class, joined with the adjective good, in the singular and plural.

EXAMPLES.

1st class,	<i>Epokolo eam</i> , good hat, <i>Bepokolo beam</i> , good hats.
2d class,	<i>Ibongo iam</i> , good boat landing, <i>Mabongo maiam</i> , good boat landings.
3d class,	<i>Ubáki neam</i> , good axe, <i>Mebáki meam</i> , good axes.
4th class,	<i>Boho boeam</i> , good face, <i>Mioho meam</i> , good faces.
5th class,	<i>Moto neam</i> , good person, <i>Bato baiam</i> , good people.
6th class,	<i>Vitua viam</i> , good candle, <i>Litua loeam</i> , good candles.
7th class,	<i>Ndabo eam</i> , good house, <i>Ndabo iam</i> , good houses.

We find here *eam*, *beam*, *iam*, *maiam*, *neam*, *meam*, &c., forms which the adjective *eam* takes to agree with a noun of each class.

All the adjectives, with a few exceptions noted below, and possessive and adjective pronouns, are inflected in the same manner.

Exceptions.—A few adjectives are not inflected, but are used in connection with the nouns which they qualify, without any variation of their simple form.

Nyëvi, good, pretty,
Kena, extraordinary in size,

and the numerals from six to nine.

COMPARISON OF ADJECTIVES.

Objects are compared sometimes by a circumlocution, sometimes by peculiar intonation and emphasis, and sometimes by merely stating the quality of the object which possesses that particular quality in the highest or lowest degree.

The word *Kebaka*, surpass, or *wa*, exceed, is frequently used when two or more objects are compared.

EXAMPLES.

When two objects are compared—

My hat is better than yours.

Épokl' amě ekebakënd' éáve.

Literally—My hat passes yours.

This is a larger fish than that.

Edyaka tēkai endi 'nēni wa na 'kai.

Literally—This fish is large past that one.

Komba is older than Ugula.

Komba n' Ugula, Komba n' utodu.

Literally—Komba and Ugula, Komba is old.

EXAMPLES.

When more than two objects are compared—

My hat is the best of all.

Epokol' ame ekebakēndi bihēpi.

Literally—My hat surpasses all.

This is the largest fish I have ever seen.

Ekai 'ndi 'dyaka nēni mēti eami ehāieni vākwi.

Literally—This is fish large truly as by me never seen.

The Bible is the best of all books.

Bible ndi 'dyanganangobo eam wa na bihēpi.

Literally—The Bible is a good book past all.

Emphasis and *Intonation* are used to indicate extremes in quality and quantity, in a manner which no description can make intelligible. They must be heard to be understood.

NUMERAL ADJECTIVES.

THE manner of counting in the Bengal language is strictly decimal. When ten is counted a reduplication takes place, ten and one, ten and two, &c., two tens, three tens, and up to a hundred.

The following are the numerals:

1,	pâkâ.
2,	ibali.
3,	ilalu.
4,	inai.
5,	itanu.
6,	utoba.
7,	hëmbwëdi.
8,	loambi.
9,	ibua.
10,	dyom.
11,	dyom na pâkâ.
12,	dyom n' ibali.
20,	mabu mabali.
30,	mabu malalu.
40,	mabu manai.
50,	mabu matanu.
100,	kama.
200,	kam' ibali.
300,	kam' ilalu.
1,000,	toudyen.
2,000,	toudyen ibali.
10,000,	dyom dya toudyen.

The numerals from one to five are inflected as common adjectives, to agree with the nouns which they qualify; from six to nine they are indeclinable. Ten and its multiples are used as round numbers, and take the nouns which they qualify after them in the possessive case; thus one hat, is *epokolo yáká*, but ten hats is *dyom dya bepokolo*—literally ten of hats. So twenty hats, *mbu ma bepokolo ma bali*—literally tens of hats two. When the number includes units, tens and hundreds, the noun is repeated, as one hundred and twenty-five hats, *kama bepokolo páká na mabu ma bali na bepokolo betanu*—literally one hundred hats and two tens, and hats five.

A very common mode of expressing a number by the Bengas, is to exhibit the figures indicating it, and allow the hearers to speak the number. Thus, if you ask a man how many days he will be absent, he replies *whi di*, days so, at the same time holding up four fingers if he intends to be absent that number of days, and he expects you to say, *enai*, four. In narration, this method of numbering is chiefly used, and it is remarkable with what facility hundreds, tens and units can be represented, with no fear on the part of the narrator of being misunderstood.

ORDINAL NUMBERS.

The Benga language has no proper series of ordinal numbers; they use the following:

Boho boho, foremost.

Hangani, middle.

Mbuwaha mbuwaha, hindmost.

A regular series may be formed, however, which is understood by the people in the same manner that some of the neighboring tribes form their ordinals, by prefixing

to the cardinal number the definite pronoun, corresponding to the noun numbered or qualified.

DISTRIBUTIVE NUMBERS.

These are formed by repeating the cardinals *pākā pākā*, one by one, *ibali 'bali*, two by two, *ilalu 'lalu*, three by three, &c.

PRONOUNS.

THERE are five kinds of pronouns, Personal, Relative, Definite, Demonstrative and Indefinite. The possessive personal pronouns, the demonstrative, and the indefinite pronouns, have the form of Adjectives, and are declined in all respects similarly.

PERSONAL PRONOUNS.

These have number, person, and case, but no gender.

TABLE OF PERSONAL PRONOUNS.

SINGULAR.			
	<i>Nom.</i>	<i>Poss.</i>	<i>Obj.</i>
1st person,	mbi, mba.	ame.	umba.
2d "	o, wa.	âve.	âve.
3d "	a, mâ.	adiu	mâ.
PLURAL.			
	<i>Nom.</i>	<i>Poss.</i>	<i>Obj.</i>
1st person,	whě, ho.	hu.	whě.
2d "	o, wa.	niu.	nyěni.
3d "	ba.	bu.	bâ.

REMARK 1st. The Personal Pronoun in the possessive case, belongs, like an Adjective, to the noun which it possesses. Its union with the noun is so intimate, that it uniformly changes the accent of the noun, and may be said to form with it a compound word.

REMARK 2d. The personal pronouns, which represent irrational animals and things, have a form for each class of nouns. They are not included in the above table, but are treated under definite pronouns, which see.

REMARK 3d. *Mětě* may be suffixed to each of the personal pronouns, with the force of self; as, *umba mětě*, myself; *má mětě*, himself; *whě mětě*, ourselves.

RELATIVE PRONOUNS.

There are no proper Relative Pronouns, except the Interrogatives. Their place is supplied by the Definite Pronouns.

EXAMPLE.

I am the person who did it.

Mba ndi moto' a ma hai.

Literally—I am the person *he* did it.

In this example the *who* in English, is represented by *a* in Benga, which is the definite pronoun standing for *moto*. It does not agree in person with *mba*, which it would do were it a personal pronoun, as its English representative in the literal translation is.

EXAMPLE.

These are the men whom I saw.

Ekaba ndi bamo bami ba mayëni.

Literally—These are men of me *they* saw.

EXAMPLE.

We are the men who did that work.

Whě ndi bato ba maha ehavo tēni.

Literally—We are men *they* did that work.

In each of the above examples, the place of the Relative in English is supplied by the Definite Pronoun.

INTERROGATIVES.—These are *nja*, who; *ove*, which; and *ndi*, what.

EXAMPLES.

Who says so? *Nja mavá nonani?*

Who are you? *áve tē nja?*

Who are these men? *Ekaba. 'tēnja batwi?*

Sometimes *nja* is used for what.

EXAMPLES.

What time? *Nja gombi?*

What work? *Nja 'havwi?*

Ove is used very much as the Interrogative which, in English.

EXAMPLES.

Which pen do you want?

O vahakale ukat' uve?

Which hat? *Epokolo 've?*

Ndi is used in most cases synonymously with the English what.

EXAMPLES.

What is the matter? *E' tē ndi?*

What does he say? *A kalaka tē ndi?*

There are, also,

Wherefore? *Na ndele?*

What did you say? *Na le?*

DEFINITE PRONOUNS.

This part of speech is not found in the English language, nor in any other, so far as is known to the author, except the various languages of the southern half of Africa. In some positions it supplies the place of a Personal Pronoun, in some that of a Relative, in some that of the genitive case in Latin, or the Preposition of, in English, when it signifies possession; but in many positions in which it is used, the English, and most other languages, have nothing corresponding.

The Definite Pronoun is inflected, and has a form agreeing with each class of nouns. (*See Table of Nouns and their adjuncts.*)

FIRST.—It interposes itself between all nouns in the nominative case and the verbs which they govern, as an apposition pronoun, having the same case, number, and classification as the noun.

EXAMPLES.

Edyanganangobo E *vâki nonani*.

Book it says so.

Lonâni LO *vêvêkëndi*.

Birds they fly.

Bwalibutangani BO *tamwakandi*.

Ship it sails.

In these examples *e*, *lo* and *bo* are Definite Pronouns, agreeing in case, number and declension with the nouns which precede them.

SECOND.—It sometimes occupies the position of a per-

sonal pronoun of the nominative or objective case, but never of the possessive.

EXAMPLES.

Mbwia i nâkândi, i bâhi dya he.

Rain it falls, it wets the ground.

Mbi na mebâki, o vahaka ndi hamba miâi?

I have axes, do you want to buy them?

THIRD.—It is used as a relative, and as such it identifies its antecedent with admirable precision.

EXAMPLE.

Anyambi a ndavelaki belombo, B^u BEyènèki bihëpi.

God made all things which we see.

Literally—God made all the things of us which we see.

The Definite Pronoun is twice used in this sentence; it agrees in both instances with *belombo*, things; in the latter instance it supplies the place of the relative which. (See, also, examples under *Relative Pronouns*.)

FOURTH.—It serves as a connecting link between two nouns, supplying the place of the genitive or possessive case.

EXAMPLES.

Tonda's house.

Ndabo a Tonda.

Mediko's books.

Bedyanganangobo bia Mediko.

No possessive case can be regularly formed without the interposition of the Definite Pronoun.

FIFTH.—It incorporates itself with all adjectives and adjective pronouns, and is indispensable to their declension.

EXAMPLES.

Good axes. *Mebáki MEAM.*

Your axes. *Mebáki MEÁVĚ.*

In these examples, *me* of the adjective and of the possessive pronoun, is the definite pronoun representing *mebáki*, axes, and it is indispensable to the regular formation of these adjuncts. It unites with them and forms the compound words *meam* and *meávĚ*.

SIXTH.—It unites in a reduplicated form to make the compound personal pronoun, including the possessor and the thing possessed.

EXAMPLES.

The axes are mine.

Mebáki me nd' imiamě.

The hats are yours.

Bepokolo be nd' ibiáve.

DEMONSTRATIVE PRONOUNS.

These are,	<i>Ekai,</i>	<i>Tékai,</i>	<i>Těni,</i>	This.
	<i>Ekabi,</i>	<i>Tékabi,</i>	<i>Těbeni,</i>	These.
	<i>Ekaieni,</i>	<i>Tékaieni,</i>	<i>Těyeni,</i>	That.
	<i>Ekabeni,</i>	<i>Tékabeni,</i>	<i>Těbeni,</i>	Those.

These are all declined so as to agree with nouns of each class. (See *Table of Nouns and their adjuncts.*)

INDEFINITE PRONOUNS.

THESE are,	<i>Biáká,</i>	Some.
	<i>Epákwi,</i>	Another.
	<i>Ngani,</i>	Others.
	<i>Beti,</i>	Many.
	<i>Bihěpi,</i>	All.

The above are all declined as adjectives, so far as their nature admits of such declension. *Bihěpi*, all, is used, also, as a distributive.

EXAMPLES.

Each or every day, *buwba bwěhěpi*.

Each or every man, *momo wěhěpi*.

 VERBS.

THE verb is quite regular and methodical in its conjugation, but at the same time it is extremely difficult for a foreigner to master it completely. The extent and variety of its inflections are very great. Each regular verb has a surprising number of parts regularly derived, many of which can only be expressed or represented in English by phrases.

The simplest form of the verb, and that from which the other parts are most easily and naturally derived, is the singular of the imperative mood. This is, therefore, taken as the ground, or radical form.

SPECIES OF THE VERB.

By the term Species,* is designated derived verbs. From the radical of most verbs in the language others are derived, which have a modified meaning. Every regular verb is susceptible of having derived from it the following seven species. For the want of appropriate names for all, numbers are used to designate them.

EXAMPLE FIRST.

Radical,	<i>Kalaka</i> , speak.
1st Species,	<i>Kalakate</i> , continue speaking.
2d “	<i>Kalakia</i> , speak to, or speak for.
3d “	<i>Kalakide</i> , cause to speak.
4th “	<i>Kalanakiani</i> , speak for one another.
5th “	<i>Kalaka Bekalikali</i> , speak at random.
6th “	<i>Takala</i> , speak first in trial.
7th “	<i>Kalaka bokalaka</i> , speak and do nothing else.

EXAMPLE SECOND.

Radical,	<i>Bapake</i> , carry.
1st Species,	<i>Bapakate</i> , continue carrying, or carry on.
2d “	<i>Bapakia</i> , carry for another.
3d “	<i>Bapakide</i> , cause to carry.
4th “	<i>Bapanakiëni</i> , carry for one another.
5th “	<i>Bapaka Bebabipapi</i> , carry at random, in play.
6th “	<i>Tabape</i> , carry first, in trial.
7th “	<i>Bapake bobapake</i> , carry on and do nothing else.

The RADICAL form of the verb expresses the simple

* We use the term Species, instead of Conjugation, as used in the Mpongwe Grammar.

idea of the verb without any accessory or contingent meaning; as, *kalaka*, speak; *Tándáká*, love.

FIRST SPECIES.—The first species expresses continuance of the action, and in some verbs, intensity of the simple idea of the verb; as, *kalakate*, speak on.

EXAMPLES.

Kalakate mbi yokakate.

Speak on, I will hear.

Dyakate mbi vakate.

Continue eating, I am coming to join you.

Also *yěněkěte*, look sharply; the first species of *yěněkě*, look.

SECOND SPECIES.—The second species is relative, and directs the action of the verb to some one; as, *kalakia*, speak to, or pray.

EXAMPLE.

Kalakia Anyambi.

Pray to God.

THIRD SPECIES.—The third species is causative, and its force is to cause an action to be performed.

EXAMPLES.

Kalakide, cause to speak.

Dyakide, make him eat.

Hakide, make him work.

FOURTH SPECIES.—The fourth species is reciprocal, and can only be used in the plural; that is, in connection with plural nouns and pronouns.

EXAMPLES.

Kalanakiani, speak for one another.

Bapanakiani, carry for one another.

FIFTH SPECIES.—The fifth species expresses the action of the verb put forth to no purpose; as, *bekalikali*, random speaking. It is used in conjugation, in connection with the radical.

EXAMPLES.

A kalaki bekalikali.

He speaks nonsense.

A bapaki bebapibapi.

He carries for no purpose.

SIXTH SPECIES.—The sixth species contains two ideas accessory to the simple idea of the verb, as *takala* means to speak first, and to speak on trial.

EXAMPLE.

Tabape, you try to carry first.

Illustrations.—If two men come to a judge with a case to be decided, he addresses one of them—*Takala*, do you speak first.

If two men wish to try which has more strength than the other, and their trial is to carry some object, one says to the other—*Tabape*, you try first to carry it.

SEVENTH SPECIES.—The seventh species expresses the simple idea of the verb in a thorough or exclusive manner.

EXAMPLES.

Kalaka bokalaka.

Speak and do nothing else.

Bapaka bobapaka.

Attend to carrying and nothing else.

The above species are all capable of inflection, through the voices, moods and tenses which belong to a regular verb, in the radical species. But there are many parts in the full conjugation of some of them, where their meaning would forbid their use.

VOICES.

Verbs have two voices, the active and passive. Each has a form of its own, without the use of auxiliaries.

MOODS.

Bengal verbs have five moods: the Imperative, Indicative, Subjunctive, Potential, and Infinitive. Of these, the first two alone are formed without auxiliary verbs or particles.

TENSES.

There are seven tenses: the Present, Immediate Past, Perfect, Historical, Pluperfect, First Future and Second Future.

The Indicative and Subjunctive moods have all these tenses.

The Imperative has but one, the Present.

The Potential has two, Present and Perfect.

The Infinitive has but one.

AFFIRMATIVE AND NEGATIVE.

Verbs have an affirmative and a negative form for each voice, extending through all the moods and tenses, and which are made without the use of auxiliary particles.

PERSON AND NUMBER.

Verbs have three persons and two numbers, but these do not vary the form of the verb, except in the second

person plural, which has the suffix *ni* for its termination in all positions.

CONJUGATION OF THE REGULAR VERB.

KALAKA.

The following, which is the complete conjugation of the regular verb, will give a better idea of the different parts than could be given by any mere explanation.

A C T I V E V O I C E .

A F F I R M A T I V E .

I M P E R A T I V E M O O D .

Singular.—Kalaka, *speak you.*

Plural.—Kalakani, *speak ye.*

I N D I C A T I V E M O O D .

P R E S E N T T E N S E .

<i>Singular.</i>	{	1st person,	mbi kalakandi, <i>I speak.</i>
		2d “	o kalakandi, <i>you speak.</i>
		3d “	a kalakandi, <i>he speaks.</i>

<i>Plural.</i>	{	1st person,	ho kalakandi, <i>we speak.</i>
		2d “	o kalakandini, <i>you speak.</i>
		3d “	ba kalakandi, <i>they speak.</i>

I M M E D I A T E P A S T . *I have just spoken.*

<i>Singular.</i>	{	1st person,	mbi makalandi.
		2d “	o makalandi.
		3d “	a makalandi.

<i>Plural.</i>	{	1st person,	ho makalandi.
		2d “	o makalandini.
		3d “	ba makalandi.

PERFECT. *I have spoken.*

Singular. { 1st person, mbi kalindi.
 { 2d " o kalindi.
 { 3d " a kalindi.

Plural. { 1st person, ho kalindi.
 { 2d " o kalindini.
 { 3d " ba kalindi.

HISTORICAL. *I spoke (a long time ago).*

Singular. { 1st person, mbi kalakindi.
 { 2d " o kalakindi.
 { 3d " a kalakindi.

Plural. { 1st person, ho kalakindi.
 { 2d " o kalakindini.
 { 3d " ba kalakindi.

PLUPERFECT. *I had spoken.*

Singular. { 1st person, mbi madi mba kala.
 { 2d " o madi wa kala.
 { 3d " a madi anda kala.

Plural. { 1st person, ho madi wha kala.
 { 2d " o madiandini wa kalani.
 { 3d " ba madi ba kala.

FIRST FUTURE. *I will speak.*

Singular. { 1st person, mbi ka kalandi.
 { 2d " o ka kalandi.
 { 3d " a ka kalandi.

Plural.	{	1st person,	ho ka kalandi.
		2d " "	o ka kalandini.
		3d " "	ba ka kalandi.

SECOND FUTURE. *I will have spoken.*

Singular.	{	1st person,	mbi kadi mba kala.
		2d " "	o kadi wa kala.
		3d " "	a kadiand'a kala.

Plural.	{	1st person,	ho kadi wha kala.
		2d " "	o kadiandi wa kalani.
		3d " "	ba kadi ba kala.

SUBJUNCTIVE MOOD.

PRESENT. *If I speak.*

Singular.	{	1st person,	oninge mba kala.
		2d " "	oninge wa kala.
		3d " "	oninge a kala.

Plural.	{	1st person,	oninge wha kala.
		2d " "	oninge wa kalani.
		3d " "	oninge ba kala.

IMMEDIATE PAST. *If I just spoke.*

Singular.	{	1st person,	oninge na mbi makalandi.
		2d " "	oninge na o makalandi.
		3d " "	oninge na a makalandi.

Plural.	{	1st person,	oninge na ho makalandi.
		2d " "	oninge na o makalandini.
		3d " "	oninge na ba makalandi.

PERFECT. *If I have spoken.*

<i>Singular.</i>	{	1st person,	oninge na mbi kalindi.
		2d “	oninge na o kalindi.
		3d “	oninge na a kalindi.

<i>Plural.</i>	{	1st person,	oninge na ho kalindi.
		2d “	oninge na o kalindini.
		3d “	oninge na ba kalindi.

HISTORICAL. *If I spoke (long ago).*

<i>Singular.</i>	{	1st person,	oninge na mbi kalakindi.
		2d “	oninge na o kalakindi.
		3d “	oninge na a kalakindi.

<i>Plural.</i>	{	1st person,	oninge na ho kalakindi.
		2d “	oninge na o kalakindini.
		3d “	oninge na ba kalakindi.

PLUPERFECT. *If I had spoken.*

<i>Singular.</i>	{	1st person,	oninge na mbi madi mba kala.
		2d “	oninge na o madi wa kala.
		3d “	oninge na a madiand' a kala.

<i>Plural.</i>	{	1st person,	oninge na ho madi wha kala.
		2d “	oninge na o madiandini wa kalani.
		3d “	oninge na ba madi ba kala.

FIRST FUTURE. *If I will speak.*

<i>Singular.</i>	{	1st person,	oninge na mbi ka kalandi.
		2d “	oninge na o ka kalandi.
		3d “	oninge na a ka kalandi.

Plural.	{	1st person,	oninge na ho ka kalandi.
		2d " "	oninge na o ka kalanandini.
		3d " "	oninge na ba ka kalandi.

SECOND FUTURE. *If I will have spoken.*

Singular.	{	1st person,	oninge na mbi kadi mba kala.
		2d " "	oninge na o kadi wa kala.
		3d " "	oninge na a kadiand' a kala.

Plural.	{	1st person,	oninge na ho kadi wha kala.
		2d " "	oninge na o kadiandi wa kalani.
		3d " "	oninge na ba kadi ba kala.

POTENTIAL MOOD.

PRESENT TENSE. *First Form.*

Singular.	{	1st person,	mbi to kala, <i>I may speak.</i>
		2d " "	o to kala.
		3d " "	a to kala.

Plural.	{	1st person,	ho to kala.
		2d " "	o to kalani.
		3d " "	ba to kala.

PRESENT TENSE. *Second Form.*

Singular.	{	1st person,	mbi te mbi kalaka, <i>I can speak.</i>
		2d " "	o t' o kalaka.
		3d " "	ho te ho kalaka.

Plural.	{	1st person,	a t' a kalaka.
		2d " "	o ten' o kalakani.
		3d " "	ba te ba kalaka.

PERFECT AND HISTORICAL. *I should have spoken.*

Singular. { 1st person, Te mbi kalakindi.
 { 2d " T' o kalakindi.
 { 3d " T' a kalakindi.

Plural. { 1st person, Te ho kalakindi.
 { 2d " T' o kalakindini.
 { 3d " Te ba kalakindi.

INFINITIVE MOOD.

O kala, *to speak.*

Ka kala, *to speak.*

VERBAL NOUNS.

Ikala, *speaking, speech.*

Ukali, *a speaker.*

Ikalidi, *manner of speaking.*

ACTIVE VOICE.

NEGATIVE.

IMPERATIVE MOOD.

Singular.—O kalake, *do not speak.*

Plural.—O kalakeni, *do not speak.*

INDICATIVE MOOD.

PRESENT. *I am not speaking.*

Singular. { 1st person, mba kalaka.
 { 2d " wa kalaka.
 { 3d " a kalaka.

Plural. { 1st person, wha kalaka.
 { 2d " wa kalakani.
 { 3d " ba kalaka.

IMMEDIATE PAST. *I did not speak.*

Singular. { 1st person, mbu kala.
 { 2d " u kala.
 { 3d " a kala.

Plural. { 1st person, hu kala.
 { 2d " u kalani.
 { 3d " bu kala.

PERFECT. *I have not spoken.*

Singular. { 1st person, mbu kalaka.
 { 2d " u kalaka.
 { 3d " a kalaka.

Plural. { 1st person, hu kalaka.
 { 2d " u kalakani.
 { 3d " bu kalaka.

HISTORICAL. *I spoke not (long ago).*

Singular. { 1st person, mbu kalaka.
 { 2d " u kalaka.
 { 3d " a kalaka.

Plural. { 1st person, hu kalaka.
 { 2d " u kalakani.
 { 3d " bu kalaka.

PLUPERFECT. *I had not spoken.*

Singular. { 1st person, mbu dia maba kala.
 { 2d " u dia wa kala.
 { 3d " a dia kala.

<i>Plural.</i>	{	1st person, hu dia wha kala.
		2d " u diani wa kalani.
		3d " bu dia ba kala.

FIRST FUTURE. *I will not speak.*

<i>Singular.</i>	{	1st person, mba kale.
		2d " wa kale.
		3d " a kale.

<i>Plural.</i>	{	1st person, wha kale.
		2d " wa kaleni.
		3d " ba kale.

SECOND FUTURE. *I will not have spoken.*

<i>Singular.</i>	{	1st person, mba die mba kala.
		2d " wa die wa kala.
		3d " a di' a kala.

<i>Plural.</i>	{	1st person, wha dia wha kala.
		2d " wa diani wa kala.
		3d " ba die ba kala.

SUBJUNCTIVE MOOD.

PRESENT. *If I speak not.*

<i>Singular.</i>	{	1st person, oninge mbi kale.
		2d " oninge o kale.
		3d " oninge a kale.

<i>Plural.</i>	{	1st person, oninge ho kale.
		2d " oninge o kaleni.
		3d " oninge ba kale.

IMMEDIATE PAST. *If I spoke not.*

<i>Singular.</i>	{	1st person,	oninge na mbu kala.
		2d “	oninge na u kala.
		3d “	oninge na a kala.

<i>Plural.</i>	{	1st person,	oninge na hu kala.
		2d “	oninge na u kalani.
		3d “	oninge na bu kala.

PERFECT. *If I have not spoken.*

<i>Singular.</i>	{	1st person,	oninge na mbu kalaka.
		2d “	oninge na u kalaka.
		3d “	oninge na a kalaka.

<i>Plural.</i>	{	1st person,	oninge na hu kalaka.
		2d “	oninge na u kalakani.
		3d “	oninge na bu kalaka.

HISTORICAL. *If I have not spoken (long ago).*

<i>Singular.</i>	{	1st person,	oninge na mbu kalaka.
		2d “	oninge na u kalaka.
		3d “	oninge na a kalaka.

<i>Plural.</i>	{	1st person,	oninge na hu kalaka.
		2d “	oninge na u kalakani.
		3d “	oninge na bu kalaka.

PLUPERFECT. *If I had not spoken.*

<i>Singular.</i>	{	1st person,	oninge na mbu dia mba kala.
		2d “	oninge na u dia wa kala.
		3d “	oninge na a dia nda kala.

<i>Plural.</i>	{	1st person,	oninge na hu dia wha kala.
		2d “	oninge na u diani wa kalani.
		3d “	oninge na ba dia ba kala.

FIRST FUTURE. *If I will not speak.*

<i>Singular.</i>	{	1st person,	oninge na maba kale.
		2d “	oninge na wa kale.
		3d “	oninge na a kale.

<i>Plural.</i>	{	1st person,	oninge na wha kale.
		2d “	oninge na wa kaleni.
		3d “	oninge na ba kali.

SECOND FUTURE. *If I will not have spoken.*

<i>Singular.</i>	{	1st person,	oninge na mba die mba kala.
		2d “	oninge na wa die wa kala.
		3d “	oninge na a di' a kala.

<i>Plural.</i>	{	1st person,	oninge na wha dia wha kala.
		2d “	oninge na wa dieni wa kala.
		3d “	oninge na ba die ba kala.

POTENTIAL MOOD.

PRESENT. *First Form. I may not speak.*

<i>Singular.</i>	{	1st person,	mba kali.
		2d “	wa kali.
		3d “	a kali.

<i>Plural.</i>	{	1st person,	wha kali.
		2d “	wa kalini.
		3d “	ba kali.

PRESENT. *Second Form. I cannot speak.*

<i>Singular.</i>	{	1st person,	mbi be nangudi mbi kalaka.
		2d “	o be nangudi o kalaka.
		3d “	a be nangudi a kalaka.

<i>Plural.</i>	{	1st person,	ho be nangudi ho kalaka.
		2d “	o beni nangudi e kalake.
		3d “	ba be nangudi ba kalaka.

PERFECT. *I should not have spoken.*

<i>Singular.</i>	{	1st person,	Te mbu kalaka.
		2d “	Te u kalaka.
		3d “	T' a kalaka.

<i>Plural.</i>	{	1st person,	Te hu kalaka.
		2d “	Te u kalakani.
		3d “	Te bu kalaka.

PASSIVE VOICE.

AFFIRMATIVE.

IMPERATIVE MOOD.

Singular.—Kalanakwě, *be spoken to.*

Plural.—Kalanakwěni, *be spoken to.*

INDICATIVE MOOD.

PRESENT. *I am spoken to.*

<i>Singular.</i>	{	1st person,	mbi kalanakwěndi.
		2d “	o kalanakwěndi.
		3d “	a kalanakwěndi.

<i>Plural.</i>	{	1st person,	ho kalanakwěndi.
		2d “	o kalanakwěndini.
		3d “	ba kalanakwěndi.

IMMEDIATE PAST. *I was just spoken to.*

Singular.	{	1st person,	mbi makalanwěndi.
		2d “	o makalanwěndi.
		3d “	a makalanwěndi.

Plural.	{	1st person,	ho makalanwěndi.
		2d “	o makalanwěndini.
		3d “	ba makalanwěndi.

PERFECT. *I have been spoken to.*

Singular.	{	1st person,	mbi kalanakudwěndi.
		2d “	o kalanakudwěndi.
		3d “	a kalanakudwěndi.

Plural.	{	1st person,	ho kalanakudwěndi.
		2d “	o kalanakudwěndini.
		3d “	ba kalanakudwěndi.

HISTORICAL. *I have (long ago) been spoken to.*

Singular.	{	1st person,	mbi kalanakudwěndi.
		2d “	o kalanakudwěndi.
		3d “	a kalanakudwěndi.

Plural.	{	1st person,	ho kalanakudwěndi.
		2d “	o kalanakudwěndini.
		3d “	ba kalanakudwěndi.

PLUPERFECT. *I had been spoken to.*

Singular.	{	1st person,	mbi diaki mba kalanwě.
		2d “	o diaki wa kalanwě.
		3d “	a diaki nda kalanwě.

<i>Plural.</i>	{	1st person,	ho diaki wha kalanwě.
		2d “	o diakindini wa kalanwěndi.
		3d “	ba diaki ba kalanwě

FIRST FUTURE. *I will be spoken to.*

<i>Singular.</i>	{	1st person,	mbi ka kalanwěndi.
		2d “	o ka kalanwěndi.
		3d “	a ka kalanwěndi.

<i>Plural.</i>	{	1st person,	ho ka kalanwěndi.
		2d “	o ka kalanwěndini.
		3d “	ba ka kalanwěndi.

SECOND FUTURE. *I will have been spoken to.*

<i>Singular.</i>	{	1st person,	mbi kadi mba kalanwě.
		2d “	o kadi wa kalanwě.
		3d “	a kadia nda kalanwě.

<i>Plural.</i>	{	1st person,	ho kadi wha kalanwě.
		2d “	o kadiandi wa kalanwě.
		3d “	ba kadi ba kalanwě.

SUBJUNCTIVE MOOD.

PRESENT. *If I am spoken to.*

<i>Singular.</i>	{	1st person,	oninge mba kalanwě.
		2d “	oninge wa kalanwě.
		3d “	oninge a kalanwě.

<i>Plural.</i>	{	1st person,	oninge wha kalanwě.
		2d “	oninge wa kalanwěni.
		3d “	oninge ba kalanwě.

IMMEDIATE PAST. *If I was spoken to.*

Singular.	{	1st person,	oninge na mbi makalanwëndi.
		2d “	oninge na o makalanwëndi.
		3d “	oninge na a makalanwëndi.

Plural.	{	1st person,	oninge na ho makalanwëndi.
		2d “	oninge na o makalanwëndini.
		3d “	oninge na ba makalanwëndi.

PERFECT. *If I have been spoken to.*

Singular.	{	1st person,	oninge na mbi kalanakudwëndi.
		2d “	oninge na o kalanakudwëndi.
		3d “	oninge na a kalanakudwëndi.

Plural.	{	1st person,	oninge na ho kalanakudwëndi.
		2d “	oninge na o kalanakudwëndini.
		3d “	oninge na ha kalanakudwëndi.

HISTORICAL. Same as the Perfect.

PLUPERFECT. *If I had been spoken to.*

Singular.	{	1st person,	oninge na mbi diaki mbi kalanwe.
		2d “	oninge na o diaki wa kalanwe.
		3d “	oninge na a diaki nda kalanwe.

Plural.	{	1st person,	oninge na ho diaki wha kalanwe.
		2d “	oninge na o diakindini wa kalanwëni.
		3d “	oninge na ba diaki ba kalanwe.

FIRST FUTURE. *If I shall be spoken to.*

Singular.	{	1st person,	oninge na mbi ka kalanwëndi.
		2d “	oninge na o ka kalanwëndi.
		3d “	oninge na a ka kalanwëndi.

Plural.	{ 1st person,	oninge na ho ka kalanwěndi.
	2d “	oninge na o ka kalanwěndini.
	3d “	oninge na ba ka kalanwěndi.

SECOND FUTURE. *If I will have been spoken to.*

Singular.	{ 1st person,	oninge na mbi kadi mba kalanwě.
	2d “	oninge na wa kadi wa kalanwě.
	3d “	oninge na a kadi andá kalanwě.

Plural.	{ 1st person,	oninge na ho kadi wha kalanwě.
	2d “	oninge na o kadiandini o kalanwěndi.
	3d “	oninge na ba kadi ba kalanwě.

POTENTIAL MOOD.

PRESENT. *First Form. I may be spoken to.*

Singular.	{ 1st person,	mbi te kalanwě.
	2d “	o te kalanwě.
	3d “	a te kalanwě.

Plural.	{ 1st person,	ho to kalanwě.
	2d “	o to kalanwěni.
	3d “	ba to kalanwě.

PRESENT. *Second Form. I can be spoken to.*

Singular.	{ 1st person,	mbi te mbi kalanakwě.
	2d “	o to kalanakwě.
	3d “	a ta kalanakwě.

Plural.	{ 1st person,	ho to ho kalanakwě.
	2d “	o ten' o kalanakwěni.
	3d “	ba te ba kalanakwě.

PERFECT. *I should have been spoken to.*

Singular. { 1st person, Te mbi kalanakndwēndi.
 2d " t' o kalanakndwēndi.
 3d " t' a kalanakndwēndi.

Plural. { 1st person, te ho kalanakndwēndi.
 2d " t' o kalanakndwēndini.
 3d " te ba kalanakndwēndi.

INFINITIVE MOOD.

O kalanwi, *to be spoken to.*

Ka kalanwi, *to be spoken to.*

PASSIVE VOICE.

NEGATIVE.

IMPERATIVE MOOD.

Singular.—O kalanakwě, *be not spoken to.*

O kalanakwēni, *be not spoken to.*

INDICATIVE MOOD.

PRESENT. *I am not spoken to.*

Singular. { 1st person, mba kalanakwě,
 2d " wa kalanakwě,
 3d " a kalanakwě,

Plural. { 1st person, wba kalanakwě.
 2d " wa kalanakwēni.
 3d " ba kalanakwě.

IMMEDIATE PAST. *I was not spoken to.*

Singular. { 1st person, mbu kalanwi.
 2d " u kalanwi.
 3d " a kalanwi.

Plural.	{	1st person, hu kalanwi.
		2d " u kalanwi.
		3d " bu kalanwi.

PERFECT. *I have not been spoken to.*

Singular.	{	1st person, mbu kalanakwě.
		2d " u kalanakwě.
		3d " a kalanakwě.

Plural.	{	1st person, hu kalanakwě.
		2d " u kalanakwěni.
		3d " bu kalanakwě.

HISTORICAL. Same as the Perfect.

PLUPERFECT. *I had not been spoken to.*

Singular.	{	1st person, mbu diaka mba kalanwě.
		2d " u diaka wa kalanwě.
		3d " a diaka nda kalanwě.

Plural.	{	1st person, hu diaka wha kalanwě.
		2d " u diakani wa kalanwěni.
		3d " bu diaka ba kalanwě.

FIRST FUTURE. *I will not be spoken to.*

Singular.	{	1st person, mba kalanwě.
		2d " wa kalanwě.
		3d " a kalanwě.

Plural.	{	1st person, wha kalanwě.
		2d " wa kalanwěni.
		3d " ba kalanwě.

SECOND FUTURE. *I will not have been spoken to.*

Singular.	{ 1st person,	mba die mba kalanwě.
	{ 2d “	wa diě wa kalanwě.
	{ 3d “	a dia kalanwě.
Plural.	{ 1st person,	wha dia wha kalanwě.
	{ 2d “	wa diaeni wa kalanwěndi.
	{ 3d “	ba dia ba kalanwě.

SUBJUNCTIVE MOOD.

PRESENT. *If I am not spoken to.*

Singular.	{ 1st person,	oninge mbi kalanwě.
	{ 2d “	oninge o kalanwě.
	{ 3d “	oninge a kalanwě.
Plural.	{ 1st person,	oninge ho kalanwě.
	{ 2d “	oninge o kalanwěni.
	{ 3d “	oninge ba kalanwěni.

IMMEDIATE PAST. *If I was not spoken to.*

Singular.	{ 1st person,	oninge na mbu kalanwi.
	{ 2d “	oninge na u kalanwi.
	{ 3d “	oninge na a kalanwi.
Plural.	{ 1st person,	oninge na hu kalanwi.
	{ 2d “	oninge na u kalanwěni.
	{ 3d “	oninge na bu kalanwi.

PERFECT. *If I have not been spoken to.*

Singular.	{ 1st person,	oninge na mbu kalanakwě.
	{ 2d “	oninge na u kalanakwě.
	{ 3d “	oninge na a kalanakwě.

Plural.	{	1st person,	oninge na hu kalanakwě.
		2d " "	oninge na u kalanakwěni.
		3d " "	oninge na bu kalanakwě.

HISTORICAL. Same as the Perfect.

PLUPERFECT. *If I had not been spoken to.*

Singular.	{	1st person,	oninge na mba diaka mba kalanwě.
		2d " "	oninge na u diaka wa kalanwě.
		3d " "	oninge na a diaka nda kalanwě.

Plural.	{	1st person,	oninge na hu diaka wha kalanwě.
		2d " "	oninge na u diakani wa kalanwěni.
		3d " "	oninge na bu diaka ba kalanwě.

FIRST FUTURE. *If I will not be spoken to.*

Singular.	{	1st person,	oninge na mba kalanwě.
		2d " "	oninge na wa kalanwě.
		3d " "	oninge na a kalanwě.

Plural.	{	1st person,	oninge na wha kalanwě.
		2d " "	oninge na wa kalanwěni.
		3d " "	oninge na ba kalanwě.

SECOND FUTURE. *If I will not be spoken to.*

Singular.	{	1st person,	oninge na mba die mba kalanwě.
		2d " "	oninge na wa die a kalanwě.
		3d " "	oninge na a die a kalanwě.

Plural.	{	1st person,	oninge na wha die wha kalanwě.
		2d " "	oninge na wa diaeni wa kalanwěni.
		3d " "	oninge na ba die ba kalanwě.

POTENTIAL MOOD.

PRESENT. *First Form. I may not be spoken to.*

<i>Singular.</i>	{	1st person,	mbi taki to kalanwě.
		2d “	o taki to kalanwě.
		3d “	a taki to kalanwě.

<i>Plural.</i>	{	1st person,	ho taki to kalanwě.
		2d “	o taki teni kalanwěni.
		3d “	ba taki to kalanwě.

PRESENT. *Second Form. I cannot be spoken to.*

<i>Singular.</i>	{	1st person,	mbi bě nangndi kalanakwě.
		2d “	o bě nangndi kalanakwě.
		3d “	a bě nangndi kalanakwě.

<i>Plural.</i>	{	1st person,	ho bě nangndi kalanakwě.
		2d “	o berni nangndi kalanakwěni.
		3d “	ba bě nangndi kalanakwě.

PERFECT. *I should not have been spoken to.*

<i>Singular.</i>	{	1st person,	Te mbu kalanakwě.
		2d “	Te u kalanakwě.
		3d “	T ⁿ a kalanakwě.

<i>Plural.</i>	{	1st person,	Te hu kalanakwě.
		2d “	Te u kalanakwěni.
		3d “	Te bu kalankwě.

REMARK.—The particle *ha* is often used in common conversation with the verb, giving it a negative signification, and forming a tense in the indicative, not given in the above negative conjugation.

EXAMPLES.

Mbi ha kali, *I did not speak, or have not spoken.*

Mbi ha langi, *I did not read, or have not read.*

Mbi ha yëni, *I did not see, or have not seen.*

IRREGULAR AND DEFECTIVE VERBS.

There are a small number of irregular verbs, and these are for the most part defective.

Pâkâ, *come*, is in very frequent use in some moods and tenses; the following are the principal forms in which it occurs :

A pâki, *he did come.*

A pândi, *he has come.*

Oninge a pâ, *if he come.*

Vaka, *come here*, is also defective. It is regular so far as it is used.

Tavia has precisely the same meaning as vaka, and is used interchangeably with it, except that an inferior never uses it in reference to a superior.

Nawe, and Mbawe, are often used instead of the negative form of the Indicative Present of the verb yowaka, *know*.

VERB "TO BE."

There is no single verb in the language that deserves to be called the verb of existence. *Te*, *am*, is used only in the present of the Indicative and Subjunctive moods. Its conjugation is as follows :

INDICATIVE MOOD.

PRESENT.

<i>Singular.</i>	}	1st person,	mbi te,	<i>I am.</i>
		2d "	o te,	<i>you are.</i>
		3d "	a te,	<i>he is.</i>

<i>Plural.</i>	{	1st person, ho te, <i>we are.</i>
		2d " o teni, <i>you are.</i>
		3d " ba te, <i>they are.</i>

SUBJUNCTIVE MOOD.

PRESENT.

<i>Singular.</i>	{	1st person, oninge mba te, <i>if I am.</i>
		2d " oninge â te, <i>if you are.</i>
		3d " oninge a te, <i>if he is.</i>
<i>Plural.</i>	{	1st person, oninge ho te, <i>if we are.</i>
		2d " oninge nâ teni, <i>if you are.</i>
		3d " oninge ba te, <i>if they are.</i>

The remaining parts of the verb are supplied by the regular verb *Diaka*, dwell, live.

A D V E R B S .

THE number of Adverbs in the Benga language is not great. The following classification may be made of those in most frequent use.

OF PLACE.

- Okava, *here,*
- Okavani, *there,*
- Okaoni, *away there,*
- Ovoni, *there at some distant place.*
- Ove, *where,*
- Ulângâ, *far off,*
- Oboho, *ahead,*
- Ombuwâ, *behind,*
- Oba, *above*
- Ohe, *below.*

OF TIME.

Pâni, *this moment*,
 Nandi, *now*,
 O buwaha, *to-day*,
 Viiko, *yesterday*,
 Vake, *to-morrow*,
 Wâwâ, *quickly*,
 Pwâ pwâ, *in a hurry*,
 Kia, *very soon*,
 Kwê, *after a while*.

OF QUANTITY.

Eti, meti, maiti, *much*,
 Ehâli, *little*.

OF DOUBT.

Ipe, *perhaps*.

AFFIRMATION.

E, *yes*,
 Nonani, *It is so*.

NEGATION.

Nyawê, *no*.

Besides single words as the above, many phrases are used adverbially.

EXAMPLES.

Mbi ka yĕnĕti, *I will see*, (implying doubt.)
 Egombi yĕhĕpi, *all the time*.

Such adverbial phrases are very numerous.

PREPOSITIONS.

THESE are not numerous. The single preposition *o* supplies the place of a large number of those in use in the English language. To, from, on, upon, over, in, against, and many others, are represented by *o*. The others in most frequent use are *na*, with, *bakana*, beside, *pielle*, near. The Preposition *o*, when used before the name of an individual, or before a personal pronoun, is always followed by *adyadi*.

EXAMPLES.

Mbaland' o Mediko adyadi,

I go to Mediko.

Mba viand' o Tonda adyadi,

I have come from Tonda.

Adyadi is not used after a common noun governed by the Preposition *o*.

CONJUNCTIONS.

THESE are Copulative, or Disjunctive.

The Conjunctions in most frequent use are,

Oninge, *If,*

Na, ni, n', *and,*

Kabo, *except,*

Kabodyana, *because,*

Tombĕkĕti, tombeti, *either, or.*

INTERJECTIONS.

SINGLE words used as interjections are not numerous. *Emě* is frequently used when something extraordinary is seen or heard. *Bamāni*, is an expression of surprise. *Saba?* *Sabali?* True? Is it true?

Phrases used as exclamations abound, some of which mean, in English, as follow: Oh my mother! Oh my father! Oh son of my mother! and often the name of the father or mother. Occasionally an expression originates from some trifling cause, and is in every one's mouth for a little while, and then again falls into disuse.

SPECIMEN OF TRANSLATION.

THE following literal interlineal translation will serve to show the order which Bengala words assume in a sentence, and will give some idea of the structure and idiom of the language.

Scripture Lesson from the Benga Primer.

	Krais	a	tamwaka	manga.			
	Christ	he	walked	sea.			
Na	Kolu	bato	ba	diaki	na	Jesu	Krais
Evening	men	who	were	with	Jesus	Christ	

ka bâ ba dika mâ o he, ka bâ ba vala
 and they left him on land and they went
 o manga na bwalu bu tangani.
 upon sea in canoe of whiteman.

E ka bweak' ivititi. Ka manga ma lingua.
 It (soon) became dark. And sea it was angry.
 Upupe a vungaka nangudi.
 Wind it blew strong.

Ka bâ bēhēpi bai yēnē Jesu a tamwaka o
 And they all they saw Jesus he walked upon
 manga a vaka piēle na bwalu. Ba bangaki
 sea, he came near to canoe. They feared
 dyāngu iti. Ka mwa vâ na, bâ na O bangakeni
 fear great. And he said (to) them, Ye fear not
 a te mba. Ka Pita 'vâ na, Jēhova, ipe a nd'
 he is I. And Peter said, Lord if he be
 âve, langwakia mba na mbi vaki âve 'dyadi
 thou, bid me that I come (unto) you
 o miba. Ka mwa vâ na vaka. Ka Pita
 on sea. And he said come. And Peter
 'huba bwalu bu tangani ivala Jesu adyadi.
 came down (from) canoe of whiteman coming (to) Jesus.

O mwa yēnēkidi manga maka bevaka n'
 When he saw sea run high and
 upupe, ka mwa banga dyāngu iti. Ekai nd'
 wind, then he feared fear great. This it
 epangaki mâ ohinga, ka mwa vâna Jehova
 made him sink, and he said Lord
 yongake mba.
 save me.

Ka Jesu a hambid' ēnâ adiu, ka mâ a
 And Jesus he reached forth hand his and he he

bwei a mâ, ka mâ a tata mâ bwan. Ka Jesu
 took hold of him, and he he kept him well. And Jesus
 a bete bwalu bu tangani, bâ bēhēpi bai yēnēki
 he went up into canoe of whiteman, they all they saw
 mbia něni na yēnē ma.
 gladness much seeing him.

Moto wēhēpi a kalakie, O Jehova yongakē
 Man every him let pray, O Lord save
 mba, kabodyana o be n' upākwe kabo Jesu,
 me because there is no other beside Jesus,
 a kai yonge na mâ a tata ilina dyame.
 he can save and he he (can) keep soul mine.

L O R D ' S P R A Y E R .

Hangw' ahu a dyad' o hēvĕn dina dyāve idiake holi.
 Ikāmānda dyāve i vake. Ikāmide dyāve i maki o he, ka
 dyā idyad' oba. Vĕkĕ whĕ buwha ka buwha bedya.
 Iyakidĕ whĕ bobē bwahu pani ka whĕ ho iyakidĕ ba, ba
 hake whĕ bobē. O valakidĕ whĕ iyediudwĕ ndi vĕngĕkidĕ
 whĕ ovia bobē: Kabodyana ikāmānda dyāve űangudi, na
 glori, be ndi biāve egombi yēhēpi. Amĕn.

THE END.