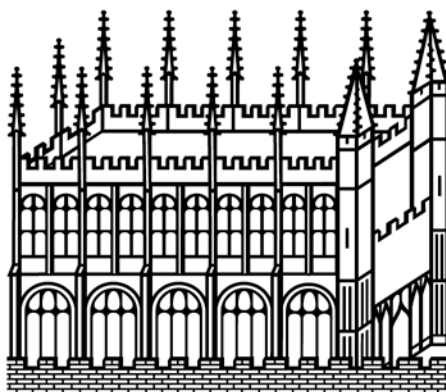




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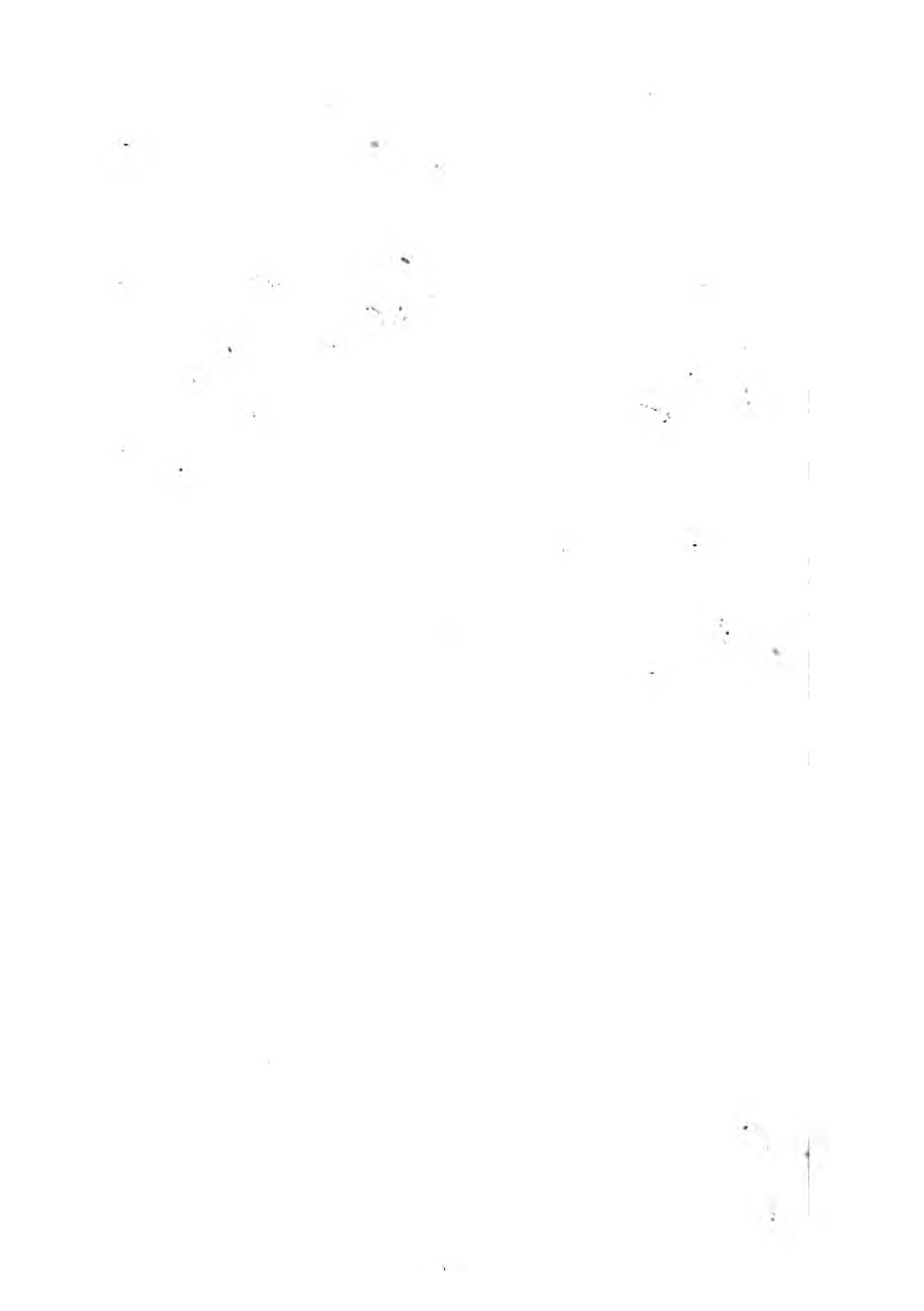
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PRINCIPLES
OF
EFİK GRAMMAR,

WITH
SPECIMEN OF THE LANGUAGE.

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PRINCIPLES OF EFİK GRAMMAR.

1. GRAMMAR is the science of words, and the art of employing words according to the established usage of a Language. In an unwritten Language like the Efik, this usage is much more loose than in Languages where a body of literature exists to determine it, though the leading Principles of Grammar must necessarily be the same in all Languages.

2. Efik Grammar consists of four parts:—Orthography, Etymology, Syntax, and Prosody.

ORTHOGRAPHY.

ORTHOGRAPHY treats of Letters and Syllables.

§ 1. OF LETTERS.

The EFİK ALPHABET consists of the following Letters:—A, B, D, E, F, G, H, I, K, M, N, Ñ, O, P, Q, R, S, T, U, W, Y.

VOWEL POWERS.

a,—as in <i>fat, father.</i>	ï,—as in <i>bid, did.</i>
ä,—as in <i>all, what.</i>	o,—as in <i>so, note.</i>
e,—as in <i>men, met.</i>	ö,—as in <i>nor, not.</i>
ë,—as in <i>there, and a, in fate.</i>	u,—as in <i>bull, full.</i>
i,—as in <i>ravine, marine.</i>	
ü,—as in French, <i>lute, flute ; Scottice, oo, in school, fool.</i>	

REMARKS ON THE ALPHABET.

1. It will be noticed that the Alphabet consists of twenty letters, or including the various powers of the vowels marked, and nasal ñ, of twenty-eight. It would perhaps be well to adopt a different character for each distinct sound of the vowels, adapting thus the phonetic system to the requirements of the Language.

2. The distinction of sound between the *a* in *fat* and *far*, and between *o* in *nor* and *not*, marked by most English Orthoepists, we have not indicated, nor various other minute modifications of sound, which can be learned only from the living voice.

3. The vowels are in no case interchanged, as they frequently are in English, one vowel in it being made to express several sounds, which sounds may also be expressed by another vowel,

but they have uniformly the powers affixed to them. It sometimes happens, that a word may be as correctly represented by one orthography as by another. For instance, some words or syllables may be as correctly spelled, by using *a* in *all* for the vowel-sound, as *o* in *not*, *et vice versa*; and this has led in some degree to the want of a uniform orthography, in the books already printed in the Language, one writer using one form, and another, another. It is, however, much to be desired that uniformity could be attained.

4. In adopting the Roman Alphabet, *c* is rejected as being redundant. The sounds represented by *j*, *l*, *v*, *x*, and *z*, are not found in the Language. The omission of the *l* is remarkable, and a serious defect in the Language, so far as euphony is concerned. It is found in most of the Languages of the surrounding tribes, and the Ibo and Fernandian make frequent use of the Spanish *l*.

5. *B* is frequently interchanged with *p*; or rather, a sound between the two, is very frequently employed. *D* has often *r* as a substitute, or rather, through imperfect enunciation, has the

sound of *r* given to it. It is occasionally substituted for *t*. *G* has never the soft sound it has frequently in English. In some of our books it is used only in conjunction with *n*, to indicate the nasal sound *ng*, as in *ring*, and in others, as a guttural also. In the following pages the nasal sound is represented by the character, ñ. *H* is uniformly a guttural ; softer than *kh*. It is never an initial letter. *N* is occasionally substituted for *m* in conversation, as *ufök ni*, *my house* ; for *ufok mi*. *M* and *n* before *k*, have a nasal sound, as in *mkpa*, *death* ; *mkpöñ*, *to-morrow* ; *ñkanika*, *a bell* ; *ñkari*, *cunning*. *P* does not appear to commence any word or syllable in the Language: it is frequently a final letter. In the initial combination of consonants, *kp*, which occurs in a good many words, the *k* is not silent, but modifies the pronunciation of the *p*, as in *kpan*, *to stop* ; *kpi*, *to cut* ; *kpeme*, *to keep, watch*. *R* commences no word in the Language, and it may be questioned whether it be ever employed, except as a substitute for *d* and *t* ; and therefore, whether it has a proper claim to a place in the Alphabet. As however the sound of *r* is frequently given to these letters, if not used as an independent sound,

it is of some importance to give it a representative, the use of which will serve to distinguish many words, not otherwise distinguishable by orthography or pronunciation. *W* and *y* are invariably employed as consonants.

6. The Diphthongs are *ai*, having the long sound of *i*, as in *sigh*, *nigh*; and *oi*, as in *oil*. The first sound, though really a diphthong, is represented in English by one character, but in Efik it is necessary to give it its proper orthography, on account of the formation of the negative of verbs ending in a diphthong, the slight guttural *h* being interposed between the vowels; thus:—

Affirm. Akai, *it gets stiff*; Neg. Ikahi, *it does not get stiff*.

Affirm. Asai, *it tears*; Neg. Isahi, *it does not tear*.

§ 2. OF SYLLABLES AND WORDS.

1. It is characteristic of Efik, that it possesses very few monosyllables, except the themes of verbs. This increases much the difficulty of the composition of any kind of verse in the Language, at least after the model of our own poetry.

2. In the spelling of Syllables and Words,

there are no silent letters ; nor are letters employed in any way redundantly.

3. When the initial letter is *m* or *n*, followed by a consonant, it represents an indistinct syllable ; or rather an indistinct vowel, most frequently *i*, is understood as associated with it. It is a nasal sound ; and as no letter is silent, the pronunciation of the initial consonant compels the giving an indistinct enunciation of a vowel : —as

Mbak, <i>parts.</i>	Mfön, <i>goodness.</i>	Mkpa, <i>death.</i>
Ndap, <i>a dream.</i>	Ñkarafañ, <i>rust.</i>	Ñtantañ, <i>a star.</i>

To write these, Imbak, Imfön, Imkpa, and so on, would be making the initial syllable too distinct.

4. *N* before *y* frequently does not form a syllable, as in Nyeñe, *to shake* ; Nyam, *to sell* ; Nyene, *to have*.

5. In the First Person Singular of the Aorist of Verbs beginning with *m* or *n*, there is a sort of doubling of the consonant, as by the Dagesh forte of the Hebrew, or a prolongation of this initial syllable, and in one or two cases besides. This emphasis of the consonant is marked thus :—

'Nö, *I give.* 'Nam, *I do.* 'Möñ, *water.*

ETYMOLOGY.

ETYMOLOGY treats of the classification, the derivation, and the inflection of Words.

In Efik, there are eight classes of Words :— Noun, Adjective, Pronoun, Verb, Adverb, Preposition, Conjunction, and Interjection. The part of speech commonly classed as the Article in English Grammar, does not exist in Efik. As in Latin, and as indeed is likely the case in all Languages, other words are sometimes used to supply the place of the definite Article, and the numeral *kiet*, *one*, is occasionally used as a substitute for the indefinite. The English indefinite Article, in both its forms, is indeed but a contraction of the Saxon numeral *ane*.

I. THE NOUN.

§ 1. DERIVATION.

The Efik Noun is most commonly derived from the verb, as is the Noun in Hebrew and its allied tongues, though not so frequently as in these Languages. The theme of the verb, the imperative singular, is the root ; and the following are the most common methods of forming the Nouns.

1. By prefixing *A* to the root, as—

Abaña, <i>a chisel;</i>	From	Baña, <i>to cut out.</i>
Abiaña, <i>deceit,</i>	—	Biaña, <i>to deceive.</i>
Afam, <i>miserliness</i>	—	Fam, <i>to be miserly.</i>
Asian, <i>aptness of mind,</i>	—	Sian, <i>to be apt.</i>
Akaña, <i>a promise,</i>	—	Kaña, <i>to promise.</i>
Asari, <i>a keeping at a distance.</i>		Sari, <i>to treat distantly.</i>

2. By prefixing *E* to the root, as—

Èkara, <i>a coil, circle;</i>	From	Kara, <i>to coil.</i>
Èbuöt, <i>trust,</i>	—	Buöt, <i>to trust.</i>
Eseme, <i>a cry, pleading,</i>	—	Seme, <i>to cry.</i>
Efere, <i>soup,</i>	—	Fere, <i>to be thin.</i>
Enö, <i>a gift,</i>	—	Nö, <i>to give.</i>
Èköm, <i>thanks,</i>	—	Köm, <i>to thank.</i>

3. By prefixing *I* to the root, as—

Idara, <i>a rejoicing;</i>	From	Dara, <i>to rejoice.</i>
Iköñ, <i>a cough,</i>	—	Köñ, <i>to cough.</i>
Ima, <i>love,</i>	—	Ma, <i>to love.</i>
Inyene, <i>possessions,</i>	—	Nyene, <i>to have.</i>
Itie, <i>a seat,</i>	—	Tie, <i>to sit.</i>
Itüro, <i>praise,</i>	—	Türo, <i>to praise.</i>

4. By prefixing *M* to the root, as—

Mbre, <i>sport;</i>	From	Bre, <i>to play.</i>
Mfön, <i>goodness,</i>	—	Fön, <i>to be good.</i>
Mbri, <i>a mat,</i>	—	Bri, <i>to spread.</i>
Mkpa, <i>death,</i>	—	Kpa, <i>to die.</i>
Mfiori, <i>a loud cry,</i>	—	Fiori, <i>to bawl.</i>
Mbuk, <i>an account of,</i>	—	Buk, <i>to describe.</i>

5. By prefixing *N* to the root, as—

Ndä, <i>a marriage;</i>	From	Dä, <i>to marry.</i>
Nsaña, <i>a companion,</i>	—	Saña, <i>to walk.</i>

Nsu, <i>a lie,</i>	<i>From Su, to lie.</i>
Ndümo, <i>a trial,</i>	— Dümo, <i>to try.</i>
Ndiök, <i>meagreness,</i>	— Diök, <i>to be meagre.</i>
Nduari, <i>a scolding,</i>	— Duari, <i>to scold.</i>

6. By prefixing *U* to the root, as—

Ubak, <i>a part;</i>	<i>From Bak, to divide.</i>
Udia, <i>food,</i>	— Dia, <i>to eat.</i>
Udöñö, <i>sickness,</i>	— Döñö, <i>to be sick.</i>
Ubähä, <i>an escape,</i>	— Bähä, <i>to escape.</i>
Ubök, <i>the hand,</i>	— Bök, <i>to feed.</i>
Usik, <i>a syringe,</i>	— Sik, <i>to squirt.</i>

7. By prefixing *Mbu* to the root, as—

Mbubekhe, <i>business;</i>	<i>From Bekhe, to employ.</i>
Mbubiam, <i>nastiness.</i>	— Biam, <i>to be filthy.</i>
Mbubik, <i>feigning,</i>	— Bik, <i>to feign.</i>
Mbukpek, <i>assiduous attention,</i>	— Kpek, <i>to anticipate.</i>
Mbukpebe, <i>advice,</i>	— Kpebe, <i>to learn.</i>
Mbumek, <i>greediness,</i>	— Mek, <i>to choose.</i>

8. By prefixing *Ndi* and *Ndu*, as—

Ndisime, <i>a fool;</i>	<i>From Sime, to be foolish.</i>
Nditeñ, <i>a dolt,</i>	— Teñ, <i>to be stupid.</i>
Ndituk, <i>oppression,</i>	— Tuk, <i>to oppress.</i>
Ndudue, <i>a mistake,</i>	— Due, <i>to err.</i>
Ndudiöñ, <i>repairs,</i>	— Diöñ, <i>to put to rights.</i>
Ndudukhä, <i>dilatoriness,</i>	— Dükhä, <i>to be dilatory.</i>

9. Occasionally a terminal vowel is cut off from ~~g~~ added to the root, as—

Iñwañ, <i>a farm;</i>	<i>From Ñwaña, to clear.</i>
Eñwan, <i>strife,</i>	— Ñwana, <i>to strive.</i>
Item, <i>a direction,</i>	— Teme, <i>to direct.</i>

Uyüm, <i>noise</i> ,	<i>From</i> Yümo, <i>to be noisy</i> .
'Nama, <i>extortion</i> ,	— Nam, <i>to do</i> .
Mfari, <i>an embrace</i> ,	— Fat, <i>to embrace</i> .

10. Some Nouns are formed irregularly, as—

'Neme, <i>chat</i> ;	<i>From</i> Neme, <i>to chat</i> .
Ekikere, <i>thought</i> ,	— Kere, <i>to think</i> .
Ndap, <i>a dream</i> ,	— Daba, <i>to dream</i> .
Ndidaha, <i>an officer</i> ,	— Daha, <i>to stand</i> .
Nsibidi, <i>marks cut</i> ,	— Sibe, <i>to cut</i> .
Nkukut, <i>a vision</i> ,	— Kut, <i>to see</i> .

11. A good many compound Nouns are formed from Verb and Noun joined together, as—

Ukürowo, <i>a speaking trumpet</i> ;	<i>From</i> Küt, owo.
Ediberedem, <i>a patron</i> ,	— Edi, bere, edem.
Idarësët, <i>gladness</i> ,	— Dat, ësët.
Iyarësët, <i>vexation</i> ,	— Yat, ësët.
Utuenikañ, <i>a lamp</i> ,	— Tuene, ikañ.
Ekpemeröñ, <i>a shepherd</i> ,	— Kpeme, eröñ.

12. Frequently the *Third Person Singular* of the Verb, followed by a Noun, is used as an Indefinite Noun, as—

Anam-utüm,	<i>A workman.</i>
Anam-idiöñkpö,	<i>An evil doer.</i>
Aquä-iquä,	<i>A singer.</i>
Ekpi-uköt,	<i>A drawer of mimbo.</i>
Ekpep-ñwed,	<i>A teacher.</i>
Okim-öföñ,	<i>A sewer.</i>

13. A definite Noun may be formed from any Verb, by prefixing the pre-formative *Andi*, Plural *Mendi*, to the theme of the Verb, thus—

Andinyaña, <i>the saviour</i> ;	<i>From</i> Nyaña, <i>to save</i> .
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Andinyene, <i>the proprietor,</i>	<i>From Nyene, to have.</i>
Andidähä, <i>the speaker,</i>	— Dähä, <i>to speak.</i>
Andiküp, <i>the hearer,</i>	— Küp, <i>to hear.</i>
Andikpeme, <i>the protector,</i>	— Kpeme, <i>to protect.</i>
Andinam, <i>the doer,</i>	— Nam, <i>to do.</i>

14. A Participial Noun may be formed from any Verb, by prefixing *Eri* or *Ndi* to the theme. *Eri* is the prefix more frequently used, thus—

Eriböp, <i>a tying;</i>	<i>From Böp, to tie.</i>
Erikpi, <i>a cutting,</i>	— Kpi, <i>to cut.</i>
Erifekhe, <i>a running,</i>	— Fekhe, <i>to run.</i>
Erisat, <i>a choosing,</i>	— Sat, <i>to choose.</i>
Erinyaña, <i>a saving,</i>	— Nyaña, <i>to save.</i>
Erifaña, <i>an objecting,</i>	— Faña, <i>to object.</i>

15. Some Nouns have more than one of the above forms, with the same meaning, as—

Iberedem, Mberedem, Ediberedem, *a support, patron.*
 Mfebede, Ufebede, *a slice.*
 Ndarësët, Idarësët, *joy.*
 Otïp, Utïp, *a narrow passage.*
 Usöp, Nsöp, *celerity.*
 Utüp utïka, Eritüp utïka, *archery.*
 Idümo, Ndümo, Udümo, *trial, measure.*

16. A very few Nouns have a difference of meaning with their difference of form, as—

Nsaña, <i>a companion.</i>	} All from Saña, <i>to walk.</i>
Esañ, <i>a staff.</i>	
Isañ, <i>a journey.</i>	
Ikpekhe, <i>a curtain, partition.</i>	} Both from Kpekhe, <i>to</i>
Ukpekhe, <i>a prevention,</i>	
	<i>intercept.</i>

Ufök, *a house*.
 Efök, *a bird's nest*.
 Ufuk, *a covering*. } All from Fuk, *to cover*.

17. What Nouns are derived from the neighbouring Languages, we are at present unable to say, but several have been adopted from the English, chiefly names of things introduced into the country from England, as—

Kömfe, <i>a perfume</i> ;	From	Camphor.
Krutä, <i>a chest of drawers</i> ,	—	Escritoir.
Ekunu, <i>a boat</i> ,	—	Canoe.
Ama, <i>Hammer</i> .	Öböt, <i>Bottle</i> .	Akrasi, <i>Glass</i> .
Barasi, <i>Barrel</i> .		Bed, <i>Bed</i> .

§ 2. INFLECTION.

The Noun is commonly inflected, to express *Number, Gender, and Case*.

In using the word Inflection, we do it for convenience, to express *any change* which a word may undergo. We meet with nothing like the Declension and Conjugation found in the Greek and Latin.

I. NUMBER.

1. In the usage of the EFİK, there is not at all that attention given to the Indication of Number, which is given in all written Languages. In most cases, it is not indicated in any way, a practice which seems singularly inaccurate; and when indicated, it is frequently by the adjectives.

2. In those Nouns which have a plural form,

the Plural Number is in most cases indicated by Inflection, thus—

<i>Singular.</i>	<i>Plural.</i>
Ète, <i>a father, master.</i>	Mète.
Èka, <i>a mother, mistress.</i>	Mëka.
Ofn, <i>a slave.</i>	Ifn.
Äböñ, <i>a chief.</i>	Mböñ.
Edidem, <i>a king.</i>	Ndidem.
Èsen, <i>a stranger, guest.</i>	Isen.
Akparawa, <i>a young man.</i>	Mkparawa, <i>young people.</i>
Ibet, <i>an oracle, law.</i>	Mbet.
Adidaha, <i>an officer.</i>	Ndidaha.
Idü, <i>a defect, deformity.</i>	Ndü.
Ibuüt, <i>the head.</i>	Mbuüt.
Ekpuk, <i>a bump, knot.</i>	Mkpuk.
Ubak, <i>a part.</i>	Mbak and Mbai.
Ibio, <i>a half, small piece.</i>	Mbio.
Ödiöñö, <i>an acquaintance.</i>	Mödiöñö.
Ekpe, <i>an egbo.</i>	Nkpe.
Ebiowo, <i>an old man.</i>	Mbiowo and Nyebiowo.
Etiowo, <i>a gentleman.</i>	Ntiowo.
Èrenowo, <i>a man, male.</i>	Irenowo.
Ikpök-inua, <i>the lip.</i>	Ñkpök-inua.
Akanëren, <i>an aged man.</i>	Ñkaniren.
Isa, <i>such a thing.</i>	Misa.
Ikpat, <i>a foot.</i>	Ñkpat.
Idem, <i>an object of superstition.</i>	Ndem.
Obukpa, <i>a clot, mass.</i>	Mbukpa.
Akpara, <i>a harlot.</i>	Ikpara.
Äkä, <i>a fisherman.</i>	Mëkä.
Akpan, <i>eldest son.</i>	Ikpan.
Odudu, <i>a hole.</i>	Ndudu.
Obukpüt, <i>the trunk of body.</i>	Mbukpüt.

<i>Singular.</i>	<i>Plural.</i>
Ukpi, <i>a gathering of corn.</i>	Ukpeñe.
Ata, <i>a practitioner.</i>	Ita,— <i>as</i>
Ata utüp, <i>a huntsman.</i>	Ita utüp.
Ata iyire, <i>a fisherman.</i>	Ita iyire.
Uquañ, <i>a crook, bend.</i>	Ñquaña.
Andi,— <i>preformative.</i>	Mendi,— <i>as</i>
Andinam, <i>the doer.</i>	Mendinam.
Itiat, <i>a stone.</i>	Ntiat, <i>glands.</i>
Ėkpo, <i>a ghost.</i>	Mbukpo.
Ekpe-obio, <i>a ruler.</i>	Mekpe-obio.
Ufan, <i>a friend.</i>	Mufan.

3. The Number of Nouns is marked secondly, by employing different words. Of this method, only two instances occur to our recollection :—

<i>Sing.</i> Ėyën, <i>child.</i>	<i>Plu.</i> Nditä.
Ñwan, <i>a woman.</i>	Iban.

4. Some Nouns with a Plural signification, or used as Collective Nouns, have no Singular, as—

Mbio, *the people of a town.*
 Iköt, *the people belonging to an individual or tribe.* Bush.
 Mbün, *relatives.*
 Mbiët, *shrubby, grass.*
 Udä, *all the sons of a family, except the eldest.*
 Uduñwan, *all the daughters of a family, except the eldest.*
 Mfiök, *shreds of pots, used as props.*
 Nkeñe, *fragments.*
 Mburibu, *crumbs.*
 Mbu fiat, *scrapings of roasted yams or plantains.*
 Mbüi, *the small sticks, used in forming the wall of a house.*

5. By prefixing *Me* or *Mö*, frequently contracted *M*, most Nouns may be made Plural, in certain construc-

tions ; and by examining the List of Plurals, formed by inflection (2), it will be seen that a good many of them are formed by prefixing *M*, or by substituting *M* or *N* for the Initial Vowel. This however is not frequently done, nor are the Plurals given employed even when plurality exists, with that uniformity with which in English we use the Plural form. A few Nouns in the above List (2) formed of an Adjective and a Noun, have the Adjective inflected, to indicate the Plural Number, and one, Ukpeñe, is Plural, because formed from a Plural Verb.

2. GENDER.

1. In Efik, there is properly speaking no Gender, as the *Third Personal Pronoun* has but one form, *Enye*, which is rendered indifferently *he*, *she*, and *it*. In deference to usage we may retain the term. We find then the Genders distinguished in a few cases, by different words, thus—

<i>Masculine.</i>	<i>Feminine.</i>
Ëte, <i>father</i> .	Ëka, <i>mother</i> .
Ëbe, <i>husband</i> .	Ñwan, <i>wife</i> .
Akpan, <i>eldest son</i> .	Adiaha, <i>eldest daughter</i> .
Owo, <i>a person</i> . Gen. name.	
Ëren owo, <i>a man, male</i> .	Ñwan, <i>a woman</i> .

2. The Gender is marked, secondly, by employing the words *ëren*, *male*, and *añwan*, *female*, in speaking of persons, which Adjectives take the Plural *iren* and *iban*; and in speaking of animals, the words *ayara* and *uman* are used, corresponding to our adjectives *he* and *she*: thus—

<i>Common Gender.</i>	<i>Masculine.</i>	<i>Feminine.</i>
Ëyën, <i>a child</i> .	Ëyën-ëren, <i>a boy</i> .	Ëyën-añwan, <i>a girl</i> .
Nditä, <i>children</i> .	Nditä-iren, <i>boys</i> .	Nditä-iban, <i>girls</i> .

Ofn, <i>a slave.</i>	Ofn iren, <i>male slave.</i>	Ofnañwan, <i>fem. slv.</i>
Ifn, <i>slaves.</i>	Ifn iren, <i>slaves.</i>	Ifn iban, <i>fem slvs.</i>
Enañ, <i>Gen. name.</i>	Ayara enañ, <i>a bull.</i>	Uman enañ, <i>a cow.</i>
Enañ makara,	Ayara enañ makara,	Uman enañ mak-
<i>Gen. name.</i>	<i>a horse.</i>	<i>ara, a mare.</i>

3. In the following instances, other words are employed to indicate the Gender.

<i>Generic name.</i>	<i>Masculine.</i>	<i>Feminine.</i>
Unen, <i>a domestic fowl.</i>	Ekikö unen, <i>a cock.</i>	Uman unen, <i>a hen.</i>
Eröñ, <i>a sheep.</i>	Okukim eröñ, <i>aram.</i>	Uman eröñ, <i>a ewe.</i>
Ėbüt, <i>a goat.</i>	Okpo Ėbüt, <i>a ram.</i>	Uman Ėbüt, <i>a ewe.</i>

3. CASE.

1. There is a trace of inflection to mark Case in the four following Nouns only, so far as has been observed, and the Nouns indicating relation are, properly speaking, Possessive Nouns, not Nouns in the Possessive Case.

Ėte, <i>a father.</i>	Usö, <i>your father.</i>
Ėbe, <i>a husband.</i>	Uberi, <i>your husband.</i>
Ėka, <i>a mother.</i>	Uka, <i>your mother.</i>
Ėsen, <i>a stranger.</i>	Usen, <i>your stranger, guest.</i>

The relationship of brother and sister, is expressed by periphrasis, thus—Ėyën Ėka mi, *my brother or sister*; the common phrase for either. Ėyën Ėka mi Ėren; *my brother*, as distinct from sister. Ėyën Ėka mi añwan; *my sister*. The more remote relations are expressed by similar periphrases.

It will be noticed in the above instances, that possession is not indicated, as is commonly the case, by inflecting the term indicating the possessor, but the possession.

THE ADJECTIVE.

ADJECTIVES may be divided into two classes, namely, *Adjectives of Quality* and *Adjectives of Number*.

ADJECTIVES OF QUALITY.

§ 1. DERIVATION.

1. A few of the EFİK Adjectives appear to be Primitives, but by far the greater number is derived from Nouns and Verbs. The following are the most common methods of derivation.

2. Frequently the Noun is employed also as an Adjective, thus—

Ėsen, <i>n. a stranger.</i>	<i>adj. strange.</i>
Ibak, <i>n. mischief.</i>	<i>adj. mischievous.</i>
Ekikak, <i>n. perseverance.</i>	<i>adj. persevering.</i>
Ifu, <i>n. laziness.</i>	<i>adj. lazy.</i>
Iseri, <i>n. vanity.</i>	<i>adj. vain.</i>
Mbubiam, <i>n. filthiness.</i>	<i>adj. filthy.</i>

3. The place of the Adjective is frequently supplied by the following idiom, so common in Hebrew.

Owo ubwene, <i>a poor man.</i>	lit. <i>a man of poverty.</i>
Owo ifu, <i>a lazy man.</i>	<i>a man of laziness.</i>
Ėy�n nt�t ut��, <i>a regardless child.</i>	<i>a child of regardlessness.</i>
Owo mbubiam, <i>a slovenly man.</i>	<i>a man of slovenliness.</i>
Owo mbub�k, <i>a hypocritical man.</i>	<i>a man of hypocrisy.</i>
Owo mbub�m, <i>a reckless man.</i>	<i>a man of recklessness.</i>

4. These Abstract Nouns, frequently used also as Adjectives, as shown in the foregoing List (2), for the sake of precision had better perhaps be disused as Adjectives, except in the very few cases in which by such a

use, a different meaning is conveyed, *e. g. Owo asian*, a man of intelligence ; but *Asian owo*, is more commonly used of a pretender to superior knowledge.

5. Very frequently the Noun is repeated, to form the Adjective, thus—

Mbat, <i>mud</i> .	Mbat-mbat, <i>muddy</i> .
Mböm, <i>pity</i> .	Mböm-mböm, <i>pitiful</i> .
Mfut, <i>mould</i> .	Mfut-mfut, <i>mouldy</i> .
Ndek, <i>dirtiness</i> .	Ndek-ndek, <i>dirty</i> .
Mbuebe, <i>softness</i> .	Mbuebe-mbuebe, <i>soft</i> .
Mfa, <i>fork of a branch</i> .	Mfa-mfa, <i>forked</i> .

6. A good many Adjectives are formed from the Verb, by prefixing a Vowel to the root of the Verb, or one of the Consonants employed in forming Nouns, thus—

Abiaña, <i>deceitful</i> .	<i>From</i> Biaña, <i>to deceive</i> .
Akan, <i>superior</i> .	— Kan, <i>to surpass</i> .
Asian, <i>intelligent</i> .	— Sian, <i>to inform</i> .
Ekpri, <i>small</i> .	— Kpri, <i>to be small</i> .
Idiök, <i>bad</i> .	— Diök, <i>to be bad</i> .
Ikpöñ, <i>solitary</i> .	— Kpöñ, <i>to leave</i> .
Ibiöñ, <i>across</i> .	— Biöñ, <i>to cross</i> .
Mfakha, <i>narrow</i> .	— Fakha, <i>to be narrow</i> .
Mbit, <i>chill</i> .	— Bit, <i>to chill</i> .
Mbari, <i>foul</i> .	— Bari, <i>to be foul</i> .
Ndian, <i>close to, adhering</i> .	— Dian, <i>to affix</i> .
Odüp, <i>immature</i> .	— Düp, <i>to cease</i> .
Ubiak, <i>painful</i> .	— Biak, <i>to pain</i> .

7. Others are formed by adding *Ndi* to the theme ; thus—

Ndisime, <i>foolish</i> ,	<i>From</i> Sime, <i>to be foolish</i> .
Ndidia, <i>eatable</i> ,	— Dia, <i>to eat</i> .
Ndidiöñ, <i>well</i> ,	— Diöñ, <i>to bless</i> .
Nditakha, <i>ruined</i> ,	— Takha, <i>to be ruined</i> .

8. Very frequently, as in the case of Adjectives formed from Nouns, the Verbal Derivative is repeated, to give it the Adjective form, thus—

Mbüt-mbüt, <i>chill</i> .	Odüp-odüp, <i>immature</i> .
Mbari-mbari, <i>foul</i> .	Ndibe-ndibe, <i>secret</i> .
Ndian-ndian, <i>adhering</i> .	Ndek-ndek, <i>dirty</i> .

9. This form of the Adjective, whether derived from the Noun or the Verb, is sometimes contracted thus—

Ibibio, <i>short</i> ,	<i>For</i> Ibio-ibio.
Ufuföt, <i>central</i> ,	— Uföt-uföt.
Odödüp, <i>quiet</i> ,	— Odüp-odüp.
Ikpikpü, <i>vain</i> ,	— Ikpü-ikpü.
Esisit, <i>little</i> ,	— Esit-esit.
Iwiwa, <i>quick</i> ,	— Iwa-iwa.

10. A number of what may be called Attributive Verbs, exist in EFİK, as in Hebrew, which frequently supply the place of the Adjective, as—

Fön, <i>to be good</i> .	Kpri, <i>to be small</i> .
Diök, <i>to be bad</i> .	Bire, <i>to be black</i> .
Kpün, <i>to be great</i> .	Küñ, <i>to be high</i> .
Bañ, <i>to be dense</i> .	Bara, <i>to be broad</i> .
Bari, <i>to be dirty</i> .	Biët, <i>to be like</i> .
Dama, <i>to be furious</i> .	Dekhe, <i>to be dirty</i> .
Füm, <i>to be weak</i> .	Fionö, <i>to be smooth</i> .
Kem, <i>to be fit</i> .	Siek, <i>to be flexible</i> .

11. A good many Adjectives are formed by prefixing *E*di to the theme of Attributive and other Verbs, thus—

Edinëni, <i>disputatious</i> ,	<i>From</i> Nëni, <i>to dispute</i> .
Edibiak, <i>painful</i> ,	— Biak, <i>to pain</i> .
Edifiak, <i>twisted</i> ,	— Fiak, <i>to twist</i> .
Edibari, <i>congealed</i> ,	— Bari, <i>to congeal</i> .

Edidibe, <i>secret</i> ,	—	Dibe, <i>to hide oneself</i> .
Edibara, <i>flat</i> ,	—	Bara, <i>to be flat</i> .*

12. Adjectives are also formed by joining the *Third Person Aorist* of the Verb with a Noun, thus—

Ama-utök, <i>quarrelsome</i> .
Atar-idem, <i>open in manner</i> .
Akpa-möñ, <i>losing colour in water</i> .
Atar-ubök, <i>liberal</i> .
Akpa-mba, <i>easily exhausted by fatigue</i> .
Asaña-ikpöñ, <i>solitary</i> .

13. A few Adjectives are formed in more than one of the above methods, thus—

Edibe, or Ndibe-ndibe, <i>secret</i> .
Edidat, or Ndat-ndat, <i>ripe</i> .
Edifakha, or Mfakha, <i>narrow</i> .
Edisat, or Nsat-nsat, <i>dry</i> .
Ekperedem, or Ukperedem, <i>last</i> .
Itip-itip, or Ntip-ntip, <i>dwarfish</i> .

§ 2. INFLECTION.

1. A few Adjectives are inflected to indicate the Plural Number:—

<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
Eti, <i>good</i> .	Nti.	Obubüt, <i>black</i> .	Mbubüt.
Idiök, <i>bad</i> .	Midiök, ndiöi.†	Afia, <i>white</i> .	Mfia.
Ësen, <i>strange</i> .	Isen.	Obukpo, <i>vile</i> .	Mbukpo.

* In the case of Nouns formed in the same way as in the above List (I. § 1:14), I have written the Syllable prefixed *Eri*, to distinguish them from a form of the Future of the Verb. It would perhaps be well to write the Adjective as above.

† Ndiöi is applied to small things such as coppers.

<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
Öbufa, <i>new.</i>	Mbufa.	Ekpri, <i>small.</i>	Ñkpri.
Anyan, <i>long.</i>	Inyan.	Ididuüt, <i>red.</i>	Ndiduüt.
Ibio, <i>short.</i>	Mbio.	Ediye, <i>beautiful.</i>	Ndiye.
Akani, <i>old.</i>	Ñkani.	Ökpösöñ, <i>strong,</i>	Mkpösöñ.
Ėren, <i>male.</i>	Iren.	Ebio, <i>aged.</i>	Mbio.
Añwan, <i>female.</i>	Iban.	Ayara, <i>male.</i>	Nyara.
Ofuri, <i>whole.</i>	Mufri.	Isio, <i>different.</i>	Nsio.
Ibiöñ, <i>cross.</i>	Mbiöñ.	Uquañ, <i>crooked,</i>	Ñquaña.
		<i>winding.</i>	

2. In one instance, a different word is employed for the Plural, —*Sing.* Akamba, great ; *Plural*, Ikpö.

3. It will be noticed from the above Lists, that the Adjective sometimes supplies that which is wanting in the Noun, a form to indicate Number, as *Eti owo*, a good man, *Nti owo*, good men. *Afia owo*, a white man, *Mfia owo*, white men. The remark made with respect to the Plural of Nouns (§ 2. 1. 5) is applicable also to Adjectives, the Plurals of which, when such exist, are not uniformly employed even when plurality occurs.

§ 3. COMPARISON.

1. There is no Inflection in the Comparison of Adjectives, nor are the Degrees of Comparison formed regularly. Adjectives are compared, 1st, by a repetition of the word, thus giving it emphasis, as—

Eti <i>good.</i>	Eti-eti, <i>very good.</i>
Ekpri, <i>small.</i>	Ekprikpri, <i>very small.</i>
Esit, <i>a little.</i>	Esisit, <i>very little.</i>
Ibio, <i>short.</i>	Ibibio, <i>very short.</i>

2. Adjectives are compared, 2dly, by employing with them other words, rendering them emphatic, thus—

Idiök, *bad*.

Ata idiök, *supremely bad*.

Eti, *good*.

Eti-eti, *very good*; Ata eti,
supremely good.

3. In making a Definite Comparison, Attributive Verbs are employed in periphrasis, thus—

Ekpri, *small*. Ekpri akan orü, *smaller than that*. Literally, *small past that*. Ekpri akan kpukpru, *smaller than all*.

Okpün, *great*. Okpün akan enye, *greater than he*. Okpün akan kpukpru, *greater than all*.

ADJECTIVES OF NUMBER.

Adjectives of Number may be divided into Definite and Indefinite.

§ 1. DEFINITE NUMERALS.

1. The Definite Numerals may be divided into Cardinal or Ordinal and Aggregate. There is no Inflection of the Cardinal to express the Ordinal, but the Cardinal is used for the Ordinal throughout, with the exception of *First* and *Second*, the former of which is expressed by *Akpa*, and the latter by *Udiana akpa*,—*the one next the first*.

2. The Cardinal Numerals are as follow—

Ket or kiet,	<i>One.</i>	Duüpëkiet,	<i>Eleven.</i>
Iba,	<i>Two.</i>	Duüpëba,	<i>Twelve.</i>
Ita,	<i>Three.</i>	Duüpëta,	<i>Thirteen.</i>
Inañ,	<i>Four.</i>	Duüpënañ,	<i>Fourteen.</i>
Itiün,	<i>Five.</i>	Ėfut,	<i>Fifteen.</i>
Itiökiet,	<i>Six.</i>	Ėfurëket,	<i>Sixteen.</i>
Itiaba,	<i>Seven.</i>	Ėfurëba,	<i>Seventeen.</i>
Itiäeta,	<i>Eight.</i>	Ėfurëta,	<i>Eighteen.</i>
Osuket v. Usu-	<i>Nine.</i>	Ėfurenañ,	<i>Nineteen.</i>
kiet,		Ėdip,	<i>Twenty.</i>
Duüp,	<i>Ten.</i>	Ėdipyeket,	<i>Twenty-one.</i>

Ēdipyiba,	<i>Twenty-two.</i>	Ēdipyēfurē-	<i>Thirty-seven.</i>
Ēdipyita,	<i>Twenty-three.</i>	ba,	
Ēdipyinañ,	<i>Twenty-four.</i>	Ēdipyēfurēta,	<i>Thirty-eight.</i>
Ēdipyitiün,	<i>Twenty-five.</i>	Ēdipyēfurē-	<i>Thirty-nine.</i>
Ēdipyitioket,	<i>Twenty-six.</i>	nañ,	
Ēdipyitiaba,	<i>Twenty-seven.</i>	Aba,	<i>Forty.</i>
Ēdipyitiaëta,	<i>Twenty-eight.</i>	Ata,	<i>Sixty.</i>
Ēdipyosuket,	<i>Twenty-nine.</i>	Anañ,	<i>Eighty.</i>
Ēdipyeduüp,	<i>Thirty.</i>	Ikie,	<i>One hundred.</i>
Ēdipyeduüp-	<i>Thirty-one.</i>	Ikiiba,	<i>Two hundred.</i>
ëket,		Ikiita,	<i>Three hundred.</i>
Ēdipyeduüp-	<i>Thirty-two.</i>	Ikiinañ,	<i>Four hundred.</i>
ëba,		Ikiitiün,	<i>Five hundred.</i>
Ēdipyeduüp-	<i>Thirty-three.</i>	Ikiitioket,	<i>Six hundred.</i>
ëta,		Ikiitiaba,	<i>Seven hundred.</i>
Ēdipyeduüp-	<i>Thirty-four.</i>	Ikiitiaëta,	<i>Eight hundred.</i>
ënañ,		Ikiosuket,	<i>Nine hundred.</i>
Ēdipyēfut,	<i>Thirty-five.</i>	Täsen or Tou-	<i>One thousand.</i>
Ēdipyēfurē-	<i>Thirty-six.</i>	sen kiet,	
ket,		Täsen Duüp,	<i>Ten thousand.</i>

3. It will be observed, that the system of Numeration is not Decimal, as in our usage, but by fives, from the five fingers. The Numbers proceed to five, and are then repeated to nine, from ten they are repeated to fifteen, from fifteen to twenty, and continue to be reckoned by twenties up to a hundred. Thus, *Thirty-nine* is not *Thirty* and *nine*, but *Edipyefurënañ: Twenty, fifteen, and four.* This system of Numeration appears to be the common mode throughout intertropical Africa.

4. The Aggregate Numerals are formed from the Cardinal, by prefixing *Mb.* The following List will suffice to show how they are formed.—

Mbiba,	<i>all the two, both.</i>	Mbitioket,	<i>all the six.</i>
Mbita,	— <i>three.</i>	Mbitiaba,	— <i>seven.</i>
Mbinañ,	— <i>four.</i>	Mbitiaëta,	— <i>eight.</i>
Mbitiün,	— <i>five.</i>	Mbosuket,	— <i>nine.</i>

Mboduüp, <i>all the ten.</i>	Mbaaba, <i>all the forty.</i>
Mbëëfüt, — <i>fifteen.</i>	Mbaata, — <i>sixty.</i>
Mbëëdip, — <i>twenty.</i>	Mbaanañ, — <i>eighty.</i>
Mbëëdipyeduüp, — <i>thirty.</i>	Mbiikie, — <i>hundred.</i>

5. It will be observed that above, at fifteen and upwards, the Prefixes are *Mbi*, *Mbe*, and *Mba*, according to the Initial Vowel of the Cardinal Numeral. This would appear to be the full form, and from these higher Aggregate Numbers not being frequently used, the Prefix has not been contracted into the common form, *Mb*.—It might, however, with propriety be contracted throughout.

6. There is a class of Numeral Adverbs, formed from the Cardinal Numbers, which perhaps will best be given in conjunction with them.

Ini kiet, <i>one time, once.</i>	Ikoduüpekiet, <i>Eleven times.</i>
Ikaba, — <i>twice.</i>	Ikëfut, <i>Fifteen</i> —
Ikata, — <i>thrice.</i>	Ikëdip, <i>Twenty</i> —
Ikanañ, — <i>four times.</i>	Ikëdipyeduüp, <i>Thirty</i> —
Ikotiün, — <i>five times.</i>	Ikaaba, <i>Forty</i> —
Ikotiokiet, — <i>six times.</i>	Ikaata, <i>Sixty</i> —
Ikatiaba, — <i>seven times.</i>	Ikaanañ, <i>Eighty</i> —
Ikatiäeta, — <i>eight times.</i>	Ikikie, <i>One hundred</i>
Ikosukiet, — <i>nine times.</i>	Täsen ini ikaba, <i>v. ini iba.</i>
Ikoduüp, — <i>ten times.</i>	<i>Two Thousand times.</i>

7. The Prefix of the preceding Numeral Adverbs seems to be *Ika*; possibly from the Verb *Ka*, *to go*.

8. Besides the above, there is an Interrogative Numeral Adverb formed in the same manner:—*Ikafañ?* *How often?*

§ 2. INDEFINITE NUMERALS.

1. The Indefinite Numerals are—

Ndusuk, Usuk,	<i>Some, Several.</i>
Ediwak,	<i>Many.</i>

Kpukpru, Ofuri,	<i>All, Whole.</i>
Ekese,	<i>Very many.</i>

There is also a word, generally used interrogatively, belonging to this class, Ifañ ? *How many ?*

2. The Derivation of these Numerals is mostly from Verbs.

THE PRONOUN.

The EFİK Pronouns may be divided into *Personal, Possessive, Reflective, Relative, Interrogative and Demonstrative.*

§ 1. PERSONAL PRONOUNS.

1. The Personal Pronouns seem to be Primitives, and are the only words in the Language which undergo Inflection in order to mark Case. They are as follow—

First Pers. Pronoun, *Mas.* and *Fem.*

	SING.	PLUR.
<i>Nom.</i>	Ami, <i>I.</i>	Nyïn, <i>We.</i>
<i>Poss.</i>	Okim v. Okimmö, <i>Mine.</i>	Eke nyïn, <i>Ours.</i>
<i>Obj.</i>	Mi, <i>Me.</i>	Nyïn, <i>Us.</i>

Second Pers. Pronoun, *Mas.* and *Fem.*

<i>Nom.</i>	Afü, <i>Thou.</i>	Mbufü, <i>You.</i>
<i>Poss.</i>	Okuo, v. Okuomö, <i>Thine.</i>	Eke mbufü, <i>Yours.</i>
<i>Obj.</i>	Fi, <i>Thou.</i>	Mbufü, <i>You.</i>

Third Pers. Pronoun, *Mas. Fem.* and *Neuter.*

	SING.	PLUR.
<i>Nom.</i>	Enye, <i>He, She, or It.</i>	Mö, <i>Them.</i>
<i>Poss.</i>	Eke enye, <i>His, Hers, Its.</i>	Eke mö, <i>Theirs.</i>
<i>Obj.</i>	Enye, <i>He, She, It.</i>	Mö, <i>Them.</i>

2. The Inflection of the Personal Pronouns is far from

being regular. The *Possessive Singular* of the First and Second, are evidently not inflections of, but distinct words from the Nominative, and the other Possessives are phrases by which the Possessive is expressed.

3. In repeating the words of another, or others, in a message, or when he or they are formally quoted as speaking, the Pronouns *Ami* or *Enye* are seldom employed. *Imö* is used as a substitute for these Pronouns, having its Plural *Mimö*, and after the example of the other Personal Pronouns may be thus declined—

	SING.	PLUR.
<i>Nom.</i>	<i>Imö, He or She.</i>	<i>Mimö, They.</i>
<i>Poss.</i>	<i>Eke imö, His or Hers.</i>	<i>Eke mimö, Theirs.</i>
<i>Obj.</i>	<i>Imö, He or She.</i>	<i>Mimö, Them.</i>

§ 2. POSSESSIVE PRONOUNS.

1. The Possessive Pronouns are *Mi, Fö, Esie, My, Thy, His, Her, Its. Plural, Nyin, Mbufö, Mö, Our, Your, Their.* These, with the exception of *Fö*, and *Esie*, have not a distinct form as Possessive Pronouns; it is only the relation of the Noun to them, when construed with a Noun, which puts them in the class of Possessive Pronouns.

2. The inseparable Particle *Mö*, used occasionally with a few of the Pronouns, seems to give an emphasis, as *Okimmö, My own; Esiemö, His own.*

§ 3. REFLECTIVE PRONOUNS.

The Reflective Pronouns are formed by conjoining the word, *Idem, Body, Self*, with a Possessive Pronoun, thus—

<i>Idem-mi, Myself.</i>	<i>Idem-nyin, Ourselves.</i>
<i>Idem-fö, Thyself.</i>	<i>Idem-mbufö, Yourselves.</i>
<i>Idem-esie, Himself.</i>	<i>Idem-mö, Themselves.</i>
<i>Idem-imö, —</i>	<i>Idem-mimö, —</i>

THE VERB.

§ 1. DERIVATION.

1. As in the Syrio-Arabic Languages, the great proportion of the Primitives of the EFİK, is to be found among the Verbs, which are commonly of one or two Syllables.

2. A number of Verbs, all of two or three Syllables, are Derivatives from others, and might generally be classed as *Voices* of the Primitives from which they are derived. These Derivatives have commonly a Passive and Reflective import.

Most of the Verbs have no Passive form, but in those that have, this form is derived from the Transitive, commonly by the addition of a Vowel forming a final Syllable. Thus —

<i>Transitive.</i>	<i>Passive and Reflexive.</i>
Buk, <i>to bury.</i>	Bukhä.
Biöñ, <i>to lay across.</i>	Biöñö.
Böp, <i>to tie.</i>	Böbö.
Buñ, <i>to break across.</i>	Buño.
Büm, <i>to break.</i>	Bümo.
Bük, <i>to collect.</i>	Bükho.
Bün, <i>to assemble.</i>	Büno.
Biat, <i>to spoil.</i>	Biara.
Biët, <i>to resemble.</i>	Bubiere.
Buak, <i>to mix.</i>	Buakha.
Dian, <i>to affix.</i>	Diana.
Deñ, <i>to sink ; settle down.</i>	Deñi.
Diök, <i>to set on a table.</i>	Diökhö.
Döñ, <i>to affect with sickness.</i>	Döñö.
Dat, <i>to make glad.</i>	Dara.
Döñ, <i>to load.</i>	Döñö.

<i>Transitive.</i>	<i>Passive and Reflexive.</i>
Dip, <i>to hide.</i>	Dibe.
Duök, <i>to throw out ; spill.</i>	Duökhö.
Fak, <i>to fix between.</i>	Fakha.
Fik, <i>to compress.</i>	Fikhe.
Fuk, <i>to cover.</i>	Fukhä.
Fip, <i>to pluck.</i>	Fibe.
Fion, <i>to make smooth.</i>	Fionö.
Fut, <i>to fold.</i>	Furä.
Kök, <i>to overlay.</i>	Kökhä.
Këñ, <i>to shake off ; cast.</i>	Keñe.
Kim, <i>to pierce.</i>	Kime.
Kök, <i>to set a trap.</i>	Kökhö.
Köñ, <i>to hang up.</i>	Köñö.
Köt, <i>to put together.</i>	Körö.
Kuk, <i>to enclose.</i>	Kukhä.
Man, <i>to bear ; bring forth</i>	Mana.
Nyan, <i>to stretch out.</i>	Nyana.
Nyam, <i>to sell.</i>	Nyama.
Nuk, <i>to bend.</i>	Nukhä.
Nan, <i>to cause to want.</i>	Nana.
Ñwīn, <i>to bend.</i>	Ñwīne.
Nuak, <i>to crush.</i>	Nuakha.
Quek, <i>to gnaw.</i>	Quekhe.
Söñ, <i>to strengthen.</i>	Söñö.
Siak, <i>to split.</i>	Siakha.
Sīn, <i>to put in.</i>	Sīne.
Sīm, <i>to reach to.</i>	Sīme.
Suk, <i>to assuage.</i>	Sukhä.
Suan, <i>to scatter.</i>	Suana.
Tuk, <i>to turn over on one side.</i>	Tukhö.
Tat, <i>to loose.</i>	Tara.
Tak, <i>to perish.</i>	Takha.
Tuñ, <i>to deepen.</i>	Tuño.

<i>Transitive.</i>	<i>Passive and Reflexive.</i>
Tuak, <i>to mark with chalk.</i>	Tuakha.
Wak, <i>to tear.</i>	Wakha.
Wuk, <i>to thrust in.</i>	Wukha.
Wañ, <i>to wind round.</i>	Waña.
Wet, <i>to paint.</i>	Were.
Yet, <i>to wash.</i>	Yere.

3. It will be seen that the Vowel added in these Derivatives, corresponds to that of the Verbs: Verbs in *a* adding *a*; Verbs in *e* and *i*, adding *e*; Verbs in *ö* adding *ä* or *ö*; and Verbs in *o* and *u*, adding *o*. The final *k* is made a stronger guttural; *t* is changed into *r*, and *p* into *b*.

4. It is to be observed, that these Passive forms are also Reflexive (in one or two cases Reflexive only), having the force of the Middle Voice of the Greek Verb, and the Hithpael Conjugation of the Hebrew where this is possible, thus—

Dian, <i>to affix.</i>	Diana, <i>to affix oneself; to join.</i>
Yet, <i>to wash.</i>	Yere, <i>to wash oneself.</i>
Buak, <i>to mix, mingle.</i>	Buakha, <i>to mix oneself with any matter.</i>

5. A few Intransitive Reflexive Forms are found, formed by changing the final Vowel of the Verb, thus—

<i>Transitive.</i>	<i>Intransitive and Reflexive.</i>
Beri, <i>to lean any thing against.</i>	Bere, <i>to lean oneself.</i>
Siri, <i>to close a gap.</i>	Sire, <i>to close itself.</i>
Kibi, <i>to break.</i>	Kibe, <i>to break of itself; snap.</i>
Düri, <i>to put upon.</i>	Düro, <i>to put oneself upon.</i>
Wuri, <i>to break down.</i>	Wure, <i>to break down of itself.</i>
Yidi, <i>to tie to.</i>	Yide, <i>to tie oneself to.</i>
Füri, <i>to exalt.</i>	Füro, <i>to exalt oneself; be great.</i>
Debi, <i>to dip.</i>	Debe.

6. One or two anomalous Derivations are met with, as—

Kere, <i>to be called,</i>	<i>From</i> Küt, <i>to call.</i>
Nyek, <i>to tremble,</i>	— Nyeñe, <i>to shake.</i>

7. There is a small class of Derived Verbs, which is used to indicate the *reversal* of what is affirmed by the Primitive Verb, the undoing of what has been done. They are mostly formed from Verbs which have a Passive or Intransitive and Reflexive Form, from which form they are derived, and even in the cases where no such Form is used, they follow the general rule of adding *re* * as a terminal syllable to what would be the Intransitive Form did such exist. The

* Perhaps this Final Syllable of the Reversive Form had better be written as above, to distinguish it from the common verbal suffix *de*. It is not so euphonous, but is of much less frequent occurrence than the latter.

following is a List of those which most frequently occur :—

TRANS.	INTRANS. and REFLEX.	REVERSIVE.
Dian, <i>to affix.</i>	Diana.	Dianare, <i>to separate.</i>
Fak, <i>to fix between.</i>	Fakha.	Fakhare, <i>to extract.</i>
Düri, <i>to put upon.</i>	Düro.	Dürore, <i>to take off.</i>
Tem, <i>to place on the fire.</i>	Teme.	Temere, <i>to take off.</i>
Yara, <i>to cover ; conceal.</i>		Yarare, <i>to uncover.</i>
Wuk, <i>to thrust in.</i>	Wukhä.	Wukhare, <i>to pull up.</i>
Beri, <i>to lean.</i>	Bere.	Berere, <i>to unlean.</i>
Biöñ, <i>to put across.</i>	Biöñö.	Biöñöre, <i>to remove ; being across.</i>
Biüm, <i>to carry on head.</i>		Biümore, <i>to take off.</i>
Buk, <i>to bury.</i>	Bukhä.	Bukhare, <i>to unbury.</i>
Baba, <i>to straiten.</i>	Baba.	Babare, <i>to release.</i>
Färi, <i>to put on or over, as a garment.</i>	Färä.	Färäre, <i>to unclothe.</i>
Fiak, <i>to twist.</i>	Fiakha.	Fiakhare, <i>to untwist.</i>
Fik, <i>to squeeze.</i>	Fike.	Fikhere, <i>to ungrasp.</i>
Kubi, <i>to shut a lid.</i>	Kübä.	Kübäre, <i>to open.</i>
Fiök, <i>to wedge.</i>	Fiökhö.	Fiökhöre, <i>to unwedge.</i>
Fuk, <i>to cover.</i>	Fukhä.	Fukhare, <i>to uncover.</i>
Kök, <i>to overlay.</i>	Kökhä.	Kökhäre, <i>to take off.</i>
Kömö, <i>to entangle.</i>	Kömö.	Kömöre, <i>disentangle.</i>
Köñ, <i>to hang up.</i>	Köñö.	Köñöre, <i>to take off.</i>
Ñwañ, <i>to put a charm on.</i>		Ñwañare, <i>to take it off.</i>
Sik, <i>to tie a knot.</i>	Sike.	Sikere, <i>to draw it out.</i>
Siri, <i>to close an opening.</i>	Sire.	Sirere, <i>to unclothe.</i>
Wañ, <i>to wind.</i>	Waña.	Wañare, <i>to unwind.</i>
Tim, <i>to put orderly.</i>	Time.	Timere, <i>to confuse.</i>
Kpakha, <i>to hush.</i>		Kpakhare.
Dip, <i>to hide.</i>	Dibe.	Dibere.
Döñ, <i>to pack.</i>	Döñö.	Döñöre.
Türi, <i>to string.</i>		Türore.

7. A few instances occur in which a derived Verb of the Reversive Form has not its import, but is of the same or a similar meaning with the Primitive, thus :—

Suk, *to bring down.* Sukhä, *to descend.* Sukhäre, *to descend.*

Nyan, *to stretch.* Nyana, *to stretch oneself.* Nyanare, *to be stretched along the ground ; prostrate.*

Tek, *to slacken.* Tekhere, *to slacken ; to slacken a little.*
Men, *to lift.* Menere, *to lift ; lift partially.*

Kan. *to encompass.* Kanare, *to go round and through amongst.*

Yut, Yurä, Yuräde, *to turn round ; twist.*

Neñe and Neñede, *to stretch out ; straighten.*

Siñe, Siñede, *to throw out the limbs.*

Fiön, *to smooth.* Fiönö, *to be smooth ; slippery.* Fiön-öde, *to slide.*

Büme, *to snatch up.* Bümede, *to start up ; off.*

Sek and Sekhede, *to move a little ; to make room.*

Tiñe, *to make an uproar.* Timere, *to confuse.*

Miaña and Miañade, *to toss about ; wriggle.*

Tuñ, *to deepen.* Tuño, *to be deep.* Tuñode, *to clear a cavity.*

Quähä, *to rub.* Quähäde, *to wipe ; rub.*

Kpohä and Kpohäde, *to change.*

8. There are a few Derivatives which differ somewhat in meaning from the Verbs which appear to be their roots :—as

Fiönö, *to slide along as a blind man his foot,* From Fiönö, *to be smooth.*

Keme, *to be able,* — Kem, *to fit.*

Kpebe, <i>to imitate,</i>	<i>From Kpep, to teach.</i>
Kpekhe, <i>to intercept,</i>	— Kpek, <i>to anticipate.</i>
Kpüno, <i>to honour,</i>	— Kpün, <i>to be great.</i>
Kübo, <i>to avail,</i>	— Küp, <i>to feel.</i>
Quekhe, <i>to be jagged,</i>	— Quek, <i>to gnaw.</i>
Köbö, <i>to persist,</i>	— Köbi, <i>to fasten.</i>
Bïne, <i>to pursue,</i>	— Bìn, <i>to drive.</i>
Tìbe, <i>to spring up,</i>	— Tìbi, <i>to dig.</i>
Seme, <i>to supplicate.</i>	— Sem, <i>to speak.</i>

9. Some Verbs have in the one Form both a Transitive and Intransitive import. The following are those of this class which most commonly occur :—

Ñwaña, <i>to open up,</i>	<i>and to be opened up.</i>
Nìme, <i>to extinguish,</i>	— <i>extinguished.</i>
Nömö, <i>to entangle,</i>	— <i>entangled.</i>
Nyìme, <i>to assent,</i>	— <i>willing.</i>
Quaña, <i>to make crooked,</i>	— <i>crooked.</i>
Suk, <i>to leave,</i>	— <i>left.</i>
Sukhä, <i>to cause to abate,</i>	— <i>abated.</i>
Sukhäde, <i>to bring down,</i>	— <i>to descend.</i>
Söñ, <i>to make strong,</i>	— <i>strong.</i>
Süp, <i>to lose,</i>	— <i>lost.</i>
Tìbe, <i>to originate</i>	<i>to spring up.</i>
Tuene, <i>to kindle,</i>	<i>to shine.</i>
Yäkhä, <i>to fill,</i>	— <i>filled.</i>
Yep, <i>to watch slily,</i>	<i>to peep.</i>
Yök, <i>to saw,</i>	<i>to move as a saw.</i>
Yukhä, <i>to satiate,</i>	— <i>satiated.</i>
Yüm, <i>to make long,</i>	— <i>long.</i>
Démede, <i>to awaken,</i>	— <i>to become awake.</i>
Dümo <i>to light,</i>	— <i>to be lighted.</i>

10. Some Verbs have a Plural Form, irrespective of the regular Plural. It seems to be used only when there is a considerable number of persons or things respecting which the action is affirmed, or, in the case of a Transitive Verb, who are the objects of the action. This form is in most cases derived from the Singular, but there are a few exceptions, as will be observed from the following List :—

<i>Singular.</i>	<i>Plural.</i>
Duä, <i>to fall.</i>	Duöñö.
Kpa, <i>to die.</i>	Kpañä.
Men, Sat, <i>to pick up.</i>	Tañ.
Wärä, <i>to come forth.</i>	Wöñö.
Dianare, <i>to separate.</i>	Diañare.
Fekhe, <i>to flee.</i>	Fëñe.
Kpün, <i>to be great.</i>	Kpüni.
Kpi, <i>to cut off, as corn.</i>	Kpeñe.
Düp, <i>to be silent.</i>	Dübo.
Tua, <i>to weep.</i>	Tuaña.
Nyöñ, <i>to return.</i>	Nyöñö.
Sio, <i>to produce fruit.</i>	Sioño.
Sin, <i>to put in.</i>	Döñ. <i>intr.</i> Döñö.
Duk, <i>to go in; enter.</i>	Döñö.
Yarare, <i>to search out.</i>	Yañare.
Tuak, <i>to beat, as an instrument.</i>	Tuai.
Süp, <i>to lose; others Sübo, to destroy.</i>	Sümo.
Biët, <i>to resemble.</i>	Bubiët & Bubiëre.
Buakha, <i>to mix.</i>	Buana.
Daha, <i>to leave.</i>	Daña.

Dürore, <i>to take off.</i>	Döñöre.
Duñ, <i>to dwell.</i>	Duño.
Duök, <i>to throw out.</i>	Duöñö.
Tüp, <i>to shoot.</i>	Tümo.
Niöñ, <i>to be long.</i>	Niöñi.
'Nim, <i>to put in proper place.</i>	Bün.

11. There is a class of Verbs of the same kind as that found in the Hebrew, which we may denominate *Attributive Verbs*, as Fön, *to be good*. Diök, *to be bad*. Kpün, *to be great*. Kpri, *to be small*. They frequently serve in the place of *Adjectives*.

§ 2. INFLECTION.

1. The EFİK Verb admits of Inflection, to express Person, Number, Time and Negation. It is uniformly the Initial Syllable that undergoes Inflection in the Conjugation of the Verb, except in the Negative Form. The Singular of the Imperative is the Theme of the Verb, and the various Tenses are expressed by Prefixes, which augments in all the Tenses, with the exception of the Future, adopt a Vowel harmonizing with the Tone-Vowel of the Verb. Thus—

Verbs in a, take a as the Vowel of their Augment, as nam, do; anam, akanam.

Verbs in e, i, and ai, take e, as dep, buy, edep, ekedep.

Verbs in o, ö, ä, u, ü, and i, take o or ö, as nö, give; önö, ökönö; i sometimes takes e, and ai a.

The Initial Vowels of the Plural are however uniformly, *First Person i, Second and Third ë.*

2. The *First Person Singular* assumes *n* as a Pronominal Prefix, which before Labials is changed into *m*, thus—Kan, *excel*; Nkan, *I excel*; Nkakan, *I excelled*. Tä, *plant*; Ntä, *I plant*; Nkätä, *I planted*. Ma, *love*; 'Ma,* *I love*; Nkama, *I loved*. Bet, *to wait*; Mbet, *I wait*; Nkebet, *I waited*.

3. The following is a Paradigm of the Ibibio Verb, which doubtless presents to us the original Form of the Efik Verb; and it is interesting to note the change which it has undergone.

Dep, *Buy.*

Present Tense.

Singular.

Plural.

- | | |
|----------------------------------|--------------------------------|
| 1. Ami ndep, <i>I buy.</i> | 1. Nyin idep, <i>We buy.</i> |
| 2. Afü edep, <i>Thou buyest.</i> | 2. Mbufü edep, <i>You buy.</i> |
| 3. Enye edep, <i>He buys.</i> | 3. Mö edep, <i>They buy.</i> |

Past.

Singular.

Plural.

- | | |
|-----------------------------------|--------------------------------|
| 1. Nkedep, <i>I bought.</i> | 1. Ikedep, <i>We bought.</i> |
| 2. Ekedep, <i>Thou boughtest.</i> | 2. Ėkedep, <i>You bought.</i> |
| 3. Ekedep, <i>He bought.</i> | 3. Ėkedep, <i>They bought.</i> |

* This mark (') is used to signify that the Consonant to which it is prefixed is doubled.

*Perfect.**Singular.**Plural.*

- | | |
|---------------------------------------|---------------------------------------|
| 1. 'Ma ndep, <i>I have bought.</i> | 1. Ima idep, <i>We have bought.</i> |
| 2. Ama edep, <i>Thou hast bought.</i> | 2. Ėma ědep, <i>You have bought.</i> |
| 3. Ama edep, <i>He has bought.</i> | 3. Ėma ědep, <i>They have bought.</i> |

*Future First.**Singular.**Plural.*

- | | |
|-------------------------------------|-------------------------------------|
| 1. Nye ndep, <i>I shall buy.</i> | 1. Iya idep, <i>We shall buy.</i> |
| 2. Aya edep, <i>Thou shalt buy.</i> | 2. Ėya ědep, <i>You shall buy.</i> |
| 3. Aya edep, <i>He shall buy.</i> | 3. Ėya ědep, <i>They shall buy.</i> |

*Future Second.**Singular.**Plural.*

- | | |
|----------------------------------|----------------------------------|
| 1. Ndudep, <i>I will buy.</i> | 1. Idudep, <i>We will buy.</i> |
| 2. Odudep, <i>Thou wilt buy.</i> | 2. Ėdudep, <i>You will buy.</i> |
| 3. Odudep, <i>He will buy.</i> | 3. Ėdudep, <i>They will buy.</i> |

*Conditional.**Singular.**Plural.*

- | | |
|--|--|
| 1. Nkpa ndep, <i>If I should buy.</i> | 1. Ikpa idep, <i>If we should buy.</i> |
| 2. Akpa edep, <i>If thou should est buy.</i> | 2. Ėkpa ědep, <i>If you should buy.</i> |
| 3. Akpa edep, <i>If he should buy.</i> | 3. Ėkpa ědep, <i>If they should buy.</i> |

4. In giving examples of the Conjugation of the Verb, we give in the first place those Tenses which are formed without the aid of auxiliaries. The Prefixes of the Verb were doubtless auxiliaries formerly, but are now without import apart

from the Verb, and therefore are perhaps properly incorporated with it. As seen in the preceding paragraph, they are kept distinct in the Ibibio Verb, in some cases where they are incorporated in the Efik.

PARADIGM OF THE VERB.

1. *Example of Verbs in a.*

Nam, *Do.*

INDICATIVE MOOD.

*Aorist.**Singular.**Plural.*

- | | |
|---------------------------------|-------------------------------|
| 1. Ami 'Nam, <i>I do.</i> | 1. Nyin Inam, <i>We do.</i> |
| 2. Afu Anam, <i>Thou doest.</i> | 2. Mbufu Enam, <i>You do.</i> |
| 3. Enye Anam, <i>He does.</i> | 3. Mö Enam, <i>They do.</i> |

*Immediate Past and Perfect.**Singular.**Plural.*

- | | |
|------------------------------|----------------------------|
| 1. Manam, <i>I do.</i> | 1. Imanam, <i>We do.</i> |
| 2. Amanam, <i>Thou dost.</i> | 2. Enamam, <i>Ye do.</i> |
| 3. Amanam, <i>He does.</i> | 3. Enamam, <i>They do.</i> |

*Past and Pluperfect.**Singular.**Plural.*

- | | |
|-------------------------------|-----------------------------|
| 1. Nkanam, <i>I did.</i> | 1. Ikanam, <i>We did.</i> |
| 2. Akanam, <i>Thou didst.</i> | 2. Ekanam, <i>Ye did.</i> |
| 3. Akanam, <i>He did.</i> | 3. Ekanam, <i>They did.</i> |

*First Future.**Singular.**Plural.*

- | | |
|---------------------------------------|--|
| 1. Nyenam, <i>I shall or will do.</i> | 1. Iyenam, <i>We shall or will do.</i> |
| 2. Eyenam, <i>Thou shalt, &c.</i> | 2. Eyenam, <i>Ye shall, &c.</i> |
| 3. Eyenam, <i>He shall, &c.</i> | 3. Eyenam, <i>They shall, &c.</i> |

*Second Future.**Singular.**Plural.*

- | | |
|---------------------------------------|--|
| 1. Ndinam, <i>I shall or will do.</i> | 1. Idinam, <i>We shall or will do.</i> |
| 2. Edinam, <i>Thou shalt, &c.</i> | 2. Ėdinam, <i>Ye shall, &c.</i> |
| 3. Edinam, <i>He shall, &c.</i> | 3. Ėdinam, <i>They shall, &c.</i> |

*Potential and Conditional Mood.**Singular.**Plural.*

- | | |
|---|---|
| 1. Nkpanam, <i>I should or would, or if I might, &c., do.</i> | 1. Ikpanam, <i>We should or would, or if we might, &c., do.</i> |
| 2. Akpanam, <i>Thou should-est, &c.</i> | 2. Ėkpanam, <i>Ye should, &c.</i> |
| 3. Akpanam, <i>He should, &c.</i> | 3. Ėkpanam, <i>They should, &c.</i> |

Imperative Mood.

SING. Nam, *Do thou.* PLU. Ėnam, *Do ye.*

Infinitive.

Ndinam, *To do.*

Gerund.

Erinam, *Doing or the doing.*

In the same manner are conjugated all Verbs in *a*.

II. Example of Verbs in *e*.

Dep, *Buy.*

INDICATIVE MOOD.

*Aorist.**Singular.**Plural.*

- | | |
|------------------------------|---------------------------|
| 1. Ndep, <i>I buy.</i> | 1. Idep, <i>We buy.</i> |
| 2. Edep, <i>Thou buyest.</i> | 2. Ėdep, <i>Ye buy.</i> |
| 3. Edep, <i>He buys.</i> | 3. Ėdep, <i>They buy.</i> |

*Immediate Past and Perfect.**Singular.*

1. Medep, *I buy.*
2. Emedep, *Thou buyest.*
3. Emedep, *He buys.*

Plural.

1. Imedep, *They buy.*
2. Ėmedep, *Ye buy.*
3. Ėmedep, *They buy.*

*Past and Pluperfect.**Singular.*

1. Nkedep, *I bought.*
2. Ekedep, *Thou boughtest.*
3. Ekedep, *He bought.*

Plural.

1. Ikedep, *We bought.*
2. Ėkedep, *Ye bought.*
3. Ėkedep, *They bought.*

*First Future.**Singular.*

1. Nyedep, *I shall or will buy.*
2. Eyedep, *Thou shalt or wilt buy.*
3. Eyedep, *He shall or will buy.*

Plural.

1. Iyedep, *We shall or will buy.*
2. Ėyedep, *Ye shall or will buy.*
3. Ėyedep, *They shall or will buy.*

*Second Future.**Singular.*

1. Ndidep, *I shall or will buy.*
2. Edidep, *Thou shalt, &c.*
3. Edidep, *He shall, &c.*

Plural.

1. Ididep, *We shall or will buy.*
2. Ėdidep, *Ye shall, &c.*
3. Ėdidep, *They shall, &c.*

*Potential and Conditional Mood.**Singular.*

1. Nkpedep, *I would or should, or if I would or should buy.*
2. Ekpedep, *Thou would-est, &c.*
3. Ekpedep, *He would, &c.*

Plural.

1. Ikpedep, *We would or should, or if we would or should buy.*
2. Ėkpedep, *Ye would, &c.*
3. Ėkpedep, *They would, &c.*

*Imperative Mood.*SING. Dep, *Buy thou.* PLUR. Ėdep, *Buy ye.**Infinitive.*Ndidep, *To buy.**Gerund.*Eridep, *Buying, or the buying.*

In the same manner are conjugated all Verbs in *e*, *i*, and *ai*.

III. Example of Verbs in *o*.Nö, *Give.*

INDICATIVE MOOD.

*Aorist.**Singular.*

1. 'Nö, *I give.*
2. Önö, *Thou givest.*
3. Önö, *He gives.*

Plural.

1. Inö, *We give.*
2. Ėnö, *Ye give.*
3. Ėnö, *They give.*

*Immediate Past and Perfect.**Singular.*

1. Mönö, *I give.*
2. Ömönö, *Thou givest.*
3. Ömönö, *He gives.*

Plural.

1. Imönö, *We give.*
2. Ėmönö, *Ye give.*
3. Ėmönö, *They give.*

*Past and Pluperfect.**Singular.*

1. Nkönö, *I gave.*
2. Ökönö, *Thou gavest.*
3. Ökönö, *He gave.*

Plural.

1. Ikönö, *We gave.*
2. Ėkönö, *Ye gave.*
3. Ėkönö, *They gave.*

*First Future.**Singular.**Plural.*

- | | |
|--|---|
| 1. Nyenö, <i>I shall or will give.</i> | 1. Iyenö, <i>We shall or will give.</i> |
| 2. Eyenö, <i>Thou shalt, &c.</i> | 2. Ėyenö, <i>Ye shall, &c.</i> |
| 3. Eyenö, <i>He shall, &c.</i> | 3. Ėyenö, <i>They shall, &c.</i> |

*Second Future.**Singular.**Plural.*

- | | |
|--|---|
| 1. Ndinö, <i>I shall or will give.</i> | 1. Idinö, <i>We shall or will give.</i> |
| 2. Edinö, <i>Thou shalt, &c.</i> | 2. Ėdinö, <i>Ye shall, &c.</i> |
| 3. Edinö, <i>He shall, &c.</i> | 3. Ėdinö, <i>They shall, &c.</i> |

*Potential and Conditional Mood.**Singular.**Plural.*

- | | |
|--|--|
| 1. Nkpönö, <i>I would or should, or if I would or should give.</i> | 1. Ikpönö, <i>We would or should, or if we would or should give.</i> |
| 2. Ökpönö, <i>Thou shouldest, &c.</i> | 2. Ėkpönö, <i>Ye should, &c.</i> |
| 3. Ökpönö, <i>He should, &c.</i> | 3. Ėkpönö, <i>They should, &c.</i> |

*Imperative Mood.*SING. Nö, *Give thou.*PLUR. Ėnö, *Give ye.**Infinitive Mood.*Ndinö, *To give.**Gerund.*Erinö, *Giving, or the giving.*

In the same manner are conjugated all Verbs in o, ö, ä, u, ü, i.

5. Attributive Verbs, and Verbs of the Passive, Reflexive, and Reversive Forms, are all con-

jugated in the same manner as the examples given above. One instance will suffice :—

Kpri, *To be small.*

INDICATIVE MOOD.

Aorist.

Singular.

1. Nkpri, *I am small.*
2. Ekpri, *Thou art small.*
3. Ekpri, *He is small.*

Plural.

1. Ikpri, *We are small.*
2. Ėkpri, *Ye are small.*
3. Ėkpri, *They are small.*

Immediate Past and Perfect.

Singular.

1. Mekpri, *I am become small.*
2. Emekpri, *Thou art, &c.*
3. Emekpri, *He is, &c.*

Plural.

1. Imekpri, *We are become small.*
2. Ėmekpri, *Ye are, &c.*
3. Ėmekpri, *They are, &c.*

Past and Pluperfect.

Singular.

1. Nkekpri, *I was small.*
2. Ekekpri, *Thou wast small.*
3. Ekekpri, *He was small.*

Plural.

1. Ikekpri, *We were small.*
2. Ėkekpri, *Ye were small.*
3. Ėkekpri, *They were small.*

First Future.

Singular.

1. Nyekpri, *I shall or will be small.*
2. Eyekpri, *Thou shalt, &c.*
3. Eyekpri, *He shall, &c.*

Plural.

1. Iyekpri, *We shall or will be small.*
2. Ėyekpri, *Ye shall, &c.*
3. Ėyekpri, *They shall, &c.*

*Second Future.**Singular.**Plural.*

- | | |
|--|---|
| 1. Ndikpri, <i>I shall or will be small.</i> | 1. Idikpri, <i>We shall or will be small.</i> |
| 2. Edikpri, <i>Thou shalt, &c.</i> | 2. Ėdikpri, <i>Ye shall, &c.</i> |
| 3. Edikpri, <i>He shall, &c.</i> | 3. Ėdikpri, <i>They shall, &c.</i> |

*Potential and Conditional Mood.**Singular.**Plural.*

- | | |
|--|--|
| 1. Nkpekpri, <i>I would or should, or if I would or should be small.</i> | 1. Ikpekpri, <i>We would or should, or if we would or should be small.</i> |
| 2. Ekpekpri, <i>Thou wouldst, &c.</i> | 2. Ėkpekpri, <i>Ye would, &c.</i> |
| 3. Ekpekpri, <i>He would, &c.</i> | 3. Ėkpekpri, <i>They would, &c.</i> |

Imperative Mood.

SING. Kpri, *Be thou small.* PLU. Ėkpri, *Be ye small.*

Infinitive.

Ndikpri, *To be small, or the being small.*

Gerund.

Erikpri, *Being small, or the being small.*

6. It will be observed from the above Paradigms, that the Verb has in reality but one Form, the difference being merely the change of the Vowels of the Prefixes to harmonize with the Tone-Vowel of the Verb.

7. We subjoin the common Paradigm of the English Verb, and give the corresponding Efik,

as nearly as may be, merely premising that it is not always the English phrase is rendered by the same Efik phrase, the idiom of the two languages being widely different.

To Love.

Ma.

INDICATIVE MOOD.

Present Tense.

Singular.

Plural.

- | | |
|---|---|
| 1. <i>I love</i> , Ami 'ma or mama. | 1. <i>We love</i> , Nyin ima or imama. |
| 2. <i>Thou lovest</i> , Afu ama or amama. | 2. <i>Ye love</i> , Mbufu ëma or ëmama. |
| 3. <i>He loves</i> , Enye ama or amama. | 3. <i>They love</i> , Mö ëma or ëmama. |

Past Tense.

Singular.

Plural.

- | | |
|---------------------------------|-------------------------------|
| 1. <i>I loved</i> , Nkama. | 1. <i>We loved</i> , Ikama. |
| 2. <i>Thou lovedst</i> , Akama. | 2. <i>You loved</i> , Ëkama. |
| 3. <i>He loved</i> , Akama. | 3. <i>They loved</i> , Ëkama. |

Perfect and Pluperfect Tense.

Singular.

Plural.

- | | |
|---|---|
| 1. <i>I have or had loved</i> , 'Ma 'ma. | 1. <i>We have or had loved</i> , Ima ima. |
| 2. <i>Thou hast or hadst loved</i> , Ama ama. | 2. <i>Ye have or had loved</i> , Ëma ëma. |
| 3. <i>He has or had loved</i> , Ama ama. | 3. <i>They have or had loved</i> , Ëma ëma. |

*Future Tense.**Singular.**Plural.*

- | | |
|---|--|
| 1. <i>I shall or will love, Nye-</i>
<i>ma or ndima.</i> | 1. <i>We shall or will love,</i>
<i>Iyema or idima.</i> |
| 2. <i>Thou shalt, &c., Eyema</i>
<i>or edima.</i> | 2. <i>You shall, &c., Ëyema or</i>
<i>ëdima.</i> |
| 3. <i>He shall, &c., Eyema or</i>
<i>edima.</i> | 3. <i>They shall, &c., Ëyema or</i>
<i>ëdima.</i> |

*Future Perfect Tense.**Singular.**Plural.*

- | | |
|---|--|
| 1. <i>I shall or will have loved,</i>
<i>Nyema or ndima 'ma.</i> | 1. <i>We shall or will have</i>
<i>loved, Iyema or idima</i>
<i>ima.</i> |
| 2. <i>Thou shalt, &c., Eyema</i>
<i>or edima ama.</i> | 2. <i>Ye shall, &c., Ëyema or</i>
<i>ëdima ëma.</i> |
| 3. <i>He shall, &c., Eyema or</i>
<i>edima ama.</i> | 3. <i>They shall, &c., Ëyema or</i>
<i>ëdima ëma.</i> |

POTENTIAL MOOD.

*Present Tense.**Singular.**Plural.*

Auxiliaries, may, can or might, in the sense of ability.

- | | |
|--|---|
| 1. <i>I may or can love, Nkem-</i>
<i>e or mekeme ndima.*</i> | 1. <i>We may or can love, Ikem-</i>
<i>e or imekeme ndima.</i> |
| 2. <i>Thou mayest, &c., Ekeme,</i>
<i>&c.</i> | 2. <i>Ye may, &c., Ëkeme, &c.</i> |
| 3. <i>He may, &c., Ekeme, &c.</i> | 3. <i>They may, &c., Ëkeme,</i>
<i>&c.</i> |

* Literally, *I am able to love.*

*Present Tense.**Singular.**Plural.**Auxiliary, may or might, in a Conditional Sense.*

- | | |
|---|---|
| 1. <i>I may or might love, Me nyema.*</i> | 1. <i>We may or might love, Me iyema.</i> |
| 2. <i>Thou mayest, &c., Me afü eyema.</i> | 2. <i>You may, &c., Me mbufü eyema.</i> |
| 3. <i>He may, &c., Me enye eyema.</i> | 3. <i>They may, &c., Me mö eyema.</i> |

*Past Tense.**Singular.**Plural.*

- | | |
|---|--|
| 1. <i>I would or should love, Nkpama.</i> | 1. <i>We would or should love, Ikpama.</i> |
| 2. <i>Thou wouldst, &c., Akpama.</i> | 2. <i>You would, &c., Ëkpama.</i> |
| 3. <i>He would, &c., Akpama.</i> | 3. <i>They would, &c., Ëkpama.</i> |

*Perfect Tense. I.**Singular.**Plural.*

- | | |
|--|--|
| 1. <i>I can have loved, Nke-keme ndima.</i> | 1. <i>We can have loved, Ike-keme ndima.</i> |
| 2. <i>Thou canst, &c., Eke-keme ndima.</i> | 2. <i>You can, &c., Ëkekeme ndima.</i> |
| 3. <i>He can, &c., Ekekeme ndima.</i> | 3. <i>They can, &c., Ëkekeme ndima.</i> |

*Perfect Tense. II.**Singular.**Plural.*

- | | |
|---|---|
| 1. <i>I may or might have loved, Me nkama or 'ma 'ma.</i> | 1. <i>We may have loved, Me nyin ikama.</i> |
| 2. <i>Thou mayest, &c., Me afü akama.</i> | 2. <i>You may, &c., Me mbufü ekama.</i> |
| 3. <i>He may, &c., Me enye akama.</i> | 3. <i>They may, &c., Me mö ekama.</i> |

* Literally, *Perhaps I shall love.*

*Pluperfect Tense.**Singular.**Plural.*

- | | |
|---|--|
| 1. <i>I would or should have loved, Akpama 'ma.</i> | 1. <i>We would or should have loved, Ikpama ima.</i> |
| 2. <i>Thou wouldst, &c., Akpama ama.</i> | 2. <i>You would, &c., Ėkpama ëma.</i> |
| 3. <i>He would, &c., Akpama ama.</i> | 3. <i>They would, &c., Ėkpama ëma.</i> |

SUBJUNCTIVE MOOD.

*Present Tense.**Singular.**Plural.*

- | | |
|------------------------------------|----------------------------------|
| 1. <i>If I love, 'Ma 'ma.</i> | 1. <i>If we love, Ima ima.</i> |
| 2. <i>If thou lovest, Ama ama.</i> | 2. <i>If ye love, Ėma ëma.</i> |
| 3. <i>If he love, Ama ama.</i> | 3. <i>If they love, Ėma ëma.</i> |

*Past Tense.**Singular.**Plural.*

- | | |
|------------------------------------|----------------------------------|
| 1. <i>If I loved, Nkpama.</i> | 1. <i>If we loved, Ikpama.</i> |
| 2. <i>If thou lovedst, Akpama.</i> | 2. <i>If ye loved, Ėkpama.</i> |
| 3. <i>If he loved, Akpama.</i> | 3. <i>If they loved, Ėkpama.</i> |

IMPERATIVE MOOD.

*Singular.**Plural.*

- | | |
|--------------------------------|-------------------------------|
| <i>Love, or love thou, Ma.</i> | <i>Love, or love ye, Ėma.</i> |
|--------------------------------|-------------------------------|

INFINITIVE MOOD.

To love,

Ndimá.

*Participle.**Loving.*

Erima,

8. The Efik Verb admits of Inflection to express Negation ; thus : Anam, *He does* ; Negative,

Inamke, *He does not*. This Form, as carried throughout the Tenses, seems to be peculiar to the Efik, though it is found, to some extent, in other African tongues.

9. The Ibibio forms its Negative by adding a Vowel to the Verb corresponding to its Tone-Vowel, as Adat, *It is ripe*; Negative, Idara, *It is not ripe*. Önyöñ, *He returns*; Inyöñö, *He does not return*. Anam, *He does*; Inama, *He does not*.

10. The following are the Rules for forming the Negative of the Efik Verb.

1. A Verb of one Syllable ending in a Consonant, and a Verb of two Syllables, affix *ke*, as—

<i>Affirmative.</i>	<i>Negative.</i>
Atañ, <i>He picks up</i> .	Itañke, <i>He does not pick up</i> .
Edep, <i>He buys</i> .	Idepke, <i>He does not buy</i> .
Efekhe, <i>He fears</i> .	Ifekheke, <i>He does not fear</i> .

2. A Verb of one Syllable ending in a Vowel, changes the *k* of the Negative Particle into *h*, and associates with it a Vowel harmonizing with the Tone-Vowel of the Verb, as—

<i>Affirmative.</i>	<i>Negative.</i>
Aka, <i>He goes</i> .	Ikaha, <i>He does not go</i> .
Efe, <i>It flies</i> .	Ifehe, <i>It does not fly</i> .
Tü, <i>To be from</i> .	Itüho, <i>It is not from</i> .

3. When the Verb terminates in a Diphthong, the Negative is formed by interposing *h* between the Vowels.

*Affirmative.*Edëi, *He licks.*Awai, *He rends.*Ofoi, *He gives a secret sign.**Negative.*Idehi, *He does not lick.*Iwahi, *He does not rend.*Ifohi, *He does not give.*

4. Verbs of three Syllables, all of which terminate in *de* or *re*, and are almost all derivatives, form the Negative by inserting *ke* before the final Syllable, as—

*Affirmative.*Akabade, *He turns.*Adianare, *He separates.*Ayarare, *He reveals.**Negative.*Ikabakede, *He does not turn.*Idianakere, *He does not separate.*Iyarakere, *He does not reveal.*

5. The Initial Syllable^{*} is not altered in the First Person Singular or Plural, but in the Second Person Singular the Initial Vowel is *u* in the Negative Form, and in the Future *edi* is commonly changed into *udu*, and *isi* into *usu* in the Second Person Singular of the Emphatic III.* The Initial Vowel in the Third Person Singular, and in the Second and Third Persons Plural, is changed into *i*. In the Prohibitive and Imperative, *ku* is prefixed instead of *ke* subjoined, and is conjugated with the Pronominal Prefixes of the Affirmative.

11. A few Verbs form their Negatives irregularly. The following are the most common exceptions to the above rules.

*Affirmative.*Nö, *give.*Ma, *love.*Me, *be patient.**Negative.*

Nöñö.

Maña.

Meñe.

* See page 64.

<i>Affirmative.</i>	<i>Negative.</i>
Sio, <i>to extract.</i>	Sioho.
Na, <i>lie down.</i>	Naña.
Kut, <i>see.</i>	Que.
Ma, <i>finish.</i>	Maña.
Mia, <i>to beat.</i>	Miaña.

12. Occasionally a double Negative is used, as Imañake, *He does not dislike*; Imeneke, *He is not impatient*.

13. The following is an example of the Conjugation of the Negative form of the Verb.

Affirmative, Dep, Buy. *Negative, Depke.*

INDICATIVE MOOD.

Aorist.

Singular.

Plural.

- | | |
|--|--|
| 1. Ami ndepke, <i>I do not buy.</i> | 1. Nyin idepke, <i>We do not buy.</i> |
| 2. Afü udepke, <i>Thou dost not buy.</i> | 2. Mbufü idepke, <i>Ye do not buy.</i> |
| 3. Enye idepke, <i>He does not buy.</i> | 3. Mö idepke, <i>They do not buy.</i> |

Past.

Singular.

Plural.

- | | |
|---|---------------------------------------|
| 1. Nkedepke, <i>I did not buy.</i> | 1. Ikedepke, <i>We did not buy.</i> |
| 2. Ukedepke, <i>Thou didst, &c.</i> | 2. Ikedepke, <i>Ye did not buy.</i> |
| 3. Ikedepke, <i>He did not buy.</i> | 3. Ikedepke, <i>They did not buy.</i> |

*Past Emphatic.**Singular.**Plural.*

- | | |
|--------------------------------------|---|
| 1. Nsidepke, <i>I never bought.</i> | 1. Isidepke, <i>We never</i> |
| 2. Usudepke, <i>Thou never</i> | <i>bought.</i> |
| <i>boughtest.</i> | 2. Isidepke, <i>Ye never, &c.</i> |
| 3. Isidepke, <i>He never bought.</i> | 3. Isidepke, <i>They never, &c.</i> |

*Future.**Singular.**Plural.*

- | | |
|--------------------------------------|--------------------------------------|
| 1. Ndidepke, <i>I shall not buy.</i> | 1. Ididepke, <i>We will not buy.</i> |
| 2. Ududepke, <i>Thou wilt not</i> | 2. Ididepke, <i>Ye will not buy.</i> |
| <i>buy.</i> | 3. Ididepke, <i>They will not</i> |
| 3. Ididepke, <i>He will not buy.</i> | <i>buy.</i> |

CONDITIONAL MOOD.

*Present.**Singular.**Plural.*

- | | |
|------------------------------------|------------------------------------|
| 1. Nkpedepke, <i>If I did not</i> | 1. Ikpedepke, <i>If we did not</i> |
| <i>or would or should not</i> | <i>or would or should not</i> |
| <i>buy.</i> | <i>buy.</i> |
| 2. Ukpdekpe, <i>If thou didst</i> | 2. Ikpedepke, <i>If ye did not</i> |
| <i>not or wouldst or shouldst</i> | <i>or would or should not</i> |
| <i>not buy.</i> | <i>buy.</i> |
| 3. Ikpedepke, <i>If he did not</i> | 3. Ikpedepke, <i>If they did</i> |
| <i>or would or should not</i> | <i>not or would or should</i> |
| <i>buy.</i> | <i>not buy.</i> |

*Prohibitive.**Singular.**Plural.*

- | | |
|------------------------------------|------------------------------------|
| 1. Nkudep, <i>I must not buy.</i> | 1. Ikudep, <i>We must not buy.</i> |
| 2. Okudep, <i>Thou must not</i> | 2. Ikudep, <i>Ye must not buy.</i> |
| <i>buy.</i> | 3. Ikudep, <i>They must not</i> |
| 3. Okudep, <i>He must not buy.</i> | <i>buy.</i> |

IMPERATIVE MOOD.

SING. Kudép, *Do not thou buy.* PLUR. Ėkudép, *Do not ye buy.*

14. The following paradigm is given, chiefly to show the construction of the Verb with its various auxiliaries, and to furnish a Collection of Idiomatic Phrases. As in English an indefinite number of Tenses might be formed by the use of auxiliaries. The following are the most common forms.

Nam, *Do.*

Present Progressive, I. and Paulo-Post Future.

Singular.

Plural.

- | | |
|---------------------------------------|---------------------------------------|
| 1. Moñ 'nam, <i>I am doing.</i> | 1. Moñ inam, <i>We are doing.</i> |
| 2. Moñ anam, <i>Thou art, &c.</i> | 2. Moñ ënam, <i>Ye are, &c.</i> |
| 3. Moñ anam, <i>He is, &c.</i> | 3. Moñ ënam, <i>They are, &c.</i> |

Present Progressive. II.

Singular.

Plural.

- | | |
|--------------------------------------|--------------------------------------|
| 1. Ke 'nam, <i>I am doing.</i> | 1. Ke inam, <i>We are doing.</i> |
| 2. Ke anam, <i>Thou art, &c.</i> | 2. Ke ënam, <i>Ye are, &c.</i> |
| 3. Ke anam, <i>He is, &c.</i> | 3. Ke ënam, <i>They are, &c.</i> |

Aorist.

Singular.

Plural.

- | | |
|----------------------------|--------------------------|
| 1. 'Nam, <i>I do.</i> | 1. Inam, <i>We do.</i> |
| 2. Anam, <i>Thou dost.</i> | 2. Ėnam, <i>Ye do.</i> |
| 3. Anam, <i>He does.</i> | 3. Ėnam, <i>They do.</i> |

*Immediate Past and Perfect.**Singular.**Plural.*

- | | |
|------------------------------|----------------------------|
| 1. Manam, <i>I do.</i> | 1. Imanam, <i>We do.</i> |
| 2. Amanam, <i>Thou dost.</i> | 2. Ėmanam, <i>Ye do.</i> |
| 3. Amanam, <i>He does.</i> | 3. Ėmanam, <i>They do.</i> |

*Present Uncertain.**Singular.**Plural.*

- | | |
|-----------------------------------|---------------------------------|
| 1. Me 'nam, <i>I may do.</i> | 1. Me inam, <i>We may do.</i> |
| 2. Meanam, <i>Thou mayest do.</i> | 2. Me ėnam, <i>Ye may do.</i> |
| 3. Me anam, <i>He may do.</i> | 3. Me ėnam, <i>They may do.</i> |

*Present Conditional.**Singular.**Plural.*

- | | |
|------------------------------------|---------------------------------|
| 1. 'Ma 'nam, <i>If I do.</i> | 1. Ima inam, <i>If we do.</i> |
| 2. Ama anam, <i>If thou doest.</i> | 2. Ėma ėnam, <i>If ye do.</i> |
| 3. Ama anam, <i>If he does.</i> | 3. Ėma ėnam, <i>If they do.</i> |

*Past.**Singular.**Plural.*

- | | |
|---------------------------------------|---------------------------------------|
| 1. Nkanam, <i>I did or had done.</i> | 1. Ikanam, <i>We did or had done.</i> |
| 2. Akanam, <i>Thou didst, &c.</i> | 2. Ėkanam, <i>Ye did, &c.</i> |
| 3. Akanam, <i>He did, &c.</i> | 3. Ėkanam, <i>They did, &c.</i> |

*Perfect.**Singular.**Plural.*

- | | |
|---------------------------------------|--|
| 1. 'Ma 'nam, <i>I have done.</i> | 1. Ima inam, <i>We have done.</i> |
| 2. Amaanam, <i>Thou hast, &c.</i> | 2. Ėma ėnam, <i>Ye have, &c.</i> |
| 3. Ama anam, <i>He has, &c.</i> | 3. Ėma ėnam, <i>They have, &c.</i> |

*Past Immediate Emphatic.**Singular.**Plural.*

- | | |
|--|-------------------------------------|
| 1. Manam or 'nam 'ma, <i>I did done.</i> | 1. Imanam ima, <i>We did done.</i> |
| 2. Amanam ama, <i>Thou didst done.</i> | 2. Ėmanam ėma, <i>Ye did done.</i> |
| 3. Amanam ama, <i>He did, &c.</i> | 3. Ėmanam ėma, <i>They, &c.</i> |

*Past Indefinite Emphatic. I.**Singular.**Plural.*

- | | |
|---------------------------------------|---------------------------------------|
| 1. Nkanam 'ma, <i>I did done.</i> | 1. Ikanam ima, <i>We did done.</i> |
| 2. Akanam ama, <i>Thou, &c.</i> | 2. Ėkanam ėma, <i>Ye did, &c.</i> |
| 3. Akanam ama, <i>He did, &c.</i> | 3. Ėkanam ėma, <i>They, &c.</i> |

*Past Indefinite Emphatic. II.**Singular.**Plural.*

- | | |
|---|---|
| 1. 'Ma nkanam 'ma, <i>I had done done.</i> | 1. Ima ikanam ima, <i>We had done done.</i> |
| 2. Ama akanam ama, <i>Thou hadst done done.</i> | 2. Ėma ėkanam ėma, <i>Ye had done done. [&c.</i> |
| 3. Ama akanam ama, <i>He, &c.</i> | 3. Ėma ėkanam ėma, <i>They,</i> |

*Past Perfect Emphatic.**Singular.**Plural.*

- | | |
|--|--|
| 1. 'Ma 'nam 'ma, <i>I have done done.</i> | 1. Ima inam ima, <i>We have done done.</i> |
| 2. Ama anam ama, <i>Thou hast done done.</i> | 2. Ėma ėnam ėma, <i>Ye have done done.</i> |
| 3. Ama anam ama, <i>He, &c.</i> | 3. Ėma ėnam ėma, <i>They, &c.</i> |

*Past Uncertain. I.**Singular.**Plural.*

- | | |
|--|--|
| 1. Me nkanam, <i>I may have done; perhaps I did.</i> | 1. Me ikanam, <i>We may have done.</i> |
| 2. Me akanam, <i>Thou mayest have done.</i> | 2. Me ëkanam, <i>You may have done.</i> |
| 3. Me akanam, <i>He may have done.</i> | 3. Me ëkanam, <i>They may have done.</i> |

*Past Uncertain. II.**Singular.**Plural.*

- | | |
|---|--|
| 1. Me 'ma 'nam, <i>I may have done.</i> | 1. Me ima inam, <i>We may have done.</i> |
| 2. Me ama anam, <i>Thou mayest have done.</i> | 2. Me ëma ënam, <i>Ye may have done.</i> |
| 3. Me ama anam, <i>He may have done.</i> | 3. Me ëma ënam, <i>They may have done.</i> |

*Past Progressive.**Singular.**Plural.*

- | | |
|--------------------------------------|--------------------------------------|
| 1. Nkananam, <i>I was doing.</i> | 1. Ikananam, <i>We were doing.</i> |
| 2. Akananam, <i>Thou wast doing.</i> | 2. Ëkananam, <i>Ye were doing.</i> |
| 3. Akananam, <i>He was doing.</i> | 3. Ëkananam, <i>They were doing.</i> |

*Frequentative Past.**Singular.**Plural.*

- | | |
|--|--|
| 1. Nkam 'nam, <i>I was wont to do.</i> | 1. Ikam inam, <i>We were wont to do.</i> |
| 2. Akam anam, <i>Thou wast wont to do.</i> | 2. Ëkam ënam, <i>Ye were wont to do.</i> |
| 3. Akam anam, <i>He was wont to do.</i> | 3. Ëkam ënam, <i>They were wont to do.</i> |

*Frequentative Past Emphatic. I.**Singular.**Plural.*

- | | |
|---|---|
| 1. Nkam nsinam, <i>I was always wont to do.</i> | 1. Ikam isinam, <i>We were always wont to do.</i> |
| 2. Akam esinam, <i>Thou wast always wont to do.</i> | 2. Ėkam ėsinam, <i>Ye were always wont to do.</i> |
| 3. Akam esinam, <i>He was always wont to do.</i> | 3. Ėkam ėsinam, <i>They were always wont to do.</i> |

*Frequentative Past Emphatic. II.**Singular.**Plural.*

- | | |
|--|--|
| 1. 'Ma nsinam, <i>I always did.</i> | 1. Ima isinam, <i>We always did.</i> |
| 2. Ama esinam, <i>Thou always didst.</i> | 2. Ėma ėsinam, <i>Ye always did.</i> |
| 3. Ama esinam, <i>He always did.</i> | 3. Ėma ėsinam, <i>They always did.</i> |

*Conditional.**Singular.**Plural.*

- | | |
|---|---|
| 1. Nkpanam, <i>I would or should do, or if I did.</i> | 1. Ikpanam, <i>We would or should do.</i> |
| 2. Akpanam, <i>Thou wouldst or shouldst do.</i> | 2. Ėkpanam, <i>Ye would or should do.</i> |
| 3. Akpanam, <i>He would or should do.</i> | 3. Ėkpanam, <i>They would or should do.</i> |

*Conditional Uncertain.**Singular.**Plural.*

- | | |
|--|--|
| 1. Me nkpanam, <i>Perhaps I might, &c., do, or if I should do.</i> | 1. Me ikpanam, <i>Perhaps we might do.</i> |
| 2. Me akpanam, <i>Perhaps thou mightest do.</i> | 2. Me ėkpanam, <i>Perhaps ye might do.</i> |
| 3. Me akpanam, <i>Perhaps he might do.</i> | 3. Me ėkpanam, <i>Perhaps they might do.</i> |

*Conditional Past and Emphatic.**Singular.**Plural.*

- | | |
|---|--|
| 1. Nkpanam 'ma, <i>I might have done, or if I had done.</i> | 1. Ikpanam ima, <i>We might have done.</i> |
| 2. Akpanam ama, <i>Thou, &c.</i> | 2. Ėkpanam ěma, <i>Ye, &c.</i> |
| 3. Akpanam ama, <i>He, &c.</i> | 3. Ėkpanam ěma, <i>They, &c.</i> |

*Conditional Past and Uncertain.**Singular.**Plural.*

- | | |
|---|--|
| 1. 'Ma nkpanam, <i>If I might do, or if I had done.</i> | 1. Ima ikpanam, <i>If we might do.</i> |
| 2. Ama akpanam, <i>If thou mightest do.</i> | 2. Ėma ěkpanam, <i>If ye might do.</i> |
| 3. Ama akpanam, <i>If he might do.</i> | 3. Ėma ěkpanam, <i>If they might do.</i> |

*Future. I.**Singular.**Plural.*

- | | |
|--|--|
| 1. Nyenam, <i>I shall or will do.</i> | 1. Iyenam, <i>We shall or will do.</i> |
| 2. Eyenam, <i>Thou shalt or wilt do.</i> | 2. Ėyenam, <i>Ye shall or will do.</i> |
| 3. Eyenam, <i>He shall or will do.</i> | 3. Ėyenam, <i>They shall or will do.</i> |

*Future. II.**Singular.**Plural.*

- | | |
|--|--|
| 1. Ndinam, <i>I shall or will do.</i> | 1. Idinam, <i>We shall or will do.</i> |
| 2. Ėdinam, <i>Thou shalt or wilt do.</i> | 2. Ėdinam, <i>Ye shall or will do.</i> |
| 3. Ėdinam, <i>He shall or will do.</i> | 3. Ėdinam, <i>They shall or will do.</i> |

*Future Emphatic.**Singular.**Plural.*

- | | |
|--|---|
| 1. Nyenam, v. Ndinam 'ma,
<i>I shall do done.</i> | 1. Iyenam, v. Idinam ima,
<i>We shall do done.</i> |
| 2. Eyenam, v. Edinam ama,
<i>Thou wilt do.</i> | 2. Ėyenam, v. Ėdinam ěma,
<i>Ye shall do.</i> |
| 3. Eyenam, v. Edinam ama,
<i>He will do.</i> | 3. Ėyenam, v. Ėdinam ěma,
<i>They shall do.</i> |

*Future Uncertain.**Singular.**Plural.*

- | | |
|--|---|
| 1. Me nyenam, v. ndinam,
<i>I may do, perhaps I shall do.</i> | 1. Me iyenam, v. idinam,
<i>We may do.</i> |
| 2. Me eyenam, v. edinam,
<i>Thou mayest do.</i> | 2. Me ěyenam, v. ědinam
<i>Ye may do.</i> |
| 3. Me eyenam, v. edinam,
<i>He may do.</i> | 3. Me ěyenam, v. ědinam,
<i>They may do.</i> |

*Future Perfect Uncertain.**Singular.**Plural.*

- | | |
|--|--|
| 1. Me ndinam 'ma, <i>Perhaps</i>
<i>I shall have done.</i> | 1. Me idinam ima, <i>Perhaps</i>
<i>we shall have done.</i> |
| 2. Me edinam ama, <i>Perhaps</i>
<i>thou shalt have done.</i> | 2. Me ědinam ěma, <i>Perhaps</i>
<i>ye shall have done.</i> |
| 3. Me edinam ama, <i>Perhaps</i>
<i>he shall have done.</i> | 3. Me ědinam ěma, <i>Perhaps</i>
<i>they shall have done.</i> |

*Imperative.**Singular.**Plural.*

- | | |
|---------------------------------|----------------------------------|
| 1. Yak 'nam, <i>Let me do.</i> | 1. Yak inam, <i>Let us do.</i> |
| 2. Nam, <i>Do thou.</i> | 2. Ėnam, <i>Do ye.</i> |
| 3. Yak anam, <i>Let him do.</i> | 3. Yak ěnam, <i>Let them do.</i> |

Infinitive.

Ndinam,

*To Do.**Gerund.*Erinam, *Doing; or the Doing.*

NEGATIVE FORM.

*Present.**Singular.**Plural.*

- | | |
|----------------------------------|--------------------------------|
| 1. 'Namke, <i>I do not.</i> | 1. Inamke, <i>We do not.</i> |
| 2. Unamke, <i>Thou dost not.</i> | 2. Inamke, <i>Ye do not.</i> |
| 3. Inamke, <i>He does not.</i> | 3. Inamke, <i>They do not.</i> |

*Present Uncertain and Conditional.**Singular.**Plural.*

- | | |
|---|---------------------------------------|
| 1. Me 'namke, <i>I may not do.</i> | 1. Me inamke, <i>We may not do.</i> |
| 2. Me unamke, <i>Thou may-est not do.</i> | 2. Me inamke, <i>Ye may not do.</i> |
| 3. Me inamke, <i>He may not do.</i> | 3. Me inamke, <i>They may not do.</i> |

*Conditional.**Singular.**Plural.*

- | | |
|--|---|
| 1. Nkpanamke, <i>I might, &c., not do, or if I had not done.</i> | 1. Ikpanamke, <i>We might not do.</i> |
| 2. Ukpanamke, <i>Thou might-est not do.</i> | 2. Ikpanamke, <i>Ye might not do.</i> |
| 3. Ikpanamke, <i>He might not do.</i> | 3. Ikpanamke, <i>They might not do.</i> |

*Prohibitive.**Singular.**Plural.*

- | | |
|-------------------------------------|-------------------------------------|
| 1. Nkunam, <i>I must not do.</i> | 1. Ikunam, <i>We must not do.</i> |
| 2. Okunam, <i>Thou must not do.</i> | 2. Ėkunam, <i>Ye must not do.</i> |
| 3. Okunam, <i>He must not do.</i> | 3. Ėkunam, <i>They must not do.</i> |

*Emphatic. I.**Singular.**Plural.*

- | | |
|---|---|
| 1. Nka-'namke, <i>I have not yet done.</i> | 1. Ika-inamke, <i>We have not yet done.</i> |
| 2. Uka-unamke, <i>Thou hast not yet done.</i> | 2. Ika-inamke, <i>Ye have not yet done.</i> |
| 3. Ika-inamke, <i>He has not yet done.</i> | 3. Ika-inamke, <i>They have not yet done.</i> |

*Emphatic. II.**Singular.**Plural.*

- | | |
|---|--|
| 1. Nkanam 'namke, <i>I have never yet done.</i> | 1. Ikanam inamke, <i>We have never done.</i> |
| 2. Ukanam unamke, <i>Thou hast never done.</i> | 2. Ikanam inamke, <i>Ye have never done.</i> |
| 3. Ikanam inamke, <i>He has never done.</i> | 3. Ikanam inamke, <i>They have never done.</i> |

*Emphatic. III.**Singular.**Plural.*

- | | |
|--------------------------------------|------------------------------------|
| 1. Nsinamke, <i>I never do.</i> | 1. Isinamke, <i>We never do.</i> |
| 2. Usunamke, <i>Thou never dost.</i> | 2. Isinamke, <i>Ye never do.</i> |
| 3. Isinamke, <i>He never does.</i> | 3. Isinamke, <i>They never do.</i> |

*Past.**Singular.**Plural.*

- | | |
|-------------------------------------|-----------------------------------|
| 1. Nkanamke, <i>I did not.</i> | 1. Ikanamke, <i>We did not.</i> |
| 2. Ukanamke, <i>Thou didst not.</i> | 2. Ikanamke, <i>Ye did not.</i> |
| 3. Ikanamke, <i>He did not.</i> | 3. Ikanamke, <i>They did not.</i> |

*Past Uncertain.**Singular.**Plural.*

- | | |
|---|--|
| 1. Me nkpanamke, <i>Perhaps I should not, or if I had not done.</i> | 1. Me ikpanamke, <i>Perhaps we should not have done.</i> |
| 2. Me ukpanamke, <i>Perhaps thou shouldst not have done.</i> | 2. Me ikpanamke, <i>Perhaps ye should not have done.</i> |
| 3. Me ikpanamke, <i>Perhaps he should not have done.</i> | 3. Me ikpanamke, <i>Perhaps they should not have done.</i> |

*Future.**Singular.**Plural.*

- | | |
|--|--|
| 1. Ndinamke, <i>I shall or will not do.</i> | 1. Idinamke, <i>We shall or will not do.</i> |
| 2. Udunamke, <i>Thou shalt or wilt not do.</i> | 2. Idinamke, <i>Ye shall or will not do.</i> |
| 3. Idinamke, <i>He shall or will not do.</i> | 3. Idinamke, <i>They shall or will not do.</i> |

*Imperative.**Singular.**Plural.*

- | | |
|---|---|
| 1. Kuyak 'nam, <i>Don't let me do.</i> | 1. Ėkuyak inam, <i>Don't let us do.</i> |
| 2. Kunam, <i>Don't do.</i> | 2. Ėkunam, <i>Don't ye do.</i> |
| 3. Kuyak anam, <i>Don't let him do.</i> | 3. Ėkuyak ënam, <i>Don't let them do.</i> |



INTERROGATIVE FORM.

*Present Progressive.**Singular.**Plural.*

- | | |
|---|---|
| 1. Moño ke 'nam? <i>Am I doing?</i> | 1. Moño ke inam? <i>Are we doing?</i> |
| 2. Moño ke anam? <i>Art thou doing?</i> | 2. Moño ke ënam? <i>Are ye doing?</i> |
| 3. Moño ke anam? <i>Is he doing?</i> | 3. Moño ke ënam? <i>Are they doing?</i> |

*Present Tense.**Singular.**Plural.*

- | | |
|------------------------------------|----------------------------------|
| 1. Moño 'nam? <i>Do I do?</i> | 1. Moño inam? <i>Do we do?</i> |
| 2. Moño anam? <i>Dost thou do?</i> | 2. Moño ënam? <i>Do ye do?</i> |
| 3. Moño anam? <i>Does he do?</i> | 3. Moño ënam? <i>Do they do?</i> |

*Perfect.**Singular.**Plural.*

- | | |
|--|--|
| 1. Moño 'ma 'nam? <i>Have I been doing?</i> | 1. Moño ima inam? <i>Have we been doing?</i> |
| 2. Moño ama anam? <i>Hast thou been doing?</i> | 2. Moño ëma ënam? <i>Have ye been doing?</i> |
| 3. Moño ama anam? <i>Has he been doing?</i> | 3. Moño ëma ënam? <i>Have they been doing?</i> |

*Future. I.**Singular.**Plural.*

- | | |
|---|---|
| 1. Moño nyenam? <i>Shall or will I be doing?</i> | 1. Moño iyenam? <i>Shall or will we be doing?</i> |
| 2. Moño eyenam? <i>Shalt or wilt thou be doing?</i> | 2. Moño ëyenam? <i>Shall or will ye be doing?</i> |
| 3. Moño eyenam? <i>Shall or will he be doing?</i> | 3. Moño ëyenam? <i>Shall or will they be doing?</i> |

*Future. II.**Singular.**Plural.*

- | | |
|---|---|
| 1. Moño ndinam? <i>Shall or will I be doing?</i> | 1. Moño idinam? <i>Shall or will we be doing?</i> |
| 2. Moño edinam? <i>Shalt or wilt thou be doing?</i> | 2. Moño ëdinam, <i>Shall or will ye be doing?</i> |
| 3. Moño edinam? <i>Shall or will he be doing?</i> | 3. Moño ëdinam? <i>Shall or will they be doing?</i> |

*Conditional Past.**Singular.**Plural.*

- | | |
|---|--|
| 1. Moño nte nkpanam? <i>Might I be doing?</i> | 1. Moño nte ikpanam? <i>Might we be doing?</i> |
| 2. Moño nte akpanam? <i>Mightest thou be doing?</i> | 2. Moño nte ëkpanam? <i>Might ye be doing?</i> |
| 3. Moño nte akpanam? <i>Might he be doing?</i> | 3. Moño nte ëkpanam? <i>Might they be doing?</i> |

Ndi is used as an interrogative form of *Edi*, thus,—
Ndi orü? Is it that? Ndi emi ke okoyüm? Is it this you wished?

Defective Verbs in common use, are *te*, to say; *köm*, to conclude, reckon; and *mö*, to be; used only in the Aorist.

REMARKS ON THE VERB.

1. From the above Paradigm it will be observed, that the Imperative is the Root of the Verb, as *Nam, Do*; and with the exception of the Aorist, the various Tenses are formed by the use of Auxiliaries, used separately, or incorporated with the Verb, in which latter case, with the exception of the Future, their Vowel harmonizes with the Tone-Vowel of the Theme.

2. Reduplications of the Verb are frequently em-

ployed in all its Tenses, which make it emphatic, and often frequentative, thus—

Nönö fi, *I give you, as a present.*

Nanam kpa ntre, *Keep on doing so.*

Enye öböböp ufök esie, *He is busy making (tying) his house.*

Enye ökätätä bia esie kpukpru, *He has planted all his yams.*

Nköföfiök fi, *I knew you well.*

Ososu, *He lies, is in the habit of lying.*

3. In the Negative Form the Reduplication is made thus—

Mfiökke-fiök, *I know nothing about it.*

Itimke-tim, *He did not do properly.*

Uböpke-böp, *You do not tie it well.*

4. When there is no Reduplication of the Verb, and where there is no Auxiliary distinct from the Verb employed, the suffix *de* is very regularly appended to all Verbs of the Positive Form, which have a Relative Pronoun as Nominative or Antecedent, or which are construed with the Adverb Nte, *same as*; with the Conjunctions Korü and Mädo, *therefore, wherefore, because*, or with a phrase equivalent. To this Rule the I. *Future* is an exception. The II. *Future* always taking the suffix. Thus—

Enye eke anamde, *He who does.*

Kere se afü ödähäde, *Think of what you speak.*

Korü ami nkade, *Because I go.*

Mö orü emade, *Those who love.*

Owo ödähäde ntre, *The man who says so.*

Küp se etiñde fi, *Hear what he tells you.*

5. When two Verbs are associated, the one qualifying

the other, as an Adverb in English qualifies a Verb, and the construction requires the suffix *de*, it is the first which assumes it : thus—

Korü enye otimde anam, *For he did it properly.*

6. *De* may be affixed when such a form as Nsü anam *v.* esin is used. Also after the phrases edi eke, ekpedi eke.

Nsü anam *v.* esin enye anamde ntre? *What makes him do so?*

Edi eke enye anamde ntre, *If he should do so.*

7. When a Reduplication of the Verb is employed, or an Auxiliary distinct from the Verb, the suffix *de* is not added, thus—

Korü enye öföfiök eti, *For he knows quite well.*

Owo eke ama anam nkpö emi, *The man who has done this thing.*

8. When the Verb is of the Negative Form, the Prefix *me*—commonly contracted *m*—supplies the place of the Suffix *de*, thus—

Korü menkanamke, *Because I had not done.*

Se afü mukereke, *That which you don't think of.*

Nkpö eke mikpaha, *A thing which does not die.*

Ikä afü mudähäke, *A word you did not speak.*

Ewet se meñwetke, *He writes what I do not write.*

Ēdūri enye nkpö enye misinamke, *They charge him with things he never did.*

9. When the Conjunction *onyuñ* is employed, it takes the Prefixes of the Verb, as, *aka*,—*omo*,—*ekpe*, and the Verb is construed with it in the Aorist Form, thus—

Ami monyuñ 'nam, *I also do ; not onyuñ manam.*

Afū okonyuñ edep, *You also bought ; not onyuñ ekedep.*

Enye okponyuñ aka, *He should go also*; not onyuñ akpaka.

Eyenyuñ asaña, *It will walk also*; not onyuñ eyesaña.

10. It will be observed from the above examples that the Prefixes which change their vowels harmonize with the Tone-Vowel of the Conjunction with which they are united, not with the Verb which they qualify.

11. In the Negative Form of the Verb, both the Conjunction *onyuñ* and the Verb take the Initial Vowels which characterize this Form, thus—

Inyuñ inöñö, *Neither does he give.*

Unyuñ uque, *Neither do you see.*

Udunyuñ udepke, *Neither wilt thou buy.*

12. Though this Conjunction does not take any of the Suffixes of the Verb, it takes the Prefix which in the Negative Form supplies the place of the Suffix *de* (6) in the Positive Form, thus—

Owo eke midepke minyuñ inyamke,—not inyuñ minyamke,—*A man who neither buys nor sells.*

Korü enye miküpke minyuñ ifiökke,—not inyuñ mifiökke,—*Because he neither hears nor understands.*

13. It may be worth noting also, that the Verb *Ma*, *to finish*, when following another Verb as an auxiliary, agrees with the Principal Verb in Number and Person, and so takes the same Initial Vowel which it does when this vowel does not harmonize with that of the Verb, thus—

Nyĩn iquä ima, *We finish singing.*

Mö etiñ ëma, *They tell all, finish telling.*

Afu unamke uma, *You have not done all.*

Enye iböpke ima, *He has not tied all.*

14. The Initial Vowels of Verbal Prefixes, it will be observed, are written thus, in the Plural 1st Person, *i*; 2d and 3d Persons *ë*, as *Ikanam*, *Ėkpönö*, *Ėkasat*, but according to the usage of some, the second vowel of the 2d and 3d Persons at least might be written *e*, as *Ėkedähä*, *Ėkpenö*, *Ėkesat*.

15. When the Pronouns *Imö* and *Mimö* are used, the initial vowel of the verbs of which they are the Nominatives is uniformly *i*, as —

Öködähä ete, imö idinam ntre, He said that he will do so.

Mö ëbärä ëte, mimö ima ikä fü, They replied that they like your proposal.

16. The Aorist is used much more freely than the Aorists of the Greek Verb for time Past, Present or Future. Other Tenses being but sparingly used in the traditional stories called *Nke*, it furnishes a good example of what some Grammarians call the Historic Tense.

17. Another Tense being used in the beginning of a Sentence, the Aorist by common usage is employed to continue that tense, or even in place of another, thus—

Enye akanam nkpö orü ndiën ubüm makara edi, He did that thing before the ships came.

Ndiwewet emi 'ma ndiën nka ye afü, I shall finish writing this, and then I shall go with you.

Ubüm kpukpru ëma ënyöñö, ndiën nyin ibiere ikä emi, All the ships having gone, we shall then settle this matter.

18. The Present Tense is frequently used as an Im-

mediate Past. To it and to most other tenses an interrogative import is given merely by the intonation of the voice.

19. The Past or the Perfect Tenses may be either of them employed to express the Pluperfect of the English Verb, according to the particular idea intended to be conveyed; the Perfect being emphatic of the Past.

20. It will be noticed that the Perfect and the Present Conditional are formed in the same manner, namely, by joining the Verb *Ma*, *to finish*, with the Aorist. The Conditional appears to be merely the Perfect applied to Future time, thus—

Afü ama önö okuk nyenö fi nkpö emi,
*You finish give me the coppers I shall give you this
 thing, or, If you give me the coppers I shall
 give you this thing.*

21. The Past Emphatic might with as much propriety be named the Present Emphatic, as it is as frequently employed in the one time as in the other, thus—

Isinamke, *He never did, or, he never does.*

22. The First Future might be written as in the Ibibio Verb, with the Prefix distinct from the Verb, as is frequently done in the books already printed, thus—

- | | |
|--------------|--------------|
| 1. Nye 'nam. | 1. Iye inam. |
| 2. Eye anam. | 2. Ėye ėnam. |
| 3. Eye anam. | 3. Ėye ėnam. |

Both this Form and that given in the Paradigm might be allowed as a license of Poetry.

23. The Second Future might be written, according to good usage, with *b* instead of *d*, thus, *ebinam*, for *edi-*

nam. This however is not the general mode of pronunciation.

24. The First Future seems emphatic of the Second, but when will or inclination is emphatic, neither of the Futures are used, but the verb *Nyīme*, *to be willing*, as—

'*Nyīme ndinam ntre, I will do so.*

25. As a general rule, the Infinitive is governed by a Verb, but it is sometimes used absolutely, thus—

Ndinam nkpö orü ifönke, to do that thing is bad.

Ndidähä ikä orü enen, to speak that word is right.

26. The use of the Infinitive is frequently dispensed with in a construction in which it is uniformly employed in English, thus—

Oyüm nyīn inam ntre, He wishes that we do so, instead of *Oyüm nyīn ndinam ntre, He wishes us to do so,* either form being correct.

27. The Verbs *Di* and *Ka* are frequently employed after Verbs of motion, as a substitute for the Infinitive, thus—

Nka nkase, or nkese fi, instead of Nka ndise fi, I went to see you.

Edi edinam, instead of Edi ndinam, He comes to do.

Yak mfekhe nkomüm enye, instead of Yak mfekhe ndimüm enye, Let me run to catch him.

V. ADVERBS.

1. THE following is a list of the Adverbs commonly used, with their English Synonyms.*

* For Numeral Adverbs, see page 26, § 6.

Ntre,	<i>So.</i>	Didie ?	<i>How ?</i>
Nte,	<i>As.</i>	Moñ ?	} <i>Where ?</i>
Ntem,	<i>Thus.</i>	Kemoñ ?	
Ihieh,	<i>No.</i>	Enye ?	
Ii,	<i>Yes.</i>	Mi,	<i>Here.</i>
Ke,	<i>Not.</i>	Do,	<i>There.</i>
Eti,	<i>Well.</i>	Ko,	<i>Yonder.</i>
Ata,	<i>Very.</i>	Kaňa,	<i>Still, yct.</i>
Eriwak,	} <i>Much.</i>	Nsi-nsi,	<i>Ever.</i>
Teptep,		Tutuko,	<i>Long ago.</i>
Ntak,	} <i>Again.</i>	Ndusuk,	} <i>Haply, per-</i>
Nko,		Me,	
Ken, mi,	<i>Hither.</i>	Ikpöñ,	<i>Alone.</i>
Do, ko,	<i>Thither.</i>	Idahemi,	<i>Immediately.</i>
Naňa,	<i>Then.</i>	Kadañorü,	} <i>Then, when,</i>
Aba,	<i>More, again.</i>		
Kemi,	<i>Now.</i>	Kini,	<i>Seldom.</i>
Kenyöñ,	<i>Upward.</i>	Kisöñ,	<i>Downward.</i>
Isü-isü,	<i>Forward.</i>	Edem-edem,	<i>Backward.</i>

2. Sometimes the English term is expressed by periphrasis in Efik, as—

<i>Why ?</i>	Ke nsü ? anam sü ?	<i>For what ? &c.</i>
<i>Then,</i>	Ke ini orü.	<i>At that time.</i>
<i>Soon,</i>	Ke ini esisit.	<i>In a short time.</i>
<i>When,</i>	Ke ini orü.	<i>At that time.</i>
<i>When ?</i>	{ Ke ini ewe ? ke } { usen ewe ? }	<i>At what time ? &c.</i>
<i>Whence ?</i>	Otü moñ ?	{ <i>It comes from</i> <i>where ?</i>
<i>Whence,</i>	Otü orü.	<i>It comes from that.</i>
<i>Often,</i>	Eriwak ini.	<i>Many times.</i>
<i>Daily.</i>	Kpukpru usen.	<i>Every day.</i>

Always, Kpukpru ini. *All times.*
Sometimes, Usuk, v. ndusuk ini. *Some times.*
Never, as, he never did it, Isinamke, v. Inamke baba ini
 kiet. *He did it not even one time.*

3. The Adverbs ending in English with *ly*, which form a large class, are in Efik derivatives, as they are in our own tongue, from Nouns, Adjectives and Verbs, most commonly by repetition.

4. Of the Derivatives from Nouns, the Noun is repeated to form the Adverb, as in the case of some Adjectives, thus—

Mbre-mbre	Noun	Mbre,	<i>Playfully.</i>
Mbana-mbana,	—	Mbana,	<i>Ornamentally.</i>
Mböm-mböm,	—	Mböm,	<i>Compassionately.</i>
Mbure-mbure,	—	Mbure,	<i>Boastfully.</i>
Mfön-mfön,	—	Mfön,	<i>Goodly, with goodness.</i>
Mbuño-mbuño,	—	Mbuño,	<i>Lamely.</i>

5. Of the Derivatives from Adjectives, the Adjective is sometimes repeated to form the Adverb, thus—

Mbuaha-mbuaha,	Adj.	Mbuaha,	<i>Flatly.</i>
Mfakha-mfakha,	—	Mfakha,	<i>Straitly.</i>
Nan-nan,	—	Nan,	<i>Blindly.</i>
Anyan-anyan,	—	Anyan,	<i>Lengthwise.</i>
Asian-asian,	—	Asian,	<i>Intelligently.</i>
Nsek-nsek,	—	Nsek,	<i>Immaturely.</i>

6. More frequently the Adjective and Adverb have the same form, as—

Ekese,	<i>many</i>	and	<i>abundantly.</i>
Edifere,	<i>thin</i>	—	<i>thinly.</i>
Edifön,	<i>good</i>	—	<i>well.</i>
Ndek-ndek,	<i>dirty</i>	—	<i>dirtyly.</i>
Ndibe-ndibe,	<i>secret</i>	—	<i>secretly.</i>
Mem-mem,	<i>soft</i>	—	<i>softly.</i>

7. In the Verbal Derivatives, the Theme of the Verb is commonly repeated to form the Adverb, as—

Nimi-nimi,	<i>obscurely,</i>	<i>From</i>	Nimi, <i>to vanish.</i>
Nyeñe-nyeñe,	<i>flatteringly,</i>	—	Nyeñe, <i>to shake.</i>
Tak-tak,	<i>utterly,</i>	—	Tak, <i>to perish.</i>
Tünä-tünä,	<i>regardlessly,</i>	—	Tünä, <i>to be regardless.</i>

8. A few Adverbs are Onomatopoetic, as—

Kpötök-kpötök,	<i>Patteringly.</i>
Waha-waha,	<i>Cracklingly.</i>
Yip-yip-yip,	<i>Pitapat.</i>

9. A few Adverbs admit of a sort of indefinite comparison by the help of other Adverbs, as, Eti, *well*, Ata eti, *very well*, but they do not admit of Inflection.

VI. PREPOSITION.

1. OF this class of Particles, there is in Efik a great deficiency. Only two, *ke* and *ye*, appear to be primitives, and these are necessarily employed in a great variety of significations, and are not

restricted to their use as Prepositions. Very frequently the English Preposition is expressed by Periphrasis. In the following list we give the common English Prepositions, and the term or phrase by which they are expressed in Efik.

<i>About,</i>	Akan, v. akanokuk,	<i>He surrounds.</i>
„	Akara,	<i>He encircles.</i>
„	Osım nkpö,	<i>He reaches the thing.</i>
<i>Above,</i>	Kenyöñ, ke enyöñ,	<i>On high.</i>
<i>Across,</i>	Öbiöñ,	<i>It is across.</i>
<i>After,</i>	Kedem, ke edem,	<i>At the back.*</i>
<i>Amid, amidst,</i>	Kuföt, ke uföt,	<i>In the middle.</i>
<i>Among, amongst,</i>	Kotu, ke otu, [ara,	<i>In the crowd.</i>
<i>Around,</i>	Akan, akan okuk, ak-	<i>(see About.)</i>
<i>At,</i>	Ke,	
<i>Athwart,</i>	Öbiöñ,	<i>It is across.</i>
<i>Before,</i>	Kisü, Ke isü,	<i>In the face of.</i>
<i>Behind,</i>	Kedem, Ke edem,	<i>At the back.</i>
<i>Below, beneath,</i>	Kidak, ke idak,	<i>Under the bottom.</i>
	Kisöñ, ke isöñ,	<i>On the ground.</i>
<i>Beside, besides,</i>	Adian,	<i>He conjoins to.</i>
	Ibähäke,	<i>Except.</i>
<i>Between, betwixt,</i>	Kufañ, ke ufañ,	<i>In the space between.</i>
	Kuföt, ke uföt,	<i>In the middle.</i>
<i>Beyond,</i>	Ke edem oko,	<i>On yonder side.</i>
	Akan,	<i>It surpasses.</i>
<i>By,</i>	Ke, ye, otü,	<i>It is from.</i>
<i>Concerning,</i>	Abaña,	<i>It refers to.</i>
<i>Down,</i>	Kisöñ, ke isöñ,	<i>On the ground.</i>

* Never used of time in this sense.

<i>During,</i>	Ke, Ke ini orü,	<i>For that time.</i>
<i>Except,</i>	Ibähäke,	
<i>For,</i>	Önö,	<i>He gives.</i>
<i>From,</i>	Otü,	<i>It is from.</i>
<i>In,</i>	Ke,	
<i>Into,</i>	Kësët, Ke ësët,	<i>In the inside.</i>
<i>Instead of,</i>	Ke ibuiüt,	<i>In the head of.</i>
<i>Near, nigh,</i>	Ekpere,	<i>It is near.</i>
<i>Of,</i>	Ke,	
<i>Off,</i>	Efep,	<i>He jerks aside.</i>
<i>On,</i>	Ke, kenyöñ, ke enyöñ,	<i>On high.</i>
<i>Over, Ofuk, It covers.</i>	Akaña, <i>He passes over.</i>	<i>Akan,</i>
	<i>It is more.</i>	
<i>Out of,</i>	Otü,	<i>It is from.</i>
<i>Round,</i>		<i>(see About.)</i>
<i>Regarding,</i>	Abaña,	<i>It respects the matter.</i>
<i>Save,</i>		<i>(see Except.)</i>
<i>Since.</i>	Nte, tütü, sia.	
<i>Till,</i>	Tutu,	
<i>To,</i>	Nö,	<i>Give.</i>
<i>Under, underneath,</i>	Kidak, ke idak,	<i>Below the under-side.</i>
<i>Unto,</i>	Ke, ye	
<i>Up, upon,</i>	Kenyöñ,	<i>(see On.)</i>
<i>With,</i>	Ye,	
<i>Within,</i>	Kësët, ke ësët,	<i>In the inside.</i>
<i>Without,</i>	Kësiën, ke ësiën,	<i>In the yard.</i>
	Inyeneke,	<i>He has not.</i>

2. Horne Tooke attempts to prove that the Prepositions of the English Language are derived from other words, especially Nouns and Verbs, by contraction and otherwise. The above List

will illustrate the point, and show a Language in its simple elements, tending towards the formation of Particles by contraction.

VII. CONJUNCTION.

The following is a list of the English Conjunctions most frequently used, with the corresponding Efik so far as it exists.

<i>Also,</i>	Nde, onyuñ, (<i>taking augment of Verb.</i>)
<i>And,</i>	Ndiën, ye, onyuñ,
<i>Because,</i>	Korü, ke orü, <i>for that.</i>
<i>Since,</i>	Nte,
<i>If,</i>	Ekpedi, <i>should it be.</i> Ama.
<i>That,</i>	Ke, nte, ete, <i>He says.</i>
<i>Then,</i>	Ndiën, Naña. [edi.
<i>Therefore,</i>	Korü, ke orü, <i>for that.</i> Mädo, ke emi, ke
<i>Wherefore,</i>	Korü, mädo, ke emi, <i>for this.</i> Ke edi, <i>it being.</i>
<i>Although,</i>	Okposuk, okposuk edi, <i>should it be.</i>
<i>As,</i>	Nte.
<i>As well as,</i>	Nte, adaña nte, ye.
<i>But,</i>	Edi.
<i>Lest,</i> [ing.	Mbak.
<i>Notwithstanding-</i>	Edi.
<i>Yet,</i>	Kaña.

VIII. INTERJECTION.

<i>O!</i>	<i>O!</i>	<i>Indeed!</i>	<i>Keti!</i>
<i>Away!</i>	<i>Soi! Daha! Nyöñ!</i>	<i>Look! ho there!</i>	<i>Seken!</i>
<i>Look!</i>	<i>Se!</i>	<i>Hark!</i>	<i>Küp! Kúp do!</i>
<i>Pshaw!</i>	<i>Quai!</i>	<i>Alas!</i>	<i>Mböm! Wei O!</i>

SYNTAX.

THE Efik being in a rude and inartificial state, its rules of Syntax are few and simple. We shall give such as occur to us as peculiar, and mention the rules of Syntax common to all languages only so far as is necessary in connexion with these.

I. NOUNS.

1. Of two nouns coming together, the latter is to be generally understood as in the Possessive case, though there is no inflection to indicate this, nor any particle to show the connexion, as—

<i>Efök inuën,</i>	<i>A bird's nest.</i>
<i>Owo Efik,</i>	<i>A man of Calabar.</i>
<i>Ëyën Antika,</i>	<i>A son of Antika.</i>
<i>Ëte ubüm,</i>	<i>Captain of the canoe.</i>

2. But the common rule that two nouns coming together signifying the same thing agree in case, is to be observed, as—

<i>Äböñ Öfiöñ,</i>	<i>The chief Ofiong.</i>
<i>Abasi Ëte nyin,</i>	<i>God our Father.</i>

Atakpa obio Efik,	<i>Atakpa a town of Calabar.</i>
Ētübüm Tonsn,	<i>Captain Thompson.</i>

3. Sometimes a Noun is repeated apparently for the sake of emphasis, thus—

Öñwöñ möñ möñ, *He drinks water only.*

Makara makara ekeme ndinam, *Only a white man is able to do it.*

Ēkasaña uküt uküt, *They walked on foot ; went by land.*

4. The Definite Nouns formed by prefixing the performative *andi*—plural *mendi*—to the theme of the verb (I. § 1. 13.) govern the objective, as—

Andinyaña fi,	<i>Your Saviour.</i>	<i>not andinyaña fü.</i>
Andikpeme enye,	<i>His protector.</i>	— andikpeme esie.
Andinyene fi,	<i>Your proprietor.</i>	— andinyene fü.
Andibüt fi,	<i>Your Creator.</i>	— andibüt fü.

Such Nouns have thus the force of a Verb with a Relative Pronoun conjoined ; *e.g.*, Andinyaña fi, is equivalent to Enye eke anyañade fi, *He who saves you.* Andikpeme fi, to Enye emi ekpemedede fi, *He who protects you.*

II. ADJECTIVES.

1. The adjectives of quality are placed as in English, immediately before the Nouns which they qualify, as—

Akamba ufök,	<i>A large house.</i>
Eti owo,	<i>A good man.</i>
Idiök idü,	<i>A bad habit.</i>
Anyan usuñ,	<i>A long road.</i>

2. To this rule the Adjectives indicating the sexes of persons are exceptions, as—

Ėyĕn ėren,	<i>A boy.</i>
Ėyĕn añwan,	<i>A girl.</i>
But ėren owo,	<i>A man, male person.</i>

3. Definite Numeral Adjectives are, however, placed after the nouns with which they are associated, as—

Oku duüp,	<i>Ten coppers.</i>
Ubüm iba,	<i>Two canoes.</i>
Inuĕn ifut,	<i>Fifteen birds.</i>
Öfiöñ inañ,	<i>Four months.</i>

The Numeral Täsen or Tosen being adopted from the English, is commonly used according to English idiom, as—

Täsen okuk,	<i>A thousand coppers.</i>
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4. The Indefinite Numerals are used indifferently either before or after the noun they qualify, as—

Kpukpru owo or owo kpukpru,	<i>All men.</i>
Eriwak ikä or ikä eriwak,	<i>Many words.</i>

III. PRONOUNS.

1. The Efik frequently omits the Pronoun as Nominative to a Verb, especially the First Personal Pronoun Singular and Plural, as these persons are sufficiently indicated by the initial letter of the Verb, thus—

Anam sü?	<i>What are you doing?</i>
'Namke nkpö,	<i>I am doing nothing.</i>
Yak inam ntre,	<i>Let us do so.</i>

2. It also frequently omits the pronoun as subject of the Verb, thus—

Anie ödähä? *Who says that?*
 Onyime ndinam, *He is willing to do it.*

3. The Interrogative Pronoun *Anie*? is frequently used redundantly, thus—

Anie owo ekeme ndinam? *instead of* anie ekeme ndinam? *Who is able to do it?*

4. Of the Interrogative Pronouns, *Efe*, and *Ewe*, are placed after the Noun, *Nsü* may be placed either before or after, thus—

Usen ewe? *v.* ewe usen? *Which day?*
 Nsü nkpö? *or* nkpö nsü? *What thing?*

5. The Demonstrative Pronouns are construed uniformly after the Noun, thus—

Owo oriü,	<i>Man that,</i>	<i>That man.</i>
Nkpö emi,	<i>Thing this,</i>	<i>This thing.</i>
Ñwed efen,	<i>Book another,</i>	<i>Another book.</i>

6. When used as Nominative of a Verb, the Demonstrative Pronoun precedes the Verb, as—

Emi adat enye ësët, *This rejoices his heart.*

7. To this there is an exception in a common form of phrase, which presents the only notable instance of the transposition of the clauses of a sentence in the language. Thus we can say, *Emi edi itam esie, This is hat his, Oriü edi ufök esie, That is house his.* But the more common and the more idiomatic form is,—

Itam esie edi emi,	<i>Hat his this is.</i>
Ufök esie edi oriü,	<i>House his that is.</i>

IV. VERB.

THE Verb is the only word in Efik which has the power of government.

1. An Active Verb governs the Objective, but any other Verb may do so which we would render into English by supplying a Preposition after it, thus—

Enye aka Atakpa,	<i>He goes to Duke Town.</i>
Mö ësak fi,	<i>They laugh at you.</i>
Afü ukereke mi,	<i>You do not care for me.</i>

2. When used absolutely the Verb is frequently construed with a Noun denominating the action or passion of the Verb, thus—

Ebre mbre,	<i>He plays play.</i>
Ede idap,	<i>He sleeps sleep.</i>
Eme ime,	<i>He forbears forbearance.</i>
Asak imam,	<i>He laughs laughter.</i>

3. The Nominative of the Verb is frequently omitted, though not so much so as in the learned languages, and the Objective is also unexpressed in many cases, in which the English would express it.

4. The Infinitive is sometimes used absolutely as in English, thus—

Ndinam ntre ifönke,	<i>To do so is not good.</i>
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But in such a construction the Gerund is more frequently employed.

5. In some cases where the English would use a Participle the Efik commonly uses the Infinitive. Thus the English idiom is, *The rain prevented me from going*, the Efik is, *Ēdīm akpan mi ndika, the rain stopped me to go.*

He prevented me from doing so, Akpan mi ndinam, he stopped me to do.

6. The Nominative is uniformly placed before its Verb, except in the idiom noted III. 7, and there being no inflection to indicate case except in the singular of the First and Second Personal Pronouns, there is much less transposition of the clauses of a sentence than occur in the English. This stiffness of the Efik will no doubt bend before the necessities of translation and of verse, and a degree of pliability be bestowed on it which it has not hitherto possessed.

V. ADVERB.

THE Particles are construed as in English, and therefore no rule need be given respecting them. We, however, subjoin a few sentences under each head, to show what the Efik idiom is when they are found wanting.

Afü otü moñ? Whence *have you come?* lit. *you have been where?*

Ntükon akaha, *There is too much pepper,* lit. *the pepper exceeds.*

Abasi onim ini ete nkpakpa, *God has appointed a time when I must die,* lit. *He says, I must die.*

'Ma nsim ko nyetim tñ, *When I go yonder I shall speak properly,* lit. *if I go, or, having gone, I will take care speak.*

Nyin idibieme ikä emi ke ubüm kpukpru ëma ënyöñö, *We shall settle this matter when all the ships are gone,* lit. *all the ships having gone, &c.*

Enye ama anam ntre ama, *He has done so already,* lit. *he has done so done.*

VI. PREPOSITION.

As indicated in IV. 1, there is no Particle in Efik which governs the Objective. The following are a few sentences, showing how the Efik manages to dispense with Prepositions.

Mö ëbaña fi, *They speak about, concerning you.*

Onuk akpaka ese mi, *He pushes the chair towards me.*
lit. *He pushes the chair and looks at me.*

Nyeka nyümke fi, *I shall go without you.* lit. *I shall go, I don't want you.*

Enye akanam nkpö orü, ndiën ubüm makara edi, *He did that thing before the ships came.* lit. *He did that thing, then the ships came.*

Abasi onim ini eke kpukpru owo ëdikpade, *God appoints the time in which all men shall die.* lit. *God appoints the time which all men shall die.*

Idem eyesöñ enye, ke enye ama öñwöñ ibök emi, *He will recover after he has drunk this medicine.* lit. *having drunk this medicine.*

Aka möñ, *She goes for water.* lit. *She goes water.*

Enye aka obio makara, *He goes to England.* lit. *He goes England.*

Kama nö mi, *Hold for me.* lit. *Hold give me.*

Ese fi, *He looks at you.* lit. *He looks you.*

Ökpöñ mi, *He goes off from me.* lit. *He leaves me.*

Ebe inyañ, *He goes over the sea.* lit. *he passes the sea.*

Akan fi, *He gets over you.* lit. *He surpasses you.*

Enye önö fi nkpö emi ke usiene, *He gives you this thing instead of yours.* lit. *He gives you this thing in substitution.*

Andinyaña akpa ke ibuiüt owo, *The Saviour died in the stead of men.* lit. *The Saviour died as substitute (head) of men.*

Edem oko akpa, Beyond *the river*. lit. *yonder side of the river*.

Mö ikereke midiök idü mö, *They do not reflect on their evil habits*. lit. *They don't think their evil habits*.

VII. CONJUNCTION.

Abasi idike owo eke Enye edisude nsu ; *ipyuñ idike ëyën owo eke Enye edikpohäde*.

God is not a man that He should lie ; neither the son of man that He should repent, lit. *Also He is not the son, &c.*

Nte Enye öködähäde, *ndiën idinamke ?*

Hath He said and shall He not do it ?

Ökönö enye öföñ ye okuk.

He gave him cloth and coppers.

Anie midibakke fi O Äböñ, *midinyuñ itüroke ënyĩñ fũ ?*

Who shall not fear thee, O Lord, and glorify thy name ?
lit. *Who may not also, &c.*

Ayarësët ye afü, *korü afü akanamde ntre*.

He is offended with you, for you did so, because, &c.

Nque fi nte afü ekedide.

I have not seen you since you came.

Enye ödähä *ete*, idinam ntre.

He says that he will do so, lit. *He speaks, says, he will do so.*

Enye oyüm ndidi, *edi efekhe*.

He wishes to come, but he is afraid.

Nam mi nsöñö nsaña ke usuñ fũ, *man v. kpañ uküt mi okufionöde*.

Hold up my goings in thy paths, that my footsteps slip not.

Nam *naña*. *Do it then.*

Ana ke mbri *ndiën* ede.

He lay down on the mat, then went to sleep.

Ka keti enye *mbak* okunam.

Go remind him, lest he should not do it.

Ma *ndähä* enye *edi* iküpke.

I spoke to him, yet he heard not.

Edide *ëbiowo onyuñ* edide *ëyën-owoñ*.

Whether old or young.

Idike *ebiowo inyuñ* idike *ëyën-owoñ*.

Neither old nor young.



SPECIMEN OF THE LANGUAGE.

THE Language having been hitherto unwritten, the only books in it are those issued by the Agents of the Mission, and are chiefly translations. In translation the language into which the rendering is made must receive more or less the impress of the original, and this is especially the case in regard to so meagre a dialect as the Efik. It will therefore, perhaps, give a more correct view of the idiom of the tongue to write one of those Nkes which are found in the mouths of the people, and in which they frequently seek amusement, than to quote from any of our own books.

N K E.

How the world was peopled, and how the present system of things came to exist.

Abasi rises up sits there, makes all things above
Abasi adaha etie do, anam kpukpru nkpö ke enyöñ
makes all things below, with water, and bush, and
anam kpukpru nkpö ke isöñ, ye möñ, ye iköt, ye
the rivers and springs and beasts of the bush, he makes
akpa, ye idim, ye unam iköt, anam

every kind of thing in the whole world. He makes not kpukpru oruk nkpö ke ofuri ererimbüt. Inamke man, men all dwell yonder with Abasi. Even man one owo, owo kpukpru ëduñ ko ye Abasi. Baba owo kiet lives not here in the world, but beast of the bush and iduhe ken ke ererimbüt, ibähäke unam iköt, ye fish which live in water and birds which we see iyak emi ëdude ke möñ, ye inuën emi nyin ikutde flying above and many things other. I see not that I shall ëfede ke enyöñ, ye eriwak nkpö efen. Nque nte ndi-count them all just now. But man even one existed not batde mö kpukpru idahemi. Edi owo ndümo kiet ikeduhe in the world; all men dwelt yonder with Abasi in town ke ererimbüt; kpukpru owo ëkoduñ ko ye Abasi ke obio his. Then the day that Abasi sits and eats, they meet esie. Ekem usen orü Abasi etie adia, mö ëbüno there with him and Atai his uttering talk.

do ye enye ye Atai esie ke ësioño neme.

At length Atai his calls him, he answers, she says to Ekem Atai esie oküt enye, enye eyere, ete him, "The situation such as this they were situated here enye, "Itie nte emi mimö itiede mi is good very, then earth that existing there thou hast; öföfön eti, ndiën isöñ odü odude do afü enyene; heaven as this they dwell in here thou hast; then that thou enyöñ nte emi mimöidun de mi afü enyene; ndiën ke afü madest a whole place so to keep, and if thou placest not ndinam ofuri ëbiët ntre 'nīm, ndiën munīmke man there, it is not good; seek a way that thou canst place owo do ifönke; yüm usuñ nte onīmde

man there on earth that, so that they abide there kindle owo do ke isöñ odü, kpañ mö etie do ëbara fire, so that heaven be warm, for cold abounded in ikañ, kpañ enyöñ ofüüp, ke tuep ke awak ke heaven, because fire exists not on earth." Abasi is silent for eñyöñ, korü ikañ miduhe ke isöñ." Abasi odüp a long time, at length calls Atai, she answers, he says to tutututu, ekem oküt Atai, enye eyere, ete enye, her, "Kind of attempt that trying there passes him, and (if)

"Oruk idümo odü odümode do akan imö, inyuñ he will take man place there on earth, man abiding there idida owo inim do ke isöñ, owo etie do and dwelling there will measure himself with him, will try oduñ do odümo idem ye imö, odümo to speak say, 'he is as he,' he will try to speak say 'he ndidähä ete 'itie nte imö,' odümo ndidähä ete, knows thing past him ;' it is that you see imöfiök nkpö akan imö ;' edi orü afü okutde stops him to speak say 'man may go abide there on earth.'" akpanimöndidähänte, 'owo eketie do ke isöñ."

Wife says, he, "Man will not try. You having taken man Ñwan ete enye, "Owo idümoke. Afü ama ada owo to place there on earth, she will watch ; even man one, okonim do ke isöñ, imö iyekpeme ; baba owo kiet will not see that he can compare himself with you. Having idique nte odümode idem ye afü. Ama put man there, give up put in her hand, she will watch onim owo do, yak sän ke ubök, imö iyekpeme man trying to pass you. She surpasses man that. The man owo odümo ndikan fi. Imö ikan owo orü ; Owo

trying to think in heart, saying, 'he surpasses you,' she odümo ndikere ke ësèt, ete, imö ikan fi, 'imö surpasses man that.' Abasi assents, saying, "He dislikes ikan owo orü." Abasi onyime, ete, "Imö isuaha." not (the scheme.)"

At length Abasi takes male person one gives saying, Ekem Abasi emen ëren owo kiet önö, ete, "He shall dwell on earth. Man shall dwell on earth, "Edidun ke isön. Eren owo edidun ke isön, then it shall be it fits time of food, and they strike bell ekem eyedi ekem ini udia, ëmia nkanika of food in heaven, man that must ascend go eat thing, udia ke enyön, ëren owo orü ödök aka adia nkpö, and having eaten done, descend and return to earth. adia ama, ösukhäde önyön isön. It suits time of food of morning he goes on high to eat, Ekem ini udia usenubök enye aka ke enyön akadia, that for mid-day he goes thither, that for evening he eke uwemëyu enye aka ko, eke mbubrëyu enye goes thither, all food his he eats there. Then Abasi aka ko ; kpukpru udia esie enye adia ko. Ndiën Abasi speaks to him, man that says, He must not wish saying, ödähä enye, ëren owo orü, ete, Enye okuyüm, ete, he may have food below ; that if he have food below which inyene udia ke isön ; ke enye enyene udia ke isön eke he may eat, then he will not care any more for food his, adiade, ke enye idikereke aba udia imö, will not wish any more saying, he will come on high to eat idiyümke aba, ite, idi ke enyön ididia

thing, and that it will result from that, that man will
 nkpö, ke eyetü orü, owo
forget him."
 efre imö."

Then wife addresses him says, "He the man abiding
 Ekem ñwan ödähä enye, ete, "Enye ëren owo nditie
so alone not having a wife is not good, for a man it is
 ntre ikpöñ minyeneke ñwan, ifönke, ëren owo
good to dwell with a wife, for a woman it is good with a
 öfön nditie ye ñwan, ñwan öfön ye
man." He, Abasi, assents, saying to Atai his, "It is
 ëren owo." Enye, Abasi, onyime, ete Atai esie, "Ekem
fitting so, but then, if he speak saying, 'he gives a wife
 ntre, ndiën, imö idähä, ete, 'inö ñwan
who shall abide there with the man, it will happen thence
 eke editie do ye ëren owo," eyetü do
they shall be born and multiply and have children male and
 mö ëmana ëwak, ënyene nditä iren ye
children female, so that they become many men,
 nditä iban, otü do mö ëwärä eriwak owo,
and when they grow many men they will forget him."
 ndiën mö ëwärä eriwak owo ëyefre imö."

Wife says to him, "It is fitting so, then they go
 Ñwan ete enye, "Ekem ntre, ndiën mö ëka
go abide there but will not use in common a mat." He
 ëketie do, edi idibuanake mbri." Enye
assents, gives the woman, saying she must abide there with
 onyime, önö ñwan ete, etie do ye
man on the earth. The woman goes sits there with man on
 ëren ke isöñ. Ñwan aka etie do ye ëren ke

earth, and they dwell there. Abasi speaks to them says,
 isöñ, mö ëduñ do. Abasi ödähä mö, ete,
"They must not have in common a mat." They assent,
 "Èkubuana mbri," Mö ënyïme,
and keep each other compang there; then at time of food
 ëbüno do; ekem ini udia
they go on high proper day the. The wife goes on high
 mö ëka ke enyöñ edikem usen orü. Ñwan aka ke enyöñ
with the husband, they go eat thing done and rise up.
 ye ëbe, ëka ëdia nkpö ëma ëdaha enyöñ.
Friend her female takes her and permits to walk so
 Ufan esie añwan ada enye ayak asaña ntre
with her and proceeds to the earth. She exclaims calls
 ye enye ediwärä ke isöñ Akpaha oküt
her "Friend her female." She answers, she says to
 enye "Ufan imö añwan." Enye eyere, ete
her "The kind of place this you abide in here,
 enye, "Oruk ëbiët, emi mbufü ëtiede mi,
seems to her as a very good place, then it happens how
 etie imö nte ata eti ëbiët, ndiën anam didie
you are lazy?" Friend her female says to her,
 mbufü ëdi ifu? Ufan esie añwan ete enye,
 "How?" She says "Ye say that 'you don't
 "Ke didie?" Enye ete, "Ëdähä odü 'mbufü mi-
wish a way that ye may provide food of yourselves.
 yümke usuñ nte ënamde udia idem-mbufü.
The journey you travel thus so it distresses not
 Isañ mbufü ësañade ntem nte iyatke
you? So you will remain sitting eating even food
 mbufü? Nte ëdisuk ëtietie ëdia kpa udia
hand of man has not, which belongs to yourselves.
 ubök owo inyeneke, eke idem-mbufü,

Bush this standing here I suppose belongs to Abasi,
 Iköt emi adade mi nköm enyene Abasi,
and I believe Abasi speaks saying, 'You must abide here
 ndiën nköm Abasi ödähä, ete, 'Mbufü ëtie mi
in bush this, then it happens how you wish not a way for
 ke iköt emi, ndiën anam didie mbufü miyümke usuñ nte
making a farm here that you may have food of your own?"
 ënamde inwän mi kpañ mbufü ënyene udia idem-mbufü?"
Friend her female says to her, "That it is truth you speak,
 Ufan esie añwan ete enye, "Ke edi akpanikä ke afü ödähä,
but Abasi has spoken saying, 'they must not wish
 ndiën Abasi ama ödähä ete, 'mimö ikuyüm
to have food of themselves here on earth, that he will give
 ndiyene udia idem-mimö ken ke isöñ, ke imö eyenö
them food all time on high, then if they plant farm
 mimö udia kpukpru ini ke enyöñ, ndiën mimö itä inwän
and have food of themselves, it will be they will not care
 inyene udia idemmö, nköm mimö idikereke
any more to go to food of Abasi above, and it will come
 aba ndika udia Abasi ke enyöñ, eyetü
thence they will forget Abasi how he spake that
 odü mimö ifre Abasi nte enye ödähäde, ke
they will have food of themselves, which they will eat also,
 mimö idinyene udia idem-mimö eke idiade inyuñ,
then also they care not for food of Abasi, and
 ndiën inyuñ ikereke udia Abasi, ndiën
it must be if they do so, Abasi will quarrel with them."
 nköm mimö inam ntre, Abasi eyetäkhä ye mimö."
Friend her female says, "He will not quarrel, he will say
 Ufan esie añwan ete, "Itäkhäke. Enye odüp."
nothing." At length at time of food they go above, friend
 Ekem ini udia mö ëka ke enyöñ, ufan

her female that takes matchet gives her saying, "Give
esie añwan orü emen ofut önö enye, ete, "Nö
your husband that he may clear a spot in face of yard
uberi etem ëbiët ke isü ësiën
your that, and having cleared it done, you must tell her."
mbufü orü, ama etem ama, afü ödähä imö."
She assents; takes the matchet, gives the husband, husband
Enye onyïme; ada ofut önö ëbe, ëbe
cuts down a spot in face of yard their, clears it done.
etem ëbiët ke isü ësiën mö, etem ama.
She tells friend her female, friend her says to her
Enye ödähä ufan esie añwan, ufan esie ete enye,
"Let it remain there and dry, then she will direct you how
"Yak etie do asat, ndiën imö iteme fi nte
you must do." She assents. At length bush that they
ënamde." Enye onyïme. Ekem iköt orü
cut down lay there and dried all, friend her female takes
eketemde ana do asat kpukpru, ufan esie añwan ada
fire from heaven, fetches her and says to her, "Kindle
ikañ ke enyöñ, ösök enye, ete enye, "Tuene
fire thrust in bush that." She kindles fire, the husband
ikañ kïm ke iköt orü." Enye etuene ikañ, ëbe
kindles, friend her female that kindles, and they take go
etuene, ufan esie añwan orü etuene, mo ëda ëka
go thrust into the bush, and the fire consumes all. Then friend
ëkokïm ke iköt, ikañ ata kpukpru. Ekem ufan
her female returns saying to her, "You having heard bell
esie añwan önyöñ ete enye, "Mbufü ëma ëküp nkanika
of food come, and she assents. At length they hear bell
udia ëdi; enye onyïme. Ekem mö ëküp nkanika

of food they go go eat thing done and then they rise up.
 udia ëka ëkadia nkpö ëma, ekem ëdaha ke enyöñ.
Friend her female takes her and goes to the house, goes
 Ufan esie añwan ada enye aka ufök,
gives her all kinds of food and fruit which they
 ökönö enye kpukpru oruk udia ye mbuñwüm nkpö emi
plant in farm, with sugar cane and every kind of thing she
 ëtäde ke iñwañ, ke mbökök ke kpukpru oruk nkpö
gives her; she takes returns and keeps. By and by friend
 önö enye; enye ada önyöñ edinim. Ekem ufan
her female comes and carries in hand a knife and hoe of
 esie añwan edi akama iqua ye udök
planting and hoe for gathering up earth, and comes thence
 utä ye udök unyukhä otü edi
and calls her and the husband, takes them goes to place
 oküt enye ye ëbe, ada mö aka ke ëbiët
that they had put fire. They take sweep the clearance
 orü ëkekimde ikañ. Ëkada ëkpöri otuk
all, and pick up food that they divide and plant there,
 kpukpru, ëtäñ udia orü ësiak ëtä do,
they plant with fruit that. All return come sit together
 ëtä ye mbuñwüm nkpö orü. Kpukpru ënyöñö ëdibüno
in house, then at time of food they go eat thing done and
 ke ufök, ekem ini udia, mö ëka ëdia nkpö ëma
return. At length they delay not, thing every springs, yam
 ënyöñö. Ekem idañkedañ, nkpö kpukpru otibe, bia
shoots forth sprouts, all become large. Friend her female
 otibe emine, kpukpru ëwöñö ikpö. Ufan esie añwan
comes day another to visit her, and she takes friend her
 edi usen efen ndise enye, enye ada ufan esie

to show the farm, friend her assents. She says to her, okowud iñwañ, ufan esie onyime. Ete enye, "Tell your husband to cut yam sticks, and thrust in for "Dähä uberi ekpi ndisa atuak önö yam which has sprout, to look every thing which has bia eke enyenede emine, ese kpukpru nkpö eke enyenede sprout thrust in sticks give." He assents. At length emine atuak ndisa önö." Enye onyime. Ekem husband thrusts in sticks gives all food that and èbe atuak ndisa önö kpukpru udia orü ye every thing that. Then day that they go on high kpukpru nkpö orü. Ekem usen orü mö ëka kenyöñ go eat food of evening; having returned they come to the ëkadia udia mbubrëyu ëma, ënyöñö ëdi ke house; she, the woman spreads mat her and enters, and lies ufök; enye, ñwan ebri mbri esie oduk, ana down as she used to lie every day; the husband lies on nte akam anade kpukpru usen; ëbe ana ke his as he is wont to lie every day. It reached to the esie nte akam anade kpukpru usen. Osim ke middle of night very, the husband rises and follows wife, uföt okunëyu ibiba, ëbe adaha etiene ñwan, the wife speaks to him says, "Abasi will quarrel with ñwan ödähä enye, ete, "Abasi eyetäkhä ye them," he says, "he will not quarrel, then should he quarrel mimö," enye ete, "itäkhäke, ndiën okponyuñ ötäkhä let him quarrel, but they have not a way that they shall do yak ötäkhä, nköm mimö inyeneke nte idinamde and escape the quarrel of Abasi. It was so Abasi had ibähä utök Abasi. Nköm Abasi ökö-

spoken, saying, they must not wish say, they will have food
 dähä, ete, mimö ikuyüm ite, inyene udia
on earth, then this was so, they planted farm, and
 ke isöñ, ndiën emi nköm mimö imötä iñwañ, ndiën
that they had planted farm it was they spoiled commands
 orü ëma ikötä iñwañ nköm mimö imabiat mbet
of Abasi, then let them keep on spoil all." The wife is
 Abasi, ndiën yak mimö isuk ibiat kpukpru." Ñwañ
silent for a long time and consents.

odüp tutututu, onyïme.

Day dawns and month passes over wife ; wife conceives
 Ëyu esiere ; öfiön ëbe ñwan ; ñwan emen idibi
just very day that they did meet there so as wife and
 kpasuk usen orü mö ëyebobüno do ntre nte ñwan ye
husband. Then day that friend her female comes, comes speaks
 ëbe. Ekem usen orü ufan esie añwan edi, edidähä
to her, says, "Come they go to the farm." They go
 enye, ete, "Di mimö ika iñwañ." Mö ëka
farm : friend her female took stick to dig up, comes says
 iñwañ : ufan esie añwan akada ëtü idök, edi ete
to her, "let them try yet how they can scrape soil
 enye, "yak mimö idümo kaña nte ifetde isöñ
look the thing which they had planted here, it is how
 ise nkpö emi mimö ikötäde mi, etie didie
now." She assents ; they scrape ground unbury
 adaña emi." Enye onyïme ; mö ëfet isöñ ëbukhäre
the yam and keep it. Friend her female says she must lift,
 bia ënim. Ufan esie añwan ete enye emen,
she lifts and returns to the house, friend her shows her
 enye emen önyöñ ufök, ufan esie eteme enye

how to do it all. Then she gives her pepper, gives her nte enamde kpukpru. Ekem önö enye ntükon, önö enye salt, gives her every thing of food, and pot, and spoon, inuñ, önö enye kpupru nkpö udia, ye esu, ye ikpañ, and calabash and mortar and stone (to grind) pepper; then ye iko, ye uruñ ye itiat ntükon; ekem friend her female goes. They sit together there so till ufan esie añwan önyöñ. Mö eyebobüno do ntre tutu wife boils yam and they eat, (she) and husband. Sun ñwan etem bia oriü, mö edia, ye ebe. Eyu declines, they spread mat enter lie on mat one, (she) and okut, ebri mbri eduk ena mbri kiet, ye husband, they lie not any more differently as they used ebe, mö inañna aba nsio-nsio nte ekam to lie. The wife went no more to food at town of Abasi. enade. Ñwan ikaha aba udia ke obio Abasi. When husband went, Abasi asks him saying, "Wife thy Eyedi ebe aka, Abasi obüp enye ete, "Ñwan fü lives where?" he says wife his is sick. odu moñ?" enye ete, ñwan imö ödödöñö.

He did not tell Abasi saying wife his was pregnant. Enye isianke Abasi ite, ñwan imö oyoyümo. He was afraid, for Abasi had spoken to them saying, Efekhe, korü Abasi öködähäde mö ete, "They must not do thing so." Then wife his counts "Ekunam nkpö ntre." Ekem ñwan esie abat month the one proper month of birth in which she öfiöñ ada ekekem öfiöñ uman emi enye should have child, then she sits down and bears a son. edimande, ekem enye ösärä aman ëren.

They live together there so ; in no long time wife also
 Mö ëbobüno do ntre ; ibigike-bigi ñwan onyüñ
conceives and bears a daughter. They live together so,
 emen idibi aman añwan. Mö ëyebüno ntre,
and go not any more to food at town of Abasi. At length
 ikaha aba udia ke obio Abasi. Ekem
he father of children these, because it was that he had
 enye ëte nditä orü, korü edide nte enye ama
known books, when children his were born so he takes book
 öfiök ñwed, nditä esie ëmana ntre, enye ada ñwed orü
the and teaches the children. Then day that Abasi calls Atai
 ekpep nditä. Ekem usen orü Abasi oküt Atai
his, addresses her saying, " You see the word this he spoke
 esie, ödähä enye ete, " Omokut ikä emi imö iködähäde
to you, don't you see how man has forgotten him here ?"
 fi, uque nte owo efrede imö mi ?"
Atai says to him " Never mind for that, leave the thing
 Atai ete enye " Dahado kësët, yak nö
with her, she will watch." At length Atai his sends death,
 imö, iyekpeme." Ekem Atai esie ödöñ mkpa,
death comes, kills husband of woman the and woman the,
 mkpa edi owüt ëbe ñwan orü ye ñwan orü,
they persons both die in day one and leave the children. Then
 mö owo mbiba ëkpaña usen kiet ësuk nditä. Ekem
the children remain there a long time, at length small thing
 nditä ëtie do tutututu, ekem ekpri nkpö
even a little comes not, important thing occurs not, any
 esisit idike-di akpan nkpö idike-di,
thing which they should quarrel about, but they quarrel.
 nkpö eke mö ëkpötäkhäde, mö ëtäkhä.

Atai of Abasi made dispute this follow them and death, and
 Atai Abasi anam utök emi etiene mö ye mkpa, ye
every evil thing, because father their had done evil thing.
 kpukpru idiök nkpö, korü ëte mö akanamde idiök nkpö.
It happened day that both eldest son and second daughter
 Ekem usen orü ye akpan ye uduñwan,
and eldest daughter and second son they quarrel and fight ;
 ye adiaha ye udä, mö ëtäkhä ëñwana ;
then eldest son and second daughter pick up all thing of
 ekem akpan ye uduñwan ëtäñ kpukpru nkpö
of book of father their and all books of father their and
 ñwed ëte mö, ye kpukpru ñwed ëte mö, ye
all things which father their was wont to use after the
 kpukpru ñkpö eke ëte mö akam anam ëkade
custom of the white man. They pick up all run off and go
 ke idü makara. Mö ëtäñ kpukpru ëfeñe
into the forest a long way and settle in the thick part of
 eduk iköt tutututu ëkatak ke mbaba ësët
the forest. The eldest daughter and second son pick up
 iköt. Adiaha ye udä ëtäñ
hoe for planting and hoe for hoeing and cutlass and every
 udök utä ye udök unyukhä ye ikpanam ye kpukpru
kind of thing which pertains to thing of plantation, run off
 oruk nkpö eke asañade ke nkpö iñwañ ëfeñe
depart and settle in midst of forest the very also. The
 ënyöñ, ëkatak ke uföt iköt ibiba nko.
eldest daughter settles there with second son, and second son
 Adiaha etie do ye udä, udä
takes her marries and keeps her as wife his. The eldest son
 äda enye ödä onim nte ñwan esie. Akpan

yonder in quarter that he ran and went off to also takes
 ko ke edem orü enye efekhede önyöñ onyuñ ada
second daughter marries and keeps as wife his. The first
 uduñwan, ödä onim nte ñwan esie. Adiaha
 - *daughter and second son live together there in place that*
 ye udä ëbüno do ke ëbiët orü
they ran went to settle there and have many children both
 mö efekhede ëka ëtie do, ënyene ëriwak nditä, ye
children male and children female. The eldest son and
 nditä iren owo ye nditä iban. Akpan ye
second daughter also have in like manner in spot that they
 uduñwan ënyuñ ënyene ntre ke ëbiët orü mö
ran went to. The eldest daughter and second son remain
 ëfeñede ëka. Adiaha ye udä ëtie
so do work of farm and clearing which they cleared
 ntre, ënam utüm iñwañ ye ntem orü mö ëtemede,
and cutting which they cut, and they put fire in farm and
 ye okpüt orü mö ëkpide ëkimde ikañ ke iñwañ
 - *clear the place burnt. That makes them black and they*
 ëkpöride otuk. Orü anam mö ëbre, ëkabade
turn black men. The eldest son and second daughter these
 mbubüt owo. Akpan ye uduñwan orü
are as those who do kind of work that causes them they
 ëdide nte mö ënamde oruk utüm otü esin mö
don't get black. They stand become white men. Thus we
 ëkubre. Mö ëda ëdi mfia owo. Nte emi nyin
live together here, both black men and makara are of mother
 ibünode mi, ye mbubüt owo ye makara ëdi ëka
one and father one, but we black men are people of eldest
 kiet ye ëte kiet, edi nyin mbubüt owo ëdi iköt adiaha

daughter, white men are people of eldest son who fled and
 mfia owo edi iköt akpan emi ekefekhede
 went to the bush, for it is thing of book of father their that
 önyöñ iköt, ke edi nkpö ñwed ète mö orü
 eldest son picked up and ran off makes makara know book,
 akpan akatañde efekhe esin makara öfiök ñwed,
 also it is thing of work of farm of father their that eldest
 onyüñ edi nkpö utüm iñwañ ète mö orü adiaha
 daughter picked up makes us black men understand work
 akatañde esin nyin mbubüt owo ifiök utüm
 of plantation. She, the Atai of Abasi, did not lose head
 iñwañ. Enye, Atai Abasi, iduökke ibuüt
 for word as she spoke with husband. That makes man
 ke ikä nte enye öködähäde ye èbe. Orü esin owo
 born into the world seek to stand up in greatness of power,
 amana ke ererimbüt oyüm ndidaha mkpün ubön,
 also he makes bold the eye and cares not even thing one. She,
 önyüñ ösöñ ënyin mikereke-kere baba nkpö kiet. Enye,
 Atai forbears for a time; overcomes man that will not consent
 Atai eme tutu; akan owo orü minyimeke
 to renounce custom, him she kills. She causes death this which
 ndiduök idü orü, enye owüt. Enye esin mkpa emi
 all men die here. Atai speaks saying, Let man not
 kpukpru owo ëkpañade mi. Atai ödähä ete, Yak owo
 multiply too much in the world; he must not live life ever
 okuwak akaha ke ererimbüt; okodu uwem
 ever; that if man live life ever ever in the world he will
 nsi-nsi; ke owo ödu uwem nsi-nsi ke ererimbüt, eye-
 multiply too much. From that she forgets not word as
 wak akaha. Otü orü imö ifrehe uyu nte



