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See Bible—New Testament.—Gospels. [in Mende.] Soa Yea Viike Nampaia, etc. [Translated into Mende by H. J.]
1872. 8°.

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1872. 8°.

See Bible—New Testament.—Romans. [in Mende.] Pauli To mo nigi Gat Vi Djanigoi Romi Bala U., etc. [Translated into Mende by H. J.]
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... translated into the Njuka language. [in Mende.] 1883. 12°.


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[1883] 8°.

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British Museum Catalogue, 1891.
Mande or Mandingo

Curt 179-180, 478
Grey 617.
A GRAMMAR

OF

THE MANDINGO LANGUAGE:

WITH VOCABULARIES.

BY

THE REV. R. MAXWELL MACBRAIR,

TRANSLATOR OF THE GOSPELS INTO MANDINGO, &c.

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INTRODUCTION.

The Mandingo is one of the most extensive languages of Western Africa. It not only prevails in various parts of the coast, south of the Senegal, but reaches interiorly towards the Niger and the mysterious Timbuctoo. It is spoken by all the native tribes settled on the banks of the Gambia, and has been adopted by the roving hordes also which frequent the neighbourhood of this noble river.

In so large an extent of country, peopled by different nations, a considerable difference of dialect must necessarily take place, especially in an unwritten language. The author of this Grammar, and of other Mandingo works, is therefore fully aware, that many natives may express themselves in a manner slightly differing from the rules and phraseology which he has adopted as the best standard of the language. The inhabitants of the interior use a more elliptical method of speaking than those on the coast; but the author would not have been justified in making choice of such a dialect as would tend to degrade the language. It has been his aim to study clearness, precision, and a regular grammatical form; so that whilst these works may be understood by all the Mandingoes, they may also be the means of giving them a habit of precision in the manner of their daily intercourse.
The greatest difference of dialect existing amongst the aborigines of the Gambia, proceeds from the frequent omission of the possessive and personal pronouns, the neglect of the sign of the possessive case, and the abbreviation of familiar words and phrases. But such contracted forms of expression render the phraseology somewhat ambiguous in its meaning, and would make it almost unintelligible in writing.

The natives of Western Africa have also little idea of the value and divisions of time; hence some ambiguity occasionally arises in relating the circumstances of an event. The author has endeavoured to fix the value of the tenses of the verb with as much precision as usage will admit of.

Nor must it be forgotten, that as there can be no regular standard in an unwritten language, so every native esteems his own way of speaking to be the best. In this respect also, the pretensions of individuals have been set aside, and those forms of expression are adopted which are most agreeable to the laws of construction; that so, these first attempts at Mandingo composition may be the commencement of a series of improvements in a language which is by no means destitute of harmony and elegance.

As the Mandingoes have no letters of their own, the Roman characters have been adopted as the most simple, and best adapted to the pronunciation of the language. Many of the Mahometan aborigines are slightly acquainted with the Arabic letters, but this alphabet is very unsuitable for the expression of Mandingo, the former abounding in consonants and the latter in vowels. Besides, the Arabic has no proper $o$ or $e$, which letters constitute much of the Mandingo dialects. Twenty-one Roman characters
have been found sufficient for the enunciation of all the Mandingo sounds, exclusive of a few diphthongs; which also shows the propriety of adopting the present mode of orthography: whilst a considerable help is thus afforded to the English student and to all those natives who are at all acquainted with English reading. The only difficulty with respect to the orthography that need be here mentioned is that of i and y, being frequently pronounced in a manner. In fact, these letters are simply for the purpose of pronunciation, and both of them simply for the purpose of pronunciation.

The author expects that language will take place of gradual advancement and refinement.
ERRATA.

m, insert $f$, between $b$ and $m$.

-$v$ is more proper.

$ua.$

"r, if."

"ro.

and again
A GRAMMAR, &c.

ALPHABET.

1. To express all the sounds found in the Mandoing language, twenty-one Roman letters are employed. These consist of six vowels and fifteen consonants, besides diphthongs. Their forms, and names for native enunciation, and their power in English are as follows:—

<table>
<thead>
<tr>
<th>FORM</th>
<th>NAME</th>
<th>IN ENGLISH</th>
<th>POWER IN ENGLISH</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>a</td>
<td>ah</td>
<td>a, as in ah</td>
</tr>
<tr>
<td>b</td>
<td>be</td>
<td>bey</td>
<td>b</td>
</tr>
<tr>
<td>d</td>
<td>de</td>
<td>day</td>
<td>d</td>
</tr>
<tr>
<td>e</td>
<td>e</td>
<td>a</td>
<td>ey, in ey</td>
</tr>
<tr>
<td>f</td>
<td>ef</td>
<td>effe</td>
<td>f</td>
</tr>
<tr>
<td>g</td>
<td>ge</td>
<td>gay</td>
<td>g hard, as in garden</td>
</tr>
<tr>
<td>h</td>
<td>he</td>
<td>hay</td>
<td>h, as in holy</td>
</tr>
<tr>
<td>i</td>
<td>i</td>
<td>ee</td>
<td>ee, as in been.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Before another vowel, as y</td>
</tr>
<tr>
<td>j</td>
<td>je</td>
<td>jay</td>
<td>j soft, as in jar, jelly</td>
</tr>
<tr>
<td>k</td>
<td>ke</td>
<td>kay</td>
<td>k</td>
</tr>
<tr>
<td>l</td>
<td>el</td>
<td>el</td>
<td>l</td>
</tr>
<tr>
<td>m</td>
<td>em</td>
<td>em</td>
<td>m</td>
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<tr>
<td>n</td>
<td>en</td>
<td>en</td>
<td>n</td>
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<td>o</td>
<td>o</td>
<td>o</td>
<td>o</td>
</tr>
<tr>
<td>p</td>
<td>pe</td>
<td>pay</td>
<td>p</td>
</tr>
<tr>
<td>r</td>
<td>ar</td>
<td>are</td>
<td>r</td>
</tr>
<tr>
<td>s</td>
<td>es</td>
<td>es</td>
<td>s</td>
</tr>
<tr>
<td>t</td>
<td>te</td>
<td>tay</td>
<td>t</td>
</tr>
<tr>
<td>u</td>
<td>u</td>
<td>oo</td>
<td>oo, as in boot</td>
</tr>
<tr>
<td>w</td>
<td>wu</td>
<td>woo</td>
<td>w</td>
</tr>
<tr>
<td>y</td>
<td>yi</td>
<td>ye</td>
<td>y, as in ye. But without a vowel following, as ee.</td>
</tr>
</tbody>
</table>
The diphthongs are *ei*, pronounced as in the English word *eye*; *oi*, as in foible; *au*, as ou, in our; *eu*, as ew, in few; and *ey*, as in day. This latter is chiefly used in order to distinguish monosyllables in *e*.

2. The letter *i* between two other vowels is sounded as if it had also the power of *y*; as, *asumeiata*, it is cold, as if written, *asumeiyata*, &c.

3. *A* has also sometimes a different sound from that given to it above, which arises from composition; thus *wara* is the root of a causative verb *warandi*, to enlarge, which is pronounced like close *u* in *under*. *Jambi*, to roast or burn, and a few other words, are pronounced in a similar way.

4. *Ny* is a ringing sound; and when these letters are conjoined in a word, they are always pronounced in the same syllable. This is the only difficult Mandingo sound: Thus *gne* must be emitted at one time, as if *e* were added to the English word *thing*, and then *thi* were removed and the remainder *nge* were run quick together. *Kungo*, the head, will be pronounced *kun-g-o*, and not *kun-go*; and so with all words having this combination of letters.

When a termination in *ng* has *la*, *le*, *na*, &c., added to it, or if such a particle immediately follow, they are run together, and a double *n* is formed; so *fing le sang la* becomes *finne sanna*. Also when *t* or *k* follow *g*, the latter may be omitted, as *tiling*, *tilinti*.

5. Again, *n* before *k* is always a ringing sound like *ng*; thus *finkerito*, blind, is pronounced like *fing-kerito*.

But *n* before *b* or *m* is changed into *m* for the sake of euphony: *man be* becomes *mam be*.

When final *n* precedes incipient *a* or *e*, a *g* or *y* is inserted as a species of liquid sound; so *men a* becomes *meng a* or *men-ya*, (the former seems to be most proper,) many natives not being able to perceive any distinction in these two sounds.

6. Final *n* before *l* doubles the *n* and expunges the *l*,
so *dinnä*, give to me, instead of *di nla*, a contraction of *di nte la*.

*Tj* is sounded like *ch* in child, as *nyantjo*, (pronounced as *nyan-tsho,* a nobleman or prince.

---

### NOUNS.

In treating of the accidents of nouns, we shall include adjectives or attributives with substantives, the former being merely qualifying words, subject to the same rules of construction as the latter.

#### NUMBER.

7. There are two numbers in Mandingo, the singular and the plural, whose use is similar to that of other languages; but there are some peculiarities in the manner in which the plural form is employed in Mandingo.

8. The plural is obtained from the singular number ending in *o* by the addition of *lu*; but if the final vowel be not *o*, it is changed into it; as,

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>muso, a woman</td>
<td>musolu</td>
</tr>
<tr>
<td>yiro, a tree</td>
<td>yirolu</td>
</tr>
<tr>
<td>mansa, a king</td>
<td>mansolu</td>
</tr>
</tbody>
</table>

There are two or three exceptions to the above rule. (See 13 and 20.)

But it is only the moveable vowel which is altered, for *keo* or *ke*, a man, makes *keolu*, not changing the preceding *e*.

The *lu* is pronounced very short when *ye* is affixed: (See 111:) thus *moluye* is sounded like *molye*.

9. The plural of the personal pronouns makes either *elu* or *olu*, as *ntelu* or *ntolu*, we; *ntelu* or *ntolu*, you; *telu* or *tolu*, they; the last of which forms appears to be most grammatical, but custom allows of either.
10. The indefinite pronoun *bey*, all, every, has properly no plural, in whatever part of a sentence it may be found. It follows the noun to which it refers, which takes the plural form in its stead; (being an exception to the next rule;) thus, *molu bey*, all people.

11. When nouns substantive are joined with words signifying an attribute or quality of the things specified, the noun usually precedes the attributive in the order of construction, and the latter alone assumes the plural form, as,

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ke bette</em>, a good man</td>
<td><em>ke betteolu</em></td>
</tr>
<tr>
<td><em>fane kuoiring</em>, a white cloth</td>
<td><em>fane kuoiringolu</em></td>
</tr>
</tbody>
</table>

12. Should the qualifying word however denote the material of which an article is composed, it is followed by the noun, which is then put in the plural, as *sanna muro*, a gold knife, *sanna murolu*, gold knives.

13. If *jama*, much or many, be joined with a noun, no plural form will be adopted by either, as *nye jama*, many fishes; but *jamalu* is used alone to signify many persons, as *jamalu be je*, “many are there.”

**GENDER.**

14. No distinction of gender, in so far as regards the termination of words, is known in Mandingo. Only one distinguishing word is used, viz., *muso*, a woman or female; thus, from *dingo*, a child, comes *dinke*, *(ding keo,)* a male-child, or a son; and *dingmuso*, a female-child, or a daughter.

So also,

- *mbadinke*, my mother’s male-child, or brother.
- *mbadingmuso*, my mother’s female-child, or sister.
- *ninsemuso*, a female ox, or a cow.
- *jattemuso*, a female lion, or a lioness.

The same personal pronouns also are used indifferently for masculine, feminine, and neuter. And the third person of verbs relates to all genders alike.
CASE.

15. There are no declensions in Mandingo; but a few particles are used to show the place of a noun in the sentence, or to signify the manner of its dependence upon the verb.

For these particles see government. (110—112.) As, however, the possessive case refers to the dependencies of nouns, we shall make some observations upon it here.

16. The possessive case in Mandingo seems to have been formerly indicated by the simple insertion of the possessive pronoun *ala*, his, &c. Custom, however, has contracted this latter, and joined it with the noun, so as virtually to become a genitive form: thus from

*mansa ala kumo*, the king his word
*mfalala bungo*, my father his house

we now obtain

*mansala-kumo*  
*mfala-bungo.*

The *la* is pronounced as if it were affixed to the following word, and pronounced *mfalabungo*. For this and other reasons, it has been thought proper to insert a hyphen between the two dependent nouns, which however may be dropped in course of time, when the natives shall be habituated to grammatical construction.*

In giving an explanation of what is meant by any of the above phrases, the natives would adopt such a form as *mansa ala kumo*, &c., which means, "as for the king, his word," &c.

17. The above theory of the origin of the possessive form also accounts for a contracted genitive case. For as the abbreviated form of *ala* is *a*, some persons improperly say *mansakumo*, where the contraction should not be employed.

18. But in nouns denoting relationship, parts of the body, powers of the mind, &c., the contraction

* See Note A.
properly takes place, as musa-dingo, the woman's child.

But sometimes a cannot be employed, and then the hyphen alone marks the possessive sense, as mo-nyada, the man's face.

**NOUN OF INSTRUMENT.**

19. This is denoted by the addition of rango to the noun or verb, as:

- do, work → *dorango*, a working instrument or tool.
- muta, take, hold → *muterango*, a holder, peg, latch, &c.
- bitte, cover → *bitterango*, a covering, wrapper, &c.

**NOUN OF QUALITY.**

20. To express an individual possessed of any particular attribute, or quality, we affix ma, molu, sometimes malu, as,

- hakilo wisdom, hakilima, a wise person; hakilimolu, wise people.
- fanko, power, fankama, a rich or powerful man; fankamolu, rich people.

To say, "that man is rich," we must use a circuitous expression; *wo mo fanko b'ala*, viz., "as to that man, power is to him;" or else the form in 24. *wo mo be fankamaring.*

**NOUN OF OFFICE AND AGENCY.**

21. A verbal noun similar to the form of the infinitive mood is employed to denote office or agency, both in a good and bad sense; as, from kanta, keep, comes kantala or kantärla, a keeper, and thence, sa-kantärla, a shepherd. So also sunyarla, a thief, &c. Lonna, learned, or a learned man, is a contraction of long la. (See 4.)

22. Another verbal noun terminates in ro. Thus

- domo, eat, domoro, eating, or the act of eating.
- sunya, steal, sunyaro, theft.
- mansa, reign, mansaro, kingdom.
ATTRIBUTIVES OR ADJECTIVES.

Proper Adjectives can scarcely be said to exist in the Mandingo language. Their place is supplied partly by substantives, and partly by verbal nouns, and other verbal expressions; so that we prefer calling them Attributives.

23. Simple nouns are used attributively, as *sanna muro*, a gold knife. (See 12.) These usually denote the material of which a thing is composed.

24. The state of an object at the time of its being spoken of, is expressed by the addition of *ring*; as *keo be konkoring*, the man is hungry; so also *muso mindoring*, a thirsty woman.

This may be termed a participial noun, and is to be distinguished from verbal action, as it simply denotes present condition or quality. Hence the same form may be used in neuter and passive expressions, as,

*keo be lar ing*, the man is lying, or is lain down.
*bungo fittaring*, a house swept.

But from such forms as *tenkung*, be quiet, comes *tenkunding*, calm, placid; so from *tiling*, straighten, comes *tilinding*, just, &c.

25. A certain class of attributives relating to bodily defects &c. assume a different termination; thus,

*namato*, *olu*, maimed, from *namata*.
*finkerito*, *olu*, blind, from *finke*.
*kurunto*, *olu*, sick, from *kurung*.

26. *Bale* denotes want, as *mansa hakilobale*, a king without wisdom, or a foolish king; *jaubale*, wanting fault, or innocent.

*Balia* is used in the same sense in a substantive form: as, *hakilobalia*, want of wisdom, viz., folly.

These are privative forms, expressive of simple destitution.

27. When nouns substantive are joined with attributives, the final *o* of the former is generally omitted or changed into *e*: as,
ke(o) bette, a good man.
ding(o) bette, a good child.
mure jau, a bad knife.

It will be easily perceived, that most Mandingo nouns terminate in o (though it be sometimes confused with a). This o is frequently emphatic, and in some cases is equivalent to a definite article, especially where it might otherwise be omitted. In familiar conversation, the omission frequently occurs.

**DIMINUTIVES.**

28. A diminutive form is made by the addition of *nding* to the noun. This is no doubt an abbreviation of *domanding*, little: as *muso*, a woman; *musonding*, a little woman. Diminutives are pretty much used, both with things animate and inanimate.

But *ding* is sometimes changed into *ring*: as, *nin-sering*, a calf.

**COMPARISON.**

29. There are no regular degrees of comparison in the Mandingo language. But if one thing be represented as superior to another, the last noun (or pronoun) has *ti* affixed to its termination: thus,

- *sanno le fisse koddoti*, gold is better than silver.
- *keo le fina musoti*, the man is blacker than the woman.
- *nge sanno le kannu koddoti*, I love gold more than silver.

As *tio* signifies a master or possessor, hence probably the origin of this particle *ti* denoting superiority or preference. The want of such familiar comparatives as more, less, larger, smaller, &c., is much felt in the Mandingo.

**NUMERALS.**

30. The Mandingo adjectives of number are simple.

- *Kiling*, one.  
- *Woro*, six.
- *Fula*, two.  
- *Worongwula*, seven.
- *Sabba*, three.  
- *Sey*, eight.
- *Nani*, four.  
- *Konanta*, nine.
- *Lulu*, five.  
- *Tang*, ten.
Tang ning kiling, eleven.
Tang ning fula, twelve, and so on.
Tang fula, or moang, twenty.
Tang sabba, thirty, &c.
Kemi, one hundred. Kemi fula, two hundred, &c.
Kemi tang, or wuli, one thousand.

31. Ordinals are formed by adding njang to the numerals, omitting final letters where necessary for the euphony of the combination. But we except folo, first, and labango, last, from this rule: thus,

fulanjango, the second.
sabbanjango, third.
naninjango, fourth.
tanjango, tenth.

Some use kilinjango, first.

32. Distributives merely repeat the numerals: as,
kilingokiling, one by one,
fula fula, two by two, &c.

PRONOUNS.

33. Pronouns in Mandingo are as destitute of case as nouns substantive or adjective. We have seen that la is the only distinction of a possessive case; and it is this particle which affects pronouns also. But instead of calling it a case here, we prefer leaving it entirely to the possessive pronouns, to which it properly belongs, being also their only distinguishing characteristic.

PERSONAL PRONOUNS.

34. A general view of the personal pronouns is as follows:

1 Per. sing. nte cont. form n, m, (see 4, 5. ) I, me.
2 ite i Thou, thee.
3 ate a He, she, it.

1 Per. plu. ntolu or ntelu (sometimes n) We, us.
2 altolu or alteleu Cont. form al, Ye, you.
3 itolu or itelu y, They, them.
The contracted forms are generally used, excepting in cases where emphasis is intended: as in the following examples:—

nkuranta,  
a m busa  
ibe mindoring  
a fo iye  
als’ a busa  
y a busa  
yko

I am sick.  
He struck me.  
Thou art thirsty.  
He told you.  
You will strike him.  
They struck him.  
They say.

As the object of the verb always precedes it in the order of Mandingo construction, unless when affected by some conjoined particle, (see 111,) two personal pronouns will frequently be found together, the first in a nominative, and the second in an objective case, as in some of the above examples. They therefore become one syllable in pronunciation.

35. Y, ye is used as an indefinite personal pronoun in the same manner as the French particle on, they, &c. thus ynuta ya muta, they came and took him; ye jankaritolu samba akang, they brought the sick to him, instead of, molu ye jankaritolu samba akang, people brought the sick to him. This particle is constantly employed in lieu of a passive voice. (86.)

36. On account of the frequent use of the abbreviated pronouns, which mostly consist of single letters, many contractions frequently occur, even in writing: Thus,

am a ke no, for ame a ke no, he cannot do it.  
amam bute, for amam m bute, he did not strike me.  
as i muta, for asi i muta, he will hold you.  
a bulo tilindi, for a abulo tilindi, he stretched forth his arm, (properly) a y abulo tilindi.

Contractions after the verbs ko, fo, to say and tell, are constantly used: So,

a kaye, for a ko aye, he said to him.  
afaye, for a fo aye, he told him.
It may be here observed, that a peculiar word is employed to express "saying," or "he said to him," viz., akayenko, which literally means "he said to him," "I say." The simple akaye is seldom employed. Ko never governs any word excepting the personal pronouns following it; but fo is always joined with an objective case. (107.)

**POSSESSIVE PRONOUNS.**

37. These are formed from the personal, by the addition of la, being virtually a possessive case.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Contracted</th>
</tr>
</thead>
<tbody>
<tr>
<td>First person</td>
<td>ntela</td>
</tr>
<tr>
<td>Second person</td>
<td>itela</td>
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<tr>
<td>Third person</td>
<td>atela</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th>Contracted</th>
</tr>
</thead>
<tbody>
<tr>
<td>First person</td>
<td>ntelula or ntolula</td>
</tr>
<tr>
<td>Second person</td>
<td>altelula or altolula</td>
</tr>
<tr>
<td>Third person</td>
<td>itelula or itolula</td>
</tr>
</tbody>
</table>

Nat is used for mine in the sense of "my part;" ila, thy part, &c. As,

\[ nta \ \text{dina}, \ \text{give me my part.} \]

Before nouns of relationship, powers of the mind, parts of the body, &c., (18,) a personal pronoun is used instead of a possessive: Thus,

- mfa, my father.
- idingo, thy child.
- amuso, his wife.

**REFLECTIVE PRONOUNS.**

38. Self is expressed by fang, and also by dung; more generally by the former.

- mfang, I myself.
- ifang, thou thyself.
- afang, he himself.
- ntolufang, we ourselves.
- altolufang or alfang, you yourselves.
- itolufang or ufang, they themselves.
So,

*qang a ta*, take it thyself.
*a ta qang dumma*, take it by thyself.

**RELATIVE PRONOUNS.**

39. The relative pronoun is *men, meng, or mem*, (see 5,) who, which, what; in the plural *menu* or *menolu*. It is of all genders and cases.

40. The relative does not admit of an interposing nominative when it is the object of the verb, but immediately precedes it in the order of construction. Thus we say, *wo dingo nge men kunu*, literally, that child I whom loved. So again, *nge molu dje, ng a di menolula*, literally, I the people saw, I it gave to whom.

41. An indefinite relative pronoun is much in use, *mengomeng*, whosoever or whatsoever; as, *mengomen kare salle Alaye*, whosoever prays to God. So also, *a mengomen danzi*, whatever he asks. We also find the expression *mo-omen salle*, whoever he be that prays, &c.

42. The relative pronouns interrogative are *juma*, who or what person? and *mun* or *mung*, what?

The former takes *jumalu* in the plural: Thus,

*Juma lemu nyinti*, who is this?

*abe mun kela*, what does he do?

*a mun do ke*, what work has he done?

*wo mo mu munneti*, what is that man? or what sort of a being is that?

The particle *di* is used interrogatively in such expressions as these,

*akodi*, what does he say?

*iko dile*, what did you say?

*atondi*, what is his name?

and in combination with *nya*, a manner or method, we find *nyadi*, how, or in what way? As, *aketa nyadi*? how did it happen, or, how was it done? literally, it was done in what way?

43. *Men* is much used in composition to form
adverbs of time, place, and circumstance. In these cases, la is affixed to it, and it becomes menna. (4.) Thus,

- tumamenna, when, at which time.
- jamanemenna, when, whilst, in which time.
- dulamenna, where, in which place.
- nyamenna, thus, in which way.
- jamenna, there, in that place.

So with mun, as, muntuma, when, at what time? (See Adverbs 101, i. ii.)

**INDEFINITE PRONOUNS.**

44. Some of these have been mentioned. (41, 42.) Agreeably to the same form, is

- mo-omo, any man, whoever.
- fing ofing, whatever, any thing, every thing.
- siosi, every, any.

Also, mo, somebody, a person; plural, molu, people, or some persons; as molu be je, people are there.

45. Mu is a particle used when any definition or explanation is given or required: As,

- Alla mu nio leti, God is a spirit.
- munne mu, what is it?

46. A similar particle, ti, always terminates a clause or sentence, as in the first of the above examples; also, Issa lemu (or mu) Alla-dingoti, Jesus is the Son of God.

**DEMONSTRATIVE PRONOUNS.**

47. The demonstrative pronouns are

- nying, this; nyingolu, these.
- wo, that; wolu, those.

48. As there is no proper definite article in Mandingo, nying sometimes takes its place.

So also wolu is frequently used in the sense of itolu they, them, when it refers to a noun that has preceded. It is vulgarly confounded with this personal pronoun, and some use either indiscriminately.
49. The Mandingo verb is rather indefinite in its structure, resembling that of Eastern languages, by being destitute of those nice distinctions in mood and tense which are found in Western tongues. The whole conjugation is carried on by means of the personal pronouns, and the use of certain particles which are prefixed or adjoined to the Root or simplest form of the verb; in order to mark the time, order, or condition of an event taking place. By throwing the various verbal forms into some sort of a classical arrangement, they may be stated as follows:—

I. INDICATIVE MOOD.

50. By this mood we intend those forms of the verb which point out the state of a thing or action as it has existed, or does exist, or shall exist, unconditionally; viz., without any condition, volition, or contingency being expressed.

AORIST TENSE.

51. This tense has no equivalent in English; and therefore we borrow the name from the Greek verb. It properly describes an action with respect to both the past and the present, or the state of an object as it formerly existed and still exists. It is therefore usually employed in an indefinite sense, and answers well in describing the state of the feelings, or expressing the qualities of persons or things.

The component parts of this tense are the personal pronouns and the root of the verb. It has two forms.

52. The first form is adopted when it governs an object; in which case, particles are inserted to mark the objective case by distinguishing or separating it from the nominative.

The following is an example; in which the con-
tracted form is always used, except in cases of emphasis and distinction:

**SINGULAR.**

1. Per. *nje dindingo kannu,* I love or loved the child.
2. *ite ye or ie dindingo kannu,* thou lovest or lovedst the child.
3. *a dindingo kannu,* he, she, or it loves or loved the child.

**PLURAL.**

1. Per. *ntolu nje dindingo kannu,* we love or loved the child.
2. *ntolu ye or atye dindingo kannu,* you love or loved the child.
3. *ntolu ye or ye dindingo kannu,* they love or loved the child.

When a noun occupies the place of a nominative, the third person singular and plural have this form:

- *muso ye dindingo kannu,* the woman loves, &c., the child.
- *musolu ye dindingo kannu,* the women love, &c., the child.

The third person singular is sometimes varied into

- *muso a dindingo kannu,†*
- or, *muso le dindingo kannu.*

But this last is not so proper; neither is *le* in the first plural, as

- *ntolu le dindingo kannu.*

The *ye* or *y* thus also ministers to the euphony of the sentence, as,

- *muso y abulo tilindi,* the woman stretched forth her arm.

It would be awkward to say,

- *muso a a bulo tilindi.*

*See Notes B and D.*

† See Note C.
Some also would use nga instead of nge; but this appears to be a confusion of governing words. (See 107.)

53. The second aorist form occurs chiefly in neuter verbs, which generally require the addition of ta to the root. The following is an example from the verb lafi, wish, or want:

**Singular.**

- nte lafita or nlafita, I wish.
- ile lafita or ilafita, thou wishest.
- ale lafita or alafita, he, she, or it wishes.

**Plural.**

- ntolu lafita, we wish.
- altolu lafita or allafita, you wish.
- itolu lafita or ylafita, they wish.

After the same manner are the following:

- mmeta I continue.
- nkonkota I am hungry (for some time).
- alota He stood.

&c., &c., &c.

**Perfect or Past Tense.**

54. To mark an action as being past or finished, the aorist tense is frequently employed with the addition of le, as,

- nge dindingo kannu le, I loved the child.
- nge wulo husa le, I have beaten the dog.

But the precise time of an aorist tense is often left to be defined by the concomitant expressions: Thus, nge dindingo kannu le wo tiloluta, I loved the child in those days, can never be mistaken in its meaning.

**Pluperfect or Definite Past Tense.**

55. This expresses either the usual pluperfect meaning, or a definite past: As, nge dindingo kannu le nung, I had loved the child, or I once loved the child. It is distinguished from the former tense by the simple addition of nung, viz., before.
FIRST FUTURE.

56. This tense expresses future time definitively, and is the most regular part of the Mandingo verb.

**SINGULAR.**

\[\text{n\text{'}si k\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}, \text{I shall or will love.}}\]
\[\text{isi k\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}, \text{thou wilt or shalt love.}}\]
\[\text{asi k\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}, \text{he will or shall love.}}\]

**PLURAL.**

\[\text{ntolu si k\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}, \text{we shall or will love.}}\]
\[\text{altolu si, or al\text{\text{\textsmall{\text{s}}}i}, k\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}, \text{you will or shall love.}}\]
\[\text{iltolu si, or ysi, k\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}, \text{they will or shall love.}}\]

If an objective case intervene, (according to the usual Mandingo arrangement,) beginning with a vowel, a contraction in many cases takes place, and the i of the si is cut off: As,

\[\text{ns'a k\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}, \text{I shall love him.}}\]
\[\text{as' if\text{\text{\textsmall{\text{a}}}a} d\text{\text{\textsmall{\text{a}}}e}, \text{he will see your father.}}\]

But where this elision would render the pronunciation harsh, it had better not take place: As,

\[\text{nsi altolu k\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}, \text{for ns' altolu k\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}, \text{I shall love you.}}\]

SECOND FUTURE, OR FUTURE PROXIMATE.

57. This tense properly signifies "about to do" any thing; and it denotes the going to perform, the intention of performing, or the action itself of performing. It is, therefore, sometimes a present tense, as well as immediate future: Thus,

\[\text{m\text{\text{\textsmall{\text{a}}}b}e \text{diamola}, \text{I am going to speak, I wish now to speak, or I am now speaking.}}\]

The original meaning is, I am to speak.

The whole form is as follows:—

**SINGULAR.**

\[\text{m\text{\text{\textsmall{\text{a}}}b}e k\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}, \text{I am to love.}}\]
\[\text{i\text{\text{\textsmall{\text{a}}}b}e k\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}, \text{thou art to love.}}\]
\[\text{a\text{\text{\textsmall{\text{a}}}b}e k\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}n\text{\text{\textsmall{\text{a}}}}, \text{he is to love.}}\]
GRAMMAR OF
PLURAL.

ntolu be kannula, we are to love.
altolu be, or albe, kannula, you are to love.
itolu be, or ybe, kannula, they are to love.

When an object to the verb is expressed, a more energetic meaning is conveyed by the insertion of the particle le: As, mbe dindingo le kannula, I am to love the child, or, It is the child I am about to love. This particle is movable at pleasure; but its use is more elegant.

PRESENT TENSE.

58. The only tense which fully expresses a present action, is that which answers to the English “do” or “does;” but this properly denotes habit or attribute. It adopts the word kare, together with the root of the verb: As, nkare bette ke, I do good, viz., I am in the habit of doing good, or I have the disposition to do good.

SINGULAR.

nkare kannu, I do love.
ikare kannu, thou dost love.
akare kannu, he does love.

PLURAL.

ntolu kare kannu, we do love.
altolu kare, or alkare, kannu, you do love.
itolu kare, or ykare, kannu, they do love.

A contraction takes place before an objective case commencing with a vowel: As,

nkar' a kannu, I do love him.
ykar altolu kannu, they do love you.

In hasty or familiar conversation, kare becomes ka: As, nka wo mira tumo-otuma, I do think of it always.

59. Bikare is the negative form, signifying “does not;” As, abikare, or abika, kujou ke, he does no evil.
II. CONDITIONAL MOOD.

60. Certain particles expressive of condition or contingency require to be followed by certain tenses; in other respects, the tenses of the conditional mood do not differ from the aorist and future already described.

61. *Ni, n', or ning, if,* is generally followed by the aorist: As,

**SINGULAR.**

- *ni nga kannu,* if I love or loved him.
- *ni ia kannu,* if thou lovest or lovedst him.
- *ni a, or n'a, kannu,* if he love, &c.

**PLURAL.**

- *ni ntolu nga kannu,* if we love, &c.
- *ni altolu, or n'altolu, ya kannu,* if you love, &c.
- *ni itolu, or n'itolu, or ni, ya,* if they love, &c.

*nng* may be used instead of *ni,* but it is apt to be confounded with the conjunction *aning* or *ning,* and; but we usually hear *ning no ye wo ke,* If any body has done it; so also, *ning keo &c.* This for the sake of euphony.

*Ni* is sometimes used with the future proximate; as, *ni abe wo kela,* If he is going to do so; but it is never employed with the first future or the present.

62. *Ni* sometimes also implies "when" in a conditional sense; as, *ni nnata, nsi wo ke,* If I come, or when I am come, I will do it.

63. *Fo,* that, so that, precedes the first future; as,

- *fo nsi kannu,* that I should love.
- *nlafta fo as a ke,* I wish that he would do it.
- *nlafta fo as a ke ning,* I wish that he had done it.

64. "May" or "can" is rendered into Mandingo by the addition of the verb *no,* to be able: As,
nge safero ke no, I can write, or I am able to write.

But it is more frequently used with the future tense: As,

nsi ta no, I can go.

65. “Cannot” inserts the verbal particle te, and puts no in the infinitive mood, as,

ate tama nola, he cannot walk.

But te is also abbreviated: As, at a muta nola, for ate a muta nola, he cannot take it.

Te is always followed by la, which distinguishes it from the personal pronouns ate, ite, nte. Considerable emphasis is also laid upon te or the vowel with which it coalesces, as in até nola, he cannot, and at á nola, he cannot (do) it.

66. Should or ought is expressed by nyang, nyanta:

anyanta wo kela, he should do so, or he ought to do so.

ntolu nyanta sallela, we ought to pray, viz., it is our duty to pray.*

asi nyang tala, he must go, or it will be his duty to go.

So also, aman nyang tambila, he ought not to pass.

67. “Would have,” is expressed by adding nung the future: as, ns a ke nung, I would have done it.

III. IMPERATIVE MOOD.

68. The imperative is properly used only in the second person singular and plural; the first of which exhibits the root or simplest form of the verb: Thus,

kannu, love thou; alkannu, love ye.

So,

wo ke, do that; al wo ke, do (ye) that.

* Nyanta is one of those words in which a is pronounced in a close manner like u in under.
69. But the imperative of command is generally rendered by the future definite. This applies to all the persons except the second singular, which also occasionally adopts the same form: As,

as a ke, let him do it, viz., he must or shall do it.
als a ke, you shall do it, or do ye it.
gs a ke, they shall do it, or let them do it.

70. The particle fo may precede it, in which case it implies either command or volition; as, fo as a ke, that he shall do it; which may mean, either, I order him to do it, or, I wish him to do it. In the same manner we say, fo ila mansaro si na, let thy kingdom come.

71. Other modes of expressing our imperative are adopted, according to the particular meaning, which is wished to be conveyed by the English word “let:” Thus, let me do it, may be rendered in three ways:
munya nga ke, let me do it, viz., stop till I do it.
m bula nga ke, let me do it, viz., leave me to do it.
a tu nga ke, let me do it, viz., give me leave to do it.

The first person plural has also an imperative form of exhortation: As

alinge ta, let us go.
alinge salle, let us pray.

This is no doubt a contraction of al (for altolu) you, n or ning and, and nge I; viz., you and I let (us) go, &c.

IV. INFINITIVE MOOD.

72. The infinitive is formed by affixing la: So,
kannula, to love.
nlasita kannula, I wish to love.

73. But after verbs of motion, the la is rejected;
as, *atata suo wafi*, he went to sell a horse; but we should say, *alāfīla suo wafīla*, he wishes to sell a horse.

74. A few verbs may insert *ro*; as *domorola*, or *domola*, to eat.

V. PARTICIPLES.

75. The Mandingo has no regular participles, or gerunds, as we find them in Western languages. In the place of a present participle, the second future is sometimes used: As, instead of saying, I found him crying, we use this periphrasis, "I found him, he is crying," *nga dye a be kumbola*.

76. But where the state of an object is expressed we can use the form mentioned in 24: As, *nga dye besiring*, I found him sitting.

77. The Mandingo has no past participle, which is a great defect in the language, as it causes a periphrasis to be frequently employed. The only forms which approach to it are those mentioned 24 and 25.

NEGATION.

The negative particles belonging to Mandingo verbs are differently employed, according to the particular part of the verb influenced by them.

79. *Kana* is used with imperatives, and in imperative expressions: As,

   *kana n samba je*, do not take me there.
   *akumota ikan a ke*, he ordered you not to do it.

80. *Man* or *mam* (5) precedes aorist parts of the verb, and such like: As,

   *amam bette ke*, he did not good.
   *amam bettea*, he or it is not good.

81. *Me* or *m* is used with the same tenses, and is preferable where a personal pronoun in the objective case intervenes: As,

   *am a kannu*, he did not love him.
   *ame altolu kannu*, he did not love you.
But *mam* and *me* never have *ta* in the aorist; for we say, *anyanta*, he ought; but *aman nyang*, he ought not.

82. The particle *te* is employed as a negative with the future tense, in which case it has the force of *sha'nt* or *wo'nt*; as,

\[
\begin{align*}
nte \text{ tala}, & \quad \text{I wo'nt go.} \\
ate \text{ ta nola}, & \quad \text{he cannot go. (65.)}
\end{align*}
\]

83. For *bikare*, does not, see 60.

**INTERROGATION.**

84. Interrogation is frequently expressed by the use of interrogative pronouns or adverbs; as,

\[
\begin{align*}
abe \text{ munne kela?} & \quad \text{what is he doing?} \\
asi \text{ na muntuma?} & \quad \text{when will he come?}
\end{align*}
\]

For these see adverbs. (99, 101).

85. Otherwise, interrogation, when not confined to the elevation of the voice, is marked by the addition of the particle *ba*.

\[
\begin{align*}
abe \text{ tala ba?} & \quad \text{is he going? or, will he go?}
\end{align*}
\]

When the sentence is short, *ba* is generally placed last; but in other cases, it is put as near as possible to the verb to which it refers.

**PASSIVE VERBS.**

86. The passive voice is wanting in the Mandingo language.

Suffering, or the being acted upon by another agency, has no regular form of its own, but is expressed by a circumlocution after the manner of the French *on*; as, “for he was beaten,” we say, “they beat him,” viz., *y a busa*. The indefinite pronoun *ye* or *y*, is thus constantly employed.

87. When the agent by whom the action was performed is expressed, the phrase is turned into an active form: so that instead of saying, “he was beaten by the king,” we must say, “the king beat him,” viz., *mansa ye wo busa*. 
There are some verbs, however, that do not admit of the particle ta in the aorist tense, (see 53), which take this ta in the form of an aorist passive; a mem fei, which he threw; mem feita, which was thrown.

Custom alone can teach the use of these verbs.

CAUSATIVE VERBS.

Almost any verb may be transferred from simple agency, to the causing of an action to be performed by another agent, by the addition of ndi. (final o being changed, except in the case of monosyllables). Thus:

kello, fight; kellendi, make to fight.
abettea, he is good; abetteandi, he makes good.
domoro, eat; domorindi, feed.

Many transitive verbs are in this way derived from radical neuters; as,
l-a, lie down; a landi, lay it down.
l-o, stand; londi, place, or make (it) stand.
wuli, rise; wulindi, make rise, lift up.

COMPOUND VERBS.

There are many Mandingo verbs which are composed of two words, the latter alone assuming a conjugational form; thus:

doke, work,—literally, do work.

akare kuja-ke, he does wickedly.

ke, to do, is very much used in this way. But if ro be affixed to the first verb (where they happen to be two verbs) the words will then be disjoined, and a more expressive and extensive signification is given to the passage; thus:

kana faro ke, thou shalt do no murder.

The word ba, great, is also used to form compound verbs, in which case ba is put last and receives a conjugational form; so,
bette, good; abettebata, he is very good.
akullata, it is heavy; akuliabata, it is very heavy.
A few other words are occasionally employed in the same way.

SUBSTANTIVE VERBS.

93. "To be," is expressed variously in Mandingo, according to the specific meaning implied, or the construction in which it is found.

There may be said to be three substantive verbs.

94. The neuter substantive verb, denoting a simple state of being is rendered by be, to which the abbreviated personal pronouns are prefixed; as,

mbe ( janne), I am ( here; ) ntolu be ( je ) we are ( there. )
ibe, thou art; albe, you are.
abe, he is; ybe, they are.

But if it be not used with a personal pronoun, le may be employed; as,

keo le janne, the man is here.
keo le fing musoti, the man is blacker than the woman.

In the first of these examples, be might be used; but in the latter it would be improper.

Le is also introduced to mark the emphasis of personality; as,

atele nata, he came, or, it is he that came.

95. The impersonal substantive verb is lemu, or leti, sometimes contracted into lem or let. (See also 45 and 46.) as,

nte lemu, it is I.
na suo lemu, or leti, it is my horse.
mo bettelem, mo bettelelet, he is a good man.
mansa lemu nung, there was a king.

96. Ke, to do or make, is used in the sense of "become" and "was," as,

aketa mansati, he became a king, or, he was a king.

It is used in all the persons singular and plural.
nketa, I was, or, I became.

isketa, thou wert, &c. &c.

So also,

nsi ke, I will be, or become.

isi ke, thou shalt be, &c. &c.

And,

mbe yela, I am about to be, or become.

ibe yela thou art, &c. &c.

This form is used in the past and future as a substitute for similar parts in the neuter substantive verb, (94,) which is defective in these tenses.

97. The Auxiliary substantive verb has been already used in the conjugations given above. It is,

be-la, for the present, or future immediate.
si, future.
le, past.
le nung, perfect past, and pluperfect.
la, infinitive.

As,

mbe karanna, I am reading, or about to read.
mbe kurang, I am sick.
nsi karang, I shall read.
nsi kurang, I shall be sick.
ng a karanne, I read it.
nkurantale, I was sick.

ng a karanne nung I had read it, &c.
nkurantale nung, I had been sick, &c.

nlafita karanna, I wish to read, or am going to read.
nlafita kuranna, I am going to be sick.

IMPERSONAL VERB.

98. A form of ke, become, &c., (see 96,) is used as an impersonal verb in the sense of "happen," as, aketa, it happened; asi ke, it will happen; aketa nye it happened to me, &c. So also, anata ke, it came to pass.
ADVERBS.

The Mandingoes have few proper adverbs; and although many words are necessarily used in an adverbial sense, yet they can scarcely be said to exist as a distinct and separate form of speech. It must be explained, however, in what manner the adverbs of foreign languages are rendered in Mandingo.

99. First. A few words of place, time, and quantity, are used as simple Adverbs. The principal of these are the following,

jang, janne, here. abada, ever. (From the Arabic.)
je, jelle, there. bi, to day.
minto, mintole, where? kunu, yesterday.
duma, down. somandu, in the morning.
jama, many, much. sinling, to-morrow.
tung, again. yei, yes!
tus, nothing. a-ha, yes!
jelu, how many? a-a, no!
fana, also, together. saing, now, presently.
juna, early, long ago.

100. Secondly. Words in common construction, without being compounded, are used adverbially. Such are,

(1.) Words in the aorist, and imperative of verbs; as,
betteata, good! yole, gently! slyly.
kaniantu, enough! ide, silence!
siata, plenty! kutaba, quick!
kekuta, well done!

2. Nouns in Construction by means of a governing Particle of Place or Time:

foloto, first. santo, above, up.
labangoto, last bantala, banta, outside.
nyato, before. kola, after.
nyinto, herein. komala, behind.
3. Attributives of the form *ring* (see 24) used in Construction. These are numerous, as any such attributives may be put into the following shape:

- **katabarinto**, quickly.
- **kuliarinto**, heavily.
- **kekurinto**, rightly.

4. General Nouns of the form mentioned 44, as,

- **tumo-otuma**, always, time after time.
- **lung-olung**, day by day, every day.
- **yiro-oyiro**, tree by tree, every tree, all trees.

Also,
- **kilingo-kilingo**, one by one.
- **fula-ofula**, two by two, &c.

And, **nyangonyang**, although, nevertheless, yet.

101. Thirdly. Compound words of time, place, and quantity, are used as Adverbs.

1. Simple Compound words.

<table>
<thead>
<tr>
<th>ADVERBIAL FORMS</th>
<th>COMPOUNDED OF</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>bake</strong>, much.</td>
<td><strong>ba</strong>, great, and, <strong>ke</strong>, do.</td>
</tr>
<tr>
<td><strong>jamfajang</strong>, far away.</td>
<td><strong>jamaha</strong>, be distant, <strong>jang</strong>, long.</td>
</tr>
<tr>
<td><strong>munatina, muneatina</strong>, why?</td>
<td><strong>mun, mun le</strong>, what, <strong>atinna</strong>, he causes, &amp;c.</td>
</tr>
<tr>
<td><strong>woleatina</strong>, therefore.</td>
<td><strong>wo</strong>, that, <strong>le</strong>, <strong>atinna</strong>.</td>
</tr>
<tr>
<td><strong>wotumo</strong>, then.</td>
<td><strong>wo</strong>, <strong>tumo</strong>.</td>
</tr>
<tr>
<td><strong>wo jamama</strong>, then.</td>
<td><strong>wo</strong>, <strong>jamamo</strong>, a time.</td>
</tr>
<tr>
<td><strong>wonyama, wonyalema</strong>, in like manner.</td>
<td><strong>wo</strong>, <strong>nya</strong>, manner, <strong>le</strong>, <strong>ma</strong>.</td>
</tr>
<tr>
<td><strong>bako</strong>, on the other side.</td>
<td><strong>ba</strong>, river, <strong>ko</strong>, back.</td>
</tr>
<tr>
<td><strong>kotenke</strong>, again, more.</td>
<td><strong>ko</strong>, <strong>tung</strong>, again, <strong>ke</strong>.</td>
</tr>
<tr>
<td><strong>wokang</strong>, besides.</td>
<td><strong>wo</strong>, <strong>kang</strong>, upon.</td>
</tr>
</tbody>
</table>
2. Compound words in construction.

*wokola.* afterwards.  *wo, kola,* after.
*tumamenna,* when.  *tumo,* men, relat.

pron.  *la,* at.

*jamanemenna,* whilst.  *jamano,* ditto.
*dulamenna,* where.  *dula,* a place, ditto.

*jamenna,* whereabouts, *je,* there, *a,* it, ditto.

102. It will appear from the above, that few of the Mandingo Adverbs, (with the exception of those in 99,) are original adverbial forms; and that they might as properly be construed as nouns or verbs. Indeed, the whole of the Mandingo language might be easily reduced to verbs, nouns, and pronouns, with affixed particles; and even the verbs are mere compounds of these other forms of speech.

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PREPOSITIONS.

103. The deficiency in number and variety of the Prepositions causes no little difficulty in translating European phrases into Mandingo. The following are those in most common use; and they always (with the exception of *bring*) follow the noun which they govern.

*To,* *ye,* *je,* *la,* are affixed particles, signifying, to, by, in, at, &c. They are never used as separate words, but are always added to the noun in dependence upon the verb. See government, (111, &c.)

*Kono,* in, is used separately, (signifying also the inside of any thing,) as, *bongo kono,* in the house.

*Tema,* between, is derived from *temo,* the middle.

*Koto,* under.

*Bring,* since, from. It is not so generally used in the last of these meanings as is requisite.

*Kura,* about.

*Kang,* upon, in addition to, towards.

*Kamma,* because of, for the sake of, is usually
construed with *la*, when a person is referred to; as, *mansala kamma*, because of the king, &c.

*Kola*, after.

*Koma*, behind.

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**CONJUNCTIONS.**

104. In common conversation, Mandingo Conjunctions are not sufficiently employed; clauses and sentences never being connected by conjunctions copulative, for their use is confined to the conjoining of words.

They are as follows:—

*Aning, ning*, and. In some expressions an abbreviation takes place; as, *an ala talibolu*, he and his disciples.

*Ane*, until, and. The latter is found in such sentiments as, "he slumbered and slept."

*Anefo*, until, if.

*Barri*, but.

*Damantang*, except.

*Fo*, or, as.

*Kabrung*, since, from.

*Katuko*, because.

*Ko*, as.

*Kofo*, like as.

*Namana ye*, before that; as, *namana tumo ye si*, before the time be.

*Ni, ning*, if, suppose that.

*Warante*, or, or else.

---

**GOVERNMENT.**

We shall here endeavour to show the dependencies of words according to their place in the sentence, in so far as these have not been already mentioned.
105. In treating of the verb, we have pointed out its connection with the objective case by means of the particles, *ye, a, le*, which precede the latter. (See 52.)

106. In examining the phrase, *Charles ye dingo kannu*, or, *Charles a dingo le kannu*, viz., Charles loves or loved the child; it would be difficult to state on what word these inserted particles depend. They seem, however, to be mere disjunctive particles, to separate between the nominative and the object, which might otherwise be confused; and they are probably contracted forms of the personal pronouns. The phrase might, therefore, be rendered thus, "as for Charles, he loves the child." This accords with the forms of Eastern languages; but it gives a peculiar prominence to the pronouns, which is contrary to the imaginative schemes of some European philosophers relative to the ordinal origin of the various parts of speech.

107. A few familiar verbs are never used without an objective case, even when the introduction of a pronoun would be a redundancy in the English language. These are *moi*, think or remember; *long* know, *fo*, tell, say. Thus, *ng a long a wo ke*, I know it (that) he did it; for, I know (that) he did it: *ya faye asi na*, they told him to come; literally, they told it to him he shall come: *ia moi nge mem fo*, you remember (it) what I said.

108. In accordance with the explanation given 106, is the fact of those particles being omitted when any other word comes between the agent and the object. Thus we say, *Charles si dingo kannu*, Charles shall love the child; and not, *Charles si ye dingo kannu*. So also, *isi dingo kannu*, in the future; but, in the aorist, *ie dingo kannu*, which is a contraction for *ite ye dingo kannu*. Again, *ntolu nge dingolu sotto*, we have got children: but the intervention of *man*, not, would render it, *ntolu man dingolu sotto*, (not, *man nge*).

109. In case of a sentence being long, or otherwise
of many words intervening between the nominative and the verb, the personal pronoun is sometimes repeated, in order to keep up the thread of the connection.

110. It has been said, that the objective case precedes the verb in the order of construction. But when the verb is construed with two objects, one of them follows the verb: as, a kujau ke iye, he did you harm; a munko nyinink' ala, he asked him for bread.

111. Some verbs require to be construed with fe, ye, or la; in which cases also, the object follows the verb. Thus, ate diamolu mfe, he will not speak to me. This may be called the dative after the verb, as it is frequently used where "to" is employed in English. So again:

\[
\begin{align*}
\text{salle Allala,} & \quad \text{pray to God.} \\
\text{wo di ala,} & \quad \text{give it to him.} \\
\text{a fo itoluye,} & \quad \text{tell it to them.}
\end{align*}
\]

Practice alone can teach the proper employment of these particles; but as their use is limited, there is no difficulty connected with its acquisition.

One or two verbs take ma (or la,) as, kana balang itoluma, do not forbid them; literally, do not be unwilling for them. So, sila Allana, or Allala, fear God.

112. A few verbs vary their signification, according to the presence or absence of an objective case; so, abota je, he went thence, or he went away: but, a fùng bolu je, he took something thence, or, from it.

113. The imperative mood also causes an objective pronoun to follow the verb, where confusion would otherwise follow.

114. After the verb, ntolu or nla, to me, becomes nna (see 4); as a dinna, give it to me.

115. Motion to a place affixes the particle to; as,

\[
\begin{align*}
ta bungoto, & \quad \text{go to the house.} \\
atata marseoto, & \quad \text{he went to the market.}
\end{align*}
\]
Where absolute entrance into a thing is mentioned, *kono* is used. So we say, *a fei dimbato*, throw it into the fire; but, *a fei jio kono*, throw it into the water; and, *a wo ke kuneo kono*, he put it into the box.

116. But where the name of a town or country is used, it is more common to omit *to*; as, *ta Jinjinberre*, go to Ginginberry, *viz.* M'Carthy's Island.

117. After verbs of motion, the infinitive mood drops *la*; for though we say, *alafita suo sanna* (*sang la*), he wishes to buy a horse; we must say *atata suo sang*, he has gone to buy a horse. So, *ta doke*, go to work, &c.

118. "On a place" is rendered by *to*, as *dunyato*, on the world, or, in the world; *bankoto*, on the earth or ground.

119. But "upon" in its full meaning is denoted by *kang*; as, *nyung ke meso kang*, put this upon the table.

120. Instead of conjoining verbs by *aning*, and, the pronominal particle *ye* is frequently employed; as, *yatatu ye keo dye*, they went and saw the man; literally, they went they saw the man. *Ye* is thus properly employed only after a noun or pronoun to which it refers, or else confusion would ensue. The reason of this want of conjunctions proceeds from the circumstance of the natives always employing short sentences and phrases, the connexion of which takes place only in the mind, and not by conjunctions copulative. (See 104.) This is a great defect in the language, which only time and converse with foreigners can remedy. At present, however, such conjunctions must be omitted in translations, since the use of them is perplexing to the natives. The conjunction *barr*, "but," may be pretty largely employed after the manner of the Greek *επί*.

121. A change frequently takes place in the signification of the tenses of conjoined verbs. The second and following verbs, though dependent upon a preterite, adopt the form of the future proximate. Thus, "he came to hear the word," is not expressed
by anata a kumo moi, which means, "he came and heard the word." Again, anata, fo asi kumo moi; viz., "he came that he might hear the word," is rather vulgar; but we use, anata abe kuma moila, which literally signifies, "he came, he is to hear the word." This latter refers to his intention in coming, which intention is expressed as present, because it was present at the time referred to in the foregoing verb.

122. Upon the same principle, we account for another conversion of the tense which takes place. Thus, in the phrase, "if you find it, pick it up and put it into the box," ni i a dye, is a tombong ya ke kuneo kono, the literal translation of which is, "if you find it, you shall pick it up, put into the box."

123. When two verbs are connected in English, and are followed by a noun dependent upon both of them, the Mandingoos construe it with the first only, as, "he saw and read the book," a buko dye, a karang, viz., "he saw the book, he read it."

124. Nouns of time are used with or without the particle la, but the former is generally to be preferred; as, tile kilinna, or tile kiling, in one day, somala, in the morning; sutola, at night. In the two latter examples, la is requisite to mark the point of time specified. But should the phrase be long, la had better be omitted except at the end; as sanji-sabba ning kare woro or worola, for three years and six months.

125. Priority in time requires the introduction of the particle ye, when expressed in a verbal form; as, namana tumo ye si, before the time come.
NOTES.

Note A, Page 5.

Four methods of writing the form of the possessive case presented themselves. The first was that which is most agreeable to the pronunciation; as, mfa labungo. But this form is objectionable for several reasons; the noun is here clogged with incipient letters la or a which might confound it with other words; muso labungo would exhibit a different appearance of construction, mfa adingo, mus adingo and all such combinations are very clumsy; mo nyada, "the man's face," exhibits no form of construction whatever; and the same might be said of many plurals; itolu fula, might be rendered either "they two," or "two of them;" this form is contrary to all analogy, &c.

A second method of noting the possessive might be thus mfa-labungo, mfa-dingo, &c. This is liable to many of those objections already stated against the previous form, whilst its chief value would consist in its being analogous to the Mandingo method of writing Arabic.

A third plan of the possessive might be mfa bungo, mfa dingo, &c. This is the most simple and most agreeable to the declensions of other languages; but it is not quite consonant with the pronunciation; and as la occurs so frequently as an affix in various modes of syntax, the natives might have much trouble at first in catching the meaning. To this form, however, it may be eventually reduced.

The fourth method is that adopted by the author, viz., mfa-bungo, mfa-dingo, &c., combinations of words which can never be misunderstood, if the connecting hyphen be remembered to be a concomitant sign of the possessive case. The few other instances in which a hyphen is employed (such as mo-omo, &c.) are so obvious as to cause no difficulty.

In the form muso ye dindingo kannu, ye is pronounced very short, the y scarcely being heard, as it appears to be a mere connecting liquid sound.

The original form of the aorist tense seems to have been made up of the root of the verb and the personal pronouns with a separative particle ye. This holds still good in the second and third persons in both numbers. In explanation of the nge of the first person singular, it may be remarked that final a before a vowel is generally converted to ng, which would therefore make ng ye, and by obliterating the short y, it becomes nge. This sound is thus also distinguished from that of nge ye, "I them," &c. The nge of the first person plural is, no doubt, borrowed from the singular; (see note C3) but some natives use ntolu ye.

Note B, Page 15.

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Note C, Page 15.

The phrase muso a dindingo kannu literally means, "the woman she loves the child." This use of a personal pronoun between a nominative noun and the verb, is in considerable vogue. In some cases, the pronoun is not proper; in others, it is redundant; in others, it is emphatic and highly agreeable to the spirit of the language. The above is an example where the pronoun had better be omitted, as it otherwise occa-
ions an ambiguity in the sense; for the phrase might be understood, "the woman loves her child," namely, *muso y adindingo kannu*, with the omission of *y*. But according to usage, we say, *muso aman ta*, "the woman she is not gone," a redundancy which generally takes place in the use of *man*. Again, *sate ato mu Katabar*, "a town its name is *Katabar*," is more in vogue than "a town the name of which is *Katabar*," &c. *Alkuntinyolu yebey kasabita*, "your hairs they are all numbered," is more emphatic Mandingo, than if the *y*, "they," were omitted.

*Musol le dindingo kannu*, properly seems to signify, "it is the woman loves the child;" but little attention is paid to such niceties of distinction by the natives.

**Note D, page 15.**

The greatest difficulty which appears on first sight, is that connected with the use of *ye* or *y*, seeing that it is at once an indefinite personal pronoun, the contracted personal pronoun of third person plural, and also an expletive particle, frequently introduced into various forms of construction. We have endeavoured to obviate any confusion arising between this and the second personal pronoun singular, by writing the latter *i*, and the former *y*, and in verbs, *ie, ye*. It remains, however, to distinguish the various uses of *ye, y*. (See 52, 105, 106.) And it may be regarded as a general rule, First. Wherever *ye* or *y* is found without a nominative preceding, it is the indefinite personal pronoun "they." (35.) Secondly. Where a noun plural, or a pronoun third person plural, has preceded in a former clause of the sentence, and *ye* or *y* begins a new clause, it is to be regarded as the contracted pronoun, third person plural. (34.) Thirdly. Where a nominative immediately precedes in the same clause, *ye* or *y* is a mere separative particle. Fourthly. Where *ye* is added to a word, it is a preposition. (111.)

As in the following examples,

*ye dindingolu samba akang*, they brought children to him.

Here *ye* means "they," indefinitely, viz., "some persons."

*musolu ye dindingolu samba akang, ye wolu landi asingoluto*, women brought children to him, they laid them at his feet.

Here the first *ye*, is a mere separative particle; but the second *ye*, is the contracted personal pronoun, third person plural, and refers to the women already mentioned.

*muso y abulo tilindi*, the woman stretched forth her arm.

Here also *y* is a particle separating between *muso* and *abulo*. (35.) But in *asallet' oye*, "he prayed to him," *ye* is evidently a preposition, and cannot be confounded with any of the foregoing.
A VOCABULARY OF WORDS.

I.—THE UNIVERSE, &c.

God, Alla
heaven, aryena
hell, yahaniba
angel, maleika
spirit, (soul,) nio
a spirit, (demon,) jino
devil, sentano
prophet, kila
good, bette
evil, kujau
sun, tido
moon, karo
star, lolo
world, dunya
earth, banko
water, jio
rain, sanjio
wind, fonio

light, noro or nuro
darkness, dibbo
fire, dimba
sea, baba
creek, bolongo
lake, &c., dalla
thunder, sankulo, samfetting
lightning, ngalingalo, ngalaso
cloud, tonato
damp, dew, monto
flood, wamo
smoke, siso
shadow, nika, nineuo
shade, dibengo
damp, kono
stream, rivulet, weio
spring of water, jinya
well of water, kolongo

II.—TIME, SEASONS, &c.

Sun-rise, wolcha, tilibo
morning, soma, soilo
sun-set, alansara, tilibo
evening, uraro
night, suto
early, juna
mid-day, tilibula
mid-night, dutella, sutoxula
time, tuma
an hour, wato, horo
a day, longo, tile kiling
week, lukungo
a month, (one moon,) kare kiling
a year, (one rains,) sanji kiling
sama kiling
flood-tide, bafata
ebb-tide, bajata
dry season, tilikando
rainy season, samato
after the rains, sanjiano
fast month, sunkaro
fast day, sunlungo
every day, lungolung
to-day, bi
to-morrow, sining
day after to-morrow, sinindingo
yesterday, kunu
day before yesterday, kununko
harvest, nyomo (ripe corn,) nyote
(cutting corn)
harvest time, nyomo tumo, nyote
tumo

the north, mara
south, buloba
east, tilibo
west, tiliji

Monday, Tenning
Tuesday, Tellata
Wednesday, Araba
Thursday, Aramisa
Friday, Arjuna

Saturday, Sibiti
Sunday, Allahaddo, damaso

first month, muskoto
second do. kehuto
third do. ngangabidong
fourth do. jumolavale
fifth do. jumolahere
sixth do. arujabakonong
seventh do. arajaba
eighth do. sunkarekonong
ninth do. (fast month,) sunkare
tenth do. minkare
eleventh do. bannakonong
twelfth do. (African Christmas,)
banna

III.—A COUNTRY, &c.

A country, duo
farm, kunko
town, sateo
road, silo
tree, yiro
school, karangbungo
root, sulu
churh, (large,) jamango
hill, konko
mosque, misero
stone, beri
language, kungo
clay, potto
a well, kolongo
grass, nyomo
war, kello
a market-place, marseo
peace, barria
fort, (stockade,) tato
village, satending
bridge, sato
forest, ulo

IV.—A HOUSE, FURNITURE, &c.

House, room, bungo
bed, larango
premises, ya
curtains, sankeolu
kitchen, koba
covering, bitterango
window, janerango
blanket, blanketto
stairs, sellerango
pillow, kunglarang
upper story, sautofunko
towel, tubajio
roof, kankarango
table, meso
joists, (runs,) sibolu
chair, (seat,) sirango
plank, babara
foot-stool, singsirang, singdula
lime, lasso
piazza, jebro
1. HOUSE UTENSILS.

Knife, muro
fork, subosirang
mug, moggo
cup, koppo
bottle, kabo
cork, kake
plate, pleto
spoon, dosa
calebash, (wooden bowl,) mirango
basket, siningo
drinking vessel, minandango
iron pot, kalero
candle, kandio
lamp, lampo
cell, talango
box, kuno
lock, karriyado
key, kunedengo
bag, boto

c. GARDEN AND SHOP UTENSILS.

Spade, pelo, sindango
hoe, dabo
rake, korango
axe, terango
saw, sero
hammer, pemperlango, hammero
nail, preko
peg, (&, to hang on,) muterango
pestle, nyinkallo
mortar, (to pound,) kulungo
pressing machine, detterango
wax press, kanyidetterango
measure, sumango
scales, sumandango
weights, libaro
a pound weight, poundo
tool, (any,) lorango

3. FOR WRITING.

A writing, safero
writer, saferla
paper, kaito
pen, (reed,) kallo
book, buko
the Book, (sacred,) Kitabo

4. FOR SAILING, &c.

Canoe, kulungo
paddle, jibo
boat, bara
oar, barajibo
a sail, bassefano
rope, bassejulo
hook, dolingjulo
fishing line, dolingo
net, jalo

5. FOR RIDING.

Saddle, kirkeo
bit, (for mouth,) labo, karafco
bridle, karafejulo
stirrup, dilo
spur, sebbero
whip, busa, konio

6. FOR WAR.

Gun, kiddo
gunpowder, kiddemunko
cannon, peso
pistol, pistolo
sword, fango
spear, tambo
bow, kallo
arrow, benyo
sling, kutokato

V.—MAN, HIS RELATIONS, &c.

A person, mo
people, molu

man, husband, keo
woman, wife, muso
widow, friginuso
child, dingo
infant, dindingo
youth, kambano
boy, son, dike
maid, sunkuto
girl, daughter, dingmuso
parents, wutumolu
father, fa, fama
mother, ba, hamo
brother, badike
elder brother, koto
sister, badingnusso
uncle, barring
aunt, binki
niece, bardingning
marriage, futuo
bride, manyo
bridegroom, manyotio
neighbour, katanyo
associate, kaftunyo
friend, teri, terima
master, mari
mistress, marimuso
servant, kunefa
king's servant, batula
disciple, taliho
scholar, karandingo
stranger, kuntango
citizen, satemo
countrymen, dumolu
name, to
freeman, freio
slave, captive, jongo

man-slave, jonke
woman-slave, jongmuso

official conditions.
king, mansa
queen, mansamuso
prince, nobleman, nyantjo
headman, chief, kuntio, alefa
alcaid, alkali
chief of a town, ruler, keba
chief priest, almame
priest, (learned,) fode
priest, (Mahomedan,) marrabu
religious people, morolu
prophet, kilo
singing-man, (in a good sense)
donkilila

tradesmen.
carpenter, (native,) keserla
carpenter, (European,) karpenen
blacksmith, numo
trader, firolo
palm-wine maker, soarla
singing man, (native buffoon,)
jallima
labourer, dola
labourers, dolalu
butcher, ninsefarla
writer, scribe, (writer of charms,)
safetla
charm, amulet, grigri
cobbler, karankeo*

vi.—the body and its parts, &c.

the body, bala
bone, kalo

skin, balafato
blood, yello

* the blacksmith and cobbler are men of great importance amongst the Mandingo, and the king's blacksmith and cobbler take part in the royal councils.

† these are jesters precisely similar to those which formerly prevailed in the courts of Europe. they play antics, and have full liberty of speech; but are not buried after death, their bodies being deposited in a hollow (monkey-bread) tree.
THE MANDINGO LANGUAGE.

head, kungo
vein, fasso
hair, kuntingo
forehead, fongo
eye, nya
eye-brow, nyakunkung
eye-lash, nyatimpo
face, nyada
nose, nungo
cheek, tamo, tamada
ear, tulo
mouth, da
lip, daturo
palate, dakaonotosanto
gum, timo
tooth, nying
tongue, nengo
throat, kankruba
chin, bombongo
beard, bora
neck, kungo
back, ko
bosom, siso, sisio
pit of stomach, sisikungo
pap, sunjio
belly, kono
heart, sondimo
liver, juso
side, kara
rib, karakeso
navel, batalungo
loins, teo
thigh, nuto
leg, singo
knee, kumbalingo
foot, singjambo
heel, konkongo
toe, sinkondeingo
large toe, sinkumba

nail, ngoringo
arm, bulo
elbow, nonkongo
wrist, bulokango
hand, buloinso
palm of hand, bulotio
finger, bulokonding
thumb, bulokumba

PECULIAR TO BRUTES.

Wing, kampango
tail, fenyo
mane, jeiko
horn, bino
hair, tio
elephant's trunk, sammanumango
claw, ngoringo

APPURTEANCES.

Voice, kumakang
breath, niji
spittle, dajio
smell, sunkang
taste, nenero
touch, maro
tears, nyajio

ACCIDENTS.

Lame, namutaring, namatato
defa, tulukiring, tulukito
dumb, mumuo
blind, fikerito, finkering
cough, toto
a wound, barama
a cold, sasa
fever, kandia
boil, yito
dysentery, konokuteta
dropsy, dafu
medicine, boro
a doctor, jarraula

VII.—DRESS, &c.

Cloth, (a pang,) fano
cap, (native,) nafo
hat, shappeo
cloa, kusabo
trowsers, kurto

gown, saio

sleeve, kamisa-bulo

shoe, samato

stocking, meyo

shirt, (native,) dondio, dondiko

shirt, (European,) kamiso

handkerchief, tiko

ring, konna

necklace, kantakonong

neck ornament, bulankang

beads, konongo

needle, bendango

thread, bora

scissors, tisoro

rag, funtingo

cap, (European,) kapeo

VIII.—BRUTE ANIMALS,

1. QUADRUPEDS.

Dog, wulo

cat, nyankomo

pig, seo

bullock, sene

bull, tura

cattle, ninso

cow, ninsemuso

sheep, saijo

ram, sakotong

ewe, samuso

horse, suo

mare, sauno, sumuso

elephant, sammo

ass, falo

leopard, solo

lion, jatto

hyena, suluo

camel, nyonkome

baboon, kong

monkey, sulo

wild cat, bambango

wolf, kunkouwulo

rabbit, sango

hippopotamus, mallo

2. FISHES.

Fish, nyéò

alligator, bambo

shark, patamo

oyster, nganya

turtle, kuto

tortoise, tante

3. BIRDS.

Bird, kuno

fowl, suseo

cock, duntung

hen, susemuso

duck, buruo

parrot, jobo

parroquet, kelle-kello

ostrich, suruntukuno

owl, kikiango

stork, jibango, kunankoi

marraboo, jimmo

flamingo, hello

spoon-bill, sadasa

king-fisher, jilango

pigeon, pura

hawk, silingo

eagle, bibo

4. INSECTS.

Fly, sio

mosquito, susula

cockroach, kokorotiío

moth, nyimato

ant, minneminang

bee, kemoring

black ant, duntumerang

termite, (bugabug,) baba
THE MANDINGO LANGUAGE.

beetle, *kuberokubero*
 flea, *jatakollo*
 louse, *dunyo*
 wasp, *dondola*

**5 REPTILES.**

Snake, or serpent, *sa*

**IX.—FOOD, &c.**

Corn, *nyo*
 bread, *munko*
 biscuit, *pongo*
 beef, *subo*
 victuals, *kino, kini*
 breakfast, *datukang*
 eating, *domoro*
 food, *domoging*
 dinner, *kontong*
 supper, *simango*
 fat, *kengo*
 rice, *mano*
 butter, *tulo*

oil, *tulukuno*
 cheese, *tjiso*
 pepper, *kano*
 salt, *ko*
 egg, *susekilo*
 honey, *lio*
 wine, *weino*
 rum, strong drink, *dolo*
 sweet milk, *kekeo*
 sour milk, *nonno*
 palm-wine, *tenjio*
 palm-oil, *tentulo*
 palm-nut, *tenkulo*

**X.—PRODUCE, MERCHANDISE, &c.**

Gold, *sanno*
 silver, *koddo*
 iron, *neo*
 steel, *nefato*
 brass, *taso*
 copper, *jonolo*
 wax, *kanyo*
 hides, *ninsekulolu*
 gum, *yirinyajio, kumbaro*
 indigo, *karo*
 cotton, *kotondo*

tobacco, *taba*
 snuff, *tabamunko*
 baff, *dampe*
 crimson cloth, *tafalo*
 soap, *safono*
 ivory, *sammanyingo*
 a bale of goods, *fudo*
 goods, (generally,) *nafulolu*
 store room, *kumfa*
 barn, (corn hut,) *buntungo*

**COMMON VERBS.**

There are many Mandingo verbs which have no equivalent in the English language; thus, “to be hungry, thirsty, distant from,” &c., are expressed in Mandingo.
by single words, viz., by neuter verbs. In the following vocabulary, these are denoted by the insertion of the word “is,” immediately after the English word.

<table>
<thead>
<tr>
<th>English</th>
<th>Bantu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accuse, bulandi</td>
<td>dance, dong</td>
</tr>
<tr>
<td>adorn, nyimandi</td>
<td>dare, kanyi</td>
</tr>
<tr>
<td>agitate, kibirindi</td>
<td>deliver, kanandi</td>
</tr>
<tr>
<td>agitated, is, kibirita</td>
<td>descend, jinang</td>
</tr>
<tr>
<td>answer, jabi</td>
<td>dig, sing</td>
</tr>
<tr>
<td>answer to, dankanu</td>
<td>distant, is, jamfata</td>
</tr>
<tr>
<td>approach, kata</td>
<td>do, ke</td>
</tr>
<tr>
<td>arrive, fata</td>
<td>doubt, sosori</td>
</tr>
<tr>
<td>ask, nyininka</td>
<td>draw, or drag, sabba</td>
</tr>
<tr>
<td>assemble, kaffunyo</td>
<td>draw water, bi</td>
</tr>
<tr>
<td>awaken, kunindi</td>
<td>drink, ming</td>
</tr>
<tr>
<td>beat, busa, bute</td>
<td>drink (give), mindi</td>
</tr>
<tr>
<td>beautiful, is, nyinyata</td>
<td>drunk, is, sirata</td>
</tr>
<tr>
<td>beautify, nyinyandi</td>
<td>dry, is, jatu</td>
</tr>
<tr>
<td>beg, dani</td>
<td>dry, jarandi</td>
</tr>
<tr>
<td>bind together, jurume</td>
<td>eat, domo</td>
</tr>
<tr>
<td>bite, king</td>
<td>enter, dung</td>
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<tr>
<td>blow, fe</td>
<td>envelope, wulindi</td>
</tr>
<tr>
<td>brave, is, jotteata</td>
<td>expect, hila</td>
</tr>
<tr>
<td>break, kate, te</td>
<td>fall, or drop, jalang</td>
</tr>
<tr>
<td>broad, is, fana</td>
<td>fallen, is, boita</td>
</tr>
<tr>
<td>broad, make, fanandi</td>
<td>fall (make), boindi</td>
</tr>
<tr>
<td>build, to</td>
<td>fearful, is, jotteata</td>
</tr>
<tr>
<td>burn, janni</td>
<td>feed, domorindi</td>
</tr>
<tr>
<td>care for, simadung</td>
<td>fill, fondi</td>
</tr>
<tr>
<td>carry, sambo</td>
<td>find, dye</td>
</tr>
<tr>
<td>change, faling</td>
<td>finish, bang</td>
</tr>
<tr>
<td>cheat, ketu</td>
<td>fix to, pempendi</td>
</tr>
<tr>
<td>choose, tombong</td>
<td>fold up, dampi</td>
</tr>
<tr>
<td>cleanse, seniandi</td>
<td>follow, nama</td>
</tr>
<tr>
<td>clean, is, seniata</td>
<td>forget, nyinne</td>
</tr>
<tr>
<td>cold, is, sumeiata, neneta</td>
<td>free (make), froindi</td>
</tr>
<tr>
<td>come, na</td>
<td>full, is, jata</td>
</tr>
<tr>
<td>conceive, yelu</td>
<td>gain, tine</td>
</tr>
<tr>
<td>cook, tabbi</td>
<td>get, sotto</td>
</tr>
<tr>
<td>cover, bitte</td>
<td>give, di, so</td>
</tr>
<tr>
<td>covet, kaba</td>
<td>go, ta</td>
</tr>
<tr>
<td>cry, kumbo</td>
<td>go aside, jenke</td>
</tr>
<tr>
<td>cry out, sarri</td>
<td>hang, deng</td>
</tr>
</tbody>
</table>
THE MANDINGO LANGUAGE.

- heal, jarrandi
- hear, mo
- heavy, is, kuliata
- hire out, fu
- hold, muta
- hope, kiki
- hot, is, kandita
- hungry, is, konkota
- increase, meyn
- keep, muta
- kick, damfa
- kill, fa
- laugh, jelle
- lay down, landi
- leave, tu, bo
- lengthen, janynandi
- lie down, ta
- light, is, (not heavy,) feiata
- light, is, (not dark,) malata
- light, v. a. mutandi
- lighten, (ease,) feandti
- lighten, (make shine,) malandi
- lose, fiti
- love, kannu
- make, ke
- meet, terra, beng
- mix, nyami
- mock, jelle
- number, kasabi
- open, yelle
- order, kuma
- overturn, kupi
- pain (give), dimindi
- pained, is, dimita
- pass, tambi
- pay, jo
- pick up, tombong
- pity, hina
- place, londi
- plait, debe
- plaster, nottondi
- plant, tutu
- play, tubung
- pound, tu
- pour out, so
- pray, salle
- prepare, lakurandi
- prepared, is, lakurata
- press, dette
- protect, dandang
- pull, sabba
- pull down, jindi nang
- quarrel, sonka
- raise, wulindi
- read, karang
- reap, nyote
- remain, me
- remember, mira
- replace, seindi
- rest, (be still,) tenkung
- return, seinang, tolome
- ride, suselle
- rise, wuli
- run, bori
- safe, is, kisa
- save, kisandi
- say, ko, jo
- scorched, is, buruburuta
- see, dye, felle, jube
- seek, nyinning
- sell, wafl
- send, ki
- serve, batu
- sew, kara
- shame, malundi
- shamed, is, maluta
- shed, bong
- shine, mala
- shut, toun
- sleep, sino
- sow, fui, fi
- speak, diamo
- split, fara
- spring up, faling
- stand, lo
- steal, sunya
THE following phrases are intended chiefly as practical exercises on the various parts of speech, as they contain and illustrate most of the peculiarities of Mandingo construction. They will also serve to familiarize the mind with a few of the most common modes of expression incidental to daily intercourse, and thus form a basis for conversation with the natives.

The common mode of salutation is either the Arabic salam, peace, or the Mandingo hera, which signifies the same thing.

What do you want?  \textit{Ilajta munnela}?
I want my cap, (native,) \textit{Ilajta na nafola}.
Where is my horse?  \textit{Na suo be minto}?
It is here, there, \textit{Abe jang}, jela, or je.
Bring it to me, \textit{A samba nye}.
Give that to me, \textit{Wo dinna}.
Where are you going?  \textit{Ibeta minto}?
I look for Mary, Mbe Mariam le nyinninna.
Where has he gone? Atata minto le?
He has gone to the market. Atata marseoto.
What do you say? Iko di, or dile?
It is he, It is I, Ate lemu, Nte lemu.
It is cold to-day, Be symeyata, nenetale.
It was hot yesterday, Akandiatale kunu
Give me bread and (sour) milk, Munko ning nonno dinna.
I will do it, I will not do it, Ns a ke, Nt a kela.
I cannot do it. Nt a ke nola
Take this, Do that, Nying ta, Wo ke.
Let us go and walk, Alingne ta singtamandi,
What shall we do? Ntoli be munna kela?
Let us write, Alingne safero ke
What time is it? Mun tomo leti?
What hour is it (this)? Mun wate lemu nyinti?
Are you well (at peace)? Ibe hera ba?
Perform your reading, (viz., read,) Illeg karango ke.
He is in the house, Abe bungo kono.
He has left the town, Abota sateto.
Go, work in the field, Ta do ke kunkoto.
Do‘nt walk, run! Kana toma, bori!
He fell, but was not hurt, Abota, barri aman diming.
Let us go and see him, Alingne ta (a) dye.
He will do you good, Asi jing bette ke iye.
I am hungry, Nkonkota, Mbe konkoring, Konko le benna.
What is his name? Atondi?
His name is John, Ato Jon, Ato mu Jonti.
I went in a canoe, (any vessel,) Ntata kulungo kono.
The vessel sails (runs) well, Kulungo ka bori betteke.
I wish to buy (barter) a horse, Njafita suo sanna.
Go, sell that horse, Ta wo suo sang, To wo suo wafi.
I saw somebody. Look at him! Nge mo le dye. A felle!
He cuts sticks, Akare dokolu kuntu.
You cut the stick with a knife, le doko kuntu murola.
He was once good, Abetteata nung foloto.
But now he is not good, Barri saing amam bettea.
Now he is well again, Saing akendiata kotenke.
He struck and killed him, A wo junku ya fa.
But he did not beat me, Barri amu busa, or, Aman nte busa or bute.

The child has no clothes, Dinding aman dnyfing sotto.
That man talks much, Wo mo diamo siata.
The wind blows, Fonio befele.
This people are all black, (skin.) *Nying molu bey balo finta.*
Our people are white, *Ntolu molu be balo koiring.*
It is very cold in our country, *Neno siata ntolula duoto.*
When they have finished this, *Ni ye nying bang kela.*
Have you seen the king? *Ye mansa dye le ba?*
Where is your wife? *Imuso be mintole?*
How many children have you? *Ie ding jelu sotto?*
I have three children, *Nge ding sabba sotto.*
You have four wives (with you), *Musu nani le b i se*
He is a good man, *Ate mu no bette leti,* (abbreviated,) Mo bettelet.

It is a long plank, *Babaro jangayata.*
Their hair is black, *Ykontino finta*
Can you read? *Isi karango no ba?* or, *Isi karano no ba?*
Yes, I can read, *Yei, nsi karango no.*
Do you know the Mandingo (language)? *Ie Mandinga kango nol ba?*

I thank you, *Ng i jei.*
We killed a bird, *Ntolu nge kunu le fa.*
If I beat him, he too will beat me, *Ni ng a bute, afana si m bute.*
If you (plural) work, you will be tired, *Ni alye do ke alsi bata.*
I wish to make you good, *Nlaqita ng i betteandi.*
I have no leisure, *Nbulu man si.*
It is true, In truth, *Tonya lemu, Attoniata, Tonyato.*
It is long since I saw you, *Nja mat i dyela,*
They came near to the fire, *Ykatata dimbala.*
He went far from the town, *Ajamfata sateola.*
I will go to visit my friend, *Nsi ta nteri kumpabo.*
I am sorry that you are sick, *Ila karango aman dia ny e.*
I am ashamed to see you in bed, *Mmaluta ng i dye larangoto.*
They are dirty, *Yneta, Ybe noring.*
When will you finish it? *Ib a banna muntuma?*
What like is it? *Mu nyong lemu?*
Do you know if Kayaye be distant? *I a lonne ni Kayai jumfata ba?*

How many have you brought? *Inata jelu fe?*
How many are there? *Jelu lemu?*
I think it will rain to-day, *Nga mira sanjio si ke bi.*
I could not sleep at night, *Mman sino no sotola.*
Good bye (I compliment you)! *Ng 1 kontong!*
APPENDIX

IN REFERENCE TO SCRIPTURAL LANGUAGE.

The Mandingo Grammar has been written with especial reference to the use of Christian Missionaries and Teachers; and that it might serve as a basis for the translation of the Holy Scriptures and other useful books into the Mandingo language. As it has fallen to the author's lot to commence this translation, he has, therefore, been obliged to fix a standard of biblical phraseology, and invent new Mandingo terms to express religious words and phrases. He thinks that the present work would be incomplete, without explaining the grounds upon which he has proceeded with the translations, and affording every possible assistance to future Missionaries in the understanding and acquirement of scriptural language. The task has been an onerous one; for it was requisite to form a new religious language, and thus originate an entirely new train of ideas in the African's mind. To explain this more fully, the author will here insert some extracts from a memorial presented to the Committees of the Missionary and Bible Societies relative to the publication of the Mandingo Scriptures.

"It is utterly impossible to translate the whole of the Scriptures, in a satisfactory manner, (to my mind,) into any of the native languages of Western Africa, till a greater degree of knowledge be spread amongst the inhabitants. These languages are at present inadequate to convey a proper sense of scriptural truth; and language can only improve with a proportional improvement in the people. In so far as the Mandingo is concerned, many words..."
and phrases are used in a very loose sense by different natives. Their wants are few, and they make no account of precision in expressing them. Their ideas are therefore vague and limited, and they have no conception of the manners of civilized life, much less of the refinements of the East, where the Scriptures were written. Hence much of the phraseology of the Bible is necessarily unintelligible to them. As their best religion also consists of savage superstitions, upon which a few of the fables of Mahomedanism have been grafted, no help is thus afforded to give expression to religious truth, which even a greater knowledge of the Mussulman tenets would have imparted. In reading to them the Gospels, which are undoubtedly the simplest portions of the Bible, the modes and figures are so foreign to the natives' ideas, that every phrase must be explained before any of them can catch the meaning. For example: they have no adequate conception of Eastern scenery, as rocks and springs, hill and dale, valleys, &c. (for this part of the country is so level, that the tide rises at a distance of nearly five hundred miles up the river:) nor of regular houses, husbandry, and agriculture, gardens, grinding, different articles of dress, civilized manners and food, housewifery or furniture; nor of any of the arts and sciences; of regular forms of government, appendages of royalty, laws, magistrates; of the arts of navigation and war, division of troops, armour, &c.; of foreign seasons and times; of temples, offerings, and sacrifices; of prophecy, astrology, and divination; of relative duties between husband and wife, parent and child, king and subject; of property, possessions, treasures, jewels, precious stones, &c. &c. &c. Now as spiritual things in the Bible derive their names and illustrations from things temporal, it is impossible to convey many thoughts on these subjects, which shall be responded to by the negro's heart. None but those who have had to do with the uncivilized of tropical climates, can conceive
The MANDINGO LANGUAGE.

their utter ignorance, indolence, and thoughtlessness on the most simple subjects. Hardy savages in colder climes are bold in their ideas, quick of thought, energetic in action, and proverbially abounding in figurative language. But the very reverse is found to hold in these parts of the world.

"The translation of the Scriptures should therefore proceed apace with the evangelization and civilization of the people. A beginning has now been made, and Missionaries may have every thing put into their hands that is requisite for acquiring the language, and teaching the Gospel to the natives in their own tongue. This will be found to be a sufficient supply for a considerable time. The rest of the Scriptures can be prepared at leisure, and various portions published as they are called for; till, finally, a correct and perfect edition of the whole be completed. This plan will best provide for the wants of the people, by securing to them the use of progressive corrections and of the most improved dialect.

"Besides the want of refined expressions and of ideas belonging to the arts and manners of civilized life, there is a great lack of little words which are familiar to most languages, such as less, more, near, about, greater, few, &c. In rendering Mandingo phrases which contain such words, only an approximation to the complete idea can be made. Again: As the natives have never been accustomed to use religious phrases in the Mandingo tongue, a want of many words expressive of the simplest religious truths will necessarily be felt. Or if such expressions be not entirely wanting, a degree of ambiguity will exist concerning them; and the words used by some of the people will be differently understood by others. To remedy this, as far as practicable, I have adopted those words which are best known, but also occasionally such as are most precise. And, still farther, the same difficulty occurs in
Mandingo as in the Hebrew and other languages, of one word having a plurality of meanings; thereby causing an occasional ambiguity in the interpretation of the sense. The use of such words has been avoided by me as much as possible, unless where I have employed them always in similar situations.

“But in order that the translations might be made in the simplest and most familiar language current amongst the natives, I took the precaution of employing various interpreters; and though none of them could individually be trusted as to giving a faithful interpretation of phrases which they did not fully understand, and modes of expression with which they were not conversant, yet by eliciting similar forms from different individuals on separate occasions, I hope that the conclusions to which I have usually come are pretty correct. Various portions of the Gospel have thus been rendered into Mandingo with the help of five interpreters, through the medium of the English, Jollof, Arabic, and Mandingo itself.

“Signs, anecdotes, and illustrations were also constantly used with all the above parties, to elucidate the definite meanings of words and phrases.”

Whilst thus endeavouring to translate the Gospels into Mandingo, the author kept constantly in view the following objects;—attention to the genius of the Mandingo language,—the dignity of scriptural phraseology,—ease and precision in the formation of new words,—and accuracy in the translation of the text. Upon each of these subjects a few remarks will here be made:

1. **Attention to the genius of the Mandingo language.**—The difference between the idiom of European dialects and that of the Mandingo is very great, as the foregoing grammar will show; indeed so much so, as that they cannot be said to have any common ground of syntax. Our most homely conversation is also full of figures, which we little
discern till an attempt be made to translate it into
the language of a people whose train of ideas runs
in a wholly different channel from our own. Now
as the translator engaged in his work for the good
of the Mandingoes, and not of the English scholar,
he has tried to express the genius of the Mandingo;
and he has therefore avoided those turns of expression
which would be unintelligible to a native. Thus in
the simple phrase, “I will go before you into Galil-
lee,” Mark xiv. 28, if it were to be rendered literally
in Mandingo, *nsi ta altolu nyato*, it would signify, “I
will go to your face or sight in Galilee,” and would
be understood as “putting myself within the reach of
your sight.” It must be rendered *nsi folo ta altoluti,*
which it is impossible to translate verbatim into
English. *Folo* and *ta* are both verbs, and *folo*
followed by final *ti* is a verb of comparison. With-
out *ta* the phrase would mean, “I will be before or
surpass you;” and *ta* being dependent upon *folo*
does not disarrange the sentence, but adds its own
signification to it. Again: “Ye compass sea and
land to make one proselyte,” Matt. xxiii. 15, is a
highly figurative expression, and must be translated
*alkare ta baba ning banko muru,* &c.; *ta* meaning to
go, and *muru* to surround when preceded by a verb
of motion. In the phrase, “He is a debtor,” Matt.
xxiii. 16, we can find no Mandingo word signifying
a debtor; but its equivalent is *julo b ala, julo* being a
tie or obligation; and hence it signifies “the tie of
a debt is to him,” namely, “he is under obligation
of a debt.” To give one more example: “Ye shall
receive the greater damnation,” Matt. xxiii. 14.
Here, for “damnation,” the original word “judg-
ment” or “condemnation” must be used; but to
“receive judgment” is not a Mandingo idiom, nor
is there a comparative adjective “greater:” so that
we turn the phrase to *altolula kitio si wara,* “Your
judgment or condemnation shall be great or greater;”
*wara* being a verb which amplifies the quality of a
thing. And yet this idiom expresses the full mean-
ing of the original, and its concise form renders it even more emphatic and pointed.

Some Mandingo words are also very concise in their meaning; thus tantio means "a possessor of ten," from tang and tio; just as manyotio is a bridegroom, from manyo and tio, the possessor of the bride; and puntio, a householder, has the same derivation.

The learner will not then be surprised at finding many phrases turned in a different manner to what he has been accustomed, even if acquainted with the classics and modern European languages. He will also find other trifling variations from the form of the original, which may be classed under the following heads.

Repetition of proper names or nouns in lieu of the Greek pronoun. The reason of this is, that as there is no distinction of gender in the Mandingo pronouns, so when any intervening clause mentions a different object from that intended to be again spoken of, the first name must be repeated instead of using "he, she," &c. Thus, if we were talking of Jesus casting out a devil, and described the character of the latter, "and it was dumb;" if we were to add, "he went into a ship," this would naturally apply to the devil as being last mentioned: for the Mandingo pronoun makes no distinction between he and it, as the Greek and English do; and we must say, "Jesus went into a ship."

The repetition of the pronouns as nominatives has been already described in the notes.

The omission of "behold, and, but," &c. The Mandingo of "lo," "behold," signifies also "he beheld:" so that, where from the nature of the preceding construction a confusion would take place, this word has been omitted, or "but" inserted in its stead. As the Mandingoes do not connect sentences by "and," this word is either dropped at the beginning of clauses, or changed into "but" (which resembles the
Greek particle frequently translated into “and,” in the English version).

Transposition. The Mandingo requires the name of the person addressed to be put before the address; so, “Have mercy upon us, O Lord, thou Son of David,” is rendered, “O Lord, thou Son of David, have mercy upon us,” &c. &c.

Names of office, dignity, and consanguinity are put before the proper name, as mansa Daud, king David; kila Ishia, the prophet Isaiah; baptisarla Yohanna, the baptist John; adoma Andraus, his brother Andrew. It would be improper to transpose any of these words in Mandingo as we do in English.

As there is no passive voice in Mandingo, we must say, “The prophet spoke it,” instead of “It was spoken by the prophet,” and so forth.

The reason of a thing should also be put before the action depending upon it.

2. The dignity of scriptural phraseology.—The reader will already have perceived that the Africans require to have a new set of ideas with respect to religion instilled into their minds; to which nothing that they are now acquainted with bears the least affinity. But the author would never degrade the word of God to suit their grovelling minds; and therefore all that can be expected is, that they comprehend the Bible when explained to them. Some well-meaning people of England think that it is only necessary to send the Bible to Heathen nations, and let them read it for themselves; but they might as well send them a steam-engine without an engineer. A Missionary must not therefore attribute it to the translation, if the natives do not readily comprehend its meaning. In the present version, the sentiment of Scripture has never been humbled or compromised, even for the purpose of making it plainer: nor has it been paraphrased.

3. Ease and precision in the formation of new words.—Some persons might have recommended the
simple substitution of foreign words, wherever a
defect in the Mandingo vocabulary appeared. But
this would have been to form for the Africans such
a difficult and anomalous language as our own,—a
compound of scraps from all parts of the globe, in
which the mother-tongue is nearly lost. The author
has managed better for the Mandingoes, and has
considerably increased their vocabulary with very
little borrowing from abroad. The additional words
thus used in the Gospels are obtained in four
ways:—

(1.) By forming words from Mandingo roots
according to the native idiom of formation: all which
will be at once intelligible to the people without
explanation. These forms may be found in the
grammar under the heads of attributives, nouns of
quality, office, &c. Thus, from tiling, straight, comes
tilinding, upright, righteous; tilindingma, a righteous
person; tilinbale, void of tilinding, or unjust.
So sede, witness; sedema, a witness; tubi, repent;
tubiro, repentance; bata, afflict; bataro, affliction:
farano, adultery; faranaring, adulterous; sentano,
satan, or a devil; sentanering, possessed of a devil,
&c. (See Glossary.)

(2.) By compounding Mandingo words, according
to the native manner; the meaning of which com-
pounds will be also at once apparent. Thus, banko-
ijaro, a shaking of the earth or earthquake; nenkumo,
a reproachful or cursing word, or blasphemy; (retain-
ing the original meaning;) munkokung, a head of
bread, or a loaf; jodiming, painful pay or retribution,
viz. punishment; tunkumo, an again word or
repetition; juloluma, a chained or bound person,
viz. a prisoner; fangwarandero, a making of
oneself big, or pride, &c. &c. (See Glossary.)

(3.) By using words figuratively to have a
spiritual meaning when applied to religious subjects.
Thus, atilinta literally means, “He is made straight
or right;” and figuratively or spiritually, “He is jus-
tified.” So also, Adama-dingo, Adam’s or man’s son
is applied to Christ as the Son of man. This use of such words is familiar to every Englishman, but would necessarily require to be explained to the African.

(4.) By introducing a few foreign words and their combinations, where nothing could be found analogous to them in the Mandingo. These relate to religious ordinances, and other subjects, of which the natives have now no idea. Of this description are, "sacrifice, altar, pharisee," &c. "leprosy," &c. These words have been formed from the Latin or Greek taken into connexion with modern European languages, so as to resemble the latter (the English, French, Italian, and Portuguese, which prevail on the African coast) as much as possible. (See Glossary.)

An additional class of new words consists of names of persons and places. The author was of course at liberty to use his own discretion in this respect, and he has done so perhaps to the regret of some future Missionary, who would wish to have them as much like his own pronunciation as possible. But the interest of the natives has been here consulted. Now as Mahometanism has made considerable progress among some of these tribes, they are familiar with Scriptural names found in the Koran. These are written after the Arabic pronunciation, which sometimes varies considerably from the English. Again: as Missionaries are now disseminating the Arabic Bible in Western Africa, a countenance is thus given to the Arabic form; and if the English method were here followed, two classes of names and genealogies would present themselves to the Africans, or else a jargon of confusion would ensue, sufficient to perplex wiser heads than they have got. The author has, therefore, unhesitatingly written these names in the Arabic idiom, but will subjoin a list of the most essential for the benefit of the English scholar. Those not in the list must be looked for in the first chapter of St. Matthew, the third of St. Luke, or other parts of the Testament,
and will not be found to differ much from the English.*

4. Accuracy in the translation of the text.—In the above-mentioned Memorial, it is observed—

"I may mention that I have usually taken Griesbach's Greek Testament, in connexion with the English standard version, as the ground of my translation; it being more easy to translate from the original, as I was necessarily obliged to accommodate many expressions to the capabilities of the Mandingo language."

In consequence of the difference between the idioms of the Mandingo and Western languages, as already described, the most intelligent natives are puzzled with any thing like literal translation, and they only endeavour to render the sentiment wished to be conveyed. But as such a loose method would be highly unbecoming and dangerous in a translation of the Scriptures, the impracticability of such a work being accomplished by natives, at least for many years to come, is apparent. The author has rigidly adhered to the meaning of the text, and allowed nothing to interfere with this essential. In many instances he might have given a reading which would be more easily understood by the Mandingoes, but then they would not have understood it in the

* One of the words which has given the author most trouble is "the Holy Ghost or Spirit." He endeavoured in vain to find words expressive of the sense and dignity of the original; and, at last, adopted the words Alla Nio, namely, "the God Spirit" (soul or mind). In speaking, this will be confounded with Alla-nio, "the spirit or mind of God," which will be no great error. Alla Nio may convey as awful an idea to the negroes' mind, as the "Great Spirit" does to the Indians.

The author has used junubo for "sin." It is a religious word understood by few of the vulgar, who would prefer kuja, "evil." But as kuja properly refers to an action, (from kuo and jau,) it would not express "sin in heart, desire," &c. It savors of the Mussulman tenets of outward sin, and is therefore here discarded; so that the people must be taught junubo in the full meaning of sin. For the same reason kaffer in has been received instead of tu "forgive." Tu signifies "to leave or let," and forgiving sins in this sense would mean taking no notice of them, a doctrine also Mahometan. This kaffer, in which the a is pronounced rather close, need never be confused with kafir "an infidel;" which latter is a dissyllable from the Arabic, where a is sounded long and full.
original sense. Learners will, therefore, beware of the natives' comments upon the Scriptures.

There is no doubt of the English being amongst the best of modern versions of the Bible; and yet there are a few instances in which the Greek text might be more literally expressed. In such cases, the author has diligently compared the text with the judgment of the best commentators. The same may be said with respect to the various readings of the Greek text. Though, therefore, a very few expressions in the Mandingo version may be found differing from the English, there is nothing of the kind that involves the text or meaning of any important passage in the Gospels. And though a few mistakes of Mandingo words and idiom may have occurred in the translation, it will probably be found to yield to no version in the accurate expression of the original.

Here follows a Glossary of the most common Scripture terms found in the Gospels. It contains many words referred to in the third of the foregoing observations; the greater part being of the author's composition; and the rest being common words whose signification is here pointed out in their Scriptural use. The former have their derivation or composition explained. A very few words used by some of the Mahometan priests, and unknown to the generality of the people, which have been adopted in preference to the invention of new ones, will be here found, marked for religious. Der. stands for derived from; comp. for compounded of; Ar. Lat. Gr. Eng. show an Arabic, Latin, Greek, or English origin; a for English adjective; s for substantive; v for verb; v. n. verb neuter, under which description are many words used adjectively in English with the verb "to be," as, "ashamed, drunk," &c.
Able, a. Kanianding, der. kanian-
ta, v. n. able.
adulterer, jalungo, of Jollof origin.
adulterous, faranaring, der. farano.
adultery, farano.
adversary, balanyo.
affliction, bataro, der. bata, afflict, 
weary.
all, bey, written with y to distin-
guish it from be, “is.”
altar, altarō, Lat.
anoint, nōsī.
apostle, kila, r. Ar.
armour, kelldumjiang, comp. kello, 
war, and dumjiang, clothes.
ashamed, v. n. malung.
astonished, v. n. kumpata, kawa-
kuta, r.
authority, sembo.
baptize, baptisa, Gr. and Lat.
baptism, baptisaro.
baptist, baptisarla.
barn, buntung, any house for corn.
barren, dingbale, comp. ding, child, 
and bale.
bastard, jankading.
beauty, nyimaro, der. nyimata, v. n. 
beautiful.
beginning, foloro, der. folo, begin.
blasphemy, nenkumo, comp. neng, 
to tongue, and kumo, word.
bless, barakandi, der. baraka.
blessed, v. n. barakata.
blessing, baraka, Ar.
blind, v. n. sńketa.
blind, a. sńkerito, from sńketa.
book (sacred), kitabo, Ar.
book (any), buko, Eng.
bow down, sujudi, r. to prostrate.
bridegroom, manyotio, comp. 
manyo, bride, and tio, possessor.
brother, or fellow, doma, der. do, 
another.
bruised, a. jimiring, der. jimi, bend. 
burden, dunō.
building, tonya, der. to, build.
Centurion, Kemikuntio, comp. 
keši, a hundred, and kuntio, a
chief.
cheat, s. keturla, der. ketu, cheat.
Church (a), jamango, r. Ar.
Church (the), Tilinding-bengo, viz: 
the assembly of the upright.
closet, nunbung, comp. nun, hide, 
and bung, house or room.
clothing, sitifing, dumfing.
command, s. yamiro, r.
command, v. kuma.
companion, kaļunyo, comp. kaļu, 
assemble, and nyo, together.
covenant, fešio.
covetous, s. kabarla, der. kaba, 
covet, envy.
covetousness, kabaro, der. do.
council, bengo, viz. a meeting.
council-house, bungbengo, comp. 
bung and bengo.
cross, s. bentambilondi, do.
curse, neng.
cursed, nendito, der. neng.
custom (manner), kenyo.
custom (dues), namo.
daughter-in-law, dingamuso, comp. 
ding, child, and muso, wife.
dead, a. furio, freio.
defad, tulukito, tulukiring.
debt, julo.
debtor, julomutule, comp. julo and 
muta, take, hold.
deceit, ketunya, der. ketu, cheat.
demon, jino.
demoniacs, sentanering, der. senta-
no, the devil.
distress, s. filtro, der. fiti, trouble.
doctrine, nindero, der. nindi, teach.
drunkard, sirarla, der. sirata, v. n. drunk.
dry, a. jaringo, der. jata, v. n. dry.
dust, kankango.
dwell, remain, me.
earthquake, bankojjaro, comp. banko, earth, jiga, shake.
elder, s. kuntio, viz. a head man.
enemy, balanyo.
envy, nyabo.
eunuch, dingbalering, der. ding, child, and bale.
evil, s. kujau, comp. kuo, and jau, the evil thing.
evil, a. jau
faith, lanno, r. der. la, to lie.
faithful, s. pl. lannalu.
faithful (honest), sobering, der. soberia, v. n. honest.
faithless, lannabale, der. lanno.
faithlessness, lannabalia, do.
faith, of little, lannadoiaring, comp. lanno and doia, v. n. small.
farthing, kopperindingo, der. kopero, copper, a penny.
fating, sakentering, viz. fat sheep.
fear, s. silango, der. sila, fear, v. n. fearful, silaring.
fold (sheep or cattle), koreo.
forgive, kafferiu, r. in a few instances tu.
forgiveness, kaffirero, der. kafferir.
fornicator, &c. (see adulterer, &c.)
fox, meynfing, comp. meyn, grow, clear, cunning, and finge, a thing or beast.
freely, jobale, der. jo, pay, viz. without payment.
fulfil, timma, r. Ar. also ke, to do.
Gentiles, Jentilolu, Lat. and Eng. gift, bunya, soro.
glory, tento, ngimaro.

Gospel, Anjilo, r. Ar.
governor, kuntio ba, namely, the great chief.
groan, v. nguntai.
guide, silitarla, comp. silo, road, and ita, show.
hall, salo.
high, santerin, der. sang, above, or santo, up.
high-priest, alnameo, r.
honeycomb, kanyolio, comp. kanyo, wax, and lio, honey.
honour, tento.
hour, wato.
household, yamolu, comp. ya, premises, and molu, people.
humble, jusodoiaring, der. juso, heart, and doia, little.
hypocrite, bunafeio.
idle, kensinke, viz. nothing do.
inherit, keo.
inheritance, keo.
innocence, jaubale, der. jau, evil, viz. without fault.
joy, sewo, jusularo.
judgment day, alkiaama, r.
judgment hall, kiti-salo, viz. hall of judging.
just, tilinding, kekuyaring.
jusitce, tilinkuo, kekuyaro.
labourers, dolalu, der. do, work.
lame (people), namatolu, der. namata, v. n. lame.
leper, leprosering, der. leproso.
leprosy, leproso, Gr. &c.
lily, koiding, der. koita, v. n. white, viz. a son of whiteness.
loaf, munkokung, comp. munko, bread, and kung, head.
meek, sabatemo, or sabatering, der. sabate, a Jollof word for sabbath or rest.
memorial, mirakuo, comp. mira,
think, remember, and kuo, a
thing, viz. a think thing.
miracle, kawakuo, r.
mourner, frigimo.
murder, faro, der. fa, kill.
murderer, farla.
naked, balakensing, viz., body-no-
thing, or body destitute.
notable, tolaring, der. to, name.
offer, v. di, kata.
offering, (see gift).
pardon, (see forgive).
passover, laianlungo, r.
patience, mungo, der. munya, wait.
perfect, v. n. tilinta.
persecute, batandi, causative of
bata, afflict.
persuade, sondi, causative of song,
be willing.
perverse, kumbambandering, comp.
kung, head, and bamenting,
strong.
phylactery, safe.
physician, jarrarla, der. jarra,
heal.
plague, limo, Gr.
poor, s. pl. dobalu.
power, fango.
praise, v. jamung, tentu.
pride, fangwarandero, viz. the
making oneself big.
priest, fode, r.
prisoner, jololama, comp. julo,
bond, la, lie, mo, man.
privately, nunderinto, der. nun,
hide.
promise, s. lahido.
prophecy, folofu, comp. folo, first,
before, and fo, tell.
prophet, kita, r. Ar.
proselyte, yellimaring, der. yellima,
turn.
punishment, jodimbing, comp. jo,
pay, and diming, painful.
rebuke, sonka.
reconcile, bendi, causative of beng,
meet, agree.
reconciliation, bendero.
redeem, kamaku, a term applied to
redeeming prisoners.
redemption, kamaku.
regeneration, tungwulu, comp.
tung, again, and wuluo, birth.
renew, kutayandi, causa. of kutaya,
repetition, tunkumono, comp. tung,
again, and kumo, word.
rest, s. sobate (see meek).
rich man, s. fankama, viz. a power-
ful man.
righteous, kekyaring, der. kekuya.
righteousness, kekuya, der. kekuta,
v. n. it is right.
rock, berriba, comp. berri, stone
and ba, great.
ruler, keba, marala.
sacrifice, sakrafiso, Lat. and Eng.
sacrifice, sakrafisa, do.
scarlet, wulingo.
schoolmaster, karamo.
scribe, saferta, viz. a writer.
seal, s. stampa, Eng. &c.
seal, v. stampandi,
secret, nunding, der. nun, hide,
secretly, nunderinto, do.
sepulchre, furunkame.
show-bread, mesemunoko, viz. table-
bread.
shore, bada, comp. ba, river, and da,
mouth, &c.
silver-piece, kodoma, der. kodd,
silver.
sign, tamansero, r.
sin, junubo, r.
sinner, kujaукela, comp. kuja,
evil, and keta, doer.
snow, sanjikoi, comp. sanji, rain, and koi, white.
sorcerer, lolofellerla, comp. lolo, star, fellerla, looker.
sorrow, fitiro, kuiu.
sorrowful, kuiairing, der. kuiata, v. n. sorrow.
sparrow, kunundung, der. kuno, bird, viz. a little bird.
stumblingblock, boindikuo, comp boindi, throw down, and kuo.
suckling, susuring, der. susu, suck.
suffer, dunya.
tempt, ning, viz. try.
temptation, ningero, der. ning.
tempter, ningerla, do.
thief, sunyaro, der. sunya, steal.
tithes, jakko, r. (tithes, or tenths, are known in Africa.)
tradition, kotodtamo, comp. koto, old, ancient, &c., diamo, speak, saying.
treasury, koddibungo, comp. koddo, silver or money, and bungo, house or chamber.
trespass, s. dimindero, der. diming, hurt.
trespass, v. dimindero ke.
tribes, simalu.
tribute, kunkoddo, comp. kun, head, and kodd, money.
unbelief, lannabalta, comp. lanno, faith, and bale, privative.
unbelieving, lannabale.
unjust, tilinbale, comp. tiling, just, and bale.
unprofitable, tinebale, comp. tine, gain, and bale.
unrighteous, kekubale, comp. keku, and bale.
unrighteousness, kekubalia.
vessel (of any kind), kerango, comp. ke, do, put, and rango, instrument.
victory, bengo.
vineyard, weinekunko, comp. weino, (Eng.) wine, and kunko, a farm.
warn, lali.
weak, bambambale, comp. bambong, strong, and bale.
wet, sinango.
whiten, koindi, caus. of koita, v. n. white.
whale, babasammo, comp. baba, great sea, and sammo, elephant.
weak, jau, der. jau, wicked.
will, s. lajio, der. tafi, wish.
wisdom, longo, der. long, know.
wise man, lonna, do.
witness, sedema, der. sede, v. witness.
woe! subahana!
word, command, kumo.
worthy, nyang.
joy, sabbajulo, comp. sabb, draw, and julo, rope, &c.

THE MANDINGO LANGUAGE. 63

A FEW PROPER NAMES.

Andrew, Andraus
Bethany, Betania

Bethlehem, Betlehem
Cäsar, Kaisar
<table>
<thead>
<tr>
<th>Greek Name</th>
<th>English Name</th>
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<td>Christ</td>
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* Some of the Priests use, Hudiankohu.
RELIGIOUS SENTENCES.

May God do it!
May God make you good!
Do you love God?
You must fear God.
Fear God, for God is great.
The Lord made the world,
And every thing that is in it.
God sees every thing.
The Lord is King of heaven and earth.
He spoke, and it was done,
He commanded, and all stood fast.
He is near to every man.
He is pleased with our prayer.
If God is your friend,
Every thing will happen well.
If a man does not pray to God,
He will destroy his own soul.
He sees us by night
He keeps us by day
May God forgive him.
A man cannot hide himself from God.
God alone knows the thought of the heart.
God saw every thing that he had made, and behold, it was all very good.
God is a Spirit, and whosoever worships him must worship him in spirit and in truth.
One man brought death into the world (literally, made death enter).
The heart of man is wicked above every thing.
Do not deceive yourself; God is not mocked: whatsoever a man soweth, that shall he also reap.

**Mandingo Language Translation**

Alla m a kela
Alla m i kela mo betetti
Te Alla kanu le ba?
Inyanta sila Allala
Sila Allala, katuko Alla le warata
Mari ye dunya deda,
Aning fingo fingen mem b akono.
Alla kare kuolu bey felle
Mari lemu Aryena ning dunya-mansoti
Adiamota, wo keta,
Akumata, abey lota bambahding.
Abe kating mo-o moye
Ntolula sallo diat' aye
Ni Alla ma alterio,
Fingo fingen si nake bèteke.
Ning mo bikare salle Allaye,
As afang nio tinya,
Akare ntolu felle sutola
Akare ntolu mabo titolula
Alla m a tul' aye!
Mo te afang nun nola Allama

Alla dorong le jusu-mira long
Alla le fingo feling felle, a men deda nung; ajelle, abey beteteata
Alla mu Nio leti; mengomem be sallet' aye, asi salle aye nioto ning tonyato
Mo kiling ye saia dundi dunyato

Mo-juso janyata fingo finti

Kana ifang ketu: yte Alla jelle nola; no ye mem fui, abe won-yong sotola

K
God said, Let there be light; and there was light
God manifested his love towards us in this, that he sent his only Son into the world, that whosoever believeth on him should not perish, but have everlasting life
Jesus came to seek that which was lost, that he might save it
He (whosoever) loves God, he will not fear to die
Praise the Lord, for he is good: his mercy endureth for ever
If a man have an hundred sheep, but one go astray (be lost); will he not leave the ninety and nine in the wilderness, and go and seek for that which is lost till he find it?
Jesus will come again in the clouds of heaven, to judge all men righteously: he will take the righteous with him to heaven; but he will send the wicked to hell-fire.

Alla ko, Fo nuro si ke; nuro keta
Alla y ala Kanno ita ntolula nyintoy: katuko a y ading kiling ki dunyato; mensating mo-omo men lat' ala, ate tinyala. barri asi balu abadaring sotto
Issa nata wo nyinning mem filita nung, fo asa kisandi
Mengomeng y Alla kannu, wo te silala sala
Alsi Mari tentu, katuko abetteata; ala hino be mela abada
Ning mo ye saji kemi sotto, barri kilingo filita; ate tang konanta ning konanta tula uto kono, abe sala wo nyinning mem filita an ade?
Issa si na kotenke Aryena-taualola kono, abe molu bey kitila tonyarinto; asi tilindingalu samba afe Aryenato; barri asi kuja kelalu ki Yahaniba-dimbato.
SPECIMENS

I. OF FAMILIAR TEACHING.*

THE SHEPHERD: from Psalm xxiii.

The man who watches his flock will care for them; so God will keep me, for I obey his commands. The shepherd leads his flock where there is good pasturage; so God will instruct me in his righteous ways. The shepherd makes his flock to lie down where there is plenty of water; so God will refresh me with his peace and love. The Lord will convert my soul, he will fill me with righteousness. Yea, though I walk through the dark path of death, I will not fear evil; for God walks with me; his power shall keep me, his love shall refresh me.

JESUS CHRIST.

Jesus Christ is the Son of God. He is that Messiah who is to save the world. For all men have done wickedly, and therefore deserve to die. But Jesus pitied wicked man; he left heaven, he came to the world, he suffered many things at the hand of sinners; he died for us; he was buried; afterwards he rose from the dead, he ascended.
into heaven, he sits there at the right hand of God. He gave his words to his disciples; he sent the Holy Spirit to teach the minds of men, that he might show them the right way.

Jesus will come again in his glory, to judge all the world: he will send sinners to hell; he will take good men to heaven, that they may dwell there with him, for ever and ever, Amen.

**HEAVEN.**

Heaven is a place of happiness. God is king there; Jesus himself is there: there angels praise God: good men also shall be there for ever. Evil is not there; pain is not there; crying and grief cannot be seen there: hunger and thirst cannot seize men any more; heat and cold are not there. But they shall rejoice, they shall obtain peace and love. For war is not there; death has no being there; there is nothing to afflict in that happy place: but they shall live for ever and ever.

In heaven the good shall shine like the stars, they shall be like the sun; they shall have white raiment; they shall dwell in the presence of God. For, when their bodies rise from the grave, they shall be glorious as the body of Jesus Christ is glorious. Their spirits shall be perfected, they shall be filled with the bliss of God.

Angels and men uniting shall rejoice to praise God and Jesus for ever and ever! Amen.

**GRASSMOR OF**

ala kumolu di ala talibotula, a.
Ala Nio ki fo asi molu-jusolu ninda, fo asi sila tilindingo ita itolula.

Issa sina kotenke ala nyingare kono, fo asi danya bey kiti; asa kujjuketala ya yahanibato: asi mo bettolu samba argenato, fo ysi me je atefe abada abada, Amini.


Maleikolu aning mola kafuling ysi jusula y Alla ning Issa tente abada abada, Amini.
II. OF PRAYERS.

THE LORD'S PRAYER.

Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is done in heaven. Give us food this day. Forgive us our debts, for we forgive our debtors. Lead us not into temptation: but save us from evil. For thine is the kingdom, and the power, and the glory. Amen.


A CONFESSION.

O God, thou art in heaven, thou art good, thou art perfect. But we have done wickedly: we have all left the right path. We are like lost sheep, who have no shepherd. Our hearts are wicked; there is nothing good in us. Therefore, O Lord God, have mercy upon us! Forgive us all our sins. Renew our hearts, and make them clean: so that we may love and serve thee as we ought to do. Sanctify us now whilst we are in the world; so that when we come to die we may enter heaven. We beg all this in the name of the Lord Jesus Christ, Amen.

III. OF THE SCRIPTURES.

(THE MANDINGO BEING INTERLINED WITH THE ENGLISH.)

MATTHEW XX. 1—17.

1. Because of heaven the kingship is like as a house-possessor,
   who went out the morning early, that he should labourers get his
   men bota somanda junu, fo asi dolalu sotto ala wine-farm for.
   weinekunkoto.

2. He agreed with labourers (for) coppers eight,* he them sent his
   wine-farm into.
   weinekunkoto.

3. He went out of house likewise the hour the third in, he others
   saw standing nothing-do the market in.
   dye beloring kensinke marseoto.

4. He said them to, You also go the wine-farm into, so that
   whatever thing is right, I shall it give you to. They went.
   fongomen kekuta, ns a di altotula. Ytata.

5. Afterwards, he went out of house again hour the sixth,
   and ninth in, he likewise did.
   ning konantonjangoto, a wonyong ke.

6. He went out of house hour ten and first in, he others
   also saw standing nothing-do. He said them to, Why is it
   you are standing here day all nothing-do?
   albe loring jang tile mameo kensinke?

7. They said to him, Because man not work give us to. He said
   them to, You also go the wine-farm to, that you shall thing get which
   woluje, Alfana ta weinekunkoto, fo a fa bi sosto men is right.
   kekuta.

* Eight coppers or pence are a labourer's daily wages in the Gambia, thus intimately resembling the denario.
8. The evening came what time (or when,) of the wine-farm the mas-
ter spoke his overseer to; You shall the labourers call their pay
give them to; you beginning from the last one even the first to.
di wolula; ibe fololu bring labangna ane foloto.
9. Then who came the hour ten and first in, every man
9. Wotumo menolu nata wate tang ning kilinjungoto, mo-omo they pence eight got.
ye koppere sei sotto.
10. The first ones came when, they hoped they shall more
get; but they also every man they pence eight got.
sotto; barri yfana mo-omo ye koppere sei sotto.
11. They it took when, they grumbled the householder
11. Ya muta tumamenna, yngungungunta buni
good at;
bettola;
12. They said; Those who came last they work done hour
12. Yko; Wolu menolu nata labangolu ye do ke wate
one only; but thou them equalledst us to, who have day's
heat and distress borne.
kindo ning bataro dunya.
13. But he of them one answered, he said to him; My friend
13. Barri a wolu-kiling jabi, akayenko; Nteri
I not evil done you to; you not agreed me with pence eight, eh?
what given thee to, I will the like give the last ones to also.
men di itela, nsi wonyong di labangmalula fana.
15. It is not right, eh, if I that do which pleases me my own
goods with? Thy eye is evil, because I am good, eh?
16. Therefore last ones shall come first, but first ones shall
come last: because they many call, but they not many
choose.
tombong.
31. Of Man the Son comes his glory with when, and his angels holy all him with; then he shall sit his glory of throne upon.

32. They shall people all gather together him before, he shall them separate, as a shepherd his sheep and goats separates in like tala nyoto, ko sa-kantarla y ala sajaolu ning balu tala nyoto nyanmanerc. mennna.

33. He shall the sheep place his arm great at, the goats also his left at.

34. Then the king shall say those to who are his arm great at; Come ye my Father whom has blessed, Come ye the kingdom bala; Alna mfa ye menu barakandi, Alna mansaro inherit which is prepared you for since the world was made. kero men lakurata altcluye kaborting dunya dedata.

35. Because I was hungry before, you eat-things (or food) gave to me; I was thirsty before, you drink gave to me; I was a stranger, mmindota nung, alye mingo dinna; nketa luntangoli, ye were willing for me;

36. I was naked (body destitute), before ye clothes gave to me;

37. Then the righteous also shall it answer, they saying; Lord, when we thee saw hungry, but we thee fed; muntuma ntolu ng i dye konkoring, barri ntolu ng i domorindi; and thirsty, but we thee made to drink?

38. Asi sajaolu londi abulo bala, bala fanu amu.
38. When we thee saw a stranger, but we received thee; 
38. Muntuma ntolu ng i dye luntanding, barri ntolu sonta iye; 
and naked, but we clothes gave to thee? 
aming balakensing, barri ntolu nge dumfingolu di itela? 
39. When we thee saw sick or prison in, but we 
39. Muntuma ntolu ng i dye kuranding fo bungjauoto, barri ntolu came thee to? 
nata ikang? 
40. Then the king also shall answer, he saying them to, Truth 
40. Wotumo mansa fana si jabi, abafola wotule, Tonya I it say you to, because ye this like did one to who is little 
liga fo altoluye, katuko aye wonyong ke kilingmaya men doiata 
these my fellows among, ye it did me to. 
nying ndomolu tema, alya ke nteye. 
41. Then he shall it say them to also who are his left at 
41. Wotumo as a fo wotule fana menolu b amorada, Ye shall go far from me ye cursed, go fire eternal to, which 
Alsi jamfsuna altolu nenditolu, alta dimba abadarinto, men 
was prepared Satan and his angels for before. 
lokurate Sentano ning ata maleikoluye nung. 
42. Because I was hungry before, but ye not food gave to me; 
42. Katuko nkorkoto nung, barri alman domofing dinna; 
I was thirsty before, but ye not drink gave to me; 
mindota nung, barri alman mingo dinna; 
43. I was strangling before, but ye not receive me, I was naked 
43. Mbe luntanyala nung, barri alman song nye, mbe balaken- 
before, but ye not clothes gave to me; I was sick, I was prison 
singo nung, barri alman danfing dinna; nkurantale, mbe bung- 
in before, but ye not came me to visit. 
quoto nung, barri alman na nte kumpabo. 
44. Then they also shall it answer, they saying; Lord, when 
44. Wotumo yfana s a jabi, ylabofa; Mari, muntuma we thee saw sick, or else thirsty, or else a stranger, 
ntolu ng i dye konkoring, warante mindoring, warante luntanding, 
or else naked, or else sick, or else prison in, but 
warante balakensing, warante kuranding, warante bungjauoto, barri 
we not you served, eh? 
tolut me i bata le ba? 
45. Then he shall them answer, he saying; Truth I it say you to, 
45. Wotumo asi wolu jabi abafola; Tonya nga fo altolu- 
because ye not it did of these little one to, ye it not 
ye, katuko alma ke nying domandingolu-kilingmaye, alma 
did me to, 
ke nteye.
46. Therefore, these shall go punishment eternal to, but
46. Woto, nyingolu si ta forodiming abadarinto, ban
the righteous ones shall enter life eternal into.
tilinding-malu si dung balu abadarinto.