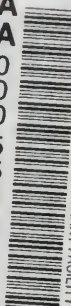


UC SOUTHERN REGIONAL LIBRARY FACILITY



A
A
0
0
0
5
5
6
5
1
5
5

William Bascom, Director
Museum of Anthropology
University of California
Berkeley 4, California

BUILDING USE
NON-CIRCULATING
TO ALL
BORROWERS



Presented
by the widow of the
late Rev. R. J. Knight,
Throwley,
1899.

William H. Bassett
Anthropology Dept.,
Northwestern Univ.

To my dear Father,

April 12. 1892

WKB

**BUILDING USE
NON-CIRCULATING
TO ALL
BORROWERS**

207-

Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation

A

VOCABULARY

OF THE

YORUBA LANGUAGE,

COMPILED BY THE

REV. SAMUEL CROWTHER,

NATIVE MISSIONARY OF THE CHURCH MISSIONARY SOCIETY.

TOGETHER WITH

INTRODUCTORY REMARKS,

revised by the author
REV. O. E. VIDAL, M. A.

BISHOP DESIGNATE OF SIERRA LEONE.

SEELEYS, FLEET STREET,
AND HANOVER STREET, HANOVER SQUARE, LONDON.

1852.

VORE
PL
3823
C72
1852

ADVERTISEMENT.

THE Yoruba Country, lying between the 2° and 6° W. long. and 6° and 10° N. lat., and due north of the Bight of Benin, has been, for more than a quarter of a century, the chief seat of the African slave-trade. Many Negroes, and, amongst them, Mr. Crowther, now a Clergyman of the Church of England, the compiler of the following work, were re-captured from Brazilian slavers by the cruisers of the British squadron, and landed at Sierra Leone, where they received a Christian education in the schools of the Church Missionary Society. No less than 3000 of these involuntary emigrants have since returned to the land of their birth; and it has also pleased God to bless the labours of the Society's Missionaries in the chief town, Abbeokuta, to the establishment of a flourishing Mission amongst the Aborigines, commenced August 3, 1846, and now numbering several hundred converts.

A Christian literature became at once a desideratum for this rising Christian community. This want Mr. Crowther is at present supplying. A Yoruba Primer, the Gospel according to St. Luke, the Acts of the Apostles, St. Paul's Epistle to the Romans, the Epistles of St. James and St. Peter, and selections of the Book of Com-

mon Prayer, embracing all the more important parts of it, except the Psalms, Epistles, and Gospels, are already published, and may, most of them, be obtained at the Society's House. A new and improved edition of Mr. Crowther's Yoruba Grammar is now in the press, having just received his revision and corrections. And it is hoped that the present work, containing near 3000 vocables, may do much toward settling a rich and euphonous language, spoken, probably, by 3,000,000 of the African race, but till within the last ten years never reduced to writing. The materials were collected by Mr. Crowther since his return to his native land, and the proverbial and idiomatic sayings interspersed throughout the book were taken down by him from the lips of his countrymen in the course of common conversation. They are here introduced to illustrate the genius of the language; but they are no less valuable ethnologically, as elucidating many of the characteristics of the national mind of this very interesting people.

We refer the reader to the valuable details on both these points contained in the very able article with which this work is enriched, from the pen of one of the best living scholars in African languages—the Bishop Designate of Sierra Leone, whose first act upon entering on his new see will be thus associated with a measure for the diffusion amongst the Yorubans, in their own tongue, of that Sacred Word which will be at once the standard and the subject of all his ministrations among them.

The system of phonography employed in the Vocabu-

lary—which also contains the analysis or derivation of each several word—is that adopted by this Society in its “Rules for reducing unwritten languages to alphabetical writing in Roman characters, with reference especially to the languages spoken in Africa,” appended to the Church Missionary Report for 1848-49, in which “it has not been attempted to form a perfect phonetic system, but one which practical experience suggests as the most expedient under all the circumstances of the case.” A summary of it, as far as it bears on the present subject, will be found at p. (40).

The work is now sent forth with the prayerful hope that it may do much, in God’s hand, towards facilitating the progress of the Gospel in a land which has peculiar claims on the efforts and sympathies of England.

CHURCH MISSIONARY HOUSE,
April 12, 1852.

INTRODUCTORY REMARKS

ON THE

YORUBA LANGUAGE,

BY THE

REV. O. E. VIDAL, M.A.

&c. &c.

INTRODUCTORY REMARKS.

It is with much diffidence that I venture to lay before the public the following scanty remarks on the distinguishing peculiarities of the Yoruba language. My design has been, to illustrate a few of its leading features, in the hope of awakening an interest in the subject, and of giving a stimulus to further investigation. The full appreciation of the character and genius of a language demands a longer and more familiar acquaintance with it than has yet fallen to the lot of Europeans in the case of the Yoruba. And where the analogies with kindred or cognate dialects are as yet undiscovered, this difficulty is incomparably greater than it is where those analogies are traceable. In taking up, for example, such a language as the Sicuana, supposing the learner to have formed a previous acquaintance with the Kafir, the analogous system of prefixes strikes him at the very first entrance on his studies, and suggests inquiries as to further analogies, which approve themselves to his mind as probable; so that he does not pursue his researches at random. But the very reverse of this is the case where such analogies are wanting: there he is, as it were, feeling his way in the dark, without the advantage of knowing even what to seek for. Such is the difficulty which we have to encounter in the study of the Yoruba. However beautiful or perfect its vocabulary or construction may be, we are left to feel after its perfections, and to light upon them one by one, as if by chance, from the want of those known affinities with other tongues which should be the clue to guide us through the labyrinth.

Failing, however, those analogies which would enable us to connect the Yoruba with its kindred dialects, and so, by direct inference, to lay down its position amongst the languages of Africa, we may still, from the very want of those analogies, come at a negative conclusion, and exclude it from one and another of those ethnological families whose characteristic features are prominent and defined, and so perhaps eventually, after a series of exclusions, arrive at a satisfactory result, from which there will be no escaping. But at present our knowledge of African philology is so scanty, that it were utterly impossible to continue our negative process so far. The utmost that I can attempt in the remarks I now have to offer is to lay the foundation of this series of exclusions, thus marking out one or two of the grand families of the Hamitic stock, to which the Yoruba cannot be referred, and in this manner limiting to some extent the area over which we must search for its affinities.

The first peculiarity of the Yoruba language to which I shall refer, is, the complete and regular system of prefixes by which substantives are formed. This is a prominent feature in the language, and renders it susceptible of increase to an indefinite extent. The original idea contained in the simple verb may be modified in a variety of ways, and carried through numerous relations, without periphrasis, by the mere addition of prefixes, in such a regular system that it is scarcely possible to mistake the meaning of the compound.

1. We have first the radical word, expressing the simple idea of acting or suffering; as *ṣe*, “do;” *fẹ*, “love;” *mọ*, “know;” *lọ*, “go.”

2. The idea contained in this radical word assumes a substantive form, in which it expresses abstractedly the action denoted by the verb, by taking the prefix *i*;

thus, *ISE*, "the action or act of doing;" *IFE*, "the act of loving, love;" *IMO*, "the act of knowing, knowledge;" *ILO*, "the act of going."

3. The action denoted by the verb cannot be always regarded in the abstract: it comes before us also in the concrete, when it becomes more definite, as possessing particular relations, so that the general idea is very much limited. To express this limitation, the prefix *a* is used; as *AYE*, "a state of living;" *AFE*, "a state of loving," *ALO*, "a going." These words apply to particular agents at particular times, generally implying that the acts they describe may come to an end; and they cannot be used convertibly with *IVE*, *IFE*, *ILO*, which denote life, love, going, in the abstract. Perhaps the distinction might be stated thus, that *i* denotes the *act*, *a* the *fact*, expressed in the verb.

4. The prefix *ATI* describes the same action as intended or commencing, and may be called the inchoative prefix. Thus, *ATILO*, "the act of going," *ATIFE*, "the act of loving," considered as not yet in exercise.

5. The abstract idea of the action expressed in the verb may be negated, or converted into its opposite, by the prefixing of *a* to the abstract prefix *i*. Thus, *AIMO*, "unknowing, ignorance," *AIGBON*, "want of wisdom," *AIGBO*, "unbelief."

To describe the agent of the action contained in the verb the following modes of formation are observed.

6. The prefix *a*; as *APEJJA*, "a fisherman," from *PEJJA*, "a fish," *AKONRIN*, "a singer," from *KONRIN*, "to sing."

7. The reduplication of the verb, as *PEJJAPEJJA*, "a fisherman," *KONRINKONRIN*, "a singer."

8. From the noun again is formed a verb of possession, by prefixing the verb *NI*, "to have," which, before

nouns beginning with *a*, *e*, *o*, is changed into *li*, and drops its vowel; thus we find, from IDAJŌ, "judgment, or the act of judging;" NIDAJŌ, "to possess, or be in, the act of judging;" from AIMŌ, "ignorance," LAIMŌ, "to possess ignorance;" from ESE, "sin," LESE, "to possess sin;" from owo, "money," LOWŌ, "to possess money."

9. And hence nouns of possession are formed by prefixing a vowel to this verb, which varies according to a determinate rule. Where the form *ni* is retained, the prefixed vowel is *o*: in the other cases it is the same as the initial vowel of the noun which denotes the thing possessed; thus, ONIDAJŌ, "one who judges;" ALAIMŌ, "one who is ignorant;" ELESE, "one who has sin;" OLOWŌ, "one who possesses money;" OLORUN, "one who possesses, or is in, heaven."

The following list of derivatives from SE will throw more light upon the above-described formation of nouns.

SE, "sin," the original idea of the verb.

ESE, "sin," the noun, an irregular formation.

LESE, "to have sin," verb of possession.

ELESE, "one who has sin," noun of possession.

ILESE, "the act of having sin."

AILESE, "the not having sin."

LAILESE, "to possess freedom from having sin."

ALAILESE, "one who possesses freedom from having sin."

So complete and perfect is this system that it admits of being exhibited in a tabular form, as follows:

Rad. Idea.	Abst. Pre.	Concr. Pre.	Incho. Pre.	Neg. Pre.	Verb of Poss.	Noun of Poss.
MO	IMO	AMO	ATIMO	AIMO	LAIMO	ALAIMO
LO	ILO	ALO	ATILO			
FE	IFE	AFE	ATIFE	AIFE		
GBŌ	IGBŌ			AIGBŌ	LAIGBŌ	ALAIGBŌ

There is a degree of similarity traceable in the verbal nouns, as they have been called, of the Mpongwe lan-

guage. For instance, there are abstract nouns, derived from the verb, as in Yoruba, by prefixing *i*; as, from TONDA, "to love," ITONDA, "love;" nouns of agency, formed by prefixing *o*; as, from NOKA, "to lie," ONOKI, "a liar;" and frequentative nouns, formed by the change of the final *a* into *ini*; as, from NOKA, "to lie," NOKINI, "much or habitual lying." *

The very same thing is observable in the Kafir and Siciuana languages. Of the former, Boyce says in his Grammar, "The second person sing. of the imp. mood of the verb may be considered as the root from which the other words, especially the nouns, are derived. By prefixes to this part of the verb, and sometimes by a slight change in termination, the Kafirs form nouns verbal, abstract, concrete, &c., which, though never heard as nouns before in that form, would be readily understood by every Kafir who understood the meaning of the word from whence they are derived."† Archbell's account of Siciuana formations is given in almost the same words.‡

The Kisuaheli language, also, has modes of formation by which substantives, as well concrete as abstract, are derived from verbs, or from simple nouns, as Dr. Krapf has fully explained in his grammar of that language, pp. 40—44.§

In the Mandingo, too, nouns of instrument, of quality, and of agency, are formed either from verbs or nouns, in a similar manner; but always by suffixes instead of prefixes. Indeed, the use of suffixes, where other African languages would employ prefixes, may be said to be a

* *Vide* "A Grammar of the Mpongwe Language," by the Missionaries of the A. B. C. F. M. Gaboon Mission, Western Africa, § 17. p. 14.

† *Vide* "A Grammar of the Kafir Language," by W. Boyce, § II. 4. p. 6.

‡ *Vide* "A Grammar of the Sechuana Language," by Archbell, p. 8.

§ *Vide* "Outline of the Elements of the Kisuaheli Language," by the Rev. Dr. J. L. Krapf. Part II. Ch. II. § 4.

universal rule in the Mandingo.* Dr. Latham, however, in his elaborate paper on African philology, has an observation, that the value of a distinction of this kind, between the methods of inflexional formation in different languages, is of no great importance.†

Something of the same character pervades that most remarkable of African dialects, the Woloff, indeed to such an extent, that new words, never heard before, might be formed from known roots, according to a recognised process, as in the Yoruba, which would not fail of being understood. M. Dard, in his "Dictionnaire Woloff," states this fact most unequivocally; "Nos livres français," he says, "peuvent donc être traduits assez exactement dans le langage des nègres woloffs; et nous pouvons affirmer que ces mêmes nègres saisiront le sens des mots formés d'après cette méthode, tant ils sont habitués à décomposer et à composer les mots."‡

In this respect the Woloff comes nearer to the Yoruba than any of the other languages to which I have referred, without excepting even the Kafir and Sicuana. A principle of this kind, it is true, is of necessity to be found in operation in all polysyllabic tongues; but the distinguishing feature in the Yoruba is the beautiful completeness and perfect regularity which characterize its formative process.

So far, however, as our researches have proceeded at present, this leading feature of the Yoruba language will not help us in assigning its position amongst the families of the Hamitic stock. But there is, in relation to this part of our subject, a fact to be noticed, which will enable

* *Vide* "A Grammar of the Mandingo Language," by the Rev. R. M. Macbrair, § 19—21.

† *Vide* "The 17th Report of the British Association," p. 218.

‡ *Vide* "Dictionnaire Woloff-Français et Français-Woloff," par M. Dard.

us to take a first step in our process of exclusion. I mean, that with all this perfect regularity of formation there is a total absence of that elaborate system of classification by means of formative prefixes, which distinguishes the South-African family; which was first developed by Boyce in his Grammar of the Kafir language,* and has been recently explained in a more philosophical manner by Dr. Krapf in his Kisuaheli works. He resolves this grand peculiarity into an action of the South-African mind in its contemplation of nature. "The mind of the South African," he says, "divides, as it were, the whole creation into two halves, of which the one is governed by the principle of spontaneity of movement, and of creative activity, whilst the other follows the principle of passiveness and necessity. The South-African mind distinguishes the animate creation from the inanimate; and, again, distinguishes in the animate creation rational and irrational beings, men and brutes. Furthermore, in the inanimate creation it distinguishes between life and death, as it were. In general, it would seem that the South-African mind, in the formation and cultivation of its language, was guided by the impression of life which pervades the whole creation in various gradations or modifications."† This mental distinction, thus described by Dr. Krapf, developed itself in a general classification of nouns substantive, by means of a system of formative prefixes. And the entire absence of any such classification in the Yoruba is fully sufficient to exclude it from that extensive family of languages which occupies the whole of Africa south of the line, and of which I have recently discovered the Temneh (with its two cognates, the Sherbro and the Bullom) to be a branch.

* *Vide* § II. 5. *et passim*.

† "Outl. of El. of Kisuaheli Language." Part II. Ch. II. p. 30.

The second striking feature of the Yoruba language which claims our notice, is, the curious euphonic system which regulates the concord of the verb and pronoun.

Each personal pronoun in the singular number has three distinct forms, which cannot be used indiscriminately, but the appropriateness of which depends exclusively upon the vowel sound of the verb with which they are in construction. That vowel sound affects the vowel of the pronoun, altering it so as to make it of the same kind or quantity. The first, indeed, of the three forms just alluded to is a sort of general form, being the original and full form of the pronoun ; but the use of the two latter is wholly regulated by the vowel sound of the verb.

For this purpose the vowels of the Yoruba language are apparently made to form two separate classes, according to the closeness or openness of their sound ; thus—

Close vowels ... o e i ĭ u ŭ

Open vowels ... o e a a

Then, according to the close or open sound of the vowel which occurs in the governing verb, the pronoun assumes the close or open *o*. The full forms of the three personal pronouns are, *EMI*, *IWỌ*, *ON*. The forms which they assume before the first class of vowels are, *MO*, *o*, *ó* ; and before the second, *mọ*, *ọ*, *ó*. The third personal pronoun, *ó*, *ọ*, is marked with the acute accent, to show that the distinction between the second and third consists in the latter being enunciated with an elevation of the voice. The Yoruba language abounds in these intonations. It is observable, also, that the negative particle is subject to the same changes, its original form being *KI*, before close vowels *ko*, and before open, *kọ*. This system of mutations, which I would call the *Vocalic Euphony System*, may be exhibited in the following table :—

Verbs.	Pronouns.			Neg. Part.
	1	2	3	
NI, MBE, SE, &c.	EMI	IWO	ON	KI
KO, SE, SI, ŠI, KU, LŮ	MO	O	Ó	KO
KO, FE, LA, KA	MO	O	Ó	KO

There is a still further developement of this system in the case of the 3d pers. pronoun, when used objectively. It consists in that case of a single vowel-sound, which varies not only according to the class of the vowel in the verb, but according to its individual sound; so that it possesses no less than seven forms, whose use is not optional, but regulated by the verb: thus—

Verb.	3d Pers. Obj.
ŠA	Á
SE	É
BE	Ė
TI	Ĭ
RO	Ó
FO	Ŏ
RU	Ů

This system, though appearing only in the single instance of the concord between the verb and the pronoun (unless indeed we include the formation of nouns of possession, already described, which is strictly parallel,) is still observable as proving the existence of that principle, which seems everywhere to pervade the African mind, of making the sound an artificial vehicle of the sense, so that the words which, in a sentence, have a certain relation to each other, may be known to have that relation by their similarity of sound. This principle gives to the languages of Africa an *external superficial* character; scarcely less so, though of a totally different kind, than that which is manifested by the monosyllabic languages, where position is the only guide to the mutual

relation which obtains between the component parts of a sentence.

I have observed that the appearance of this principle of euphonic concord seems to connect the Yoruba with the languages of Africa generally. I must add, however, that it affords us no clue to the position which this language holds amongst them, except it be negatively, by pointing out to what classes it does not belong. The simple fact, that in the Yoruba the euphonic changes affect the *vowel-sound alone*, whilst in those systems which prevail so generally throughout Africa the concord is effected by consonantal changes, furnishes us with a very marked distinction, sufficient to exclude this language from the other classes in which the euphonic principle is found; although the existence of the principle in any shape may still be regarded as a connecting link, in tracing out the larger families of human speech.

I know of but one instance in which there is any thing that very closely resembles the vocalic euphony of the Yoruba, and that is in the concord of the verb and pronoun in one tense only in the Hausa language. There the vowel which serves as an auxiliary to the verb varies according to the vowel-sound of the pronoun; so that we have NI ISAH, KA ASOH, KI ISOH, TA ASOH, MU USOH, for the several persons of that tense.* Here, however, we may observe a distinction; for whereas, in the Hausa, the pronoun influences the verb, in the Yoruba, on the contrary, the verb acts upon the pronoun.

And this is the only instance of any thing very nearly resembling the Yoruba euphonic concord; for there is no resemblance, except in the bare existence of a principle, between this vocalic change, and the regular har-

* *Vide* "Vocabulary of the Hausa Language," by the Rev. J. F. Schön, p. 25.

monious system which pervades and directs the whole construction of that vast family in the south, to which the appropriate name of the Alliteral Class has been applied. The known dialects of that great class have been divided into four separate families, the Congo, the Damara, the Sicuana, and the Kafir, to which may now be added at least two others, the Kisuaheli and the Temneh. Their general resemblance to each other in point of construction clearly proves them all to belong to one stock; whilst the dissimilarity existing between them and the Yoruba, in the particular we are now considering, will confirm us in the conclusion to which we have been already led by the total want in the latter of that system of classification by prefixes which pervades and distinguishes the former.

There is, however, one other very remarkable language, long known to Europeans on the West Coast, which exhibits the peculiarity of the euphonic concord; I mean, the Woloff. But here it only presents itself in the single instance of that most unique and effective particle to which Roger gives the title of "le signe de position,"* and which, according to Dard, has seven different forms depending on the initial of the noun which it defines.† This phase of the euphonic concord, though totally unconnected with that of the South-African languages, does yet bear a nearer resemblance to that than it bears to the phase which we trace in the Yoruba. And hence I would argue, that the vocalic euphony system of the latter does not only exclude it from the vast alliteral class of the south, but also from that western family, whatever it may prove to be, to which the Woloff, at present standing alone and unconnected, distinguished as

* *Vide* "Recherches sur la langue Ouolof," par M. le Baron Roger.

† "Dictionnaire Woloff-Français et Français-Woloff," par M. Dard.

it is by many extraordinary peculiarities, shall eventually be traced.

The third feature which I shall notice in the Yoruba is one of a still more negative character than either of those which have preceded. It is the *total absence of conjugation in the verb*. There are, it is true, a few particles used as auxiliary verbs, to mark distinctions of mood and tense; but these, with the single exception, perhaps, of the future auxiliary γ_{10} , are significant in themselves, and consequently separable from the verb they are employed to modify. Thus we have LE and MA , denoting a potential and a subjunctive mood respectively; as also for the tenses, τ_1 , past, and γ_{10} , future. But there is nothing that presents the appearance of inflexion: the verb always appears in its root form, which never varies.

The grand peculiarity of African languages generally, as it respects the verb, is the extreme perfection to which they have carried that kind of conjugation which Chev. Bunsen has denominated the Semitic. By this name is denoted "the modification of the *predicate* contained in each adjective verb," to give his own definition, in contradistinction to what he calls the Sanscritic conjugation, "which is intended to mark the modifications of which the *copula* is capable, according to time and mode of existence."* In the Semitic languages, these modifications are effected by an alteration of the form of the original verb, either by the mere change of vowels in the same radical consonants, or by an addition of servile letters with a suitable change of vowels.† The seven con-

* *Vide* "Seventeenth Report of the British Association," p. 282, in a paper on the results of the recent Egyptian researches in reference to Asiatic and African Ethnology, and the classification of Languages, by C. C. J. Bunsen.

† *Vide* "Grammar of the Amharic Language," by the Rev. C. W. Isenberg, Ch. IV. § II. 3.

jugations of the *Hebrew*, and the thirteen of the *Arabic* verb will at once occur to our minds, all formed in the manner above described. The *Ethiopic* language, strictly Semitic, has ten of these different forms; whilst in the *Amharic*, which connects Semitism with Africa, Isenberg has exhibited no less than twenty-four variations of form belonging to the regular and perfect verb. Chev. Bunsen states that the *old Egyptian* shows a germ of this Semitic conjugation; but the developement of that germ in the *Coptic* is not organic, being effected by an auxiliary.* The same system prevails to some extent in the *Berber*; so much so, that Newman says in his grammar, "From primitive verbs are derived others with a modified meaning, exactly on the same principle as in the Ethiopian and Syro-Arabian."† He subsequently mentions three forms of these derivative verbs: 1. The Causative, with respect to which he says, "This is so entirely a living process, that a causative verb, it would seem, may always safely be invented from any given verb, without risk of being misunderstood."‡ 2. The Passive or Neuter; and, 3. The Reciprocal; adding that "more derived forms than these exist, but cannot yet be methodized."§ As we proceed southward, however, to the large alliteral family already so often mentioned, we find this system of conjugation developing itself, if not more fully, at least with more of definiteness and regularity. To mention some few of the many dialects which compose that family, the *Kafir* exhibits at least eight modifications of the verb, the *Sicuna* six, the *Kiswaheli* seven, the *Mpongwe* eleven, and the *Temneh* an equal number. The

* "Seventeenth Report of the British Association," p. 282.

† "Vide "A Grammar of the Berber Language," p. 313.

‡ Ibid. p. 314.

§ Ibid. p. 315.

conjugation called by some the Objective,* by others the Relative,† is a peculiarity which marks all these languages, and is not to be met with, as far as my knowledge extends, in any that does not belong to this family. It denotes that the action described is performed relatively, for or in behalf of another. This conjugation does not appear in the Woloff, which, however, is remarkably prolific in its modifications of the verb, counting no less than eleven, and many of these peculiar to itself, having no place in other languages; as, for instance, the Preparatory, the Iterative, the Diminutive, and the Intensive Negative conjugations; thus serving to keep up that character for singularity which distinguishes this unique specimen of human speech. Even in the Mandingo there seems a slight touch of Semitism in this respect, as a causative conjugation may be formed from the radical by an organic change; but to the best of my belief, these modifications of the predicate are not carried any further in that dialect.

And now, after taking this summary view of the principal families of Africa, in respect of this grand characteristic, when I add, that in the Yoruba there is not the slightest trace of any thing approaching to it, I think we shall feel constrained to admit that the total absence of such a distinguishing peculiarity must of necessity exclude the Yoruba from any direct relationship to the families possessing it. Thus we are led again, by a third argument, independent of the two former, to the conclusion that this language has no connexion with the alliter family of the south; we are also strengthened in our former view of its complete separation from the Woloff; and, in addition to this, we now find that it is

* Boyce, "Kafir Grammar" § VI. 3. p. 49.

† American Missionaries' "Mpongwe Grammar," § 57

equally far from the more strictly Semitic families of the northern and north-eastern portions of the African continent.

If we now turn to the map of Africa, we shall perceive that the area over which we must search for the affinities of the Yoruba language is very considerably diminished ; that, in fact, nothing now remains to be explored for this purpose but the tract on either side of the banks of the Niger, with the Guinea coast, which is enclosed by the course of that mysterious river, and the line of Mahommedan kingdoms which stretches eastward on either side of the inland sea of Tchad, from the Niger to the Nile ; the whole space being included between the fifth and fifteenth degrees of N. latitude, and between ten degrees W. and thirty degrees E. of longitude.

There is another very striking feature in the Yoruba language, which I feel unwilling to pass over in this memoir, although, at the present stage of our knowledge on the subject of African philology, it will not afford any help in assigning to this language its proper position on the ethnological chart. The adverb is a part of speech in which we do not commonly recognise any characteristic sufficiently prominent to become a distinctive mark of any language, either generic or specific. But in the case of the Yoruba there is a most observable peculiarity in the use of this part of speech, which must, I think, eventually prove to be such a distinctive mark. Speaking in general terms, we may say, that each individual adverb of qualification possesses an idiosyncrasy of its own which altogether incapacitates it from supplying the place of another. It contains within itself the idea of the word which it is employed to qualify, although, as to form and derivation, totally unconnected with that word. In this way “ almost every adjective and verb has its own

peculiar adverb to express its quality,"* or rather its degree. This peculiarity must certainly greatly increase the expressiveness of the language. Thus, for example, in sentences where we should employ the word "*very*," let the subject of which we were speaking be what it might, the Yoruban would express the same meaning with far more of definiteness and precision by a separate adverb in each case, no two of which could be used convertibly. We should say, for instance, "The tree is *very* high;" "the bird flies *very* high;" "this cloth is *very* yellow;" "the scarlet is *very* red;" "the glass is *very* dazzling." But the Yoruban would vary his adverb in every example; thus "*iggi ga fiofio*;" "*eiye fo tiantian*;" "*aṣo yi pọn rokiroki*;" "*ododo pipa roro*;" "*awojijin ndan maranmaran*." It is true, we have adverbs which can only be applied to certain classes of subjects, as the word "*beautifully*" can only be used concerning objects of sense; but even here the tendency to generalize is observable: "*beautifully*" belongs of course, in its original acceptation, only to objects of *sight*, as, "the cloth is *beautifully* yellow;" but we employ it constantly in reference to objects of hearing, speaking of harmony as *beautifully* soft, and so on. In the Yoruba, on the contrary, we observe the working of a principle the very opposite of this generalization. Thus the word "*fiofio*," used above, can only apply to the idea of height, and that, too, only when the subject of which height is predicated is connected with the ground, and stands upon it; for when the idea of height implies distance from the ground and separation from it, another distinct adverb, "*tiantian*," must be employed. So, too, the adverb "*rokiroki*" can only be used of a *yellow* colour, although the word itself does not mean yellow; and "*roro*" only of a

* Vide "Vocabulary of the Yoruba Language," by S. Crowther, p. 29.

red, or, at least, dark colour, though the word has no such meaning; the fact being, that they imply ideas connected with those colours respectively, and not with the category of colour generally. And this principle seems to pervade the language; so that, in order to speak it correctly, it is necessary to know not only the verb or adjective which expresses what we wish to say, but also the peculiar and appropriate adverb which denotes the degree or quality attaching to it. This singular feature of the Yoruba language is unique, and therefore I shall not waste time in comparing it with the adverbial systems, whatever they may be, of other African languages.

The above remarks have throughout had reference to *grammatical* peculiarities. These, however, are not the only points deserving of notice in connexion with our present subject. Language is designed to give expression to thought. Hence, by examining the particular class of composition to which any given language has been especially devoted, we may trace the direction in which the current of thought is wont to flow amongst the tribe or nation in which it is vernacular, and so investigate the principal psychical peculiarities, if such there be, of that tribe or nation. In this view, then, we may say that a leading characteristic of the Yoruba language, deserving of a prominent place in these remarks, is to be found in the rich and abundant profusion of its proverbial sayings.

A glance at the Dictionary before us will suffice to convince us that in this respect the Yoruba is no ordinary language. It should seem that there is scarcely an object presented to the eye, scarcely an idea excited in the mind, but it is accompanied by some sententious aphorism, founded on a close observance of men and manners, and, in many cases, of a decidedly moral ten-

dency. It is true that this concise and pointed method of speech is, in a degree, common to all nations amongst whom civilization has made but little progress; for, as has been justly remarked, “proverbial expressions are peculiarly adapted to a rude state of society, and more likely to produce effect than any other; for they profess not to dispute, but to command; not to persuade, but to compel: they conduct men, not by circuitous argument, but immediately, to the approbation and practice of integrity and virtue.”* In the Yoruba, however, there is an extraordinary exuberance of these sententious sayings, not confined to any particular caste undertaking to be the guide of the rest; but everywhere in the mouths of all, imparting a character to common conversation, and marking out a people of more than ordinary shrewdness, intelligence, and discernment. If brevity and elegance be regarded as the two main excellencies of a proverb, the Yoruban aphorisms may claim an equal rank with those of any other nation in ancient or modern times; for besides the condensation of the discriminating sentiment into a small compass, which is always observable in them, there is, for the most part, also an almost poetical contrivance or construction of the parts, which marks a refinement of taste greater than we should naturally have expected.

I believe that the number and the character of these proverbial sayings will almost bear us out in calling them the national poetry of the Yorubas. I am not aware of the existence among them of any heroic pieces, or war and hunting songs, such as those which prevail amongst the southern tribes, and of which Casalis has given us

* *Vide* Horne’s “Introduction to the Scriptures,” Vol. II. Part II. Book II. Ch. I. § vi.

several remarkable specimens.* The poetry of the Yorubas, if I may call it such, seems rather to be of the didactic kind, probably evincing a different character of mind in the people ; and which cannot fail, I think, to remind us, both in sentiment and in style, of some of the poetical books of scripture.

I would proceed to point out one or two features of the Yoruban proverb which are worthy of notice.

In the first place, they are in the main *metaphorical*. Some object of sense is selected, to which the character intended is attributed, and some quality, or other accident, is predicated of that object of sense, which is designed to figure the intended predicate. As an illustration of my meaning, I may quote the proverb,

AGBÈ NI IJẸ EGBIN OMI,

“A calabash receives the sediment of water,”

which is explained to mean, “An elder must exercise forbearance ;” or,

ẸNNITI Ọ DÀ LI ËRU ITÒ,

“Ashes always fly back in the face of him that throws them,”

i. e. the calumnies, or injuries, which one man aims at another will recoil on his own head. This metaphorical style is not essential to a proverb ; but I think we may say it is essential, or at least most highly conducive, to the *poetical* character of a proverb. Casalis has observed the same in the Sisuto proverbs in the south. “Les Bassoutos,” he says, “me paraissent avoir été tout particulièrement heureux dans ce genre de composition. Leur langue, par sa précision énergique se prête admirablement au style sententieux, et l’élément métaphorique est entrée si abondamment dans sa formation, qu’on ne

* Vide “ ‘Etudes sur la langue Séchuana,’ par Eug. Casalis, Partie III. p. 32.

saurait la parler sans s'habituer insensiblement à revêtir ses pensées de quelque image qui les fixe dans la mémoire."* As an instance of this metaphorical style, we find amongst his catalogue of Sisuto proverbs, "La pointe de l'aiguille doit passer la première," meaning, "Be direct in your discourse, avoid disguising the truth by evasive words." Another example of the same kind amongst the Yorubas is,

ATE YUN ATE WA LI A ITE EKURO OJU ÒNNA,

"To be trodden upon here, to be trodden upon there, is the fate of the palm-nut lying in the road."

Multitudes more of a similar character might be mentioned.

The characteristic, however, which gives to the Yoruban proverbs their peculiar claim to be regarded as a national didactic poetry, is a feature which was first pointed out to my notice by my esteemed and valued friend, the Rev. Henry Venn. It is that same feature which Bishop Lowth considered one of the grand characteristics, and which Bishop Jebb has proved to be the sole distinctive characteristic, of Hebrew poetry. We call it the system of parallelism, and by this word we denote "a certain equality, resemblance, or relationship, between the members of each period; so that in two lines, or members of the same period, things shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure."† This parallelism in Hebrew poetry has been stated to consist of four species, which have been respectively termed the gradational, the antithetic, the synthetic, and the introverted. The gra-

* "Études sur la lang. Séch." Part III. p. 84.

† *Vide* Horne's "Introduction to the Scriptures," Vol. II. Part II. Book II. Ch. II. p. 496. To the examination of Scripture poetry contained in that invaluable work I am indebted for the arrangement of this part of my subject.

dational is that species in which the second clause rises above the first, either in significance or in expression; the antithetic is that in which the two clauses are connected by contrast instead of similarity; the synthetic is that in which the parallelism lies in the construction of the sentences, noun answering to noun, and verb to verb, being strictly artificial; and the introverted is that in which, whatever be the number of clauses, the first is parallel to the last, the second to the last but one, and so on.

Of the gradational parallelism we meet with a few instances amongst the Yoruban proverbs; thus, in the ascending scale, we have,

ỌṢỌ ONIBUJE KÒ PE ISAN,

ỌṢỌ ONINABÌ KÒ JU ỌDUN LỌ.

“ Marks made with buje do not last more than nine days,
Marks made with inabì do not last more than a year.”

AHERE NI YIO KẸHIN OKO,

‘ÀTTA NI YIO KẸHIN ILLE.

“ The farm-house will be after the farm,

The ridge of the roof will be after the house.”

And in the descending scale we may notice the two following—

BI IWỌ KÒ LI OWO, O LI ENÀ;

BI IWỌ KÒ LI ENA, O LI OHÙN RERE LI ENNU.

“ If you have no money (to give), you may pay visits;

If you cannot visit, you may send kind messages.”

This partakes of the character of the logical sorites.

ABẸBBẸ NI IBẸ IKU,

ABẸBBẸ NI IBẸ ỌRAN;

BI ORU BÁ MU

ABẸBBẸ NI IBẸ É.

“ A pleader (with the gods) wards off death,

A pleader (with the judge) wards off punishment;

If the heat is oppressive

A fan wards off that."

Of the antithetic parallelism we also meet with some examples; indeed, this species is peculiarly adapted to adages and aphorisms. The following are specimens—

AŞE ÀLAPA LI OŞO, KÒ GBỌ;

AŞE OHUN GBOGBO FU IGGI, O YE IGGI.

"However a ruined mud wall may be garnished, the trouble will be useless;

But all trouble bestowed upon things made of wood is advantageous."

JI AGBÁ OTTI, JI AGBÁ ÈTTU;

ẸNNITI ARÁN WÁ KI IJI AGBÁ.

"The owner may broach his cask of liquid, or barrel of powder;

But he who is sent with it dares not broach the cask."

ARI TI ENNI MỌ IWÍ;

FÍ APĀDI BÒ TÍ RẸ MỌLẸ.

"He who sees another's faults knows well how to talk about them;

But he covers his own with a potsherd."

ENIA LASSAN PỌ O JU IGBE;

ẸNNI RERE WỌN O JÙ OJU LỌ.

"Ordinary people are as common as grass;

But good people are dearer than an eye."

This last reminds us forcibly of the Scripture proverbs in its style of composition; each word in the second clause being antithetic to some word in the first. Examples of this character are to be found in almost every chapter of the Book of Proverbs; as, for instance, xi. 1. xiii. 3. xiv. 34. xv. 6, 20. xxi. 12. &c. &c.

The Yoruba abounds more in the synthetic parallelism than in any other. A few examples will serve to show the peculiarities of the species.

KI ÀDABA ŞUŞU KI O WI FU JEDIEDIE,

KI EYE KI O WI FU EYE.

“ Let the white pigeon tell the woodpecker,
Let bird tell bird.”

ÀGBA KÒ SI, ILLU BAJE;

BALLE KU, ILLE DI AHORO.

“ When there are no elders, the town is ruined ;
When the master dies, the house is desolate.”

BEBBE KI O RI OKOŞÈ ;

ŞAGBE KI O RI AWON.

“ Beg for help, and you will meet with refusals ;
Ask for alms, and you will meet with misers.”

Under this class we often find proverbs in which the second clause, constructed with a studied similarity to the first, contains the explanation of the figurative language which the first employed. Thus,

AJI BỌ WÁ IBA LI ÌBA ILÀ LI ATELLEWỌ,

AWA KÒ MỌ ENNI TI O KỌ O ;

AJI BỌ WÁ IBA LI OWO ADASAN,

AWA KÒ MỌ ENNI TI O JE É.

“ We wake, and find marks on the palm of our hand,
We do not know who made them ;
We wake, and find an old debt,
We do not know who contracted it.”

ABERE BỌ LOWỌ ADETTE, O DI ETE ;

ORAN BA ILLE, O DI ÈRO.

“ If a needle fall from a leper's hand, it requires consideration (to pick it up) ;

If a great matter is before the council, it requires deep thought.”

AKÌ IGBA ÀKAKA LOWỌ AKITÌ ;

AKÌ IGBA ILLE BABBA ENNI LOWỌ ENNI.

“ No-one can cure a monkey of squatting ;
So no-one can deprive a man of his birthright.”

AṢIṢORI KÒ NÌ IKUN BÌ AGBÁ ;

OTOṢÌ KÒ LOWO BÌ OṢOṢO.

“ A pistol has not a bore like a cannon;

A poor man has not money at his command as the rich.”

ÌMADO IBA ṢE BÌ ÈLEDDÈ, ABILLUḂE ;

ÈRÚ IBA JOBBA, ENIA KÒ KÙN.

“ A wild boar, in the place of a pig, would ravage the town ;

And a slave made king would spare nobody.”

ELUBÓ ṢE OGBODO RÌ,

ÈRÚ ṢE OMMO NÌ ILLE BABBA RÈ.

“ As the ELUBÓ was once a soft unripe yam,

So the slave was once a child in his father's house.”

The twenty-sixth chapter of Proverbs is full of aphorisms of this class, in which the second clause explains the first.

Of the introverted parallelism the following is a specimen—

IBAJÈ ÀPO NÌ

IBAJÈ APÁ ;

BÌ APÁ BA JÁ,

ÀPO ABALLÈ.

“ The injury of a bag

Is (caused by) the injury of the pack-rope ;

If the pack-rope breaks,

The bag will go down.”

For the most part, however, the Yoruba proverbs are not long enough to display this species of parallelism ; but we may notice something similar to it in the inverted order of the corresponding words in the two parallel clauses which we often meet with ; thus

ELEKE LÌ EKE IYÈ ;

OHUN TÌ ABA ṢE NÌ IYÈ 'NÌ.

“To a liar a lie is natural ;

Any thing which a man is in the habit of doing is
natural to him.”

Here ELEKE is made the subject in the first clause, though it corresponds with 'NÌ in the second ; and OHUN TI ABA SÈ is the subject in the second, though it corresponds with EKE in the first.

Such is the striking feature of parallelism which so evidently characterizes the Yoruba proverbs. It is this which gives them their claim to the title of poetry ; for there does not appear to be any thing which can be strictly called rhythm or metre in any of them ; although the feature which I am about to notice may be regarded as a slight approximation to it. I mean that there is in the main a conformity of length between the lines which are designed to be parallel or antithetic ; and that where there is a third line, either preceding or following, which stands alone, it is of a different length from the others, and, in most cases, considerably longer. These stanzas, if we may call them so, of three lines, are of very frequent occurrence amongst the Yoruba proverbs, and the peculiarity just noticed will, I think, be found to prevail almost universally in them. The following are examples—

OŞÉ NÌ ISAJU ÈKUN,

ABAMÒ NÌ IGBEHIN ÒRAN,

GBOGBO OTTOKULU PE, NWỌN KÒ RÌ ÈBỌ ABAMÒ ŞE.

“Sorrow is before weeping,

Mortification is after trouble,

All the community assemble, They find no sacrifice against
mortification.”

AIYE LI OKUN,

ENIA LI ỌSSA,

AKI IMỌ IWE, KÌ AKO AIYE JA.

“ The world is an Ocean,
Mankind is the (lagoon) Ossa,
One cannot swim, So as to cross the world.”

IWỌ IBA RÍ,
IWỌ KÒ GBỌDDỌ WÍ ;
NÍ IPA AKỌNÍ.

“ You may see,
You must not speak ;

It is that which is the death of the strong man.”
i. e. a strong man may perish for want of being apprised
of his danger.

IGBO BIRIBIRI,
OKUNKUN BIRIBIRI ;
OKUNKUN NÍ YIO ẸTTE IGBO.

“ The forest is very dark,
The night is very dark ;
The darkness of the night is deeper than the darkness of
the forest.”

ERIN NTU EKURU,
ẸFỌN NTU EKURU ;
TITU EKURU AJANNAKU BÒ TÍ ẸFỌN MỌLẸ.
“ The elephant makes a dust,
The buffalo makes a dust ;
The dust of the elephant Hides that of the buffalo.”

ẸNNU IMỌ 'NNU,
ẸTE IMỌ ETE,
NÍ IKO ỌRAN BA ẸRẸKẸ.
“ Mouth keeping to mouth,
Lip keeping to lip,
Bring trouble to the jaws.”

ẸWURẸ JẸ, O RẸ ILLE,
AGUTAN JẸ, O RẸ ILLE ;
AJẸ ÌWA ILLE BA ẸLEDDE JẸ.

“When the goat has fed, it returns home,
 When the sheep has fed, it returns home ;
 Not returning home after feeding Ruins the character of
 the pig.”

It is observable that in these stanzas, for the most part, the concluding line is about double the length of the others, and admits of being divided into two. We may compare with these the triplets in which Scripture language frequently runs ; as, Matt. viii. 20,

“The foxes have holes,
 And the birds of the air have nests,
 But the Son of Man hath not where to lay his head.”*

We have, however, examples of a different disposition of the triple stanza in the Yoruba, where all the lines are parallel, although, even in such cases, the last is in contrast, whilst the two others are in apposition; thus,

ADA ÈBỌ FUN GUNUGUN, O LI ON KO RU,
 ADA ÈBỌ FUN AKALLA, O LI ON KO RU,
 ADA ÈBỌ FUN EIYELLE, O GBE ÈBỌ ORUBỌ.

“Sacrifices were prescribed to the turkey-buzzard, But it refused to offer them,
 Sacrifices were prescribed to the Akalla vulture, But it refused to offer them,
 Sacrifices were prescribed to the pigeon, And it offered them.”

In this, and in several other examples already given, the lines are evidently bi-membral, as is constantly the case in Scripture poetry.

The Yoruba stanzas, however, are not confined to two or to three lines: there are instances of quatrains, in which three lines are parallel, followed or preceded by an odd line; for example,

* *Vide* Horne's "Introduction," Vol. II. p. 508.

EṢU YIO JE,
 EṢU YIO MỌ,
 EṢU YIO LỌ ;
 NIBO LI ALATAMPOKO YIO WỌ,
 “ The locust will eat,
 The locust will drink,
 The locust will go away;
 But where will the grasshopper hide itself ?”

AGBA METTA KI ISI ÈKULU IPE ;
 BI OKAN PE EKÙLU,
 EKEJI ANI EKULU,
 EKETTA ANI ÈKULU.

“ Three elders cannot all fail to pronounce the word èkulu ;
 If one says ekùlu,
 The second may say ekulu,
 But the third will say èkulu.”

Occasionally we find them passing the number of four, as in the following very simple but really poetic stanza of seven lines, which, we may observe, commences with an odd line, and then divides itself into three couplets, of strictly parallel lines, gradually increasing in length :

BI OJUMỌ MỌ,
 OLOWÒ GBE ÒWO,
 IRANWU AGBE KẸKKẸ,
 AJAGUN AGBE APATA,
 IWỌNSỌ ABẸẸ GBE ÀSSA,
 `AGBE AJÍ TI ON TI ARUKỌ,
 QMMỌ ODDE AJÍ TI APO TI ORỌN.
 “ When the day dawns,
 The trader takes his money,
 The spinner takes her spindle,
 The warrior takes his shield,
 The weaver takes his batten,
 The farmer wakes, himself and his hoe,
 The hunter wakes with his quiver and his bow.”

The above remarks would seem sufficient to substantiate the claim of the Yoruba proverbs to a place amongst the poetry of nations. But without dwelling longer on this point, I will proceed to notice one or two other distinctive features.

One is—what indeed we might expect in a nation yet in its infancy, and scarcely rising out of barbarism—that the point of the proverb very often lies in the fact of two words having a very similar sound, with a wholly different sense, making the proverb in such cases, a play upon the word. We have numerous instances of this amongst the Yoruba adages: to quote a few—

‘OJỌ PA BÀTTA BÀTA BÀTTA BÀTA LI ORI APATTA: LI ODE AJALUBATA, BATA NI IGGI, BÀTTA LI AWỌ.

The rain on the *batta* (shoes) goes patter, patter, patter, as on the *apatta* (rock): in the street of the *ajalubata* (head drummer), the *bàta* (drum) is wood, the *bàtta* (shoes) are skin.”

This sentence is designed as a play on the word *APATTA*, containing a frequent repetition of *b* and *t* sounds.

But there are others whose meaning is more obvious; as, *ABÈRÈ BỌ LỌWỌ ADETTE, O DI ETE*—“If a needle falls from the hand of a leper, he requires consideration” to pick it up, because his hand is mutilated by the disease. The play in this sentence is in the words, *ADETTE*, and *O DI ETE*. One who *DI ETE*, is leprous, must *DI ETE*, become thoughtful.

IGÚN TI OGÚN MI KÓ JỌ TI EGÚN—“Piercing me with a lance is not like piercing me with a thorn.” Here the resemblance between the three words *IGÚN*, *OGÚN*, *EGÚN*, gives a peculiar liveliness to the expression.

BI OMỌ DA ORI KAN APA, APA A—“If a child treats the *apa* tree insolently, it wounds him.” The word *APA* “wounds” is the same as the name of the tree.

ORE AGBÉ ŞE LI OĦFA O DI EGBÉ—"The good which Agbé did in OĦfa is wasted ;" lit., is become loss. The word denoting loss is EGBÉ, similar in sound to AGBÉ. He is said to have been a noted philanthropist among the Yorubas.

IBAJĖ ÀPO NI IBAJĖ APÁ.—"The injury of the bag is (caused by) the injury of the pack-rope." ÀPO and APÁ are similar.

BÁBA BỌ BÀBA MỌLLĖ—"A great matter puts a small matter out of sight." BÁBA and BÀBA are only distinguished by the accent.

BI ALAPATA BA PA ẸRAN, AWỌN ALAGBATA ABU U LI AJAN—"When the butcher kills the animal, the retailers cut it into pieces." The resemblance between ALAPATA and ALAGBATA is sufficiently obvious.

Multitudes more of a similar character might be collected, but the examples above given are enough to show the tendency of the Yorubas to the figure of rhetoric commonly called paronomasia; in which characteristic again, as in the parallelism already described, there is a striking similarity to the poetry of the Hebrews and other oriental nations.*

I must not omit to mention, in this brief account of the Yoruba proverbs, that there is a degree of moral light observable in them which renders them peculiarly interesting, and gives them, I may add, a real value in connexion with the inquiry into the moral government of the universe; inasmuch as it presents us with a lively comment on the words of St. Paul concerning the Gentiles, "which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." (Rom. ii. 15.) These proverbs, in many in-

* *Vide* Horne's "Introduction," Vol. II. p. 292.

stances display ideas concerning the providence of God, the moral rectitude of actions, or the practice of social virtues, which (to say the least) we should hardly have expected to find in a people so wholly separated from the influences, direct or indirect, of that revelation which God was pleased to make of Himself to man. The words of Casalis, with reference to the Sisuto proverbs, are in my opinion even more applicable to those of the Yorubas. "Sous le rapport moral, il est intéressant d'observer les vestiges de cette conscience universelle, à laquelle Dieu a confié la direction de toute créature intelligente. Nous acquérons par là la certitude qu'il n'est pas d'homme sur la terre qui ne sache discerner entre ce qui est moralement bon et moralement mauvais, et qui par conséquent ne soit susceptible d'encourir la condamnation attachée à la transgression des lois divines."* Amongst his list of Sisuto proverbs we meet with some that express a moral sentiment; as, for example, "La trappe prend le grand oiseau aussi bien que le petit;"† "Le sang humain est pesant, il empêche celui qui l'a répandu de fuir;" "Le meurtrier dit, Je n'ai tué qu'une bête, mais l'animal sans poil (l'homme) ne périt pas sans être vengé;" "L'homme trompeur est une aiguille à deux pointes."‡ But there is something more striking in the high standard of morality observable in the sayings of the Yorubas, displaying as it does a conscious recognition of the intrinsic excellence of those peculiar virtues which we commonly regard as being appreciated only in civilized society. Were we to measure this people by the standard of their proverbial morality, we should come to the conclusion that they had attained no inconside-

* " 'Etudes sur la lang. Séch.' Part III. p. 84.

† Ibid. p. 87.

‡ Ibid. p. 89.

rable height in the developement of social relations, having passed out of that savage barbarism, in which every individual lives for himself alone, into a higher state of being, in which the mutual dependence of one member on another is recognised, giving room for the exercise of social virtues as a sort of moral compact for the safeguard of society. A few instances will suffice to explain my meaning.

Thus the mutual relation between man and man, and the consequent duty which man owes to man, are distinctly acknowledged in the brief sentence,

ENNITI O Ẹ IBAJÉ ENIA, O Ẹ IBAJÉ ARA RÈ.

“He who injures another, injures himself.”

The excellence of truthfulness as one of those virtues which are essential to the existence of society, is evidently implied in such proverbs as the following, condemnatory of the antithetic sin of lying.

PIPE NI YIO PÈ EKE KO MU RÁ.

“The time may be very long, but a lie will be detected at last.”

Dr. Krapf, in his laborious researches on the east coast, was unable to find any word expressing the idea of gratitude in the language of all the Suaheli tribes, a fact significant enough as to the total absence of the moral feeling denoted by that name. Amongst the Yorubas, on the contrary, not only is the word DUPE, “to give thanks,” a word of constant and daily occurrence, but they have proverbs relating to ingratitude sufficient to show that, in theory at least, its turpitude is acknowledged to the full. Thus they say,

ENNITI AẸ LI ORE, TI KỌ DUPE;

ABA Ẹ E NI IBI, KÒ DỌN O.

“He to whom kindness is shown, and he does not return thanks,

You may do him ill, and he will not feel that either :” intimating that an ungrateful person must be destitute of all feeling. So again—

ENIA KI ISE 'NI NI RERE

KI AFI IBI ŞU U.

“He who has done you a kindness should never be ill-used.”

ARI BA 'NI JE AGBON ISALLE BI O KU LI OWURO AYA LI ALLE.

“An ungrateful guest is like the lower jaw, which, when the body dies in the morning, falls away from the upper by night-time.”

The light in which the Yoruban moralists regard justice and equity may be gathered from the following pithy piece of advice—

ETÍ, GBỌ EKEJI KI O TÓ DAJỌ.

“Ear, hear the other side (of the question) before you decide.”

The duties of contentment and patience are energetically and forcibly recommended in the two subjoined aphorisms, duties which can scarcely be recognised as such while man is in a state of barbarism ;

MA GBIYELE OGUN ;

TI ỌWỌ ENNI NI ITÓ 'NI.

“Depend not on (the fortune of) battle ;
What a man possesses is enough for a man.”

IBINÓ KÒ ŞE NKAN FU 'NI,

SŪRU BABBA ÌWA :

IBINÓ NI IYỌ ỌFFA LI APÓ,

OHUN RERE NI IYỌ OBÌ LI APO.

“Anger does nobody good,
Patience is the best (lit., father) of dispositions :
Anger draws arrows from the quiver,
Good words draw kola-nuts from the bag.”

Another remarkable proverb may be mentioned, in which we notice the same implied reproof of a partial respect of persons which we so often find in Scripture. This proverb supposes the case of a poor man looking on at the erection of a house: a rafter is discovered to be not long enough for its intended purpose; the poor man ventures to recommend the plan of splicing two rafters together, to increase its length: his advice is at first despised, because he is poor, but eventually adopted on the failure of all other plans. This history the proverb gives, in the usual brief sententious manner of that class of composition,

BI ÈKKE ÒTỌŞI KÒ TÓ OKE LI ÒRỌ, ATÓ LI ALLE.

“If the poor man’s rafter does not reach the top in the morning, it will reach it in the evening.”

We are forcibly reminded of the striking parable in the ninth chapter of Ecclesiastes, whose moral is given in the words, “Then said I, Wisdom is better than strength; nevertheless, the poor man’s wisdom is despised, and his words are not heard.”

The following is an evident proof that the Yorubas are capable of appreciating the higher and more generous sentiments of refined society, such as are the farthest removed from that mere love of animal gratification which marks the savage:

DIDỌN LI Ọ DỌN LI A NBA ỌRẸ JE EFỌ TI ILLE ENNI TÓ NI IJE.

“We partake of our friend’s entertainment, because (friendship) is pleasant, not because we have not enough (to eat) in our own house.”

We are accustomed to view the untutored barbarian as one who utterly disregards the life of his fellow-man. Yet even amongst the wild Basuto there are proverbial expressions which show that they are conscious of its

value : two such have been already noticed ; another is to this effect, “Si un homme a été tué secrètement, les pailles des champs le diront.”* In like manner the Yorubas have this remarkable saying—

OHUN GBOGBO LI ÑDIYELE,

ŞUGBỌN KÒ SI ẸNNITI Ọ MỌ IYE ẸẸJẸ ẸẸJẸ ẸẸJẸ ẸẸJẸ ẸẸJẸ.

“Every thing has its price,

But no-one can set a price upon blood ;”

a remarkable saying in every point of view, especially when we look upon it as a self-supplied text from which to preach the Gospel of redemption by the precious blood of Christ.

The same observation may apply to those proverbs which show how correct an estimate the Yorubas have formed in some respects of the character and attributes of the Divine Being, thereby proving the unqualified declaration of Holy Writ, that “the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead ; so that they are without excuse.†”

That they have a true idea of God’s watchful providence, and care for all His creatures, is evident from the following very beautiful proverb, whose import is the same as that of the English adage, “Man’s extremity is God’s opportunity.”

BI O KÙN ONÍ, KÙN ỌLLA, KI OGBẸ KI Ọ PA AGILITI, ỌJO ARỌ.

“ If the Agiliti will die to-day or to-morrow (for want of water), rain will surely come.”

* *Vide* “ ‘ Etudes sur la lang. Séch. ” p. 89.

† Rom. i. 20.

The Agiliti is an animal of the guana tribe, which is said to live for a very long time without water.

There is another, said to be a very favourite saying of one of the present chiefs of Abbeokuta, which conveys such a lesson of dependence on the guiding providence of God, that it ought not to be omitted here—

O FI ÌJA FUN ỌLỌRUN JÀ, FỌWỌLE ERAN.

“Leave the battle to God, and rest your head upon your hand.”

But not only do they thus prove their acquaintance with the fact that God’s providence superintends all things upon earth, and that man is dependent on that overruling power; they further speak of man’s relation to God as His servant, evidently regarding that relation as applying to all times and circumstances; and that, too, so as almost to force upon us the conclusion that they viewed that service in the light of a privilege. At least, it is difficult to give any other explanation of such a proverb as the following—

ARỌ NI IDENA ORIŞA.

“The arọ (*i. e.* a man with a withered limb) is the porter (at the gate) of the gods.”

I understand it as denoting that if a man through infirmity cannot be engaged in the active service of God, he is still God’s servant, and may fulfil his obligations passively.

Surely these are indications of no ordinary perception of moral truths, and sufficient to warrant the inference, that in closeness of observation, in depth of thought, and in shrewd intelligence, the Yoruban is οὐ τυχών ἄνθρωπος—no ordinary man. The existence of proverbs such as these

amongst a people situated as the Yorubans are, is a fact pregnant with many thoughts on which the theologian and the moralist may dwell with advantage ; and may awaken in all an interest in a nation towards whom the sympathies of the public have been already directed by the exciting events of their recent political history. We can now see a little way into the thoughts and feelings of that people, which has come prominently before our notice as the butt of the last efforts of the expiring slave-trade, and the repeller of those efforts : we can now dive a little into that sea of mind, to which the Dahomian tyrant would fain have cried, Hitherto shalt thou come, and no farther ; which he would fain have bound in the chains of slavery, like the Persian monarch of old ; but which refused to be fettered, rising up wholly like a flood, and forcing his proud army to flee before it. Surely great interest must attach to an insight into the mind of such a people, now for the first time furnished to the civilized world, in the work before us, by one of the most intelligent amongst them, whose long acquaintance with foreign civilization renders him capable of appreciating the importance of the work which he has undertaken, and of estimating the difficulty which attends upon the task of rendering intelligible, in a new language, the ideas of another, wholly diverse and alien.

To the philologist this work presents a new field of inquiry of a most deeply interesting character. The nature of those inquiries which it suggests I have endeavoured to set forth in these few introductory observations ; in which I profess to have done no more than merely point out the principal distinctive features of the language ; thus preparing the way, I trust, in some little

measure, for future more extended surveys of the Yoruban in connexion with other African dialects, when our acquaintance with Hamitic philology shall have become more enlarged.

Mean time the remarks already given will be sufficient to recommend the accompanying work to the perusal of those who feel an interest in Africa, and who long for the coming of that day, when not "five cities" only, but all cities and towns and villages, not "in the land of Egypt" only, but in all the tribes of that dark continent, "shall speak the language of Canaan, and swear to the Lord of Hosts."*

* Isa. xix. 18.

A
VOCABULARY
OF THE
YORUBA LANGUAGE,
&c. &c.

The five vowels, *a, e, i, o, u*, represent the sounds usually termed Italian, as heard in the words—

	ENGLISH.	GERMAN.
<i>a</i> ..	<i>Bath, bat.</i>	<i>Vater, hand.</i>
<i>e</i> ..	<i>Bait, bet.</i>	<i>Stets.</i>
<i>i</i> ..	<i>Beat, bit.</i>	<i>Lieben, sinn.</i>
<i>o</i> ..	<i>Boat.</i>	<i>Honig.</i>
<i>u</i> ..	<i>Boot, full.</i>	<i>Hut.</i>

There are also two modified vowels and two diphthongs—

e, a sound between the sounds of *bat* and *bait*, hardly distinguishable by an English ear from the latter sound; approximating closely to the English interrogative *aye?* or the German *ä*, *Väter*.

o, a sound between *a* and *o*, as heard in *law, water, bought, not*; represented in Swedish by *å*.

ai, nearly equivalent to the English *i*, in *mile*.

oi, as in *voice*.

Among the consonants it is only necessary to notice that—

g is always hard, as in *gate*.

j is always soft, as in *join*.

h has always its distinct sound, as an aspirate.

p=*kp*—the hard sound, to which *gb* is the soft correlative.

s=*sh*.

Of the accents, none are employed, as in English, merely to mark the stress to be laid on a particular syllable.

The circumflex usually indicates a contraction, which is also in all cases a long syllable, *e. g.* *ḌĀBOBO*, from *da-abo-bo*.

The acute (´) and grave (`) accents are simply marks of intonation—*i. e.* of the rise or fall of the voice—often, as in the Chinese language, affecting the signification.



Words not divided by a hyphen are uncompounded roots, or words whose etymology is uncertain.

When a word is compounded without any change of the simple, it is merely divided by a hyphen into its component parts.

When there is such a change, an analysis is added of the whole word; *e. g.* *IFORIBALLE* (*fi-ori-ba-il-le*); or of the syllable which needs elucidation, *e. g.* *AŞENNU-ENNİ* (*şc-ennu—*).

YORUBA VOCABULARY.

A.

A, much used in composition as a prefix ; as Yè, “ to live,”
“ to have functions of life ;” àye, “ a state of living.”

AA ! a word of exclamation.

ABÃ, ABARA, *s.* a slap with the palm of the hand.—Iwọ
gba mi li abã, “ You slapped me.”

ABÁ, *s.* remembrance, thought.—Emi ndabá rẹ, “ I was
thinking of you.” Hope, expectation.—“ Abá ki ni
iwọ nda, “ What hope do you entertain ?”

✓ ABÁ, *s.* a kind of mat.—Eni Aba kò tọ bi eni ore, eni
abá kò ẹ iká, rirun ni irun wómwom, “ An abá mat
is not so durable as an ore mat ; it is too brittle to
bend.”

ABADA, FABADA, *adv.* (Hausa) for ever.—Emi kò ẹ
behe mo lai, abada, “ I shall never do so any more,
for ever.”

ABÀFE, *s.* a tree, the tender leaf of which is used for
medicine against the bite of the snake.

ABAJE, *s.* the name of a kind of yams.

A-BA-JE, *s.* the act of eating one with another.

✓ ABAIYEJE, OBAIYEJE (Ba-aiye-je), *s.* busy-body, *lit.* world-
spoiler.—Abaiyeje kò se ifi idi ọran hàn, “ Secrets
should never be told to a busy-body.”

✓ ABA-MỌ, mortification, painful reflection.—Osé ni isaju
ẹkun, abamọ ni igbehin ọran, gbogbo ọtọkulu pé
nwọn kò ri ẹbọ abamọ ẹ, *lit.* “ Sorrow precedes
weeping ; mortification follows a grievous matter ; the

ABA

whole community assemble, but find no sacrifice against mortification."

ABANIJÉ, OBANIJÉ, (Ba-enia-jé), *s.* a despiser, calumniator, a slanderer.—Obaniajé obaara rè jé, "He who despises another despises himself."

ABANIJE, *s.* one who partakes of the same dish.—Abanije má ba ni še ifa enia, enniti o je didon ni ije kikan, "He who shares his friend's prosperity, but does not move a hand to help him in his work, is selfish; for he who eats the sweet should be ready to eat the bitter."

ABANIŞE (—şe), *s.* a helper, coadjutor, a fellow-worker.—Abanişe ma sì banişe mo, "A helper who would help no more."

ABANIGBELE (—gbe-ille), *s.* an inmate. Fire is proverbially personified as "Abanigbele má mò oju enni," "An inmate which cannot be tamed."

ABA-PADE, *s.* casual occurrence.—Ohun abapade kò jò ohun ti ari tẹlẹ, "An accident is not like an expected result."

ABARA, see ABĀ.

ABÁTA, *s.* a park; an open place in the front of the palace.

ABATA, *s.* a marsh in a plain, a pool.—Abata takete bi ennipe kò ba odò tan, "A pond appears like a self-supported body of water, whereas it is dependent on unseen springs or drainage:" applied to persons who seem to be what they are not.

ABA-TI, *s.* the missing of a thing, insecure holding, not sticking fast to.—Abati àlapa, aba a ti aba a rè, "A wall appears ready to fall; we cannot throw it down; we seek its shelter." A common proverbial saying.

ABA-WỌN, *s.* a stain, a blot.—Aşo funfun on abawon ki iré, "A white cloth and a stain never agree."

ABBA, *s.* incubation.—Adire nsùn abba, "The hen is sitting."

ABÀ

ABBÀ, *s.* a stack, rick, pile of corn on a platform, store.

ABBA, *s.* an iron hook by which prisoners' feet are made fast on a block of wood, the stocks; a hook on which a padlock is hung.—Abba kò şe ikàn mọ ni li ẹsẹ, bikoşẹ ẹnniti nşẹ buburu, "The stocks are not pleasant, but they are good for a rogue."

ABBÉ, *s.* the lower part, beneath.—Bi ọran ba şú okunkun abẹ ẹ wò li abbé, "If a matter be dark, dive to the bottom."

ABBELLE (Abbe-ille), *adj.* private, secret.—Ohun ti akò fẹ ki enia ki omọ li aşẹ li abbelle, "What is not wished to be known is done in secret."

ABBEYA, ABBIYA (—iya), *s.* the armpit.

ABE, *s.* razor, lancet.—Didi ni imu abẹ imu, "Wrapping up a razor preserves its sharpness."

ABEBBE, *s.* a fan made of hide, used by African gentlemen to stir the air and cool themselves; an advocate, a pleader.—Abebbe ni ibẹ iku, abebbe ni ibẹ ọran, bi oru bá mu abebbe ni ibẹ é, "A pleader with the gods wards off death; a pleader with the judge wards off punishment; a fan wards off the heat when it is sultry."

A-BE-I-YANNU, *s.* importunity, incessant solicitation.—En-niti mbẹ abeyannu yiọ rí ohun tí nfẹ gba lowo oluwarẹ, "He who begs with importunity will get what he wants."

ABEKULUJE-ODAN (Ba-ekulu), *s.* a white bird, with long neck and legs, which generally accompanies the èkulu, a species of the deer.

AB-ENNU-GBAGBA, *s.* a kind of loose trousers.

ABERE, *s.* needle, pin.—Ipa abere lí okun itọ, "It is the path of the needle which the thread is accustomed to follow."

ABESE, *s.* a good-for-nothing person.—This word is frequently used to abuse inferiors; as, Iwọ abese yi, "You good-for-nothing fellow."

ABE

✓ **ABETELLE** (—te-ille), *s.* a begging before hand, a bribe.
—Abetelle ni ifoju onidajo nitori abetelle ki ile ise idajo otito, “A bribe blinds the judge’s eyes; for bribes never speak the truth.”

ABETU, *s.* a brook, running water, a rivulet.

ABIAMO, *s.* a woman having a young child, a parent.—
Abiamo abehin jija; a playful name used in addressing a woman with an infant.

ABIGÃ, *s.* a mixed breed of a large and small horse.

ABI-KU, *s.* the spirit of children who die in infancy. Infants, or children who die under ten or twelve years old, are called Abiku, and are never buried in the town, being sometimes even thrown away in the bush, as a punishment. They are supposed to have had evil spirits for their companions, who have enticed them away. The evil spirits are supposed to punish the children with cruel whippings, if they do not give them the things which they require of them. If a child grows thin, his companion spirits are affirmed to be taking away his food from him; hence, to appease these spirits, sacrifices are resorted to; and to frighten the spirits away, charms are hung about the child, and iron rings are put on his feet, the jingling of which is supposed to drive the spirit far away.

ABI-KEHIN, *adj.* younger, last born.

ABILÀ, *adj.* striped, varied in colour, checkered.—Aşo abilà gbogbo li o li oruko, “Each coloured cloth has its name.”

ABILLEKO (Ille-okò), *s.* a married woman who is living with a husband.

✓ **ABINQ-KU-ENNI**, *s.* a malicious person, a persecutor, a calumniator.—Enniti kò fe òran enni ni ise abinokuenni, “He who does not love his neighbour acts maliciously.”

✓ **ABIRÒN**, *s.* an infirm person, a sick person.—Bi o ti wù ki o ri akì irerin abiron, boya ohun ti o se e loni, aşe

ABO

iwo lolla, "A sick person should never be laughed at, because what happens to him to-day may happen to you to-morrow."

ABO, *s.* a returning, a coming back, cessation.—Oku àbò, salutation on one's returning.—Ayún àbò mi, o di emeffa loni, "My goings and returnings are six." "I have travelled the road six times to-day."—Kò dèkun kò dabò, "It does not cease."

ABO, *s.* half, moiety.—Emi kò jẹ fun 'ò lì àbò iṣu bikoṣe òtòtòtò, "I will not give you half a yam, but a whole one."

ABOGAN, AB-OWO-GAN, *s.* the mosquito, also called YAM-YAM, a name common to all little stinging flies.

ABOGGIBOPE (Bò-iggi-oṣe), *s.* a heathen, an idolater, *lit.* a worshipper of wood and palm.

ABO-PA, *adj.* fatted, fed for the slaughter.

ABORISA (Bò-orisa), *s.* a worshipper of false gods, idolater, the same as Aboggibope, a name indiscriminately given to all idolaters.

✓ ABOṢÈ (Abo-iṣe), *s.* work done by a person in his own farm after his master's work is done, job work.—Aboṣe kì iṣe iṣe oṣo, iṣe babba ni igba oṣo enni, "Job-work is not the chief business (of a servant); the master's work has the (first) claim on his time."

ABOSSEJE (Ba-ṣṣe-je), *s.* the violator of sacred time, a sabbath-breaker.

ABÓ, *s.* a tree which bears fruit like the sweet-sop, or custard-apple, from the stick of which the natives produce fire by friction.

✓ ABO, *s.* a bag to keep clothes in.—Bi aṣo pẹ lì àbò a hù, "If clothes remain long in the bag they rot."

ABO, *adj.* female of beasts, also applied to infants; as Abo mbi akọ? "Male or female?" Never applied to grown-up persons.—Abo-agutan, an ewe—Abo-ewure, a she-goat—Abo-eṣin, a mare—Abo-eledde, a cow—

ABO

Abo-galla, a doe—Abo-kennù, a lioness—Abo-malu, a cow—Abo-ri, a female lizard, &c. &c.

ABO, *s.* refuge, shelter.

✓ ABOJUWO, IBOJUWO (Ba-oju), *s.* superintendence, a looking after.—Iwọ̀ ni nṣe abojuwo lẹhin babba, toju ille rere, “You superintend in the master’s absence; see well to the house.”

✓ ABO-OKÀ, *s.* a bundle of guinea-corn.—Nigbati àgbẹ̀ ba ndì abo okà inọ̀ rẹ̀ adọ̀n, nipa abo okà ni yangidi owo iti iwá, “He who ties up bundles of corn rejoices, because from bundles of corn come bundles of money.”

✓ ABU-JA, *s.* a short cut to a place, anticipation of another’s words.—Enniti ọ̀ ba mọ̀ idi ọ̀ran tẹ̀lẹ̀ on ni ibu abuja eké, “He who knows a matter beforehand confounds the liar.”

ABUJA-ONNA, *s.* a lane, a cross street or road.

✓ ABU-KA, *s.* the act of encompassing.—Bi aba bù igbẹ̀ li abuka ari ẹ̀ranko inọ̀ rẹ̀ pa, “If a bush is surrounded, the animals in it are easily killed.”

✓ ABUKE, *s.* a hunchback.—A kì iṣipẹ̀ inaro fu abuke, “A hunchback is never asked to stand upright.

ABU-KON, *s.* an addition to, a blessing.

✓ ABU-KUN, *s.* a remainder, a deficiency, disgrace, contempt.—Ohun ti iṣẹ̀ ohun àbukun kì amá ẹ̀ se e sì ọ̀mmọ̀ ẹ̀nnikeji ẹ̀nni, “A contemptuous act should never be done towards a fellow-man.”

ABULA, *s.* adulteration.

✓ ABU-LE, *s.* a patch, a piece sewed on to cover a hole.—Abulẹ̀ ni imu aṣọ̀ ilò tọ̀, enniti kò bá ẹ̀ itọ̀ju abulẹ̀ yìọ̀ ẹ̀ ara rẹ̀ lẹ̀ ọ̀fọ̀ aṣọ̀, “Patching makes clothes wear long, and he who does not care to patch will lose his clothes.”

ABU-MÓ, *s.* a piece put to, additional, exaggeration.

ABU-RAN-OWU, *s.* cotton carded and prepared to be spun.

ABURO (A-bi-iro), *adj.* erect, upright.—Filla pupa abùro, “A cap standing erect.”

ABU

- ✓ ABU-RÒ, *s.* a younger relative.—Aburò ki ipa egbon ni ìtan,
 “The young cannot teach traditions to the elders.”
- ABU-SÌ, *s.* a bush adjoining the town spared for its shelter.
- ABUSÒ (Bu-isò), *s.* falsehood of one’s own invention.
- ADA, *s.* billhook with wooden handle, mostly used by farmers.
- ✓ ADABA, ATABA, *s.* a dove.—Adaba kekeluke kò si oja ti kò ná tan, “There is no market in which the dove with the prominent breast has not traded.” A proverbial expression by which a cowry is compared to a dove for its circulation as current money.
- ✓ ADABA-ŞUŞU, *s.* a species of white pigeon.—Ki àdaba şuşu ki owi fu jediēdie, ki eīye ki owi fu eiye, “Let the matter be spread abroad,” *lit.* “Let the pigeon tell the woodpecker, (?) and bird tell bird.”
- ADABO-BONI (Da-abo), *s.* a defender, a succourer.
- ADA-BO-OJA, *s.* a small market, the second day’s market.
- ✓ ADA-BOWO (Bo-owo), *s.* the taking responsibility upon one’s self.—Bia ti ran ’ni ni iṣe li āje bi iwò ba ṣeni si iṣe adabowo ara re, “As a message is given to you, so deliver it: if you vary it, the consequences will rest with you.”
- ADA-DO, EREKUŞU, *s.* an island.
- ADA-GUN, *s.* a lake, a pool or pond.
- ADA-GUNLE-APO (Ada-gun-ille), EBĪRI, *s.* a large quiver, generally placed in the ground in battle, from which the soldiers are supplied with arrows.
- ADA-JI, ADA-JIWA, *s.* the time of the second cock-crowing.
- ADAJÒ (Da-ejo), *s.* a judge, an umpire, one who decides matters.
- ADAKADEKE, *s.* a mischievous person, a liar.
- ADA-MA-LE-ŞE, *s.* one unable to perform what he undertakes.
- ADA-MO, *s.* a mistaken view, heresy.
- ADA-MORAN, *s.* a counsellor, a suggester.
- ✓ ADÁN, *s.* a bat.—Adán dorikodò o nwò iṣe eīye gbogbo,

“The bat suspends itself, but watches the other birds.”

ADANIDURO (A-da-enia-duro), *s.* a detainer.

ADANILAGA (—laga), *s.* he who wearies one, an importunate person.

ADANILARA (—lara), *s.* one who mortifies, or disappoints ; one who designedly or purposely does a thing to vex another.

ADANILARAYA (—ya), *s.* one who enlivens or cheers up another.—Bi ọpọ enia ba kuro li egbẹ ofo adanilaraya ni ifo ni jojo, “Though many guests are absent, he only who enlivens the party is missed.”

ADANILEKKUN (—li-ekkun), *s.* one who forbids, a prohibitor.

ADANILOJU (—li-oju), *s.* one who disappoints.—Adaniloju kò ẹ ifi èhin tì, “He who disappoints another is unworthy to be trusted.”

ADANILORO (—oro), *s.* a tormentor.—Adaniloros fi agbara kó ni, “He who torments another (only) teaches him to strengthen himself.”

ADANINIJI (—ni-ji), *s.* one who frightens or alarms another ; one who raises a sudden expectation.

ADA-PE, *s.* the contraction of words or names.—Adape ọrọ kì ijẹ kì amò itumò orukọ, “Contraction of words conceals the sense.”

ADA-RI-JI-NI, *s.* one who forgives.—Adarijini ni iṣette ejọ, “He who forgives ends the dispute.”

ADARIPON, (—ori-pon) *s.* the male lizard, so called because of its yellow head.

ADA-RU-DA-PO, *adj.* indiscriminate.

ADA-SAN, *s.* an old debt incurred by some distant relative.

—Aji bọ wá iba li ãba ilà li atelẹwọ, awa kò mò ẹnni ti ọ kọ ọ, aji bọ wa iba li owo adasan, awa kò mò ẹnni ti ọ jẹ ẹ, “We wake and find (we find as soon as we have consciousness) marks on the palm of our hand : we do not know who made the marks : we wake

ADA

and find an old debt, and we know not who incurred it."

ADA-SI, *s.* gleanings, a thing spared from the rest.

ADA-WIN, *s.* parts of money due, payments by instalments.

✓ ADÉ, *s.* a crown studded with beads in a tasteful manner.
—Oḃba kò ni filla adé li oni, "The king has no cap but a crown."

✓ ADEBIPANI (Da-ebi-pa-enni), *s.* or *adj.* that which causes famine or starvation.—Adebipani ki iṣe oré enni, "He who causes one's starvation is not one's friend."

ADEHÙN (De-ohun), *s.* one who concludes a bargain, a bargainer, a bargain.

ADELEBỌ (De-ille-bọ), *s.* a married young woman.

ADE-MỌ, ADE-MU, *s.* a drinking calabash.

ADENA (De-onna), *s.* one who watches on the road, one who lies in ambush, a hinderer, impediment.

ADEṬISILLE (De-eti-si-ilẹ), *s.* a listener, one who listens to a thing spoken in private.

ADEṬẸ (Da-ettẹ), *s.* a leper.—Aberẹ bọ lẹwọ adettẹ o di ete, ọran ba ilẹ o di èro, "If a needle fall from a leper's (mutilated) hand, he cannot pick it up without much consideration and contrivance: so a great matter before the council requires deep thought."

ADÍ, *s.* oil made from the kernel of palm-nuts.

ADÍ, *conj.* notwithstanding, after all.

ADI-DỌN, *s.* sweetmeats, confectionery, parched corn ground and prepared for the use of the warriors in their expeditions.

ADIRE, ADIE, *s.* a domestic fowl.

✓ ADIREḌÒ (Adire-odo), *s.* a water-fowl.—AdireḌò, kò ṣe ibọ ipọri, "A water-fowl is not fit to worship the tutelary god Ipọri."

✓ ADIRE ÌRANNA, *s.* a fowl killed at the death of a person as his passport to the invisible world.—Adire iran na ni iṣaju oku, "The fowl is the forerunner of the dead."

ADÍ-MỌ, *s.* a state of being shut in.

ADI

ADIN-GBE, *s.* any thing dried over a fire, such as meat or corn prepared by warriors for their marauding expeditions.

ADIRO (Lokiti-aro), *s.* a pierced-bottomed vessel used for straining.

✱ ADITANMÒ (Da-itan-mò), *s.* a distant relative.—Aditanmò esuo ti o li ekulu li o bi iya on, “The antelope seeking relationship with the deer, says his mother was born of a deer.”

ADITI (Di-eti), *s.* a deaf person.

ADI-GBA-RO, *s.* one who remains in a standing posture.

ADIRI, *s.* grape shot.

ADÓ, *s.* a small-sized calabash, used for keeping powdered medicines, as a vial.

ADÓ, *s.* an adulterer, a whore.

ÃDOFFA (Ẹwa-di-ẹffa), *adj.* one hundred and ten.

ADOGUNSILLE, ADOTTEŞILLE (Da-ogun-si-ilẹ), *s.* one who creates war, disturbance, or revolution.

ÃDOJE (Ẹwa-di-oje), *adj.* one hundred and thirty.

ÃDORIN (—orin), *adj.* seventy.—Ãdorin eșo, “The seventy principal or head guards of the country.”

ÃDORUN (—orun), *adj.* ninety.

ÃDOTTA (Ẹwa-di-otta), *adj.* fifty.

ADOTTEŞILLE (Da-otte si-ilẹ), *s.* a revolutionist, an aggressor, a mischievous person.

ÃDOTTOTTA (Ẹwa-di-otta-otta), *adj.* by fifty, fifty in company.

ADOSAN (—ossan), *adj.* one hundred and seventy.

ADÚ, one who is very black, jet black.

ADÚ, *adj.* small, little, few.—Adú enia ki o wà nibè, “Not a few people live there.”

ADÙN, ADÒN, flavour, fragrance, sweetness ; grace, beauty,

ADURA, ADUA, prayer, supplication.

ADUGBO-LU, IDUGBOLU, *s.* a stumbling-block, an object stumbled at by falling upon it on a sudden.

AFAIMÒ (Fi-aimò), *adv.* not unlikely, not impossible.

AFÁ

AFÁRA, *s.* a bridge ; two sticks rubbed together, from which fire is produced by friction.

AFARA, *s.* slowness, sluggishness.

AFÁRA OYIN, *s.* the honeycomb.

AFE, *s.* a kind of white-bellied rats.

AFE-IMOJÒ, *s.* an animal of the rat kind, the tail of which is used by the king of Yoruba as a sign of royalty : he generally holds the tail before his mouth when he walks abroad.—Oḃba ṣi ìruke, “The king takes off the tail ;” *i. e.* from his mouth.—Enni ti o pa afe-imojo, ki omu rè Oyo, ẹdá li ara oko ije, “Whoever kills afe-imojo must take it to Oyo ; ẹdá only is due to the people of the province to eat.”

A-FÉ, *s.* pleasure, pride.

A-FE-FE, *s.* wind, breeze, gale.

AFEHINTI, *s.* support, prop.

AFE-JU, *s.* one who distorts his face, especially in working.

AFEMÓJUMỌ (fe-mọ-ojumọ), *s.* morning, twilight, dawn.

AFE-NỌ, *s.* chaff, that which may be driven away by the fan.—Afenọ ni ti ìyangbo, “Chaff is to be fanned away.”

~AFERE, *s.* a very light wood, like the cork wood.

AFESONNÁ (fe-si-onna), *s.* a betrothed person.

AFE-TAN, *s.* perfect love.

AFI, AFIBI, *conj.* unless, except.—Emi ki yio duro afibi o ba yara, “I will not wait unless he is quick.”

AFIBIPORE (fi-ibi-pe-ore), *s.* an ungrateful person, one who returns evil for good.

AFI-HÀN, IFIHAN, *s.* the act of shewing, an exhibition.

AFI-JI, IFIJI, *s.* remission, forgiveness.

AFIN, *s.* the king’s palace.—From this is derived Alawofin, contracted Alãfin, “He who enters the palace.”

AFÍN, *s.* an albino.

AFINGBA (fin-igba), *s.* one who cuts figures on calabashes.

AFIN-JU, *s.* a decent clean person, cleanliness, neatness.

AFINỌSAJERE, AFINỌŞEHIN, AFINỌŞODE (fi-inọ-şe-ajere), *s.*

AFI

an unfaithful, treacherous person.—*Afinọsajere afehin ẹ ̀koko*, “An unfaithful man (receives your words) in a perforated vessel, but keeps behind his back the vessel (which would retain them), or, turns his back instead of his face.”

AFIRESE (fi-ire-ẹ), *s.* an act of wantonness or irreverence.

AF-IYANJU-SE, *s.* the doing a thing by constraint or compulsion, reluctance.

AF-IYE-SI, *s.* an oversight, a thing to be noticed or superintended.

AFO, *s.* space, room.—*Bu mi li afo*, “Give me space.”

‘Afo, *s.* pig’s mire.—*Apa ̀fo bi ẹlẹdẹ*, this is said of a dirty person, one who wallows in the mire.—*Ẹlẹdẹ pa ̀fo tan o nwa ẹnni rere ti yio fi ara yi*, “A pig which has wallowed in the mire seeks a clean person to rub against.”

AFO-BA-JE, *s.* an overthrow, utter destruction.

AFOFORO, *s.* the cork wood.

AFOGBỌ (fò-ma-gbọ), *s.* disobedience, petulance.—*Awĩgbọ afogbọ ti ifi ọwọ ajae mọ omi*, “Disobedience will drink water with his hand tied up.”

AFOGUN, *ỌPALABA*, *s.* a flat bottle having four corners.

AFOJU (fọ-ọju), *s.* a blind person.—*Ohun ti afoju fi ọju rẹ rí ki oto fọ*, on li ori mọ, kò tọn omiran ri mọ, “What the blind saw before he was blind is the last sight he will ever see.”

AFOJUDI, *s.* obstinacy, insolence—*adj.* obstinate, petulant, impudent.

AFOJUSỌNNA (fi-ọju-si-ọnna), *s.* earnest expectation, a looking on the road for.

AFO-MÓ, *s.* the parasite.—*Afomọ kò li egbò, iggi gbogbo ni ibatan*, “The parasite has no root; it claims relationship with every tree.”

AFỌNNAHAN (fi-ọnna-han), *s.* a guide, a leader, a director.

AFOṆRUGBÌN (fọn-iru-gbin), *s.* a sower.

AFO

AFO^{AN}LO (fi-^oran-lo), *s.* an inquirer into a case, one who seeks advice.

AFO^{AN}-MO, IFORAN-MO, *s.* suspicion ; a suspecter.

AFORE^{SI}BI, FORE^{SI}GGI (—ore-se-ibi), *s.* an unthankful person, one who does not value kindness.

AFO^{SE}, *s.* soothsaying.

AFO^{TA}, *s.* depraved vision, a defect in the eye.

AF-OWO^BO, *s.* secret, a thing not to be made known.

AFO^WO-TA, *s.* a careless search.

AFURA, ONIFURA (—fu-ara), *s.* a suspicious person.—
Onifura alejo ti itète ise onille pèlè, “A man of suspicious character (found in a house) is first to salute the master (instead of waiting to be saluted).”

AGA, *s.* chair, an elevated moveable seat.—AGA-ITISSE, footstool.

AGABAGEBE, *s.* an hypocrite, a dissembler.

AGADA, *s.* a short sword, scimeter.—Agada kò mò ori alagbedè, “The sword shows no respect for the maker of it.”

AGADAGODO, *s.* lock, padlock.—Agadagodo kò mò ino ara won, “One lock does not know the wards of another.”

AGALAMA^{SA}, *s.* deceit, device, trick ; a double dealer.

AGAN, *s.* a barren woman, one who never bears.

AGANGAN, *s.* the stone on which beads are ground.

AGANJÚ, *s.* the king's palace.

AGANJÙ, AGINJU, *s.* wilderness, the depth of a forest or grass-field, ocean.

AGANRAN, *s.* a kind of green parrots.

AGANWO AWO, *s.* a tall tree used for boards and planks.

The fruit of this tree yields butter like the shea butter nuts, sold by the Mandingos in Sierra Leone. Also, the horny substance on the head of the guinea fowl.

AGARA, AGA, *s.* weariness, fatigue.

AGBA, *s.* adult ; manhood.—Agba-àgba, “Man by man.”

AGBÁ, *s.* barrel, cask.—Jì agbá ọttí jì agba èttu, ẹnniti

AGB

arán wá ki ijì agbá, "The owner may broach his cask of liquid or barrel of powder (if he please); but he who is sent with it dares not broach the cask."

AGBAGBA, *s.* plantain.

AGBAGBA-EIYELLE, *s.* a spotted pigeon.

AGBA-BO, *s.* foster-child.

AGBABON (agba-ibon), *s.* large gun, cannon.

AGBADA, *s.* a loose garment.—Agbada ya li ọrọn ọ bajẹ,
"An agbada torn at the neck is spoilt."

AGBADO, *s.* maize, Indian corn.—Igba dodo li agbado igbani, "Indian corn is the true support of a people."

AGBĀDU, ŠEBE, ỌWỌN, *s.* names of a black snake with a red stripe on the neck.

AGBAGUN (gba-ogun), *s.* that which causes a gathering of warriors.

AGBAIYE (agba-aiye), *s.* the whole world.

AGBAJA, (aba-oja), IGBAJA, *s.* girdle, band, sash; one who girds himself.—Agbaja gba talla, "One who girds himself with a white girdle."

AGBAKĀNKĀN, *s.* a forest-bird; so called from its cry.

AGBA-KÒ, *s.* exact time; coming in contact; meeting.

AGBA-KU, *s.* frame for carrying a load, usually of bamboo.

AGBALAJA, *s.* a kind of small country shirt in common use.

AGBALA, *s.* court-yard, yard, walled garden.

AGBALAGBA, *s.* an aged person.

AGBALLE, *s.* a kind of insect.—Aki igba agballe ọwọ arabi, kò si enniti igbà ille babba ẹnni ọwọ ẹnni,
"No one can separate the agballe from the arabi;
(two insects always found together); and no one can deprive a man of his inheritance."

AGBALLU, *s.* the whole city.

AGBAMI (agba-omi), *s.* the midst of the ocean.

AGBA-NI, *s.* helper, one who renders assistance.

AGBANRERE, *s.* the rhinoceros; an animal with one horn, supposed by the natives to be the unicorn.—Agban-rere olowo kan, "The one-horned agbanrere."

AGB

AGBA-OJO, *s.* ancient of days.

AGBARA (gba-ara), *s.* strength, might, ability ; a kind of bush-rope used for tying rafters together.—Agbara ma mo èro babba òlẹ̀, “A strong man, who is a spendthrift, (may be called) the father of idleness.”

AGBÀ-RA, *s.* wooden fortification.—Ogun ja agbara òtte sọ̀nọ̀ “The enemy pulls down the fortification.”

AGBARI (igba-ori), *s.* skull, crown of the head.—Agbari kò ni mọ̀dunmọ̀dun, “A (mere) skull has no brains in it.”

AGBARIGBA, *s.* an animal with long horns, and two white streaks on each side.

AGBA-SI, *s.* accumulation, addition.

AGBA-SIN, AGBA-TỌ-JU, AGBA-WO, *s.* a female sheep, goat, &c., entrusted to the care of a shepherd, who receives in payment part of the offspring ; oversight of any thing belonging to another.

AGBASSA, *s.* solid mass of rock.—Agbassa babba okuta, “A rock is the father of stones.”

AGBA-TAN, *s.* entire help, complete assistance.—Agbatan li agba òlẹ̀, “You must help an idle man thoroughly (if you help him at all).”

AGBAYỌN, AGBAYỌNKỌN, *s.* the miraculous berry ; (a plant so called by Europeans).

AGBÈ, *s.* a gourd, a calabash not cut into halves, but simply pierced at the top, used for carrying water, palm-oil, or palm-wine.—Agbè ni ije egbin omi, agbalagba ni ijiya ọ̀ran, “As a calabash receives the sediment of water, so an elder must exercise forbearance.”—Bi apon omi bi ọ̀ danọ̀, bi agbe kò ba fọ̀ apon omiran pon, “When one is carrying water, and happens to spill it, if the calabash be not broken, you can get more.”

AGBE, *s.* forgetfulness, slip of memory.

AGBE, *s.* one who takes ; one who resides in a place.

AGBE, *s.* a kind of woodcock ; alms.—Iwọ̀ nse agbe, “You ask alms.”—Agbe ni ida aro, aluko ni ikosun,

AGB

lekeleke li alalla funfun, "The agbe has blue feathers (*lit.* is the dyer in blue); the aluko has red (*lit.* is the painter of red dye); but the lekeleke white (*lit.* is the owner of the white cloth)."

AGBE-BO, *s.* a hen.—Iwọ ba agbebo adire li ojà iwọ ntagere si i irà, iba ẹ rere oluwa rẹ kò jẹ tà a, "You met a hen in the market, and hastened to purchase her: had she been worth keeping the owner would not have sold her."

AGBEDE (gbẹ-edẹ), *s.* a wise or clever person.

AGBEDE-MEJI, *s.* the middle.—Agbedemeji ẹsẹ li ori ẹkun, "The knee is the middle of the leg."

AGBEGBE, *s.* neighbourhood; region.

AGBEJI (gba-eji), *s.* a hat.

AGBE-JOLLO, *s.* a long-necked calabash.

AGBELEBU, *s.* a cross.

AGBE-NI, *s.* one who helps, or speaks on behalf of, another.

AGBE, *s.* one who sharpens.

AGBE, *s.* a kind of native sword.

AGBE, *s.* a farmer, agriculturist.

AGBEDDE, *s.* smith's shop.—Ogun kò rọ ike, agbedde kò rọ batta; oko kò ọro. iro agbedde pa ọkọ ta, "Ogun (the god of smiths) does not manufacture ivory; the blacksmith does not make shoes; and if there were not hard work in agriculture, the blacksmith would not make hoes to sell."

AGBE-JE, *s.* an early pumpkin, much eaten before other vegetables are in season. When over-ripe it becomes bitter.—Agbeje gba won la ani ki apa a ni pansa, "(After) the agbeje has saved men from starvation, it is judged fit to be cut into a common calabash." (A proverb against ingratitude.)—Agbeje kò koro ni ille nla, "The agbeje is never bitter in a large family."

AGBE-KUTA (gbẹ-okuta), *s.* a stone-cutter.

AGBE-MA-YE, *s.* a hen which does not lay.

AGBIN-YI-KAGBA, AKOGBA, *s.* hedge.

AGB

✓ AGBO, *s.* a ram.—Agbo meji kò mò omi akoto kan, “Two rams cannot drink out of the same calabash.”—Rọrọ àgbò ni imu àgbò niyin, ọlla ti babba ni imu ọmmọ iyan, “A ram’s mane gives him a noble appearance; (and) a father’s honour makes a son proud.”

AGBO, *s.* a decomposed vegetable liquid used by the natives for washing.

AGBO, *s.* ring of dancers, flock, fold.

AGBO-AGBADO, *s.* sheaves of corn piled up in a conical shape.

AGBODEGBÀ, *s.* one of a gang of thieves stationed outside the house to receive what the rest steal within.

AGBOWODE, *s.* tax-gatherer, publican.

AGBO-ILLE, *s.* square of a house, court-yard.

AGBỌN, *s.* cocoa-tree and nut.—Agbọn kò ẹ ije fun eiyẹ ki eiyẹ, “Agbọn is not good for a bird to eat.”

✓ AGBỌN, *s.* a wasp.—Mo mò o tan kò jẹ agbọn ki o li òrò, “Self-conceit deprives the wasp of honey.”

✓ AGBỌN, *s.* the chin.—Bi ọ boju bi ọ bọnu isallẹ àgbọn li a ipari rè si, “When the face is washed, you finish at the chin.”—Ari ba ’ni jẹ agbọn isallẹ bi o ku li owurọ aya li allẹ, “An ungrateful guest (is like) the lower jaw, which, when the body dies in the morning, falls away from the upper by night time.”

AGBỌN, *s.* basket.

AGBỌNBÈRÈ, *s.* a children’s play by snatching eatables from one another.—Agbọnbere pete igara, “Agbonbere approaches to stealing.”

AGBỌNRIN, AGBỌNYIN, *s.* the deer.—Aki ifa ẹran ikọn gbọn ẹran agbọn yin nọ, “No one will throw away deers’ flesh for squirrels’.”

✓ AGBỌYA, *s.* pretended deafness.—Ẹnniti npe ’ọ kò sun-konu, iwọ li ọgbọ agbọya, “He is going on calling you, and you pretend to be deaf.”

AGBUGBO, *s.* a forest bird of the duck tribe.

AGEMO, *s.* the chameleon.

AGERE, *s.* the stand on which the idol Ifa is placed.

AGÍ

⁴ AGÍDÍ, *s.* an implacable person.—Agídi ti on ti iyónnu, akùrètẹ ti on ti ìya, “An implacable person is always a source of trouble, a pliable person is sure to suffer.”

⁴ AGILITI, *s.* an animal of the guana tribe.—Bi o kùn oní kùn ọlla ki ogbẹ ki ọ pa agiliti ọjo arọ, “If the agiliti will die to-day or to-morrow (for want of water), rain will surely come.” A proverbial expression, because the agiliti is said to be able to live without water for a considerable time.—Agiliti abi ara yiyi, “The agiliti with a rough skin.” Applied to people with cutaneous disorders.

AGISA, AKISA, *s.* rags.—Akisa aṣo li ãfi iṣu oṣuka. Illu kan mbe nwon ama pe illu na ni illu alagisa, “Rags make up a pad:” there is a town called “The Ragged Town.”

AGO, *s.* a cup, mug, jug.

AGÓ, AGORÓ, *s.* a kind of striped rat, remarkable for craftiness and swiftness, and the care it takes of its young ones.—Agoró ti o gbọn ṣaṣa èbiti pa a ambọtori malaju, “The Agó (a very clever animal) is caught in a trap: how much more the Malaju (a very stupid animal).”

AGO, first salutation in approaching a house, indicating that the inmates should keep themselves tidy, so that they may not be taken by surprise.

⁴ AGÒGO, *s.* the name of a tree loftier than the rest; tallness.—Eiyelle ko li agògo kíkì arupe, “There is no tallness among pigeons; they are all dwarfs.”

AGOGO, *s.* a bell, an hour.

AGOGO KAN, one bell, one hour.—Agogo kan lù, “It struck one o’clock.”

AGOGORI (gon-go-ori), *s.* point of a thing, extreme point of a sharp thing.

AGORO, *s.* the hare.—Ajá ti iré rẹ ba daniloju li ãḍẹ si

AGO

agoro, "The dog which is known to be very swift is set to catch the hare."

AGORO, *s.* a title of honour, a grade below that of Aşipa.

AGÓ, AGGÓ, *s.* a tent, a temporary building, a shed.—Bi akò ba le itete kòlle agò li ãpa na, "If one is not able at once to build a house, a shed is first erected."

AGÒ, *s.* a shroud, a winding-sheet; a fish.—Agò olu eja, Agò, the prince of fishes.

AGÒ, AGÒNI, *s.* a person who neglects due discipline over his dependants, and allows them to fall into slothful habits.—Agò wòn de ara èhin, "An Agò (suffers his dependants to be slothful) till some one shall come (who shall awaken them)."

AGÒN, *s.* a settled grudge, bad feelings to another.

AGUALA, AJAOSU, *s.* the planet Venus; a dogstar.—Aguala mbá oşu irin nwọn şebi aja rẹ ni işe. 'Aguala ki işe aja oşupa, "Venus travels with the moon; they suppose it to be her dog. Venus is not the moon's dog."

AJUDE, *s.* an iron armlet worn by hunters.

AGUFÒN, *s.* a kind of long-necked crested bird: it is a common superstition that its bones cannot and must not be broken.

AGUN-MONNA, *s.* a running plant.

AGUTAN, *s.* a sheep.—Agutan enia, a stupid person.

AHÁ, *s.* a small calabash, used for giving children water.

AHA-MO, *s.* the state of being enclosed, strait, difficulty.

AHAMORA (—ara), *s.* he who puts armour on; one who entangles himself with many things.

AHANNA, *s.* a wild, obstinate person.

AHARIYA, *s.* bird-shot.

AHERE, *s.* a farm-house.—Ahere ni yio kẹhin oko, àtta ni yio kẹhin ille, "The farm-house remains to the last (upon the ground), and the ridge of the roof completes the building:" a proverbial saying, intimating that a person will be compelled to seek a shelter at last.

AHO

AHO, *interj.* a contemptuous expression, signifying, "I do not care."

AHON, AWON, *s.* the tongue.—Ahon ni ipinle ɛnnu, "The tongue is the end of the mouth."

AHORO, *s.* ruins, deserted houses, desolation.

AHOTO, *s.* a small tight trousers, or drawers.

AHUSA, *s.* a fruit resembling walnut.

AHU-SO-ORO, *s.* falsehood, invented story.

Aì, a negative particle, chiefly used in combination with other words. It is compounded of *a* privative and *i* the nominal formative prefix.

AÌBÈRU (Aì-ba-ɛru), *adj.* without fear, fearless.

AÌ-DA, *adj.* not ceasing, not stopping.—Aida òjo ni, "It is rain without stopping."

AIDA-ARA, *s.* infirmity, unsound state of health.

AÌDÈRA (dɛ-ara), *adj.* not negligent, not growing slack.

AÌDIBAJÈ (—da-ibajɛ), *s.* incorruption.

AÌ-FÈ, *s.* unwillingness, reluctance.

AÌFÈNÌ (Fɛ-ɛnni), *s.* uncharitableness.

AÌ-FỌ, *adj.* unbroken, sound, whole.

AÌ-FÒ, *adj.* unwashed.

AÌFOYA (Fò-aiya), *s.* boldness, fearlessness.

AÌ-GBA, *s.* non-receiving.

AIGBEDE (Gbọ-eɛde), *s.* want of understanding or knowledge of a language.

AÌ-GBỌ, AIGBORAN, *s.* unbelief, disobedience.—Aigboran babba afojudi, "Disobedience is the father of insolence."

AÌ-GBO, *s.* a motionless state, unwillingness to move.

AÌ-JÈ, AÌJEUN, without food.—Aije aimu, not eating, not drinking.

AÌ-JÉ, *adj.* not answering, not effectual.

AÌJÈBBI (Jɛ-ebbi), *adj.* uncondemned, guiltless.

AÌJIYAN (Ja-iyàn), *adj.* without denying, undeniable.

AÌKỌLÁ (Kọ-ila), *adj.* not tattooed, not circumcised.

AÌ-KON, *adj.* without grumbling, not murmuring.

AIK

AIKOSSE (kò-esse), *adj.* not tripping or stumbling, without offence.

AI-KU, *adj.* not liable to die, alive.

AI-KUN, *adj.* not remaining, finished.

AILABAWON (ni-abawon), *adj.* undefiled, having no stain, no spot or blemish.

AI-LEGAN (—egan), *adj.* having no blame, blameless.

AI-LERA (—le-ara), *s.* infirmity, bodily weakness.

AILËRI (—eri), *s.* purity, cleanness, freedom from filth.

AI-LËRI, *adj.* having no witness, without a witness.

AILESE (ni-ese), *adj.* without sin, righteous, innocency.

AILEWU (—ewu), *adj.* having no danger, safe.

AILOMMO (ni-ommò), *adj.* childless.

AI-LU, *s.* a plant; *adj.* not having a hole, not bored.

AI-MÁ, *adv.* two negatives making an affirmative.—Eni kò le işe aimá ló, “I must go.”

AI-MÒ, *s.* want of knowledge, ignorance, *a.* unknown.

AI-MO, AI-MU, *adj.* without drink.

AI-MÓ, *adj.* unclean, filthy.

AIMOYE (mò-oye), *s.* wanting knowledge, ignorance; *adj.* not wise.

AI-MÚ, *adj.* not sharp, dull, not catching.

AI-NI, *adj.* not having; *s.* need, necessity, destitution.

AINIPEKUN (—ipekun), *adj.* having no end, everlasting.

AINIYE (—iye), *adj.* innumerable, countless, myriads.

AINIYÈNINO (—nino), *s.* want of understanding, dulness of apprehension.

AINIYIN (—iyin), *adj.* dishonourable, disreputable, wanting honour or reputation.

AI-PADA, *adj.* not returning.

AI-PE, *adv.* not long, of no long duration.

AI-PERI, *s.* the mushroom, a disease common to children, corruption in wounds.

AI-REKQJA, *s.* soberness, self-controul.

AI-RINAN, AIRIRAN, *s.* dimness of sight, blindness.

AI-RI-WI, *adj.* inexcusable; *lit.* having nothing to say.

AIR

- AÌ-RO, *adj.* without consideration, thoughtless.
- AIROJU, AIROWO (—ri-oju), *s.* business, employment, occupation.
- AI-ŞA, *adj.* not picked up, scattered.
- AÌ-SAN, *s.* sickness, disease.
- AİŞĀNU (—şe-anu), *s.* unmercifulness, want of compassion.
- AI-ŞE, *adj.* not coming to pass, unfulfilled.
- AÌ-ŞE, ĀŞE, *s.* a large door, a gate.
- AI-ŞE, *s.* inaction.
- AÌ-ŞE, *adj.* not sinning, not offending; having no beginning.
- AİŞECBE (—şe-egbe), *s.* equity, impartiality, equality, justice.
- AİŞEMELLE (—imelle), AİŞIMELLE, *s.* diligence, activity.
- AI-ŞETTAN, *adj.* or *s.* void of deceit, simplicity, openness, sincerity.
- AI-SÍ, *adj.* not being, not present.
- AI-SI-MI, *s.* indefatigableness, perseverance.
- AÌ-SIN, *s.* independence.
- AİŞİYEMÉJÌ (şe-iye-meji), *s.* or *adj.* certainty; not double-minded, without doubt.
- AİŞODODO (—şe-ododo), *s.* injustice, unrighteousness.
- AİŞOJUSAJU (aju-isaju), *adj.* or *s.* showing no respect; impartiality.
- AİŞOTO (—otito), *adj.* not dealing truly, untrue, unjust.
- AİTARA, followed by yò, *s.* or *adj.* equality, equal.—Èşin meji sure li aitarà wòn yò, “Two horses ran equally, or in equality;” *i.e.* without either surpassing the other.
- AI-TÓ, *s.* or *adj.* absurdity, crookedness, not durable.
- AIWUKARÀ, *s.* or *adj.* unleavened cake, not fermented.
- ÀIYA, *s.* breast, bosom, heart, stomach; courage, influence.—Bi àkò li àiya rìndorindò, àkì ijẹ àyan, “If the stomach is not strong, do not eat cockroaches.”
- AIYA-FÒ, *v.* to fear, to be discouraged.
- AIYA-JA, *v.* to be panic-struck. IJAİYA, *s.* fearfulness, discouragement.

AIY

AIYA-LA, *v.* to be fearful, to be panic-struck.

AIYA-PÀ, *v.* to be terrified, to be frightened.

AÌ-YAPA, *adj.* not deviating from the right path.

AÌ-YATTO, *adj.* or *s.* integrity; not separated; undivided state.

AÌ-YE, *adj.* lifeless.

AIYE, *s.* the world, earth; condition, state, time of life, time; reign.—Aiye li Okun, enia li Ossa, aki imọ iwe ki ako aiye ja, “The world is (may be compared to) an ocean; mankind is the lagoon Ossa. However well a person swims, he cannot cross the world;” (*i.e.* It is presumptuous for man to attempt to compass the whole world.)

AÌ-YE, *adj.* not understood, unintelligible; not ceasing, not stopping.

AÌ-YE, AÌ-GBO, *s.* not giving way, unyielding.

AIYERAIE, AIYE-TITI-LAI, *adv.* for ever, world without end, eternally.

AIYESSE (yi-esse), *adj.* or *s.* immovable; steadfastness.

AJA, *s.* a dog.—Ajá egberun kò gbọ orukọ, “A dog valued at half-a-crown (*i.e.* an old dog; half-a-crown being the price of a full-grown dog) cannot be taught.”—Okīpa ajá li ãfi ibọ Ogun, “An old dog must be sacrificed to Ogun;” (*i.e.* Ogun claims the best).—Ajá ti kò leti kò ẹ idẹgbẹ, “A stupid dog will not do for the chase.”—Bi ajá ba li ẹnni lehin apa ọbbọ, “If a dog has a master after him, he will not be afraid to kill the large monkey.”

ʼAJÁ, *s.* attic, uppermost floor.

AJA, *s.* a fairy, said to be of a diminutive human form, who carries persons into the wilderness and instructs them in magic and all kinds of medicines.

ĀJA, AJARA, ỌGBỌLO, *s.* a running plant, resembling a wild vine, used by the natives to varnish their houses when newly plastered with mud.

AJA-BỌ, IJABỌ, narrow escape with much struggle and

AJA

difficulty.—Ajabo ni ti iwé, bi iwé ja abo lowo oloko, “The frog (iwé) is sure to escape from the hands of the farmer.”

✓ AJADI, *adj.* having the bottom broken off.—Ajadi agbon odi olara, “A basket with its bottom broken through is useless.”

AJAE, *s.* a cord with which the hand is bound to the neck.

AJAGA, *s.* a shackle for the neck.

✓ AJAGAJIGI, *adj.* firm as a rock or the stem of a tree.—

Ajagajigi enniti o mi kukute mi 'ra rè, “He who tries to shake the stem of a tree, only shakes himself.”

AJAGBON, *s.* the tamarind tree and fruit.

AJAGUN, *s.* a soldier, a warrior.

AJAILLE, *s.* a pit into which thorns are put and carefully covered over, so that when a thief falls into it, his foot is severely wounded; a ceiling over the dead; vaulted roof of a grave.—Pansa ille o li ariwo ninu ajaille ba agba li eru, “When a grave is made there is a great deal of noise (from the loud talking of the labourers who dislike the task), and the sight of a vault makes old men tremble.”

AJAJE, *s.* lewd fellow, a mean person.

✓ AJAKA, AJAKALLE, *s.* an epidemic, an infectious disorder.

✓ AJAKO, *s.* an animal very much resembling a dog.—Ogbo-gbo awon ni bi ajako, “He who kills an ajako is sure to suffer for it” (a superstition).

AJALA, IJALA, *s.* escape through much fighting.

AJAN, *s.* meat cut in small pieces for sale.—Bi alapata ba pa eran awon alagbata abu u li ajan, “When the butcher kills the animal, the retailers cut it into pieces.”

✓ AJANAPA, *s.* a bird snare made of cloth.—Aparo jare ajanapa ki li o, mu aso wa ise li oko. Ajare aparo li oko li agbe imu aso ilo, “The partridge says, ‘What business has the farmer to bring his cloth here?’ The farmer says, ‘How could I come to my farm

AJA

without cloth?" (*i. e.* There are two sides to every question).

✓ AJANNAKU, *s.* the elephant.—Oku ajannaku li ãyo ogbo si, ta li oje yò oju agada si eran, alabo owo, "It is easy to cut to pieces a dead elephant; but no one dares attack a live one."

✓ AJAO, *s.* an animal between the bird and rat kind.—Kò şe eku kò şe eiyè ajao, "The ajao is neither rat nor bird;" (*i. e.* He is neither one thing nor the other).

AJAPA, *s.* a petty wholesale trade; a nickname given to the tortoise.

AJARA, see ÌJA, *s.* a medicinal plant, used for curing sore breasts: it is also eatable, and is used in rubbing houses to give the walls a gloss.

AJASO, *s.* hearsay, false report.

✓ AJÉ, *s.* money; the god of money.—Aje šalugà, o fi ènni iwaju silẹ şe ènni èhin ni pẹlẹ, ò ri ki ọran ki ọ tan. "Ajé often passes by the first caravan, as it comes to market, and loads the last with blessings;" (*i. e.* The race is not always to the swift).

✓ AJE, *s.* a trial, ordeal by water.

✓ AJÈ, *s.* a sorcerer, a witch.—Ajè ọmmọ heẹ, ya mişo wogan, apa má gbágun, "A witch kills, but never inherits." The owl is considered the bird into which the spirit of a witch transmigrates when it wishes to do evil.

AJE, *s.* paddle, oar; wadding.

AJEFOWO, *s.* the name of a garden herb, so called for its sweetness.

AJEJEE, *s.* calabash bored with many holes like a colander, to wash the sediment of the locust fruit and eggusi seed.

AJEJI, *s.* stranger, foreigner.

AJEKÙN, *s.* fragment, remainder after eating.

AJELLE, *s.* an agent, a consul, a deputy.

AJENIA (je-enia), *s.* cannibal, man-eater.

AJERE, *s.* a country pot with many holes like a sieve to dry meat in over the fire.

AJE

AJẸTÌ, *s.* remnant left after eating to the full.

AJẸYO, *adj.* having eaten to the full, satisfied.

AJIBOWABA, *adj.* existing à priori.

AJIGBESE, *s.* a debtor.

AJIMO, *s.* Friday, observed as sacred by the Mahommedans.

AJIN, *s.* profound silence, darkness, depth of night.—

Ajinjin, "There is profound darkness: it is midnight."

AJINA, *s.* the act of spending, daily expenditure, marketing.

AJINDE, AGBENDE, *s.* the Resurrection.—Ki Ajinde olla

ki oṣẹ, "May a future resurrection answer (my hopes)!"

an expression probably learnt from the Mahommedans.

AJISINSIN, *s.* concealment, a concealed matter.

ʼAJO, *s.* journey.

ÃJO, *s.* anxiety, solicitude, carefulness.

AJO, *s.* assembly, a meeting, a gathering together.

AJŌKU, *adj.* unquenchable.

AJO-MO-PÒ, AJO-JẸ-PÒ, *s.* a feasting or drinking together, a banquet.

✧ AJO-RAN, the act of catching fire.—Bi ille kò kan ille kì ijo ajoran, "Houses not contiguous do not easily catch fire."

AJO-RIN, *s.* companionship on a journey.

AJO RÒ, *s.* a mutual combination, bargain, agreement.

AJO-SO, a mutual talk, consultation, a talking together.

AJO-YÒ, *s.* participation in joy.

AJUBA, *s.* newly cultivated grassfield.

ʼAJUMO, *s.* combination, co-operation.

✧ AKA, *s.* the name of a tree, the armadillo.—Aka kò gbe oḍàn, igbo ni igbe, "The armadillo dwelt in a forest, and not in a plain."—Iwọ li ojuti bi akà, "You are bashful like the armadillo."

AKÁ, *s.* a storehouse, built in the shape of a V, supported by four sticks, with three or four apartments for stores.

AKÃBBẸ AŞO, *s.* the pole on which the cloth is wound while weaving.

AKA

AKAKA, *s.* the posture of squatting, or sitting cross-legged.—Iwọ dakaka yẹkẹtẹ bi agbalagba, “You squat like an old person.”—Akì igba àkaka lọwọ akitì, akì igba ille babba ẹnni lọwọ ẹnni, “No one can cure a monkey of squatting; and no one can deprive a man of his inheritance.”

AKALA, *s.* a carnivorous bird.—Bi oku ba ku laiye àkala amò li ọrun, (akala agbẹ ọrun mò), “The àkala smells the carcass, however high in the air he may be.”

AKALAMBI, *s.* a bag, a sack.—Akalambì li ǎfi ipiye li ogun, “A sack is used to plunder with at a war camp.”

AKAMỌ, *s.* the act of encompassing, enclosing, or surrounding.

AKÀN, *s.* the crab; a name given to the epaulet worn by soldiers or naval officers.

AKANŞE, *adj.* special, made to order, uncommon.

AKARA, *s.* bread, cake, of which latter there are various kinds.—AKARA-ÀWON, fancy cake made in imitation of a net.—AKARA-BỌWỌ-BỌWỌ, fancy cake made in imitation of a ring.—AKARA-FULẹ, a soft cake made of white beans and the vegetable ọccrọ.—AKARA-KU, a hard cake made of beans, and used by warriors for provision in their war expeditions.—Bi ọ ba gbọ ogun mi, kì iduro din àkaraku, “Whenever he hears of my war, he never waits to make provision.” This is said of a busy-body who rejoices at another’s trouble.—AKARA-LAPATA, cake made of Indian corn.

AKA-SỌ, *s.* a ladder, steps.

AKASO-ẸWU, a kind of short garment, from the neck to the waist, which may either be drawn tight, or worn loose; generally worn singly.

AKA-SU, *s.* a large lump of agidi for family use.—Akaşu babba ẹkkọ, “Akaşu is the father of all other loaves.” Ajakaşu kọ mò bi ìyan mu, “He who eats àkaşu does not know that a famine prevails.”

AKA

AKATA, *s.* a broad-brimmed straw hat used by the natives to ward off rain or the rays of the sun, instead of an umbrella.

AKATAPO, AKATANPO, *s.* a cross-bow.—Akatanpo kò to ija ija, ta li o mu iggi wa ikò loju, “A cross-bow is not enough to go to wār with (since the introduction of fire-arms): whom do you dare to face with a stick?”—Alakatanpo fi oju woke, “A cross-bowman is obliged to look upwards.”

AKA-WÉ, AKawe-ORAN, *s.* similitude, comparison of words or matter, signification.

AKAYIN (ka-eyin), *s.* one who loses his teeth.

AKE, *s.* a crier.

ÃKE, *s.* an axe. *See* Akeke.

AKEDE (ke-ode), *s.* a public crier.—Akede kò jìyan gbi-gbona, “The public crier does not eat warm food,” because he is liable to be called away from his meat at any moment.

AKEGUN-OKO, *s.* an old hoe.

AKE-JA-ONNA, *s.* a cross street, lane.

AKEKE, ÃKE, *s.* the axe.—Ãke kan wò igbo agbò okiki, Akeke ti nké iggi kò sẹ gbẹnagbẹna mbu ẹttu si atari, “An axe enters a forest; we hear a sound. The axe that cuts the tree is not afraid, but the carpenter performs charms for his defence.” (There are some trees which it is considered dangerous to fell without the protection of a charm.)

AKEREKERE, AKĒKĒ, *s.* the scorpion.—Akĕkĕ Ojogan fi id ijà ara, ille fi oju di ni, akĕkĕ kò sẹ idi ni lbo, “A scorpion stings with his tail; a domestic is apt to be insolent: one cannot hide a scorpion in the hand.”

AKĒRI, YONYON, *s.* a plant used for washing, also for sauce; a hater.

AKE-SI, IKESI, *s.* the act of calling upon, or visiting.—Oku akesi mi anna, “I thank you for calling upon me yesterday.”

AKE

- ✓ AKETE, *s.* bed, bedstead.—Akete kekere kò gba enia meji,
“A small bed will not hold two persons.”
- AKETTÈ, *s.* hat.
- AKETTÒN, AKETTUN, *s.* a new hoe, a bough, branch of a tree.
- ✓ AKÎJE, (ki-ma-jè), *s.* dumbness, not answering salutation.
—Ille kan wà li Oyo nigba atijò ti anpe li akîje,
“There is a house in Oyo which was called of old
time the place of silence.” There is a tradition that
a white man died and was buried there.
- AKI-LO, *s.* parting salutation, farewell.
- AKI-MOLLE, IKIMOLLE, *s.* the act of pressing down.
- AKIRI, *s.* a wanderer, rover.
- AKIŞALLE, *s.* a running plant, with a pod very much like
a pea.—Aki iti èhin akişalle iwure, “One cannot bless
the gods without using the word akişalle.”
- ✓ AKISA, AGISA, *s.* rags.—Akisa ba ɛnni rere jẹ, “Rags
disgrace a handsome person.”
- AKITI, *s.* monkey.
- AKIYESI (ko-iyè-si), *s.* the act of taking notice or observing.
- AKKE, *s.* bush-rope used for tying rafters together; a
large she-goat.—O bun mi li àkke ewurẹ kan, “He
presented me with a large she-goat.”
- ✓ AKKO, *s.* a swan, sheath, scabbard.—Akkò ọlọrọn ejo,
“The bird akko, with a snake-like neck.”—O sure
iku ọ bọ si àkkò idà; or, Mo sa ọsa iku, mo sì bọ
si akko idà, “He runs away from the sword, and
hides himself in the scabbard, (into which the sword
will return).”
- AKO-JA, *s.* completion, bringing to a point, termination.
- AKO-JO, *s.* accumulation, piling up.
- AKO-KI, *s.* the act of saluting on meeting on the way.
- AKOKÒ, *s.* time, season, exact time.—Akokò ti mo ọetan
gẹ ni iwọ de, “You came just as I was ready.”
- AKOKO, *s.* the name of a tree, the juice of whose flower is
sucked; tooth. The leaf of this tree is given to those
who receive a new title, as a sign of great honour.

AKO

AKO-KUN, *s.* a remnant after a large quantity has been taken.

AKO-PÒ, IKOPÒ, *s.* a draught ; gathering together.

AKO-SO, *s.* restraint, control, government, rule.

AKO-TAN, *s.* completion ; entire removal.

AKO, *s.* the male of beasts or birds.—AKO-ELEDDE, *s.* a boar—AKO-MALU, *s.* a bull, bullock—AKO-PÈPÈIYE, *s.* a drake.

✓ AKOBI, (kò-bi), *s.* the first-born.—Akòbi ni ti ẹlẹran, “The first-born is due to the owner, (and not to the shepherd who takes care of it).”

AKO-JU, *s.* superior learning, learning to excess.

AKO-KAN, *adj.* the first, foremost.

AKO-LE, *s.* a superscription, direction, address of a letter.

AKO-MU, *s.* that which is first taken.

AKỌN, AKÚN, *s.* a kind of beads made of shell.

AKỌNI (akò-enia), *s.* a teacher.

✓ AKỌNI, *s.* a brave, bold, strong person.—Iwọ iba rí, iwọ kò gbòddo wi ; ni ipa akọni, “You may see, but not dare to speak (of the danger) : it is that which is the death of the strong man ;” *i.e.* (The strong man often perishes for want of warning.)

AKỌNRIN (kọn-orin), *s.* a singer.—Akọnrin kò lẹ elegbè, “The singer has no one to take part in the chorus with him.”

AKỌNRỌN, *s.* closet, private room.

AKỌN-SINỌ (si-inọ), *s.* a murmuring, muttering.

AKỌNWỌSILLE, IKỌNWỌSILLE (kọn-wọ-si-ilẹ), *s.* overflowing, brimful. (Applied to dry measure.)

AKO-OJO, *s.* every fifth day, superstitiously believed to be a bad day, in which nothing is undertaken in which success is particularly wished.

AKỌRIRA (ko-irira) *s.* one who hates, a hater.

AKO-RỌ, *s.* the first rain in the year, commencement of rains.

AKO-ŞE, *s.* the first, first made, beginning.

AKO

✓ **AKOŞEBA** (kọ-ẹsẹ-ba), *s.* that which is met by chance.—
Akọseba eyi ti ije ọdun, “He who waits for chance
will have to wait a year.”

AKO-TÁN, *adj.* perfectly built, perfectly instructed.

AKOWE (kọ-iwe), *s.* a scribe, writer, clerk, secretary.

✓ **AKUDĪN**, *s.* the heart of a tree.—Akudīn aṣapa kò kọnnọ
āke, “The heart of (the tree) aṣapa fears no axe.”

✓ **AKUKO**, *s.* a cock.—Akukọ gágara nì idajo funi li arin
oganjo, “A large cock crowing in the middle of
the night settles the dispute” (as to the time of the
night).

AKUMALAPA, *s.* the young leaf of the shea tree.

AKUN, **OKUN**, *s.* a dull stupid person; a worm with many
feet.

AKUNYUNGBA (kọn-iyin-gba), *s.* a bard, drummer, flatterer.

AKURETTE, **AKUNRETTE**, *s.* a sluggish stupid person.

AKURO, *s.* a garden by the waterside.

AL, a substitute for *oni*, “one who has;” used as a prefix.

ALA, *s.* boundary of a farm, limit of a territory.

ALA, *s.* dream, vision.

ALABAJÈ (oni-ibajẹ), *s.* a messmate, one who partakes
of the same dish.

ALABALASE (—ba-ni-aṣẹ), *s.* an oracle; the name of the
goddess Ọbbatalla, who foretels what is coming to pass.

ALA-BA-PA, *s.* partner of a fisherman, partner in killing.

ALABA-PADE, *s.* chance, luck.

ALABA-PIN, *s.* a partaker, participator, sharer in any thing.

ALABA-RIN, *s.* a fellow-traveller.

ALA-BINỌ-KU-ẸNNI, *s.* an enemy, a persecutor, an accuser.

ALĀBO (ọni-abo), *s.* a defender, a succourer.

ALABO-OWO (oni-abo), *s.* the owner of the bundle of cowries.

ALABUKỌN, **OLUBUKỌN** (oni-ibukọn), *s.* one who adds to,
one who blesses.

ALABUKỌN-FU, *s.* one who blesses.

ALABU-KUN, *s.* one who despises, one who contemns.

ALABUKUN-ARỌN, *s.* a maimed person.

ALA

ALABU-SI, *s.* a bestower upon.

ALADA-MÒ (oni-ada-mò), *s.* one who is led astray with a mistaken notion, a heretic.

ALADA-SI, *s.* a meddler.

ALADA-SÒ, *s.* one who spoke on his own responsibility.

ALADE (oni-ade), *s.* a king; the royal family, consisting of several persons who rule over different districts of Yoruba, viz. Ọbba Yoruba, Onikoyi, Olugbon, Aressa, Asehin, Alado, Alake, Olowu, Alagura, Alaketu, Olu.

AL-ADUGBO, *s.* a neighbour, one living near.—Aladugbo ki idá ọlla, “A near neighbour need not take (a final) leave till to-morrow.”

ALA-FÈHINTI, *s.* a supporter, sustainer, one on whom dependence is put.

✓ ALAFIA, *s.* peace, health.—Alafia babba ọrè, “Peace is the father of friendship.”

ALAFI-HAN, *s.* one who shows, a revealer, a betrayer, a traitor.

ALÃFIN, *s.* see Alawofin.

ALAFIYESI (fi-iye-si), *s.* an inspector, superintendant, overseer, observer.

ALAFÒ, *s.* an open place between a group of things; vacant space; a valley, ravine, crevice.

ALAFÒJUTO, (fi-oju-to), *s.* an overseer, one who overlooks or has an oversight of a thing.

ALÀGBA (enia-agba) *s.* an elder, a person of respect, a person of honour, rulers among the people.

AL-AGBADA, *s.* the tailor who makes the loose garment called agbada; one who has an agbada.

AL-AGBÀFÒ, *s.* one who washes linen, one who makes washing a trade.

✓ AL-AGBARA, *s.* a strong able-bodied person, a mighty man.—Bi alagbara jẹ ọ ni ìya, ki o fi ẹrin si, “If a powerful man ill treat you, smile at him.”

ALA-GBARO, *s.* a farm-labourer, one who hires himself out to till the land.

ALA

ALAGBA-SE, *s.* a common labourer who hires himself out to do any work, a labourer.

ALAGBA-SO, ALAGBA-WI, *s.* an advocate, spokesman, orator, tale-bearer.

✓ALAGBE, AŞAGBE (enni-agbe) *s.* a poor beggar.—Alagbe kò kú li Ọyọ, “A poor beggar never perishes from want in Ọyọ (the capital).”

ALAGBEDDE, *s.* a smith, whether in gold, silver, lead, or iron: to distinguish which, the name of the metal is annexed, as Alagbedde-oje, “lead-smith.”

ALAGIDIGBA, *s.* beads made from palm-nut shells.

ALAHORO, *s.* a desolate person.

ALAHE-SO, *s.* one who collects news and spreads it widely, idle talker, babbler.

ALAUDURO (oni-ai-duro), *s.* one who is unsteady, one wanting stability.

ALAIGBEDE (—gbo-edede), *s.* one who does not understand another's speech, a barbarian.

ALAI-GBODDO, *s.* necessity, compulsion, force to do a thing.

ALAIGBORAN (—gbo-oran), *s.* a state of not giving ear, not taking heed; an obstinate, disobedient, unbelieving person.

ALAIKÓ (enni-ai-kó), *s.* one unlearned, one uninstructed; a house unbuilt.

ALAIKOLA, *adj.* untattooed, uncircumcised.

ALAIKU, *adj.* immortal, not capable of being deprived of life, unquenchable.

ALAI-LE-RA, *s.* an infirm, impotent person.

ALAI-LE, *s.* want of solidity or strength, want of firmness.

ALAILERE (ai-ni-ere), *adj.* unprofitable, unworthy.

ALAIŁEŞE, *s.* a just, sinless, righteous person.

ALAIŁESO, *adj.* fruitless.

ALAIŁGBON (—ni-ogbon), *s.* an unwise person, an ignorant person.

ALAI-MO, *s.* one who does not understand a thing, an ignorant person.

ALA

ALAI-MÓ, *s.* that which is not clean, a filthy thing, a polluted thing.

ALAI-MORE, *s.* an unthankful person, not valuing kindness.

ALAI-MOWE, *adj.* unlearned, illiterate.

ALAI-MOVE, *s.* one who has no power of perception, a thoughtless, dull, sluggish person.

ALAI-NI, *s.* a needy, indigent person.

ALAINIGBAGBO (—ni-igbagbo), *s.* a faithless person.

ALAI-RI-WI, *s.* an inexcusable person.

ALAI-SI, *s.* one who ceases to be, one who is absent, an absentee.

ALAIŞODODO (şe-ododo), *s.* one who does not act justly or with equity, an unrighteous person.

ALAI-ŞOTO, *adj.* unjust, not true, not acting uprightly.

ALAI-YE, *s.* an unfit or unworthy person.

ALAI-YO, *s.* one who hungers, one who is not satisfied with food.

ALAJAPA (oni-ajapa), *s.* a petty trader who generally purchases from one town and sells at another with a little profit.—Alajapa kò li ẹran li aiya, “A petty trader has no flesh upon her chest” (*i.e.* wears herself to a skeleton).

ALAJÉ, *s.* a nick-name given to one's self.

ALAJỌ-PA, *s.* a partner, a fellow-hunter, or fisher.

ALAKATANPO, *s.* a cross-bow man.—Alakatanpo oju kò le ita ẹran pa, “He who has only his eye (brow) for a cross-bow never can kill an animal.”

ALAKARA, *s.* a cakemaker, a baker.

ALAKELLE, *s.* a small bird of the palm-bird tribe which lives on figs.

ALAKELE, *s.* the head weaver.—Papa li àssa awọnso bi alakele, “A noisy weaver, who imitates (his head-man) alakele.”

ALAKESI, *s.* a visitor.

ALA-KON, *s.* half; part of a thing added.

ALAKO-ŞE, *s.* a beginner.

ALA

ALAKOTĪ, *s.* a disobedient person.

ALAMI, *s.* a spy ; anxious or secret observation of a thing.

ALĀMÒ, ALAMGBA, ALAMÒ-RI, ADARIPON, *s.* the male lizard.

—'Okò nla še alamgba penşan o ni behe li enni ti o ju 'ni ló işe ni, "A large stone (being thrown) crushed the male lizard. It replied, 'So one who is stronger than another is accustomed to act towards him.'"

AL-AMÒ-RERE, *s.* the owner of the best clay—a title of the goddess Ọbbatalla.

ALAMÒ-RI, ALAMÒ, *s.* a concern, a secret.—Alamori nì ti ri ? "How does that concern stand?"

ALANIYÀN (—ani-iyàn), *s.* a solicitous, anxious person, one whose mind is disturbed about the issue of things.

ALANSASA, ALANTA-KUN, *s.* the spider.—Alantakun bi yio ba 'ọ jà ata ka 'ọ ịlara, "When the spider intends to assault you, it surrounds you with (its) web."

ALĀNU (enmi-anu), *s.* he who has mercy, a merciful person.

ALAPA, *s.* broken pieces of old mud walls, ruins.—Aşe àlapa li ọşọ kò gbọ, aşẹ ohun gbogbo fu iggi ọ yẹ iggi.—" (However) a ruined mud wall may be garnished, the trouble will be useless ; (but) all trouble bestowed upon (things made of) wood is advantageous."

✓ ALAPA-TA, *s.* a butcher.—Alapata kò mọ iru ẹran, "The butcher pays no regard to any particular breed of animals."

ALAPE-JE, *s.* one who invites to a feast.

ALARÀ, OMNIRA, *s.* a free person.

ALARAJE (oni-iraje), *s.* a purchaser for family use, one having no farm.—Alaraje kò mọ ọdun, abi işu ita bi iggi, "A buyer knows nothing of seasons of the year, but his yam must always be as large (as a billet)," because his money enables him to purchase the best of every thing.

ALA-RAN-ŞE, *s.* a helper.

ALAREKEREKE, *s.* a rogue, a double-dealer, a prevaricator.

ALA

ALARENA, *s.* an agent who is employed in engaging a young woman.

ALARĪ, ALĀRI, *s.* a kind of red cotton grown in Hausa.—
Alāri babba aṣo, “Alari is the prince of decorations.”

ALARIN-JO, ARIN-JO, *s.* one who dances about.

ALARIN-KIRI, *s.* a rover or wanderer about.

ALAROBÒ, *s.* a petty trader, who buys and sells off at a little profit, a commissioner.

ALA-RO-YE, *s.* a great talker.

ALĀRU (oni-arū), *s.* a carrier, a bearer of burdens.

ALASÀ, *s.* king's messenger.

ALASÈ, *s.* a cook—IYA-LASÈ, a female cook—BABBA-LASÈ, a male cook.

ALASO, *s.* a talker—ALASODON, an exaggerator.

ALASÒ, *s.* a quarrelsome person.

ALAṢA, *s.* a title ; captain of an inferior rank in the army.
Are alaṣa ; Oton alaṣa ; Osin alaṣa.

✓ ALAṢARA, ALAṢĀ, *s.* a dealer in snuff or tobacco.—Kò si alaṣara ti ita igbo ku gbogbo wòn ni ita oyin, “No dealer in snuff likes to confess she sells bad tobacco, but all of them profess to sell (tobacco as sweet as) honey.”

✓ ALAṢE-JU, *s.* a self-willed person.—Alaṣeju perẹ ni itẹ, “An obstinate man soon falls into disgrace.”

ALAṢE-RÀN, *s.* one who infects another with his actions, a pestilent person.

ALAṢO (oni-aṣo), *s.* the owner of the clothes ; a seller of clothes, a weaver.

✓ ALATAMPOKO, *s.* a kind of grasshopper.—Eṣu yio jẹ, eṣu yio mọ eṣu yio lọ, nibo li alatampoko yio wọ, “The locusts will eat, drink, and go away, but where will the grasshopper conceal itself?”

ALATON-ṢE, *s.* one who brings a matter right, an agent, mediator, umpire.

ALAWI-YE, *s.* one who explains a matter to another so as to be perfectly understood.

ALA

ALAWÎYE (wi-ma-ye), *s.* one who cannot speak intelligibly.

ALAWÎGBỌ (wi-ma-gbọ), *s.* a faithless person; an obstinate person.

ALAWI-KA, also called ALAWI-RIN, ARONIKA, OȘO AJÊ, *s.* a wizard, a sorcerer, a witch.

ALAWỌPUPỌ (awọ-pi-pọ), *s.* many coloured.

ALAWỌ (awọ), *s.* a dealer in leather or hides, a tanner.

ALAWO (awo), *s.* a priest, one acquainted with the secrets of the gods.

ALAWỌFIN, *s.* a king, *lit.* one who enters the palace.

ALAYAN-JÊ, *s.* he who cheats; an inferior person.

ALĀYE, *s.* living, possessing life.

ALAYI, *dem. pron.* this, this one.

ALE, *s.* a plant.

ALĒBU, *s.* evil treatment, unjust usage.

ALEJÒ, *s.* a guest, stranger, visitor.

ALIGARIMA, *s.* a spirited horse.

ALKURANI, *s.* the Koran.

✓ ALLA, *s.* white cloth, calico, muslin.—Alla funfun ọtta òrisha, “A white cloth is an object of hatred to the gods” (because it is worn out in their service).

ALLE, *s.* a concubine.

ALLE, AȘALLE, *s.* afternoon, evening.

ALMAGAJI, ALUMAGAJI, *s.* scissors.

ALÓ, *s.* a district; a flame of fire, combustion.

ALONGO, *s.* a kind of tight-legged trowsers.

ALORE, *s.* a look-out, place to look out, gibbet, spy, watch.

ALO, *s.* a riddle, enigma; that which is turned or inverted.

ALÒLEKKE (lo-ilekke), *s.* beadmayer, beadrinder.

ALỌNILỌWỌGBA (lu-enia-li-ọwọ-gba), *s.* an extortioner, a wringer from the hand of another.

ALU-BATA, *s.* a beater of the (drum) bata.

ALUBỌSSA, *s.* the onion.

ALU-DỌNDỌN, *s.* a beater of the (drum) dọndọn.

ALUFA, *s.* a Mahommedan priest, a priest of the only true God.

ALU

ALUGBA, *s.* the frame upon which the door closes when shut.

ALU-GBA, *s.* a beater of the calabash drum.

✓ ALUGBÒN, *s.* that which is near akin to, resemblance.—
Egbòn iwaju alugbòn babba, “An elder brother is a resemblance of a father.”

ALUKANRIN, KANAKANA, *s.* a black crow with white neck.
It is said that rain never falls where it lays its eggs.

ALUKASAFA, *s.* a kind of upper garment with short sleeves.

ALUKAWANI, *s.* promise, bargain, agreement.

ALUKEMBÙ, *s.* the stirrup.—Alukembu babba assa, “The stirrup is the father of the saddle.”

✓ ALUKÌ, *s.* a slender prickly plant.—Bi ina jọ abọwọ fun alukì, “When fire burns up the bush, it has respect for the plant alukì.” (A superstition.)

ALUKO, *s.* a kind of woodcock.

ALU-KOSO, *s.* a beater of the (drum) koso.

ALUPAYIDA (—pa-eyi-da), *s.* sleight of hand, the act of changing, deception.

ALUSE, *s.* a spring-lock with brass knob.

ALUSIN, *s.* damage, distress, misfortune.

ALUWALA, *s.* ablution.—Omi aluwala, “The water for ablution.”

ALUWASI, *s.* parade, show, exhibition.

AMA, *adv.* a particle denoting custom or habit (used with verbs).—Iwọ ama lọ, “You used to go.”

AMALÁ, *s.* an interpreter of dreams.

AMALA, *s.* food made from yam flour.

AMAPE, *part.* being called, accustomed to be called.

AMBOŠÌN, AMBỌTORÌ, *conj.* what else.

AMEWA, *s.* one who knows the beauty.

AMI-KÀN, *s.* breathing which touches or influences a thing.

AMIN, *s.* Amen, so be it.

AMI-PỌ, IMIPỌ, *s.* a shaking together.

AMI-SÌ, IMISÌ, *s.* a breathing into, the act of breathing into.

AMKAN, AMUKAN, *s.* sorrel plant, leaf.

AMM

AMMA, *conj.* (*Haussa*) but.

AMMÌ, AMÌ, *s.* a sign, omen.

AMMO, *s.* a large water-pot set in the house to keep water cool.

AMOFIN (mọ-ofin), *s.* a lawyer, one who knows and professes the law, a professor of law.

AMORE (mọ-ore), *s.* a thankful person, one who feels and acknowledges kindness.

AMOYE (mọ-oye), *s.* a wise person, a sage.

AMÒ, *s.* white clay with which country pots are made.

AMODUN (mọ-odun), *s.* next year, a return of the season.—

Amọdun kò rirì, jẹ ki amura ki asişẹ, “The coming year is not out of sight; let us be up and work.”—

Woyi amọdun ma to gbàngba gbangba, “By this time next year I shall become a great person.”

AMOHUNGBOGBO (mọ-ohun), *s.* or *adj.* all-knowing.

• AMỌ-JA, *s.* a guess, conjecture.

AMỌ-JẸ (mọ-ejẹ), *s.* a plant.

AMỌJE-WẸWE, *s.* a plant with very small leaves, used for healing swellings or tumours.

AMỌJE, *s.* one who tries by water.

AMỌ-JU, *s.* superior knowledge.

AMỌ-JU, *s.* excessive drinking, drunkenness.

AMỌJUKURO (mu-oju-kuro), *s.* that which is to be overlooked or passed over.

AMŌKUN, *s.* a lame person.—Amŏkun ni ẹrù on wọ, kì ise lori, ni ille li o ti wọ lọ, “A lame man said his load was not upright, and was answered, ‘Its unevenness began from the ground’” (from your lame foot).

AMOLLE (mọ-ille), *s.* a conspirator.

AMOLLE-PA, IMOLLEPA, *s.* assassination.

AMONNA (—onna), *s.* a guide, leader.

AMONNA, *s.* booty, plunder. Hence came the word Jamã for Jeamonna, to take booty, to plunder. JAMÃ, soldiers who plunder.

AMOPE, *conj.* though, although, notwithstanding.

AMO

AMOPARA (mò-pa-ara), *s.* drinking to stupefaction, drunkenness.

AMORÀN (mò-òran), *s.* A knowing man, a counsellor.—
Amòran mowe nì ilaju òràn, “A counsellor who understands proverbs (soon) sets matters to rights.”

AMO-ŞE, *s.* a wilful action, wilfulness, obstinacy.

AMO-TAN, *s.* pretended knowledge.

AMOTEKKUN, JAKUMO, (to-èkkun) *s.* an animal of the leopard kind.

AMOTELLE, *s.* foreknowledge, previous cognisance.

ÂMU, *s.* confusion.—O dāmu mī, “He upsets (or, confuses) me.”

AMU-BA, *s.* that which is brought to one; means, opportunity.

AMU-PADA, *s.* a restoration, restitution.

AMU-RAN, *s.* a hook used by tailors to hold cloth when sewing.

AMÚRỌN, *s.* a bleeding of the nose.

AMURE, *s.* a girdle, a girding of the loins; a small kind of lizard.

AMU-WA, IMUWA, *s.* that which is brought forth from a matter or thing, issue, ultimate produce.

AMGBADU, *s.* the vegetable called cranecrane, in Sierra Leone.—Amgbadu obbe onşe, “The amgbadu is the sauce of messengers.” (Messengers are usually entertained with a sauce made of this vegetable.)

AMUYA, *s.* seizure of goods in room of debts due.

ANFANI, *s.* advantage, ease, convenience.—Kò şe anfani, “Not easy, (or, advantageous).”

ANGẸLI, *s.* (*Gr.*) an angel.

ANGERE, *s.* a wooden leg.

ANI, *v.* it is said, they say.

ANI-ANI, *s.* doubt, uncertainty.

ANIDOPIN (ni-de-opin), *s.* complete possession.

ANI-TAN, *s.* perfection, completion, full possession.

ANI-YAN (ni-ayan), *s.* carefulness, anxiety.

ANNÁ, *adv.* yesterday.

ANNA, *s.* the parents and relatives of a wife or husband.

ĀNU, *s.* pity, compassion.

ANTETE, *s.* a kind of cricket.—Antète ọ dá yanpan yanpan sille, “The cricket antete causes a stir and confusion.”

APA, *s.* arm, wing, bough.

✓ APÁ, *s.* a tree, supposed to be the African mahogany.

It is superstitiously believed to become luminous at night. It is also used in the construction of drums.—Bi ọmmọ da ori kan apa, apa a ; bi o sì da ori kan iroko, iroko akò o li ọnna, “If a child treats the apa tree insolently (an emblem of vengeance), it wounds his head ; if he treats the iroko tree civilly (an emblem of refuge), it welcomes him.”

‘APA, *s.* a prodigal ; a wasteful person ; pack-rope ; the string of a drum.

‘APA-AŞARA, *s.* roll tobacco in a whole state.

‘APA-IKOKÒ, *s.* a plant used for wadding ; also by shoemakers instead of hemp.

APADA-HÙ, *s.* amendment ; a fresh shoot.

✓ APĀDI, *s.* potsherd.—Ari ti ẹnni mọ iwi fi apādi bò ti rẹ mọlle, “He who sees another’s fault knows well how to talk about it ; but he covers his own with a potsherd.”—Apādi li o to ikò ina loju, “Nothing but a potsherd (*i.e.* not a calabash) can face fire.”

APAKAN (ọkan), *adv.* aside, on one side.

APAKÓ, *s.* board, plank, floor.

APÀKO, APÀ, *s.* the bamboo.

APALA, APANLA, *s.* a gourd, vegetable marrow.

APALO (pa-alọ), *s.* a riddle-maker, an enigmatist.—Apalo patita, “He who makes a trade of telling riddles.”

✓ APANI (pa-enia), *s.* a murderer, an executioner, one who seeks to destroy another.—Apani ki ije ki amu idà lọ ni ipakọ on, “The executioner never lets the sword be passed across his own neck.”

APA

APARA, AŞALLE (pa-ara), *s.* barrenness (said of land).

APARI (pa-ori), *s.* bald.—Apari fojudi abbe, “A bald-headed person does not care for a razor.”

APARÒ, *s.* a bird very like the partridge.—Ennu li aparò ifi ipe ọrá, ani kiki ọrá, kiki ọrá, “With the mouth the Aparo proclaims its fatness, crying (kiki ọrá), Nothing but fat, nothing but fat.”

APARON, *s.* a cane.

APATA, *s.* a shield.—Apata ri iku kẹhin si, apata ni igba 'ni li ogun, “When a shield sees death, it (does not fly from it, but) turns its outside (*lit.* back) to meet it; a shield is a protection in the front of the battle.”

APATTA, *s.* a rock.—Apatta li ẹhin akàn, “The rock (*i.e.* shell) on the crab's back.”—Ojọ pa bàtta báta bàtta báta li ori apatta li ode ajalubata bata ni iggi bàtta li awọ. A play on the word Apatta, containing a frequent repetition of *b* and *t* sounds.—“The rain on the bàtta (shoes) goes patter, patter, patter, as on the apatta; in the street of the ajalubata (head drummer), the báta (drum) is wood, the bátta (shoes) are skin.” (See a similar instance under KANAKANA.)

APEJA, PEJAJEJA (pa-eja), *s.* a fisher.

APEJE-ASE, *s.* a feast, dinner.

APEJE-IHUN, APEJE, *s.* guest, the act of eating with another.

APE-JO, *s.* an assembly, a meeting.

APE-JURE, IJURE, *s.* sign, mark, direction, pattern.—Apejure li agbẹdde iro; or, Apejure li ọnna ise, “The smith or artisan always follows a pattern.”

APE-LE, *s.* that which is added, surname.

APENA, ẸNA (pe-ina), *s.* the act of stretching, pins on which spun cotton is wound for sale; a title of one who calls an assembly.—Ma fi ti rẹ kọ mi li ọron li ọda fu apena on owu, “(The pin says to the cotton,) ‘Do not hang your trouble on my neck.’ This is always the dispute between the cotton and the pins.”

APE

APERÉ, *s.* a rider's portable seat; also used for a travelling box.

APÉ, *s.* a clapping of hands.

APERÉ, *s.* a sign, direction, pattern, token.—*Diẹ diẹ li ãmò aperé*, "By degrees one understands a sign."

APETTA, ETTA (*pa-etta*), *s.* a part of the dead, remains.

APINNI, *s.* name of a place in Oyo, the head of the priests called 'Oje.

APINTI, *s.* a kind of drum.

APÓ, *s.* bag, pocket.—*Ijajẹ enia kò dì ẹnnu àpó*, "A rascal never closes the mouth of his bag."—*Ibajẹ àpó ni ibajẹ apá, bi apá ba já, àpó aballẹ*, "The injury of a bag is caused by the injury of the pack-rope: if the pack-rope breaks, the bag will go down."

APÓ, *s.* a quiver.

APÓ-AGADAGODO, *s.* a kind of leathern bag like a scrip.

APÒ-AGBADO, AWÒ-AGBADO, *s.* a shock or stack of corn.

APÓ-ISANA, *s.* the tinder and flint-bag, bag containing fire apparatus.

APOFIN, APORIKI, *s.* the chief of the archers.

APÓPO, *s.* piece (of cloth), pod (of fruit). — APÓPO ARÁN, a piece of velvet—APÓPO OBÌ, a pod of kola nuts.

APORO, *s.* a walk between beds in a farm or garden.

APORÓ, *s.* antidote against poisonous arrows.

APOTI, *s.* a bench, stool, box.

APOTI-ITISSE, *s.* a footstool.

APÓ-JU, IPÓ-JU, OPO-JU, *s.* the more part, the greater part, abundance, over-abundance.

ĀPỌN, *s.* fruit of a tree called oro, used for palaver sauce, very slimy when ground and mixed with water.

APỌN, *s.* an unmarried man; a widower.

ĀPỌN, *s.* or *adj.* restlessness; busy here and there, always doing.

APỌN, *s.* a bird with red beak.

APỌN-OBIRI, *s.* a woman who has weaned an infant.

ARA

ARA, *s.* body, member, limb, kind.—Ara rè nĩ, “This belongs to its kind.”

ARA *followed by* DA, *v. n.* to be well, to recover, to be clear.
—Ara mi da, “I am well;” “I recover;” “I am clear (of any blame or responsibility),” *lit.* my body is clear. It is also used to express disappointment, as Ara da ’ò, “You are disappointed;” “Your expectation, or hope, fails.”

ARA GBĚKAN, *v. n.* to feel soreness or pains.—
Ara mi gbẹkan, “My body feels sore.”

ARÁ, *s.* relative, relation, kindred (to a person or place).
—Emi kò ri ará mi, “I do not see my relative.”

ARÁ, *s.* a bird.—È’ maṣe pa eiyẹ ti ije ará, “Do not kill the bird called ará.”

ARA, RARA, *adv.* at all.—Kò kuku ranṣẹ si mi rara?
“Does he not send to me at all?”

ARÁ, *s.* a very loud thunder.—Ará san wã, “It thunders loud.”

ARA, *s.* fashion, custom, form; repetition of journeys.—
Ara kí li eyi? “What fashion is this?”—Onirũru alarabara, “Of various kinds, (or, fashions).”—Eyi li o di àra keji wa, “This is our second journey.”

✓ ARA-NFU, *v.* to be uneasy under a sense of wrong done, to be suspicious.—Aṣe ọran ìkọkọ ṣe bi on li ambawi, abi ara ifu bi ẹnni ṣe ohun, “He who (has committed) a secret action supposes himself to be spoken of (when he sees persons conversing together), being uneasy, as one who has committed an offence.”

✓ ARABA, *s.* the cotton tree.—Araba nla ọmmọ agberu gbãke, “A large àraba receives (into its substance) the handle and the axe together.”

✓ ARABÍ, *s.* a kind of insect.—Ọ bọ lọwọ agballe, o kùn arabi, “When (the insect) agballe is overpowered, there remains only the power of (the insect) arabi (to be conquered).” These two insects are always found together.

ARA

ARA-BINRI, ARABIRI (ara-obiri), *s.* a female relative, sister.

ARA-BINRI-IYEKAN, *s.* a female relative on the mother's side.

ARA-BINRI-ÖBBAKAN, *s.* a female relative on the father's side.

ARAIYARA (ara-eyi-ara), *s.* natural body, material body, the body itself.

✓ ARAIYE (ara-aiye), *s.* the people of the world, mankind.

—Araiye abi oju pete, "Mankind presents a circumscribed appearance (*lit.* countenance)." (A proverb expressing the limited nature of human things.)

ARÀJO (re-ajo), *s.* traveller.

ARA-KÖNRI, *s.* a male relative, brother.

ARAKÖNRI-IYEKAN, *s.* male relative on the mother's side.

ARAKÖNRI-ÖBBAKAN, *s.* male relative on the father's side.

ARÄLLE (ara-ille), *s.* he who belongs to a house or family, an inmate.

ARÄLLU (—illu), *s.* countryman, inhabitant of a town or country.—Arallu mi ni, "He is my countryman."

ARAMÖRI (ra-mö-ori), *s.* a kind of close country cap.

ARÁN, *s.* velvet.—Arán ni ipari öşö, "Velvet gives a finish to dress."

✓ ARAN, *s.* decay of mental faculties through old age.—Babba nşé aran, "The father's mind wanders."

ARÀN, *s.* worms in children.

ARANBATTÀ, ONIBATTÀ (ran-battà), *s.* shoemaker.

ARANILÖWÖ (ran-enia-li-öwö), *s.* helper, assistant.

ARAN-KAN, *s.* malice, malignity.

ARAN-MU, *s.* catching, infectious.

ARÄTUBU, *s.* prisoner.

ARAN-ŞE, *s.* communication of things, help.

ARANŞÖ (ran-aşö), *s.* a tailor.

✓ ARAN-WU, IRANWU, *s.* a spinner.—Bi ojumö mö, olowò gbe òwo, iranwu agbe kekke, ajagun agbe apata, iwönşö abere gbe àssa, àgbé ají ti on ti aruko, ömmo ödde aji ti apo ti öron, "When the day dawns, every trader to his trade,—the spinner takes her spindle, the warrior his shield, the weaver stoops to his batten,

ARA

the farmer arises with his hoe, and the hunter takes his bow." (*i. e.* No person should be idle.)

ARARA, RARA, *adv.* at all, in the least.—Kò hàn rara, "It does not appear at all."

ARARÁ, *s.* diminutive person, dwarf.

ARARÈ, *pron. second pers. sing.* self, one's self.—Iwọ li o ẹ ararẹ, "It is you who hurt yourself."

ARARÈ, *pron. third pers. sing.* On li o ẹ ararẹ, "It is he who injured himself."

ARAWO, *s.* a carnivorous bird.

ARÈ, *s.* eldership, the state of being older; chief, principal, first in rank.—Mọ ẹ arẹ iwọ, "I am older than you."

ĀRÈ, *s.* fatigue, weakness.—Arẹ mu mi, "I am weary."

ARE, *s.* right in dispute, justice on the side of.

AREKAKANFÒ (kakan-fo), *s.* the general of the army.

AREKEREKE, *s.* dishonesty, double dealing, unfairness, perverseness.

AREKUNDA, *s.* deceit.

ARÈMỌ (arẹ-ommo), *s.* the eldest child, whether male or female.

ARENIJE (rẹ-enia-je), *s.* a cheater.

ARERE, *s.* perfect silence, stillness.

AREREBOSUN (rẹrẹ-gba-osun), *s.* a small bird with red feathers.

✓ AREWÀ (rẹ-ẹwa), *s.* a person of beauty, comely person.—Enniti ọ fẹ arẹwà ọ fẹ iyonnu, "He who marries a beauty marries trouble."

ARI, *s.* one who sees or finds.

ARIDIJI, *s.* fright, terror, apparition.

ARIFI, *s.* any thing very hot.—Denge tutù lẹhin inọ rẹ gbona bi arifi, "Though the pap is cold on the surface (*lit.* back), yet the inside is very hot."

ARIHUN-GBOGBO, or AROHUN-GBOGBO (ri-ohun), *adj.* all-seeing.

ARIN, *s.* the middle, centre.

ARINJO (rin-jo), *s.* dancer.

ARI

ARIN-KÒ, *s.* chance ; exact time.

ARIWO, *s.* noise, uproar.

ARIYA, ARIVÒ (ri-ya), *s.* joy, gladness, merriment.

ARỌ, *s.* one having a withered limb.—Arọ ni idena oriṣa, “The arọ is the porter at the gate (a stationary servant) to the gods.”—(Cf. Milton’s Sonnet on his blindness.—“ They also serve who only stand and wait.”) Eḡọ ba ọ bi ọran ikunlẹ ba arọ, “ The matter is to you what the task of kneeling is to one of withered limbs.”

ARÓ, *s.* smith’s profession.

ARÒ, *s.* a kind of calabash used for a quiver by hunters.

ARỌ, *s.* a small bird with glossy blue feathers.

ARÓ, *s.* blue dye.

ÃRO, *s.* playfulness, restlessness; applied chiefly to children.

ÃRO, *s.* the hearth, fire-place; three stones or lumps of clay used to support a vessel over a fire.—Ãro ki iru ẹru ki ọ má sò, “ The àro does not always bear its load ; it will be put down (sooner or later).”

ARÓ, ABBA, *s.* storehouse, barn, garner ; a granary built in the shape of a funnel inverted.

AROBÒ, *s.* a petty trade.

AROJE, *s.* a place of refreshment, a market-place on the road, where travellers halt.

AROKAN (ro-kan), *s.* reflection upon painful occurrences.

AROKIN, *s.* a traditionist, one who tells ancient stories.

AROKO, *s.* the overseer or head servant of a farm, a farmer.

AROKURO (rọ-kuro), *s.* the last or latter rain.

AROLLE (rọ-ille), *s.* heir to an inheritance.

AROMOBIMỌ (ri-ommo-bi-ommo), *s.* great-grandparents.

ARON, *s.* sickness, disease.

ARON-OJU, *s.* ophthalmia.

ARONI, *s.* a fairy, an elf supposed to have but one leg.

AROSILLE, AJOṢO, ASOTELLE (ro-si-ille), *s.* a bargain, an understood thing.

ARO-YE, *s.* much talk, explanation, complaint, excuse, reasoning.

ARU

ARUDA, *s.* acceptable, propitiatory sacrifice.

ARUFIN (ru-ofin), *s.* transgressor of the law.

ARUGBO (ru-gbo), *s.* an old person.

ARUGBORUGBO, *adj.* very old, full of days, aged.

ARUKO, AKO (eru-okò), *s.* handle of a hoe.

ARUKON (ru-kon), *s.* rising to fulness, as water in a well ; fulness, a full or perfect sacrifice.

ARUN, *adj.* five.

ARUNJERAN, (run-je-eran), *s.* a shrub used as a medicine for sore eyes. It bears black berries, not eatable, and has short thorns on the stem.

ARUN-ODUN, *s.* May, the fifth month of the year.

ARUPÈ, *s.* or *adj.* dwarf, short, equal in height.—Eiyelle ko li agogo kiki arupe, “The pigeon-tribe have no one (among them) of a high stature, but they (are all) dwarfs.”

ASAKANI-ILLE, *s.* the square of a house ; a square.

ASASE, ALASE (se-ase), *s.* cook.

ASASIN (sa-sin), *s.* an unsteady person who forsakes his father to live with and serve another.

~ASE, AÌSE, *s.* large door, door.

ASE, ISE, ISASE, *s.* feast, dinner ; the act of cooking.

ASE, or AŞE, *s.* paint, colour. Some call it ESE.—Oşu u li ese, “You paint, or colour, it.”

ASE-ALLE, *s.* supper, feast made in the evening.

ASE-IJO, *s.* feast for an assembly.

ASE-IYAWO, *s.* wedding feast.

ASE-QSSAN, *s.* dinner, feast made in the daytime.

ASENJE (se-onje), *s.* a cook.

ASENO (se-ino), *s.* barren woman.

ASEPON (se-pon), *s.* barren woman (used when speaking contemptuously).

~ASIKI, *s.* luck ; good luck, success.

ASINGBA (sin-gbâ), *s.* presents made to the messengers of the king, which he carries back to his sovereign ; the custom of passing on presents from town to town.

ASI

ASINRIN, *s.* a kind of rat having a very offensive odour, very much like the mouse; musk rat. Its bite is supposed to be poisonous.

ASINWA-ASINBO, *adv.* (sin-wa-sin-bo) after all, in the end, in conclusion.

ASINWIN (sin-iwin), *s.* fool, idiot.—Asinwin Ika, asiwere Iluka, nwọn darijọ nwọn li awọn nşọrẹ, “A fool of the town Ika and an idiot of Iluka meet together to make friendship with each other.”

ASOFẸIYEẸ (so-fu-ẹiye-je), *s.* a tree, the fruit of which is eaten by birds; a kind of banyan.

ASOGBỌ (so-gbo), *s.* the state of coming to perfection, ripening; (applied only to fruits).

ASỌ, *s.* wrangling, loquacious quarrel.—Asọ babba ìja, “Wrangling is the father of fighting.”

ASODUN (so-dun), *s.* exaggeration.

ASONIDÀYE (so-ẹnia-di-aye), *s.* he or that which quickens or makes alive.

ASONKỌN (son-kon), *s.* the dropsy, an increase.

ASONMỌ (son-mo), *s.* nearness, proximity.

ASOPO (so-po), *s.* a mutual talk, communication.

ASOROJEJE, ASOROKELLE (so-ro-je-je), *s.* a whisper.—Asorokelle bojuwo igbé, igbé kì iro: ẹnni ti aba sọ ni iṣe iku pani, “A whisperer looks (suspiciously) at the bush (if he hears a noise): the bush tells no tales. He to whom the tale is told is the betrayer.”

ASO-TAN, *s.* perfect speech.

ASOTELLE, AROTELLE, AROSILLE (—te-ille), *s.* an agreement, bargain.

ASO-TI, *s.* unfinished speech.

ASO-YE, *s.* a reasoning, explanation.

ASSA, *s.* weaver's instrument, the batten or lay with which he presses the warp.

ASSÁ, *s.* the saddle.

ASSA, OGUASSA, *s.* a word pronounced by Tẹtu, the officer

ASS

of justice, or tipstaff, when he arrests a man who neglects to pay the king's tax ; a shield.

ASSAN, *s.* vanity, emptiness.

ASSE, *s.* a small basket made for straining.

ASÚBỌ (su-bọ), *s.* gilding or silver plating with which another metal is covered.

ASUNWỌN, *s.* small bag, closed with strings, which serves for a purse ; a shrub so called.

AŞA, *s.* fashion, custom.

AŞÁ, *s.* a small kind of hawk.—Aşa ni Tapà ẹiye, “The hawk is the Nufi of birds.” (The Tapà or Nufi people are noted for their swiftness.)—Aşa gbe mi li adire kò duro nitori ti ọ mọ ohun ti o şe, “The hawk, having caught my chicken, will not stay, because it knows that it has done (wrong.)”

AŞAGBE, ALAGBE, *s.* beggar.

AŞA-ENIA, *s.* vagabond.

AŞA-JU (şe-iwaju), *s.* forerunner, leader.

AŞALAILAI (aşa-lai-lai), *s.* old fashion.

AŞALLE (şa-ille), *s.* barren ground, worn-out land.

AŞALLE, *s.* evening, dusk, afternoon, twilight.

AŞAN, *s.* plain vegetable diet, without sauce or meat.—Aşan ni mo jẹ sùn lanna, “I ate aşan last night.”

AŞAPA, *s.* a hard-wood tree ; a canopy over the corpse of a rich person. Joists, roofs, rafters, posts, and charcoal are made of this tree ; the leaves are used in curing the small-pox.

AŞARA, *s.* tobacco, snuff.

AŞARO, *s.* porridge.

AŞATÌ (şa-ti), *s.* that which is put aside, set at nought.

AŞATI-AGBADO, *s.* a shock of corn.

AŞAWI (şa-wi), *s.* a selection of words.—Aşawi ẹjọ ẹninkan şe are, “A one-sided statement of a case (*lit.* words selected in a dispute) always appears right.”

AŞAYA, *s.* a jest, joke.—Aşaya kì ije kì ọmọ ọya kì ọ gbón, “(The dog) playing with the young hedgehog

AŞA

throws it off its guard (*lit.* does not suffer it to be wise)."

AŞAYAN, *s.* a thing selected from the rest, picked out, chosen.

AŞE, *s.* the menses.

AŞE, *s.* a coming to pass ; law, commandment ; virtue ; effect ; imprecation.

AŞE-HAN, *s.* a thing done for show, a pretence.

AŞE-JÛ, *s.* an extravagant action.

AŞE-KAN, *s.* a final action, a winding-up.

AŞE-KÛN, *s.* unfinished work, that which remains yet to be done.

AŞE-SA, *s.* disgrace.

AŞE-TAN, *s.* perfection, completion.

AŞE-TÌ, *s.* a thing not completed, not brought to perfection.

AŞE-TINQ-ENNI (şe-ti-inq), *s.* an obstinate man, a self-willed person.

AŞEHINDE, AŞEHINDENI (şe-ehin-de), *s.* one who acts for another in his absence, an agent, an overseer.—Oju oloju kò jo oju enni, aşehindeni kò wopò, "Another's eye is not like one's own ; (faithful) agents are not numerous."—O ku aşehinde, "I thank you for acting in my absence."

AŞEİYEŞATE (şe-eiye-şe-ate), *s.* a dissembler, hypocrite, double dealer.

AŞENNU-ENNI (şe-ennu—), *s.* a spokesman, one who speaks for another.

AŞEŞE-KOŞE, *s.* beginning, commencement.

AŞI-RI, *s.* a secret.

AŞI-ŞORI (şe-ori), *s.* pistol.—Aşışori kò ni ikun bi agbá, òtoşi kò lowo bi ọlọrọ, "A pistol has not a bore like a cannon ; a poor man has not money (at his command) as the rich."

AŞIWERE (şe-iwere), *s.* fool, madman.—Enniti o nşape fun aşıwere jo on aşıwere, ọkan, "He who claps hands for the fool to dance is no better than the fool."—Aşıwere li o bi iyá ọbbọ, "The monkey's grandmother was a fool."

AŞO

AŞO, *s.* morose, peevish person ; a sour look.

AŞO-ENIA, *s.* headstrong obstinate person, not easily overcome.

AŞO-ERIN, *s.* an elephant feeding singly.

AŞOJU-ENNI (şe-oju-enni), *s.* one left in charge of another's affairs during his absence.

AŞORE (şe-ore), *s.* benefactor.

AŞORIN, IGGINLA, *s.* the name of a very large tree.—Aşorin babba iggi, "Aşorin is the father of trees."—Aşorin kò da òşuşu, "Aşorin trees never form a grove."—Aşorin Olodò, "The aşorin tree commands the brook." There is a superstition that as soon as any one begins to cut the aşorin tree he is chased by the spirit that dwells in it. The woodman accordingly drops palm-oil on the ground, that the spirit may lick it up whilst he makes his escape. This tree is worshipped at a distance.

AŞORÓ, *s.* pointed knife.

AŞORO (şe-oro), *s.* troubler, tormentor, one who acts violently upon provocation.

AŞOWO, IŞOWO (şe-owo), *s.* trader.

AŞO, *s.* cloth, clothes.—Aşo ləwə kò lekanna, enia kò sì ni iballè, "Cloth has length, (*lit.* hands, the measure being by hands) but no fingers ; so a man (has hands, but) no flowing train (like the cloth)."

AŞO-DUDU, *s.* black cloth, blue cloth.

AŞO-ETTU, *s.* check cloth, so called from its being made in imitation of the guinea-fowl's feathers.

AŞO-IRON, *s.* hair cloth.

AŞO-IWOLLE, AŞO-IVILLE (wə-ille) *s.* cloth or clothes in common use.

AŞO-OJO, *s.* cloth used as a defence from the rain, cloak.

AŞO-ỌŞO, *s.* dressing cloth, robe.

AŞO-TALLA, *s.* muslin, calico, white cloth.

AŞOLLU (şo-illu), *s.* magistrate, manager of a town.

AŞOŞO, *s.* a small bird which feeds on figs.

AŞOTTE (şe-otte), *s.* a revolter, a revolutionist.

AŞUKAN (şu-kan), (also called MŌIMŌI), *s.* a kind of cake.

ATA, *s.* any thing pungent ; pepper.

ATABA, ADABA, *s.* a dove. *See* ADABA.

ATABA-ORENKERE, *s.* a kind of wild pigeon, striped on the neck.

ATABA-ŞÜŞU, *s.* a kind of dove.—Kò ka iku ataba-şüşu ti ije larin aşá, “Fearless of death, the pigeon feeds amongst the hawks.”—Ni ijo ti ina ba jo àtaba-şüşu ni ilò larin igbé, bi ina ba palo, eḷebu ama ire ebu, “When the bush is on fire, the pigeon removes from the grass-field ; and when the flame is extinguished, every one returns to his home.”

ATABA-GBÈGBÈ, *s.* a kind of wild pigeon.

ATAFO, *s.* a tumour on the finger-nail, a whitlow.

ATAIYERAIYE (ti-aiye-re-aiye), *adv.* (*lit.* from world to world), everlasting.

ATAJATERAN (ti-aja-ati-eran), *s.* cattle, beast of every kind.

ATAMPAKO, *s.* the thumb.—Atampako kò şe ijure okankan, “The thumb cannot point straightforward.”

ATAMŌRA (ta-mŋ-ara), *s.* one who entangles himself with many things ; a man fully armed.

ATAN, AKITAN (ki-tan), *s.* a dunghill.—Agbasi mu àtan gelè, “Continual sweepings make a high dunghill.”

ATÀN, *s.* a small scaffold on which fish or meat is dried.

ATANNAMANNA (ati-anna-mŋ-anna), *adv.* from yesterday until now.

ATANŌ (ta-nŋ), *adj.* cast off, useless.

ATANROKO, *s.* a disease in fowls which swells their back part.—Atanroko mu adire mi, “My fowl is infected with atanroko.”

✓ ATARERE, *s.* a kind of pepper.—Atarere èwŋ ɔbɔɔ, “The atarere is never used in sauce.”

ATARI, *s.* the crown of the head.

ATE, *s.* a beaver or black hat.

ATE

- ✓ ATE, *s.* birdlime.—Ate peiye mu eiyē ku, “The birdlime is the death of a bird.”
- ATÉ, *s.* flatness, insipidity, disgrace, reproach.—Nwọn bù até lù mi, “They disgrace me.”
- ATETE, *adj.* that which is first, prior. (Always used as a prefix).
- ATETE-BA, *s.* that which is met first, frontier, outer court.
- ATETE-BI, AKOBI, *s.* first-born.
- ATETE-KOŞE, ATETE-ŞE, IPILLE-ŞE, *s.* the beginning, the commencement of a thing.
- ATE-LE, *s.* or *adj.* a thing next in order, next in rank, next born, that which follows.
- ATÈLEHIN (te-li-ehin), *s.* a hump or crooked back.
- ATELLEBOSI (—bò-si), ISABOTTI, *s.* a threshold, outer court.
- ✓ ATELLESSE (te-ille-esse), *s.* the sole of the foot.—Atel-lesse ni ije egbin ònna, “The sole of the foot is exposed to all the filth of the road.”
- ✓ ATELLEWO (—owo), *s.* the palm of the hand.—Atellewo ki itan 'ni je, “The palm of the hand never deceives one,” denoting the safety of a thing in hand.
- ATEMORA (te-mo-ara), APAMORA (pa-mo-ara), *s.* patience, long-suffering.
- ATEWOGBÀ (te-owo), *adj.* acceptable, propitiatory.
- ATI, *s.* purpose, intention, conception. (Frequently used in composition with verbs, as a formative prefix for substantives. See ATI-KÓ, &c.)
- ATI, *adj.* both; *conj.* and, likewise; *prep.* from.
- ATIBABA, *s.* scaffold, shelf. (Applied chiefly to such as fish and meat are dried on over fire.)
- ATIBABBADEBABBA, *adv.* from father to father.
- ATI-BÒ, *s.* a coming, returning.
- ATI-DE, *s.* an arrival, coming.
- ATI-GBÀ, *s.* reception.
- ATIJEFFAWA (ati-ijo-èffa-wa), *adv.* six days ago.
- ATIJARUNWA (ati-ijo-marun-wa), *adv.* five days ago.
- ATIJEDOGUNWA (—mēdogun—), *adv.* fifteen days ago.

ATI

- ATIJEJILAWA (—mejila—), *adv.* twelve days ago.
 ATIJERINWA (—erín—), *adv.* four days ago.
 ATIJERINLAWA (—erín-la—), *adv.* fourteen days ago.
 ATIJETTAWA (—etta—), *adv.* three days ago.
 ATIJETTALAWA (—etta-la), *adv.* thirteen days ago.
 ATIJEJOWA (—ijo-mejo—), *adv.* eight days ago.
 ATIJOKANLAWA (—mòkanla—), *adv.* eleven days ago.
 ATIJEWA (—ijo-me—), *adv.* ten days ago.
 ATIJEJEWAWA (—ijo-meje—), *adv.* seven days ago.
 ATIJEßSANWA (—meßsan—), *adv.* nine days ago.
 ATIJO (—ojo), *adv.* of old time, long ago.
 ATI-KÓ, *s.* the process of teaching; the process of building.
 ATI-LÀ, *s.* salvation, the act of being saved; the act of getting rich.
 ATILLENDE (nti-ille-nde), *s.* a youth, just arriving at the age of puberty.
 ATI-LÒ, *s.* departure, the act of going.
 ATI-NÌ, *s.* attainment, possession.
 ATIORO, *s.* tassel; bird; plant.
 ATI-PILLESE (pa-ille), *s.* beginning.
 ATIPO, *s.* resident, sojourner.
 ATISINSIN-YI-LÒ (ati-isinsin), *adv.* henceforth.
 ATI-WA, *s.* the act of coming.
 ATIWA-OJO, *s.* sun-rising, the east.
 ATIWÒ-ÔRUN, *s.* the west. (*Haussa*: YAMA.)
 ATI-SE, *s.* action.
 ATONIMONI (ati-oni-mo-oni), *adv.* all day long. (Used in cases of difficulty or distress, to denote the length of time they occupy.)
 ATON-WA, *s.* a returning.
 ATORI, *s.* a tree very remarkable for its elasticity, used for bows.
 ATORUNWA (ati-orun), *adj.* heavenly, proceeding from heaven; original; untainted.
 ATOTO, *s.* noise; the word used by the public crier to

ATÕ

enforce silence, when about to deliver a proclamation ;—Atoto—o—o !

ATÕ, *s.* that which makes straight ; a medicine which heals a fractured bone or limb ; a kind of long-necked calabash.

✓ ATỌJOMỌJỌ (ati ọjọ-mọ-ọjọ), *adv.* a long time ago.—Ọrọ atọjomojọ kò lè işini li eti bi ọrọ titton, “An old story does not open the ear as a new one does.”

ATỌJUẸNNI (tọ-ọju), *s.* superintendent.

ATỌKUN (tọ-okun), *s.* leader, guide.

ATỌKKỌ (tọ-ọkkọ), *s.* pilot, helmsman.

ATỌMMỌDOMMỌ (ati-ommọ-de-ommọ), *adv.* to children's children.

ATỌN-BI, *s.* regeneration.

ATỌN-DA, *s.* regeneration.

ATỌN-IIÙ, *s.* a repetition of behaviour ; a fresh shooting out.

ATỌNNÀ (tọ-ọnnà), *s.* one who walks about the road ; spy ; watchman.

ATỌWỌWA (ati-ọwọ-wa), *s.* that which originates from one's self ; personal action.

ATTA, *s.* the ridge which covers the top of the roof.

ATTA, *s.* a resinous tree, commonly split and used for torches.

ATTE, *s.* fan to winnow rice or corn.

ATUKỌ (tu-ọkkọ), *s.* sailor.

ATUBỌ-ŞE, *s.* that which brings any thing to a completion.

ATUBỌ-TAN, *s.* termination.—Ki ọlorun ki o fu ni li atu-
botan rere, “May God give us a happy end !” (An
expression borrowed from the Mahomedans.)

ATUN-ŞE, ATỌN-ŞE, *s.* restoration, repairs.

AWA, *pers. pron.* we.

AWADA, *s.* jest, joke.

AWA-MU, *s.* adherence, attachment.

AWA-NA, *pers. pron.* we ourselves.

AWA-NỌ, *s.* a waster, waste.

AWA-TI-KARA-WA, *pers. pron.* we of our own selves.

AWA

AWA-WI, *s.* an excuse.

AWAYA or AHARIYA, *s.* small shot.

AWAYÁ, AWAYÁ-IJA, *s.* agony, contest, combat, struggle.

AWERE, *s.* name of the yellow monkey.

ÀWE, *s.* fasting, religious abstinence from food; mourning for the dead, at which time the relatives of the dead do not wash their clothes.

AWE, *s.* a division of fruits or nuts, such as coffee-nuts, &c.

AWÈDÈ (wè-idè), *s.* an herb used for cleaning brass.—Oni-bàba ni itoju orombo, onidè ni ima itoju awèdè, "He that has copper ornaments looks after the (fruit of the) lime; he that has brass ornaments looks after the awèdè."

AWE-NÒ, *s.* that which is washed off; soap.

AWĪDAKKÈ (wi-ma-dakke), *s.* perpetual talking.

AWI-MA-YI-HÙN, *s.* a man of truth.

ÀWÌN, *s.* trust, credit.—Iwò gba mi li àwin, "You credit me."

AWI-RIN, *s.* a witch.

AWI-YE, *s.* interpretation, explanation.—Awiye ni Ifè ifò gbangba li oro ipèran, "(As) the Ifè people speak without disguise, (so) a poisoned arrow kills an animal in the sight of all."

AWĪYANNU (wi-ma-yannu), *s.* importunity.

AWIGBÒ, *s.* that which is uttered audibly; plain speech.

AWĪGBÒ (wi-ma-gbò), *adj.* disobedient, obstinate.

AWO-AGBADO, *s.* shock of corn.

Awo, *s.* a kind of guinea-fowl.—Bi amba mbu ẹttu ori ama ra awo, "If you abuse the ẹttu (a kind of guinea-fowl), you make the head of the awo (a bird of the same genus) ache;" (*i. e.* People feel acutely any reproach cast upon their relatives.)

Awo, *s.* plate.

Awò, *s.* that which is looked into or through; a spy-glass.

Awo, *s.* device, secret bargain, superstitious mystery.

Awo-koto, *s.* a bason.

AWO

AWO-OMITORO, AWO-OBBE, *s.* soup-plate.

AWO-OLOMMORI (oni-ominio-ori), *s.* bason with a cover.

AWO-OKKO, AWO-GBORO, AWO-OGBON, AWO-POKKO, *s.* dish.

AWODI, *s.* hawk.—Awodi nrà inọ aladiṛẹ bajẹ, “When the hawk hovers (over the yard) the owner of the fowls feels uneasy.”—Li oju awodi ki ãkó adireṛẹ rẹ apatta, “No one would expose fowls on the top of a rock in the sight of a hawk.”—Awodi oloju ina, “The awodi has eyes that can bear the fire.”

AWOJIN (wo-ji-ijin), *s.* glass, looking-glass.

AWOJIN-OJU, *s.* spectacles.

AWÓKO, *s.* colic, spleen.

AWOKO, *s.* the mock-bird.—Mo kọn igba lallẹ mo kọn igba li orọ mo kọn igba li ọssan ki mto fi ayindayinda lù u, “I sang 200 songs in the morning, 200 at noon, and 200 in the afternoon” (says the mock-bird, “as my ordinary task), besides many frolicsome notes (for my own amusement).”

AWOLLEHU ỌRỌ (—wo-ille—), *s.* a fabricated rumour.

AWONI (wo-enni), ALAKE-SI, *s.* a visitor.

✓ AWO-RAN, *s.* picture, image, likeness.—Bi aba gbẹ awo-ran, aki iṣa ima fi, ọwọ rẹ tẹ nkan, “However well an image may be made, it must have something to stand upon.”

AWOROJOBI (—je-obi), *s.* a small bird.

AWO-SE, *s.* pattern.

AWO-TAN, *s.* perfect cure, entire healing.—O se awotan won gbogbo, “He cures them all.”

AWO-YE (wo-oye), ALORE (enni-ore), *s.* a looker out, a spy.

AWO, *s.* hide, skin, leather.

Awọ, *s.* colour; outward appearance; likeness, similitude, image.

AWO-PALA, *s.* very coarse leather; unwrought leather.

AWO-WILIKI, *s.* leather worn about the waist.

AWO-SANMA, *s.* the clouds.

AWO-TUTU, *s.* raw hide.

AWO

AWOHIN (wọ-ẹhin), *s.* hump ; crooked back.

AWON, *s.* land tortoise; greediness; a miser; *adj.* sparing, scanty, parsimonious.—Ejẹ awon kò kọn ni lí ọwọ, “The blood of the tortoise is not a handful.”—Ille ọsọno ã yà yọ ta ni jẹ yà ille awon ki awon, “One may call at the house of the liberal and be filled, (but) who will call at the house of a miser to salute him ?” —Ille awon kò gba awon, ọdẹdẹ awon kò gba olojò, awon kò ille oyọ ọdẹ ni ibadi, “The house of the tortoise is not large enough for itself, the verandah of a tortoise will not accommodate a guest; the tortoise having built its house, makes the verandah (*i. e.* the part of the shell that overlaps the tail) behind it.”

AWON OKUN, *s.* sea turtle.

AWON, *pers. pron.* they.

AWON, ANON, *s.* the tongue.

AWON, *s.* a net.

AWON-ẸKUN, *s.* a hairy plant, whose touch causes severe itching—so called from its being rough, like a leopard's tongue ; also, a very watery plant, much used by thirsty hunters, who cut it asunder and drink the sap.

AWONNIWONNI (wọ-enni), *s.* a kind of guana ; otherwise called AWONWON ; AHANHAN ; ALEGBA ; ALEGBA ALETO-LO ; supposed to be able to live without water for a long time.

AWON-NA, *pers. pron.* they themselves.

AWON-ṢO, *s.* a weaver.

AWO-RIRUN, *s.* a well-worked leather ; soft leather.

AWUJO, *s.* the midst of an assembly.

AWUJU, *s.* confusion.

AYA, *s.* a wife.

ẸYÁ, *s.* a kind of monkey.—Aya bẹ sille ọ bẹ si sille, “When a monkey jumps down from the tree, he jumps into the house (of his pursuer);” *i. e.* is sure to be caught.

AYA

AYABBA (aya-ḡbba), *s.* a queen, a king's wife.

AYAMO-PE, AYAMO-BI, *conj.* otherwise, unless.—Bi babba kò ba de ayamḡpe emi kò sḡ otitḡ, "Unless my father has come I have not spoken the truth."

ÃYÁN, *s.* a tree, from which the club of Šango (the god of thunder and lightning) is made; the cockroach.—

Ãyan kò gba eḡḡon, "The Ayan tree resists an axe."

ÃYAN, *s.* inquisitiveness; stench, offensive smell.—O nsāyan, "It stinks."

AYAN-FE, *s.* or *adj.* a friend, one selected among the rest, chosen, beloved.

AYANGA, *s.* a word of rebuke or threatening to an inferior.

AYAN-JE, IYAN-JE, *s.* cheat, imposition.

AYAN-ŠE, *s.* any thing done specially, done to order.

AYA-ŠEBI, *conj.* unless, except, otherwise.

ÀYE, *s.* room, space. ÀYE-ÀGBA, chief room, seat of the elder.

AYÉ, AWE, *s.* breadth of cloth.

ÃYE, *adj.* alive, living, quick.

AYE-TAN, *s.* perfect understanding, full conception.

AYI-DÀ, *s.* a change; round of time; next season; year.

AYIDA-YIDA, *s.* much talk, chattering.

AYI-KA, *s.* a surrounding; circle; halo.

AYIN, *s.* a very hard tree with oily sap.

AYIN, *s.* mats made of bamboo. ILLE ÀYIN, house of bamboo mats.

AYINRIN, *s.* light blue.

AYINRIN, *s.* a small animal like the fox, which catches fowls.

Ãyo, *s.* a choice person or thing; *adj.* most beloved, most valued.

✓ Ayò, Awo, *s.* a game called the warry.—Ayò ki iḡ ki ayè e, "When the game is won, it cannot be disputed."

Ayo, *adv.* plentifully.

Ayò, *s.* joy, gladness.

AYḡLUWO (yḡ-illu-wo), *s.* a spy sent to survey a town.

AYÒ

AYÒMMỌ (aya-òmmọ), *s.* the wife of a prince.

AYÒNIWÒ (yọ-enni-wo), *s.* a spy who watches the actions of an individual; an eaves-dropper.

AYỌ-SAN, *s.* money paid for sacrifice.

AYỌ-ŞE, *s.* doing by stealth; that which is done by stealth.

AYUN, *s.* a going, departure.—Ayun ni mo ri nkò ri abò,

“I saw the departure, but not the return.”—Kun ’yun kun ’wa bi ikò ãrà, “To be busy here and there, like the messenger of the ant (ãrà).”

AYÙN, AYỌN, *s.* a saw.—Onşonnà o fi ayùn rẹ iggi, “The artisan cuts a tree with a saw.”

AYUN-ABÒ, AYUN-AWA, *s.* a going and returning.

B.

BÁ, *v. a.* to meet, overtake, find at a place.—Nwọn bá mi ni ille, “They meet me at home.”—Iwọ ba mi li ọnna, “You overtook me on the road.”—Awọn obá mi nibè, “They will find me there.”

BÁ *followed by* Lọ (to go), *v. a.* to accompany.—Ma şe bá mi lọ, “Do not accompany me.”

. Rò (consider), *v. a.* to advise, give counsel.
—Ta li o bá iwọ rò iru oràn behè?
“Who advised you in such a matter?”

. Sò (squabble), *v. n.* to quarrel with.—Ma bá mi sò mọ, “Do not quarrel with me any more.”—Kò yẹ ki abá a sò, “It is not good to be quarrelling with him.”

. SÙN (sleep), *v. n.* to lie with. (This word should be always used in translating the Scriptures, it being a more decent expression than Do.)

. TAN (connected), *v. n.* to be related to.—Gbogbo araiye li ọ ba ara wọn tan, “All mankind are related to one another.”

. WÌ (talk), *v. a.* to rebuke, blame.—

BÁ

Babba ba mi wi, "(My) father blamed me."—Ma ɕe ba ɔmmɔ rɛ wi to bɛɛ, "Do not rebuke your child so much."

BÁ followed by WÍỌ (dispute), *v. a.* to judge.—Ọlọrun yi obá gbogbo aiye wijo, "God shall judge the whole world."

BÀ, *v. a.* (*primary idea*, to bring into contact with, hence) to sit or alight on a tree, as a bird; fit, be exact; hit the right mark; come to the point; bespeak; plait coarsely (*i.e.* bring the grass fibres into contact with each other); strain through (*i.e.* bring into contact with) a sieve.—Ẹiyẹ mejì bà lí ọrí iggi, "Two birds are sitting on the tree."—Ọ bà a patapata, "It comes right to the point."—Ẹmì tí bà malu na sílẹ̀, "I have bespoken the cow."—Bà ẹ̀sù fú mí, "Plait some ẹ̀sù grass for me."—Iya mbà aro, "(My) mother is straining potash."

BÀ followed by JÉ (*without meaning, except in composition*), *v. a.* to corrupt, spoil, defile, destroy.—Ọ bà ɔmmɔ mí jẹ, "He spoils my child" (by indulgence, demoralization, bodily injury).

. LORUKỌJẹ (ni-orukọ, to the name), *v. a.* to slander.—Ẹmì ọ bà orukọ rẹ jẹ, "I will slander you."

. NINỌJẹ (ni-inọ, in or to the mind), *v. a.* to displease, grieve.—Ẹ' má jẹ kí abà babba ninọjẹ, "Don't let us grieve our father."

. Tì (failure), *v. n.* to fail, miss one's aim by a small distance.—Ọfà tí ọ ta bà a tì, "The arrow which he shot, missed it."—'Ọkò tí mò sọ sí ẹiyẹ nǎ ọ bà a tì, "The stone which I threw at the bird, missed it."

BA, *v. n.* to be bent inwards, to be bent.—Ẹhin rẹ ọ bà,

BA

“His back is crooked.” Iggi na bà diẹ, “The stick is bent a little.”

BÀ, *v. n.* to lie close to the ground, hide.—Ole ba ninọ igbé, “The thief hides in the bush.”—Adiẹ ba le ọmmọ rẹ, “The hen sits over her young.”

BÁ, *aux. v. (defective)*, shall, should, would; ought.—Nigbati yio bá lọ, emi o fi fu ’ọ, “When he goes (*lit.* should go) I will give it to you.”—Emi ni ibá lọ, “I ought to have gone.” (With the prefix it assumes the sense of “to.”)

BÀ, *aux. v. (defective)*, should, might.—Iwọ nse behe ki emi ki ọbà lọ, “You act thus in order that I might go.”

BÁ, *prep.* with, against; (frequently in composition).—Ọmmọ wa bá wọn lọ, “Our children went with them.”—Gbogbo wọn mbá wa jà, “They were all fighting against us.”

BÀ, (*Lat. con*); *particle* used only in composition.

BÁ, *adv.* with HÁ, (emphatical) never.—Emi kò ha se e bá, “I did not do it; no, never!” Iwọ kò jẹ lọ bá, “You would never go.”

BÀBA, *s.* the red Guinea corn; copper.

BÁBA, *s.* a great thing; BÀBA, *s.* a small thing; words employed in the following proverb—Bába bo bàba mọlle, “A great matter puts a smaller out of sight.”

BABBA, *s.* father, master.—Babba wa kò si ni ille, “Our father is not at home.”—Babba ataiyeraiye, “Father everlasting.”

BABBALAWO (babba-ni-awo), *s.* a priest of Ifa.

BABBA-NLA, BABBĀLA, *s.* grandfather.—Iwọ kò mọ babbanla wa, “You did not know our grandfather.”

BABO, *s.* a tree, the leaf of which is much used in tying up agidi and kola-nuts.

BABUJA (bu-abuja), *v. a.* to cross, thwart.

BADA, *s.* a title.

BA-DE, *v. n.* to agree, suit.—Ọ bade, “It agrees;” “It suits.”

BÃFIN, IBÃFIN (iba-afin), *s.* eunuchs, of whom there were six in the palace of the King of Yoruba; they are called Iwẹffa.

BAI, BAYI (bi-eyi), *adv.* thus, so; only; no more; very.—Eni ni iwo ẹ bai si, “Do you act thus towards me.”

BAI, *adv.* yonder, somewhere, thereabouts.—Ille rẹ mbẹ nibai, “His house is somewhere thereabouts;” “His house is yonder.”

BAI-BAI, *adv.* dimly.—Õrun nràn baibaì, “The sun shines dimly.”

BALAGA (ba-le-aga), *s.* a young man, coming to maturity.

BALLE-ERO, *s.* host, landlord.—Balle ero li o mu mi wo, “The host lodged me.”

BALLE (ba-ille), *v. n.* to touch the ground.

BÃLLE (ba-ille), *s.* governor.

BÃLLE (õbba-ille), *s.* householder, master of a house; husband.—Balle mi, “My husband.”—Agba kò si illu bajẹ, balle ku ille di ahoro, “When there are no elders, the town is ruined; when the master dies, the house is desolate.”

BALOGUN (õbba-ni-ogun), IBALOGUN, *s.* a war chief, officer.

BALOGUN-ORUN, *s.* a centurion.

BALUWÈ, IBALUWÈ, (ibi-alu-wẹ) *s.* apartment in a house for washing or necessary resort.

BANABANA, BENABENA, *s.* a plant having small leaves which fold as soon as the sun sets, the powder of which is used by thieves, as a charm to put the inmates of a house to sleep, previous to attempting a robbery.

BAMBAM, *s.* a piece of wood, flattened on one side, used for beating mud floors, to make the foundation solid.

BANS (*Eng.*), *s.* bans of marriage.

BAO, BAWO, (bi-ewo) *adv.* how? in what way?—Bawo ni ki aṣe? “How should we act?”—Bawo li ori? “How is it?”

BAPTISI (*Gr.*), *v. a.* to baptize.

BÀR

BÀRA, *s.* a kind of running plant, which bears the seed egusi.

BARA, *s.* god of mischief, Satan, the Devil.

BATÁ, *s.* a kind of long drum.—Opołopo a lu batà ni nşagbe je, “A great many batá drummers are beggars.”

BATTA, *s.* shoe, sandal ; hoof.—Batta li a ifi işe agbara li arin egun, “With shoes one can get on in the midst of thorns.”

BAUN, (bi-on) *adv.* thus, so.—Emi li o şe e baun, “I did it so.”

BAWONNI (bi-iwון-ni), *pron.* such.—Iru enia bawonni li anfe, “Such persons we like.”—Enia bawonni şowon, “Such persons are rare.”

BAWI (bi-eyi), *adv.* thus. See BAI.

BERE (bi-ere), *v. a.* to ask, inquire after, question, require, consult, demand.—Obere mi, “He inquired after me.”

BESE, *s.* saddle-cloth.

BẸ, *v. a.* and *n.* to skip, to leap from a high to a low place, to leap at a measured distance ; cut in two pieces at a stroke ; bring forth young, litter (applied to carnivorous animals, and also to pigeons).—Mọ bẹ iggi na meji, “I cut the stick in two.”

BẸ followed by LORI (ni-ori, at the head), *v. a.* to behead.
—Iwọ bẹ ewure lori, “You beheaded the goat.” See BẸRI.

BẸ, *v. a.* to beg, pray, beseech.—O bẹ mi ki nkalọ, “He prayed me to go along with him.”

BẸ followed by WỌ, *v. a.* to peep at, pay a short visit to.
—Awon iyekan nyin wa ibẹ yin wọ,
“Your relatives came to visit you.”

BE, *v. n.* to display a brilliant and deep red colour ; to be officious, too forward, impudent.—Aran yi bẹ yò, “The colour of the velvet is brilliant.”

BEBBE (bẹ-ẹbbẹ), *v. n.* to pray, supplicate, make entreaty.

BÈB

—Awa bebbẹ łoddo rè, “We entreat of him.”—
Bebbẹ ki o ri ọkọsẹ, ẹagbe ki ori awọn, “Beg for
help, and you will meet with refusals; ask for alms,
and you will meet with misers.”

BÈBE, *s.* brink of a pit or precipice; verge, edge; shoal,
bar.—Maṣe duro ni bẹbe odo, “Do not stand at the
brink of the river.”—Bẹbe ya, “The (river’s) bank is
broken.”

BÈBE-IDI, *s.* rump.

BÈBE-OJU, *s.* eye-brow.

BÈBEYARA, (bebe-iyara), *s.* earthen mound against a for-
tification.

BÈHẸ, *adv.* thus, so.—Bẹhẹ ni, “So it is.”

BÈHẸ-KỌ, *adv.* no, not so.

BÈHẸ NI, *conj.* neither, nor.—Bẹhẹni ki iṣe emi, bẹhẹ ni
ki iṣe iwo, “It is neither I nor you.”—Ki iṣe eyi,
bẹhẹ ni ki iṣe eyini, “It is neither this nor that.”—

BÈLEBÈLE, *adj.* flat, elastic, pliant, thin.

BÈLEJE, *adj.* beautifully yellow.—Ina pupa beḷeje, ọjo
dudu bọlọjo, “The fire is a beautiful yellow; the
rain-clouds are a beautiful black.”

BẸNDE, *s.* a blow with the fist. -Yio kì iwo nibẹde,
“He will box you.”

BẸRE, *v. a.* to begin, commence, stoop.

BẸRÉ, *adj.* low, flat, not high.—Orule yi bẹré, “This
roof is flat.” Also used as an *impers. v.*, “It is flat.”

BẸRE, *adj.* even, *s.* gentle slope; slight elevation, in
rows; level.—Nwọn wo ille gbogbo palle bẹre, “They
levelled the houses all along.”

BẸRE, *s.* grass used for thatching, of which there are va-
rious kinds; BẸRE-MẸNE, *s.* fine yellow grass; BẸRE-
ALỌLO; BẸRE-PÀSI, *s.* kinds of coarse grass.

BẸRI, (be-ori), *v. a.* to behead.—Ọbba bẹri rè li oju
opopo, “The king beheaded him on the highway lead-
ing to the town.”

BẸRU, (ba-eru), *v. a.* to fear, be afraid of, be daunted.—

BER

Ma bèru ɛnni kan, "Fear no man."—Bèru Ọlọrun, "Fear God."

BÈRUKÈRU (ba-ɛru-ki-ɛru), *v.* to be apt to fear, to be timid.
 BÌ, *conj.* and *adv.* according as, if, although, whether, just.—Bi bèhẹ ba ni, "If it be so."—Bi babba ti wi li, awa o ɛ, "As (my) father has said, so will we do."—Bi o ti de ni yi, "He is just come."—Bi ko tillẹ fẹ awa o ɛ, "Though he be not willing, yet we shall do so."

BÌ, *v. a.* to bear, beget, breed (applied to mammiferous animals).—Malu mi bi lanna, "My cow calved yesterday."

BÌ *followed by* SÌ (towards), *v. n.* to multiply, increase, replenish.—Ọlẹ̀rẹ̀ mbisi, "His riches increase."

BÌ, *v. a.* to ask, question.—Obi mi li ọran na, "He asks me about that matter."

BÌ, *followed by* LERE (ni-ere, with a question), *v. a.* to question, interrogate.—Ọkọ̀n-ri na bi mi lí ere, "The man questions me."

. LEJỌ (—ẹjọ, judgment), *v. a.* to question a man upon a charge brought against him.

. LOHUN (—ohun, voice), *v. a.* to reproach a person for ingratitude.

. NINỌ (—ino, in the inward) *v. a.* to vex, make angry.

BÌ, *v. a.* to push violently; vomit, spew.

Bì *followed by* SUBU, *v. a.* to push headlong, overthrow.

BÌ-ATI, *adv.* how.—Kọ mi biati i ɛ, "Teach me how to do it."

BÌ-ATI-NWÌ, *adv.* immediately, instantly (*lit.* as we were talking).—Biatinwi bèhẹ li ode, "He came just as we were talking."

BÌ-BAWO (bi-bi-ewo), *adv.* whereby, in what way, how.

BÌBÌ, *adj.* begotten; *s.* that which is born.

BÌBỌ, *adj.* boiled.—Ẹran bibọ, "Boiled meat."

BÌBU, *adj.* broiled, by being heated under hot ashes or

BI-E

embers; *s.* roof patched by inserting grass; mended roof.—Iṣu bibu, “Broiled yam.”—Ejja bibu, “Broiled fish.”

BI-ENNI-PE, *conj.* as if one should say, as if.

BİERANKO (bi-eran-oko), *adj.* brutal, like a beast.

BİKITA, *v. a.* to notice, regard.—Emi kò bikita si wọn, “I do not notice them.”

BI-KOŞE, BI-KOŞE-PE, BI-KOŞE-BI, *conj.* but, except, unless.
—Bikoşepe mo lọ, ki yi ofi fu ’ọ, “Unless I go, he will not give it to you.”

BILA (bi-ila), *v. n.* to give place, as in a crowd (*lit.* to push an opening).—Bila fu mi, “Give place to me.”

BI-LÙ, *v. a.* to push heavily against another.

BINA-BINA, *s.* abusive language.

BİÑO (bi-inọ), *v. n.* to vex, be angry.—O biño si mi poju, “He is very angry with me.”

BİÑO-JE, *v. n.* to feel grieved, be sorry.

BI-ỌLỌRUN, *adj.* godlike, godly.

BI-OŞUMARE, *adj.* in a semicircle, like a rainbow; archlike.

BIRI, *adj.* occupying a small space; within a small compass (applied to land).—Ilẹ biri, “A circumscribed piece of land.”

BİRİ, *adj.* occupying an extensive circular space.—Mo ra ilẹ biri, “I bought a large piece of ground.”

BIRIBIRI, *adv.* very; (intensive *particle* usually followed by the *v.* ŞU, to be dark).—Ilẹ şu biribiri, “The land is utterly dark.”—Igbo biribiri, okunkun biribiri, okunkun ni yio şette igbo, “The forest is very dark; the night is very dark: the darkness of the night is deeper than the darkness of the forest.”

BIRIGAMI, *s.* a square bag or wallet used by travellers and traders.

BIRI-KOTO, *s.* a small narrow place.

BLASFIMI (*Gr.*), *s.* blasphemy.

BÓ, *v. a.* and *n.* to peel, deprive of covering or bark; to make a noise like a he-goat.—Joseph bó ille babba rẹ,

BÒ

“Joseph stripped his father’s house.”—Epo iggi na bó,
 “The bark of the tree peels.”—Ara mi bó, “My skin
 peels.”

BÒ, *v. n.* to be full of leaves, rich in foliage.—Aba ode mi bò
 dudu, “The banyan-tree in my street is full of
 leaves.”

BODE, *s.* custom-house.—Ọbba ni igba owo bode, “It is
 the king who receives custom.”

BOJIN, *s.* shade.—Joko ni bojin, “Sit in the shade.”

BOJÌN, BOJÌ (ibi-ojì), *s.* grave, place of interment.

BOJUWÒ, BOJU-TO (bu-oju-wo), *v. a.* to have an oversight
 of, take notice of at intervals.—Bojuwò ille fu mi,
 “Take care of my house for me.”

BOLE (bo-ille), *v. a.* to thatch, cover a house; rob a house;
 confiscate.—Ọbba bole ẹnniti ọ sẹ, “The king con-
 fiscates the house of the offender.”

BOLE-BOLE, *s.* thatcher; robber; confiscator.—Olè bole-
 bole ejikan—a term of reproach applied to robbers.

BOLEŞEBI, BOLEŞEPE (bi-ole-şe-bi), *adv.* if possible.—Bole-
 sepe yi ọlọ iba daraju, “If it be possible for him to
 go, it will be well.”

BOMIWỌN (bu-omi-wọn), *v. a.* to sprinkle with water.

BOMÓ, ỌKABOMÓ, *s.* white-grained Guinea corn.—Bomó
 yọ larin bàba, “The (white-grained) bomó is con-
 spicuous in the midst of the (red-grained) bàba.”

BOMUBOMU, *s.* a tree, the leaf of which is pounded, and
 used to curdle milk, as the leaf of the ọrẹ plant is to
 ferment akara cakes.

BORA, *v. n.* to cover the body (as with a cloth).

BORI (bo-ori), *v. a.* to overcome, surpass.—Ijọ kan ọjọ
 o bori ọda, “One day’s rain makes up for many days’
 drought.”

BORI (bo-ori), *v. n.* to be the head, to be superior; to
 have the upper hand.

BORI-GBOGBO, *prep.* above; over.

BORUKO followed by JE (ba-oruko), *v. a.* to slander.—Ọtta

BOT

enia ni iba orukọ rẹ̀ jẹ, "He is an enemy who slanders one's name."

BOTI, *v. n.* to tear half-way open.

BOTI-BOTI, *adv.* talkatively.—Ommode yi nsoro botiboti, "This child prates very much."—Oro botiboti ko ye fun agbalagba, "Prating is unbecoming in an elder."

Bọ, *v. a.* to feed, maintain, support; to beat the mud floor of a house; to wash slightly.—Bọju (bọ-oju) *v.* to wash the face.—Bọra (bọ-ara), *v.* to wash the body.

Bọ, *v. n.* to drop, as a leaf or fruit from a tree; drop or fall from a loft; slip; to fail in carrying out one's point.—Awo bọ lowo mi, "The plate slipped from my hand."—Ewe bọ lori iggi, "A leaf drops from the tree."—Ommo kan bọ si kanga, "A child fell into the well."—Ora na bọ lowo mi, "I failed in that business (*lit.* that matter dropped from me). (This word is not applied to dropping of liquid.)

Bọ, *v. a.* to take off any thing suspended loosely on a pin or on the body.—Bọ aṣo si ilẹ loriekan, "Take the clothes down from the peg."—O bọ aṣo lara mi, "He took off my clothes."

Bọ, *v. a.* to adore; to worship false deities by sacrifices.—Awon Keferi ama bọ iggi bọ okuta, "The Gentiles worship wood and stone."

Bọ *followed by* Laṣo, *v. a.* to strip.—Ma se bọ mi laṣo, "Do not strip me of my clothes."

Bọlowo (bọ-ni-oṣo), *v. n.* to escape or get free from (the enemy's) hand.—Iwo bọlowo enia buburu, "You escaped the hand of the wicked."

Bọ, *v. a.* to insert; pierce; boil; put on trousers; shake hands.—Bọ gbogbo ẹran na, "Boil all the meat."—Bọ sòkoto rẹ, "Put on your trousers."—Bọ mi lowo, "Shake my hand."

Bọ, *v. n.* to return.—Awon ero bọ lanna, "The caravan returned yesterday."

Bọju, (bọ-oju), *v. n.* to wash the face.—Bi kò se oṣon

BOK

enia, ta ni ibaji lo òrò kí ọ ma bọju rẹ mọ ọ́sọ́, "Who would awake in the morning without washing his face, unless he were a dirty person?"

BOKINNI, *s.* a neat, decent person.

BOLLA (bu-ọlla), *v. a.* to respect honour, regard.—Bolla fun agba, awọn ni babba ẹnni, "Respect the elders; they are our fathers."

BOLỌJO, *adv.* beautifully (used of intense blackness).—'Ojo dudu bọlọjo, "The rain-clouds are beautifully jet black."

BONNI, *s.* a species of acacia used by tanners.

BORA (bọ-ara), *v. n.* to wash the body slightly; to strip the body of clothes.—Emi nọ ibọra li odò, "I am going to wash myself in the brook."

BORỌ, *adv.* soon, immediately.—Kò de bọrọ, "It does not come soon."

BORUKONU, *adj.* profligate, wasteful; stupid.

BOSI, *v. a.* to enter.—Bosi ille, "Enter (*lit.* drop into) the house."

BOWÁ, *v. n.* to come onward; move towards one.

BOWO (bọ-ọwọ), *v. n.* to shake hands together.

BOWO (bu-ọwọ), *v. a.* to regard, pay respect to, honour.—Gbogbo illu li ọ bọwọ fun wa ni ilẹ̀ yì, "All people in this town respect us."

BOYA (bi-ọya), *adv.* perhaps, peradventure.—Boya ma de Ilorin ki nto pada si ẹhin, "Perhaps I may reach Ilorin before I return."

BU, *v. a.* to broil or bake under hot ashes or embers.—Mo bu ọ́ṣu mẹtta ninọ ẹru gbigbona, "I baked three yams under the hot ashes."

BU, *v. n.* to rot by mouldering, spoil through damp, decay.

BÚ, *v. a.* to abuse, censure; *v. n.* to burst out into a loud cry; to send out a stinking savour.

BÙ, *v. a.* to take out a portion (*e. g.* of water, rice, or any thing in a mass).—Bù oní fun mí kí nmọ, "Give me some water to drink."—Bù agbado fun ẹ́ṣin wa.

BÙ

“Fetch some corn for the horse.”—Bù iṣu diẹ fun ọmmọ de yi, “Cut some yam for this child.”

Bù *followed by* LU (beat), BÙLU, *v. a.* to pour upon; supply largely; blow upon vehemently; (used of the sensation produced by an oppressive atmosphere).—Oru bùlu mi tì, “The heat overpowers me.”

✓ SÌ (to), BUSÌ, *v. a.* (*primary idea*, to put to); to add to, bestow upon; bless.—Ọlọrun yi obusi i fun ọ, “May God bless you!” or, “God will bless you!”

. JẸ (eat), *v. a.* to bite.—Iwọ bu mi jẹ, “You bite me.”

. KÙN (deficient), *v. a.* to lessen; to despise.—Gbogbo enia li o bù u kùn, “All people despise him.”

. Ẹ (completed), *v. n.* to be almost finished.—Iṣẹ mi bù ẹ, “My work is nearly done.”—Iṣẹ rẹ ibama bù ẹ ma ran ọ lọwọ, “Had not your work been nearly completed I would have helped you.”

BUBA (ibi-iba), *s.* ambushade; lurking-place.—Ahú wọn ni buba, nwọn sa lọ, “We discovered them in their hiding-place; they ran away.”

BUBURU, *adj.* lewd, wicked, evil.

BUDO (ibi-ido), *s.* camp.

✓ BUJE, *s.* a plant which bears a round fruit. The soft part of it turns black when exposed to the air, and is used by the natives to give the appearance of tattooing.—Ọṣọ onibuje kò pe isán, ọṣọ oninabì kò ju ọdun lọ, “Marks made with buje do not last more than nine days; marks made with inabì (a plant which blisters the skin) do not last more than a year.”

BU-JẸ (ibi-jẹ), *s.* a place to feed at; stable; manger.

BUJOKO (ibi-ijoko), *s.* abode, dwelling, seat.—Ọmmọde

BU-K

kì iwò sòsò ni bujoko àgba, “The younger should not intrude into the seat of the elders.”

BU-KỌN, *v. a.* to add to, increase.

BU-KUN, *v. n.* to be deficient.—Aṣọ na bukun nitori ibò ti kò ni, “The cloth is deficient, because it has not breadth (enough).”

BUKŪ, *s.* one of the gods supposed to accompany the small-pox, and to kill persons so afflicted by twisting their necks.

BURA (bu-ara), *v. n.* to swear, take oath.

BURA-EKE, *v. n.* to perjure, swear falsely.

BURU, *adj.*, BURUJU, *compar.*, BURUJULO, *superl.* bad, ill, wicked.

BURU-BURU, *adv.* closely (used with the *verb* SAPAMO, to hide).—Nwọn sapamo buruburu, “They hide themselves very closely.”

BUSO (ibi-iso), *s.* stall in which animals are tied up during the night.

BUSO (ibi-iso), *s.* a resting-place for travellers, inn, place for refreshment.

BUSŪ, *s.* loose sand, loose soil very heavy to walk on.

BUSŪGBA (busu-igba), *s.* the soft pulp of the locust fruit.

BŪSUN (ibi-isun), *s.* a sleeping-place, bed, nest.

BU-YÌN (bu-iyin), *v. a.* to respect, regard.—Buyìn fun ọbba, “Honour the king.”

D.

DÁ, *v. a.* (The primary idea of this *verb* appears to be, “to make or create.” Its signification is modified by the *substantive* with which it is used in combination.* *e.g.* Ọ dá mi ni iggi, “He *strikes* (makes at) me with a stick.” Ọ dá owo ode, “He *pays* (makes a payment of) a tax (public money).”

DÁ followed by BULLE, (to lie down), to make to lie down.

* Cf. French *v. faire* ; *e.g.* *faire un conte*, to tell a story ; *faire les cheveux*, to cut the hair.—ED.

DÁ

- DÁ *followed by* DURO (to stop), to detain.
 KOJA (over), to pass over, neglect.
 KURO (away), to release, redeem, acquit.
 O dámi kuroninoḡewon, "He redeems
 me (makes me away) from prison."
 LAGA (ni-aga, under weariness), to
 weary.
 LARA (—ara, under (?) the body), to
 disappoint (cause depression (?)).
 LARAYA (—ya, to be lively), to enliven.
 LARE (—are, justice), to justify.—Iwo
 dá mi láre, "You justify me."
 LEBBI (—ebbi, wrong), to condemn.
 LEKUN (—ekun, cessation), to forbid.
 LESSE (—esse, foot), to stop from going
 to a place.
 LOJU (—aju, the eye), *v. n.* to be sure;
 v. a. to disappoint.—Ommo yi dá mi
 loju, "This child has disappointed
 me (*i. e.* by its early death)."
 LORO (—oro, torment), to torture.—
 Maṣe dáenialoro, "Torment no man."
 MAJEMU (agreement), to make a cove-
 nant.
 MEJI (two), to divide, break, cut, mould.
 —O dá iṣu meji, "He divides the
 yams in two."
 NIDAGIRI (—idagiri, alarm), to raise
 fears.—Ogun dá illu nidagiri, "War
 frightened the inhabitants."
 NIGGI (ni-iggi, under a stick), to beat.
 NIJA (—ija, wrestle), to throw down in
 wrestling.—O dá mi nija, "He
 throws me down."
 NIJIN (—iji, fear), to frighten.—Franko
 da mi nijin, "A beast frightened me."

DÁ

DÁ *followed by* ORUKO (name), to mention one's name.

..... SI (by), to spare, reserve.—Àgbe dá irugbin si, “The farmer puts aside some of his seed.”

..... SILLE (si-ille, to the ground), to cause, be the aggressor.—Enia buburu dá ọran sille, “A wicked man creates dispute.”

..... Sọ (talk), to mention.—Iwọ kò gbòddo dá ọran na sọ, “You dare not mention the matter.”

..... ŞAŞA (soundly), to be whole, clever, wise.—Oju ọmmode yi dá şaşa, “This child is very clever.”—Ara mi dá şaşa, “I am perfectly well.”

DÁ, *v. n.* (The primary idea of this *verb* appears to be, “to be scarce or rare”); hence, to be a time of dearth; cease from raining; flash (as lightning from a cloud); be intelligent; flower, blossom; be well; ferment.—Ọda dá li ọdun ní, “There is a famine this year.”—Manamana nda, “It lightens.”

DÀ, *v. a.* to cast, pour; hence, to betray a trust; slip a child under the arm from the back.—Ọrẹ mi dà mi, “My friend betrays me (*lit.* casts me off).”—Dà ọmọ rẹ ki o fun u li ọmọ mu, “Slip your babe under your arm, and give it suck.”

DÀ *followed by* NỌ (away), to pour away, waste.—Dà omi buburu nọ, “Pour out the dirty water.”

..... Pọ (many), to mingle, join.

..... RÚ (stir), to confuse.—Nwọn dà eke rú, “They confound the liar.”

DÀ, *v. n.* to upset, be poured out, be acceptable as a sacrifice (because the blood of the sacrifice is poured out, or upset, on the ground); to be turned out of the right direction; to bend.—Ọkkọ ọ dà, “The boat upsets.”—

Ada mi dà idà, "My billhook bends very badly."—Also used as *v. subs.*, to become. When used in this sense it is changed into D₁, for the sake of euphony, before *e, i, o*, and all consonants.—Kòkoro di laba-laba, "The grub becomes a butterfly."

DÀ, *prep.* (denoting a change of position), over, round.—Pa mi da, "Turn me round."

DABA (da-aba), *v. n.* to imagine, think.

DABI, *v. n.* to resemble, be like.

DABÒ, *v. n.* to cease coming.—On kò daké kò dabò, "It does not cease."

DĀBOBO (da-abo), *v. a.* to defend, shelter.—Ille ni idābobo ni, "A house affords shelter."

DĀGBA (di-agba), *v. n.* to grow up, come to age, be old.

DAGBERE, *v. a.* to take leave of, bid farewell to.

DAHÙN (da-ohun), *v. n.* to reply.

DAJA, *v. a.* to serenade.

DAJI, *v. n.* to rise a great while before day.

DAJÒ (da-ẹjò), *v. a.* to settle a matter, to judge; appoint a day, fix a time.

DAJU (da-oju), *adj.* shameless; certain, plain, demonstrative, quick of discovery; *v.* to be sharp.—Ọ daju danu, 'ò kọ mò ẹssan mẹssan, "(Though) you (appear) very sharp, you cannot tell nine times nine."

DAJU-DAJU, *adv.* plainly, evidently, assuredly.

DAKAKA (da-akaka), *v. n.* to sit cross-legged.

DAKÉ (da-akẹ), *v. n.* to be silent, to hush; *adj.* silent (an euphemism for "dead.")—Babba daké, "(My) father is dead."

DAKÉ-RỌRỌ (da-akẹ), *adj.* very still, very calm.—Omi dakerọrọ, "The water is very still."

DAKO (da-oko), *v. n.* to circumcise (an expression to be avoided in translations. See KỌLA).

DA-KU *v. n.* to faint away, to be at the point of death.

DAKÙN (da-okun), *v. a.* to prepare spun cotton for sale.

DALA, *s.* a coarse grass used for plaiting fences.

DAL

DALARE (da-are), *v. a.* to pronounce in the right, justify.

DAMORAN (da-imò-òran), *v. a.* to give counsel, propose.

DA-MO, *v. a.* to strike violently with a stick.

DA-MU, *v. a.* to confuse, perplex, confound.

DAN, *v. n.* to shine, glitter; be slippery; be good, be right; *v. a.* to make bright.

DAN *followed by* Wò, *v. a.* to attempt, try; tempt.—Mo dán iše na wò, emi kò lè iše, “I tried the work, but was unable to accomplish it.”

DANA (da-ina), *v. a.* to make fire.

DANDAN, *s.* a kind of talc, used for mirrors by the natives of the interior.

DANKARE, JANKARE (ja-ka-re), *s.* soldiers, men of war.

DANILARA (li-ara), *v. n.* to vex, annoy, mortify.

DANILOJU (da-enia-li-oju), *v. n.* to be sure, certain, evident.

DANU (da-ènnu), *v. n.* to be able to speak fluently; to be talkative.

DAPARA (da-ipara), *v. n.* to grow callous.

DAPARA, *v. n.* to sneer at, make a jest of one.

DÀPO, *v. n.* to mix, mingle.

DARÀ, *v. a.* to make a new fashion.

DARA (da-ara), *adj.* good, handsome, fair.

DARA-DARA, *adv.* well; very good.

DARAN (da-òran), *v. n.* to commit sin, transgress, trespass.

DARAYA (da-ara-ya), *v. n.* to be cheerful, lively.

DARI *followed by* JI (dà-ori-ji), *v. a.* to forgive, pardon.

DARO (da-aro), *v. n.* to be a dyer of blue.

DARÒ (—arò), *v. n.* to be anxious or concerned about one.

DARUDAPÒ, *v. a.* to mix indiscriminately.

DARU-DARU, *adv.* entirely, (applied to verbs of concealment.)—Ikuku bò illu molle darudaru, “The fog covers the town entirely.”

DARUKO (da-oruko), *v. a.* to name, mention one's name.

DAS

DASÃ, *s.* a small dish with cover.—Dasã mú abbè ni iyin, ènni nla li ọpọ́n iye, “(Though) a dàsa gives the stew a neat appearance, a bowl answers best for great men (because it holds more).”

DA-SI, *v. a.* to meddle with, intrude; also, to spare, reserve.

DASSE (da-esse), *v. n.* to cease from coming or going to a place, cease, stop.

DAŞA (da-aşa), *v. n.* to aim at too much; to introduce a new custom.

DAWO (da-owo), *v. a.* to put money together, to contribute.

DAWO-ESU, *v. a.* to pay money into a savings' club. *See* ITADOGUN.

DAWO-ODE, *v. a.* to pay tax or public rate.

DAWU (da-owu), *v. a.* to prepare spun cotton for sale.

DAWOLE (da-owo-le), *v. a.* to lay hands on, undertake.

DAYELE, DIYELE (da-iye-le), *v. a.* to put or charge a price upon; to rate, estimate.

DE, *v. n.* to come to, arrive at, reach; to cover with a lid.
—Ojo-de, “There is rain coming.”

DÈ, *prep.* for.—Duro dè mi, “Wait for me.”—Sìşè na de mi, “Do the work for me.”

DE, *v. a.* to bind, shackle.—Nwọ́n dè mi ni şẹkẹşẹkẹ, “They put me in fetters.”

DEBBI (da-ebbi), *v. a.* to pronounce guilty, to condemn.

DEBE (di-ibe), *v. a.* to arrive at a place, end a journey.

DEBIPA (da-ebi-pa), FEBIPA, *v. a.* to famish, starve.

DEDE, *adr.* all right; *adj.* alike, agreeable, corresponding.
—Oşe dede, “It is agreeable.”

DEHUN, (de-ohun), *v. n.* (*lit.* to close words;) to agree, bargain, promise.

DÈNA (de-onna), *v. a.* to keep the road, stop the passage, lay wait.

DEWỌ (da-ewọ), *v. a.* to forbid (said of ceremonial prohibitions).

DE

DE, *v. a.* to ensnare, tempt, bait, hunt, encourage, pursue.
 Ode nde igbé, "The hunter is hunting in the bush."

DE followed by Wò (to see), *v. a.* to try, watch, tempt, entice.

DÈ, *v. a.* to loosen, slacken.

DÈ, *v. n.* to ripen, to be soft, to be easy.

DÈDÈ, or DÈDDE, *prep.* near, at a short distance.—Ojo ti awa yio lo kùn si dèdè, "The day of our departure is near."

DÈDO (dè-odò), *v. a.* to fish (*lit.* to hunt the water).

DÈGBÈ (dè-igbè), *v. n.* to go out hunting, to engage in the chase.

DÈHÙN, *v. n.* to sink the voice.

DÈJA (dè-ajá), (—èja), to lay a dog on the scent; *v. n.* to fish.

DÈKÙN (—okun), *v. a.* to set a snare.

DÈKUN (da-ẹkun), *v. n.* to cease, stop, yield.

DÈNI, *v. a.* to relieve, ameliorate, facilitate.—Iwọ deni lara, "You make us comfortable."

DÈNGE, *s.* gruel made of Indian corn.

DÈRÈDÈRÈ, *adv.* (hanging) loosely and slovenly as if ready to fall off.

DÈSSE (dè-ẹsse), *v. n.* to stop, slacken one's pace.—Desse duro fu u, "Wait for him."

DÈRU (dì-ẹru) *v. a.* to pack, to load.

DÈRUBA (dá-ẹru-bà), *v. a.* to frighten, discourage.

DÈSÈ (da-ẹsẹ), *v. n.* to sin, transgress.

DÈTI (dè-eti), *v. n.* to listen, incline the ear.

DÈTÌ, *v. n.* to fail, come short of, be unable to perform, be difficult.

DI, *v. n.* See DA.

DÍ, *adj.* less, short, deficient; complicated, entangled.

DI, *prep.* used with *v. SA*, which see.

DÍ, *v. a.* to shut, close up; parch, fry.

DÍ

DÍ, *followed by* MÓ (close), *v. a.* to shut in, enclose, encompass.

DÌ, *v. a.* to tie, bind, unite ; pack ; coagulate ; chew tobacco.

DÌ, *followed by* MU (lay hold on), *v. a.* to grasp, hold fast.

. RIKISI (conspiracy), *v. n.* to conspire, concert, plan, plot.

DIBAJE (da-ibaje), corruption, *v. n.* to die, perish ; get spoiled, corrupt.

DIDÁ, *adj.* (from DA), that which is to be delivered, released, made, created ; creation, the act of creating.

DIDÁ-ARA, *s.* health, soundness of body.

DIDÁ-JO, (—ejo), *s.* decision of a case ; appointment of a time or day.

DIDAN, *adj.* shining, bright.

DIDÈ, *adj.* that which is to be bound, shackled, watched.

DIDE, *defect. v.* arise, get up.—Dide naro, “Stand upright.”

DIDE, *adj.* that which is to be baited or chased.

DIDÈ, *adj.* soft, ripened.

DIDÌ, *verbal adj.* (from DÌ), that which is to be tried.

DIDÌ, *s.* the act of tying or binding a thing ; plaiting of hair ; a kind of game.

DIDÒN, *adj.* sweet, pleasant (to the eye, taste, or any sense) ; *s.* sweetness, flavour.

DIDÙ, *verb. adj.* (from DÙ), that which is to be grasped.

DIDURA, *s.* effort made to keep from falling when one trips.

DIDURO, *s.* detention.

DIE, *adj.* few, some, little ; *adv.* awhile.

DIFE, *v. n.* to blossom, flower.

DIGBOŞE (da-igba-ti-osc), *adv.* by and bye, till another time.

DIGÍ, *s.* glass, looking-glass.

DIGÓ (da-igó), *s.* piece of cloth tied round the waist, an apron.

DIJ

DIJE, DUJE (da-ije), *v. n.* to compete in labour.

DIJI DIJIN, (da-iji), *v. n.* to take fright; be disappointed.

—Ommò dijin, “The child is frightened.”—Mo diji pe òkkò tiwa ni. “I fancied it was our ship (but was disappointed).”

DIJU (di-oju), *v. n.* to knot, be entangled, to grow perplexed.—Oranyi diju, “This matter is perplexed.”

DILLE (da-ilẹ), *v. n.* to be at leisure, unemployed.

DIPARA, *v.* See DAPARA.

DISISIYI (da-isisiyi), *adv.* hitherto.

DITI (di-eti), *v. n.* to shut the ear, to be deaf.

DIWỌ (di-ọwọ), *v. n.* to be placed in difficulty.

DIYAN (da-iyán), *v. n.* to be careful, solicitous; to intend, think about.

DIGBARÓ (da-igbaró), *v. n.* to remain standing.—Odigbaró tọ onilu lẹhin, “He that follows the drummer is obliged to keep standing.”

Do, *v. n.* to encamp; *v. a.* to cohabit with. (See BA and SUN.)

DOGIRI (da-ogĩri), *v. n.* to gallop.

DOGOTI (—ogoti), *v. a.* to dun a person for debt; to sit closely at.

DOGUN (—ogun), *v. n.* to rust, to corrode.

DOJUBOLLE (—oju-bo-ilẹ), *v. n.* to turn one's face to the ground.

DOJUDE (—oju-de), *v. n.* to invert a vessel.

DOJUKODÒ (—oju-kọ-odò), *v. n.* to look down from a height.

DOJUTÌ (—oju-ti), *v. a.* to make ashamed.

DOMDOM-AIYE, *s.* comforts of the world, luxuries of life.

DORIKODÒ, (ori-ko-dò) *v. n.* to incline the head downwards, look downwards, meditate.

DOTI, *v. n.* to encamp against.

DQBALLE (—qbba-ilẹ), *v. n.* to prostrate one's self on the ground, lie flat, pay respect to a superior.—Dqballe ki apa igbọnwo mo o ni 'hun ti ise fun ni, “To pro-

DOD

strate one's self and keep the elbows close, does something for one (*i.e.* is sure to benefit a man)."

DODO, *adv.* very (describing the quality of RO, cool).—
Ewe na rọ dọdọ, "The leaf is quite shrivelled."

DỌN, DÙN, *v. n.* to be hurtful to, grieve, cause regret, be painful.—Ọran na dòn mí pọju, "That matter grieves me much."

DÒN, DÙN, *adj.* sweet, pleasant, handsome ; (used as a *participle*), pleased.

DỌMỌ, DUNMỌ, *v. n.* to be pleasant, agreeable, delightful.—Ohun tí nwọn ẹ dọmọ mí jọjọ, "That which they did pleased me much."

DỌNDỌN, *s.* a kind of drum.

DỌGBA (da-ọgba), *v. n.* to be equal, right, correct, exact.

DÚ, *v. n.* to be black.

DÙ, *v. a.* to deny a request.

DUBULẹ (da-ibu-ilẹ), *v. n.* to lie down.

DÚDU, *adj.* black.

DUDU, *adv.* very fully, thickly.—'Ojo o ẹu dudu, "The rain clouds gather quickly."

DÙGBOLU (da-ẹgbo-lu), *v. a.* to strike against another unintentionally, as in the dark.

DULUMỌ, *s.* calumny, slander.—Má ẹ gba dulumọ ẹnì kan, "Do not slander any one," (*lit.* "Do not receive a slander against any one, to accuse him falsely").—Dulumọ' ẹpa lí ọrọn sẹsẹ, ajẹbbi ọran wọtì, "The slander of the bean (sese) against the ground-nut (ẹpa) shall fall upon the sese's neck (shall recoil upon itself) ; he who is in the wrong (*i.e.* deserves the censure) must sit quietly apart." The bean sese is a climbing plant, the ground-nut a small herb.

DUPẹ (da-ope), *v. n.* to give thanks for kindness shown or benefit received.—Enniti aẹ lí ore tí kọ dupẹ aba ẹ e ní ibi kò dọn ọ, "He to whom kindness is shown, and does not return thanks, if evil is done to him he will not feel that either (*i.e.* he is devoid of all feeling)."

DUR

DURA (du-ara), *v. n.* to make an effort so as to keep from falling at a trip.—Mo dura gidigidi, “I made an effort to recover myself.”

DURO (da-iro), *v. n.* to stand, stay, wait.—Duro dè mí, “Wait for me.”

DURU, *s.* harp, fiddle, guitar.—Iwọ kò tí igbọ idi duru o njo duke-duke, “Before you heard the strain of the fiddle you commenced dancing merrily.”

E.

E is used as a nominal prefix in the same way as *A* and *I*: *e. g. verb*, BÀ, to touch;—*noun*, EBÀ, the vessel which contains the ointment to be touched; *verb*, LÒ, to use;—*noun*, ELÒ utensils.

E, *pers. pron.* he, she, it.

E-BA, *s.* an ointment-jar, oil-jar.

EBE, *s.* a heap of earth for the purpose of planting; hillock.

È-BI, *s.* vomit, matter thrown up from the stomach.

✓EBI, *s.* hunger; journey.—Ebi kò jẹ kì apa owó mó, ebi mu inọ se papala, “Hunger does not allow saving of money; hunger makes the body lean.”—Ebi kò pa Imalle o li on kì ijẹ ãya.—“When a Mahommedan is not pinched with hunger, he says, ‘I never eat monk-key (flesh;’ ” which is ceremonially forbidden).

EBI-NPA *v. n.* to be hungry (*lit.* to be killed by hunger).

ÈBO, `ABO, `EDI, *s.* the act of binding or tying.

EBÒLO, *s.* an herb used as a vegetable.

È-BU, *s.* abuse, censure.

È-BU, *s.* yam seed.

EBUTE, *s.* landing-place, wharf.

ÈDE, *s.* language, dialect.

EDÉ, *s.* crawfish, lobster, shrimp.

EDI, IDI (ere-idi), *s.* reason, cause, origin.

EDÌ, *s.* the act of binding.

ÈDI-DI, *s.* cork, stopper.

EFANGELISTI, *s.* (*Gr.*) evangelist.

EGAKE, EGANNI, EGINNI, *s.* a tickling.—Oke mi li agake; or, Iwọ rin mi li eginni, “You tickled me.”

EGBÉ, *s.* perdition, loss, eternal loss.—Ore Agbé ẹ li Ọffa odi egbé, “The good, which Agbé (a well-known philanthropist among the Yorubas) did in (the town) Ọffa, is wasted (because they did not appreciate it).”

EGBE, *s.* a blessing, encouragement, support; vindication, contiguity; profit; benediction.

EGBERE, *s.* an evil spirit, supposed to wander abroad at night, and to frequent the woods; name of a small animal.

EGBIN, *s.* a kind of deer.

EGBÒ, *s.* root of a tree; *adj.* sore.

EGBO, *s.* husk peeled or rubbed off corn or beans; corn cleansed from the husk and prepared for eating.

EGBODO, *s.* name of a plant.

EGBỌN, *s.* flea, tick.—Egbọn so mọ àyinrin li ẹnnu aní ki adirẹ ki ọ wá iyàn a jẹ, adirẹ mọ pe ontikara on onjẹ àyinrin, “A tick having fastened itself on the mouth of a fox, a fowl was desired to remove it; but the fowl well knew that she was food for the fox, as well as the tick for her.”

EGEDE, *adv.* only.—Mo bo ille tan, egede ki nyè e li o kùn, “I have covered the house; it only remains to complete the ridge.”

EGUN, EGUNGUN, *s.* bone.

E-GÚN, *s.* an imprecation, abjuration, oath.

EGUNGUN-AIYA, *s.* the breast-bone.

EGUNGUN IHA, *s.* rib, rib-bone.

ÊHAŞE (eyi-hà-şe), *adv.* why? wherefore? how so?

EIHIN, EYIN, *s.* tooth, tusk.

EIHIN-ERIN, *s.* ivory, elephant's tooth.

EIHIN-NDỌN, *v. n.* to be troubled with tooth-ache.

EIHIN-ỌKANKAN, *s.* the fore tooth.

EHO

EHORO, *s.* hare; an animal of the rabbit kind, usually producing two young ones at a birth: it is remarkable for swiftness, and has large ears and soft fur, which last is used by the natives as a charm against fire.—Ehoro ni ti Ọlọffa li o ọoro, “The (swift) ehoro said, ‘I care for nobody but the archer.’”

EHÙ, *s.* birds of the palm kind, generally found in flocks.

ÈHU-IYAN, *s.* cold pounded yam.

EJANỌ, *s.* passion, passionate feelings.

EJE, *adj.* seven.

EJE-ODUN, *s.* the seventh month; July. There are no settled periods for the commencement of the weeks and months in the Yoruba country. The English notation will be introduced.

EJI, *s.* rain.

ÈJI, *adj.* two.

EJI ODUN, *s.* the second month; February.

EJIDILOGUN (eji-di-ni-ogun), *adj.* eighteen.

EJI-LA, *adj.* twelve.

EJI-LA-ODUN, *s.* the twelfth month; December.

EJI-KA, *s.* the shoulder.

EJI-KAN, *s.* thief, robber.

EJIRE, EJÎÊ, *s.* twins.

✓ EJÒ, *s.* serpent, snake.—Ejò ọmmọ oniwèrè, bi o ti wu ki aṣe tí tí akò le ibá ejò rẹ, iggi ni gbogbo araiye iyo si i, “However much a snake may try, no one will be friendly to that creeping thing (*lit.* child of writhing); on the contrary, all mankind take up sticks to (strike) it.”

ẸJŌNỌ (ejo-inọ), *s.* worm (internal).

ẸKAN, EKANNA, *s.* finger-nail, claw.

ẸKAN-AWODI, *s.* a prickly shrub used as medicine for destroying tape-worms.

ẸKAN-ẸKUN, *s.* a prickly plant, so called from its prickles resembling leopards' claws.

EKAN, *s.* new shoots from the stem or root of trees.

EKÀ

EKÀN, *s.* pin on which the woof is adjusted; any wooden pin.

EKE, *s.* falsehood, a downright lie.—Eleke li eke iye, ohun ti aba se ni iye 'ni, “(As) any thing which a man is (in the habit of) doing is natural to him, (so) a lie is natural to a liar.”—Pipẹ ni yio pẹ eke kò mu rá, “The time may be very long, but a lie will be detected at last; (*lit.* will not go to oblivion).”

EKEJE (ẹkọn-eje), *adj.* the seventh.

EKEJI (ẹkọn-eji), *adj.* the second, the next.

ẸKIRI, *s.* a kind of goat.

E-KÓ, *adj.* hard, not soft, not tender; (applied to the herb ILA, called also ỌKRO).—Ila kó. “Ọkro gets hard.”

E-KÓ, I-KA, E-KA-ỌDUN, *s.* the last month; December; (*lit.* the closing or winding up of the year).

EKO, ORUKO, *s.* name.—Oruko ti aso ọmmọ ni imọ ọmmọ li ara, “The name given to a child becomes natural to it.”

EKOLÓ, *s.* long worms, found in great numbers by the side of brooks, but soon destroyed by the heat of the sun if attempting to crawl along the road.

EKU, *s.* rat.

ẸKULU, *s.* a kind of deer.—Agba metta ki isi ẹkulu ipe, bi ọkan pe ekùlu, ekeji ani ekulu, eketta ani ẹkulu, “Three elders cannot all of them fail to pronounce (the word) ẹkulu; one may say ekùlu, another ekulu, (but) the third will say ẹkulu” (*i. e.* out of many counsellors one is sure to be right).

EKÙN, EKUNKUN, *s.* handle of a knife, sword, or cutlass; (not applied to hoe or axe).

EKUN, *s.* protracted sickness.—O se ekun dide diẹ, “You are trying, then, to sit up a little during your illness?”

EKUN, ERUKUN, *s.* the knee.

EKURO, *s.* palm-nuts.—Alejò bi okete li a ifi ekuro ilò. “A stranger, like the ground pig, is entertained with palm-nuts,” (which are but poor fare).—Atẹ yun atẹ wa li a itẹ ekuro oju ọnna, “To be trodden upon

EKU

here, to be trodden upon there, is the fate of the palm-nut (lying) in the road."

Ekuru, *s.* a kind of very dry cake made of the erẽ (white bean); otherwise called Kudùru.—O fõn mi li ọrõn bi ekuru, "He chokes me like ekuru," (said of a tedious visitor).

Ekúru, *s.* the mange in dogs; the itch.

Ekuru, *s.* dust, fine dust.—Erin ntu ekuru, ẹfõn ntu ekuru, titu ekuru ajannaku bò ti ẹfõn mọlẹ, "The elephant makes a dust, and the buffalo makes a dust; but the dust of the buffalo is lost in that of the elephant."

Ekusẹ, *s.* a disease common to children.

Ekute, Eku, *s.* rat, mouse.

Ekute ille, *s.* domestic rat.—Ekute ille kò fi ibi àja jì hàn 'ra wõn, "The rat does not show its companion the hole in the ceiling, (into which it may fall)."—Ekute ille kò ri ẹnnubá ologbo wijo, "The rat has no power (*lit.* voice) to call the cat to account."

Ekuya, *s.* an herb used as cabbage.

Ele, *s.* force, violence; hardness.

Elẹ, *s.* interest; that which is paid in addition to the principal.

Ẹle, *s.* a layer or course in mud or stone walls; height, eminence; iron, instruments of iron, weapons.—Mo fi èle keji le ille mi, "I have added the second course to my house." The cry of `Ele denotes "All to arms!"

Elegbe (ni-egbe), *s.* supporter, encourager; repeater of a chorus; one who makes responses.

Elegeḡe, *s.* pumpkin.

Eleke (ni-eke), *s.* liar.

Ele-ni-ní, *s.* despiser, calumniator, backbiter.

Eleri, Olori (ẹnni-ori), *s.* headman.

Elẹri (—eri), *s.* unclean, polluted person.

Elerupẹ (—erupẹ), *s.* he who possesses earth; *adj.* earthly; having earth.

Eleyi (—eyi) *dem. pron.* this person.

ELE

ELESO-PIPO, *adj.* possessing abundant fruits.

ÈLO, *s.* utensils, furniture.

~ ÈLO OBBÈ, *s.* spice or other ingredients used in cookery.

ELU-BÓ, *s.* prepared yams made into flour.—Elubó ẹ ogbodo ri, ẹrú ẹ ọmmọ ni ille babba ẹ, “(As) the elubó was once a soft, unripe yam, (so) the slave was once a child in his father’s house.”

EMI, MO, MỌ, NG, *pers. pron.* I.

EMINĀ, *pers. pron.* I myself.

EMI-NÀ, *s.* a trailing plant, bearing a fruit on the stalk, called the black potato.

✓ EMIRIN, *s.* the sand-fly.—Emirin nẹ ’ni kò tò iyà, “The (sting of the) emirin is not so sharp as poverty.”

EMI-TI-KARA-MI, *refl. pron.* I myself, I.

✓ EMỌ, *s.* strange thing, wonder.—Emọ de, “A wonderful thing happens.”—Ki emọ ki ọ mọ ni Ibese, ki ọmaşe de Ijanna, “Let the wonder stop at Ibese, and not proceed to Ijanna;” (*i. e.* let the matter proceed no further). Ibese and Ijanna, now destroyed, were two frontier towns at which travellers entering the Yoruba country successively paid tribute.

EMÓ, *s.* seeds of wild grass which adhere to clothes; any thing adhesive.

EMỌ-ÀGBO, *s.* a grass, so called from its sticking on sheep when grazing.

ENÀ, *s.* (*lit.* stretching the legs as in walking); frequent visits to a person, as a sign of regard.—Bi iwọ kò li owo o li enà, bi iwọ kò li enà o li ohùn rere li ennu, “If you have no money (to give to a person in distress), you may pay frequent visits; if you cannot visit, you may send kind messages (*lit.* good words of the mouth).” Hence arises the title of APÈNÀ—“One who calls together.”

ENÀ-AWỌN, *s.* the flickering appearance of a rarefied atmosphere under the sunshine; supposed to be an underground fire made by the tortoise to kill the trees by burning them at the roots.

ËNI

ËNÌ, *s.* that which is given over the exact quantity upon making a purchase.

ENÌ, *adj.* one.

ËNÌ, EYINI, *dem. pron.* that, that one.

ENIA, ENIYAN, *s.* a person ; somebody ; people ; mankind.

ENIALASSAN (enia-ni-assan), *s.* a common person, common people.

ENIA DUDU, *s.* black people.

ENIA FUNFUN, *s.* white people.

ENI-TERE-EJI-TERE, *adv. (lit. one here, two there) ;* one after another ; by degrees, gradually.—Enitere ejitere li ojà ifi ikon, “One here, (and) two there, (so) the market is filled up.”—Enitere ejitere òpò wọmu, “One here, two there, (so gathers) a great multitude.”

EPA, *s.* crust ; dried pounded yam, boiled and dressed for food.

ÈPE, *s.* oath, a swearing.

EPO, *s.* palm-oil.

EVO, *s.* chaff, husk, bark, rind.

✓ ÈRÀ, *s.* small black wood-ants.—Bi inọ ibi ajanaku abi ěra, “If the elephant can be angry, so can the ant.”—Ènniti kò le igbe ěra, ti o nkusa si erin, yiọ tẹ ara rẹ, “He who cannot take up an ant, and yet tries to take up an elephant, will find out his folly.”

ERÀN, *s.* fine grass, eaten by horses ; the leaves of a plant used as thatch.

ERÀN, *s.* infection, pestilence, communication.—Ma ko eràn ran mi, “Do not infect me.”

ÈRE, *s.* gain, profit, benefit, interest (of money).

ERE, *s.* image, idol.

ẸRE, *s.* question, inquiry.

ERÉ, *s.* imprecation, prayer wishing evil to another.

ERĚ, EREWE, *s.* a kind of white bean with black eye.

EREKERE, *s.* indiscriminate gain, dishonest gain, filthy lucre.

EREKUŞU, *s.* island.

ËRI

ËRI, ERIN, *s.* filth, dirt; the husk of Indian corn after it has been ground, used to feed cattle.

ERI, ORI, *s.* the head.

ERI-EKUN, *s.* the knee-pan.

ERIGI, *s.* the gums.

ERIN, *s.* the elephant.—Akì irù ẹran erin lori kì ama fi ẹsẹ tòn ìrẹ nílẹ̀, “No one bearing elephants’ flesh on his head should seek for crickets under ground;” (*i. e.* The rich should not stoop to petty gains; elephants’ flesh here denoting the portion of the wealthy, and crickets that of the poor).

ERINMI, *s.* whale; hippopotamus.

ERO, *s.* caravan; travellers; traders; consideration; pondering; *nit.*—Ero kò jẹwọ imọta tan, bi o bá bi i, ali ọfẹrì diẹ, “The trader never confesses that he has sold all his goods; but when asked, he will (only) say, (Trade) is a little better.” (*Cf.* Prov. xx. 14.)

EROKOJIKASI, (ero-ko-jẹ-ikasi), *s.* a kind of sweet plum.

ERÚ, *s.* deceit, double dealing, craft.

ËRU, *s.* lime, ashes; *adj.* ash-coloured, grey.—Enniti ọ dà ẹru lí ẹru itò, “Ashes (always) fly back in the (face) of him that throws them.”

ERUKUKU, *s.* pigeon; (more usually called EỊYELE, which see.)

ERÙN, *s.* generic name for the ant tribe.—Ọwọ lí ọwọ ika, ọpọ lí ọpọ erùn, “The ant ika moves in ranks; all others move in irregular swarms;” (*lit.* order is the order of the ika; multitude is the multitude of erùn). ”

ERÙN-DUDU, *s.* the black ant.

ERUPÈ, *s.* dust, earth.

ESA, *s.* the red ant.

ESE, *s.* cat.

ESE, *s.* shea nut.

ÉSE, *s.* provision, preparation for the future.

ÉSE, `EŞE, *s.* coloured liquid used by tanners; dye; paint.

ESE-İYEYÈ, *s.* yellow colour.

ÈSI

ÈSI, *s.* answer, reply.

ESĪN, *s.* kind of a tree.

ESO, *s.* fruit (of a tree), opposed to ETA, a bulb or tuber.

—Ìyan ni imu 'ni ijẹ eso iggi ki iggi, "Famine compels one to eat the fruit of all kinds of trees."

ESU, *s.* a wild grass, not unlike the sugar-cane.

ESUE, *s.* disordered stomach ; nausea.

ESUO, *s.* antelope.

ESURU, *s.* a kind of potato like a yam, of very yellow colour and bitterish taste.

EŞE (eyi-ti-şe, how does it be?) *adv.* why ? what is the matter ? what is the reason ?

EŞE, *s.* See `ESE.

EŞÉ, *s.* gleanings.—Ommọ wa peşé li oko, "Our children glean in the farm."

ÈŞI, *s.* mistake, accident, casualty.

EŞINŞIN, EŞIN, *s.* a fly.—Eşinşin kò mò ikú, jįjẹ ni ti rẹ, "The fly heeds not death : eating is all to him."

EŞIŞI, *s.* the leaf of a plant which, if touched, blisters the skin.

ÈŞU, *s.* devil ; Satan.—`Eşu kò ni ìwa akọ ille rẹ si ità, "As the devil has no (kindliness of) disposition, his house is made for him in the street (by itself)."

ÈŞÚ, *s.* the white ant : after undergoing two previous changes, it assumes its perfect form about the commencement of the rainy season, when it is furnished with wings. These wings drop off after a few hours, and the helpless insect becomes the prey of birds and reptiles, besides affording a favourite food to the natives. Also ; a locust.—Ki eşu ki o yin eįye, eşu fò ni ijọ kan şoşo iyẹ rẹ re, "The white ant may well admire the bird, for after flying one day, it loses its wings."—Kò si ohun ti ọ pọ to eşú, bi ọ bá 'ọ ni ille a bá li oko, "There is nothing so numerous as the locusts : they meet you in the town and in the field."

EŞUŞU, ESUSU, *s.* leech.

EŞU

EŞUŞU, *s.* a running prickly plant.

EŞUWA, *s.* former time, *adj.* the former.

ETA, ÊTA, *s.* rough parts of flour separated by sifting ; soreness in the gums.

ETE, *s.* intention, thought, consideration.—Ete li egbon, èro li aburo, ogbon ino li o se eketta, “ Consideration is the first-born, calculation the next, wisdom the third.”—Aimete aimero ni imu enia meffa isingba egbaffa, “ Want of consideration and forethought made six brothers pawn themselves for six dollars.”

ETE, *s.* lip.—Ennu ímọ́ ’nu, ète imọ́ ete ni iko oran ba ereke, “ (A) mouth not keeping shut (*lit.* to mouth), and lips not keeping close (*lit.* to lip), bring trouble to the jaws.”

ETÉ, *s.* morsel, fragment.—Ki yio fun ’o li eté, “ He shall not give you a fragment.”

ETÍ, *s.* the ear, edge, brink, brim ; name of a tree.—Etí, gbọ ekeji ki o tó dajo, “ Ear, hear the other (side of the question) before you decide.”

ETÍ-ODò, *s.* beach, water side.

ETILLE (eti-ille), *s.* neighbourhood, environs.

ÊTU, *s.* an old farm nearly exhausted.

ETÚ, *s.* that which is stript off ; discovery of a plot.

ÊTUTU, *s.* that which gives satisfaction, propitiation ; atonement, pacification.

ETUTU, *s.* the small kind of white ants.

EWE, *s.* childhood, childishness.

EWÉ, *s.* leaf, foliage.

EWÉ-ETI, *s.* convulvulus : so called because its sap, mixed with nut-oil, is a remedy for sore ears.

EWÉ-INA, *s.* a shrub with a hairy leaf, producing severe blisters if touched ; used among the ingredients for poisoning arrows, and in preparing various medicines.

EWEKEWE, *s.* herb ; (general name for) leaves.

Ewo, *pron.* which ?

EWÒ

EWò, *s.* time, season.

EWÒ-ẸRÙN, *s.* dry season.

EWÒ-ÒJO, *s.* rainy season.

EWò, *s.* prohibition to eat; aversion to.

EWU, *s.* danger, imminent danger; narrow escape.

EWÚ, *s.* gray hair.

EWÙRA, *s.* a kind of soft yam.

EWURE, *s.* goat.—Ewure jẹ o rẹ ille, àgutan jẹ ore ille, aje ìwa ille bà ẹlédde jẹ, “When the goat has fed it returns home; when the sheep has fed it returns home; not returning home after feeding, ruins (the character of) the pig.”

EWURO, *s.* a bitter herb used for food.

EYI, EYIYI, *pron.* this, this one.

EYIN, EHIN, *s.* tooth, tusk.

EYINA, *dem. pron.* that; he who; the same.

EYINI, *pron.* that, that one.

EYITI, *pron.* the one which; any one.—Eyiti o ri ni ki omu, “Take what you see.”

EYITATINWIYI, *adv.* immediately; *lit.* as we were talking.

Ẹ.

Ẹ, *pron. obj. case*; him, her, it.

ẸBÁ, *s.* brink, edge.

ẸBADÒ, *s.* sea-side, river-side, sand-beach.

ẸBBE, *s.* entreaty, supplication.

ẸBBI, *s.* wrong, condemnation.

ẸBÌRI, *s.* a large quiver.

ẸBITI, *s.* a kind of stone snare; an insecure cliff.

ẸBỌ, *s.* sacrifice, offering.—Ada ẹbọ fun gunugun, o li on ko ru, ada ẹbọ fun 'Akalla o li on kò rú, ada ẹbọ fu ẹiyelle, o gbe ẹbọ orubo, “Sacrifices were prescribed to the turkey-buzzard, but it refused to offer them; sacrifices were prescribed to the 'Akalla vulture, but it also refused: when sacrifices were prescribed to the pigeon, it offered them.” A tradition said to

EBO

account for the two former remaining unclean, while the last is domesticated and used for sacrifices. **EBO-ALAKOTO**, (ɛnni-akato, persons with a basket), *s.* The basket-sacrifice. A human sacrifice, so called in order to conceal its real character: it is occasionally offered for the whole nation, when the victim is sometimes killed, and sometimes kept alive in chains to sweep the idol's temple.

EBU, *s.* house, place of abode; kiln.

EBURÚ, **ONNA EBURÚ**, *s.* back path, back door.

EBUN, *s.* gift.

EDÁ, *s.* flower, blossom; interest paid on money; natural propensities; inclination; instinct.

EDÁ, *s.* a kind of rat, remarkable for fast breeding.

EDDA, **IDA**, *s.* nature; the act of creating; creature.—**Eledda edda li Olorun idá 'ni**, “God made different creatures differently.”

EDAN, *s.* the Ogboni staff.

EDALLE, *s.* traitor, one guilty of a breach of faith.

EDE, *s.* name of a tree.

EDE, *s.* ripe fruit; *adj.* soft, yielding to the touch.

EDOGUN (arun-di-ogun), *adj.* fifteen.

EDỌ, *s.* liver; inward motion of affection.—**Kò bino ẹrú, kò ra ẹdọ ọmmọ**, “He is not angry on account of slaves, nor peevish on account of children.”

EDỌFOFO, *s.* irascible, easily provoked.

EDỌN, **EDUN**, *s.* twins; a name generally given to one of twins; ape; four-fingered monkey.

EDỌN DUDU, **EDUN ORIỌKUN**, *s.* a kind of black and very agile monkey, generally found by the sea-side or among mangroves.

EDỌN, *s.* axe, hatchet.

EDỌN, *s.* grief, pain of mind.

EFÁ, *s.* a kind of trousers.

EFFA, *adj.* six.

EFFA-ỌDUN, *s.* the sixth month; June.

`EFF

EFFE, *s.* fun, jest, joke, mockery.

EFÉ, *s.* fault-finding, captiousness.

EFI, ËFIN, *s.* smoke.

EFÓ, *s.* a kind of herb used as food.—Iwọ̀ kò ri àkaṣu o npata si efó, “You have not yet obtained the loaf, and you began to prepare your efó stew.”—Didọ̀n li ọ̀ dọ̀n li a nba ọ̀rẹ̀ jẹ̀ efó ti ille ẹnni tó ni ije, “Because (friendship) is pleasant, we partake of our friend’s entertainment, not because we have not enough (to eat) in our own house.”

EFOKKỌ̀, *s.* a wreck.

EFỌ̀N, *s.* the leaves which surround the ear of Indian corn ; arrow used for crossbows.

EFỌ̀N-IHA, *s.* rib.

EFỌ̀N, *s.* buffalo.—Agbara to efọ̀n má la iwo, “A man may be as strong as the buffalo, yet he has no horns.”

EFŪFU, *s.* breeze, gale, tempest.

EFŪFU NLA, *s.* storm, tornado, tempest.

EFUN, *s.* chalk.

ÈGA, *s.* the palm bird.—Enniti kò gbọ̀ ti èga ali èga npatoto ẹnnu, “He who does not understand the palm-bird’s note, complains of the noise it makes.”

ÈGA APAṢO, *s.* a species of palm bird.

ÈGA, ELENKA, *s.* common grasshopper. `ÈGA ALATAM-POKO, ALAMPARA, *s.* a large kind of grasshopper.

ÈGA ORIṢA, *s.* species of grasshopper.

EGAN, *s.* a dense native forest, never cultivated.

EGAN-OṢUṢU, *s.* prickly forest.

ÈGAN, *s.* backbiting ; contempt.

EGANRAN, *s.* raw, unripe fruits.

EGBÃ, *adj.* two thousand.

ÈGBA, *s.* the palsy ; a disease which withers the limbs.

ÈGBARA, *s.* a kind of rat, remarkable for swiftness.

ÈGBIN, *s.* filthiness, dirt.

ÈGBE, *s.* prepared beans.

ÈGBE, *s.* company ; rank ; party ; band of soldiers ; companion ; equal.

EGB

ĒGBĒ, *s.* the side from the arm-pit to the waist, loin ;
adv. alongside.

ĒGBĒDOGBON, *adj.* five thousand.

ĒGBĒRA, *s.* equality.

ĒGBĒRI, *s.* one uninitiated into the secrets of the gods ;
one in darkness concerning a matter.—Mo pa iwọ
lì ègbèrì, “ I puzzle you.”

ĒGBĒRUN, *adj.* one thousand.

ĒGBĒSSIN, *s.* itch ; measles ; a tree used as medicine for
pimples.

ĒGBĒGBĒRUN, *adv.* by thousands.

ĒGBÓN, *adj.* elder, eldest.—Ēgbon iwaju, alugbon babba,
“ An elder brother is like a father.”

ĒGBON, *s.* that which is to be shaken off ; shaken.

ĒGBON OWU, *s.* carded cotton, cotton prepared for spin-
ning.

ĒGBÒRỌ, *s.* young dog ; calf, lamb, kid.

ĒGGÉ, *s.* a snare ; a trap suspended on a tree and set by
a string, which kills whatever comes under it if it
touch the string.—Eggé kò sọ okí, ẹnniti ọ bọ sì
abbe rè a pa a ku patapata, “ The egge never fails ;
whatever comes under it is struck dead.”

ĒGGI, *s.* a ram's mane, prepared and worn as an orna-
ment on a dog's neck ; the collar for a dog's
neck.

ĒGGŌ, *s.* name of a plant.

ĒGUSI, *s.* seeds of the BARA.

ĒGÚN, *s.* thorns, prickles.—Enni egún gún ni iṣe laka-
laka tọ alabbe, “ He who is pierced with thorns must
limp off to him who has a lancet.”—Asare ninọ egún
kò ṣe lassaṇ, bi iwọ kò le ejò, ejò li o nle 'ọ, “ A
man does not run among thorns for nothing ; either
he is chasing a snake, or a snake is chasing him.”

ĒGUN-İKOKÒ, *s.* thorns of a plant, used by hunters as
arrow-heads.

ĒHÁ, *s.* jacket, waistcoat.

EHÌ

EHÌN, *s.* the back ; *adj.* hindermost, last.

EHÌN-ASSA, *s.* remnant of cloth on the sley.

EHIRI, *s.* a poisonous plant,

EHURÙ, *s.* a large bird of the goose tribe much attacked by vermin.

EIYE, *s.* bird.

EIYELE, *s.* pigeon (properly, domestic bird).—Dagbèse dagbèse ti ipa apata eiyèlè, “He runs into debt, who cuts up a pigeon to sell it in parts ;” (*i. e.* who buys an article wholesale at a high price, and finds it worthless in retail).

EJA, *s.* fish.—Ikú eja ni imu eja imò illu, eja `Ogun ibá se de Akéssan, “It was the death of the fish that introduced it to the town ; what else would have brought it from the (river) `Ogun to the palace ?”

EJJE, *s.* blood.—Ohun gbogbo li ádiyele, sugbón kò si enniti o mò iye ára èjje ara enni ; ejje kò fi oju rere jade, “Every thing has its price ; but who can set a price upon blood ? Blood does not willingly leave the body.”

EJÓ, *s.* matter ; dispute ; harm.

EJÒ, *adj.* eight.

EJÒ-ÒDUN, *s.* the eighth month ; August.

ÈKADỌTA (ẹkọn-ẹwa-di-ọtta), *adj.* the fiftieth.

ÈKADỌRIN (—ọrìn), *adj.* the seventieth.

ÈKADỌRUN (—ọrun), *adj.* the ninetieth.

ÈKAN (àra-kan), *adv.* once.

ÈKKA, *s.* neck-bone, collar ; ring round the handle of a knife ; branch of a tree.

ÈKKÈ, *s.* rafter.—Bi ẹkkè otoṣi kò tó oke li òrọ ató li alle, “If a poor man’s rafter (*i. e.* the plan proposed by a poor man for lengthening the rafter) does not reach the top in the morning, it will reach it in the evening ;” (A poor man is supposed to be looking on at the erection of a house, and recommends splicing two rafters together ; his advice is at first despised,

EKK

because he is poor, but eventually adopted on the failure of all other plans. *Cf.* Eccl. ix. 16.)

ÈKKÉ-AJA, *s.* beam, joist.

ÈKKE, *s.* trust, confidence, affiance.

ÈKKÉ, *s.* cheek, jaw. *See* ÈREKÉ.

ÈKEJO (ẹkọn-ẹjọ), *adj.* the eighth.

ÈKERIN(—erin), *adj.* the fourth.

ÈKESSAN (—essan), *adj.* the ninth.

ÈKETTA (—etta), *adj.* the third.

ÈKETTADILOGUN (—di-ni-ogun), *adj.* the seventeenth.

ÈKEWA (—ewa), *adj.* the tenth.

ÈKỌ, *s.* Indian-corn meal, also called AGIDI.

ÈKỌ, *s.* teaching, instruction, doctrine.

ÈKOKANLA (ẹkọn-ọkan-le-ewa), *adj.* the eleventh.

ÈKỌN, ÈKUN, *s.* supplement.

ÈKÚ, *s.* snare made of bush-rope.

ÈKU, *s.* a running plant, very much like AJARA.

ÈKUKÙ, *s.* a very viscous vegetable.

ÈKULE, *s.* back yard.

ÈKÚN, *s.* cry, weeping.

ÈKUN, *s.* cessation, prohibition, pause.

ÈKÙN, *s.* the leopard ; region, neighbourhood, waste.—
Akamọ ẹkun o ni iyọnnu, “It is difficult to encompass a leopard.”

ÈLEBU, *s.* occupier of a house, tenant ; owner of a kiln.

ÈLA, *s.* a small piece severed from a larger ; *adj.* cloven.

ÈLÈBBÈ, *s.* advocate, intercessor, pleader.

ÈLEDDÈ, *s.* domesticated pig, swine.—Imado iba ẹ bi ẹlèddè abilluje, ẹrú iba jọbba enia kò kùn, “A wild boar, in place of a pig, would ravage the town ; and a slave, made king, would spare nobody.”

ÈLẸFI, *s.* that which produces smoke, chimney ; a steam ship.

ÈLẸFỌ, *s.* one who deals in the herb ÈFỌ.

ÈLẸGÀN, *s.* despiser, slanderer.

ÈLẸGBÀ, *s.* saviour, helper, succourer.

ELE

ẸLEGBA (ẹnni-igba), *s.* a paralytic (*lit.* one whose limbs have been seized).

ẸLEGBARA, *s.* god of mischief, Satan.

ẸLEGBE-INA (—egbe), *s.* a bird that hovers over the flame when the bush is burning.

ẸLEGBE, *s.* the owner or sustainer of a company.

ẸLEGE, *adj.* delicate, tender.

ẸLEGÒDÒ, *s.* a coarse plain calico.

ẸLEKEREDE, *adj.* infirm, weak, delicate.

ẸLEKUN, *s.* mourner.

ẸLEMMI, *s.* a living man (*lit.* he who owns breath); servant (because his master's breath is at his mercy).

ẸLEMO (oni-ẹmo) *s.* seller of palm wine.

ẸLEMOŞO (ẹnni-mo-oşo), *s.* one who has taste for neatness, a judge of dress and decoration.

ẸLENGA, *s.* grasshopper.

ẸLEPẸ, ẸLEPERE (ẹnni-ipere), *s.* a kind of soft Indian corn.

ẸLẸRI (—eri), *s.* witness, eye-witness.—Ẹlẹri ni iwajo, ẹlẹri ki iṣe elẹgbe, "A witness speaks the truth; a witness does not take (the liar's) part."

ẸLESSENILLE (—esse-ni-ille), *s.* one having a firm footing, a powerful person.

ẸLEŞE, *s.* sinner, offender.

ẸLEŞIN, *s.* rider, horseman.

ẸLETTAN, *s.* deceiver, dissembler.

ẸLEYA (—eya), *s.* ridicule, contempt.

ẸLEYE, *s.* a person for whom clothes are made to order.

ẸLEYINJU (eyin-oju), *s.* a person having large eyeballs, one with prominent eyes.

ẸLEWÀ, *s.* a handsome person; one who sells a preparation of Indian corn, called 'EWA.

ẸLEWON, *s.* one who wears a chain, a prisoner; jailor.

ẸLIRI, ẸLURU, *s.* mouse.

ẸLOMIRAN, ELOMĩ, *pron.* another.

ẸLU, *s.* indigo; mixture. ẸLU-IWAŞE, *s.* small-leaf indigo. ẸLU-OGBỌ, *s.* broad-leaf indigo (a climbing plant).

ELU

ẸLULU, *s.* kind of brown-feathered bird.

ẸMEJI (ara-meji), *adj.* twice.

ẸMI, *s.* shea-butter, tree and fruit.—Kuduru li ẹmi iso,
“The fruit of the shea-tree is round.”

ẸMMÍ, *s.* life, breath, spirit, influence.—Ki Olorun ki ofu
’o li ẹmmi gigun, “May God give you a long life!”—
Emmí abata ni imu odò iṣan, “The influence of a
fountain makes the brook flow.”

ẸMMÓ, *s.* a kind of brown rat.

ẸMỌ, *s.* palm wine.

ẸMEWÀ (ẹnni-mọ-ẹwa), *s.* prime minister (*lit.* he who
knows the mind).

ẸMU, *s.* tongs; capture, seizure.—Ẹmu bálẹ agbẹde,
“The tongs are the governor in the smith’s shop.”

ẸN, *adv.* yes, so.

ẸNA, *s.* an inversion of the order of letters, syllables,
words, or sentences, under which the sense is con-
cealed or changed: occasionally employed by parties,
who may wish to communicate privately, and to dis-
guise the sense from the bystanders; *e.g.* De mi
babba, “Cover me, father,” employed to signify
Babba mi de, “My father is come.”

ẸNÍ, *s.* mat.—Tẹ ẹni fun mi ki ndubulẹ, “Spread a mat
for me to lie on.”

ẸNNI, *pron.* ẸNNITI, *pron.* one, he who, a person, the
person which.—Ẹnniti ọ ran ’ni ni iṣe li a iḃeru, akì
iḃeru ẹnniti aran ’ni si, “He ought to be feared who
sends you on a message, not he to whom you are
sent.”

ẸNNIKAN, *pron.* one, any one, a certain person; one of
two, one of many.

ẸNNIKEJI, *s.* partner, companion, neighbour.

ẸNNIKẸNNI, ẸNNITOWU, *pron.* whosoever, whoever, any,
either.—Ẹnnikẹnni ti iwọ ba ri, “Whomsoever you
see.”—Ẹnnitowu ki o ẹ, “Whoever it be.”

ẸNNI-IPE, *s.* a person called, summoned, or invited.

ENN

ẸNNIRERE, *s.* a good person.

ẸNNITI-ADATAN, *adj.* (*lit.* one completely or perfectly made, insomuch that every favour is bestowed on him), happy, blessed.

ẸNNU, *s.* mouth ; opening.

ẸNNU *followed by* RA, (to perish) *v. n.* to have no appetite.—Ẹnnu mi ra, “My appetite (*lit.* mouth) fails.”

. SÌ (open), *v. n.* to have appetite, enjoy food.—Ẹnnu mi sì, “My appetite returns ;” (*lit.* my mouth opens).

. YÀ (open), *v. n.* to wonder.—Ẹnnu mi yà (*sì understood*) wọn, “They wonder at me.”

ẸNNU-YÀ, *v. n.* (See the previous word.)

ẸNNU-KOKORO, *s.* bill, beak.

ẸNNU-ỌNNA, *s.* gate, doorway.

ẸNNU-ỌSỌRỌ, *s.* the eaves.

ẸNNU-ŞORO, *s.* long beak.

ẸNYIN, *pron.* ye, you.

ẸNYIN-NA, *pron.* yourselves.

ẸNYINTIKARANYIN (ẹnyin-ti-ika-ara-nyin), *refl. pron.* you yourselves, you.

ẸPA, *s.* ground-nut ; ẸPA BISÁN, *s.* the oil ground-nut ;

ẸPA RORO, *s.* the red ground-nut.

ẸPỌN, *s.* testicle.

ẸPỌN, *s.* ripeness ; flattery.

ẸRÁN, *s.* the temples of the head.—Mo fi ọwọ le ẹrán, nwò wọn li oju, “I rest my temple upon my hand to watch their proceeding.”

ẸRAN, *s.* meat, flesh, beasts ; ẸRAN-AGUTAN, *s.* mutton ;

ẸRAN-ẸLEDDE, *s.* pork ; ẸRAN-GALLA, ẸRAN-AGBỌN-

RIN, *s.* venison ; ẸRAN-MALU, *s.* beef.

ẸRAN-ABEKANNA, *s.* carnivorous animals with claws ;
(distinguished from those which have hoofs).

ẸRANFUN, *s.* a large animal of the buffalo kind.

ERA

ERANKO, *s.* wild beasts.

ERANLA, *s.* ox, bull, cow.

ERÍ, *s.* witness, testimony.—Erí jẹ̀ mi nso, “The evidence bears me out.”

ERÍ-EKE, *s.* false witness.

ERIN, *adv.* (used only in composition), “—— times;” *e.g.*

‘ERINMEJI, ‘EMEJI, twice; ‘EMETTA, three times. *Cf.*

‘ARA.

ERIN, *adj.* four.

ERIN-ODUN, *s.* the fourth month ; April.

ERÍN, *s.* laughter.—Bi aba soro tan erín li a irín, bi aba yó tan orun ni ikòṇ ‘ni, “When a joke is uttered, it creates laughter ; when one has eaten to the full, he falls a-dozing.”

ERINDILOGUN, *adj.* sixteen.

‘ERU, *s.* fear, dread.

‘ERU *followed by* BÀ, *v.n.* to be afraid, to fear, to be dismayed.—‘Eru bà mi, “I am afraid,” (*lit.* fear fell upon me).

ERÚ, *s.* the handle of an axe or hoe ; (not applied to any other tool).

ERÚ, *s.* load, cargo, goods.—Akì ipè e li erù ki apè e li oṣó, “What is (really) a load, should not be called an ornament.”

ERÚ, *s.* slave, captive.—Erú kò ẹ̀ ọmmọ iggi, erú kú iya kò gbọ ọmmọ kú igbe ta, erú ẹ̀ ọmmọ ni ille iya rẹ̀ ri, “A slave is not a senseless block of wood (*lit.* child of a tree): when a slave dies his mother hears nothing of it, but when a (free-born) child dies, there is lamentation ; yet the slave, too, was once a child in his mother’s house.”

Ẹ̀RÙ, *s.* a kind of spice ; a plant used for washing hide-bound animals ; a medicine provocative of appetite.

ERU-IBILLE, *s.* a home-born slave.

EREKÉ, Ẹ̀KE, *s.* cheek, jaw.—Ereke ni ille erín, “The jaw is the house of laughter.”

ERO

ERO, *s.* skill, art, contrivance.

ERO, *s.* softness, easiness, gentleness.—Bi iwọ kò fẹ li ẹrọ iwọ afe li ele, “If you do not consent readily, you will (be compelled) by force.”

ERO-PÈSÈPÈSÈ, *adv.* exceedingly gentle.—Ero pèsè-pèsè kò mò bi ara nkan igbín, “(You may say that it is only a) gentle (stroke; but) you do not recollect that it hurts the snail.”

ERRÈ, *s.* mud, marsh, bog.

ERUN, EWO-ERUN, *s.* the dry season.

ERÚN, *s.* chip, broken pieces, crumbs.

ERUN, *s.* the name of a tree; much used in making charcoal, and also as a medicine both internally and externally: an excessive dose acts as a poison, against which shea-butter and palm-oil serve as antidotes. There is a superstition that a fumigation made of the bark of this tree drives away evil spirits and sickness.

ESAN, ESSAN, *s.* payment; vengeance, revenge, retaliation.

ESON, *s.* accusation; law-suit.

ESSAN, *adj.* nine.

ESSAN-ODUN, *s.* the ninth month; September.

ESSE, *s.* foot, path, track.

ESSE, *s.* row, order; things arranged in a line.

ESSE-ESSE, *adv.* orderly, regularly, in rows.

ESSÍN, ESSÍ, *s.* shame, reproach, ridicule; secret.—Ma fi ẹssi mi hàn, “Do not reveal my secret.”

ESSO, *s.* carefulness, gentleness.—Ohun ti afi ẹsso mú ki ibajé, ohun ti afi agbara mu ní ini 'ni lara, “A matter, dealt with gently, is sure to prosper; a matter, dealt with violently, causes vexation (to its author).”

ESÉ, *s.* blow with the fist; a broken part of any thing slender.

ESÍN, *s.* spear.—Eşín ri ogun jó, ọkọ ri ogun ọ yò, “At the sight of the battle the spear quivers: at the sight of the battle the lance rejoices.”

ESIN, *s.* horse; ESIN-ỌYÉ, *s.* grey horse.

EṢŌ

EṢŌ, *s.* smelted iron.

EṢṢE, *s.* sin, crime, offence, iniquity.

EṢṢE-ŌBBA, *s.* treason, crime against the sovereign.

ETA, *s.* bulb, tuber, under-ground fruit, as the yam and potatoe; head of maize; the act of extension; coarse flour.

ETTA, *adj.* three.

ETTA-ŌDUN, *s.* the third month; March.

ETTALA, *adj.* thirteen.

ETTÀ, *s.* a kind of leopard.—Mo so awọ ẹttà mọ idí, o kì yì otà mi, “I have tied the ẹttà skin round my waist; you cannot sell me:” (*i. e.* I have the protection of powerful friends; you cannot involve me in ruinous law expenses.)

ETTA, *s.* remains of a dead body.—Bi enia ẹnni bá kú li òkere apa ẹtta rẹ wa ille, “When a relative dies at a distance, a small fragment of his remains (such as his hair or nails) is brought home,” over which funeral rites are performed.

ETTAN, `ETAN, *s.* enticement, decoy, deceit, dissimulation, guile.

ETTÉ, *s.* disgrace, shame, reproach.—Aṣonmọ di ẹtté, òkere ni idọn, “Familiarity breeds contempt; distance secures respect.”

`ETTE, *s.* leprosy.—Amu 'ni ẹ ẹssin ẹtte ti imu 'ni li agógo imọ, “Leprosy, desiring to disgrace a man, attacks him on the tip of the nose;” (said of one who tells another's faults in public.)

ETTÌ, *s.* difficulty, failure in performing one's wish; a standing still.

ETTÓN, *s.* branch, bough.

ETTÙ, *s.* guinea fowl, check cloth. See AṢO-ETTU and Awó.

ETTU, *s.* a kind of deer.

`ETU, *s.* gunpowder; medicinal powder; that which relieves pain.

ẸWÁ

ẸWÁ, *adj.* ten.

ẸWÁ-ỌDUN, *s.* the tenth month ; October.

ẸWÀ, *s.* beauty.

ẸWA, *s.* corn or beans prepared for sale ; grain.

ẸWA, Ẹwọ, *s.* jest, joke, fun.

ẸWE, *s.* a kind of bean.

ẸWE, *adv.* again, on the other hand.—Iwọ sì tọn de ẹwe,
“ You come back again.”

ẸWÌRÌ, *s.* smith's bellows.

ẸWỌ, *s.* a select company ; caravan.

ẸWỌN, *s.* chain ; thorny bush ; bondage.

ẸWỌN-ẸHORO, *s.* a prickly bush, the same as EGUN IKOKO.

ẸWU, *s.* shirt ; any loose upper garment.

ẸWÙ, *s.* pleasure, delight, taste.

ẸWURU, *s.* a pit slightly covered with earth.

ẸYÁ, *s.* a small leopard.—Bi ẹyá ba di ẹkun ẹran ni ipa je, “ When the ẹyá has reached the ferocity of a leopard, he will kill animals to feed upon.”

ẸYA, *s.* tribe, division, distinct part of a people or thing ; seed, offspring ; member.—Ẹya oibo ni Fulani, “ The Fulahs are a tribe of the people from over the sea.”

ẸYÉ, *s.* fitness, worthiness, suitableness.

ẸYÌ! *interj.* Yes, Sir ! Yes, Madam ! (a respectful reply, employed only by males.) See HẸ.

ẸYÍN, *s.* egg.—Ẹyín ni idi akukọ, “ The egg becomes a cock.”

ẸYÍN, *s.* coal, charcoal.

ẸYÌN, *s.* the ripe palm-nut, from which the yellow palm-oil is made.

ẸYINJÚ, *s.* the eye-ball.

ẸYINKOLÓ, ẸRINKOLÓ, *s.* the evacuations of the worm
EKOLÓ.

ẸYINÒGÌ, *s.* starch (of Indian corn).

ẸYÓN, KẸYÓN, *s.* disease under the toes, produced by walking barefoot on wet ground.

FA'

F.

FÁ, *v. a.* to wipe, shave, clean, scrape.—Mo fá 'ri ọmmọ mi, “I shave my child's head.”—Akò le ifá 'ri lẹhin olorí, “You cannot shave a man's head in his absence.”

FÁ followed by ILLE (ground), to gather earth into small heaps (for the purpose of cultivation).—Ille oko ti awọn àgbẹ fá ọ pọ, “The ground which the farmers have prepared is sufficient.”

✓ LÁ (lick), to lick up, lap.—Imogunjuọ li áfi ifá ọbbẹ lá, “With the fore-finger one licks up the palayer-sauce.”

FÀ, *v. a.* and *n.* to draw, lead, pull; crawl (as a snail); be viscous; ebb, abate, diminish.

FÀ followed by MỌRA (mọ-ara, close to the body), to embrace.

. SẸHIN (si-ẹhin, towards the back), to draw back.—Iwọ fà iggi sẹhin, “You draw the wood back.”

. TÌ (aside), to draw aside.—Fà eyi ti akò fẹ ti si apakan, “Draw that which we don't want aside.”

FÀ, FÀTI, *adv.* freely, without restraint; leisurely; exceedingly.—Arin fà li oju akegan, ayan kaṣa li oju abu 'ni, abu 'ni kò li okowo ni ille, “A man walks at his ease in the presence of his defamer; a man steps proudly in the presence of his abuser; (when he knows that) neither of them has (*lit.* the abuser has not) twenty cowries in his house.”

FADAKÀ, *s.* silver.—Fadakà babba ojé, wura babba idẹ, “Silver is the father of lead, gold is the father of brass.”

FAJERE, *s.* the dawn. (So called by the Mahommedans.)

FAJURO (fa-oju-ro), *v. n.* to look sad, be displeased.

FARI (fá-ori), *v. a.* to shave the head.

FĀRI, *s.* display, parade, boast.

FAS

FASEHÌN, *v. n.* to draw or keep back, abstain from.

FÀTI, *v. n.* to draw aside, keep aside.—Bi nwọn kò ba fẹ́ ó ni ìsọ nwọn fàti si apakan, “If they do not want you in their company, go aside.”

FATELLÈ, *s.* a small canoe.

FÉ, *adv.* for ever ; long, a long time.—Kanrinkanrin fé, “A very long time.”

FEBIPA, DEBIPA, *v. a.* to famish.

FEFÉ, *s.* confident boasting.

FERE, *s.* asthma.

FÈRE, *v. a.* to sip.

FÈRE, IFÈRE, *s.* flute, trumpet.

FERESE, *s.* air-hole, aperture in a house, window.

FERIBALLE (fi-erì-ba-ille), *v. n.* to surrender (*lit.* to put down the head), submit to ; worship, adore.

FERIBÒ, FORIBÒ (—bò), *v. n.* to venture, dare.—Ipon ri iku o feribò o, “The spoon is not afraid of scalding water ; (*lit.* seeing death, ventures its head into it).”

FERITÌ, FORITÌ (fi-ori-tì), *v. a.* to endure ; persevere.

FETISI (—eti-si), *v. a.* to listen, hearken.

FETISILLE (—ille), *v. n.* to listen, incline the ear, listen with great attention.

FÉ, *v. a.* to agree, be willing, like, love ; consent, want, wish, incline, desire ; woo, court.

Fé followed by Jẹ (eat), *v. a.* to seek for something to eat ; to take meals.

. KÙN (deficient), *v. a.* to miss a thing, lose.—Mo fẹ́ ewurẹ̀ mi kùn ni ijetta, “I missed my goat three days ago.”

FÉ, *v. n.* to blow (as the wind); love, wish, will, consent.—Afeḻe nḻe ara tutù, “The wind blows; the body is cool.”

FÉ, *v. a.* to fan, winnow, blow the fire.—Ewìrì ni ifẹ́ ina agbedẹ́, “The bellows blow the blacksmith’s fire.”

FÈ, *v. n.* distort the face at work ; breathe heavily.

FEFE, FEREFERE, *adv.* nearly (used of time).—Ojọ wa kùn fẹfẹ́, “Few of our days remain.”

FĒFE (fē-efē), *v. a.* to seek occasion to find fault ; be censorious.

FĒHINTI (fi-ehin-ti), *v. n.* to recline, lean the back on.

FĒ-IDI, *v. a.* to investigate a secret matter.

FEJEFEJE, food, provision, subsistence.

FEJU (fē-oju), *v. n.* to blow much, blow vehemently.

FEJÚ, *v. n.* to look sternly or with distortion of the face.

—Afeju toto kọ mọ ọkọnrí, “(Much) gesticulation does not prove manliness.”

FELEFELE, *adj.* soft, of fine and delicate texture.

FELEFELE, BELEBELE, *adj.* thin and flat, elastic.

FENNUKONU (fi-ennu-ko-ennu), *v. a.* to kiss ; agree.

FENNUSI (—sì), *v. a.* to answer, reply to ; meddle with.

FERE, *adj.* light, not heavy ; *adv.* almost, nearly.

FE-REKOJA, *v. n.* to blow vehemently.—Afeḡe anna fere-koja, “The wind of yesterday blew beyond measure.”

FERI, *v. n.* to be less hot, cool a little.

FI, *verbal prefix*, used only in composition, conveying the idea of putting, or leaving in a place. It gives a definite verbal meaning to the word in conjunction with which it is employed ; *e.g.* Fi aṣo sille, “Put the clothes down.”—O fi mi si oko, “He left me in the farm.” The *i* often is contracted ; *e.g.* FETISI, for FI-ETISI, to listen to, incline the ear.

FI *followed by* BALLE (ba-ille, to touch the ground) *v. a.*
to do away with, to put away.

. Bọ (dip), *v. a.* to soak, steep, dip.

. BUN (give), *v. n.* give, grant.

. ERAN-RUBO, *v. a.* to sacrifice a beast.

. FOJU AIYE (fu-oju-aiye, to give up to the world), *v. a.* to deliver up to be gazed upon by the public.

. FUN (give), *v. a.* to give to, to offer.

. FUNI (give to one). *v. a.* to give, to present to one.

FI

- FI *followed by* GBONA (gbo-ina, at the fire), *v. a.* to warm a thing at the fire.
- HÁ (suspend), *v. a.* to hook on, hang on a pin or between a forked stick.
- HÀN (appear), *v. a.* to show, exhibit, reveal, discover; direct.
- JÌ (to), *v. a.* to forgive, give as a favour.
- JEWỌ AIYE (jẹ-ewọ-aiye, a prohibition to the world), *v. a.* to condemn to death, deprive of the privileges of life.
- JÓNA (burn), *v. a.* to burn in the fire; scorch; consume to ashes.
- JẸ (eat), *v. a.* to eat, devour; make a king, or headman; place in post of authority; reign, govern.
- KÀ (upon), *v. a.* to place one thing upon another.
- KỌ (hang), *v. a.* to hang up on a pin, rope, or hook; hook on.
- KỌN *or* KÚN (addition), *v. a.* to add to, augment.
- LÉ (place), *v. a.* to put, lay upon; deliver up.—Fi kinni na lé mi lọwọ, “Deliver that into my hand.”
- Mọ (on), *v. a.* to suspect; attach to.—Ọkọnrì na fi ọran na mọ mi, “The man suspects me of that matter.”
- ỌWỌ-TÁ (touch slightly with the hand), *v. a.* to search slightly; touch carelessly.
- RẸ (curse), *v. a.* to curse, execrate; imprecate.
- RỌ (swing), *v. a.* to hang, suspend.
- RỌ (sprain), *v. a.* to sprain.
- RỌN (chew), *v. a.* to devour; masticate: RỌN (dip), *v. a.* to dip into sauce.
- RUBỌ (ru-ẹbọ, make sacrifice), *v. a.* to sacrifice.

FI

- Fi** *followed by SAN* (pay), *v. a.* to estimate, value.
 **SAN-OWO-KAN** (estimate at a cowry), *v. a.* to
 condemn, treat with contemptuous si-
 lence.—**Iwọ kò dá mi li ohùn, o fi mi san**
owokan, “You did not answer me,
 you despised me.”
 **Si** (to), *v. a.* to put, add to.—**Fi omi diẹ si i**,
 “Put a little water to it.”
 **SILLE** (si-ilẹ, to the ground), *v. a.* to put
 down; acquit, release, leave, forsake.
 **SINỌ** (si-inọ, to the mind), *v. a.* to put into;
 keep in mind, harbour in the mind.—
Fi eyi sinọ rẹ, “Put this into it.”
 **SIN** *or* **SINSIN** (secretly), *v. a.* to hide so
 as not to be traced in any way, conceal.
 **SỌLLE** (sọ-ilẹ, dash on the ground), *v. a.* to
 strike down; lay the foundation of a
 house.
 **SỌN** (accuse), *v. a.* to accuse, complain of.
 **ŞE** (do), *v. a.* to change, constitute, appoint,
 establish.
 **ŞELLEẸÀ** (şe-ẹleyà, to ridicule), *v. a.* to ridi-
 cule, mock.—**Ma fi mi şelleẸà**, “Do not
 mock me.”
 **ŞESSIN** (şe-essin, cause disgrace), *v. a.* to de-
 spise, bring into public disgrace.
 **ŞURA** (şu-ara, collect near), *v. a.* to treasure
 up, lay by.
 **Tì** (by), *v. a.* lean against; suspend a mat-
 ter; fix finally.
 **TỌRE** (ta-ọre, detach a gift), *v. a.* to give
 away as a present, make a present of.
 **WÉ** (twist), *v. a.* to compare, resemble,
 illustrate; enwrap.
Fì, *v. a.* to swing, wave to and fro, be unsteady, incline
 to one side.—**Iggi ti mo rù fì siwaju, sọn ọ sẹhin diẹ**,

FI

“The wood which I am carrying is too far forward ; push it back a little.”

FI, *aux. v.* were, did.—Nigbati iwọ yio ha fi lọ, ta li o wí fun, “When you were going, whom did you tell?”
—Nigbati ofi fi fun mi, iwọ kò ri i, “When he gave (*lit.* did give) it to me, did not you see it?”

FI, *prep.* by, to, with.

FIDIBALLE (*idi-ba-ilẹ*), *v. n.* to sit down.

FIFAYA, *adj.* torn, rent in pieces.

FÍFÍ, FINFIN, *adv.* dimly, darkly ; *s.* the dawn, twilight.

FIFÓ, *adj.* blind ; broken as a vessel.

FI-FUN, *s.* FUN-FUN, *adj.* whiteness, the white part ; *adj.* white.

FIFUNI, *v. a.* to grant, vouchsafe, give.

FI-KÀNNAKANNA, *v. a.* to sling a sling.

FILLA, *s.* a cap, country cap like a night cap. FILLA ABETI, ETI AJÁ, a cap with two flaps for the ears.
FILLA JOFỌLO, a hunter's cap.

FIN, *v. a.* to engrave, mark calabashes or bowls ; fill a hole with smoke, smother ; seek so as to find out something.

FÌNA, *s.* a thin piece of leather cut length-wise (such as is inserted in the handle of an umbrella).

FINIGA, *s.* (*Eng.*), vinegar.

FINJU (*fin-oju*), *v. n.* to be clean, neat, snuggy, tidy.

FINRAN (—*ọran*), *v. n.* to aggress, seek occasion for dispute.

FIOFIO, *adv.* exceedingly high, (conjoined with the adjective GA).—Ille giga fiofio, “An exceedingly high house.”

FIRI, *adv.* far, greatly, much ; qualifying verbal adjectives.—Ille yi ga jù tiwa lọ firi, “This house is much higher than ours.”

FITILLA, *s.* lamp.

FIYEDENÓ (*fi-iy-e-de-inó*), *v. a.* to be patient under vexation or grievances.

FIYESI (*fi-iy-e-si*), *v. a.* to attend to.—Fiyesi ohun ti o nse, “Mind what you are doing.”

FIY

FIVESINI (fi-iyè-si-ni), *v. n.* vouchsafe.

FÒ, *v. n.* To fly (as a bird), jump, skip, leap; beat (as the heart from fear), pass or break off (as rainy clouds), pass over.—`Ojo o fò, "The rain passes off."
—Aiya fò mi, "My heart beats."

Fo, *v. a.* to feel (emptiness or loneliness).—Ofo ọmmọ mi fo mi, "I feel loneliness on account of my child's absence."

FOfó, *s.* foam.—Fofó fo li oju omi, "The foam floats on the surface of the water."

Fòfò, *adv.* glittering, dazzling.—Wura njò fòfò ninọ awo fadaka, "The gilding inside the silver plate glitters."

FOJISỌN (fi-oji-sọn), FOJI *followed by* SỌN, *v. a.* to sue or accuse for adultery.

FOJUDI, (fi-ọjudi), *v. a.* to be saucy, to be insolent.

FOJU-KAN-WÒ (fi—), *v. a.* to squint.

FOJU-PÈ (fi—), *v. a.* to wink with the eye, beckon.

FOJU-TO (fi—), *v. a.* to superintend.

FOJUSI (fi—), *v. a.* to attend to.

FÒLOFÓLO, *s.* the lungs, the lights.

FORIBALLÈ (fi-ori-ba-ilẹ), *v. n.* to bow the head, submit; adore, worship.

FORI-SÍ, *v. a.* to pay attention to.

FOREŞIGGI (fi-ore-şè-iggi), *s.* an ungrateful person; one who does not acknowledge kindness, but returns evil for good.

FORITÌ, FERITÌ (fi—), *v. a.* to endure, persevere.

Fosokè, (fo-si-oke), *v. n.* to jump, skip, float.—Ommode fosokè fun ayò, "The child jumped for joy."

FÒYA, *v. n.* to fear, be dismayed.—Mo fòya jojo, "I was very much afraid."

Fò, *v. a.* to wash clothes; wash by rubbing or scrubbing, rub hard with water and a brush or the fibres of plants; speak, talk a language.

Fó, *v. a.* and *n.* to break a vessel; destroy a town or

nation by war; reduce to a state of confusion; ache (as the head); be blind.—Ogun li ọ fọ Igbó Egba ati ilẹ Yoruba, “War destroyed the Yoruba and the Egba country.”—Mo sọrọ titi ori nfọ mi, “I spoke so long that my head ached.”

Fọ *followed by* PETTEPETTE, *v. a.* to destroy.

. RAÚRAU, *v. a.* to destroy entirely.—
Nwọn fọ gbogbo rẹ raurau, “They destroyed the whole entirely.”

. RÚRU, TÚTU, *v. a.* to destroy utterly.

. YÁNYAN, *v. a.* to break to pieces.—Gbo-
gbo ikoko ille nwọn li a fọ yányan,
“We broke all the pots in their house to pieces.”

FỌHÙN (fọ-ohùn), *v. n.* to speak.—Aki igbelle ki ama fọhùn si ʼra ẹnni, “We cannot dwell in a house together without speaking one to another.”

FỌJU (fọ-oju), *v. n.* to be blind, be in the dark, be ignorant.

FỌLLE (fọ-ille), *v. a.* to break a house open, rob a house.

FỌNFỌN, *adv.* soundly (qualifying the verb sùn).—Emi sùn fọnfọn, “I slept soundly.”

FỌNGBÌN, FỌNRUGBIN, *v. a.* to sow, scatter, disperse.

FỌNKA, *v. a.* to scatter, disperse.

FỌNU, *s.* an elastic tree used for bows.—Fì iggi fọnu hàn mi, “Show me the fọnu tree.”

FỌNNA, *v. a.* to take fire from the hearth.

FỌNNAHAN, *v. a.* to guide, show the way.—Fọnnahan mi ki nma wọ igbẹ, “Show me the way, that I may not err;” (*lit.* go into the bush).

— FỌNNU, *v. n.* to boast, brag.—Ẹnni ti fọnnu pọ kọ le ịse nkan, “He who boasts much can do very little.”

FỌWỌBÀ, FỌWỌKAN (fi-ọwọ-ba), *v. a.* to touch, feel with the hand.—Ma fọwọbà a, “Do not touch it.”

FỌWỌKÓ (fi-ọwọ-kọ), *v. a.* to embrace, hook, go hand-in-hand.

FOW

FOWOLÉ (—le), *v. a.* to take in hand, place the hand against or upon.—O fi ìja fun Ọlọrun jà fowolé ẹrán, “Leave the battle to God, and rest your head upon your hand;” a favourite proverb of one of the Yoruba Chiefs.

FOWOLÉ-ERÁN, *v. n.* to place the hand against the temple while the elbow rests on the thigh or on the table.

FOWORANỌ, *interj.* Hush ! Patience !—Foworanọ, ma jẹ ki ọran na ki o don ’wọ, “Be patient, let not the matter grieve you.”

FŪ, *adv.* at once, quickly (qualifying DIDE, to arise).—Dide fū, “Arise quickly.”

FUJÀ, *s.* brag, empty proud boasting.—Maṣe fujà mọ, “Do not boast any more.”

FUKEFUKE, *adv.* pit-a-pat (used with the verb NJÓ, “to palpitate,” to describe the increased action of the heart produced by running).—Aiya mi njó fukefuke, “My heart is palpitating.”

FULÉ, *adj.* soft.

FULEFULE, *adv.* softly.

FULUFULU, *s.* the leaves which enclose a head of Indian corn (sometimes called Epo, Aṣọ); a term usually applied to it when ripe and dry.

FUN, FU, *prep.* for, to, on behalf of.—Se kinni yi fun mi, “Do this thing for me.”—O wi fun mi, “He told it to me.”—Ofi fun mi, “He gave it to me.” Often used elliptically.—Fun mi, “(Give) to me.”—O fun mi li aṣọ meji, “He (gave) me two pieces of cloth.”—Fun u li owo ọjà rẹ, “(Give) him money for his goods.”

FUN, FU, *followed by* NIṢẸẸ, *v. a.* to employ, to give one work to do.

FUN, *v. a.* to be white.—Owu na fun rekoja, “The cotton is exceedingly white.”

FUNFUN, FUFUN, *adj.* white.

FUNLE-FOLORUN (fun-illẹ, fun-ọlọrun, *lit.* for the earth’s sake and for God’s), *adv.* of one’s own accord, of one’s

FUN

own choice.—Mo ʒe e funlẹ-folọrun, “I do it of my own choice.”

FUN, FỌN, *v. a.* to strew, scatter, sew; squeeze, choke, bind tight.

FUN-KỌN, FỌNKỌN (fun-ikọn), *v. a.* to discharge mucus.

FUN-ỌMMỌ, FỌN-WÀRA, *v. a.* to milk.

FUN, FỌN, *v. n.* to grow thin, abate.—Ọmmọ na fun pojù, “The child is very thin.”

FURA (fu-ara), *v. n.* to be suspicious.—O nfura bi ẹlẹfọ tètẹ, “He is as suspicious as the seller of the herb tètẹ.”

FÚRA, FÚLA, *s.* a cool beverage made from Indian corn or rice mixed with honey.

FÚRU, *adv.* silently, quietly.

FUTEFUTE, *adv.* easily (used with the verb JÁ, “to break,” to describe the ease with which any fragile texture is torn).—Aşọ nja futefute, “The cloth tears very easily.”

FUYE, *adj.* light, not heavy.—Eru ti emi fuye ju ti re lọ, “My load is lighter than yours.”

G.

GÃ, *s.* a title of office.

GA, *v. n.* to be high, tall, lofty (qualified by the adverb FIOFIO, “very”).—Iggi arere ga fiofio, “The arere tree is very lofty.”

GAGAJE, ADÈRẸ-ODÒ, *s.* a tree found near the water, many of whose roots are above ground.

GÁGA, *adv.* closely (qualifying the verb HÁ, to press or squeeze).—Àye há gága, “The room is crammed full.”

GAGALÓ, *s.* stilts made of bamboo or other kind of wood, from six to twelve feet long, used by native showmen.—Gagaló şubu ọwọ tẹ ọpakò, “(When the man on the) stilt falls, then the hand (of another) gets possession of the bamboo (of which the stilt was made);” applied to any aspirant who monopolises for awhile some desired object, which, on his overthrow,

GAL

falls into the hand of some one else ; *Cf.* ‘Pride will have a fall.’

GALLÀ, *s.* deer, stag.

GAMUGAMÚ, *s.* a long sharp hatchet used by warriors.

GÁN, *v. a.* to sew coarsely ; cut a forest, strike with the point of a thing ; take by little at a time.—Gán aṣọ yi fun mi, “Stitch this cloth for me.”—È ’ma gán ọbbẹ, “Do not dip your sop too deep into the dish ; (*lit.* Dip the sauce by little).”—Awa ngán igbó, “We are cutting a forest.”—Iwọ gán mi li okoto, “You struck me with the point of your top.”

GÀN, *v. a.* to contemn, despise, backbite.—Enniti a kò fẹ li a igàn, “Hē who is not loved will be despised.”

GAN, GANGAN, *adv.* upright, straight, exactly, perpendicularly ; the middle of the day ; very.—Balogun duro gangan loju ogun, “The war-chief stood upright in the face of battle.”—Alejò bá mì li ọssan gangan, “A stranger came to me in the middle of the day.”—Ọbbẹ mú gangan, “The knife is very sharp.”

GÁNGAN, *s.* a small bit or drop (applied to soup, sauce, or stew).—Bù omitoro gáangan si i fun mi, “Give me a little more soup.”—Sọn gáangan le e li ọwọ, “Give him a small bit.”

GANGAN, *s.* drum, war drum.—Gangan kò ni ọaworo, “The gangan is destitute of ornament (*lit.* bells).”

GÀNGANRANGAN, *adj.* very large ; bulky and high.—Akukọ gànganrangan, “A very large cock.”

GANIGANI, *s.* a despiser, contemner.

GANRAN, *adv.* straight, direct.—Ma lọ li ọkankan ganran, “Go on straight forward.”

GǺRI, *s.* saddle. (This word seems to have been borrowed from the Hausa or Nufi.)

GARIKI, GANIKI, *s.* (*Hausa*) shield.

GBÁ, *v. a.* and *n.* to sweep, cleanse ; slap, strike with a stick or something flat ; drift.—Iggi ngbá kiri ninọ omi, “The stick is drifting about in the water.”

GBÁ

GBÁ *followed by* KIRI (about) to be driven or tossed about."

..... MORA (close to the body), *v. a.* to embrace.

..... MÚ, *v. a.* to hold, to grasp, gripe, seize.—Maṣe gbá ẹniti o yọ ọbṣe mú, "Do not lay hold of a man who has drawn a knife."

GBÀ, *v. a.* to take, admit, deliver, save, rescue; receive; help; strain; wrap in leaves.

GBÀ *followed by* ADURÀ (prayer), *v. n.* to pray to God; (not applicable to false gods).

..... DULUMỌ (slander), *v. a.* to slander, accuse falsely. *See* DULUMỌ.

..... GBỌ (to hear), *v. a.* to believe, obey.

..... IDARAYÁ (exercise), *v. n.* to take exercise.

..... LÀ (to save), *v. a.* to save, rescue, deliver.—Nigbatí mo bọ sinọ omi, apoti tí mo dimu li ọ gbà mi là, "When I fell into the water, the box which I held saved me."

..... LEJJE (ni-ejje, by blood), *v. a.* to bleed, cup. — Oniṣegun gba ọkọnri na lejje, "The doctor cupped the man."

..... LỌWỌ (by the hand), *v. a.* to help, deliver; shake hands.—Gbà mi lọwọ, "Shake my hand."

..... NIYANJU (ni-iyanju, encouragement), *v. a.* to encourage, exhort.

..... PADA (back or return), *v. a.* to receive back.—Gbà adá rẹ pada, "Take your billhook back."

GBA, *adv.* loudly, (describing the sound produced by slamming a door).—Mo se ilẹkùn o ró gbà, "The door slammed when I shut it."

GBA

GBAGBANDIDI, *s.* a dry uncut calabash.

GBÀ-GBA-RỌ, *s.* the edges of the roof projecting over the walls, eaves.

GBAGBÉ (gba-igbe, to receive oblivion), *v. a.* to forget, neglect.

GBÀÌ, *adv.* very, vociferously, loquaciously.—Obiri na nsò gbaì, “The woman is always brawling.”

GBAJÁ (gba-ọjá), *v. n.* to bind oneself with a girdle.

GBAJAMỌ, *s.* trade of a barber.

GBAJE, GBEJJE (gbà-ejje), *v. a.* to take blood, cup, bleed.

GBAJUMỌ (—ọju-mọ), *adj.* neat, decent, clean (applicable to persons only).—Gbajumọ enia, “He is a tidy person.”

GBAKO, *adv.* exactly, fitly, suitably, precisely.—Mo gbe ibè li ọdun kan gbako, “I remained there exactly one year.”

GBALLÈ, GBILLÈ (gbà-ille), *v. n.* to overspread, increase, extend.

GBÁMGBAM, *adv.* tightly, compactly.—Dì oketè rẹ gbamgbam, “Tie your load together tightly.”

GBÀNGAN, *s.* a spacious airy room, hall.

GBANGBA, *s.* a plain, open place; demonstration; *adj.* plain, open, evident.

GBANÍ, IGBANÍ, *s.* (properly) a span, (used also to signify) a cubit.—Mo lù aṣọ na ni gbaní mejì, “I gave two measures to the cloth.”

GBÀRA, *v. a.* to boil slightly, parboil.

GBATÌ (gba-tì), *v. a.* to crowd after.

GBÀWE (gba-aìwe), *v. n.* to mourn for the dead; fast.

GBÉ, *v. a.* and *n.* (*primary idea*, to lift), to move, accomplish; be, abide; be lost, perish.—Aki idá ọwọ lé ohun tí akò le igbé, “A thing which cannot be accomplished (*lit.* lifted) should never be undertaken.”—Igbó li ẹranko igbé, “Beasts inhabit the forest.”—Ọmmọ mi gbé, “My child is lost.”

GBÉ

GBÉ followed by GA (to be high), *v. a.* to raise or lift up, magnify, exalt, make much of, advance in rank.

. HÁ (to suspend), *v. a.* to hang or place upon.—Gbé ẹ̀rù mi há li ọ̀rì pàlaka, “Suspend my load upon the bough of the tree.”

. KÀ (upon) *v. a.* to set or place upon.—Gbé apotí kà ara wọn, “Place the boxes one upon another.”

. KALLÈ (upon the ground), *v. a.* to put down.—Emi kò fẹ́ igbé agbọn mi kalle, “I do not wish to put down my basket.”

. KURÒ (away) *v. a.* to take from, remove.—Gbé okuta kurò li oju ọ̀nna, “Remove the stone out of the way.”

. MÌ (to swallow), *v. a.* and *n.* to swallow, absorb, be lost in the midst of other things.—Adirẹ́ gbé owokan mì, “The fowl has swallowed a cowry.”

. SOKE (sì-oke, on top), *v. a.* to lift up, hoist, set up, exalt, magnify; support.

. ŞANLE (şan-ille, to dash), *v. a.* to dash with violence.—Ekute ille ni ti ẹn-ni ti ọ pa on kò dọ̀n on tó ti ẹn-ni ti ó gbé on şanle, “The rat said, ‘I do not feel so much offended with the man who killed me, as with him who dashed me on the ground afterwards:’” (*i.e.* who added insult to the injury).

GBÈ, *v. n.* to be contiguous, advantageous, helpful to; annex; be difficult.—Nwọn kọ ille gbè ara wọn, “The houses are built close to each other.”—Ohun ẹ̀lẹ́gẹ́ kì igbè ibajẹ, “A delicate thing is easily (*lit.* not difficult to be) injured.”

GBÉ

GBÉ, *conj.* that. (This particle gives the force of the past tense to the verb which it precedes.)—Niwaju áfin li awa gbé kò'ra wa, "It was in the front of the palace that we met one another."

GBEDÈ (gbọ́-ede), *v. n.* to understand a language ; know ; be sagacious.

GBEDEGBEYỌ (—gbọ-eyọ), *s.* an interpreter.

GBERE, *s.* leave-taking, farewell, salutation.

GBÈRO (gba-ìro), *v. a.* to consider, intend, purpose, calculate, reckon.

GBẹ, *adj.* dry.—Omi gbẹ li odò Sòkòrì, "The Sòkòrì brook is dry."

GBÉ, *v. n.* to sharpen (a stick) ; to make a noise, or cackle like a hen.

GBEDU, *s.* a drum beaten in honour of the king or great men.

GBEDUGBEDU, *adv.* extensively ; covering a large space, as water.—Omi 'Ogun kón gbèdugbèdu, "The 'Ogun water spreads extensively."

GBÈJJE (gba-ẹjẹ), *v. a.* to bleed.

GBÈKKẸLE (gbẹ-ẹkẹ-le), *v. a.* to trust or depend upon.

GBÈNAGBÈNA (gbẹ-ọnnà), *s.* a carpenter, sawyer ; one who works in wood.

GBÈNGBE, *adv.* flatly, evenly.—Ọ tẹ àìyà gbèngbẹ, "He has a well-expanded chest."

GBÈNGBE, *adv.* largely.—Adirẹ gbèngbẹ igẹ, "A fowl with a large breast."

GBÈNGBEGBÈNGBE, *adj.* very large, bulky, fat, heavy ; (applied to fowls or other birds.)

GBÈSSAN (gba-ẹssan), *v. a.* to take vengeance, revenge, retaliate.

GBÈSẸ (gba-ẹsẹ), *v. n.* to incur guilt.

GBÌ-GBÀ, *verbal adj.* that which is to be received, folded in leaves, or strained.

GBÍ-GBE, *verbal adj.* that which is to be carried ; *s.* a loss.

GBÌ-GBÓ, *verbal adj.* that which is ripe ; *s.* maturity.

GBI

GBIGBO, *verbal adj.* that which may be heard ; *s.* a hearing.

GBIHÌN, GBOHÌN, (gbọ-ihìn), *v. n.* to hear news.

GBIJA (gbè-ija), *v. a.* to defend, take one's part.

GBÌMORAN, GBÌMO, to counsel, think, consider, meditate.

GBIN, *v. n.* to breathe with difficulty.

GBÌN, GBÌ, *v. a.* to plant, sow.

GBINÁ (gba-iná), *v. n.* to catch fire, kindle.

GBINGBINDÒ, *s.* the name of a tree found near the water, whose fruit is eaten only in time of famine.—Onille nje eso gbingbindò alejò ni ki aṣe on li ọwọ kan ẹwa, “(Though) the master (of the house) may be obliged to live upon gbingbindò fruit, (yet) the guest expects to be supplied with a handful of maize (at the very least);” said of those who are unreasonable in their demands.

GBINGBINIKÌ, *adj.* stout, bulky, huge ; *s.* bulk, corpulency.
—Ọbbatalla gbingbinikì, “The huge Ọbbatalla.”

GBINIKÓN, *v. n.* to fester, rankle.

GBÌRO, GBÈRO (gba-ìro), *v. a.* to reckon, calculate.

GBIYELE, GBEKKELE (gbe-iye-le) (ẹkke), *v. a.* to rely on, to trust.—Ma gbiyele ogún ti ọwọ ẹnni ni itó'ni, “Depend not on an inheritance ; what one gains (by industry) is sufficient.”

GBÓ, *v. n.* to ripen, come to maturity ; old, worn out.

GBO, *v. a.* to bark.

GBO *followed by* LẸNNU (ni-ẹnnu, at the mouth), *v. a.* to contradict.

GBODOGÍ, *s.* the yaws.

GBODOGI, *s.* the name of a plant.

GBOGBO, *adj.* all, every, the whole.

GBỌHÌN (gbọ-ihìn), *v. n.* to hear news.

GBOHÙNGBOHUN (gba-ohun), *s.* the echo.—Bi ake iggi ni igbo gbohungbohun agbà a, “When a tree is cut in the forest the echo repeats the sound.”

GBOJÚ (gbo-oju), *v. n.* to be impudent, daring, fierce, bold.

GBO

GBOJULE (gbe-oju-le), *v. a.* to fix the eye upon; to put confidence or trust in.

GBOLOHÙN (gbọ-ni-ohun), *s.* a word, a mere word.—Mọ fọ gbolohùn kan, “I spoke a single word.”

GBONÁ (gbo-ina), *v. n.* to be warm, hot.

GBÔNGBO, *s.* root; bottom of a matter.

GBONU (gbo-ẹnnu), *v. n.* to deny, insist on in opposition to advice.

GBÒRO, *adj.* wide, broad.

GBÓRO, IGBÓRO, *s.* a snare for beasts.

GBỌNJU, *v. n.* to arrive at an age when the memory begins to develop itself; (a term marking a particular period of childhood.)

GBÓ, *v. n.* to hear, attend, listen.

GBò, *v. n.* to flourish, grow luxuriantly.

GBỌDDò, *aux. v.* dare not, shall not, must not.

GBỌN, *v. n.* to be wise, clever, sensible, cunning, crafty.—
Enniti ọ gbọn ju 'ni lọ ni itẹ 'ni ni Ifa, “(The priest) who is more crafty than another, induces him to adopt the worship of Ifa.”

GBỌN, *v. n.* to bale out water; strike with a stick or fist.

GBỌN followed by LEŞE (ni-eşẹ, fist), *v. a.* to smite with the fist, box.

GBỌN, *v. n.* to shake violently, be in adverse circumstances, agitate.—Mọ gbọn li ọwọ mọ gbọn leşẹ temi tan, “I am reduced to extreme poverty; (*lit.* My hands and feet are shaken.)”

GBỌN followed by KÀNAKANA, *v. a.* to sling.

. Lọ, *v. a.* to surpass, exceed.—On gbọn mi lọ, “He is greater than I.”

GBỌN, *v. a.* to move to tears.—Ekún gbọn mi, “I was moved to tears.”

GBỌNGBỌN, *adv.* very (applied to depth).—Kòto na jìn gbọngbọn, “The pit is very deep.”

GBỌNGBỌN-GBỌNGBỌN, *adj.* clumsy.

GBỌ

- GBỌRO, *s.* sprouts of the pumpkin, called also ISI.
- GBORO, *adj.* long and slender.—Iggi gboro, “A long slender stick.”
- GBURÓ (gbọ-iro), *v. a.* to hear of.—Awa gburó wọn lanna, “We heard of them yesterday.”
- GBURU, *adv.* in torrents, violently, without cessation.—
‘Ojo nrọ gburu, “The rain pours in torrents.”
- GỌ, *v. a.* to puzzle, perplex.—Oran na gọ mi jojo, “That word puzzled me very much.”
- Gò, *adj.* stupid, dull.
- Gọ, *v. n.* to be long and slender (as grass); stoop, hide in a stooping position.—Ọ gọ lehin okuta nla, “He hid himself behind the large rock.”
- GỌGGỌ, *s.* horse’s mane; casting of lots (a children’s game played with pieces of grass, of which one is bent: he who draws the bent one is called guilty); a hooked stick used for plucking fruit off trees.
- GỌGGOWU, *s.* a large country cloth, a sheet.
- GỌIGỌI, *adv.* untidily, sluggishly.
- GOMBỌ, *s.* a small iron spoon used for retailing snuff.
- GUDEGUDE, *s.* cloudiness, damp atmosphere.—Gudegude kò jẹ ọrun ki ọ ràn, “Clouds prevent the sun from shining.”
- GÙDUGÚDU, *s.* a poisonous wild yam.—Gùdugúdu kan li egbò kanrinkanrin, “The gùdugúdu is very acid at the root.”—Gùdugúdu ko ẹ ibẹ elubó, “The gùdugúdu will not do to be made into flour.”
- GÚDUGUDU, *s.* a kind of small drum producing a tenor sound.
- GÙDUGUDU, *adv.* in a scrambling way.
- GUFFE, *v. n.* to belch, eruct.
- GÚN, GÚ, *v. a.* to beat, pound, stick with a pointed thing, pierce; *v. n.* to come to harbour, anchor, land.—
Ọkkọ mejì gún loni, “Two vessels arrived to-day.”
- GÙN, GÙ, *adj.* long; *v. a.* to mount.

GUN

GUNLE (gun-ille), *v. n.* to land ; run ashore ; run aground.

GUNRON (—iron), *v. n.* to recline on a cushion.

GUNUGUNU, *s.* the turkey buzzard.

GUNYÉ (gun-iyé), *v. n.* to be fledged.—Awon ọmmọ eiyẹ kò to ifò, sugbọn gbogbo won gunyé, “All the young birds are fledged, but they cannot fly yet.”

GUSÙ, *s.* (*Haussa*) south.

H.

HÀ, *s.* amazement, astonishment.—Hà ẹ mi si ọran na, “I wondered at the matter.”

HÁ, *v. a.* to lock, wattle a house, get entangled between woods or in a narrow passage, to be crowded or straitened.—Ayè há fu mi gága, “I am much straitened for room.”

HÁ *followed by* LAYÈ (ni-àye), *v. a.* to throng, squeeze, press for want of room.—Awon enia há mi layè, nkò le iwọ ille, “I am pressed by the people, I cannot go into the house.”

. MÓ, *v. a.* to lock, block up, keep in, enclose.

HA, *v. a.* to bruise, scratch, scrape.

HA, *adv.* indeed, then ; (used emphatically in interrogative and negative sentences.)—Nkan wọnyin ha ri behe bí, “Are these things indeed so ?”—Nkan wọnyin kò ha ri behe bá, “No indeed, they are not.”

HÁ, *adv.* (*emphatic*) no indeed, (*always followed by* BÁ).—Kì ihá ẹ emi bá, “Not I ; no indeed.”

HǺ! *interj.* expression of surprise.

HALLÈ (ha-ille), *v. n.* to boast, brag.

HAMORA (ha-mọ-ara), *v. n.* to put on armour, be encumbered.

HÁN, *v. n.* to be unfruitful, sandy, worn out ; *v. a.* to scrape gently.

HÀN

HÀN, *v. n.* to appear, be in sight, be visible.

HAN, *v. n.* to scream.—Ọmmọ de yi han goro, “This child gave a shrill scream.”

HÁN *followed by* LẼMỌ (ni-èmmọ), *v. a.* to treat one badly.

HÀNAHANA, HÀNYIHÀNÝI, *adj.* coarse, rough, uneven.

HÀNNA, *s.* an idiot, madman, fool; a wicked person, a vile person.

HANTÚRU, *or* HANTÚ, *v. a.* (*Haussa*) to write.

HE, *v. a.* to gather together things scattered, to pick up one by one.—Awa nhe erē li oko, “We are gathering beans in the farm.”

HE, E, *s.* Sir, Madam; (respectful answer made by females to elders or superiors).

HEYI, *s.* Sir, Madam; (respectful answer made by males to elders or superiors).

HIHA, *verbal adj.* that which is to be scraped; scraped.

HIHÁ, *verbal adj.* narrow.

HIHE, *verbal adj.* that which is to be picked up.

HIHO, *verbal adj.* that which is to be stripped off, or peeled as the fibre of trees.

HIHÙ, *s.* conduct, behaviour.

HÓ, *v. n.* to boil, ferment, bubble, froth, foam; make a noise, shout.—Ọṣẹ nhó putu, “The soap lathers well.”

HÓ, *v. a.* to peel off (the rind of yams or fruits).

HỌ, HÁ, *adj.* narrow, strait.—Ọnna họ, ẹsẹ kò gba eji, “The path is too narrow to admit two feet (side by side).”

HỌ, *v. a.* and *n.* to scratch; peel off bark; run, turn tail.

HỌ, *adv.* not, (used often for Kọ).

HỖ, *interj.* a contemptuous exclamation.

HỖNHỖ, *s.* a bird like the crow with white streaks on the head.

HỌHỖ, HỌWU, *interj.* a word expressing surprise.—Họhu! Ihọ ti ohù li ẹsin akun u; (a play on the word Hòhù untranslatable).

HỌNRUN (họn-orun), *v. n.* to snore.

HÙ, *v. n.* to shoot, germinate; rot, as clothes, rope, or wood; come to notice.

HÙ

HÙ *followed by* IWA, HÙWA, *v. n.* to behave, conduct oneself.

HÚ, *v. a.* to pull out of the ground, disinter that which was buried.

HÚ *followed by* IKO, HUKO, *v. n.* to cough.

HUMÒ (hu-ìmò), *v. n.* to think, meditate, originate a thought.

HUN, *s.* the grunting of the pig; a contemptuous expression.

HÜWA (hu-ìwa), *v.* *See above*, HU *followed by* IWA.

HUYÉ (hù-iyé), *v. n.* to fledge.

I.

I, used as a nominal prefix, giving to the radical verb to which it is prefixed the signification of an action still in progress; *e. g.*—*v.* BA, to hide,—*s.* IBA, the act of hiding. *See E.*

I, *pron. obj. case*, (after a verb ending with *i*) him, her, it. —Mo fi iggi tì i, “I pushed it with a stick.”—Kì i mólle, “Press it down.”

IBÁ, *s.* a hit, the act of meeting, a coming in contact with; a lucky chance.—Ibá tì mo bá a kò še ibá oju rere, “I did not meet him in a happy condition.”

IBÁ, *defect. v.* had, would have.—On ibá de emi aḷo, “Had he come I would have gone.”

IBÀ, IGBONÁ-ARA (gbo-ina), *s.* fever.—Ibà li o dá mi bulle lati anná wá, “Fever has prostrated me since yesterday.”

IBA, *s.* the act of hiding, ambuscade; the act of plaiting or weaving coarse grass into a mat.

IBADE, *s.* accordance, suitability.

IBADÍ (iba-idi), *s.* hip, joint of the thigh.

IBĀFIN, *s.* eunuchs. *See BĀFIN.*

IBAIYEJE (ba-aiye-je), *s.* the act of spoiling the world; a turning the world upside down.

IBA

IBAJE, (ba-jè), *s.* the act of eating, associating, or dealing with.

IBAJÉ, *s.* the act of destroying, spoiling, or corrupting; injury, corruption.—Ibajé iṣu ni ibajé ọbḡ. Enniti o ṣe ibajé enia, o ṣe ibajé ara rẹ, “The badness of the yam is (laid to) the badness of the knife (but it is soon discovered that it is the yam that is in fault; so) he who injures another (only) injures himself.”

IBAJE-INO, *s.* grief, sorrow.

IBAKA, *s.* mule.—O’ ni ikà ninọ bi ibaka, “He is as stubborn as a mule.”

IBAKASIE, *s.* camel; also called RAKŪMI (*Haussa*).

IBALLE (ba-ille), *s.* flow of a garment, the loose part of a dress, a train; quietness, settlement.

IBALLE-ÒKO, *s.* a stone’s cast.

IBALOGUN, BALOGUN (ọbba-ni-ogun), *s.* captain, head warrior, officer, war-chief.

IBALOGÚN-ỌRUN, *s.* centurion, captain of a hundred.

IBALO (ba-lo), *s.* the act of going with; accompaniment.

IBALUWÈ, *s.* a wash-house.—Ibaluwè gbé ille ṣe bi àkurò, “A scullery is a part of the house, but (yet) it is (as wet as) a garden by the waterside.”

IBAMOLLE (ba-mọ-ille), *s.* ambushade.

IBANIJE (—enia-jé), *s.* the act of polluting or corrupting.

IBANIṢE (—ṣe), *s.* the act of helping or acting with.

IBANTÉ, *s.* an apron worn by males; IBANTÉ ALAYEKAN, *s.* a kind of narrow apron; IBANTÉ ETIAJÁ, *s.* an apron made in imitation of a dog’s ear; IBANTÉ GAMBARI, *s.* a kind of apron introduced from the *Haussa* country; IBANTÉ OLOJUMEJI, *s.* a kind of apron with two openings; IBANTÉ SALALÀ, *s.* a superior kind of apron.—Salalà babba ibante, “Salala is the chief (*lit.* father) of all aprons.”

IBAPADE (ba-padé), *s.* a chance meeting.

IBAPTISMU, *s.* (*Gr.*) baptism.

IBARE (ba-rẹ), *s.* the state of being friendly with, friendship.

IBASOPÒ (—sọ-pò), *s.* communication, communion with.

IBA

IBATAN (—tan), *s.* a being related to, belonging to the line of a family ; relation, kindred.

IBAWI, IBAWIJO (wi-ejo), *s.* the act of calling to judgment ; judgment ; rebuke.

IBAŞORUN, BAŞORUN (oḃba-şe-orun), *s.* prime minister.

IBAGBE (ba-gbé), *s.* the act of living with, or dwelling together.

IBEJI (bi-èji), *s.* twins.

IBEPEJÉ (ba-èpe-je), *s.* oath-breaking, perjury.

✓ IBERE (bi-ère), *s.* inquiry.—Ibere kì ijé kí ẹnni kí ó sìnna, ẹnni tí kò le ibère lí o npon'ra rè lí oju, "Inquiry saves a man from mistakes : he who makes no inquiry gets himself into trouble."

IBÉ, *adv.* there.

IBEBBE, (be-ebbe), *s.* prayer, supplication.

IBEKKE, *s.* name of a bird.

IBEPE, SĪBÓ, *s.* pawpaw tree and fruit.—O há mọra bi ibepe, "He encumbers himself like the pawpaw tree (when laden with fruit)."

IBERE (be-ère), *s.* beginning, commencement, stooping.

IBERU (bà-èru), *s.* fear, dread.

IBERUBOJO (ba-eru-ba-ojo), *s.* fear, dread, trembling.—Iberubojo nì mo fì pè e, "With fear and trembling I called him."

IBETELLÈ (be-te-ille), *s.* bribery, beggary.

IBEWO, *s.* visitation, visit, a peeping at.

✓ IBI, *s.* the act of pushing or vomiting, a violent push.

IBI, *s.* evil, ill use, ill treatment.—Enia kì ise 'nì nì rere kì afi ibi şu u, "He who has done you a kindness should never be ill-used."

IBI, *s.* inquiry, question ; place.

IBÍ, *s.* birth, child-bearing.—Ibi kì iju ibi, bi ati bi eru li abi ommo, "Birth does not differ from birth : as the freeman was born, so was the slave."

IBILLE (bi-ille), *s.* one home-born, a domestic.

IBILLE (bi-ille), *s.* aborigines.

IBÍ-MBI, *s.* as one is born, in a state of nature.

IBINỌ (bi-inọ), *s.* wrath, anger, rage, passion, vexation.—

Ibinọ kò ẹ nkan fu 'ni sūru babba ìwa. Ibinọ ni iyọ ọffa li apó, ohùn rere ni iyọ obì li àpo, "Anger does nobody good : patience is the best (*lit.* father) of dispositions. Anger draws arrows from the quiver : good words draw kola nuts from the bag." See OBÌ.

IBINỌJÉ, *s.* sorrow, regret, vexation, anger.

IBÍRỌGBỌKÚ, *s.* couch, sofa.

IBÍSÌ, *s.* increase, addition.

IBÒ, *s.* breadth, width ; a kind of banyan tree.

IBÓ, *s.* the name of a trailing plant ; and its fruit.

ÌBO, *s.* a casting of lots or dice, used by the priests in consulting the gods.

IBOJÌ, BOJÌ (ibi-ojì), *s.* grave, sepulchre ; lair, den.

IBOJÚ (bo-oju), *s.* veil, covering for the face ; cloak ; dissimulation.

IBOJUWÒ (bẹ-oju-wò), *s.* visit, visitation, superintendence.

IBỌLỌWỌ (bọ-ni-ọwọ) *s.* a shaking of hands ; freedom from.

IBỌN, *s.* gun, musket, pistol.—Ibọn kò ọoro irà bi ẹtu, ijọ kan li āra ibọn igba gbogbo li āra ẹtu, ẹtu kò si ibọn di ọpá, "A gun is not so hard to buy as powder ; (for) a gun is bought once for all (*lit.* one day), but powder must be bought again and again. Without powder a gun is nothing but a rod."

IBỌNÌ, *s.* support, sustentation.

ÌBỌSSE (bọ-esse), *s.* a common shoe or sandal with an upper leather ; socks, stockings.

IBỌWỌ, *s.* bracelet, armlet in general ; applied also to gloves.

IBOMOLLE (bò-mọ-ille), *s.* concealment, that which is to be concealed.

IBORÍ (bo-ori), *s.* cap, covering for the head.

ÌBỌRISA (bọ-orisa), *s.* worship of idols, idolatry.

IBOYE, IBO, *s.* a climbing plant.

IBÚ IBÚBU, *s.* side ; breadth, diameter ; abyss, channel ; fall, abuse, curse.

IBŪ

✓ IBŪBU, *adv.* sidewise, obliquely, alongshore.—Ibūbu li ãtù Okun, ododo li ãtù 'Ọssa, ibi ti a bá li ãtù Ọyán, “Alongshore you must navigate the ocean: down the channel you must navigate the (lagoon) Ọssa: where you please you may navigate the (river) Ọyan.”

IBU, *s.* abstraction of a part.

IBUJOKÓ (ibi-ijoko), *s.* a dwelling-place, abode.

IBUKE, *s.* carver of posts and doors.

IBUKỌN (bu-kọn), *s.* adding to; a blessing, increase.—Ibukọn ilẹ, ibukọn ọjà kì ọ bá'ọ, “May the increase of the house and the increase of the market befall you!”

IBUKUN (bù-kun), *s.* deficiency, subtraction.

IBULẸ (ba-ilẹ), *s.* a recumbent position.

IBUN, *s.* the act of giving or rewarding; donation, presentation.

IBURA (bu-ara), *s.* oath, the act of swearing or taking oath.

IBURA-EKÉ, *s.* perjury, false swearing.

IBURÚ, *s.* wickedness, evil.

IBUSI (bu-si), *s.* an addition to, a blessing.

IBUWỌN (bu-wọn), *s.* aspersion, sprinkling.

IDÁ, *s.* creation, formation; cessation, division, a breaking, decision; payment of taxes; good health.

IDA, *s.* bees' wax, wax, tar; IDA-ERI, ear wax.

IDÁ, *s.* time, interval, season, a given space.—Ni idá yì anná o ti dé, “About this time yesterday he arrived.”

IDÀ, *s.* cutlass, sword.

IDÁ-ASSA, *s.* remnant from the loom, remnant, piece of cloth to patch with.

IDADO, ADADO, *s.* an island.

IDA-DÚRO, *s.* a being stopped or hindered, detention.

IDAGÌRI, *s.* an alarm.

IDAGÚDDE, *s.* cold, gloomy, damp weather.

IDAHORO, *s.* the state of being desolate, desolation.

IDA

IDAHIÙN, *s.* answer, reply.

IDAJÌ, IDAMEJÌ (da-meji), *s.* half, moiety ; a flaw in cloth.

IDAJÓ (da-ẹjọ), *s.* judgment, sentence pronounced.

IDAJỌ (da-jọ), *s.* a collecting, a collection, a putting together.

IDAJỌ-LÙ, *s.* the act of condemning.

IDAKỌJA (da-kọja), *s.* the act of passing over a thing by lifting the foot over it, (as over a tree lying across the road).

IDAKE, IDAKKE, IDAKE-JE, IDAKE-RỌRỌ, *s.* rest, quietness ; silence, stillness, a calm.

IDAKKỌRÓ, *s.* anchor.

IDA-MEJI, *s.* half, moiety.

IDA-MERIN, *s.* a fourth part, a quarter.

IDA-MEWA, *s.* a tenth part.

IDAMỌRAN (da-mọ-ọran), *s.* a device, a plan.

IDA-MỌ, *s.* a mistaken view, an opinion supposed correct and affirmed.

IDA-MÚ, *s.* the act of perplexing, perplexity, confusion.

IDÁN, *s.* sleight of hand ; a joint, a knot of grass or straw ; gloss, brightness ; a piece of cloth sewn to the bottom of native trowsers.

IDÁNA, *s.* a feast, the act of cooking.

IDANDE (da-ni-ide), *s.* redemption, the state of being redeemed from bondage.

IDANILARA, IDANILOJU (da-enia-li-ara) *s.* the act of dis-appointing, mortifying, or annoying ; certainty, surety.

IDANRAWÒ (dan-ara-wò), *s.* exercise, exertion.

IDAN-WÒ, *s.* attempt, trial, temptation.

IDA-PỌ, *s.* mixture ; union ; communion, fellowship.

IDARAN (da-ọran), *s.* transgression, offence, trespass.

IDARAN-ỌBBA, *s.* treason (*lit.* offence against the sovereign).

IDA-RA, *s.* goodness, beauty.

IDA

IDARAYA, *s.* cheerfulness, liveliness ; agility, activity.

IDARIJI (da-ori-ji), *s.* forgiveness, pardon.

IDARÒ (—arò), *s.* anxious concern, anxiety.

IDARONSILLÈ (—aròn-si-illè), *s.* that which creates disease or pestilence.

IDA-RU-DÀ-PÒ, *s.* the act of mingling in a confused mass, confusion.

IDA-SI *s.* gleanings, remnants ; officiousness.

IDASILÈ (si-illè), *s.* commencing, invention ; ordinance.

IDA-ŞE, ADAŞE, *s.* venture, risk, hazard.

IDA-WÒ, *s.* consultation of the gods, or oracles.

IDA-WÓ, IDA-RÓ, *s.* iron dross.

IDAWOPÒ, *s.* a joining of hands together, union.

IDE, *s.* the act of being confined, bondage, bond.

IDEBIPA, IFEBIPA (da-ebi-pa), *s.* starvation.

IDEHUN (de-obun), *s.* bargain, agreement.

IDELE (de-ille), *s.* guardianship ; medicine for family use.

IDENA (de-onna), *s.* a resident officer who sees after the interest of his sovereign within the limit of his territory ; the act of watching the road ; ambuscade ; custom-house ; hinderance.

IDERI (de-ori), *s.* cover, lid.

IDETÍ (idi-eti), *s.* the temple of the head.

IDÈ, *s.* chase, game, hunting, baiting ; setting a trap, tempting, decoying.

IDÈ, *s.* brass.

IDÈ, *s.* the act of slackening, loosening, softening, or ripening ; glass bottle holding from three to five gallons, called by sailors a demijohn.

IDÈBBI (da-èbbi), *s.* judgment, sentence.

IDÈGBÉ (dè-igbé), *s.* a hunting, chase.

IDERÙ (dì-erù), *s.* See IDI.

IDERUBÀ (da-èru-ba), *s.* alarm ; discouragement.

IDETÍ (dè-eti), *s.* inclination of the ear, listening, hearkening.

IDE

IDEṬÌ (di-etì), *s.* failure, inability to accomplish.

IDẸWÒ (dẹ-wo), *s.* temptation, trial, snare.

IDÌ, *s.* eagle.—Idì babba ẹiyẹ, idì babba akọsà, “The eagle is the prince of fowls; the eagle is the prince of birds of prey.”

‘IDI, EDÌ, the act of binding or packing; bundle; bud; sheaf.

IDÍ, *s.* waist, rump; cause, reason, conclusion, end; foundation; diminution.—Sọ idí rẹ fun mi, “Tell me the reason.”

IDÍ-AGBADO, APO-AGBADO, *s.* a shock of corn.

IDI-DE, *s.* the act of rising, resurrection.

IDIJII (da-iji), *s.* fear, fright, alarm.

IDI-MÚ, *s.* grasp.

IDÍN, IDÌ, *s.* name of a tree, the root of which is chewed.

IDIN, *s.* maggot.

IDINÀ (di-onna), *s.* that which shuts the road; hindrance, obstacle.

IDINỌ (di-inọ), *s.* anger, passion.

IDINU (di-enu), *s.* the act of binding the mouth; fasting.

‘IDI-PO, *s.* union, unity, combination.

IDIRỌN (di-oron), *s.* neck-band.

IDIRỌN, *s.* the act of plaiting the hair.

IDIYELE (da-ye-le), *s.* the act of estimating, valuation.

IDIGBARÓ (da-igba-ro), *s.* continual standing, an erect position.

IDÓ, *s.* invasion, encampment, colonization; heap, copulation.

‘IDO, ‘IDORO, *s.* the plant called the Indian shot.

IDODO, *s.* the navel.

IDOFUN, *s.* a kind of plum-tree.

‘IDUGBOLU, ADUGBOLU, *s.* stumbling-block.

IDURO, *s.* erect position.

IDOKKỌDÚRO, IDOKKỌRO (da-okkọ-dúro), *s.* cable, anchor.

IDỌN, *s.* the bug.

IDÓ

IDÓN, *s.* the act of sounding, a sound, cry as of a bird or beast.

ÌDỌN, *s.* sweetness, flavour, beauty, grace.

ÌDUGBOLU, *s.* stumbling-block.

ÌFA, *s.* ebbing, crawling ; good luck, advantage, gain.—

Ìfa nla ni iya oluwa rè li apò, “Inordinate gain makes a hole in the pocket.” *Cf.* Haggai i. 6.

IFÁ, *s.* that which is scraped off, shaving, the act of wiping ; the god of palm-nuts ; a tool with two handles (used to scoop out the pulp of green calabashes).

IFANÍ (ẹffa-oni), *s.* six days.—Ifaní li ọjọ ẹsu bi ọ ba kó tan o wi fumi, “The club collection will be due six days hence : when you have taken your share let me know.”

IFARAHAN (fi-ara-hàn), *s.* appearance, discovering of one's self, a vision.

IFARA-PA, *s.* the act of hurting or bruising the body.

IFARAWÉ, *s.* emulation, variance.

IFARỌN, IFARUN (fa-ọrun), *s.* an iron guard for the fingers used to assist in drawing the bow with full force ; (called IMATIKO by the Igbomná tribe).

IFASSÈ (fa-ẹsse), *s.* a withdrawing of the foot.

IFE, *s.* a small sized bird.—Bi ife fò on li amọ li akkọ ẹiye, “The ife is noted by its flight as the bravest among birds.” The feather is said to be much valued in the Egba country.

IFEFE, *s.* a kind of hollow reed.

IFERE, *s.* flute, pipe ; a sip.

IFERU, FERU, *s.* the bush rope, a trailing plant, used for all purposes of tying or binding.

IFETISI (fi-etisi), *s.* obedience, attention.

IFÉ, *s.* love, wish, will, desire.

ÌFE, *s.* belch, eructation.

IFOJUPE (fi-ọju-pè), *s.* a beckoning, a winking with the eye.

IFOSOKÈ (fo-si-òke), *s.* jump, leap.

IFÈ

IFÈ, *s.* a tribe from which the human race, as well as the whole Yoruba nation, are said to have sprung.

IFEKUFÈ (fè-ki-ifè), *s.* lust, irregular desire.

IFEMONIKEJI (fè-ommo-enia-keji), *s.* brotherly love.

IFENI (fè-enia), *s.* charity.

IFENNUKONU (fi-ennu-kò-ennu), *s.* (*lit.* the act of putting mouths together), mutual agreement, kiss.

IFESEJI, *s.* forgiveness of sins.

IFI-BUN, IFI-FUN, *s.* gift, present.

IFIJI, *s.* the act of forgiving, forgiveness, absolution.

IFI-MÓ, IFORANMÓ (fi-oran-mò), *s.* suspicion, a fastening upon.

IFI-SÒN, *s.* accusation.

IFITORE (fi-ta-ore), *s.* gift, present.

IFIWỌ (fi-ìwọ), *s.* bait.

IFO, *s.* the act of flying as a bird, or passing off as a rainy cloud.

IFOFÓ, *s.* foam, froth.

IFOLÉ, *s.* home-born slave, not born from the original stock of the family.

IFORIBALLE (fi-ori-ba-ilẹ), *s.* submission, obedience.

IFO-RI-FO, *s.* flake, sparks.

IFOYA, IFOIYA (fò-àìya), *s.* fear, dread.

IFÓ, *s.* a breaking, as of a vessel; plenty, abundance; bawling, a loud cry.

IFOKKO, *s.* wreck of a ship or canoe.

IFÒ, *s.* the act of washing or speaking; utterance.

IFOJU (fọ-oju), *s.* blindness.

IFOKKANSIN (fi-òkkan-sin), *s.* devotion, soul-service.

IFOKKANSO (—so), *s.* confidence, reliance.

IFOLLE (fọ-ilẹ), *s.* house-breaking.

IFON, IFUN, *s.* bowels, tripe.

IFONFON, *s.* a kind of small fly which makes honey.

IFONNÁ (fọn-ina), *s.* a taking of fire from the hearth; one who takes fire from the hearth.—Apãdi ni ifaju ifonná, “The potsherd (on which live coals are

IFO

usually carried) goes in front of him who has taken the fire from the hearth with it;" *i. e.* every enterprise must have a leader; (the potsherd being used as an emblem of courage, because it can withstand the action of fire.)

IFONNAHAN (fi-onna-han), *s.* the act of showing the way, guidance.

IFON-PÒ, *s.* crowd.

IFOWOBÀ, *s.* a touch, the act of touching.

IFOWOKÓ, *s.* embrace.

IFOWOTÁ, *s.* careless search.

IFÚN, IFUNI, *s.* the act of giving, a gift; IFÚN, whiteness.

IGA, *s.* height, stature.

IGA, *s.* a stretching forth, full stretch, in order to reach an object.—Emi na ìga, "I stand at full stretch."

IGAN, *s.* the act of contemning or reproaching.

IGAN-IMADDO, *s.* male wild boar.

IGÁNGAN, *s.* a kind of yellow yam.

IGANGÀN, *adj.* gigantic, bulky.

IGANNA', *s.* walls around premises, a walled enclosure.

IGÁRA, *s.* thief, robber.

IGARÁ-OKUN, *s.* piracy.

IGBA, *s.* admittance, reception, time; a definite period, interval, duration; opportunity.

IGBA IKOKOJO OKO, IGBA-IPALLEMO OKO, *s.* time of gathering, harvest time.

IGBA-IRUGBIN, *s.* seed-time.

IGBA, *s.* calabash cut into halves.—Igba li ãpa akĩpa awo, "A calabash may be cut into parts, but not an earthen vessel."

IGBA-OGÓDO, *s.* a very large and strong calabash which grows in the province of Ogodo, a tribe of Yoruba.

IGBA-ORÍ, *s.* the skull.

IGBAJÈ, *s.* a large calabash.

IGBA, *s.* the acacia or locust tree and fruit; tide, current;

IGB

a sweeping.—Aka igbá tà ọ nawo ikú, “He who gathers igba fruit spends money which he has risked his life to get (*lit.* money of death);” the wood of this tree being very brittle.

IGBA-ODO, IGBA-OMI, *s.* tide, current.

IGBA, *adj.* two hundred.

IGBAIYE (gbe-aiye), *s.* (*lit.* a state of living in the world) life.

IGBAJÁ (gba-oja), *s.* greegree belt; soldier’s sash, girdle; narrow slip of cloth tied round the loins.

IGBA-KAN, *s.* once, at a certain time.

IGBAKỌ, *s.* a spoon.—Igbakọ sǎnnọ, ẹlẹkọ kò sǎnnọ, igbakọ iba sị, awamú ẹlẹkọ, kò jẹ, “The spoon is liberal, (but) the pap-seller is not; the spoon would have given plenty, but the grasping pap-seller would not let it.”

IGBAKŪGBA, *adv.* many times, often, frequently.

IGBALA, *s.* deliverance, salvation.

IGBAMÚ (gba-mu), *s.* the act of seizing by the hand.

IGBANA (igba-na), *adv.* then, at that time.

IGBANÌ (—nì), *s.* time past, the time of old.

IGBANÍ, *s.* See GBANI.

IGBA-PUPỌ, *adv.* many times.

IGBA-RÓ, *s.* a standing posture.

IGBAROKÓ, *s.* hip, joint of the thigh.

IGBA-TÍ, *adv.* when.

IGBA-GBÉ (gba-igbe), IGBAGBERA, *s.* forgetfulness, negligence; oblivion.

IGBA-GBÓ, *s.* faith, belief, obedience, attention.

IGBÉ, *s.* the act of taking up, attempting, being; perdition; forgetfulness, oblivion.—Mo gba igbé, “I forgot.”

IGBE, *s.* loud cry, howl, shout.

IGBEDE (gbọ-ede), *s.* understanding, wisdom.

IGBEKUN, *s. mas.* a male captive; *fem.* IGBESIN.

IGBELEBU (gbe-le-ibu), *s.* the act of laying crosswise.

IGB

IGBERI (gbe-ori), *s.* nearness, proximity.

IGBERA (—ara), *s.* self-defence, vindication.

IGBERIKO (—ori-ko), *s.* neighbourhood ; province.

IGBEYAWO (—iyawo), *s.* the act of taking a wife ; marriage.

✓ IGBÉ, *s.* bush, field, grassfield.—Enia lassan pò o ju igbé enni rere wọn ó jù oju lọ, “ Ordinary people are as common as grass, but good people are dearer than an eye.”

IGBÉ, IGBONSE, *s.* fæces, (a decent expression).

IGBÈ, *s.* the act of drying, dryness.

IGBEHIN (gbe-ẹhin), *s.* the last time, latter part ; *adv.* afterward.

IGBEKKELE (gbe-ẹkke-le), *s.* trust, confidence, reliance.

IGBETU, *s.* a fibrous plant, having red sap.

IGBESIN, *s. fem.* a female captive.

IGBESSAN, *s.* the act of retaliating, recompensing, or paying back, vengeance.

IGBIMỌ (gba-imọ), *s.* a counsellor, an adviser.

✓ IGBÍN, *s.* snail, conch.—Igbin kò mò ije ato okowo, “ Had not the snail known where to feed in safety, it would never have grown so large as to be worth twenty cowries.”—Bi igbin bá nfà kawon rẹ atẹ le e, “ When the snail crawls, its shell accompanies it.”—Bi ati yin awon li ãyin igbin, “ As the tortoise meets with due regard, so should the snail.”

IGBIN, *s.* planting, sowing.

IGBIN, *s.* retching, effort to remove any inward obstruction.

IGBINIKON (gba-ini-kon), *s.* inflammation, festering.

IGBIRO (gba-iro), *s.* a reckoning, calculation, counsel, consultation.

IGBIYANJU (gba-iyanoju), *s.* perseverance, exhortation, encouragement.

IGBIYELE (gbe-iyele), *s.* trust, confidence, reliance.

IGBÓ, *s.* forest, wood, grove.

IGB

IGBÓ, *s.* old age ; the act of barking like a dog.—Jẹ igbó, jẹ ito, “ May you enjoy many days ; (*lit.* eat old age, and longevity). ”

✓ IGBO, *s.* name of a bird, which feeds on the eggs of other birds.—Igbo wá ille ẹiyẹkẹiyọ tú, “ The ìgbo searches the nests of other birds to plunder them. ”

IGBO, EGBO, *s.* the act of rubbing so as to peel off the husk.

IGBO, *s.* an idol-sacrifice ; assembly of priests ; idol-worship ; food of the sacrifice.

IGBODÙ, *s.* a grove dedicated to the gods ODÙ and IFÁ.

IGBOGIAN, *s.* the name of a bird.

IGBOIYA (gbo-aiya), *s.* courage, boldness.

IGBÓJU (—aju), *s.* boldness, audacity, ferocity.

IGBOKÚ (gba-okú), *s.* a stale article ; that which has lost its scent or flavour.

IGBOKUN (—okun), *s.* sail, canvass.

IGBONA (gbo-ina), *s.* heat, warmth, fervency.

IGBONA-ARA, *s.* heat of the body ; fever.

IGBORO, *s.* old farm overgrown with jungle.

IGBORO, *s.* street.

IGBOŞE (igba-ti-o-şe), *adv.* by and bye, till another season.

IGBONWỌ, IGBON-RỌN (gbon-ọwọ), *s.* elbow ; a measure from the tip of the middle finger to the elbow ; cubit.

IGBONWU (—owu), *s.* a bow used for the purpose of carding cotton.

IGBÓ, *s.* attention, trust, obedience.

IGBONRA (gbon-ara), *s.* a shaking of the body, (to free one's self of dust, &c.)

IGBORÀN (gbọ-ọran), *s.* obedience, attention.

IGBONŞÊ (gbon-ẹsẹ), *s.* See IGBÉ.

IGBOKKANLE (gbe-okkan-le), *s.* confidence, trust, affiance.

IGBOWÓ, (gba-ọwọ), *s.* witness, pledge, token.

IGBURO (gbọ-iro), *s.* news, intelligence.

IGEDE, *s.* mystery (applied only to superstitions, charms,

ÌGE

&c.).—Babbalawo nfò ìgede, “The priest is speaking a mystery.”

ÌGERE, *s.* fish-pot.

IGÈ, *s.* breast, chest.

IGÈPA, *s.* bird-snare.

IGÉ, *s.* the act of sitting (as a bird on a tree).

IGGI, *s.* tree, wood.—Iggi damọ mi, “I am made to feel it,” (*lit.* “The stick strikes me.”)

IGGI-ÒGEDDE, *s.* the banana.

IGGI-ÒPÈ, *s.* the palm.

IGGIMO (iggi-imọ), *s.* snout, prominent nose.

IGGINA (—iná), *s.* fire-wood, brand.

IGISÓ, *s.* a hairy worm, which poisons the foot if trodden on.

ÌGO, *s.* bottle, decanter.

ÌGOKE, *s.* the act of climbing up, ascension.

ÌGONGO, *s.* worm found in dunghills, eaten by natives.

ÌGONGO-ÒFỌN, *s.* throat, windpipe, trachea.

IGUNLÈ, *s.* landing-place, wharf; the act of landing.

IGÓ, *s.* perplexity. *See* Isú.

IGÒ-IGGI, *s.* large roots, which spring from the trunk of trees of the mimosa-tribe, at some distance above the ground, and serve as supports to the parent stem.

IGỌN, OJUGỌN, *s.* the shin; the corner.—Òran kò ba oju-gọn ó li on kò li ẹran, “When the shin is not hurt, it says that it has no flesh (to protect it);” *i. e.* When circumstances do not arise to call forth a man’s resources, he is apt to think he has none.

IGỌN-EHORO, *s.* the wattle tree.

IGỌN-ILLE, *s.* the corner of the house.

ÌGUN, *s.* the act of climbing up.

IGUN, *s.* the act of pounding or piercing; turkey buzzard.—Igún ti ogún mi kò jọ ti ẹgún, “Piercing (me with a lance) is not like piercing me with a thorn.”

IGU

✓ —Igún iyán kò jọ ti elubó, mimu ni iyán imu kikù li elubó ikù, "The pounding of iyán is not like the pounding of elubó; iyán becomes more adhesive; elubó separates into powder."

IGUNWÀ, *s.* a sitting in state.

IGUSÒ, *s.* a tobacco pipe; an instrument for torturing, a forked stick.

ÌHA, *s.* side, loin, region.—Ìha ibo li awa oyí sì, "To which side shall we turn?"—Ìha so mi, "My side pains me."

IHÁ, *s.* the act of locking, crowding, pressing; the act of stripping a house of its roof.

IHÁ-EPO, *s.* palm-nut, chaff.

IHÁ-GAGA, *s.* press, crowd.—Èmi kò rí àye wòlle nitori ihágaga, "I have no room to go into the house because of the crowd."

IHAỌ (iha-ihọ), *s.* the crust or burnt part adhering to the pot or saucepan.

✓ IHÁLLE (ha-ille), *s.* need, necessity, poverty, strait.—Ihálle bà ọsọ enia jẹ, "Poverty destroys a man's reputation."

IHALLE (—ille), *s.* empty boast, brag.

IHAMỌRA (—mọ-ara), *s.* armour, war equipment.

✓ ÌHIN, *s.* news, tidings, declaration, narration.—Li ẹnnu onihìn ni ìhin idọ̀n, "News is interesting from the mouth of him who tells it first."

IHINRERE, *s.* good news, glad tidings, gospel.

IHINYI (ihin-eyi), *adv.* hither, here.—Ihinyi ni mo rán ọ sì, iwọ ẹ́ dé ọhún, "I sent you here; how came you there?"

IHÓ, *s.* noise, boiling; a bubbling noise like a running brook or river.—Ihó odò o bò ihó ijọ enia mọlẹ́, "The noise of the river drowns the noise of the people."

✓ IHÒ, *s.* hole, pit.—Ènni tí o nsure kiri ni papa on li ọ wà ninọ ewu ati jì sì ihò, "He who runs about the fields is in danger of falling into a pit."

‘IHO

‘IHO, ‘IHOHÓ, ‘IHORINO, *s.* nakedness.

✓ IHÒ-IMÓ, *s.* the nostril.—‘Tì ọssan ti oru ihò imó kò gbé ilẹ̀ li aìsẹ̀, bi ọ bá dake aje pé ó pin, “Day and night the nostril is always at work: when it stops, (life) is at an end.”

IHÓ, *s.* grass field spared for the sake of hunting.

‘IHUHU, *s.* feather down.

IHULẸ-IHULẸ (hu-ilẹ̀), *s.* origin, first beginning.

IHURA (hù-ara), *s.* weakness.

‘IHUWA (—ìwa), *s.* conduct, behaviour.

✓ ‘IJA, *s.* strife, war, fight, battle, evil.—‘Ija ni ije pe illu npè’o gbogbo won li o ni oruko, “Every one in the assembly has a name; but when you are summoned ‘in the name of the assembly’ (instead of being summoned in the name of some individual in it, you may be sure that) evil awaits you.”—‘Ija kò bimmo ki ọ rọ̀, “Strife never begets a gentle child.”

‘IJA-IJI, *s.* the action of the whirlwind.

IJABÁ (ja-ba), *s.* trouble, annoyance.

IJADÁN (je-ada), *s.* remnants of fruits eaten by bats; gleaning.—Awa kò ri èsẹ̀ he, ijadán li anṣa kiri labbe iggi, “We had no shea-nuts to gather; we were obliged to seek about to pick up the remnants eaten by the bats.”

‘IJA-DU, *s.* scramble, eager contest for a thing.

IJA-FARA (ja-ifa-ara), *s.* negligence, sluggishness.

IJAJE, *s.* rascal, scoundrel.

IJAKADI, *s.* a wrestler, a struggling.

IJANNA, *s.* coming into the way; return to the right course.

✓ IJANNU, *s.* bit; instrument used in kidnapping; (also called KANGA).—Ọlọgbọ̀n ọgbọ̀n li aro ijannu, oko-kan li aṣmọ̀ ìwa enia; abá mọ̀ ìwa enia abá bun’ọ̀ kọ̀ fẹ̀ adọ̀ni jojo bi abajo, “On different plans bits are made; one by one men’s characters are known; when the character of a man is once known (to be

`IJA

bad, even) were he to be given to you for a present, you would not have him, for he is as painful to you as a vexatious matter."

`IJA-PATI, *s.* pitched battle, struggle.

IJÁ-PÀTI, *s.* the act of snatching suddenly from the hand.

IJARO, *s.* detection of falsehood.

IJAŞÁN, *s.* leather-guard worn by archers on the left wrist to prevent the bowstring from injuring the hand.

IJE, *s.* a kind of cane used for arrow shafts.

IJE, *s.* the seventh day.

✓ IJE, *s.* race, competition.—Bi abá ndije ni bi iṣe ọwọ ama yá ni, "When we compete in working, we work faster (*lit.* our hands quicken)."

IJEJILA (ijo-eji-la), *s.* the twelfth day.

IJENI (ije-oni), *s.* seven days hence.

IJE, IJEUN (je-ohun), *s.* manner or act of eating: corrosion.

IJE, *s.* effect produced, answer.

`IJE, IJEŞIN, *s.* fodder, hay.

`IJE, IJEŞE, *s.* the flower of Indian corn.

`IJEKA, *s.* snoring.

IJEŞI, *s.* the act of bearing witness, testimony.

IJEŞINLA (ijo-erin-le-ewa), *s.* fourteen days ago, fortnight.

IJEŞIN, *s.* See `IJE.

IJEUN, *s.* See IJE.

IJEWÓ, *s.* confession.

IJI, IJIN, *s.* shadow, shade.

Ijì, *s.* fear, dread; any thing startling, surprise.

Ijí, *s.* the act of waking, either from sleep, or sluggishness.

`IJI, *s.* whirlwind; tornado.

IJIANDUDU, EJINRIN, *s.* a plant used as medicine for infants.

`IJIGONRON (ji-gonron), *s.* valley, ravine.

IJILA, IJINLA, *s.* a famous or notorious person, (used both in a good or bad sense).

IJILLÈ, IJINLÈ (jìn-ille), *s.* depth, profundity.

ˈIJIYA (jẹ-iyà), *s.* suffering, passion.

IJISEPALLE (iji-ṣẹ-pa-ille), *s.* afternoon, (*lit.* the time the shadow begins to increase as the sun declines).

ˈIJIN, JIJIN, ˈIJINNA, *s.* distance, depth.

ˈIJIGBỌ, *s.* chief priests, head worshippers of the gods.

✓ IJỌ, *s.* dame.—Ti ijo ti ayọ ni iṣe idin, wùye wùye ni iṣe igongò anjo anyo ọmmọ banabana ure oko iggi, "With dancing and with joy moves along the reptile ; wriggling to and fro moves along the worm ; (such a movement being considered indicative of pleasure) ; but be there dancing or rejoicing, the child of banabana (?) (probably an insect constantly carrying about small chips of wood) toils on at its woodcutting ;" *i. e.* others may amuse themselves, but the poor man has no holiday.

ˈIJO, *s.* the act of leaking.

IJOGÚN (jẹ-ogun), *s.* succession to an inheritance ; IJO-GUN, AJAGUN (ja-ogun), *s.* soldier, warrior.

IJOKO, *s.* settlement, abode, estate.

IJOKO-JE, *s.* quietness.

ˈIJOKUN, *s.* name of a trailing plant.

IJOWÚ (jẹ-owu), *s.* jealousy.

IJOYE (jẹ-oye), *s.* a man of title ; the act of being invested with a title of rank.

✓ IJO, AJỌ, *s.* assembly, meeting, congregation.—Ijo ni ti illú, ọbba li o li agbo, "The public assembly belongs to the town, (but) a select council belongs to the king."

Ijó, *s.* day, a single day.

IJO-ÀGBA, *s.* meeting or assembly of the elders.

IJOKANLEGBỌN (ijo-kan-le-ni-ogbon), *adv.* seldom, now and then, (*lit.* the space or interval of thirty-one days).

IJO

IJOMIRÀN (ijò-omiran), *s.* another day, future time.

IJONÍ (ijò-oni), *s.* eight days hence.

IJO-GBOGBO, *s.* daily, every day.

IJÙ, *s.* wilderness, desert, ocean.

‘IJUNO (ju-nò), *s.* a throwing away, rejection, the act of being lost.

IKÁ, *s.* a winding, folding, surrounding ; curtsey, a crossing of the arms (mode of salutation used by women) ; the act of plucking fruit from the tree ; circle.

✓ IKA, *s.* cruelty, wickedness.—Ika kò jẹ ẹ ọmmọ rẹ beḡe, “The wicked man would not treat his own child as (he treats others).”

‘IKA, IKAWÉ (ka-iwe), *s.* the act of counting or reading.

IKa, *s.* finger.

IKAMÓ, AKAMÓ (—mó), *s.* the state of being encompassed ; circle.

IKÁN, *s.* a dropping or dripping like water.

✓ IKÁN, *s.* the white ant.—Ikán nḡ ille agba nsòso agba na ti ikan ti ikan, “The white ants are destroying a house ; the old man (who owns it) complains : but the old man himself will (soon) be the white ants’ food.”

IKANDÙ, *s.* a large ant furnished with a sting.

✓ IKÀN, *s.* the egg plant.—Olori buburu ki ire oko ikàn bi obá re oko ikàn ilá ni iká wa ille, “An unlucky man should never go to gather the ikàn ; he will be sure to bring home the ilá instead.”

IKÁN, *s.* a war title.

IKANGUN (ka-igun), *s.* utmost extremity, corner.

✓ IKÁNJU (kan-oju), *s.* hastiness, hurry.—Má fi ikánju jaiye, aiye mi ḡhin li ọ pò jọjọ, “Do not be in (too great) a hurry to enjoy the world ; you have life enough before you yet.”

‘IKANI (kan-ni), *s.* the band of a leather tassel.

IKANILARA (kan-enni-li-ara), *s.* power, efficacy, force ; pith ; (applied in this sense only to words).

IKA

IKANNÓ, *s.* severity, violence.

IKĀNU (ko-anu), *s.* sorrow, grief, repentance.

✓ IKARÀ (ka-ara), Ikā, *s.* garden, square.—Enniti abá ni
ikarà li o li atetebá, “He who owns the inner square
is the owner of the outer.”

IKASI, *adj.* stale, not new ; cooked the day before ; sour.

IKawe (ka-iwe), *s.* the act of reading ; (*lit.* counting
book).

IKÁWE, AKÁWE, *s.* the act of winding any thing on a
roller.

IKAWO (ka-owo), *s.* power, control, governance.

IKE, *s.* ivory, bone in imitation of ivory.

IKÉ, *s.* cry ; division ; partitioning.

IKEDE (ke-ode), *s.* proclamation.

IKEDE-AFIJI, *s.* proclamation of the repeal of a law.

IKEDE-OFIN, *s.* proclamation of prohibition.

IKELE (ke-ille), *s.* partition.

IKĒHIN (ko-ēhin), *s.* end, issue, termination.

IKĒKUN, *s.* snare.

IKÍ, *s.* salutation.

IKI, *s.* compression ; laudatory recital of a family
lineage.

IKIGBE (ke-igbe), *s.* cry, howling.

IKILLÒ (ki-ìllò), *s.* warning, exhortation.

IKIMOLLE (ki-mo-ille), *s.* pressing tight down, compres-
sion.

IKIRI, *s.* roving about, wandering.

IKIRON (ki-oron), *s.* prayer ; (*lit.* saluting heaven).

IKIWEJE (ka-iweje), *s.* wrinkle.

IKKA, *s.* finger, toe.

IKKI, *s.* an animal with large eyes and small erect ears,
which lives on the kola nut.—Iwo le ije obì o ise
ìkki bi? “You are always eating kola nuts: are
you an ìkki?”

IKKO, *s.* bamboo-fibres woven by women into cloth.

IKKÓ, *s.* the red tail of the parrot: a stroke on the head

IKÓ

with the knuckles.—`Ojo pa odide àluko nyò, àluko se bi ikkó bajé òjo mu ikkó wosó, “(When) the rain beat upon the parrot, the woodcock rejoiced, thinking that his red tail was spoilt, but the rain only increased its beauty.”—Maşe kàn aburo mi ni ikkó mọ, “Do not strike my brother with the knuckle of your hand any more.”

IKÓ, *s.* the act of gathering, taking a large number together.—Ikó ekuru èwọ Ifẹ, ajá kì igbó ni iboji ekùn, “(As) carrying dust is forbidden in Ifẹ, (so) no dog dares to bark near the leopard’s lair.”

IKO-ĀNU-İKĀNU, *s.* sorrow; (whether on account of faults committed or in consequence of affliction).

IKOBĒ, *s.* silk tassel-band.

IKOGUN (iko-ogun), *s.* spoils, trophy, any thing taken in battle.

IKOJO (—jọ), *s.* the act of gathering together, accumulation.

IKOJO-OKO, *s.* harvest, in-gathering of farm produce.

IKOKÒ, IKORIKÒ, *s.* wolf.

`IKOKO, *s.* pot, saucepan.—Agbara odó kò jọ agbara ikoko, bi agbé odó kà iná ajó, bi asì gun iyán ni ikoko alu, “The strength of a (wooden) mortar is not like the strength of an (earthen) pot; place a mortar on the fire, and it will burn; pound a yam in a pot, and it will break through (the bottom).”

`IKOKO-ÌŞA, *s.* a small pot.

`IKOKO-TABA, *s.* pipe, bowl of a pipe, (called also OGUNSO).

IKOLO, *s.* a carrying away.

IKONKOŞO, *s.* rat trap (baited with corn or yams).

IKOKUKO, *s.* bad teaching, false doctrine.

IKOTI, *s.* pin of iron, bone, or wood, used by women for combing the head and adjusting the hair.

IKÓ, *s.* cough.—Onikọ kò sa lumó, “A man troubled with a cough can never hide himself.”

IKÓ

IKÓ, *s.* the act of roofing or erecting a building; the act of teaching; entanglement; skein of cotton.—Mo sẹ́, ikó owu merin, “I bought four skeins of cotton.”

IKO, *s.* the act of crying aloud; cock-crowing; the act of shovelling; the act of writing.

IKO, *s.* refusal.

IKò, *s.* messenger, ambassador, delegate.

✓ IKOKO, *s.* private corner, secret place.—IKOKO aiyẹ ya ju ikokò ti ọrun lẹ, “The corner in the world (of sense) is better than a corner of the world of spirits.”

IKOLA (kọ-ila), *s.* the act of tattooing; circumcision.

IKOLLE (—ille), *s.* head farmer.

IKOLLU (—lù), *s.* assault, attack.

IKON, IKUN, *s.* squirrel.

IKÓN, IKÚN, *s.* fullness, swelling, rising, addition.

IKONDÒ (ikón-odo), *s.* swelling of a brook, flood.

IKON, IKUN, *s.* mucus.

IKONI, *s.* instruction.

IKONWÓSILLE (kón-wọ-si-ille), *s.* overflow.

IKOSILLE (kò-si-ille), *s.* rebellion, revolution.

IKOSSE (kọ-ẹsẹ), *s.* the act of tripping; stumbling-block; hinderance.

IKOSSE-BÁ, AKOSSE-BA, *s.* chance, unexpected occurrence.

IKÚ, *s.* death; that which may cause death; a worm which eats the kola nut.

IKU, *s.* gable end.

✓ IKUDU, *s.* a clay pit filled with water (also called 'OḡODDỌ). Ikudu pa ẹsin ẹ' nyò o mbowa ipa ọmmọ enia, “(When your neighbour's) horse falls into a pit you should not rejoice at it, for (your own) child may fall into it too.”

IKŪKU, *s.* fist, clenched hand.

✓ IKÙN, *s.* belly, stomach, abdomen.—Ikùn babba òrisha, “The belly is the chief of the gods;” because it claims the first attention.

IKUN, *s.* See IKON.

IKÚ

IKÚN, *s.* See IKỌN.

IKUNLE (kun-ille), *s.* the act of kneeling.

IKÚN-NA, *s.* fineness, smoothness (used in describing fine flour).

IKUNRA, IPARA, *s.* ointment to rub with.

IKUNRA (kun-ara), IKỌNRA, *s.* weariness, sensation of fatigue.

IKUSA, *s.* neighbourhood.—Má tẹ̀ ni ikusa mi, “Do not come near me.”

IKUJARE (iku-je-are, death is right *or* may be justified), *s.* the gathering of the locust fruit; (so called because an exceedingly dangerous employment). See IGBA.

ILÁ, *s.* state of salvation; escape from danger; the act of splitting; fissure; making one's way through a crowd; opening; rising of the sun; riches. See QLA.

ILÀ, *s.* tattoo, national mark; circumcision.

ILÁ, *s.* name of a vegetable; (also called OKRO).—Ekó ilá gbá ara rẹ̀ lọwọ̀ ọbbẹ̀ Ilá ti akokiki kò so, gbọ̀rọ̀ ti akokiki kò fà, ọmmọ̀ ifẹ̀ mi ti mọ̀ gbẹ̀kkẹ̀ lé kò ẹ̀ bi mo ti rò, “The Ilá, which was so celebrated, does not bear fruit; the pumpkin, which was so celebrated, does not trail; the beloved child, of whom I expected so much, does not answer my hopes.”

ILASA, *s.* the ilá leaf.

ILASADò, *s.* the name of a plant used for sauce.

ILASAGUN, *s.* a wild plant of the ilasa tribe.

ILÁ, *s.* the act of licking up with the tongue.

ILA-ÒRUN, *s.* dawn, sun-rising, day-spring.

ILADI (la-idi), *s.* proof, explanation.

ILADỌN (la-ọdọ̀n), *s.* first-fruits.

ILAIYA (—aiya), *s.* boldness, courage, fearlessness.

ILAJA (la-ija), *s.* peace-making, reconciliation; peace-maker, reconciler.—Ilaja ni igbà ọgbẹ̀, “A peace-maker (often) receives wounds.”

ILA-KAKA, *s.* forcible compression.

'ILA

'ILAMORAN (la-imò-òran), *s.* a proposer, one who makes a suggestion.

'ILANNA (—ònnà), *s.* a marking out of a path or road ; ordinance.

ILARA, *s.* envy.

ILARI, *s.* king's messenger, herald.

ILÉ, *s.* addition.

ILEKÈ (le-okè), *s.* that which is uppermost, top stone, upper garment.

ILERA (—ara), *s.* health, strength.

ILERI (—eri), *s.* promise, agreement, boasting, assurance.

✓ ILLE, *s.* house, room, home, abode.—Iwó ni ille òdẹ, Ibarà ni ille àwodi àti ipè ille agánran, "Iwó is the abode of the parrot, Ibará is the land of the hawk ; but where is the territory of the green parrot?"

ILLE-ABÈRÈ, *s.* needle-case.

ILLE-ASÈ, ILLE-IDANA, ILLE-ONJE, *s.* kitchen, cooking-house.

ILLE-ATÒ, *s.* bladder.

ILLE-ÈRO, *s.* inn.

ILLE-IDANA, *s.* kitchen.

ILLE-ÌDE, *s.* custody, place of security.

ILLE-IGBÉJO, *s.* court, judgment hall.

ILLE-IŞO, *s.* watch-house, watch-tower, tower.

ILLE-IKEWÚ, ILLE-IWÉ, *s.* school-house.

ILLE-IYAWÓ, *s.* bride-chamber.

ILLE-EMÚ, *s.* lock-up house, cell where persons arrested for debt, &c. are kept.

ILLE-ISO, *s.* stall, stable, fold.

ILLE-EJO, *s.* court, court-room.

ILLE-EÏYE, *s.* bird's nest, cage.

ILLE-ENNI, ILLE-EYIN, *s.* war-tent made of mats.

ILLE-OYIN, *s.* beehive.

ILLE-ÒRISA, *s.* house of the gods.

ILLÈ, *s.* a kind of bird snare, baited with a cricket.

ILLERU, *s.* iron furnace.

ILL

ILLETÒ, *s.* town, village.

ILLE, *s.* earth, land, ground, a town.

ILLE-BABBA, *s.* fatherland.

ILLEDUDU, ILLEDU, *s.* manure, black earth.

ILLE-INI, ILLE-NINI, *s.* inheritance, a possession.

ILLE-OBBA, *s.* a kingdom, territory.

ILLEPA-OKU, *s.* grave covered up, surface of a grave.

ILLE-OKU, *s.* burial ground.

ILLESE, *s.* beginning, commencement.

ILLE-SU, *defect. v.* it is dark.

ILLEWU, *s.* soft hair; soft down on a palm tree.

ILLEKÈ, *s.* beads.

ILLEKÈ-OFOLÓ, *s.* frogs' spawn.—Illekè ofoló kò yin olè li oju, "Frogs' spawn (which resembles beads) does not attract the attention of the robber."

ILLEKUN (ille-ekun), *s.* door.

ILLÚ, *s.* nation, country, town, village, language, a people; assembly of the elders, court.

ILLU-AIGBEDE, *s.* one not understanding another's language, a barbarian.

ILLU-NLA, ILLU-OBBA, *s.* capital city.

ILLU-KEJE, *s.* hamlet, village.

ILO, *s.* the act of using, usage; the act of bending, elasticity.

ILO, ILORO, *s.* porch at the entrance of a compound or square.—Iloro li ãwò ki ato wòlle, "One must go through the porch before entering the square."

ILOŞÓ (loşo) *s.* a peculiar sitting posture.

ILO, ALO, *s.* departure.

ILÓ, *s.* the act of twisting or wresting, a deviation from the right path.

✓ILO, *s.* warning; public inquiry after a thing.—Bi ankilo fun'ò, ki okilo fun 'ra re, "When you are warned, warn yourself."

ILOŁORON, ILOŁORONPA (lo-ni-oron-pa), *s.* the act of strangling.

ILORA, *s.* sloth, tardiness.

ILO

ILORO, *s.* wealth, riches.

ILU, *s.* drum ; stroke, blow.

ILU, *s.* awl, gimlet, any instrument to bore with.

ILUHA, ILUMO, *s.* being hidden ; concealment.

✓ IMADO, *s.* wild boar.—Akanşe li ọffa ìmado jàgan oro ki ipa așò, “The arrows intended for the wild boar must be made to order ; a common poisoned arrow will not kill that savage (animal).”

✓ IMALLE, *s.* a Mahommedan.—Bi o ti wu’ ni li așe imalle enni o fi apa ẹlẹdẹ jẹ sàri, “Any one may practise his Mahommedan worship as it is most convenient : he may make his breakfast off a pig’s foot.”

IMARADURO (imu-ara-duro), *s.* continence.

IMATIKO, *s.* an instrument to assist in drawing a bow with greater force.

IMAWO, *s.* the act of taking a form or likeness, incarnation.

IMELLE, *s.* idleness, indolence.

IMERI, IMU-ERI, *s.* removal of filth, purification.

IMI, *s.* the act of shaking.

IMILLE (mi-ille), ISELLE (se-ille), *s.* a shaking of the earth, earthquake.

IMI-PO, *s.* a shaking together.

IMÍ, *s.* the act of breathing, respiration.

IMISI, AMISI, *s.* the act of breathing into, inspiration.

IMMI, *s.* dung. See IGBE.

IMOJUO, IMOGUNJUO (mo-gun-ju-o), *s.* the fore-finger.

IMOYE, *s.* providence, foresight, perception.

IMÓ, *pers. pron.* I.

IMO, *s.* the nose.

IMO, IMU, *s.* the act of drinking ; the act of building.

IMO, *s.* knowledge ; interpretation.—Tú ìmọ ọrọ na ki o le iye’ ni, “Interpret the word to me that it may be intelligible.”

IMO-OSON, *s.* a small-leaved plant found by the waterside and in mountain regions (used symbolically, to indicate that a matter is well known).

IMO

IMOLLE, *s.* mason, day-labourer.

IMOJUMO (mò-òju-mò), *s.* daylight, morning.

IMOMO, IMUMU, Omu, *s.* the root of a species of grass, a kind of ground nut.

IMOLLE (mò-ille), *s.* light, brightness, brilliancy.

IMOLLE, *s.* secret bargain, conspiracy ; treaty, covenant.

—Imolle kò gbòddò tan ara wọnjẹ, ìmọ ẹnnikan kò yàn, “Covenant makers should not deceive each other ; (for) one man’s counsel is not sufficient.”

IMOLLE-OSUPA, *s.* moonlight.

IMOPARA (mò-pa-ara), *s.* excessive drink, drunkenness.

IMORAN, IMO (—oran), *s.* knowledge, opinion ; sage, wise person.—Afinju ni ijiwó, ìmoran ni ijẹ obì marimajẹ ni ijẹ ahusa, “A man of fashion eats the iwo (a kind of bitter fruit) ; a man of wisdom eats the kola nut ; a man of vulgar taste eats the ahusa.”

IMOTA, *defect. v.* I have sold.

IMOTELLE, *s.* foreknowledge.

IMOJU, *s.* drunkenness ; superior knowledge.

IMÚ, *s.* seizure, a taking hold of ; sharpness, ferocity ; severity (said of cold).

IMU-KURO, *s.* a taking away, remission.

IMUNIBINÓ, (mu-ènia-bi-inò), *s.* that which makes one angry, provocation.

IMUNMUNA (mu-mu-ina), *s.* glow-worm, fire-fly.—Imunmuna abi idi ẹmbe ẹmbe, imunmuna ko daná ri, ti iná ti iná ni mbá ikiri, “Though the glow-worm never kindles a fire, yet it travels with glowing fire at its tail.”

INA, *s.* flogging, punishment by whipping, lashing.

INÁ, *s.* fire ; flower ; the louse ; kind of black worm.—

Iná njó ogiri kò sá ama gba gere gere si omi, “Though the fire is burning, the walls do not shrink from it, and yet the fire is trying to consume the water :” said of those who aim at the greater, when they cannot accomplish the less.

INÁ

INÁ-EWEKO, *s.* blossom.

INÁ, *s.* expenditure of money ; barter, bargain, trade.

INABÌ, *s.* a kind of plant which produces blisters.

INAJÀ, *s.* trade ; trader, merchant.—Oyibo babba inajà, ajé babba tēni tēni, “The white man is the father of merchants, (want of) money is the father of disgrace.”

INAKÍ, IRÒ, *s.* the baboon, the Uran-utan.

INÁKUNA (ina-ki-ina), *s.* wastefulness, profligacy.

INAN, IRAN, *s.* sight, seeing ; vision.—Mo ri iran, “I saw a vision.”

INARÓ (—iro), *s.* standing posture.—Naró, “Stand up.”

Gbogbo wọn mbe ni inaró, “They are all standing.”

INAWÓ, INÁ (na-owo), *s.* expenditure of money.—Oku inawó, “Thank you for your kindness.”

INAWỌ (—owo), *s.* the act of stretching out the hand.

INÍ, *s.* possessions, goods.

INÍLA (ni-ila), *s.* magnitude, size, vastness.

INIRA, ILARA (—ara), *s.* freedom, liberty.

INIRA, *s.* difficulty, strait, perplexity ; need ; poverty.

INIRAN (—iran), *s.* reminiscence, remembrance.

INÓ, INU, *s.* the inside, mind, thought, womb.

INÓ *followed by* BAJE, *v. n.* to be sorrowful.

INÓBIBI, *adj.* irascible.

INÓ-BUBURU, *s.* a wicked heart.

INÓ-DIDỌN, *s.* gladness.

INÓ-DUDU, *s.* a bad heart.

INÓ-FUNFUN, *s.* a pure heart.

INÓ-NIBINI, *s.* persecution, unprovoked annoyance.

INÓ-NRỌN, *s.* pain in the stomach.

INÓ-RERE, *s.* candour, benevolence, (*lit.* good heart).

INÓ-YÓ, INUYÓ, INÓ *followed by* YÓ, *v. n.* to feel a melting of the bowels, yearn, feel compassionate, be tender-hearted.

IPA, *s.* track, way, path, footstep ; course.

IPA-GALLA, *s.* the slot, or track of a deer.

IPA, *s.* the act of killing, murder ; the act of hatching or

IPA

producing ; peeling off the bark of a tree ; slovenly execution.

IPA-IMÒLLE, *s.* assassination.

IPÁ, *s.* kick ; rupture, strength, force, ability ; epilepsy, (called also WÁRAPA).

IPÁ, *s.* name of a bird.

IPA-DA, *s.* return.

IPADÉ (pa-ade), *s.* a meeting, a coming together.

IPAFÈFÈ (pe-afèfè), *s.* the act of taking the air ; recreation.

IPAHIN, *s.* the act of sharpening the teeth.

IPALLEMÓ (pa-ilɛ-mo), *s.* preparation.

IPAKARA, IPAKÃ (ipa-ika-ara), *s.* a spacious back yard enclosed with mud walls.

IPAHINKEKE (pa-ehín-keke), *s.* gnashing the teeth.

IPAIYÀ (pa-àya), *s.* panic, great fear.

IPAKÀ (pa-òkka), *s.* cornfloor, barn.

IPAKÓ, *s.* the hollow between the back of the head and the neck.

IPAPA, PAPA, *s.* leaf of the plant KÈKÈ (used for palaver sauce) ; plain, grassfield.—Aki ifi ọran ipapa lẹ eja, aki ifi ọran odò ilẹ àfẹ, “ No one should ask the fish of what takes place in the plain ; nor should the rat be asked of what takes place in the water.”

IPALLEMÓ-OKO (pa-ilɛ-mo), *s.* harvest, in-gathering.

IPA-MÓ, *s.* act of keeping a thing securely, act of hiding.

IPAMỌRA (—mo-ara), *s.* forbearance.

IPANI, IPANIA (pa-enia), *s.* manslaughter, murder.

IPANKORO ỌMMÓ, *s.* girl, lass ; a plant, called also KOPOMU.

IPÀNNA (ipa-onna), *s.* place, room.—Iwọ mbe ni ipànnami, “ You are in my room.”

IPANPA, *s.* bargain ; arrangement by which the price of any article is fixed by all traders ; mutual agreement between traders.

IPAPA, *s.* grassfield, pasture-ground.

IPA-PỌ, *s.* the act of mingling.

IPA

IPARA (pa-ara), *s.* suicide ; the act of anointing oneself ; rust, corrosion.

IPARAMÓ (pa-ara-mo). *s.* lowliness, submission.

IPARI (—ori), *s.* the act of completion, termination, end, point.

IPARI, *s.* baldness.

IPARUBO (—pa-ru-ẹbo), *s.* the act of killing for sacrifice.

IPA-RUN, *s.* destruction, annihilation.

IPASSE (ipa-ẹsse), *s.* track, footpath.

̀IPE, *s.* call ; act of calling ; the horn used for that purpose.

IPÉ, *s.* a state of being right, or perfect ; perfection.

IPÉJÍ (pa-eji), *s.* an opening between the upper front teeth ; a flaw in cloth, produced by dropping the thread in weaving.

IPELE (pa-ele), *s.* a distant relation.

IPELÉ, *s.* addition, that which is put in the top of other things.

IPEJE, *s.* invitation to a feast.

IPELEJO (pe-ni-ẹjo), *s.* act of calling to judgment.

IPÉ-NPE-JU, *s.* eyebrow, eyelash.

IPERE, *s.* small snails.

̀IPESE (pa-ese), *s.* provision, providence.

IPETE (pa-ete), *s.* intention.

̀IPE, *s.* supplication, entreaty.

IPÉ, *s.* sojourn, the act of staying ; ear of Indian corn ; a fish scale ; small flat stick on which raw cotton is wound.

IPẸẸ, *s.* fish-scale ; scab.

IPẸFÒN (pa-ẹfòn), *s.* name of an officer in the capital ; a constable.

IPẸFỌGBESE, *s.* petty debts.

IPẸKA (pa-ẹka), *s.* shooting forth branches.

IPẸKUN (pa-ekun), *s.* end, termination.

IPẸẸKUN (pepe-okun), *s.* small sea-shell ; shell.

IPẸẸẸ, *s.* younger members of a community ; young people, especially such as are unmarried.

IPE

✓ IPETA, *s.* name of a tree, the root of which is used for washing and bleaching cloth.—Ipeta li ose apón, “The ipeta is the bachelor’s soap.”

‘IPETI, *s.* kind of wild beast snare.

IPILLE, IPILLEŞÈ (pa-ille), *s.* foundation.

IPÍN, *s.* the sand-leaf tree ; a good genius.

‘IPÍN, IPINFUNI, IWARI, *s.* the act of dividing, division, share, lot, distribution.

IPINIUN (pín-ohun), *s.* agreement, bargain.

IPINLE (pin-ille), *s.* the boundary of a territory, a landmark.

IPINNU (pin-ennu), *s.* end, conclusion, bargain, agreement, determination, purpose.

‘IPITAN (pa-itan), *s.* act of telling traditions ; oral tradition.

IPÒ, *s.* place, room.

IPÒ-OKU, *s.* place of departed spirits ; hades, hell.

IPÒ-OLLA, *s.* place of honour, chief room.

‘IPOJO (pa-òjo), *s.* cloak, cloth used as protection against rain.

‘IPO, *s.* abundance.

‘IPO, ‘IPON, *s.* irony.—Emí ni iwọ ran ìpon si? “Do you speak ironically?”

IPON, *s.* thickness.—Awo yi ni ipon, “This place is crowded.”

IPON, *s.* wooden spoon.

IPONJU (pon-oju), *s.* difficulty, distress, necessity, affliction, adversity.

IPORI (ipọ-ori), *s.* the great toe, (worshipped by the Yorubas).

IPỌSI (—si), *s.* contempt, scorn, worthlessness, meanness.
—Okonri na yan mi ni ipọsi, “That man holds me in contempt.”

‘IRA, *s.* the name of a tree ; (called also WUSMA).

‘IRA, *s.* the act of buying ; decay ; rottenness ; depression, discouragement.

IRÀ, *s.* morass, bog, fen.

IRÁ

IRÁ, *s.* the name of a species of horse ; the act of rolling on the ground like the horse.—Eṣin mi nyi irá ninọ yanrin, “My horse rolled on the sand.”

IRADDỌ, *s.* tender emotion, lively compassion.

IRALLE, *s.* laths.

IRALLE, *s.* evening, afternoon.—Ojọ di iralle dedde, “The day is near eventide.”

IRAN, *s.* sight, spectacle, exhibition, vision ; generation, race, progeny.—Ati iran di iran babba wa kò bọ iru oriṣa wọnyi ri, “From one generation of our fathers to another we never worshipped such a God as this.”

IRANDIRAN, *s.* generation after generation.

IRANLOWỌ, IRANWỌ (ran-ni-owọ), *s.* help, aid, assistance.

IRANNA, *s.* the act of purchasing a right of way ; pass-port.

IRANU, *s.* loss of appetite.

IRANṢE, *s.* messenger, servant, officer, constable ; the act of sending or despatching ; mission.

IRANṢO, *s.* the act of sewing ; one who sews ; tailor.

IRÁNTI, *s.* remembrance.

IRANWU (—owu), *s.* spinner. *See* ARANWU.

IRAWỌ, *s.* star.—Irawọ ṣan ṣan ṣan alommo lehin bi oṣupá, “Twinkling, twinkling, twinkling stars, like so many chicken behind the moon.”

IRAWỌ-TITAN, *s.* bright star.

IRA-WỌ-ILLE, IWÁJE, *s.* plant used as medicine for infants.

IRE, ORE, *s.* goodness, favour, benefit, a blessing, well-wishing.—Ire ki li oriṣa ṣe fun abuke ti obi ọmmọ ti ọ sọ ọ li Oriṣagbemi, “What good have the gods done to the hunchback, to make him name his child Oriṣagbemi (The gods have blessed me) ?” *i.e.* Why should I acknowledge kindness where I have only experienced evil ?

IRÉ, *s.* curse, execration, imprecation ; the act of springing or going off, as a snare or the lock of a gun.—Ibọn mi ré iré ojiji, “My gun went off suddenly.”

IRE

IRE, *s.* play, amusement ; the act of running.

IREDE-ORU, *s.* revelling.

IREGÚN, *s.* a term of reproach applied to an ungrateful person.—`Oro ti emi nsò ki ise iregún ki ise iré,
“The word I have spoken is neither a curse nor a reproach.”

✓ IREKE, *s.* sugar cane.—Ireke ni ìwa ju esu, adu iggi ki ise omi si 'ni li ennu, “The sugar cane has a better quality than the bullrush : there are not many plants (*lit.* trees) which can supply the mouth with such sap.”

IRE-KOJA, *s.* a passing over, pass over ; transgression, transition.

IRENI (re-oni), *s.* four days hence.

IRE-PA, *s.* trespass ; transgression.

IRE-PE, *s.* fragments or remnants of cloth.

IRERA (re-ara), *s.* pride.

IRETI (—eti), *s.* hope, expectation ; a cleansing of the ear.

✓ IRE, *s.* a kind of cricket, which burrows under ground ; consolation, comfort ; fatigue, weariness : fall of the leaf ; gloominess.—`Iyan mu ire yó, ìyan rò ire rù,
“When there is famine the cricket is fat ; when the famine is over the cricket is poor.” This sentence is simply a play upon various sounds difficult to pronounce in rapid succession. *Cf.* APATA, KANAKANA.

IRÉ, *s.* friendship, agreement, concord ; adhesion ; the act of cutting with a knife ; carving.

IRE, *s.* the name of a tree.

IRE-JE, *s.* cheat, deception, imposition.

IRELE (re-ille), *s.* the state of being low, submission, humility, humiliation.

IREPÒ, *s.* concord, agreement, friendship.

IRÍ, *s.* sight, vision.

✓ IRI, *s.* dew, mist.—Oní li egbon ọlla, iri wọwọ ni ise egbon ọjo, “To-day is the elder brother of to-morrow, and a copious dew is the elder brother of the rain.”

IRIJÚ, *s.* trustworthy servant, steward.

ÌRI

- `IRIN, *s.* walk, life, conversation, conduct ; tickling.
 `IRIN-OPA-IFO, *s.* rapid journey, expeditious travel.
 IRIN, *s.* iron, iron nail.
 IRIN, *s.* a kind of rat trap ; fruit of a certain trailing plant (sometimes called AGBARIN).
 IRINAN, IRIRAN (ri-iran), *s.* sight, spectacle.
 `IRINDO, *s.* nausea, sickness ; (*lit.* a tickling of the liver).
 IRINLE, *s.* dampness, moisture.
 IRIRA, *s.* dislike, hatred.
 `IRO, IRONO, *s.* narration ; consideration ; agitation ; vexation ; calculation ; counsel, advice.
 IRO, *s.* the act of dropping or dripping.
 IRÒ, INAKI, *s.* the Uran-utan.
 IRÓ, *s.* sound, noise made by collision ; news, intelligence ; standing posture ; erection of a roof.
 IROBINOJÉ (rò-ba-inó-jé), *s.* remorse, pain, grief, anguish.
 IROJÚ (rò-oju), *s.* sorrow ; vexation ; perplexity ; indecision.
 IROKO, *s.* farm labour ; agriculturist.
 `IROKO, *s.* a species of the OKRO.
 IROKÓ, *s.* a running vegetable, whose leaf is used for sauce.
 IROKÒ, *s.* the name of a tree used in building.—Ni ke-kere li ãti ipa ekan irokò, “The sprout of the irokò tree must be plucked when it is yet tender.”
 IROKURÒ (rò-ki-iro), *s.* concupiscence, evil desire.
 `IRONA (rò-onna), *s.* the act of meeting by appointment ; a spy who reconnoitres an enemy’s position.
 IRONÓ, *s.* consideration, or stirring up the mind.
 IRONPIWADÀ, *s.* repentance.
 IRORA, *s.* aches, pains, produced by wounds or bruises.
 `IROGBA, *s.* assembly of the elders, consultation of elders.
 IRÒ, *s.* equal, companion, fellow.
 `IRO, *s.* a kind of cake ; comfort, ease. *See* IRORA.—
 Ani ki ajé ìrò ki orò ’ni o sì nfon ’ni li oròn,
 “The ìrò was presented to us as something which

IRÓ

might be readily swallowed, but instead of that it chokes us."

IRÓ, *s.* untruth, falsehood (not so strong an expression as EKE).

IRÓ, *s.* a rush (as of a multitude of people); web, texture, warp; removal; interpretation of a dream.

✓ IROJÚ (rọ-oju), *s.* patience, perseverance.—Irojú li ohun gbogbo, "Perseverance is every thing."

IRỌ-KÈKKÈ, *s.* to be tumultuous, make an uproar.

IRON, *s.* hair.

IRON-GÀUNGAUN, *s.* bristle.

IRON, *s.* prayer.

IRỌNỌ (rọ-inọ), *s.* abstinence from food, power of long abstinence from food.

IRONNỌ (rọn-inọ), *s.* pain in the stomach.

IRỌRA (rọ-ara), *s.* ease, comfort, improved condition.

IRỌGBAKA (rọ-ogba-ka), *s.* the state of being encompassed.

IRỌGBOKU (—igboku), *s.* the act of reclining on a couch, repose.

✓ IRU, *s.* tail; the pointed end of a knife or sword which is inserted into the handle; the act of carrying or bearing.—Iru ẹsin ki ipẹ idi iru enia, bi ẹsin ku afi iru si aiye, "The horse's tail soon becomes a man's tail: (for) when the horse dies he leaves his tail behind him."

IRÙ, *s.* gadfly.

✓ IRÚ, *s.* seed, race, kind, species; the seeds of the locust fruit used as a seasoning; *adj.* such.—Ọpọ irú kò bà ọbbẹ jẹ, "Plenty of irú does not spoil the stew."

IRÚ, *s.* the act of stirring up; germination; putting forth of leaves; water-spring.

IRU, *s.* a boiling over as water; ebullition of passion; elevation.

IRUDI (ru-idi), *s.* bud, blossom.

IRUKERUDÒ (ru-oke-ru-odo), *s.* uproar, tumult.

✓ IRUKE (iru-ke), *s.* tassel on the ear of Indian corn; cow tail carried about by the babbalawos.

IRÚ

IRÚLA (iru-ila), *s.* the okro or ila seed.

IRULLU (iru-illu), *s.* the act of stirring the town into an uproar; insurrection.

IRUMMO, IRU-OMMO (iru-ommo), *s.* seed, offspring.

IRU-OMI, *s.* wave.

IRUNÓ (ru-inó), *s.* indignation; (*lit.* stirring of the mind).

IRUNLE (run-ille), *s.* the act of undermining the ground in order to rob.

IRU-PEPE, *s.* vexation, displeasure; healthy growth.

IRŪRU, IRUURU, *s.* variety, different kinds.

IRUYA (ru-àya), *s.* emetic.

IRUGBIN (iru-ìgbìn), *s.* seed (reserved for sowing).

ISÀ, *s.* hole, rat's hole, burrow, grave; name of a running plant.

ISÁ, *s.* flight; the act of drying; a pointed stick used for digging earth. *See* ISÀ.

ISABOTI (sa-boti), *s.* outer court. *See* ATELLEBOSI.

ISAKŌDO, ISAKŌ, *s.* name of a plant used for sauce.

ISA, *s.* attempt made by a weak to attack a stronger person.—Mo ku isa si i, "I made an attempt at him."

ISALLE, *adv.* down, below, beneath.

ISAN, *s.* payment, retaliation.

ISÁN, *s.* the act of splitting or making a fissure; thundering.

ISÁN, *s.* nine days' space; name of a snake.

ISAN, *s.* improved health, convalescence.

ISANNI (isan-oni), *s.* nine days hence.

ISANSA (sa-sa), *s.* fugitive, deserter.—Isansa kò yàn egún, isansa kò ikawò obbè, "A fugitive never stops to pick the thorns from his foot, neither does he make choice of his sauce."

ISA-OKU, *s.* grave, sepulchre, tomb.

ISA-PA-MO, *s.* the act of hiding, concealment.

ISI, *s.* a new thing invented or created; a memorable time.

ISE, *s.* inquiry of a stranger; distilling like dew.

ÌSE

ÌSÈLÌÈ (sẹ-ilẹ), *s.* earthquake.

ÌSÌ-MÌ, *s.* rest, pause.

ÌSÌMÌ, *s.* rest, cessation from work.

ÌSÌN, *s.* service, the act of serving another ; the act of tending cattle ; religion.

ÌSÌN, *s.* the act of burying or hiding.

ÌSÌNKÚ (sìn-okú), *s.* burial, funeral, burying of the dead.

ÌSÌ-SÌ-YÌ, *adv.* lately, now.

ÌSÒ, *s.* the act of tying ; the state of being tied.

ÌSÓ, *s.* a breaking wind.

ÌSÒFIN (sọ-ofin), *s.* prohibition.

ÌSÒKÒ (sọ-ọkọ), *s.* moorage, that by which ships are made fast.

ÌSÒ-YÌ-GÌ, *s.* marriage.

ÌSÒ, *s.* the act of throwing with the hand ; a telling forth ; a shooting forth ; a joining together of divided parts, (as of a calabash or the wound of a person or tree).

ÌSÒ, *s.* quarter, station, place allotted to a person or thing ; quarrel ; murmuring, grumbling.—Akì iwá alaṣọ àlla ni ìsọ elepo, “A man in white linen is never looked for in the palm-oil market.”

ÌSÒ-ÀGBA, *s.* the resort or seat of the elders.—Kuro ni ìsọ àgbà, “Away from the place of the elders.”

ÌSÒDỌMMỌ (sọ-di-ọmmọ), *s.* adoption.

ÌSÒKÀ, (sọ-ọkà), *s.* bird-snare set with guinea-corn.

ÌSÒKALẸ (sọ-ka-ilẹ), *s.* descent, a going down.

ÌSÒKÚN, ÌSÒNKUN (sọn-ẹkún), *s.* a mourner (a name applied to female children, as they are the chief mourners on the death of a parent).—O bi ìsòkún, o bi ìwalle, “He begat a mourner (*i. e.* a daughter) and a grave-digger (*i. e.* a son).”

ÌSÒKUSỌ (sọ-ki-ìsọ), *s.* mischievous or evil word, idle tale, unmeaning talk.

ÌSÒLLẸ (sọ-ilẹ), *s.* foundation (whether of stone or mud).

ISOYÉ, ASOYÉ (so-ye), *s.* explanation.

ISOÑ, *s.* fountain, spring—Aki ire ni isoñ lo idà si ibú,
“No one should draw water from the spring to
supply the abyss;” *i. e.* No poor man should deprive
himself of his small property to make presents to
the rich.

ISOÑ, *s.* accusation.

ISOÑNU (so-ennu), *s.* the first meal of the Mahommedans
in the evening of their fasting days.

ISOṬṬE (še-otṭe), *s.* rebellious act, sedition.

ISU, *s.* the act of puzzling, perplexity, wearisomeness;
scorbutic eruption; retailing of liquor.

ISUN, *s.* act of sleeping; (an euphemism for “death”);
accusation.

ISA, ISA, *s.* a running plant used medicinally.

ISA, ORÙ, *s.* a pitcher for conveying water; the act of
gathering things scattered by picking them up indi-
vidually; choice.

ISAJÒ (še-ajo), *s.* anxiety, perplexity.

ISAJÚ (še-iwaju), *adj.* the foremost.

ISA-GERE, *s.* name of a plant.

ISALOGBÉ (ša-ni-ogbe), *s.* a being wounded, wound.

ISANA (ša-ina), *s.* flint and steel.

ISAN-OMI, *s.* tide, current.

ISA-OGBUGBU, *s.* name of a kind of plant.

ISANÚ, (še-anu), *s.* manifestation of pity or compassion.

ISÁNWO (šan-owo), *s.* emptiness, the act of being empty-
handed; the motion of the hand in walking.

ISÁPA, *s.* the sorrel.

ISÁPE (ša-apé), *s.* the act of clapping hands.

ISASÙN, *s.* a sauce-pot.—Iya ni ti ommori isasùn iyá
njẹ didọn ommọ njẹ oru, “The pot-lid is always
badly off; for the pot gets all the sweet, and the lid
nothing but the steam.”

ISEKUŞE, IŞEKIŞE (še-ki-şe), *s.* unlawful action, wicked
deed.

IṢE

IṢE, *s.* character, action, custom, fashion, deed.—Oniṣe kì ifi iṣe rẹ̀ sillè rẹ̀ ebi, “Wherever a man goes to dwell, his character goes with him.”

IṢEUN (ṣe-ohun), *s.* kindness.

IṢÉ, *s.* work, labour, duty, business.

✓ IṢÉ, *s.* trouble, hardship ; victory.—Iṣe kò mu ọ̀kkọ̀ layà kì ọ̀ má ràn ọ̀mmọ̀, aṣiṣe kì ili ará, “Poverty never visits a husband without visiting his children : a poor man has no relatives.”

‘IṢE, *s.* offence, transgression. See ‘EṢE.

IṢÉ-ÀMMI, *s.* sign.

IṢE-AṢE, *s.* miracle.

IṢE-IPÁ, *s.* hard labour, toil.

IṢE-IPA, *s.* rough work.

IṢE-IRIJÚ (ri-ọ̀ju), *s.* stewardship.

IṢE-‘ISIN, *s.* duty assigned to one who serves.

IṢE-IYANNU, *s.* wonder.

IṢEGUN (ṣe-ogun), *s.* victory, conquest.

IṢÉJU, *s.* twinkling of an eye, moment.—Ni ìgba iṣéju kan, “In the twinkling of an eye.”

IṢEKIṢE (iṣe-ki-iṣe), *s.* wicked work ; any kind of work.

IṢE-KEKÉ, *s.* casting of lots.

IṢÉNO (ṣe-inó), *s.* abortion.

IṢÉPE (ṣe-pe), *s.* withered twigs, or branches.

IṢE-PO, *s.* a double, repetition, twin.

IṢEPOLOHUN, *s.* name of a tree ; a kind of grass.

IṢÉ-ỌGERỌ̀, *s.* easy work.

IṢE-OLÓRUN, *s.* God’s work.

IṢETI (ṣe-eti), *s.* hem.

IṢI, *s.* kind of fruit tree.

IṢI-ÀGBUGBO, *s.* a species of Iṣi.

IṢÍ, *s.* the act of opening, removal, change of place.

‘IṢI, *s.* paleness, discoloration.

IṢIGÙN, *s.* aromatic root of a trailing plant found in forests.

IṢIKKỌ̀ (ṣi-ọ̀kkọ̀), *s.* the state of being under weigh.

ISI

IṢIKO (iṣi-oko), *s.* See IṢIÀGBUGBO.

IṢIKÙN (ṣi-kun), *s.* remainder, remnant.

IṢIN, *s.* a kind of running plant; a kind of pumpkin.

˘IṢINNA (ṣi-onna), *s.* error, missing of the road.

˘IṢINNU (ṣi-ennu), *s.* appetite.

˘IṢIRO, ˘IRO (ṣe-ìro), *s.* account, reckoning.

IṢIṢE (ṣi-se), *s.* wrong action.

IṢIYEMEJI (ṣe-iye-meji), *s.* doubtfulness, scruple.

IṢÓ, *s.* iron nail.

IṢONÓ (ṣo-inó), *s.* passion, peevishness.

˘IṢOWO (ṣe-owo), *s.* trading, the act of trading; trader.—

Iṣowo mbe li òrun nawonawo mbè ni iboji, “The labourer is always in the sun, the landowner is always in the shade;” *i.e.* one toils, the other reaps the fruit.

IṢORO (ṣe-oro), *s.* difficulty.

IṢORO, *s.* severity; provocation.

IṢÓ, *s.* watch, guard; governance, superintendence; ward.

IṢOKAN (ṣe-ọkan) (ṣe-ọkan), *s.* concord, union, agreement.

˘IṢONNA (ṣo-onna), *s.* the act of doing any mechanical work.

˘IṢONNA-AWO (ṣe-onna), *s.* tanner; leather-worker, one who works in leather.

˘IṢONNA-AṢO, *s.* tailor.

IṢORA (ṣo-ara), *s.* caution, watchfulness.

˘IṢORAN (ṣe-ọran), *s.* a faulty person, one who has committed himself.—˘Iṣoran ni iṣe àjò, “He who commits himself is always anxious.”

˘IṢOTTE (ṣe-ọtte), *s.* sedition, the act of making a division.

˘IṢU, *s.* ball, or lump of any thing round; loaf.

IṢU, *s.* yam; soft part of a fruit, pulp.

IṢU, *s.* emission, evacuation.

IṢÚ

IṢÚ, *s.* the state of being dark (as a condensed rainy cloud) ; darkness.

IṢURA (ṣu-ara), *s.* treasure ; the act of entrusting to one's care.

IṢUBÚ (ṣe-ibu), *s.* fall of a heavy thing.

IṢU-ODDE, *s.* a wild yam, eaten by hunters.

IṢU-ŌPE, *s.* palm-cabbage.

ʼITA, *s.* act of selling, sale ; a kind of yellow ant, called also ŌTTA, or ʼITTA, a formidable foe to the white ant.

✓ ITA, *s.* street, an open place in the front of a building ; the open air.—Itta meṭta kò kọnnọ ẹbọ, “ The junction of the roads does not dread sacrifices.” Sacrifices intended to avert calamity are always exposed in a place where several ways meet, whereby the impending evil is supposed to be altogether dissipated.

ITÀ, *s.* name of tree much used for firewood.

ITA, *s.* woof, the thread that crosses the warp ; warmth ; heat (of the sun) ; pungency (as of pepper) ; the hanging up of clothes or curtains ; the act of hoisting a sail ; fulness.

ITA, ITANI, *s.* sting, pain.

ITADOGUN (etta-di-ogun), *s.* a space of seventeen days.—

Itadogun li ajo Ẹgbá, “ A round of seventeen days is the meeting of the Ẹgbas.” There are many savings' clubs among the Ẹgbas : the members meet to deposit their contributions (called Esú) at a certain fixed interval of time, usually every fifth market-day : each member in turn takes the whole of the sum contributed on a single day, until the rotation is completed. Those who come first on the list secure in this way a larger capital to dispose of than they would have been able to command from their own unassisted resources ; and the members whose turn comes late, by contributing to the common stock, have saved the

ITA

sums which they would otherwise have expended on trifles by little and little. The markets occur every fifth day, reckoning inclusively; from one market-day to the fourth succeeding, the first and the last both inclusive, the interval is seventeen days: hence the proverb. The day on which the payment is made is reckoned a second time as the commencement of a new series. *See* DAWO-ESÚ.

ITAGBOKUN (ta-igbokun), *s.* sailing, the state of setting sail, being under canvass.

ITAJE (ta-ejje), *s.* bloodshed.

ITALLE (ta-ilẹ), *s.* a kind of worm or grub bred on a mud floor, which attacks any who lie down there.

ITALLEMÁ, ITALLEMÓ (ta-ilẹ-ma), *s.* the ancients; ancestors, forefathers.

ITA-MA-IIA, *s.* (*Hausa*), hope, expectation.

ITAMETTA (ita-mọ-ẹtta), *s.* a place where three ways meet.—Perẹ mọ ja itametta, “On a sudden I came to the junction of the three ways.”

ITAMORA, IHAMORA (ta-mọ-ara), *s.* war-equipment, armour.

ITAN, *s.* the act of lighting fire, shining, spreading abroad (so as to lay open what is hidden); narration of old traditions; recording past events.—Iwọ kò le ipa mi ni ìtan nkan wọnnì, “You are not able to instruct me in those ancient things.”

ITAN, *s.* thigh, lap.

ITÁN, *s.* completion.

ITANNÁ (tan-ina), *s.* the act of lighting a lamp; flowers, (so called from their brilliant colour).

ITANJE (tan-je), *s.* deceit, guile.

ITARA (ta-ára), *s.* hastiness; anxiety for another's safety; zeal.—Itara mi pọ jù, “My anxiety is great.”

ITI, *s.* timber, any large piece of wood; the act of supporting or propping.—Bì ìtì kò wó ọwọ kì ibà isepẹ,

ITÍ

“ Unless the tree falls, one will never get at the branches.”

ITÍ, *s.* a small bundle of grass, a handful of grass bound together.

ITI, *s.* the act of breaking a portion of any thing brittle.

ITIJÚ (ti-oju), *s.* disgrace, shame ; bashfulness, modesty.

Bi o ba ti ju o ti i fu ra re, “ If you are modest, you are modest to your own advantage.”

ITILEHIN (—ni-ẹhin), *s.* support, help, assistance, countenance.

ITISSE (te-esse), *s.* footstool,

ITŌ, *s.* a running plant like the EGGUSI.

ITORÍ, *s.* reason, account, cause.

ITOYE (to-iyẹ), *s.* a sufficient value, merit, worth.

ITÉ, *s.* bed, cradle, place to rest on ; throne ; a nest ; flatness or insipidity ; disgrace, humiliation, defeat.

ITE, *s.* the act of treading on, pressing down, gelding.

ITEDÓ, *s.* encampment.

ITEHÌN, *s.* pad or saddle-cloth.

ITEDDÒ (te-ẹddo), *s.* patience, leisure.—Fi iteddò sille se e, “ Do it patiently.”

ITELE (te-ilẹ), *s.* the leg (of an animal).

ITELLE (te-ilẹ), *s.* foundation, that which is underneath.

ITELLEDI (—idi), *s.* cloth for common use, under-cloth.

ITELESSE (—ni-esse), *s.* private intimation (as a nod, wink, or tread on the foot) ; sign, token, beckoning.

ITEMOLLE (te-mo-ilẹ), *s.* a pressing down, a trampling down.

ITENILORÒN (—enni-ni-oron), *s.* satisfaction.

ITENUMÓ (te-ennu-mo), *s.* the act of urging the same subject by constant repetition of it.

ITERIBA (ori-ba), *s.* bending of the head, bow, submission.

ITESSE (te-esse), *s.* part of a loom, treadle ; any thing to place the foot on ; a private informant. See `QTESSE.

ITÉWỌ, ITEWỌGBÀ (te-owo-gba), *s.* acceptance, reception.

ITORÍ, *s.* cause, reason.

ITÓ

ITÓRÌ, *s.* share.

ITỌJÚ (tọ-oju), *s.* superintendence, overlooking.

ITỌKÙN (to-okun), *s.* the act of being a guide.

ITÓ, *s.* spittle, small creek ; straightness ; act of bringing up ; endurance ; old age.

ṼITỌ, *s.* urine ; the act of following ; approach, arrival.

ITỌKKÒ (tọ-ọkkọ), *s.* rudder.

ITỌNRIRAN, ITỌNRINAN (tọn-ri-iran), *s.* recovery of sight.

ITỌRẸ (ta-ọrẹ), *s.* present, gift.

ITỌWÒ (tọ-wo), *s.* the act of tasting, foretaste ; first-fruit, earnest, anticipation.

ṼITU, *s.* ease, comfort, cessation from acute pain.

ITÚ, *s.* the act of loosening, (as a knot tied) ; budding or bursting of a flower ; appearance of the ear from the stalk ; eruption (on the body) ; adjournment of an assembly.

ITU, *s.* eradication, overthrow of a plan.

ITURA (tu-ara), *s.* comfort, ease ; the refreshment of a cool breeze.

ITU-ÈDDỌ, *s.* consolation. *See* ITUNỌ.

ITU-KA, *s.* dispersion.

ITUNỌ (tu-inọ), *s.* comfort, consolation, (*lit.* the act of making easy in the mind).

ṼIWA, *s.* conduct, behaviour, disposition, character.—ṼIwa ni ijo oniwà loju, “Every man’s character is good in his own eyes.”

ṼIWA, *s.* creation, a state of being, existence ; the act of digging.

IWÁ, AWÁ, *s.* the act of coming.—Ayún awá rẹ di ẹrimeṭta, “He made four journeys backward and forward.”

IWÁ, *s.* trembling.

IWABUBURU, *s.* wickedness.

IWADÍ (wa-idi), *s.* investigation, examination.

IWAJE (—je), *s.* the act of seeking something to eat ; gain, profit.

IWA

- IWAJÚ (—oju), *s.* presence, front.
- IWAKUWÀ, *s.* caprice, unsteadiness.
- ̀IWALLÈ (—illè), *s.* a digger, one who digs, (applied to a male child). *See* ISQKUN.
- IWALLE (—ille), *s.* the act of searching the house.
- ̀IWA-MI-MO, *s.* holiness, sanctity.
- IWARA, *s.* hastiness, rashness, impatience.
- IWA-RI, *s.* homage, worship (rendered to a king).
- IWA-WI, AWAWI, *s.* excuse.
- IWA-YA-IJA, *s.* struggle, close combat, agony.
- IWASU, *s.* preaching, address.
- IWA-ŞE, *s.* the finest grain; very fine powder; the menses.
- IWÉ, *s.* book, paper; a comparison; the act of passing one thing round another.
- IWE, OLLQ-INO, *s.* the kidneys.
- IWÈRE, *s.* foolishness, silliness.
- IWERI (we-ori), *s.* headband.
- IWIN, *s.* ghost, spirit, spectre.
- ̀IWE, *s.* the act of washing the body.
- IWÉ, *s.* a species of frog; fineness (applied both to grain and cotton); the act of bruising or crushing (as of grain, or any hard substance).
- IWEFFA (iwe-èffa), *s.* eunuch, chamberlain.
- ̀IWE-NQ, IWE-NQ-MÓ, *s.* purification, washing.
- ̀Iwo, *s.* look, appearance; carnivorous bird, raven: (a flock of these birds is supposed to be an intimation of a recent or impending war in the neighbourhood).
—̀Iwo ọlogbon kò jọ ti aṣiwere, “The appearance of the wise differs from that of the fool.”
- Iwó, Owó, *s.* a disease in the mouth of infants, which prevents them from sucking the breast.
- Iwo, Owo, *s.* a horn.
- Iwó, ORQGBQ, *s.* a tree, the fruit of which is called the bitter kọla.
- ̀Iwó, *s.* the act of falling (as a house or tree).

`IWO

IWOLULLE (wo-lu-ille), *s.* the act of felling trees or destroying a house.

`Iworo, *s.* a worshipper of the gods.

`Iworo-orisha, *s.* an eater of sacrifices; one who has taken idols to worship.

Iwoye (wo-oye), *s.* a look out: foresight, providence, forethought.

Iwo-yi, *s.* the present time or season.

Iwo, *s.* poison which may be administered in food; a tree, the sap of which produces blisters.

Iwó, Idodo, *s.* navel; crookedness; the act of dragging along on the ground, or from one place to another.

`Iwo, *s.* suitability, fitness; entrance; fishhook.

Iwo, *pers. pron.* thou.

Iwòffa (wò-òffa), *s.* one in pawn; an insolvent debtor who becomes for a certain period the property of his creditor.

`Iwón, *s.* measure, measurement; a certain quantity;
adj. so many.

Iwón, *s.* act of weaving; act of descending on as a curse.

Iwón, *s.* scarcity, dearth; the narrow neck of a calabash, called Iwón-igba; the act of catching any thing thrown before it falls to the ground.

Iwòndò (wón-odo), *s.* measurement of water, the act of sounding.

Iwóna, *pers. pron.* thyself.

Iwón-wón, *s.* dry twig, small branch of a tree, broom-stick.

Iwora (wò-ara), *s.* greediness, ravening.

Iwosi, *s.* contempt, wrong, injury.

Iwoso, Okuku (wò-aşo), *s.* heap of cotton drawn towards the weaver whilst at his work.

Iwò-tikarawò, Iwò-tikara-re, *reflec. pron.* thou thyself, thou.

`Iwu, *s.* choice, love, desire, pleasure.

Iwú, *s.* act of swelling; act of defilement (said of water).

IWU

IWUKÀRA (wu-akara), *s.* leaven.

‘IYA, *s.* calamity, loss ; innocent suffering of evil ; the act of giving way, turning aside.—Iṣẹ̀ kò dọ̀n iya kò fọ̀hùn kí amọ̀ ẹ̀nniti iya ndọ̀n lí ara, “Calamity has no voice ; suffering cannot speak to tell who is really in distress, (and who is complaining without cause).”

IYÁ, *s.* madam, mother, mistress ; pot, basin, calabash, covered vessel ; haste, quickness.

IYĀGBA (iya-àgba), *s.* matron, elderly woman.

IYA-LÁ, *s.* grandmother.

IYALLE (iya-ille), *s.* mistress, wife ; the first or elder wife. The other wives are called IYAWÓ.

IYALLE-ERO, *s.* hostess, landlady.

IYALODE (—ni-ode), *s.* title given to wise women.

IYA-WÓ, *s.* newly-married woman, bride.

IYÁ, *s.* a tree, the leaf of which is used in wrapping up AGIDI.

IYALLETA (—ille-ta), *s.* the early part of the morning, about eight or nine o’clock.

IYÁN, *s.* pounded yams.

‘IYÁN, *s.* act of neighing like a horse, act of gaping.

IYAN-RINDIDÈ, *s.* quicksand.

IYÀN, *s.* fear, anxiety ; denial, negation, contradiction.—Má diyàn, “Fear not.”

‘IYAN, *s.* famine, dearth, scarcity of food ; choice, the act of choosing.

IYANJÚ (iyan-oju), *s.* encouragement, exhortation, perseverance.

IYANNU (ya-enu), *s.* wonder, amazement.

‘IYANGBO, *s.* chaff.

IYANGBÈ, *adj.* dry, void of moisture.

IYA-PA, *s.* division, separation.

IYARA, *s.* activity, liveliness.

IYARI, *s.* vivacity, activity ; manifestation of pleasure.

‘IYATTQ (ya-otto), *s.* difference.

IYE

IYE, *s.* number, value, price, cost.

IYÈ, *s.* mind, faculty, understanding, memory.

IYE, *s.* reed on which cotton is wound.

ˈIYE, *s.* the act of living, life.

IYEBIYE (iye-bi-iye), *adj.* valuable, of great price, precious.

IYEKANBIRI (iye-kan-obiri), *s.* female relative on the mother's side.

IYEKANKONRI (—òkònrì), *s.* male relative on the mother's side.

IYEKURU (eyi-ekuru), *s.* the very dust; *adj.* of the dust.

IYEMEJI (iye-meji), *s.* doubt, uncertainty, suspense.

IYENI, AWI-YE (ye-enni), *s.* interpretation; understanding.

IYERÉ, *s.* a kind of spice.

IYERE, *s.* the locust-seed in its raw state.

IYEVÈ, *s.* a kind of sour plum.

IYE, *s.* fitness, comeliness, meetness.

IYÉ, *s.* booty, forage.

ˈIYE, *s.* dust of worm-eaten trees.

IYÉ, *s.* feathers, quill, pen, down; the act of making much of.—Awodi lọ ire iyé nwọn li eiyẹ si lọ, "The hawks go away for the moulting season, and (the ignorant) suppose that these birds are gone for ever."

IYEFUN, *s.* flour prepared from yams parboiled and dried; flour in general.

ˈIYE-WO, *s.* investigation, examination, visit.

IYÌN, *s.* esteem, praise, honour.

IYI-PADÀ, *s.* turning, conversion.

IYISO (yi-aşo), *s.* the pin inserted through a hole in the weaver's beam in order that he may turn it round with ease.

IYỌJÚ (yọ-ojú), *s.* appearance, a showing the face.

IYOKU, *s.* (*Eng.*) yoke.

IYOKÙN (eyi-ti-okùn), *s.* the rest, remainder.

IYÒ

IYÒN, *s.* coral.

IYÒNÓ (yò-inò), *s.* yearning of the bowels, tender compassion.

IYONU (yò-enu), *s.* difficulty, trouble.

IYÒ, *s.* salt.

IYO-OYIBO, *s.* refined sugar (*lit.* white man's salt).

IYOKONRI (eyi-okonri), *s.* the very man, the same man.

J.

JÁ, *v. a.* to break (a rope); drop (from aloft); *v. n.* to break (as a rope); separate by violence; come to the road; find out; snatch.

JÁ *followed by* LĒKÀNNA (ni-ekanna), to pinch with the nails of the fingers.—Ọ já mi lē-kànnà, "He pinched me."

. LĒNNU-ỌMMỌ (ni-enu), *v. a.* to wean from the breast.

JÀ, *v. n.* to fight, war, quarrel, dispute.

JÀ *followed by* LOLE (ni-ole), *v. a.* rob, plunder.

. NIKORO, *v. a.* contradict, gainsay, oppose.

JÁ, *adv.* through.

JADE (ja-ode), *v. n.* to walk, go out.

JÁGAN, *adv.* roughly, cuttingly, vexatiously, harshly.

JÀGUDAPÁLI, *adv.* on any account, any how.

JAGUDUJAGAN, JAGIDIJAGAN, *s.* evil-doer.

JAFARA (ja-ifa-ara), *v. n.* to be negligent.

JAGUN (ja-ogun), *v. n.* to fight a battle.

JAGUN, *s.* title of a warrior.

JAHI-N-JAHIN, *adv.* throughout, from one extreme point to another.

JAKA, *s.* cup, mug.

JA-KORO, *v. a.* to contradict, oppose by answer.

JALE (ja-ole), *v. a.* to steal, rob.

JALLE, *v. n.* to go through.

JA-LÙ, *v. a.* to attack unawares.

JĀM

JĀMA (je-amona), *s.* soldiers, marauders. *See* AMONNA.

JAMBA (ja-ba), *s.* damage, mischief.

JANJAN, *adv.* intensely (applied to the heat of the sun).—

'Orun mu janjan, "The sun is intensely hot."

JANDUKÚ, *s.* a wicked person.

JANKAWÒ, *s.* soot.

JANNAJĀNNA, *s.* name of a disease.

JANU (ja-enu), *v. n.* to boast, brag.

JANGBÓRO, *s.* knee-cap.

JAOKÈ (ja-si-oke), *s.* name of a shrub. *See* AKA.

JARE (je-are), *v. n.* to be in the right, be just, please.

JA-SÌ, *v. a.* to lead to, drop into.

JAGBÀ (ja-ogbà), *v. n.* to perform the task assigned one who is in pawn. *See* IWÒFFA.

JAGBAJAGBA, *adv.* in great confusion, confusedly.

JATĀ, *v. n.* to be negligent, unconcerned about.

JEGBEJEGBE, *adv.* childishly, unmeaningly.

JENIA-JENIA, AJENIA, *s.* cannibal.

JERE (je-ere), *v. a.* to deserve, gain.

JEREJERE, *adv.* sparklingly, dazzlingly.—Idẹ na ndan jerejere, "The brass is very brilliant."

JÉ, *v. n.* to answer; be; comply with, be willing.

JÉ followed by MĀ, *aux. v.* must, ought.—Emi kò jẹ má se ise na, "I ought not to refuse doing the work."

JÉ, *v. a.* to permit, let.—Jẹ ki nlọ, "Let me go."

JẸ, *v. a.* to eat, dine; owe; deserve, gain.

JÉ, JÉJE, *adv.* quietly, easily, softly, gently.—Se jeje, "Deal gently."

JEBĀLLE (je-qbba-ille), *v. a.* and *n.* to receive the title of governor; govern.

JEBBI (je-ebbi), *v. n.* to be guilty.—O jebbi ọran wọn, "He was guilty in the matter and then sat in a corner."

JẸ-DIẸ-DIẸ, *s.* a bird so called from its cry.

JẸGÚDURAGÚDU, *s.* worthless, good-for-nothing person.

JÉJE, *adv.* *See* JẸ.

JÉJÉJÉ, *adv.* very gently, very softly.

JE-K

JE-KI, *defect. v. imper. mood*; let, permit.

JÈPE, *defect. v.* (always preceded by IBA), had.—Ibá jépe emi ni, “Had it been I.”—Ibá jepe ó lọ, “Had he gone.”

JĚRI, *v. a.* to bear witness to.

JEHUN, JEUN (je-ohun), *v. a.* eat, eat food.

JÉWO, (je-owo), *v. a.* to acknowledge, confess; affirm.
See TĚNUMÓ.

JÍ, *v. a. and n.* to steal, pilfer; awake, rouse, enliven.

Jì, JÌN, *v. n.* to fall into a hole or pit; be far or deep.—
Ọnna illu wọn jì, “Their country is far.”

Jì followed by LESE (ni-esse), *v. n.* to strike the heel,
as one walks in front of another.

. LESE (—ese), *v. a.* to strike with the fist.

JIGBESE (je-igbese), *v. n.* to owe a debt.

Jì, JÌN, *prep. to.*—Mo fi ọran na jì ọ, “I forgive (*lit.* the matter to) you.”

JIHÌN (je-ìhin), *v. n.* to deliver a message, give account.

JIJÀ, *adj.* shining, lustrous, bright; *s.* fight; that which
is to be fought

JIJADU, *v. n.* to scramble.

JIJĚ, *adj.* eatable. *s.* that which is to be eaten.

JIJÌN, *s.* depth; distance.

JIJỌ, *s.* resemblance, likeness.

JIMIJIMI, *adv.* richly, wealthily, gorgeously, splendidly.

JIMARATÀ, IJIMARATÀ, *s.* a term of abuse.

JÌN, *adj.* far. See Jì.

JINÁ (jì-ina) *v. n.* to heal up; be well cooked or roasted.

JINDE (jì-nde), *v. n.* to rise from the dead.

JINNA (jì-ọnna), *adj.* far distant.

JİŞĚ (je-işe), *v. n.* to deliver a message.

JÌYA (je-ìya), *v. n.* to suffer innocently.

JİYÀN (ja-iyàn), *v. a.* to deny, contradict.

JİGBINI, *adv.* abundantly (applied to fruits).—Iggi yi so
eso jìgbini, “This tree bears abundantly.”

JÓ, *v. n.* to dance; whirl; burn as fire.

JÒ

Jò, *v. n.* to leak out, drop from an opening or crack, suck out.

JOGÚN (jẹ-ogun), *v. a.* to inherit the property of the deceased; take possession of.

JOKÓ, *v. n.* to sit, abide, stay, dwell.

JÓNA (jo-ina), *v. n.* to burn at the fire.—Ohun ti atejumó ki ijóna, “If you attend to what is roasting it will not be burnt.”

JÒWERE (já-òwere), *v. n.* to try hard, struggle, endeavour.

JOWÚ (jà-owu), *v. n.* to be jealous.

JỌ, *v. n.* to be alike, be similar, resemble.

JQBBA (jẹ-qbba), *v. n.* to reign, be king over, govern.

JỌJỌ, *adv.* very, much, exceedingly (always after a verb of abundance).—Enia pọ jọjọ, “The people are very numerous.”

JỌLLÁ (jẹ-ọlla), *v. n.* to enjoy the honour due to another.

JỌLLỌ, *s.* a kind of long-necked calabash.

JỌWỌ (jẹ-ọwọ), *v. a.* to let, permit.—Jọwọ mi lọwọ, “Let me (go).”

JÙ, *v. a.* to throw, cast, fling, be more than; differ.

JÙ, *sign of the comparative*, more. *The superlative* is formed by the addition of LỌ,—JULỌ, most.—Iwọ jù mi lọ, “You are more than I.” See BURU.

JU, *v. n.* to be worm eaten.

JUBÀ (jẹ-ìba), *v. a.* to have a grateful remembrance of, respect, regard, think of.

JUDI-JUDI, *adj.* not having a clear head, confused.

JUFÙ, *s.* armlet or bracelet of silver or white metal (worn by the royal family).

JŪJŪ, *adj.* confused, chaotic.

JÙMỌ (jọ-ìmọ) *adv.* together, in company.

JURE, *v. a.* to point out, direct, show.

JUWỌ, (jù-ọwọ), *v. n.* to beckon with the hand.

KÀ

K.

KÀ, *v. a.* to count, reckon; read; sit upon, set upon.—

Kà ille, “Sit on the ground.”

KÁ, *v. a.* to reap, pluck fruits from the tree, roll, fold; fail.

KÁ, *adv.* round, around, in a circle.

KABAKABA, *adv.* irregularly, roughly, unevenly.

KABIYESI, *defect. v.* (a respectful expression used on the approach of a king or great personage); Let us be all attention.

KADUN, *v. n.* to be about the space of a year.

KAFÓ, *s.* a kind of tight trousers with long legs.

KAHORO, *s.* the name of a shrub.

KAINKAINKÀ, *s.* husk of the guinea corn left after threshing.

KÀKA, *adv.* instead of.—Kàka ki okúku wipe, “Instead of his saying.”

KÀKA, *adv.* forwardly, officiously, presumptuously (generally qualifying *v. LA*).—Iwọ là kàka lọ li ọddọ àgba, “Did you push presumptuously in to the rank of elders?”

KAKANFÒ, *s.* war-captain, title of a war-chief.

KAKARA, *s.* piece of shell, shell.

KÁKA, *adj.* strong, violent, forcible; stiff, unyielding, stubborn.—Agbara káka li afi mu u, “We took it with great violence.”

KAKANŞENLA, *s.* plant called the monkey-kola (named also OBIĀYA).

KAKÒ, *v. a.* to curl, twist.

KALLE (kà-ille), *v. n.* to set down, sit on the ground, deposit.

KALLE, *adv.* around, abroad; spreading abroad; notoriously.

KALO (ki-ama-lo), *defect. v.* let us go; may we go?

KAN, *adj.* (contraction of OKAN), one, a certain one, one out of many.

KAN, *adj.* sour, acid, morose, rough, violent, cross, peevish, sore, painful. *v. n.* to ache.

KAN

KAN, *adj.* last, ultimate (applied to words of action).—

Aṣe kan re li eyi, “This is your last action.”

KÁN, *v. n.* to drop as rain, drip; pluck, nip off.

KÀN, *v. a.* to reach, touch at; nail, drive in with a hammer, knock at the door.

KANNA (ọkan-na), *adj.* the same.

KÀNAKANA, *s.* a sling.—Enyi ni ki ama taffa, ki ni ki afi le ogun, Kànakana li ofi le Bokó, “You say that we should not shoot arrows: with what, then, shall we repel the enemy? ’Twas with a sling that one of old repelled the Boko people.”

KANAKANA, *s.* a kind of crow with a white streak on the neck.—Kanakana eyi ti nrè Ibara ni, ẹfũfũ ta a ni idí pa, oni iṣe kúku yá, “The crow was going to Ibara; a breeze sprang up behind: ‘That will help me on famously,’ (says the crow).”—Kanakana bá kanakana jà, kanakana dá kanakana.—Odi-eni! “The crow fought with the crow, the crow conquered the crow.—Once!” It is a favourite Yoruba game to repeat as many times as possible, without taking breath, sentences such as the foregoing, containing a recurrence of similar sounds. The number of the repetitions is announced as each is completed. *See* APATTA.

KANGA, *s.* a well.

KANGARA, *s.* a kind of billhook with a perforated iron handle.—Enia kan ni iro kangara bo ni li owo, “One man makes billhooks to put into the hands of others:” *i. e.* every man has his particular trade.

KANGI, *v. n.* to come to a hard point, be difficult.

KANGUN, *v. n.* to be at the end, be last.

KANJU, *v. n.* to be hasty, or in a hurry.

KANJU-JAIYE, *s.* one who makes haste to be rich; a covetous man.

KANMUKANMU, *adv.* sweetly, with a sweet flavour.

KÁNKAN, *adv.* hastily, quickly, fast.

KAN

✓ KANHUN, *s.* rock-salt.—Kanhun li ọmmọ Haussa, așara li ọmmọ Oyibo, gombó li ọmmọ Onirè, “Rock salt is the produce of Haussa; tobacco is the produce of the men beyond the sea; the spoon (with which the mixture of rock-salt and tobacco is retailed) is the produce of the Chief of Ire.”

KANHUNKANHUN, *adj.* sweet-scented.

KÀNKAN, KÀNIKAN, *s.* fibres beaten soft, and used for the purpose of ablution in the room of sponge.

KÁNKI, *s.* a kind of tight trowsers used by rich farmers.

KÀNKUN, *v. n.* to knock at the door.

KANNÓ, *v. n.* to be morose, severe, peevish.

KANRA, *v. n.* to be ill tempered, peevish; fret.

KANRI, *v. a.* to strike or touch the head with the victim for sacrifice; nail the skull to a tree.

KANRIN, KANRINKANRIN, *adv.* very far off, beyond the reach of sight, clean gone.—Ọ lọ kanrinkanrin, “He is gone quite out of sight.”

KANȘOȘO, *adj.* alone, only, singly.—On ni kanșoșo li ọ lọ, “He went alone.”

✓ KANTIKANTI, *s.* the gnat, small flies which swarm about liquor, (supposed to make it sour.)—Kantikanti kò li ọran akèregbe li ọron, “The gnats have no quarrel with the calabash;” *i. e.* they swarm about it only for the sake of the sweet liquor which it may contain.

KĀNU, *v. n.* to be sorry, feel grief for wrongs done.

KARA, *s.* a thorny plant of the acacia tribe; gland.

KARÁ, *adv.* (usually qualifying the *v.* LÀ, “to split”), on a sudden, precipitately; loudly, clashingly.

KARò, *s.* a bird, so named from its cry.

KARò, *defect. v.* may we speak?

KASINKA, *interrog. adv.* Is there any thing the matter? I hope there is nothing the matter: (a question always put when something is suspected).

KASSE, *v. n.* to walk up and down as in the piazza; walk slowly and leisurely; measure by pacing.

KAS

KASSE, *v. n.* to terminate, come to an end.

KÀTAKATA, *adv.* here and there, widely dispersed, scattered about.

KARAWON, *s.* the conch shell. *See* KAWON.

KATÍ, *adv.* at all, whatever ; (used chiefly after the words KÒ SI).—Kò si katí nibẹ, “There is nothing whatever there.”

KÀWỌ, *v. n.* to observe things prohibited by the gods.

KAWON, KARAWON, *s.* the conch shell.

KARUN, *v. n.* to be the fifth.

KÀŞA, *adv.* proudly. *See. v.* YAN.

KÀŞA, *v. n.* to recite the names of the gods.

KAŞÀ, *v. n.* to adopt a new fashion.

KAŞAN, a running prickly plant, the fibre of which is used to mend calabashes.

KE, *v. n.* to exclaim, howl. *v. a.* to cut, chop.

KEDE, *v. n.* to make proclamation about the town. *See* AKEDE.

KEDÉ, *adj.* scarce, unfrequent.

KEFERI, *s.* unbeliever, heathen, pagan.

KÉGBE (ko-egbe), *v. n.* to associate, walk as friends, keep company.

KEGIÒ, KEGIRÒ, *s.* a bird, so called from its cry.—Ohun kegiò ko dé ọrun, “The cry of the kegiò does not reach the sky ;” (said of one whose voice has not much weight).

KEJE, *v. n.* to be the seventh in order.

KEKÉ, *s.* small pieces of grass used for casting lots ; ticket ; the reed or grass on which carded or prepared cotton is suspended preparatory to spinning ; ticket by which custom is collected.

KEKE, *adv.* (representing the sound of hard substances struck together, by which their quality is tested.)

KEKÉ-IDI, ADILU, *s.* mode of casting lots (a child's game).

KEKEKÉ, *adj.* small, little (ones). *s.* name of an esculent plant.

KÉK

KÉKELENJE, OKÉLENJE, *s.* a small kind of lizard.

✓ KEKERÉ, *adj.* little, small.—Akukọ nlá kò jẹ ki kekeré ki ọ kọ, “A large cock does not suffer the small one to crow.”

KÉRE, *v. n.* to be little.

KE-PÈ, *v. a.* to invoke loudly.

KERE-OWU, *s.* cotton-seed.

KERORA (ke-iro-ara), *v. n.* to groan, cry out for pain.

KE-SI, *v. a.* to visit, call on, call at.

KETIRI, KETĪ (ko-etiri), *adj.* benumbed, void of sensation.

KÉWU (ke-ewu), *v. n.* to read; (term used by the Mahommedans).

KE, *v. a.* to indulge; set a snare; leave in a delicate state; cherish.—Ake ọmmọ bi ọjú, “He indulges the child as (if he were) an eye;” (said of an over-indulgent parent).

KÈ, *v. n.* to grow worse (as a sore); extend; glow; be hoarse.—Egbo kẹ, ina kẹ, ohùn enia kẹ, “The sore is spreading; the fire is glowing; the throat is hoarse.”

KEDOGUN, *v. n.* to be the fifteenth in order or row.

KEGAN (ko-egan), *v. n.* to despise, to contemn.

KĚHIN, *v. n.* to turn the back.

KEKE, *s.* the cry of the hen; a kind of black squirrel which preys upon birds; *adv.* (qualifying GBÉ, “to cackle as a hen”).—Agbebọ ngbé kẹkẹ, “The hen cackles.”

KÈKÈ, *adv.* gradually.

KÉKÈ, *s.* profound silence.—Kékẹ pa mọ wọn li ẹnnu; or, Kékẹ pa rere, “There is perfect silence.”

KEKKÉ, *s.* wheel; instrument used in spinning made of a small ball of baked clay, surrounding a small pointed stick on which the thread is wound; spindle.

KÉKÈ-PA, *v. n.* to be quiet, still, dumb.

KEKỌ (kọ-ẹkọ), *v. n.* to be learned.

KELEKELE, *s.* spy, traitor, vanguard of an army.

✓ KELLEKÚ, *s.* printed muslin or calico in general.—Kẹl-
lekú tàn okùn jẹ, ki ije bebe, okùn rẹ dọn, “(The

KÈR

printed pattern of) the calico deceives the country cloth, (which is usually only dyed to conceal its coarse texture or some flaw in it) ; (the calico) is not in reality what (the country cloth) takes it to be : (for whilst the fact of its being dyed might make it seem a coarse fabric), the thread is (found on investigation to be) fine ;" *i.e.* Further acquaintance often corrects first impressions.

KÈRÈ, *s.* fool, one easily enticed or deceived.—Má ɛ́ bá mi ɛ́re ti kèrè ifi igbà okùn li ọ̀rọ̀n, "Do not play me the trick by which the fool gets a rope round his neck."

KÈTTA, *v. n.* to be the third in rank or order.

KÈTTALA, *v. n.* to be the thirteenth.

KÈTTEKÈTTE, KÈTEKÈTE, *s.* the ass.

KÈWA (kọ̀n-ewa), *v. n.* to be the tenth in order.

Kí, *inter. pron.* what? (*rel. pron. in composition*;) whosoever, whatever.—Ki ni la? "What?"

Kí, *v. a.* to salute, greet.—Ènniti kò kí 'ni àbọ, ọ pa adanò ẹ' ku ille, "He who does not salute (his friend) on his return from a journey forfeits the salutation (usually offered) to him who has remained at home."

Kí, *v. n.* to be thick.

Kì, *v. a.* to press tight; load; recite one's praises; fulfil a term.—Mo kitta, "I fulfilled three days."

Kí, *conj.* that; though; Kí babba kí ole fu mi, "In order that my father may give me." (The latter *ki* is frequently omitted.) Ki awa ole ilọ, "That we may be able to go." In interrogative sentences it often takes the sense of "may."—Ki awa ki oma lo? "May we go? (*lit.* be going)."—Ki agã, ki agõ, ede ara wa li akò gbọ, "We may express different opinions (*lit.* talk this and that), (but) it is because we do not (clearly) understand one another."

Kì, *adv.* before a certain time, previously.—Kí ntó lọ,

KÌ

“Before I go.”—On ti ɕe e ki emi ki otó ló, “He did it before I went.”

Kì, Kí, *adv.* not. See Kò.

KÌBITÍ, KÌRIBITÍ, *adj.* within a small compact compass.

KÌBITI, KÌRIBITI, *adj.* enclosing a large and extensive space.

KIGBE (ke-igbe), *v. n.* to howl, cry out, call with a loud voice.

KÍJIPA, *s.* a coarse country cloth woven by women.

KIKAN, *adj.* sour, painful.—Ottí kikan, “Sour liquor.”

KÍKAN, *verbal adj.* that which is to be dropped.

KIKAN, KIKANKIKAN, *adv.* earnestly, strenuously, exceedingly.

KIKE, *verbal adj.* that which is to be cut off.

KIKÉ, *verbal adj.* that which is to be indulged.

KÍKI, *verbal adj.* one who is to be saluted.

KIKÌ, *verbal adj.* that which is to be pressed.

KÌKI, *adv.* only, solely, nothing else but.

KÌKIEJE, *adj.* bloody, full of blood.

KIKINÍ, *adj.* least, smallest.

KIKORÒ, *s. and adj.* bitter.

KÍKO, *s. and adj.* that which is to be taken or gathered.

KIKÒ, *verbal adj.* that which is to be refused.

KÍKÒ, *verbal adj.* that which is to be learnt.

KÍKÒN, *s. and adj.* that which is to be filled; *s.* fulness.

KIKU, *s. and adj.* corpse, any thing dead; dead.

KIKUN, *adj.* hard, loud.

KIKUN-KIKUN, *adv.* hardly, loudly.

KIKUNNA (kun-iná), *adj.* smooth, fine.

KÌLLÒ, KÌLÒ (ki-ilò), *v. n.* to warn authoritatively, correct by punishment.

KINÍ, *pron.* any thing, something.

KINIJEJE, *adv.* nay! not at all! by no means! in no wise! (*lit.* what has such a name?)

KINÍ-KINÍ, *adv.* regularly, neatly, orderly; accurately.

KINISI, *s.* carpet.

KIN

KINKIN, GINGIN, *adj.* very little ; *s.* a very small portion.

KINLA, *inter. pron. (emphatic)* What ?

KINNIU, KENIU, *s.* lion.—Kinniu di ẹlẹwọn ki ẹrankoki ki oma iṣo jẹ, kinniu kò jẹ ẹran ikasi : Bi yio ba dọn aní, bikoṣe erin, bi-kò-ṣe enia, bikoṣe ohun dudu, on kò bẹru ẹnnikan, “The lion is the snare (*lit.* net) of the forest : let every beast take heed how he feeds, for the lion does not eat stale meat. When he roars he says, Except the elephant, except man, except the Uran-utan (*lit.* the black thing) I fear nobody.”

KINRIN, *v. a.* to rub slightly as with a sponge.—Kinrin mi li ẹhin, “Rub my back.”

KIREJE, KIWEJE (kó-iweje), *v. n.* to twist, entangle ; curl like thread or silk.

KIRI, KIRIKIRI, *v. n.* to wander, rove about at large.

KIRIBITI, *adv.* See KIBITI. Cf. ADAGUN.

KÌRIBITI, *adv.* See KÌBITI.

KÌRI-MÓ, *v. n.* to press, insist upon, be urgent, be importunate, apply hard at.—Ọkọnrí na kírímó iṣe aṣo iṣe, “The man applied closely to his weaving.”

KIRỌN (kì-ọron), *v. n.* to pray (*lit.* to salute the heaven).

KISÁN (kì-isán), *v. n.* to fulfil nine days.

KITTA (kì-ẹtta), *v. n.* to fulfil three days.

KÍUN, *adj.* very little.

KÍWEJE, *v.* See KÍREJE.

KÍYAN, *adv.* at once.—Mo dide kíyan lọ si ibe, “I started at once and went there.”

KÌYE followed by SÌ (kọ-iye-si), *v. a.* to notice, behold, observe.

KIYESARA (k-ọiye-si-ara), *v. n.* to take care of oneself.

Kò, *v. a.* to meet, come together face to face ; confront, oppose ; re-kindle a fire, by heaping together the half-burnt wood.

Kò followed by LÓJU (ni-oju, on the face), *v. a.* confront,

KÓ

meet face to face.—Emi kò o lóju, “I confronted him.”

Kó, *v. a.* to gather, take in a large quantity.

Kó, *v. n.* to harden from overripeness.—Ilá kó li oko,
“The ila at the farm has grown hard.”

Ko *followed by* Jọ, *v. a.* to gather together.

. So, *v. a.* to govern, restrain.

Kò, Kó, Hó, Kì, Kí, *adv.* not. Kò is the simple form of the negative, merely stating non-existence.—Babba kò de, “(My) father does not come.”—Awa kò jà, “We did not fight.”—Awọn àgbà kò dide, “The elders did not stir.” Kó denies a state or action attributed to one by another.—Iwọ ni mo ri lode, “I saw you out.”—Emi kó, elomiran ni, “Not me, it was somebody else.” Kì, same signification as the last, but used generally, by euphonic attraction, before a word beginning with *i*.—Emi kí ije bi o pè mi, “I am not such as you took me to be.” Hó, same signification as Kì. Kí is commonly used instead of Kó in interrogative sentences.—Iwo kí mo ri lode? “Was it not you I saw out?”

Kọ, *adv.* (expressing the sound of a hard hollow substance).

KÓBIKOBÌ, *adv.* (expressive of the mode of the eruption of pimples).

KÒBIKOBÌ, *adv.* (expressive of the mode of the eruption of boils).

KOBITÁ, *s.* a rider's shoes or boots on which spurs are fixed.

KOITO (ko-ti-to), *adv.* not yet, not enough.

KODÉDE, *adv.* no wonder!

Kò-JIN, *adj.* not far, not deep, shallow.

KOKIKÍ, *v. a.* to magnify, speak the fame of.—Gbogbo aije kokiki re yika, “All the world over do they speak your praises.”

KOKO, KORIKO, *s.* grass.

KOKO-GBIGBÈ, *s.* straw, dry grass.

KOK

KOKÒ, *s.* the cocoa, (an esculent root).

KÓKO, *s.* knot on a tree.

KÓKO-QWÓ, *s.* knuckles.

KÓKO-ESSE, KOKOSÈ, *s.* ankle.

KOKO, *adv.* very, much, exceedingly.—Ara ni mi koko, “I am exceedingly straitened.”

KÒKORO, *s.* worm, grub, insect.—Kòkoro jiwó jiwó, kòkoro jobì jobì lara obì li ó wà, ẹniti nẹnì kò gbọn ’ni lọ, “(As) the grubs eating the iwó, and the grubs eating the obì, lodge within the iwó and the obì nut; so he that betrays you is not far from your person.”

KÓLE (kó-illẹ), *v. a.* to steal in a dwelling-house, carry away from a house, (*lit.* to carry away a house).

KOLERA, *adj.* feeble, weak, infirm.

KOLÒLO (ko-ololo), *v. n.* to stutter, stammer.

KOLOFIN, *s.* a lawless person.

KOMOREKOMORA (ko-mọ-ore-kọ-mọ-ọra), *s.* an unthankful person.

KOMOKUN, *s.* the cartilage which joins the right and left breast.

KO-NI-BABBA, *s.* orphan on the father’s side.

KO-NI-LEKOLONNA (ko-nì-ille-ko-ni-onna), Aṣa, *s.* vagabond.

KONKOTO, *s.* name of a plant; any thing used by children at play to represent the worship of idols.—Konkoto òrìṣa ewe, “The Konkoto is the play-god of children.”

KONWOKO, *s.* a bird so called from its cry.

KORIKO, *s.* grass, herb.

KORIRA (ko-iri-ara), *s.* to abhor, abominate, hate.—Ako rira kò nì nkan odùn kò siàn şòkoto, “As the envious man is unfit for any society (*lit.* has nothing), so grass matting is unfit for trowsers.”

KORÒ, *v. n.* to be bitter.—Akére korò bi idapa, “He is a little man, but he is as bitter as gall.”

KOR

KÓRO, AKOŞO, *s.* smelting-pot.

KORO, *adv.* very; (*qualifying v.* JALLĒ, to go through).—

Okuta là jallĕ koro, “The rock split to the very bottom.”

KOROKORO, *s.* brass bells put on horses’ necks.

KOROPOMU, *s.* name of a plant.

KOSIÀN, KOSUÀN, KOSUWA (kò-sòn-ẹwa), *adj.* improper, indecent.

Ko-si-NKAN, *adv.* there is nothing; it is empty.

Kóso, *s.* drum.

KOŞORO (ko-şe-oro), *adj.* easy, possible.

KOTĪTO, KOITO, *adv.* not yet.

KOTÓ, *adv.* not enough.

KòTO, *s.* pit, hole, ditch.

KòTO-AIYA, *s.* the hollow between the breast-bone and the stomach.

KòTO-JÌGONRÒN, *s.* deep valley, ravine.

KOTO-OKE, *s.* valley.

KOWĒ, *s.* a bird so called from its cry.

Kò, *v. n.* to refuse, be unwilling, rebel, revolt.

Kò *followed by* SILLĒ (sì-ilĕ), *v. n.* to abandon, refuse.

Kó, Hó, *adv.* not. *See* Kó.

Kó, *v. a.* to learn, acquire, teach, instruct; build.—Mọ kọ işẹ kan, “I learnt a work.”

Kọ, *v. a.* to emit flashes of light (as lightning); be vivid; call one at a distance, write, make marks upon, tattoo.—Manamana kọ şăn, “It lightens vividly.”—Mọ kọ si ’ò li oko ngkò gbohùn rẹ, “I called out for you in the farm but did not hear your voice.”

Kọ *followed by* NILA, *v. a.* to tattoo, circumcise.

KòBBÌ, *s.* buildings in the king’s palace, projecting buildings, palace.—Enia lassan kò ni kòbbi olówo kò ni ilari, “As no (subject, however) rich, may possess a herald, (a privilege belonging exclusively to the king); so it is not every man who may possess a palace.”

KQB

KQBBI-KQBBI, *adv.* with many projections.

KQ-DE, *adj.* not ripe, not soft.

KQ-FE, *v. a.* to dislike, refuse.

KQHAN, *v. n.* not to appear, not to shew.

KQI-KQI, *adv.* indirectly, suspiciously.—Agalamaşa o rìn kQI kQI, “A rogue walks suspiciously.”

KQJANNA (kQ-ja-anna), *adj.* (*lit.* out of the way) ; absurd ; not right.

KQJA, *v. a.* to pass by, omit.

KQJA, *prep.* above, beyond.

KQJUSI, *v. a.* to turn the face to, pay attention to, face.—

Babba koju rere si mi, “The father looks favourably towards me.”—Qbba koju buburu si awon oloṣṣe, “The king looks at the rebels with an evil eye.”

KQJUSI, *v. a.* to resist, withstand, face, oppose.

KQ-KARÁ, *v. n.* to howl aloud.—IKQKARÁ, *s.* a loud howling.

KQLA, *v. a.* to tattoo, circumcise : (*a decent expression to be used in translation instead of DAKO*).

KQLA, *v. n.* to be tattooed, be circumcised.

KQLERU, *adj.* fearless, having no fear.

KQLLA, *s.* a kind of bitter fruit.

KQLOKQLO, *s.* fox.—KQLOKQLO ibá kú adire kò sòkun ; kQLOKQLO kó gbà adire sìn, “When the fox dies, the fowls never mourn ; for the fox never rears up a chicken.”

KQLOFIN, *s.* confined or secret place, corner.

KQLU, *v. a.* to attack with impetuosity.

KQN, *v. n.* to fill, be full.

KQN followed by LQWQ, *v. a.* to strengthen, assist.

KQ'NIKO'NI, KQ'NI, *v. a.* to teach, instruct.

KQNKOSSO, KQKOSSO, *s.* a straw-sieve.—KQNKOSSO kò dá kù elubó, “The sieve never sifts flour by itself, *i. e.* without some one to hold it.”

KQN, KUN, *v. n.* to grumble, murmur, hum.

KQN, KQNRIN, *v. n.* to sing.

KÒN

KÒNṚÒN, KÒRÒ, *s.* the bed of a brook or river, valley.

KÒKÒRÒGÚN, *s.* an iron wire used to wind the warp-thread on.

KÒKÙ, *adj.* green.

KÒN-SÀ, *v. n.* to dart, pounce upon (as a bird upon its prey), descend with full force.

KÒRÉ, *v. n.* to disagree, be unfriendly.

KÒRISI (kò-ori-si) *v. a.* to move towards (*lit.* turn the head towards).

KÒSILLÈ, (kò-si-illè) *v. n.* to refuse.

KÒSSE, (kò-èssè), *v. n.* to strike the foot, trip, stumble.

KÒSSEBA (—ba), *v. a.* to meet by chance, come upon accidentally.

KÒSÓKÒ, *s.* a bird so called from the motion of its tail.

KÒTÌ, *adv.* heavily, gloomily, sullenly, with reluctance.

KÒTÒ, *adj.* wrong, crooked, contrary.

KÚ, *s.* a word of salutation.

KÚ, *v. n.* to die, wither, be blunt.

KÙ, *v. a.* to sift. *v. n.* to be busy here and there, to thunder low, blow into dust.—Kù si ille kù si ode, “To go in and out;” Lọ si ihín lọ si ohún, “To go here and there;” Re oke re odò, “To go up and down,”—are synonymous expressions, all signifying, “to be busy.”—`Ojo kù, “It thunders.”

KU, *v. n.* to terminate, end suddenly, come short.

KUBUSÙ, *s.* wool, blanket.

KUDÒN, *v. a.* to be fond of, like very much.

KÚDURU, *adv.* in a small round body.

KUFÈ-KUFÈ, *s.* confident boasting.

KÚ-GBE, *v. n.* to be undone, perish.—Mo kúgbè li ehoro idón li oko, mo mu owó rá li aparò idón li abbà bàba, “‘I am perishing,’ is the cry of the hare in the field; ‘I am a spendthrift,’ is the cry of the partridge on top of the barn.”

KÙ-GBU, *v. a.* to sally forth upon, rush upon without consideration.

KÙNU, *adv.* (*qualifying v.* n.ó, to make a noise as of a great

KUK

multitude or a vast water-fall).—Nwọn nhó kùhu,
 “They are making a great noise.”

KUKU, *adv.* rather.—Kuku lọ, “Go rather (than stay).”

KÙKU, *s.* the part of the Indian corn on which the grain grows.

KÚKUMỌ, *s.* shirt, country coat with sleeves.

KUKUNDUKÚ, *s.* potatoe, the sweet potatoe.

KÚKURU, *adj.* short.

KUKUTÉ, *s.* stem, stock. See AJAGAJIGI.

KUMỌ, *s.* a short stick for self-defence.

K`N, *v. n.* to remain ; *v. a.* to rub, daub, paint.

KUN, *v. a.* to burn, set fire to, enkindle.

KUN or KỌN followed by LOJU, *v. a.* to appreciate, value, regard.

KUNKUN, *adv.* loudly, aloud.

KUNLE, *v. n.* to kneel down.

KUNUNKOHO, name of a tree very like the cotton tree.

KUNLE, *v. n.* to kneel down, fall upon the knees.

KUN-NA, *v. n.* to be fine (as pulverized flour).

KURÒ, *adv.* away, off.—Yà kurò, “Give way.”—Mú u kurò, “Take it away.”—O kurò nibè, “He is away from the place.”

KÚRU, *v. n.* to be short.—Ommode yì kúru jù ti ọhun lọ,
 “This child is shorter than the other.”

KURUBA, (*word adopted from the coast*) *s.* pail, bucket.

KURUHÙ, *s.* sound of alarm to fowls at the approach of a
 a bird of prey.

KURUKU, KŭKU, *s.* fog, vapour, mist.

KUSA (ku-isa), *v. a.* to make a courageous attempt.

KU-SI, *v. a.* to terminate.

KÙTA (kú-ita), *v. a.* to experience a dull market, find a
 bad sale.

KÙTUKUTU, *s.* very early in the morning.—Kùtukutu ki
 iji `ni li ẹrin meji, kùtukutu ni ije owurò, biri ni ije
 alle, “The dawn does not come twice to wake a man ;
 the dawn is the time to begin work (*lit.* the earliest

KUY

part of the day); (with) the evening twilight comes the night."

KUYÈ (kú-iyè), *v. n.* to have a bad memory, be forgetful, be dull; (*lit.* to be of a dead memory).

L.

LÀ, *v. a. and n.* to appear (as the sun or moon in the east); split into fissures, cleave, crack; wade; escape, be safe, be rich.—Mò là a, "I escaped it."—Iwò là, "You are rich."

LÁ, *v. a.* to lick with the tongue; dream.—Allá ti mò lá li oru dabí otító, "The dream which I dreamt in the night appears as a reality."

LÀBA, *s.* bag, leathern scrip in which provisions are carried.

LABALÁBA, *s.* butterfly.—Tinotino tẹhintẹhin ni labalába ifi iyìn Olọrun; labalába kù bi ilẹwù, "Behind and before the butterfly praises God (*i. e.* is beautiful all over), though (when touched) it crumbles into dust like a cinder."

LABBÈ (ni-abbè), *prep.* under, beneath.

LADI (la-idi) *v. a.* to explain, prove.

LADIRO, *or* ALADIRO (ni-di-ro), *s.* a false-bottomed vessel through which country beer is strained.

LAGAMÓ, *s.* the part of the bridle which crosses the forehead.

LAGBÀ, *s.* horse-whip.

LAGBARA (ni-agbara), *v. n.* to be strong, be powerful.

LAGBEDEMEJI, *prep.* between, in the midst.

LAGOGO (lu-agogo) *v. n.* to ring a bell.

LÃGŪN, *v. n.* to perspire, sweat.

LAĪ, LAĪLAĪ, *adv.* ever, for ever; very, indeed; never.

LAĪBERU (ni-ai-ba-ẹru), *adv.* without fear.

LAIBÒ, *adj.* open, uncovered.

LAİFOYA (ni-ai-fo-aiya) *adv.* without fear, boldly.

LAI

- LAILĒRĪ (—ni-erī), *adv.* without defilement, purely.
 LAILÒ, *adj.* unused.
 LAIMORE (—mọ-ore), *adv.* ungratefully.
 LAIRI, *adj.* unseen, invisible.
 LAINIPEKUN (ni-ai-ni-ipekun), *adv.* without end.
 LAIŞETTAN (—se-ettan), *adv.* without deceit, unfeignedly.
 LAIYA (ni-aiya), *adj.* bold, brave.
 LAIYE (ni-aiye), *adv.* in the world.
 LAIYE, *adj.* unfit, unworthy.
 LĀJA (la-ija), *v. a.* to reconcile, make peace.
 LAJO (—ejo) *v. a.* to settle a dispute.
 LĀ-KAKA, *v. n.* to strive with all one's might, press, struggle ; presume, intrude.
 LĀKALAKA, *s.* a hop on one leg ; a game in which children sing, "Lakalaka tombó, lakalaka tombò," as they hop along,
 LĀKARĪ, *s.* patience under vexation.—LakarĪ babba iwa, bi o ni sūru ohun gbogbo li o ni, "Patience is the best of dispositions : he who possesses patience, possesses all things."
 LAKIŞE, *adv.* however.
 LAKO (ni-ako), *v. a.* to gain a prize, win a race.
 LAKOKÒ (ni-akoko), *adv.* punctually ; exactly ; precisely (as to time or place).
 LA-KU-EGBÉ, *s.* a kind of rheumatism.
 LAKÓTAN (ni-ako-tan), *adv.* finally, totally, altogether.
 LĀIĀ, *s.* trouble, distracting care, solicitude ; agitation, the act of wronging ; labour.
 LALLÁ (la-alla), *v. n.* to dream a dream.
 LĀMORAN (la-imọ-oran), *v. a.* to propose, advise, plan.
 LĀNNA (ni-anna), *v. n.* to make a road or path ; propose, suggest ; ordain, order.
 LĀNNÁ (ni-anna), *adv.* yesterday.
 LARA, *prep.* in ; by, through ; on ; among.
 LAPATA, MASSA, *s.* a kind of cake made of maize.
 LARÀ, *s.* the castor-oil plant.

LAR

LARA (ni-ara), *adj.* stout, bulky.

LARA, *prep.* from, by, in (*lit.* on the body).

LARIN (—arin), *prep.* between, amidst, among.

LARINKÁ (oni-rin-ka), *s.* domestic rat.

LĀRÈ (ni-irè), *adj.* tiresome, wearisome, fatiguing.

LAREKEREKE (ni-areke-reke), *adj.* crafty, cunning.

LASSAN (ni-assan), *adv.* in vain, for nothing, to no purpose.

LATETEKỌŞE, *adv.* in the beginning.

LATETEKỌWA, *adv.* at the first coming.

LATI (—ati), *prep.* from (a place or time); to; in order that.

LATIHINYILO, LATINHILO, LATISISIYILO (ni-ati-ihin-eyi-lo),
adv. from henceforth, hereafter.

LATORI (ni-itori), *conj.* on account of, because, for.

LAWANI RAWANI (ni-iwa-ni), *s.* belt, girdle.

LAWU, *adv.* all 's well. (An answer to the salutation, Alafia kọ? "Are you well?" or, "Is it peace?")

LAYE (ni-iye), *adj.* to be alive.

LAYÈ (—aye), *adj.* capacious, roomy.

LÈ, *adj.* able, powerful, possible.

LE, *aux. v.* can, may, might.—Iwọ lè ilọ, "You are able to go."—On le ipada, "He may return."

LÉ, *v. n.* to appear (as a new moon), appear on the surface, blister. *v. a.* to drive, pursue.—Oşu le, "The new moon appears."—Ommode lé ẹiye li oko, "The boy drove the birds off from the farm."

LÉ, *v. n.* to be more than the number specified; exceed.

LE, *v. n.* to be hard, strong.

LEKE, *v. n.* to be above, be prominent.

LEGUNGOKO, *s.* name of a tree, the leaf of which is pounded into powder and used for sauce.

LÉKELEKE, *s.* crane.

LEPOLEPO, *s.* name of a plant bearing a yellow flower.

LERA (le-ara), *v. n. and adj.* to be healthy, be strong.

LÉR

LÉRI (le-ori) *v. n.* to promise ; boast, brag.

LERI, LORI (ni-ori), *adv.* above, on the top.

LE-TI (ni-eti), *prep.* near, by, close to, on the border of.

LEWU (—ewu), *adj.* dangerous, perilous.

LÈ, *v. n.* to replenish ; patch, be elastic, pliable.—Lè sòkoto mi fun mi, “Patch my trousers for me.”

LE, *v. n.* to be lazy, indolent.

LÉ, LÓ, *v. a.* to transplant, ingraft ; to be night ; to lay any thing soft or flat lightly on another.—Allè lé, “Night is come.”

LEBBE, *s.* the fin of a fish ; any flat thing, used as a pendant.—Bi apeja tán, lebbe eja ni ihá eja li ɛnnu, “When a fish is killed, its tail is inserted into its own mouth,” applied to those who reap the fruit of their own misdoing.

LEHÉ, *adv.* (a word of approbation), well ; that is right ; you have hit the mark.

LEHIN (ni-èhin), *prep.* after, behind, on the back.

LEHINLEHIN, *adj.* backward, further back.

LERINKAN, LĚKAN (ni-ara-òkan), *adv.* once, at once, once more, still.

LĚKARUN (ni-ara-kon-arun), *adv.* fifthly, the fifth time.

LĚKEJI (—èji), *adv.* second time, secondly.

LĚKERIN (—erin), *adv.* fourthly.

LĚKETTA (—etta), *adv.* thirdly.

LĚKINNI (—ekinini) *adv.* first, in the first place.

LEKUN (ille-ekun), *s.* door.

LĚLLE, *adj.* bending, pliant, yielding (applied generally to the wind).

LĚMEJI, *adj.* twice.

LĚMARUN, *adj.* five times.

LEMERIN, *adj.* four times.

LĚMETTA, *adv.* thrice, three times.

LESSE-ESSE, LESSE LESSE, *adv.* orderly, in a row.

LEWU, *s.* down of the palm tree, used by the natives for tinder when striking a light with flint and steel.

LI, L', *an euphonic change of the verb* NI, "to have," *before words beginning with a, e, ẹ, o, ọ, u; e. g.* Mo li owó, *for* Mo ni owó, "I have money." On li aṣọ, *for* On ni aṣọ, "He has clothes."

LI, L', *prep. (euphonic change from* NI, *prep. as above), from, at, in.*

LILE, *adj.* solid, hard. *s.* hardness.

LILÉ, *verbal adj.* that which is to be driven.

LILE, *verbal adj.* that which is to be transplanted.

LILÈ, *verbal adj.* that which is to be increased; elastic.

LILỌ, ILỌ, *s.* a going, departure.

LILĨ, *s.* an animal of the porcupine tribe which lodges under rocks. (Hence the song, "Lilĩ ọmmọ abbé okuta, "Lilĩ, a child from under the rock.")

LILILÍ, *adv.* a little here and a little there.

LÒ, *v. a. and n.* to use, make use of; be elastic, bending.

LOBOTUẸ, OLOBOTUẸ (ni-ìbo-tu-ẹjẹ), *s.* the fignut tree.

LODE (ni-ode), *adv.* outside, without.

LODÌ (—òdì), *adv.* on the contrary.

LOGIDÒ (—ogido), *s.* monkey.

LOJU (ni-oju), *prep.* before, in the face of, in presence of.

LOJILÌ (ni-ojiji), *adv.* suddenly, abruptly.

LOJOJUMỌ, *adv.* day by day, daily.

LOJÚ, *prep.* before, in front, in presence (*lit.* in the eye of).

LOJURERE, *adv.* favourably, graciously.

LOKÈ, *prep.* upon, on the top, above.

LOKÌTI, OLOKITI, *s.* a false bottomed vessel used for straining potash.

LONI, *s.* to-day.

LÒRI, *v. a.* to whirl round.

LORI, LERI, *prep.* above, on top.

LORU (ni-oru), *adv.* by night, during the night.

LÕTỌ (ni-olito), *adv.* surely, truly, verily, justly.

LÓWO (—owo), *v. n.* to be rich, possess money, be wealthy.

LÓYUN (ni-oyun), *v. n.* to be pregnant, conceive.

LOŞ

Loşo, *v. n.* to squat like a dog.

Lọ, *v. n.* to go, depart, leave, be away.

Lọ, *adv.* more than, most.

Lọ, Lẹ, *v. a.* to transplant, to engraft.

Lọ, *adj.* contrary, deviating; twisted, not direct; to be moderately warm, lukewarm.—Omi na lọ wọwọ,
“The water is lukewarm.”

Lọ, *v. a.* to grind; institute an inquiry; cry out for lost goods.

Lọ-DURU, *v. n.* to play the fiddle. *See* LUDURU.

LÓGAN (ni-ogan), *adv.* instantly, immediately.

LỌHUN, LỌHUNYI (ni-ohun), *adv.* there, yonder.

LỌDDO (ni-oddọ), *prep.* from, with, by, at (applied to persons).

LỌDỌDUN (ni-odun-odun), *adv.* yearly, year by year.

LỌKKỌ (ni-okko), *adv.* on board, aboard.

LỌLLA (ni-olla), *s.* to-morrow.

LỌLLÁ, *v. n.* to be honoured, be in authority.

LÓLO, LỌWỌ-LỌWỌ, *adj.* lukewarm, fetid. *adv.* lately, recently.

LỌPỌHỌ, *v. n.* to increase in growth as the ear of Indian corn before it becomes full.—Agbado wonyi lọpọhọ gbogbo, “The ear of corn increases in bulk.”

LỌRA (lọ-ara), *v. n.* to be slow, linger, delay.

LỌRỌ (ni-orọ), *v. n.* to be rich.

LỌSSAN (ni-ossa), *adv.* by day, during the day.

LỌSSELOSSE, LỌSSOSSE (ni-osse), *adv.* weekly.

LỌŞOŞU (ni-oşu), *adv.* monthly.

LỌWỌ (ni-owọ), *prep.* from, in, at, under the influence of.

LỌWỌLỌWỌ, *adv.* lately. *See* LỌLO.

LỌWỌWỌ, *adj.* lukewarm.

LU, *v. a.* to bore, perforate. *v. n.* to be perforated, be discovered; appear.

LÙ, *v. a.* to beat, strike, knock.

LÚ, *v. a.* to mingle, put several things together; adulterate.

LUD

LUDURU, *v. a.* to play the fiddle by beating the string with a stick.

LUHÁ (lu-íha), *verbal adj.* not easily solved, difficult, knotty.

LÙJU, LUREKOJÁ, *v. a.* to beat excessively or severely.

LU-KORO, *v. n.* to hint or speak evil against another in order to provoke him.

LULLE (lu-ille), *v. n.* to strike on the ground.

LÚLU, *adv.* entirely (qualifying *son*, "to burn").—Awa *son iggi na lulu*, "We burnt the wood to ashes."

LUMÓ, *v. n.* to hide oneself, hide ; be hidden.

LÚRU, *s.* the dried and pulverized leaves of the trees OKITIPÓ, EGUNGUN, and OŞÈ, used for sauce.

LUWÉ, *v. n.* to bathe.

M.

MA, *defect. v.* to be doing, be in the practice of (conveying the idea of a continued action).—Ma *lọ*, "Be going."—Behe *ni imá ise lojojumọ*, "So he does daily."—Ma *koju si ise re gidigidi*, "Be very attentive to your work."

MÁ, *adv.* (a negative particle used only in imperative sentences, and frequently with *şe* added), not.—Má *rufin mó*, "Do not break the law any more."—Maşe *pania*, "You must not kill." (When MA alone is used, *şe* is understood.)

MA, *adv.* indeed, truly, very.—Iwo *mà şeun jojo*, "You are indeed very kind."—Má *mà şe yáju si mi*, "Indeed you must not be insolent to me."—Má *mà şe ma ba won lọ si igbé ole*, "Pray do not go with them kidnapping into the bush."

MADEKOSO, *s.* a beggar who goes from house to house to tell news, by which he gains his livelihood.

MADIMILŪRUN (ma-di-mi-ni-orun), *s.* a dropsical person (so called from his desire to enjoy the heat of the sun). See AŞONKON.

MAD

MADOFUN, *s.* a kind of white, well-dressed leather.

MAGAJÍ, *s.* heir, the first-born.

MAHURUMAHURU, *s.* cry of a beast of prey.

MAJALA, *s.* soot; burnt grass; flake.—Bi ina bá jo oko
 majala afò wá ille, “When fire burns in the fields,
 the flakes fly to the town.”

MAJEMU, *s.* covenant, agreement between persons as to
 certain specified particulars.

MAJÉWÉ, MAJERE, *s.* girth, saddle-band.

MALU, *s.* bull, cow, ox.

MÁMÀ, *adv.* not indeed.

MAMOJA (mọ-amọ-ja), *v. n.* to guess, conjecture.

MALĀJU, *s.* a kind of water rat remarkable for stupidity.
See AGO.

MANA, *s.* name of a bird; kind of white fowl.

MANAMANÁ, *s.* lightning.

MANAMANA, *s.* a kind of snake.

MĀRANMARAN, *adv.* dazzlingly, glisteningly.—Awojiji
 ndan maranmaran, “The glass glisters brightly.

MARARUN, *adj.* the whole of the five, all five.

MARIMAJE, *s.* one who makes no choice of food.

MARIWÒ, *s.* slips of palm leaves.

MASSA, *s.* a kind of pancake.

MASSO, *adv.* only, even.

MATÈ, *s.* a snare for birds and beasts.

MATÓ, *adj.* not to be touched, respected, sacred.

MAYAFI, *s.* sash, belt. *See* LAWANI.

MAYAMÍ, *s.* small bag used by hunters, containing ammu-
 nition.

MARADURO (mu-ara-duro), *v. n.* to contain, endure.

MAŞAI (ma-se-ai), *adv.* (two negatives equivalent to an
 emphatic affirmative).—Maşai wa, “You must surely
 come.”—Maşai wi, “You must tell (me).”

MAŞEGBIN, *s.* a species of deer.

MBÈ, *v. subst.* to be, exist, live.

MBÈ-NIBIGBOGBO (mbè-ni-ibi-gbo-gbo), *s.* omnipresence.

MEF

MEFFA, *adj.* six.

MEJ-EJI, *adj.* both, the two together.

MEJEJILA, *adj.* the whole of the twelve, the twelve.

MEJI-LA, *adj.* twelve.

MEJI-MEJI, *adj.* two and two, a couple, pair.

MELÓ, *adv.* how many.

MELÓ-MELÓ, *adv.* how much more.

MELO-KAN, *adj.* a few.—Ijò melokan, “A few days.”

MĒDOGBON (marun-di-ogbon), *adj.* twenty-five.

MĒGBĒ (mu-egbē), *adj.* mealy, void of moisture, well seasoned.—Iṣu mēgbē fúru, “The yam is very mealy.”

MEJÀN-MEJÀN, *adv.* (expressing the idea of elasticity.)

MĒRIN, *adj.* four.

MĒRĒRIN, *adj.* the four together.

MĒRIN-MĒRIN, *adv.* fourfold.

MĒṢĒRĒ (mu-eṣeri), *v. n.* to taste rancid, deteriorate.

MĒTTA, *adj.* three.

MĒTTAMĒTTA, *adj.* three at a time, by three.

MĒTTALA, *adj.* thirteen.

MĒTTALOKAN, *adj.* three in one.

MĒTTĒTA, *adj.* all three.

MĒWA-MĒWA, *adv.* in groups of ten, by tens.

MĒWĒWA, *adj.* the whole of the ten.

MĒ, *pron. object. case (contr. from EMĒ)*, me.

MĒ, *v. a.* to shake, swallow.

MĒ, *v. n.* to breathe, take breath.

MIKANLE (mi-kan-ilẹ), *v. n.* to sigh, breathe heavily or mournfully; breathe freely, take a full breath.

MIMÓ, *adj.* holy, clean, pure.

MIMÓ-ÌWA, *s.* holiness of life, purity.

MIMÒ, *s.* that which is to be known.

MIMÓ, *s.* that which is to be drunk; that which is to be built.

MÍMU, *s.* that which is to be caught or taken; sharpness, keenness; burning heat.—Mimu orùn kò jò mimu

MIN

abbe; "The burning heat of the sun is not like the keenness of a razor."

MINA, *s.* (*Gr.*) pound.

MIRAN, MĪ, *adj.* another, something else. (*Contracted from OMIRAN.*)

Mo, *pers. pron.* I.

MOJU-KURÒ (ms-ju-kuro), *v. n.* to take off one's attention.

MORE (mọ-ore), *v. n.* to be grateful, know and acknowledge kindness done to one.

MORU (mu-oru), *adj.* sultry, close, warm.

MOYE (mọ-oye), *v. n.* to have power of perception; be prudent, discreet.

Mọ, *pers. pron.* (*for Mo before short vowels.*) I.

MỌ, *v. n.* to be clean, clear, light as the day. *v. a.* to stick on, adhere, cleave to.

MỌ, MU, *v. n.* to drink, suck.

Mọ, *v. a.* to build.

Mọ, *v. a.* to know, perceive, recognise; understand.

MỌ, *adv.* again, any more; (*frequently preceded by MÁ or MAŞE*).—Maşe lọ mọ, "Do not go again."—Má duro mo, "Do not stay any longer."—Má wá mo, "Do not come again."

MỌ, *prep.* against.—Ọkọnrí na se ilẹ̀kun mọ mí, "The man shut the door against me."

MỌDÌ, *v. n.* to fortify with walls.

MỌDU-MỌDUN, MỌNUMỌNU, *s.* brain; marrow.—Mọdu-mọdu babba ẹ̀jẹ, "Marrow is the father of blood."

MỌDUMỌDUN-EGUNGUN, *s.* marrow and fatness of the bone.

MỌHUNBOGBO (mọ-ọhun-gbo-gbo), *adj.* knowing all things, omniscient.

MỌİ-MỌİ, *s.* a kind of cake.

MỌJE (mọ-aje), *v. n.* to undergo the ordeal by water.

MỌJUMỌ (mọ-ọju-mọ), *v. n.* to dawn, be light.

MỌKANLA, *adj.* eleven.

MỌKỌKANLA, *adj.* the whole of the eleven.

MÒK

MÒKOKO (mọ-iko-ko), *v. n.* to make country pots; smoke a pipe.

MÕKUN (mi-ikun), *v. n.* to halt, walk lame.

MOLLÈ (mọ-ille), *v. n.* to conspire, bargain secretly; shine, give light.

MOLLÈ (mọ-ille), *adv.* close to the ground, adhering to the ground.

MORA (mọ-ara), *adv.* closely, near to.—Fa ọmmọ mọra, “Take the child near (you).”

MÓTI-MÓTI, *adv.* closely, hard to, hard by, near to.

✓ MOTTI-MOTTI, ỌMOTTI, *s.* drunkard.—Mottimotti kò mọ agbè jì, ọmotti gbagbé isẹ ijabá, “The drunkard cannot drink a hole in a calabash, though he may drink so as to forget his trouble.”

MOTTIYÓ, (mọ-otti-yo), *v. n.* to be drunken; to have drunk to the full.

MÚ, *v. a.* to take, bring, hold, seize, catch.

MÚ followed by KURò, *v. a.* to take away.

. PADA, *v. a.* to return any thing, bring back, restore.

. WA, *v. a.* to fetch, bring.

. JENÁ, *v. a.* to heal a wound or sore.

MÚ, *adj.* sharp, acute, keen.

MÙ, *v. n.* to sink, disappear, be immersed in water or among a crowd.

Mũ, *s.* (*Haussa*, ŞINKAFA), rice.

MULLÈ, *v. n.* to strike firmly on the ground.

MUNÚ, *v. n.* to be active, warm, fiery.

MURA, *v. a.* to prepare, make oneself ready; (*Imp. mood*, “make ready”).—Emi ti mura tan, “I have been ready.”

MUŞE, *v. a.* to bring to pass, make effectual, perform.

N.

N, sign of *present part*.

NA, *adv.* already, so soon; in the first place, first.—Iwọ

NÃ

te dé ná? “Are you come already?”—Tète ɛ́ eyi ná,
“Do this first.”

NÃ, *pron.* the same, that.—Ọkọ̀nrì nã nì, “That is the same man.”

NÁ, NÉ, *v. a.* to spend, trade.—Owó tí mọ̀ na loní pọ̀ jọjọ, “I have spent much money to-day.”—Ọjà tí mọ̀ ná kò san mi, “My trade does not pay me.”

NÀ, *v. a.* to flog, whip.—Bàlle nà ẹ̀ṣin rẹ̀ nì pa ọ̀san mẹ̀rin, “The master of the house flogged his horse with four stripes.”

NÀ, NÈ, *v. n.* to spread, extend.—Mọ̀ nà owọ̀ sí'ọ̀, “I stretched out my hand to you.”—Nà aṣọ̀ nì sá fun mi, “Spread out that cloth to dry for me.”

NÀGA, NÈGA (nà-iga), *v. n.* to stretch oneself so as to reach an object.

NAGUDÙ, *s.* very full trowsers confined round the foot.

NAJÀ (na-ọjà), *v. n.* to employ oneself in trading; to trade.—Enniti a mbá inaja lí ǎwò àkì iwò ariwo ọ̀jà, “You must attend to your business with the vendor in the market, and not to the noise of the market.”

NAMAÌ, *s.* a ring used by archers for drawing their bow.

NARÓ (nà-iro), *v. n.* to stand upright.

NÁNÌ, *v. a.* to care for, be concerned about, make much of.

NÀ-TANTAN, *v. a.* to stretch with violence, throw into convulsion or spasm.

NÁWO (na-owo), *v. n.* to spend money.

NAWÓ, *v. n.* to stretch the hand; pass from one hand to another.

NÁWO-NÁWO, *s.* a profligate, spendthrift.

NAN, NDAN, *adv.* (used at the end of a question to give it emphasis).—Iwọ̀ lẹ̀ ịṣe irú ohun bẹ̀hẹ̀ ndan, “Are you able to do such things then?”

NDAWO, *adv.* no, never.

NÈGA, *v.* See NAGA.

NG, ING, *pers. pron.* I (*frequently used instead of* EMI *and* Mo.)

NÌ

NÌ, *dem. pron.* that (*referring to something previously understood*).—Kinni nì nkó, “Where is that thing?” (*Compounded with BÌ it assumes the sense of though*).—Bi emi kò ti lè ilò nì, sugbòn mò mò ohun gbogbo ti ẹnyin ẹ, “Though I could not go, yet I know all that you did.”

NÌ, *pron. contraction of ẸNNÌ*, one, some one, (used indefinitely).—Babba ba ’ni wi, “(My) father rebuked one.”—O wí fun ’ni pé on yio lọ, “He told us that he would go.”

NÍ, *v. a.* to have, possess, get, put in possession, load (as a ship or canoe).—Mo ni fílla meji daradara, “I have two good caps.”—Awa níkò, “We have loaded the canoe.” See LÌ, L’.

NÍ, *v. n.* to say.—Mo ni kì ọ wa, “I say that he will come.”

NÌ, *v. subs.* to be, is, it is, being. (*Used in opposition to Kó, “Not.”*)—Emi nì, “It is I.”—Emi kó, “It is not I.”

NÌ *followed by LARA* (nì-ara), *v. n.* to be hard, uneasy, to be uncomfortable, be inconvenient.
—Iṣẹ na nì mi lara, “The work is not easy for me.”

. NÍRAN, *v. a.* to remind, put in remembrance.—Mo ni ọ niran ọrọ ijo nì, “I remind (you) of that day’s word.”

NÍ, *prep.* at, by, from, in, on, to. (NÌ is *changed, for euphony, into LÌ or L’—which see—before all the vowels except i*); e.g. Babba wa mbe li oko, “(My) father is in the farm;” instead of Ni oko. NÌ, LÌ, and more commonly L’, expressing a condition or state, are very much used in composition: the word to which it is joined modifies or determines the signification; e.g. LOKE (li-oke), “ON top.”—NÍSALLE (nì-isalle), “AT the bottom.”—Gba aṣo wa lọwọ (li-ọwọ) rẹ, “Fetch cloth FROM his hand.”—Ọ mbẹ loddọ rẹ, “It is BY him.”

NÍB

NÍBAYI, *adv.* there, yonder.

NÍBI, *prep.* in at a place.

NÍBI-KAN, *adv.* somewhere ; in one place or locality.

NÍBI-KÍBI (ni-ibi-ki-ibi), *adv.* anywhere, whithersoever, wherever.

NÍBITI (—ti), *adv.* at the place which, where.

NÍBÈ (—bè), *adv.* there, thence.

NÍBO (ni-ibo), *interr. adv.* Where ?

NÍBÒ, *adj.* wide, broad. *v. n.* to be broad.

NÍBOMIRAN, NÍBOMÌ (ni-ibi-omi-ran), *adv.* elsewhere, in another place.

NÍBU, NÍBŪBU (ni-ìbu), *s.* a cross.

NÍDÍ, *prep.* concerning about.

NÍDA-YEDAYE, *adv.* now and then.

NÍGBÀ (ni-ìgba), *adv.* while, when, at a particular time.

NÍGBARŪGB` (—ku-ìgba), *adv.* oft, often, always, often-times.

NÍGBA-MIRAN, NÍGBA-MÌ, *adv.* sometimes, at times.

NÍ-GBANGBA, *adv.* publicly, openly.

NÍGBAWO (—ewo)? *adv. inter. adv.* when? at what time ?

NÍGBOŞE (—igba-ti-o-şe), *adv.* by and by.

NÍGBATI (—ti), *adv.* when, while, at the time

NÍGBA-GBOGBO, *adv.* always, at all times.

NÍGBANI (ni-igba-ni), *adv.* in time of old, in ancient times.

NÍGBAYI (ni-igba-eyi), *adv.* now, at this time.

NÍGBÈHIN *adv.* hereafter, afterwards.

NÍIHA (—iha), *prep.* about a place, on the side of.

NÍIHIN, NÍIHINYI (ni-ihin-eyi), *adv.* hence, here.

NÍIHINYIBAYI (bi-eyi), *adv.* here in this place.

NÍJÈTTA (ni-ìjò-ètta), *s.* the day before yesterday.

NÍJÒKANLÒGBÒN (—òkan-le-ògbòn), *adv.* seldom.

NÍJÒKÈTTA (kò-ètta), *s.* the third day.

NÍJÒ-GBOGRO, *adv.* daily, every day.

NÍ-KAN, *adj.* alone, single.

NIK

- NIKAN-ŞOŞO**, *adv.* solely, singly.
NIKEIHIN (ni-iko-ehin), *adv.* afterward, finally.
NIKÓ, **Nkó**, *adv.* (used at the end of a question), then, how then.—**Iyá rẹ nkó**, “How is your mother then?”
 —**Eyi ha nkó**, “How is this then?”
NIKÒKÒ (ni-ìkòkò), *adv.* in secret, secretly.
NI-LAI-LAI, *adv.* of old, in time past.
NI-LOLO, *adv.* lately, of late.
NILA, *adj.* large, big.—**Illugi nila**, “This town is large.”
NINÀ (ni-ìna), *v. n.* to have length, to be long.
NÍ-ni, *s.* owner; property.
NINI, *adv.* very, exceedingly (*qualifying v. TUTU*, to be cold).
 —**O mi tutù nini**, “This water is very cold.”
NINÍ, *s.* hailstone.
NINÓ, *prep.* among, from, inside, from within.
NINÓ-NINÓ, *adj.* inmost.
NIPA, **NIPASŞE**, *prep.* by, through, in, according.
NIPÈKUN, *v. n.* to have an end, terminate.
NIPÒ (ni-ipò), *prep.* instead, in the room of.
NIPON, *v. n.* to be thick at the edge (as a plank).
NIRAN (ni-iran), *v. n.* to remember, call to mind, have a recollection of.
NIRIN, *s.* a kind of rat.
NISALLE (ni-isallẹ), *prep.* underneath, beneath, below.
NÍSI, *v. n.* to care, be concerned about a thing—**Ẹmi kò nisi**, “I have no care about it.”
NI-SI-SI-YI, *adv.* soon, now, just now, directly.
NIŞAJU (ni-işa-ju), *adv.* before, formerly.
NITI, *adv.* in that, because that.
NITORI, **NITORINA**, **NTORI**, **LATORI** (ni-itori), *conj.* because, on account of, wherefore, for the sake of.—
Nitori mi li o sẹ wá, “He came on account of me.”
 —**Nitori ki ni?** “On account of what?”
NITOSI, *s.* neighbourhood.
NITŌTO (ni-ti-oti-to), *adv.* in truth, truly.

NIW

NIWÀ, *v. n.* to have a good disposition, be affable, be kind; have a good quality. *See* IREKÉ.

NIWAJÚ (ni-iwa-oju), *prep.* (used before a place or person;) forward; before, beyond, in, from.—Nwọn koja niwajú ille wa, “They passed before our house.”—Niwaju li ati ijogun èhin li ati ise agba, “A man may be born to a (large) inheritance; but wisdom only comes with length of days.”

NIWOYI (ni-iwo-eyi), *adv.* now, about this time.

NIWONBI, *adv.* inasmuch as.

NIYENINÓ (ni-iyé-ni-inó), *v. n.* to have a good memory, be understanding.

NIYÌN (—iyin), *adj.* grand, famous, (*lit.* having fame).

NJÉBI, NJÉ, *adv.* if then, if so, therefore.

NKAN, (*contracted from* OHUN OKAN), *s.* a certain thing, a thing, something; goods.

NKAN-KI-NKAN, *pron.* any thing, whatsoever, whatever.

NKÓ (on-kò), *adv.* not, (*lit.* it is not that).

NLA, *adj.* great, large.

NLA-NLÀ, *adj.* very great, very large.

NN, *adv.* not, (frequently used in exclamations) No!
No!

Nò *followed by* Nò, *v. a.* to wipe off, erase.

Nò, *v. n.* to be lost.—Ommọ kì inọ bi ẹranko, “A child cannot be lost like a beast.”

Nò, *adv.* off, away.—Gbe e jù nò, “Cast it away.”—Ko o dà nò, “Gather them and throw them away.”

NŞÓ, NŞOKALỌ, *v. n.* (*imp. mood*) proceed, go on, let us go.

NWỌN, AWONG, *pers. pron.* they.

’NYIN, *pers. pron.* (*contr. of* ENYIN), you.

O

O, *pron. 2d pers. sing.* (used frequently instead of Iwọ before long vowels *i, e, o*), thou—O rí mi, *for*, Iwọ rí mi,

"Thou seest me."—O se wọn mó, "Thou shuttest them up."—O ró wọn ká, "Thou surroundest them." (By euphonic attraction before the short vowels *a, e, o*, O is changed into 'O—a contraction of Iwọ—*e. g.* 'O kọ mi ni iṣẹ, *for*, Iwọ kọ mi ni iṣẹ, "Thou taughtest me a work." When used as the subject of the verb it precedes it as above, but when as an object it follows; *e. g.* Emi ti wi fun 'O tẹlẹ, "I have told you beforehand.")

O, ON, *pron. 3d pers. sing.* (usually preceding verbs containing the vowels *i, e*, and *o*,) he, she, it.—Ó dé, "It is shut."—O lé mi, "He drove me."—On kó wọn, "He gathered them."

O, Ó, *pron. 3d pers. sing. obj. case* (generally governed by a verb containing the vowel *o*), him, her, it.—Mo kò ó, "I gathered it."—Iwọ kò ó, "You met him."

O, *aux v. (contracted from Yio*, used in composition as a sign of the future), shall, will; *defect. v.* must.—Babba odé li ọlla, "My father will come to-morrow."—Emi olò lì oni, "I will go to-day."—Iwọ jade "You must go out." (Before words commencing with the short vowels *a, e, o*, the *o* long by euphonic attraction becomes *o*.—Iwọ jade, *for*, Iwọ jade.—On ọkẹ mi, *for*, On ọkẹ mi, "He will indulge me."—Awa ọka a, "We will count it.")

O, *aux. v. may*, (*when preceded by Kí*).—Kí emi ki ọ lè ilọ, "That I may be able to go."—Wi fun u ki ole iduro, "Tell him that he may stay, *or simply* to stay."

O, *adv. (of assent)*, yes; very well.

Obí, *s.* the female of cattle.

Obì, *s.* the kola nut, otherwise called the gura nut.
See Kòkoro.

Obì-Àyá, *s.* the monkey-kola nut.

Obí, *s.* parent.

Obiri, *or* Obinri, *s.* woman, wife, female.

Obo, *s.* womb. (Inó should always be used in translations.)

OBÓ

OBÓ, *s.* hint, private information.

OBÓ, *s.* nurse, foster-parent.

OBỌ, *s.* an instrument used for cleansing cotton seed.

OBOTUJÈ (bo-tu-ẹjje) OLOBOTUJÈ, *s.* the fignut plant.

OBỤ, *adj.* having no principle of life, unsavoury, insipid, flat. *s.* a stale egg; a kind of saltish rock.—Obu kò to iyò, “Obu is not to be compared to real salt.”

ODE, *s.* out-of-doors, street.

ODE *s.* a kind of small bat.—Bi akò rí adán afi òdẹ ẹbọ, “If you cannot obtain a large bat for sacrifice, a small one will do instead;” *i.e.* one must take the will for the deed.

ODÌ, *s.* malice.—Bi inọ kò li odi, odi ani inọ, “If a man (*lit.* the mind) is not malicious, some one will be malicious against him.”

ODI, *s.* a walled fortification round the town, fort; a dumb person, one who has lost the power of speech.

ODI, *s.* contrariety, perverseness.

ODIDI, *s.* bunch, eluster, the whole of any thing.

ODIDI-ỌGẸDDE, *s.* cluster of banana-fruit.

ODÍNỌ, *s.* a passionate person.

ODÒ, *s.* brook, river.—Odò, gbẹ má gbẹ orukọ, “The stream may dry up, but the water-course retains its name.”—Enniti ọ wọ odò li ọnnọ nkọ àiya kò fò odò, “He who enters a river may fear, but the river itself fears not.”

ODO, *s.* district, party, a division.

ODÓ, *s.* a mortar.—Iya odó on ọmmọ rẹ kò ni ijà, àgbẹ li o dijà sille fun wọn; ọmmọ odo kì inà iyá rẹ lassan, “The pestle and the mortar had no quarrel between them; it was the farmer that caused the quarrel (by supplying the yam for pounding); the pestle (*lit.* the child of the mortar) does not beat its mother for nothing.”—Bi iwọ oku iwọ a la odó ya’na? “If you are about to die, need you split up the (wooden) mortar for fire-wood (instead of leaving it for the use of the survivors)?”

ODO

ODODÓ, *s.* scarlet.

ODODO, *s.* truth, fact, justice, equality ; right, righteousness.

ODÕDI, ODORODÌ, *adv.* never, not in the least.

ODU, *s.* boiler, caldron.

ODU, *s.* companion of IFA, the god of palm nuts.

ODÚ, *s.* name of an herb.—Odú kì iṣe aimò oloko, “ Odú is not unknown to a farmer.”

✓ ODU, ODUDUA, *s.* a goddess from Ifè, said to be the supreme goddess in the world. Heaven and earth are also called ODUDUA.—Odudua igbá nlá meji adé iṣi, “ Heaven and earth are two large calabashes, which being shut can never be opened;” referring to the apparent concavity of the sky, which seems to touch the earth at the horizon.

✓ OFÉ, *s.* parrot ; clever person.—Agbedè bi ofé, amọ ara ire bi odidẹ. Aḍẹbọ fun ofé, ofé kò rú aganran gbe ẹbọ o rubọ, asinwá àsinbọ ofé di ara Ọyọ agánran di ara oko; nwọn ẹ bi ofe kò gbọn, “Sacrifice being prescribed to the parrot, he refused to offer it ; but the green parrot took the sacrifice and offered it ; after all the parrot is a citizen of the capital, and the green parrot an inhabitant of the province : (and yet people) thought that the parrot was not wise.” The green parrot is counted a clean bird and offered in sacrifice, while the parrot is unclean, and never molested.

OFERE, OFÊ, *s.* Venus, as the morning star ; the hour of cockcrowing, before the rising of the sun.

OFI, *s.* the loom ; that which swings.

OFIJI, *s.* that which is forgiven, forgiveness.

OFIN, *s.* law, prohibition, commandment.

Ofo, *s.* emptiness.

✓ OFO, *s.* loss, calamity, damage.

OFÓFO, *s.* busybody, talebearer, traitor.—Aṣe ofófo kò gbà egbã ni ibi opé li ọ mọ ; ofófo li egbón orôro li

`OFO

aburò, "A talebearer receives no payment (*lit.* not 2000 cowries); thanks are all his reward. Talebearing is the elder brother, bitterness the younger."

`OFORO, *s.* squirrel.—Ennu òforo ni ipa òforo, òforo bi ọmmọ meji ó kó wọn wá eti ọnna oni, Ọmmọ mi yè korokoro, korokoro, korokoro, "It was the squirrel's own mouth that betrayed her; for when she had brought forth two young ones, she carried them to the road-side and said, 'My children are very sound, very sound, very sound:'" (the word 'korokoro' resembles the cry of the squirrel).

OFUA, *s.* a kind of kola nut; name of a tree used medically for ablution.

✓ OFURUFÚ, *s.* emptiness; the firmament.—Ofurufú kò se ifiẹhin ti, "One cannot lean upon emptiness."

`OGBIGBI, *s.* a species of owl.

✓ OGBÓ, *s.* old age; a kind of sword with two edges.—Ogbó kò li ọgun, "There is no medicine against old age."

OGBÓ, *s.* a small animal of the cat kind, remarkable for its sharp teeth, which are said to be able to cut iron.

OGBODÒ, *s.* new yams. See ELUBÓ.

OGBOGBO, *s.* name of a tree, whose leaf is very useful.

OGBÓGBO, OLUGBÓGBO, *s.* club, mallet.

OGBÓJU (gbo-oju), *s.* bold daring person.

OGBOLOGBÓ (gbo-ni-ogbo), *adj.* very old, of long standing.

✓ OGBOYÁ, *s.* a beast about the size of a cat.—Bi ogboyá ba fi ọru na ilẹ li ẹrimnẹtta ni illu, illu na atú, "When the Ogboyá strikes its tail thrice on the ground in any town, that town will be deserted," (a superstition).

OGBUGBU, *s.* wild duck; kind of grass; cotton dyed before spinning.

OGE, *s.* coxcomb, fop.

OGÉDE, *adv.* only.

✓ OGEDEGBE, OGEDEMGBE, *adv.* headlong, precipitately.—

`OGI

Ogedemgbé irọ̀ kì idá nì sí ìyẹ̀wu gbangba nì idá nì sí, "The headlong fall of a liar is not concealed, but is exposed to view."

`OGI, *s.* starch of Indian corn.

✓ OGÌ, *s.* an old dog, mastiff; an old bachelor.—Apọ̀n dì ogĩ ọ̀ sàro, "When a man has become an old bachelor he makes his own fireplace; *i. e.* has to cook his own food."

OGIDIGBÓ, *s.* a kind of drum.—Ogidigbó pari ìlu gbo-gbo. Bi owe bi owe li ǎlù ogidigbo, ẹ̀nniti o yé nì ijọ̀ o. Gbó, Ajagbó, gbó, ọ̀bba gbó, kì emi kì osì gbó, "The ogidigbó is the best of all drums; the ogidigbó has a meaning in its sound; he who understands the sound can dance to it—'May you be old, King Ajagbó, may you be old, may the king be old, may I also be old.'"

OGIRI, *s.* wall (of mud, stone, or brick).

OGÌRI, *s.* gallop, simultaneous rush.—Ẹ̀ṣin dógiri, "The horse galloped."

`OGIRI, *s.* preparation made from YỌ̀NMỌ̀TI seed to flavour stews.

✓ OGO, *s.* glory, praise; wonder; a valiant man.—Ilerí ille kò mọ̀ ajagun, kufẹ̀kufẹ̀ kò mọ̀ ìja, ijọ̀ tí ari ogun li ǎmọ̀ ogo, "Boasting at home is not valour; parade is not battle: when war is seen the valiant will be known."

`OGO, *s.* one placed at the debtor's house to compel payment of a debt; bailiff.

OGODO, *s.* calf; colt; the young of beasts in general.

`OGODO, *s.* name of a disease.

OGÓDO, *s.* name of a district of Yoruba famous for calabashes.

OGỌ̀JÌ (ogun-eji), *adj.* forty.

✓ `OGONGO, *s.* ostrich.—`Ogongo babba ẹ̀iyẹ̀, "The ostrich is the father of birds."

OGUDUGBÈ, *s.* dropsy.

OGU

OGUFE, *s.* a wether.

OGUMQ, *s.* an esculent herb.

OGÚN, *s.* that which is obtained by inheritance, bequest;
adj. twenty. *See* IWAJU.

OGÚN, *s.* the god supposed to preside over iron, imple-
ments of war, and hunting.

OGÙN, *s.* medicine; poison.

ÔGÙN, *s.* sweat, perspiration.

OGÙN, *s.* a round stick, bamboo.

✓ OGUN, *s.* army, war, battle. — Ija ni ipa onitijú ogun ni
ipa alagbara, “(As) a street-quarrel will prove fatal
to a man afraid of being thought a coward (*lit.* bash-
ful man), so will war kill a man renowned for
valour.”

OGUNGUN, *s.* name of a tree.

OGURODÒ, *s.* the name of a bird, whose nest the natives
have a superstitious dread of touching.

OGURODO, *s.* standing posture.

OGURO, *s.* wine made from the sap of the bamboo.

OGUSÒ, *s.* pipe.

OHO-ò! *interj.* a word of exclamation.

OHÙN, *s.* voice, sound, note, cry.

OHÙNRERE, *s.* lamentation, bitter weeping, loud cry.

✓ OHUN, *s.* a thing, something. — Afi ohun wé ohun, afi òran
wé òran, fi òran jì ki a niyìnò, “Compare things with
things and words with words, and then forgive that
you may be praised.”

OHUN-ÌLO, *s.* utensils, articles for use.

OHUNKOHUN (ohun-ki-ohun), *pron.* whatsoever, what-
ever.

OHUN - ÒNNA, *s.* tools (*lit.* working implements).

OHUN-ÒSIN, *s.* domestic creature, herd, cattle.

OÌBO, OYIBO, *s.* one who comes from the country beyond
the sea.

OJE, *s.* sap of trees.

OJÉ, *s.* lead.

`OJI

`OJI, *adj.* forty.

OJÌ, *s.* fine imposed for the guilt of adultery.

OJIA, *s.* gum of trees.—Iggi iyá ni ison ojia, “The iyá tree produces gums.”

OJIGBESE, AJIGBESE (jẹ-gbèse), *s.* a debtor.

`OJIGBON, *s.* corner of a house, gable.

OJÌJÌ, *adv.* suddenly, without previous notice.

OJII, *s.* OJÌ, shadow, shade.

OJÍJI, *s.* an electrical fish, electrical eel.

`OJIYA (jẹ-ìya), *s.* an innocent sufferer, an oppressed person.

OJIYAN (ja-iyán), *s.* a denier, reasoner, one who contradicts.

✓ OJO, *s.* rain.—Gègele li o bi gegele kòto li o bí kòto, òjo rò sì kòto gegele nrojú, “Bank rises after bank, and ditch follows after ditch; when the rain falls into the ditch, the banks are envious;” said of those who are not satisfied with their position in life.

OJO, *s.* cowardice, fear; a coward.

OJOGUN (jẹ-ogun), *s.* heir.

`OJOJO, *s.* ague-fit.

OJOJULLE (aju-aju-ille), *adv.* (from) house to house.

OJOJUMÓ (—mọ), *adv.* daily, every day.

✓ OJÓRO, *s.* one who cheats at play.

OJOWÚ (jẹ-owú), *s.* a jealous person.—Ojowú kò li ẹran li àyà ibá jowú kò yó, “A jealous woman is always thin (*lit.* has no flesh upon her breast); for however much she may feed upon jealousy, she will never have enough.”

OJÒYE (—oye), *s.* a ruler, a man of title.

OJó, *adj.* daily; lasting for the day, ephemeral.

✓ OJÚ, *s.* eye; aperture (as the eye of a needle); appearance, face, look, front; edge of a knife or sword.—Ojú babba ara, awón bí ojú, aṣoro idà bí àgbà, “The eye is the father of the body; as the eye is too dear to be purchased, so it is hard to act well an elder’s part.”

OJU

OJU, *s.* sore, scar.

OJÚ-AGANJÚ, *s.* a place in front of the palace in Oyó where the god called AGANJÚ was worshipped.

OJÚ-AÏYE, *s.* sky, firmament.

OJÚ-AGBARÁ, *s.* gutter; wide road leading from the palace.

OJUGBÀ, *s.* equal, companion.

OJUGỌN (oju-igọn), *s.* fore part of the leg, shin.—Ojugọn mú odò fọhùn, "The leg causes the brook to resound (when wading through it)."

OJUKANNA (oju-ọkan-na), *adv.* instantly, immediately.

OJU-KÒ-BIRE (—ba-ire), *s.* bird called the cricket-catcher.

OJU-KÒKORO, *s.* covetousness.—Ojukòkoro babba ọkanjua, "Covetousness is the father of unsatisfied desire."

OJULAFENI (—ni-fe-ẹnni), *s.* time-server.

OJULUMỌ (—ni-ìmo), *s.* acquaintance.

OJÚMỌ, *s.* dawn, daylight.—Ojumọ mọ o nyò ọjọ iku ndí? "When the day dawns you rejoice: do you not know that the day of death is so much the nearer?"

OJÚ-NLA, *s.* envy, (*lit.* big eye; *i.e.* an eye which is never satisfied).

OJU-ORÌ, *s.* grave.

OJU-OWÓ, *s.* principal on which interest is paid.

OJÚ-ỌNNA, *s.* way, gate, road.

OJÚ-ỌRUN, *s.* sky, firmament.—Oju-ọrun kò huko, ilẹpa kò jẹ kí oku kí ọ bẹ ọnna wò, "As the grass cannot grow in the sky, so the dead cannot look out of the grave into the road."

OJUPO (—ipo), *s.* a place in the palace where the king sits to take the air.

OJU-PỌN, *v. n.* to suffer trouble, get into difficulties.

OJURAN (—iran), *s.* dream, vision.

OJŪSAJU (oju-isa-ọju), *s.* respect, honour, regard.

OJU-ŞIKÀ, *s.* keyhole.

OJUSỌN (—isọn), *s.* aperture from which water springs, spring, fountain.

OJUWÁ (—iwa), *s.* sharer, divider.

OKA

OKA, ORUKA, *s.* ring.

OKA-ETI, *s.* ear-ring.

OKAN, OWO-KAN, *s.* one cowry; one piece of money; halfpenny.

ŌKAN-AIYA, *s.* chest, breast.

ʼOKE, *s.* top, hill, mountain; *adv.* up hill.

✓ ʼOKELE, *s.* morsel, sop.—ʼOkele gbòmgbo fẹ̀ ọmmọ̀ lẹ̀ ọjú,
“A large morsel (is sure to) choke a child.”

OKELÉ, *s.* a small package of salt.

OKELENJE, KEKELENJE, *s.* a small kind of lizard.

ʼOKERE, *s.* a distance.

OKERÉKERÉ, *s.* part of a loom.

✓ OKETÈ, *s.* bale of goods; wallet, luggage.—Oketè babba ogun, bi aṣigun olukúlukù ni idì oketè lẹ̀wọ̀, “A store of food is the best equipment for war; when war is proclaimed, every man takes up his wallet.”

✓ OKÉTE, *s.* a kind of large rat. This animal is remarkable for eating palm-nuts, and is therefore dedicated to Ifá.—Okéte ni ọjọ̀ gbogbo lion mò, on kò mò ọjọ̀ miran
“The Okéte says, ‘I understand (what you mean by), a specified day, (but, the indefinite expression) another day, I do not understand.’”—Gbogbo wa li ajùmọ̀ fì oketé san ọgọ́ffa, nigbatì okéte ofi dì ọgoje, ọjú gbogbo wa ni yio sì ẹ̀, “We all agreed to value the okéte at one hundred and forty cowries (its general price): when twenty cowries are to be added to its price it must be by common consent.”

OKÌ, *s.* flattery, complimentary appellation.

OKÍ, *s.* the act of missing fire (as a gun); failure in cutting from bluntness of the instrument, or the hardness of the substance cut.

OKIKÍ, *s.* fame, rumour, report.—Okikí oíbo kàn ká gbogbo aiye, “The fame of oíbo spreads throughout the world.”

OKIKIRÌ, *s.* hardness, difficulty, knot.—Ọ kàn okikirì, “It comes to the knot, (or difficult point).”

OKÌ

- OKÌPA-AJÁ, *s.* mastiff, an old dog.
- OKIRIBITI, *s.* circle, encompassed space.
- OKITÌ, OKITÌ-OGÁN, *s.* hill made by the white ant.
- OKITI, *s.* sunmer set, headlong fall ; hillock, such as may be seen where roads divide.
- OKITI-ALAPINI, *s.* the name of a place in Oyó the capital.
- OKITI-ARÓ, *s.* false-bottomed vessel used in straining potash.
- OKITI-EBÈ, *s.* yam or corn beds ; hillock for plantation.
- OKITIPÓ, *s.* the name of a tree, whose leaf is dried and pulverized for palaver sauce.
- OKIYAN, *s.* an animal which lodges under rocks.
- OKO, *s.* farm, plantation ; province ; dependent districts, or towns.
- OKÓ, *s.* the glans ; foreskin ; lock of a gun.
- OKO, *s.* stone to be thrown or cast ; name of a disease ; breeding three young ones at a birth.
- OKO-ALLE, *s.* afternoon's work.
- OKÓ-IBON, *s.* lock of a gun or musket.
- OKO-ERU, *s.* bondage, slavery.
- OKOBÓ, *s.* eunuch.
- OKOBÓ, *s.* lie, falsehood ; liar.
- OKO, ORUKO, *s.* name.
- OKOTÓ, *s.* snail, a small land shell.
- OKOTO-OKUN, *s.* sea shell.
- OKÚ, *s.* corpse, carcase. *adj.* useless, insipid, savourless.
- OKUKU, *s.* the woof (folded up and laid upon a stand of the same name which the weaver draws to himself as he goes on weaving).
- OKUKU, *s.* name of tree valuable for healing sores.
- OKUN, *s.* strength, ability, power.
- OKÙN, *s.* cord, rope, string.
- OKUN-EREWE, *s.* running plant, whose fibres are used for making cord.
- OKUN-OLE, *s.* name of a running plant.
- OKUN-TINRIN, *s.* twine.

`OKU

`OKUN, `OKUNKUN, *s.* darkness.

OKUN, *s.* sea, salt water.

OKUNÀ (oku-onna), *s.* old path ; forsaken road

OKUNFÀ (okùn-ìfa), *s.* an attraction ; that which encourages.

OKUNJANU (—ija-ennu), *s.* the reins.

OKUNKO, *s.* hemp or flax plant (?).

`OKUNRỌN, *s.* illness.

OKURA (oku-ìra), *s.* any thing rotten.

OKU-RURO, *s.* an austere, hard, ill-tempered person.

OKUŞA, *s.* liquor brewed from guinea corn.

OKUŞALLE (ku-şa-ille), *s.* exhausted and unproductive land.

OKÚ-ŞU, *s.* refuse from dying vats ; name of an animal.

OKUTA, *s.* stone (in general).

OKUTA-AKO, *s.* quartz, granite ; any hard stone.

OKUTA-WEWE, *s.* gravel, loose stones.

OKUYE (ku-ìye), *s.* person of dull memory, dunce.

ÕLÁ, *s.* the moth which frets garments.

ÕLÀ, *s.* that which saves, salvation, the cause of salvation.

OLÈ, *s.* thief, robber ; robbery, theft.

ÕLÉ, ORULÉ, *s.* roof of a house.

OLO-FERE, *s.* name of a bird.

OLOFÓFO, (—ofófo), *s.* traitor ; busy body.

-OLOBIRI, *s.* a married person.

OLOBINRI-MEJI, *s.* a bigamist.

OLOBÓ (ẹnni-obo), *s.* one who cautions another, an informant.—Olobó sọ mi, "A hint has been given (*lit.* thrown) to me."

OLODODO, *s.* a true, just, righteous person.

OLODUMARE, OLODUMAYE, *s.* God, the Almighty, Self-existing Being.

— OLOGBÒ, *s.* a title of one of the king's private counsellors, who also acts the part of chronicler or narrator of ancient traditions.—Ologbò babba arọkin, "Ologbò is the father of the chroniclers."

OLOGINI, *s.* cat.

OLO

OLOGĨRI, *s.* a species of palm bird (also called 'EIIU).—

Ọwọ ologĩri ẹhin tì lẹ ogun, "A multitude of warriors behind their leader is like a flock of palm birds."

OLOGÒ (ẹnni-ogo), *s.* dun.

OLOGO, *s.* an honourable man, one had in honour.

OLOGOŞÉ, OLOGONŞÉ, *s.* sparrow.

OLŌGÙN, ONIŞEGUN (ni-ogun), *s.* doctor, physician.

OLOGUNŞEŞE, *s.* name of a tree dedicated to the god of hunting.

OLOGURÒ (ni-òguro), *s.* dealer in bamboo-wine.

OLO-GŪRU, *s.* kind of small bird generally found in flocks.

OLOHÙN (—ohùn), *s.* a man of influence.

OLOJÒ, ALEJÒ, (ẹnni-àjo), *s.* stranger. *See* AWỌN.

OLOJU (ẹnni-oju), *s.* oneself; the owner of a thing.

OLOJUKAN (ni-oju-kan), *s.* one-eyed person.

OLOJU-KÒKORO, *s.* miser.

OLO-KÌTÌ-ARÓ, *s.* false-bottomed vessel in which potash is strained.

OLOKUN (ni-okun), *s.* rope-maker.

OLOKUNRỌN (—òkunron), *s.* a patient; one suffering from illness.

OLOLÀ (—ilà), *s.* one who makes tattooing his trade.

OLOPIRÌ, *s.* a kind of small bird.

LORE (—ore), *s.* benefactor.

OLÓRI (ẹnni-ori), *s.* officer, headman, chief.

OLORI-ILLE-IWE, OLORI-ILLE-KEWU, *s.* schoolmaster.

OLORI-OGUN, *s.* war-officer.

OLORI-ỌKKÒ, *s.* captain of a ship.

OLORI-ẸŞÓ (—ori), *s.* captain of a guard.

OLORÍ-ẸGBE, OLORIKO (—ori), *fem. s.* head of a company.

OLORÌ (—orì), *s.* wife of a great person (not to be approached by any man).

OLORIŞON (ni-ori-işon), *s.* owner of a fountain or spring.

OLORÓ (—oró), *s.* a venomous animal.

OLORIŞA (ni-orisha), *s.* idolater, worshipper of idols.

OLORUKO (—oruko), *s.* a famous person (*lit.* he who has name).

OLÕ

- OLÕTỌ (ni-otitọ), *s.* a true, just, faithful person.
- OLÓWO (ni-owo), *s.* a rich person.
- OLOYÈ (enni-oye), *s.* person of honour or title.
- OLOYE, AMOYE (mọ-oye), *s.* a wise prudent person ; a man of forethought.
- OLOYO, *s.* the yellow monkey (also called **TOLO**, **AWERE**, **GBEGE**, and **ALEGBA**) : there are many superstitions concerning this monkey.
- OLỌ, *s.* powder ; that on which any thing is pounded or ground ; one who grinds ; a moth.
- OLÙ, *s.* carpenter or smith's hammer, mallet, any thing used for hammering.
- OLÚ, *s.* the chief of any thing ; queen of the white ants ; mushroom.
- OLUBUKỌN (enni-ibukọn), *s.* one who adds to ; one who blesses.
- OLUBOJUWÒ, OLUBOJUTÓ (—bẹ-oju-wo), *s.* inspector.
- OLUBỌ (—bọ), *s.* a maintainer ; supporter ; feeder ; one employed to beat a mud floor into a compact and solid mass.
- OLUBU-SÍ (—ibu-si), *s.* one who blesses or adds to.
- OLUDANDÈ (enni-ida-ni-ìde), *s.* redeemer, one who ransoms.
- OLUFISỌN, OLUSỌN (—fi-sọn), *s.* accuser, one who raises a complaint.
- OLUFÉ (—ifẹ) *s.* one beloved ; one who loves, lover.
- OLUFỌKKANSIN (—fi-okkan-sin), *s.* one who worships conscientiously, devout worshipper.
- OLUFUNI (—fu-enni), *s.* giver, bestower, benefactor.
- OLÙGBALA (enni-igba-la), *s.* saviour, one who saves.
- OLUGBANI (—enni), *s.* he who delivers, liberator.
- OLU-GBÓ-NGBO, *s.* round piece of wood used by the natives to smoothe their clothes after washing, by beating them with it upon a large wooden block.
- OLU-GBÓRO, *s.* small piece of stick by which a blow is given.

OLU

- OLUGBÓ (ẹnni-igbọ), *s.* a believer.
- OLU-KOLÒ, ABI-KU, *s.* an evil spirit, believed to be always wandering about. *See* ABÍKU.
- OLUKOJOYELE (—kọ-jẹ-oye-le), *s.* a title of the king of Ifè.
- OLUKỌNÌ (ẹnni-ikọ-ẹnni), *s.* teacher, instructor.
- OLUKÚ-IÀ'KU, *adj.* every, each. *adv.* individually.
- OLÙMỌRAN (ẹnni-imọ-ọran), *s.* an understanding person.
- OLUPA, OLUPANI (—ipa-ẹnni), *s.* murderer ; manslaughter.
- OLUPAMỌ (—pa-mọ), *s.* preserver.
- OLUPILLESE (—pa-ille-mọ), *s.* beginner, author.
- OLUPIN, OJUWÁ (ipin-iwa), *s.* sharer, divider.
- OLUPỌNJU (ẹnni-ipọn-oju), *s.* poor person, pauper.
- OLURANŞE, *s.* one who sends another.
- OLU-RA-PADA, *s.* redeemer, one who ransoms.
- OLÙRẸ (ẹnni-ìrẹ), *s.* comforter.
- OLURẸRỌN (—rẹ-iron), *s.* shearer, hair cutter.
- OLURỌRA (—rọ-ara), one who eases, one who gives bodily comfort.
- OLU-SIN, *s.* worshipper, servant.
- OLUŞE (ẹnni-işe), *s.* doer, actor.
- OLUŞOỌ (şọ-ọrọ), *s.* speaker ; talker ; one who prates.
- OLUTAN, OLỌTTAN (ẹnni-itan), *s.* a relative.
- OLUTÓ (—tọ), *s.* instructor, master, mistress, governor, a raiser up.
- OLUTUNÓ (—tu-inọ), *s.* he who calms the mind ; comforter.
- OLUŞETTÈ (—şe-otẹ), *s.* conqueror, victor.
- OLUŞÓ (—şọ), *s.* watcher, guard, sentinel.
- OLUŞO-AGUTAN, *s.* shepherd.
- OLUŞOGBA (şọ-ogba), *s.* a gardener, the watcher of a garden.
- OLUWA (ni-awa), *s.* a lord, owner.
- OLUWARÈ, *s.* an individual, a certain person.
- OLUWOJÚ (—wo-oju), *s.* a respecter of persons.

OMI

✓ OMI, *s.* water.—Bi abù omi sì ori o nwá ẹsẹ ibò “When water is poured upon the head, it will find its way down to the feet.”

OMIDAN, *s.* a young fowl; young woman.

OMIJÉ, OMIOJU, *s.* tear.

OMI-KÌKAN, OMIKAN, *s.* foul water.

✓ OMIRÁN, *s.* a giant, a person unusually stout and tall.—Iwọ kò lu omiran li oru o nlù u li ọsán? “Do you not first strike the giant in the night, before you strike him in the day?”

OMIRÀN, OMÍ, *adj.* another, other.

OMIRÍN, *s.* the act of swallowing any thing with facility, throat.

OMI-TORO, *s.* soup, broth.

OMNIRA (oni-ni-ara) *s.* freeman, one delivered from bondage.

ON, *pers. pron.* he, she, it. *See* O.

✓ ON, *conj.* and.—Ije on ọrẹ ni imu ọmmọ iṣe iṣe, “Competition and reward induce a child to work.”

ONDÈ (ẹnni-ìde), *s.* prisoner, one in bond; charm sown in leather and worn about the person.

ONGBE, *s.* thirst.

ONGBE-ẸIJE, *adj.* bloodthirsty.

ONGÒ (—igo), *s.* stupid person, dunce, blockhead.

ONÍ, *adv.* to-day.—Oni emi nlọ, ọlla n’ nlọ ki ije ki ajeji ki o gbìn ahusa, “Intended removal to-day or to-morrow (*lit.* to-day I am going, to-morrow I am going,) gives the stranger no encouragement to plant the ahusa, (although it bears fruit very rapidly).”

ONI-BATTA, *s.* shoemaker.

ONI-BODE, *s.* collector of custom.

ONI-BUSI, *s.* contemner, despiser; one who blesses.

ONI-DÁ, *s.* creator, maker, originator.

ONIDAJÓ (—da-ejo), *s.* judge, one who settles disputes.

ONIDALARE (—ni-are), *s.* justifier.

ONI

- ONIDAMORAN (—mò-òran), *s.* counsellor, adviser.
- ONIDANDÈ, OLUDANDÈ (—ni-ide), *s.* redeemer, deliverer from bondage.
- ONIDANWO (—dan-wo), *s.* tempter, trier.
- ONIDIKAN (ni-idi-òkan), *s.* child, one whose parents is a slave, and the other free.
- ONIDODO (—idodo), *s.* a person having a large navel.
- ONIFARARÒ (—fi-ara-rò), *s.* supporter; one on whom another leans or depends.
- ONIFARawe (—we), *s.* one who imitates another; emulator.
- ONI-FEFE, *s.* vain and boastful person.
- ONIFÒ, ALAGBÀ-FÒ, *s.* washer.
- ONIGÀN, *s.* a catechumen of ORISHA.
- ONIGBANI, OLUGBANI (—gba-enni), *s.* saviour.
- ONI-GBAJAMÒ, *s.* a barber.
- ONIGBAGBÉ-ENNI-IGBAGBE, *s.* a person of bad memory, forgetful person.
- ONI-GBAGBÓ, *s.* one who listens; one who obeys; believer.
- ONI-GBESE, *s.* creditor.
- ONI-GBODOGÍ, *s.* one afflicted with a scorbutic disorder.
- ONIGBOWO (—gba-òwó) *s.* prosperous person; surety.
- ONI-GÈGGE, *s.* person afflicted with a swelling in the neck.
- ONIHALLE, (oni-iha-ille), *s.* a poor person, one in poor circumstances.
- ONILAJA, ILAJA (—la-ija), *s.* peace-maker, mediator.
- ONILERA (—le-ara), *s.* a strong, healthy person.
- ONIKIRI, *s.* wanderer, rover.
- ONĪNI, *s.* possessor.
- ONINO-DIDON, *s.* person of amiable disposition, a good-natured man.
- ONINONIBINI (—inò-enni-bi-enni), *s.* persecutor.
- ONINO-RERE, *s.* kind, benevolent, gracious person.
- ONI-OLONI (—oni-oni), *adv.* this very day.
- ONIPA (ni-ipa), *s.* one having a share in any thing.
- ONI-PARA-MO, *s.* humble person.

ONI

ONIPIN (—ipin), *s.* the distributor of one's lot; the Supreme Being; a sharer, a partaker.

ONIPONJU, OLUPONJU (ipòṇ-oju), *s.* person in distressed circumstances.

ONI-RE-JE, *s.* a cheat, deceiver, impudent person (*the same as ARENIJE*).

ONIRELE (re-ille), *s.* humble person.

ONIRERA (—re-ara), *s.* proud person.

ONIRURU, *adj.* various, different, not alike.

ONISA, LISA, *s.* title of honour.

ONISAJU (—isaju), *s.* modest bashful person, respector, one who regards.

ONISÈ, ALASÈ, (oni-ase), *s.* cook.

ONIŞE, ONŞE (—işe), *s.* messenger, herald, ambassador.

ONI-ŞEKETE, *s.* manufacturer of beer from Indian corn.

ONIŞEGUN (şe-ogun) *s.* doctor, physician.

ONIŞI, ONISI, *s.* author of any thing good or bad.

ONIŞITI, *s.* powerful speaker, one who commands attention by his speech.

ONIŞONNA-AWO (şe-onna), *s.* tanner.

ONIŞOWO (şe-owo), *s.* trader.

ONI-TORO, *s.* maker, seller, or possessor of TÒRO.

ONITIJU (—iti-oju), *s.* bashful person.

ONI-TUBU, *s.* jailor.

ONIWA-BI-OLORUN, *s.* godly person.

ONIWAIWA (ni-iwa), *s.* persons in various circumstances.

ONIWE (—iwe), *s.* washer, swimmer.

ONIWOA (oni-iwo-ara), *s.* a covetous man.

ONIYÁN (—iyan), *s.* one who pounds or sells IYAN.

ONIYÀN, *s.* denier, one who contradicts.

ONI-YAN-JE, *s.* one who cheats.

ONIYE (—iye), *s.* person of good memory.

ONJÉ (ohun-jijè), *s.* food, victuals.

ONJÉ-ALLE, *s.* supper.

ONJÉ-OSSAN, *s.* dinner; chief meal of the day.

ONJÉ-OWURO, *s.* breakfast.

ONK

ONKÀ, OLONKA, *s.* a counter, accountant.

ONLÀ, *s.* that which saves.

ONNÀ, *reflec. pron.* himself, herself, itself.

ONNÓ, *s.* fearful expectation, fear as regards the result of a thing.—Onno nkọ mi, “I am afraid.”

ONRORÒ (oni-iroro), *s.* an austere, hard, morose person.

‘OPE, *s.* puzzle; simple and ignorant person.—Mo pa ’ọ li òpe, “I puzzle you.”

OPÉPE, *s.* young person.

OPERÉ, *s.* bird noted for sleepiness.—O le isùn bi operé, “You sleep like the operé.”

OPIN, *s.* termination, point.—‘Oran na de opin, “The matter is come to a point (*lit.* to the highest point).”

OPINLE (opin-ille), *s.* termination of the earth, land, or territory.

OPO, *s.* the place where the king makes his appearance in the palace, bank of earth for sleeping on.

OPÓ, *s.* post, pillar; widow.

OPO-OKKÒ, *s.* mast of a ship.

‘OPOPO, *s.* kind of banyan.

OPÓPO, *s.* wide road leading immediately into a town.

‘OPORO, *adj.* common.

✓ ÒRÀ, *s.* buyer, purchaser.—Kò mò ore kò mò òrà, ti igùn ẹşin apatta, “Regardless of kindness, regardless of the purchaser, (the ungrateful man) rides the horse (which has been lent him) over the rocks.”

ORA, *s.* bitter tree much used in curing sickness.

ORE, *s.* kindness, favour, benevolence.

ORÉRE, *s.* same signification as OPÓPO.

ORE, *s.* act of watching from a tower or loft.

✓ ORÈ, *s.* porcupine.—Ki ire ọre ki ọ re şinşin idí rẹ, “Though the porcupine may be weary, yet the (quills of its) tail will not be weary.” There is a superstition that the porcupine always shakes its quills be-

ORI

fore feeding, in order to divine what success it will meet with in its excursion.

ORI, *s.* kind of wild pigeon.

ORÌ, *s.* kind of black plum.

Õrì, Õyì, *s.* giddiness.—Õrì nkõn mi loju, “I am giddy; (*lit.* my eyes are filled with giddiness).”

ORÍ, *s.* head, faculty, talent; highest point of any thing, termination.

ORÍ followed by SÌ, YÀ, *v. n.* to feel lively, be pleased.

. WU, *v. n.* to feel sensation of joy at some unexpected good words said or action done by an inferior person beloved; to yearn.

ORÍ-ËKUN, *s.* the cap of the knee.

ORÍ, *s.* shea butter.

ORÍ-AMÓ, *s.* butter, milk butter.

ORIKE (ori-ike), *s.* the joint of any thing.

ORIKE-IKKA, *s.* knuckle.

ORI-`EYA, *s.* division, tribe.

ORI-`OYA, *s.* large hedgehog.

ORILLE, ÒLE, *s.* family name.

ORILLE-ÈDE, *s.* people of a different language; nation.

ORÍN, *s.* pieces of stick or root used by the natives for cleaning their teeth by chewing and rubbing them with it.

ORIN, *s.* singing; song; tune.

ORIN-MI-MO, *s.* holy song, psalm, hymn.

ORISO (ori-iso), *s.* place where creatures are tied up for the night; stable, stall.

ORISON, *s.* spring, fountain.

ORIŞA, *s.* deity, object of worship; gods, idols.

ORIŞALA, *s.* the great goddess Ọbbatalla.

ORIŞE-ALUFA (ori-işe), *s.* work of a priest, priesthood.

`ORO, *s.* stalk of guinea-corn, used for stirring beer; honey. See AGBÓN.

ORO

- ORO, *s.* provocation, difficulty, hardness, name of a tree.
- ORÒ, *s.* custom, fashion, habit ; fierceness, sauciness, provocation.—Aja yi rorò gidigidi, “This dog is very fierce.”
- ORÓ, *s.* poison, torture, torment.
- ‘ORÓ, *s.* an erect posture.
- OROBO, *s.* good luck.
- ORÓFO, *s.* kind of wild pigeon.
- ORÓGBO, *s.* the bitter kola nut.
- OROMBÓ, *s.* lime, lemon.
- ORŌNTO, ELEWUWU, *s.* large striped lizard.
- ORORÉ, *s.* a kind of small bird ; pimples on the face.
- ORŌRO, *s.* busybody ; bitterness, gall.
- ORÓRO, *s.* oil.
- ŌRỌ, OWURỌ, *s.* morning, forenoon.
- ORU, *s.* heat, steam, vapour.—Oru mú, “It is hot (*or* sultry).”
- ORÙ, *s.* piteher.
- ORU, *s.* night, darkness.—Oru ru iwọ ki yio le ilọ si ille, “The night is dark ; you will not be able to go home.”
- ORU, ORUN, *s.* name of a tree possessing a healing property.
- ORUGANJÓ, *s.* midnight.
- ORUKA, *s.* ring.
- ORUKỌ, *s.* name, discriminative appellation of any thing ; he goat.
- ORUKỌ-IYORUKỌ, *s.* proper name (not surname).
- ORUKUN, EREKUN, *s.* knee.
- ŌRÙN, *s.* sun.—Ōrùn là, “The sun rises.—Ōrùn ràn, “The sun shines.”—Ōrùn mú, “The sun is hot.”—Ōrùn wọ, “The sun sets.”
- ORUN, *s.* sleep.—Orun nkọn mi, “I am drowsy.”
- ORUN-IJEKA, *s.* sound sleep.
- ORÙN, *s.* scent, smell, stench.
- ORUPA, *s.* name of a tree.

ORU

ORUWỌ, *s.* brimstone tree, the timber of which is much used for boards.

ORUWỌN, *s.* name of a tree.

OŚÉ, OŚÉ, *s.* hippopotamus.

OSE, *s.* paint.

˘OSIN, *adj.* the left. *s.* a post of honour.

˘OSIN-IWEFFA, *s.* a eunuch of the third degree.

˘OSIN-IYAMA, *s.* the south with the face to the west.

˘OSIN-IYALODE, *s.* a title next to OTTON-IYALODE.

OŚÈ, *s.* name of a tree.

OŚÉ, *s.* club of ŠANGO.

OŚÉ, *s.* a sound made by smacking the lips expressive of grief. *See* ABAMỌ.

OŚÈŚÈ, *s.* meat of a superior quality.

˘OŚI, *s.* misery.

OŚİŞE, OTOSI (şè-işè), *s.* poor, miserable person.

OŚİPİ, *s.* tree, in the leaf of which snuff is frequently wrapped up.

OŚÓ, *s.* witch, sorcerer.

OŞONÓ, *s.* sour, passionate, morose man.

OŞÙ, *s.* new moon, month.

OŞU, *s.* a lock of hair shaved around.

OŞUMARE, *s.* the rainbow.

✓ OŞUPÁ, *s.* the moon in advanced age.—Oşupa gbe oke ọ mọ Ọyọ ọbba gbe ille mọ ara oko, "As the moon remains stationary above, and yet shines over the whole capital (*lit.* knows Ọyọ, the capital), so the king remains at home and knows (what) his subjects (are doing) in the province."

OŞUSU, *s.* cluster, grove. *See* AŞORIN.

OŞUŞU, *s.* kind of prickly bush.

OŞUWỌN, *s.* measure, weight.

OTÀ, *s.* seller.

OTITO, *s.* truth, faithfulness.

OTONPANYAN, *s.* mean fellow who causes much trouble.

˘OTOLO, *s.* a species of deer.

OTO

✓ OTOSI, *s.* poor, miserable person.—Nwọn ẹbi òtòṣi kò gbón bí ọlọ́ọ, nwọn ní ọ gbón íbá ilowo? “Men think that the poor is not as wise as the rich, for if he were wise, why is he poor?”

ÕTỌ, OTITỌ, *s.* truth, reality, fact. *adj.* true, faithful, just.

OTUMỌ, OTUDIMỌ (tu-imọ), *s.* covenant breaker.

OTUTÙ, ÕTU, *s.* cold; illness, disease.

OTUTÙ-MU, *defect. v.* “It is cold, (*lit.* cold is sharp).”

✓ OWE, *s.* parable, riddle.—Owe lí ẹ́ṣín ọ̀rọ bí ọ̀rọ bá nọ owe lí ǎfi iwa a, owe on ọ̀rọ ní irín, “A proverb is the horse of conversation; when the conversation flags (*lit.* is lost), a proverb revives it: proverbs and conversation follow each other.”

OWE, *s.* young leaf of the plant EREWÉ.

OWE-AWỌN, *s.* a kind of running trefoil.

OWERE, *s.* struggle, effort to recover oneself.

OWEREJEJE, IWEREJEJE, *s.* name of a trailing shrub, the berries of which are red and black.

OWIWÍ, *s.* owl.

Õwo, *s.* boil.—Owo sọ mí, “I am attacked by boils.”

Owó, *s.* money, cowry.

OWO-NLÁ, *s.* large piece of money, dollar.

OWÕṢE (owo-iṣe), *s.* work-money, wages.

Owú, *s.* cotton, thread, wick.

Owú, *s.* jealousy.

OWU-AKẸṢE, *s.* a kind of very fine white cotton bearing small pods.

OWÚ-OGODO, *s.* a kind of cotton bearing large pods.

OWUYANWURE, *s.* a kind of very white cotton used chiefly by the Fulahs, with red flowers and small seeds.

OWURỌ, AWURỌ, ÕRO, *s.* morning. See KÙTUKUTU.

✓ OWUSUWUSU, *s.* mist, fog, cloud, gloominess.—Owúsu-wusu mu oju ọ̀run báḡ gudegude kò jẹ kí òrùn kí ọ ràn, “The fog spoils the face of the sky; gloominess prevents the sun from shining.”

OWA, *s.* that which divides or separates; a comb.

OYE

OYE, OYÉ, *s.* understanding ; comprehension, inspection, look out, providence.—Oyé kò yé mi, “I did not understand.”

OYÈ, *s.* title of honour.

OYIBO, OYINBO, *contracted* Oibo, *s.* people beyond the waters, applied mostly to white men, and also to any of the natives who have adopted their customs. They are thus distinguished—OYIBO-FUNFUN, a white man ; OYIBO-DUDU, a black man who has adopted European customs, or one who came from the white man’s country. The proper derivation of this word has not yet been ascertained.

OYIN, *s.* bee ; honey.

OYIN-’ALUGBE, *s.* bees domesticated in country pots.

OYO, *s.* species of small owl.

OYÚ, *s.* salt (?).

OYÚN, *s.* pregnancy.

O.

’O, or ’Ó, *pers. pron. 2d pers. sing. (contraction of Iwó),* thou, thee.

Ó, *pers. pron. 3d pers. sing. he, she, it ; him, her, it.*

O, *defect. v. (used by attraction before short vowels for Ó),* shall, will, must.—Emi ọọ, *for* Emi ọ́ọ.

ỌBAIYEJÉ, *s.* busybody, talebearer. *See* ABAIYEJÉ.

ỌBANGIJI, OBANGISSI, (*Haussa*), *s.* Lord, master.

ỌBBA, *s.* king, monarch.

ỌBBAKAN, *s.* relative on the father’s side.

ỌBBA-KAN-BI-KEJI, *s.* the first cousin on the father’s side.

ỌBBA-KUSO, *s.* god of thunder and lightning (*lit.* the king of KUSO, the spot where ỌANGO is said to have descended alive into the ground, and whence the worship of ỌANGO took its origin).

ỌBBALLE (ba-ilẹ), *s.* prostration, a mark of respect paid to superiors by males.

ỌBBA-ỌGO, *s.* King of glory, God.

OBB

ÖBBATALLA, *s.* the great goddess of Yoruba, supposed to be the framers of the human body in the womb.

ÖBANIJÉ (ba-enia-jé), *s.* busybody.

ÖBARA, *s.* cord, pack-thread.

ÖBBÈ, *s.* sauce, palaver sauce.

✓ ÖBBÈ, *s.* knife, penknife, clasp knife.—Ta li oje fi öbbè 'yi o nò jè işu, “No one confesses that he has eaten yam with a knife that is lost.”

ÖBBÈ-ÖLOJUMEJI, *s.* dagger, knife with two edges.

ÖBBEDO (öbbè-odo), *adj.* green (so called because it resembles the green matter over stagnant water).

✓ ÖBBÖ, *s.* monkey, ape.—Enia bi öbbö li öbbö iya li aşo, “The monkey is sure to tear the cloth of any one who is like himself.”

ÖBBÖ, *s.* a kind of white country cloth.

✓ ÖBÖN, *s.* a filthy person.—Ohun ti o wù öböni ni ifi owó rë irä, ohun ti o wù afínju ni ifi owó rë işe, “The filthy man lays out his money in whatever pleases him; so also does the gay man with his money.”

ÖBÖNBÖN, *s.* umbrella, parasol; beetle, humming insect.

ÖBÖRÖ, *adj.* plain, having no mark or engraving.

ÖDÁ, *s.* dearth, drought, need, necessity; a castrated goat or dog; old wine, strongly fermented.

ÖDA, *s.* tar, wax.

ÖDAJÚ (da-öju), *adj.* shameless.

ÖDÁN, ÖDANKO, *s.* a kind of banyan commonly planted in the street to afford shade.

ÖDAN, *s.* plain, grassfield.

ÖDAN, *s.* vain empty talker, empty word, inconsistent narration.

ÖDDÖ (*with prep.* SI, NI, or L'), *adv.* about, near; to; with.
—“Emi nlö si öddö babba, “I am going to our father.”

ÖDI-APASSA, *s.* remnant of cloth in the sley or batten.

ÖDE, *s.* hunter; also the wasp.

ÖDEDEDE, *s.* piazza, verandah. *See* AWÖN.

ÖDÖ, *s.* young of animals (especially sheep, goats, dogs).

ODO

ODO-AGUTAN, *s.* lamb.

ODOÐUN (oðun-oðun), *adv.* year by year, yearly.

ODON, ODUN, *s.* grass cloths made from the fibres of bamboo. See KORIRA.

ODÚN, *s.* year ; age ; round of time in which an annual festival occurs.

OFÉ, *adj.* gratis, without payment. *s.* free favour, grace.

OFÉ, *s.* gentle breeze ; morning ; dawn.

OFERÈ, *adv.* nearly, almost.—Moferè ipa eiyè nã. Akì ije
✓ ofere li obbè, “ ‘I almost killed the bird,’ (said the fowler). ‘Almost never made (*lit.* no one can eat almost in) a stew,’ (was the reply).”

OFFÀ, *s.* arrow ; pawn, pledge.

OFFA, *adj.* one hundred and twenty.

OFIN, *s.* a pit prepared to entrap a beast or thief.—Ajìn
oñin má ta ojú ille, opolo jì oñin má tajú ati jàde,
“A man who has fallen into a pit need not be in a hurry to get home ; a frog who has fallen into a pit need not be in a hurry to get out.”

OFÒ, *s.* mourning for the dead.

OFÒ, *s.* dispute, par lance, quarrel.

✓ OFON, OFUN, *s.* throat, speech, power of utterance, persuasion.—Aşe ofon bi alakara, “He is as persuasive as a seller of cakes.”

OGÁ, *s.* brave person, distinguished performer.

OGÁ-OGO, *adv.* illustrious, highest ; most glorious (only applied to the Supreme Being).

OGA-ORIŞA, *s.* chameleon.

OGÁN, *s.* a large white ant-hill ; a running prickly plant.

OGÁN, *adj.* immediate, instant.—Owi li ogán, “He spoke in an instant.”

✓ OGAN, *s.* the largest species of wild boar.—Ogan imado kò şe ikò li ojú, “The great wild boar is not easy to encounter.” Also applied to a boastful person in contempt:—Ogan nşe nkan die, “The great one is trying to show off a little.”

OGA

OGANJÓ, *s.* darkness, middle of the night.

OGANJO-MEJE, *s.* thick darkness (*lit.* severe darkness); middle or depth of the night.

OGANRAN, *adv.* straightforward, in a right line.

OGBÀ, *s.* fence, garden; pawn, the state of being in pawn.

OGBA, *s.* companion, equal, one of the same rank; snare; equality, balance.—Awa iṣe ẹgbẹ tabbi ọgba? “Am I your equal or companion?”

OGBANGAN, *s.* hand-bell, so called from the sound.

OGBÁGBA, *s.* pin driven into the ground with a hammer or mallet.—Ogbagba wọlẹ o kun ati yọ, “The pin is driven into the ground; the question now is, how to pull it out.”

OGBÉ, *s.* wound, cut. See OṢÁN.

OGBÉ-ÌNÓ, *s.* bleeding from the bowels.

OGBÓ, *s.* a trailing plant whose fibres are used for making cords.

OGBỌN, *s.* a ditch, corner, extreme end, steep, valley.—Agarawu yí sí ogbọn kò kú, “Though an Agarawu (a tribe of the Popo nation) may fall into a ditch, yet he will not die.”

OGBỌN, *adj.* thirty.

OGBỌN, *s.* sense, art, cunning.

OGBỌN-OYIBÓ, *s.* gauze.—Ogbọn-oyibó ti inọ okun là wá, aṣọ kí lí o bori akéṣe, “Though the gauze came all the way over the sea, yet what cloth may be compared to cloth of akéṣe cotton?”

OGBỌNGBỌN, *s.* the tender leaves of Egungun boiled.

OGBOGBA, *s.* balance, equality.

OGBÓNKOGBỌN (ogbọn-ki-ogbọn), *s.* subilty, craft, double dealing.

OGEDDE, *s.* the banana.—Ogedde gbe odò sọ ṣinṣin; eja gbe inọ omi dara, “As the banana by the water side sends forth moisture, so the fish in the water retains its beauty.”

OGEGGÉ, *s.* the cassada.—Ogeggé kò li ẹwa sá li o fi ara

OGE

we iṣu, "The (poisonous) cassada has no good qualities; in vain does it appear like the yam."

✓ OĠERÒ, *adj.* easy gentle, soft.—Iṣe oġerò li oḷe iwa iṣe kò jẹ mu iṣe agbara, "A lazy man seeks for an easy employment: he would never choose a laborious one."

`OĠEYI, *s.* cold, damp, gloomy weather.

OĠGỌ, *s.* a short knotted stick or club for self-defence; believed to be used by the devil, who is therefore called Agongo oġgo, "The man of the knotted club."

`OĠGỌ-ÌYÒ, *s.* a package of salt.

`OĠODDỌ, *s.* pit full of dirty water.

OĠOFFÀ, *adj.* one hundred and twenty.

OĠORIN (ogun-erin), *adj.* eighty.

OĠORÚN, OṚÚN (—orun), *adj.* one hundred.

OĠORÚN-OḐUN, *s.* one hundred years, a century.

OĠOTTA (—etta), *adj.* sixty, the sixtieth.

`OĠIAN, *adv.* yes.

`OĠIĘ, *adv.* stupid, dull, ignorant person.

OĠÚN, *adv.* yonder, beyond.

✓ OĠÀ, *s.* market, trade; goods, merchandise.—Bi iwo kò rán 'ni si oġà, oġà kì irán 'ni sí ille, "If you send no one to the market, the market will send no one to you."

OĠÁ, *s.* band, girdle, sash.

OĠÁ-GĀRI, *s.* girth.

OĠÁ-IKOKÒ, *s.* species of pine-apple used for healing sores.

OĠÀ-OYIBO, *s.* European goods, goods from beyond sea.—

Oyibo tà oġa ta oruko, `Egun ta aṣo ta èdidi, "The European trader sells his goods (to the Popo) with the label (*lit.* name) attached to them; the Popo (*or* `Egun) sells them again just as he received them (*lit.* with the string round them):" *i. e.* neither of them seeks to make gain by petty retail.

OĠEHUN, *s.* eater, glutton.—Ipin oġehun ki ije iná kí o kú, "The good genius of every man (*lit.* eater) does not permit fire (with which food is cooked) to depart from the earth:" a superstition.

OJE

ỌJẸẸ, *s.* plant, whose leaf is used in preparing a beverage for children.

ỌJÓ, *s.* sun, day, date ; weather.

ỌJÓ-ALLẸ, *s.* evening, afternoon.

ỌJÒ, *s.* place, settlement, lodging.—Ọ sọ mi li ọjò, “He appointed me a settlement, *or* lodged me.”

ỌJÒ-IBÍ, *s.* birth-day.

ỌJÒ-IJÒ, *s.* day of assembly, day in which some grand festival takes place, memorable day.

ỌJÒ-IWA, *s.* the day of creation, the beginning of creation.—Li ọjò alaiye ti de aiye ni ìwa ti sẹ, “From the time that the owner of the world appeared in the world, the world began.”

ỌJÒ-ISI, *s.* notable day, on which any great event took place.

ỌJÒ-JAKUTA, *s.* the day on which the Jakuta market was formerly held.

ỌJÒ-EJÓ, *s.* court day.

ỌJỌJÓ, *adv.* day by day, daily.

ỌJỌ-JỌJỌ, *s.* many days ; ancient time ; a long period of time past or future.

ỌJỌ-LAILAI, *s.* ancient time, old time.

ỌKÀ, *s.* Guinea corn ; food made from the flour of prepared yams.

ỌKAN, *adj.* one, single.

ỌKANDILOGUN (ọkan-di-ni-ogun), *adj.* nineteen.

ỌKANJUÀ (—ọju-wa), *s.* avaricious person ; avarice, covetousness, insatiableness.—Okanjuà babba àron, “Covetousness is the father of disease.”—Iggi okanjuà so eso pipọ, kàka ki ama ká a, ọ yọ àké ti i ike lulle, “A tree belonging to an avaricious man bore abundantly, but instead of gathering the fruit (by little at a time), he took an axe and cut it down (that he might get all at once.)”

ỌKÁNKAN, *adv.* straightforward, openly.—Ọkánkan li àṣe ibi, ìkọkọ li àṣe ìmọlẹ, bi atọju ìmọlẹ tán, ki atọju

ỌKA

ibi pelli, bi abá kú ará ẹnni ni isin 'ni, "A man must openly practise the duties of relationship, though he may privately belong to a secret club: when he has attended to the secret club, he must attend to the duties of relationship also, because when he dies, it is his relatives who must bury him."

ỌKANKAN, *prep.* against, opposite, in front.

ỌKANLA (ọkan-le-ẹwa), *adj.* eleven.

ỌKANLA-ỌDUN, *s.* the eleventh month, November.

ỌKAN-ŞOŞO, *adv.* singly. *adj.* alone, undivided.

‘ỌKKA, *s.* a child's disease; name of a plant used to cure the same disease.

‘ỌKKA-İKÚ, *s.* last struggle between life and death.—O npe ọkka iku, "He is struggling between life and death."

ỌKKÁN, *s.* name of a running plant used medicinally.

ỌKKÀN, *s.* soul, spirit, conscience, heart.

ỌKKAN-TUTU, *s.* calm soul, meekness.

✓ ỌKKÍN, *s.* name of a bird, whose white feathers are much valued.—Ọkkín ọbba ẹiyẹ, ọkkín ẹlẹwa àlla, "The ọkkín is a king of birds, and the owner of the beautiful white feathers."

ỌKKINRIN, *s.* name of a bird that lives on crickets.

ỌKKÉ, *s.* large straw bag.

✓ ỌKKÉRE, *s.* the squirrel.—Okkére gori iggi iroko oju da şaşá, "When the (hunted) squirrel gets on the top of the irokò tree, there is an end (of the chase)."

ỌKKÒ, *s.* a shuttle, canoe, boat, ship.

‘ỌKKO, *s.* spear, dart, harpoon. See EŞÍN.

ỌKÓ, *s.* hoe.

✓ ỌKỌ, ỌKKO, *s.* husband.—Ọkọ kikú mọ li ọşi obiri, "The death of a husband is the widow's anguish."

ỌKÓ-ASSÁ, *s.* stirrup.

ỌKÓ-EJIKÁ, *s.* shoulder-blade.

ỌKOKAN, *adv.* one by one. *pron.* each.

ỌKỌ-IYAWÓ, *s.* bridegroom.

OKO

OKOLOBIRI, OKOLAYA (oko-ni-obiri), *s.* a married man.

OKONRI, OKONRIN, *s.* man, male.

OKOSE (ko-işe) *s.* one who refuses to bear an errand, or to work.

OKUN, *s.* name of a harmless reptile with many feet, supposed to be blind.—Okun mò ọ̀nna tẹ̀lẹ̀ kí ojú rẹ̀ kí o to fọ̀, “The ọ̀kun must have known the way before it was blind.” —Enniti bá hù ipá kò hù ipá, ẹniti ibá hú ele kò hù ele, ọ̀kun ti oní igba ọ̀wọ̀ tí o ní igba ẹ̀sẹ̀ nhù ìwa pẹ̀lẹ̀, “The person who might have used his strength, did not use his strength; the person who might have used force, did not use force; the ọ̀kun, which has 200 hands and 200 feet, acts gently.”

OKUN-ENIA, *s.* stupid, dull, harmless person.

OLÀ, *s.* wealth, riches.

OLARA, *s.* envious person; freeman.

OLAJA, *s.* peace-maker. *See* ILAJA.

OLELLE, *s.* a kind of cake.

OLLA, *s.* the morrow, to-morrow.

OLLÁ, *s.* honour, respect, dignity, authority.

OLLÁNLA, *s.* majesty, great honour, dignity.

OLLÈ, *s.* embryo.

OLLE, *s.* idleness, indolence; an indolent person.—Olle kón àrẹ̀ lẹ̀wọ̀, iyanjú lí ãgba ijọ gbogbo ní ifi irẹ̀ ní, “Laziness lends a helping hand to fatigue: one must persevere, because fatigue must be felt every day.”

OLLO, *s.* a large nether millstone, millstone.

OLOGANRAN, *s.* the screaming cricket.

OLOGBA (—ogba), *s.* owner of a garden; a gardener.

OLÓGBỌN (—ogbọ̀n), *s.* prudent person.

OLOJÀ, *s.* person of rank; executioner.

OLOKKỌ (oni-okko), *s.* owner or master of a ship; spearman.

OLOLLÁ, *s.* nobleman, person in authority.

OLOMMU-EKO, *s.* a young woman just approaching puberty.

OLO

OLONNÀ, *s.* artisan, mechanic.

OLOPA (ni-opa), *s.* a bearer of the king's staff, constable, policeman.

OLOPAGA-OBBA, *s.* bearer of the staff of royalty.

OLORE (ni-ore), *s.* giver, donor.

OLORUN (ni-orun), *s.* God, the Supreme Being.—Olorun tobi li obba, "God is the great King."

OLORÒ (—oro), *s.* possessing heaven; a man of wealth; name of a plant.

OLOSA (—osa), *s.* robber, one who serves his chief by robbery.

OLOTAN, *s.* distant relative.

OLÒTTE (enni-otte), *s.* a seditious man, a revolutionist.

OLÒTTI (ni-otti), *s.* maker or seller of beer or any liquor.

OLÒTTO, *s.* a respectable and rich person.

OLÒYUMBÈRE, *s.* small streaked lizard.

OMMO, *s.* broad leaved tree of the banyan kind.

OMMO, *s.* child, offspring, servant; kernel.—Bi ojú ommò kò tó ọran ató awigbó, "If a child is not old enough to be an eye-witness of ancient matters, he must be content with hearsay."

OMMO-ADIRE, *s.* chicken.—Angba ommò adire lọwọ iku o li akò jẹ ki on ki o rẹ àtan lọ ije, "A chicken, having been delivered from the hawk (*lit.* death, by being shut up), complained that it was not permitted to feed openly on the dunghill."

OMMO-AGADAGODO, *s.* key.

OMMO-AGBO, OMMO-OWO, *s.* infant.

OMMO-AGUTAN, *s.* lamb.

OMMO-ALÁDE, *s.* prince, princess.

OMMO-ALLE, *s.* bastard, child born out of wedlock, child of a concubine.

OMMO-BINRIN, OMMOBIRI, *s.* girl, daughter.

OMMODAN, *s.* young woman.

OMMODE, *pl.* MAJEŞI, *s.* child; state of childhood.

OMMODÍN, *s.* little finger, little toe.

QMM

- QMMODÒ, *s.* brook, rivulet.
 QMMO-EWÚRÈ, *s.* kid.
 QMMO-EHIN, *s.* younger, inferior, follower.
 QMMO-ÈŞIN, *s.* colt.
 QMMOGUN, (ommo-ogun), *s.* a soldier, war-man.
 QMMO-KÉWU, *s.* scholar, learner.
 QMMO-KINNIU, *s.* lion's whelp.
 QMMO-KONRI, *s.* son, boy, youth, lad, young man,
 mighty man of valour.
 QMMO-LÀLA, *s.* great grandchild.
 QMMOLE (ommon-ille), *s.* salamander.
 QMMOLOJU (—ni-oju), *s.* grandchild.
 QMMOLOJUBINRI (—obinri), *s.* granddaughter.
 QMMOLOJUKONRI (—okonri), *s.* grandson.
 QMMO-MALU, *s.* calf.
 QMMO-OJÚ, *s.* pupil of the eye.
 QMMO-OKÚ, *s.* orphan.
 QMMO-OLOGINNI, *s.* kitten.
 QMMO-OBBA, *s.* prince, princess, child of a king.
 QMMO-QMMO, *s.* grandchild.
 QMMO-QMMOBINRI, *s.* granddaughter.
 QMMO-QMMOKONRI, *s.* grandson.
 QMMO-QWÚ, *s.* blacksmith's hammer.
 QMMORI (—ori), *s.* cover, lid, any small part of a ves-
 sel needed to complete it.—Ti ommori ti iye, "A
 vessel with its cover."
 QMMORIKA (ommo-ori-ika), *s.* top or tip of the finger.
 QMMORI-ODÓ, *s.* pestle.
 QMMORI-OLLO, *s.* smaller or upper millstone.
 QMMOSSE (—esse), *s.* toe.
 QMMO-TÈ, *v. n.* to travail, to labour in child-birth.
 QMMO-WAHARI, *s.* the child of a female slave taken
 for a wife.
 QMMÚ, QMMÓ, *s.* breast, udder, milk; instrument used
 in weaving to divide the woof.
 QMOTTÍ, QMOTTIYÓ (mo-otti-yo), *s.* drunkard.

OMO

- OMODUN, *s.* the young and tender leaves of a tree.
 OMODUN-OPÉ, *s.* palm-cabbage.
 OMOKÒKO (mò-ìkoko), *s.* smoker of a pipe ; potter.
 ONI, *s.* crocodile.
 ONNÀ, *s.* art, workmanship.
 ONNA, *s.* road, street, way, path.
 ONNA-GBÓRO, *s.* narrow road, street, path, or lane.
 ONNAGBÒRO, *s.* wide road, wide street.
 ONNA-IWÈFFA, *s.* the chief eunuch.
 ONNA-IGBORO, *s.* wide street, street.
 ONNA-TÈRÈ, *s.* narrow street, lane.
 ONNA-ODE, *s.* gate leading immediately to the street.
 ONNA-ŞOKUN (ònna-işokun), *s.* the king's patron ; a title given to the chief of a council of two-and-twenty elders called IŞOKÙN.
 OPÁ, *s.* stick, staff, pole.
 OPÁ-AŞO, yard measure, three feet.
 OPÁGUN (opa-ogun), *s.* flag-staff, ensign, banner.
 OPÁ-IPO, *s.* rod, travelling-staff.
 OPAKÒ, *s.* large bamboo pole used to propel canoes.
 OPÁLABA, *s.* square bottle with a narrow bottom.
 OPALAI, *s.* dispute, reasoning, quarrelling.
 OPÉ, *s.* thanks.—Mo da opé, "I give thanks."—Opé li opé ejiká ti kò jẹ èwu kí ó bó, "Thanks are due to the shoulders which keep the shirt from slipping off."
 OPE, *s.* palm tree.
 OPELLE, *s.* messenger of Ifa.
 OPERÈ, *s.* small boat, or canoe.
 OPÈRÈ, IDOKO, *s.* pepper bird.
 OPO, *s.* plenty, abundance, multitude, flock.
 OPOLLÓ, *s.* frog.
 OPOLOPÓ, *adv.* plentifully, commonly, manifold.
 OPÓN, *s.* bowl.
 OPON-OYIBÓ, *s.* pine apple.
 OPOTTÓ-KÌTÌ, *s.* kind of fig tree.
 OPỌWOM, *s.* innumerable swarm.

ORÁ

ORÁ, *s.* fat, tallow, lard. *See* APARÒ.

ORÀ-EGUNGUN, *s.* marrow.

ORÁ, *s.* purchase ; purchaser.

ORAN, *s.* matter, case.

ORÉ, *s.* friend.

✓ ORÉ, *s.* gift, present.—Ore ije ore, orà ije orà, aki idupe motòpò, “A gift is a gift, and a purchase is a purchase ; but no one will thank you for ‘I have sold it very cheap.’”

ORÉ-ĀNU, *s.* alms, charitable gift.

ORÉKESE, *s.* a very small straw bag in which cowries are kept.

ORERE, *s.* slight fits.

ORÉ, *s.* small whip, whip.

ORÈDÀN (ore-òdan), *s.* the name of a tree (also called ORÈ-ODAN) : the bark of this tree pounded and washed in water, being viscous, is used as leaven for fermenting AKARA.

ORERE, *s.* salt.

ORIN, *adj.* eighty,

ORIN, *s.* dysentery.

ORÒ, *s.* word, conversation ; clay for building ; evil spirit, ghost, fairy.

ORÒ-ÌJINLE, *s.* profound speech, profundity, mystery.

ORÒ, *s.* riches, wealth.

ORÒ-ILLE, *s.* inheritance, possession in lands.

ORÓ, *s.* equivocation, unfairness, deceit.

ORÓ, *s.* the cactus *or* euphorbia, whose various species are named ORÒ-AGOGO, ORÒ-ĒNNUKOPIYE, ORÒ-ŠAPO *or* ŠATIPO.

ORUN, *s.* bow.

ORÙN, ORÒN, *s.* neck.

ORÚN, *adj.* one hundred.

ORUN, *s.* heaven, sky, cloud.

ORUN-APĀDI (*lit.* the invisible world of potsherds), *s.* place of punishment, hell.

ORU

ORUNLA, *s.* dried OKRO.

OSÁ, *s.* flight, discomfiture.

OSA, *s.* space of time, time intervening between one period and another.—Duro li ọsa agogo kan, “Wait for the space of an hour.”

OSA, *s.* act of robbing, robbery.

OSÀN, *s.* name of a tree and its fruit.

OSANHÁN, *adj.* straightforward.

OSANIÌN, *s.* the god of physic; medicine.

OSIN, *s.* a water-bird.—Osin mò iwè inọ mbi eiyẹ oko,
“Because the ọsin knows how to swim, the other birds are envious.”

OSEGGE, *s.* cloth of great width.

OSO, *s.* much speaking, exaggeration.

OSON, OSUN, *s.* species of herb.

OSOSO (SON-INỌ), *s.* liberal, hospitable person.

OSOSO, *s.* a kind of worm found in brooks and rivers.

OSSA, *s.* name of the lagoon near Badagry.

OSSÁN, *s.* daytime.

OSSAN-GANGAN, *s.* midday, noon.

OSSE, *s.* holy day, period intervening from one holy time to another; space of a week.

OSÁN, *s.* bowstring made of raw hide.—Ale koko bi ọsan ọgbé jiná ohùn má jiná, “(A cutting word is as) tough as a bowstring; a cutting word cannot be healed, though a wound may.”

OSAN-ENIA, *s.* thin, slender person.

OSE, *s.* soap.

OSE, *s.* crane.

OSIN, *s.* one who makes a mistake.—Osin kì isin ennu,
“Though a man may miss other things, he never misses his mouth.”

OSÓ, *s.* elegance, finery, neatness, furniture.

OŞO, *s.* thorns used in pitfalls; pickaxe.

OŞORO-ADIRE, *s.* chicken.

OŞORO, *s.* cascade, cataract; droppings from the eaves.

ỌSỌNỌN, ỌSUNỌN, *s.* rat-trap ; a hard wood often used for staffs.

ỌTÁN, *adv.* indeed, very well.

ỌTTA, *s.* gunshot, bullet, ball.

ỌTTÁ, *s.* enemy, opponent.

ỌTTI-ỌIỌJÀ, *s.* executioner.

ỌTTÍ, *s.* rum, beer, ale, any spirituous liquor.

ỌTTI-KIKAN, *s.* sour liquor, vinegar.

ỌTTÍ-NPA, *v. n.* to be intoxicated (*lit.* liquor is killing).

ỌTTÍ-ỌDÁ, *s.* old fermented liquor.

ỌTTI-ỌJO, *s.* new sweet liquor.

ỌTTE, *s.* revolt, revolution, rebellion.

ỌTTESE, *s.* private informer.

ỌTTO, *adj.* different, alone, separate.

ỌTTON, *adj.* right, dexter.

ỌTTON, OMI-ỌTTON, *s.* holy water used in libations.

ỌTTONLA, *s.* the day after to-morrow.

ỌTTON-IWEFFA, *s.* the second chief eunuch.

ỌTTON-IYALODE, *s.* a title next to IYALODE.

ỌTTON-GABAZ, *s.* the north with the face to the west.

ỌTTOTO, *s.* the whole of any thing.

OWÁ, *s.* branch of palm tree.

ỌWARA, *s.* shower of rain ; any thing thrown or scattered.

ỌWARIRI, *s.* trembling.

ỌWE, *s.* club or company, summoned to assist in labour.

ỌWÓ, *s.* flock of birds, beasts, or cattle ; multitude, class ; company of travellers, caravan ; herd, assortment.—
Ọwó enia gbàtì, “A multitude of people followed him.”

Ọwó, *s.* hand ; branch ; spray.

ỌWỌ-ỌSIN, *s.* the left hand.

ỌWỌ-ỌTTÓN, *s.* the right hand.

ỌWODINDIN, *s.* a bird so called from its cry.

ỌWỌ-INÁ, *s.* flame of fire.

ỌWÒ, *s.* broom, besom.

ỌWỌ, *s.* honour, respect.

QWÓ

QWÓDQWQ (QWQ-de-QWQ), *adv.* (from) hand to hand.

QWOLLE (—ille) *s.* time, opportunity.—Bù mi li QWolle,
“Give me time.”

QWON, *s.* vengeance, retaliation, recompense, blame.

QWON, *s.* black snake, which emits spittle upon its opponents.

QWON, *s.* scarcity, dearth, a wicked person.

QWQWQ, *s.* a bird which generally lodges in holes.

QYA, *s.* hire, wages; hedgehog.

QYA, *s.* the wife of thunder, a goddess to whom the river Niger is dedicated, which therefore is called Odò QYA—The river of Qya.

QYÁN, *s.* the name of a small stream running into the `Ogun.

QYÉ, *s.* the harmattan-wind.

QYQ-GQHQ-GQHQ, *s.* bird, so called from its motion.

QYQMISI, *s.* an expression of respect to the elders of Qyó,
e. g. Gbogbo àgba mo bẹru nyin, illú mo bẹru nyin,
Qyó misi mo bẹru nyin, “I present my respects (*lit.*
fear) to the elders in general, I present my respects
to the whole town, I present my respects to all the
leading elders of Qyó.”

P.

PA, *v. a.* (*primary idea*, to make to feel or suffer; *extensively used in composition*), to kill, murder, put out of existence, ruin, slay; betray; quench fire, extinguish; bruise; rub; scrub; cut (yam seeds); cut calabashes into halves; break any hard nut; peel the bark of a tree; beat at play; hatch; tell fables; cultivate a new grassfield; be drunken.

PA *followed by* `ABEMQ (tent, shed), *v. n.* to make a tent or tabernacle.

. ADANÒ (loss), *v. n.* to suffer loss in trade or merchandise.

. AGBO (a circle), *v. n.* to make a circle.

PA

- PA *followed by* ALÓ (riddle), *v. n.* to puzzle with riddles.
 ALÓ (flame), *v. n.* to cease burning in a flame.
 AŞE (law), *v. n.* to give law, command, make proclamation.
 DÀ (turn), *v. a.* to alter, change, convert.—Emi kò le ipa ipò mi dà, “I cannot change my situation.”
 DE (close), *v. a.* to shut, close up.—Pa iwé rẹ dé, “Close up your book.”
 ETE (intention), *v. n.* to be about to do, intend to do.
 ʼIMO (counsel), *v. a.* to consult, suggest, hint (*lit.* to hatch a counsel).
 IYÉ, *v. n.* to go through the farms in search of provision in time of war; forage.
 LARA (ni-ara, body), *v. a.* to hurt, bruise.
 LERÍN (—erín, laughter), *v. a.* to excite to laughter.
 MÓ (adhesive), *v. a.* to keep, reserve, preserve.
 MORA (mó-ara, close to the body), *v. a.* to bear patiently.
 NIYÈ (ni-iyè, in memory), *v. a.* to confuse, confound.
 NIYEDÀ (—dà, turn), *v. a.* to persuade.
 OŞU-JE (month), *v. n.* to miss the month.
 OŞUŞU (a grove), *v. n.* to stand in a grove, form a grove.
 OJO-JE, *v. n.* to miss a day or days.
 PÒ (— plenty), *v. a.* to join, mingle together.
 RUN (to destroy) *v. a.* to destroy, annihilate, erase.
 PÁ, *adv.* at once, in an instant.—Ó gbé e pá, “He took it up at once.” *v. n.* to be bald, void of hair, barren.

PÃ

PÃ, *interj.* a word of exclamation.

PA-DA, *v. n.* to return, come back, change, alter.

PADASEHIN (—si-ehin), *v. n.* to return back, relapse.

PADÉ (pa-idé), *v. a.* to meet with, come together.

PADEGUN (padé-ogun), *v. n.* to meet in battle.

PAFÀ, *s.* butcher's table, board.

PAFÒ (pa-àfò) *v. a.* to wallow in the mire.

PAIHIN (pa-ehin), *v. n.* to sharpen the teeth.

PAIHIN-KEKE, *v. n.* to chatter with the teeth as when one shivers.

PAJO, PEJO (pe-ijo), *v. n.* to assemble together.

PAKAJÀ, *v. a.* to pass a country cloth from under the arm to the shoulder.

PAKO, *s.* bamboo.

PÁKO, *s.* board.

PAKUNRETE, *s.* kind of dove (also called OROFO).

PAKUTÃ, *s.* small stewpan.

PÀLA, *adv.* with much effort, with difficulty.

PALAI, *adv.* not at all, not near, far from.

PÀLAKA, *s.* the division of the fingers; bough of a tree.

PALAPALA, *s.* rough, rugged crevices of rocks.

PAÍÓ, *v. n.* to puzzle with enigmas.

PAMÓ, *v. n.* to hide; be out of sight, concealed.

PAMOLLE (pa-mò-ille), *s.* viper.—Pamolle kò òran afojudi,
“The viper allows no insolence.”

PÁNHUN, *adv.* at once, in a stroke.

PANIA (pa-enia), *v. n.* to commit murder.

PANIPANI, *s.* murderer.

PÁNSA, dry calabash uncut, with the seeds in it.

PÁNSA-ILLE, *s.* grave, tomb.

PANŞAGÀ, *s.* harlot, prostitute; adultery, fornication.

PANŞUKÚ, *s.* large calabash with a cover (used for carrying food, wearing apparel, and other articles when travelling).

PANTÍ, PANTÍRI, *s.* a trailing plant.

PÁPA, *s.* grass-field, plain newly burnt; pasture land.

PÀP

PÀPA, *adv.* violently (*qualifying v.* WÁ, to tremble).—On-wá pápa bi ɛnniti iná jó, “You quiver like one who has been burnt.”

PAPAGÕRI, *s.* a small bird, superstitiously regarded by the worshippers of SANGO, who pretend to understand the meaning of its cry.

PÁPALA, *adv.* flatly, drily (*qualifying v.* GBẸ, to parch).—
O gbẹ pápala, “It is shrivelled up flat.”

PAPÉ (pa-apé), *v. n.* to clap hands.

PA-PỌ, *v. n.* to unite, mingle.

PARÁ, *adv.* with sudden noise.

PARÁ (pa-ara), *s.* the upper part of the plate which rests on the posts supporting the piazza.

PARÁ *followed by* MỌ, *v. a.* to keep oneself close, take heed.—Pará rẹ mọ, “Keep yourself close.”

. DÌ, *v. a.* to disguise, change, turn oneself.

PARADA, *v. n.* to disguise, change.

PARÍ (pa-ori) *v. n. and a.* to come to an end, finish, be over, be superior.

PÁRI, *v. n.* to be bald.

PARÌ, *s.* jaw-bone.

PÀRỌ (pa-arọ) *v. a.* to exchange, barter.—Awa fi ohùn pàrọ ohùn, “We exchange words for words.”

PA-RUN, *v. n.* to extirpate, destroy.

PÀSI, *s.* a kind of coarse grass for thatching.

PAŞAN, *s.* oyster-shells (also called PAPASAN).

PAŞAN, *s.* whip.

PAŞI-PÀRỌ, *s.* exchange, barter.

PAŞẸ (pa-aşẹ), *v. a.* to issue a prohibitive law.

PÀTAKI, *adj.* chief, principal, head.

PATAKÒ, *s.* wooden shoe, clog; hoof.

PÁTAPATA, *adv.* with the whole, altogether.

PÀTI, *adj.* forcible, violent.

PÀTIPATI, *adv.* with force, with violence, forcibly, violently.

PAT

PATIRE, whip, switch.

PĀTÓ, PATÓTO, *v. n.* to make a noise.

PÉ, *adj.* correct, as regards to number ; perfect.

PÈ, *v. a.* to call, invite.

PÈ *followed by* AFEFE, *v. n.* to take exercise in the air,
enjoy the breeze.

. LEJO (ni-ejo), *v. a.* to call to judg-
ment.

. PADA, *v. a.* to recall.

PÉ, *conj.* that ; in order that ; to ; saying that.

PĒNA (pe-ena), PEJO (pè-jo), *v. a.* to call an assembly ;
call a congregation, assemble together.

PEPELE, *s.* bank of earth raised for a sleeping place.

PÉRE, *adv.* only.—Awa meji pere ni nlò ? “Are we two
only going ?”

PEREGÚN, *s.* kind of cotton tree.

PERÍ, *v. n.* to mean, allude to, say.

PERÕ, *s.* drill, parade, soldiers' exercise.

PÈSE (pa-èse), *v. a.* to prepare, make provision ready.

PESAN, *s.* the shell of palm nuts.

PÉTAN, *v. n.* to be perfect, correct, accomplished.

PETE (pa-ete), *v. a.* to intend, be about to do.

PETE, *adv.* openly, barefacedly.

PE, *v. n.* to be long, stay, tarry, endure, last.

PEJAPEJA (pa-eja), *s.* fisherman.

PELEBE, PELEBE, *adj.* flat and thin.

PELLÉ, *adv.* gently, easily, soberly.

PELLEPÉ, *s.* wolf (superstitiously believed to have been
once a human being).

PELLÉ-PELLÉ, *adv.* very gently.

PELLÚ, PELLÚPELLU, *adv.* besides, also, moreover.

PEPÉ, *s.* shelf ; altar ; slip of wood or bamboo.

PEPÉ, *s.* bird snare ; *adv.* gently.—Olù mi pépe, “He
stroked me gently.”

PEPEKUN, *s.* sea-shell.

PEPEIYE, *s.* duck.

PER

PE RE, *adv.* quietly, without bustle.

PESSE, *adv.* gently, easily.

PEREPEPE, *adv.* raggedly, (*qualifying v.* YA, to tear).—O
fà așo ya perepere, "He tears the cloth into
rags."

PEREPEPE, *adv.* very (*qualifying v.* DÚ, to be black).—Așo
yi dú perepere, "This cloth is very black."

PETELLE, *s.* level ground, plain.

PETEPERE, *adv.* comfortably.

PETEPETE, *s.* mud, mire.—Petepetè Ijeșa o ta si 'ni lara
má wòn, "If the mud in the Ijeșa country adheres
to one, it will not be (easily) washed off."

PETUPETU (pa-etu), *s.* fowler, guinea-fowl catcher.

PI, *adv.* entirely, wholly, without exception.

PIDÁN (pa-idán), *v. n.* to perform sleight of hand.

PILLEȘE, PILLÈ (pa-ille-șe), *v. a.* to commence, begin;
(used with reference to mechanical work).

PÍN, *v. a.* to share, divide.

PIN-FUNI, *v. a.* to divide, distribute.

PIN, *v. a.* to end, terminate.

PINLE (pin-ille), *v. a.* to terminate.

PINPIN, *adv.* fast, tight.

PIPA, *verbal adj.* slain, killed, not dying of itself.

PÍPE, *adj.* long, tedious; old, ancient.

PÍTAN (pa-itan), *v. n.* to argue or dispute about one's age
by adducing old facts.

PIWADA (pa-ìwa-da), *v. n.* to change one's behaviour and
conduct, to repent.

PIYEDA (pa-ìye-da), *v. n.* to change the mind.

PIYÉ (—ìye), *v. a.* to plunder.

POHUNRÈRE (pe-ohun-rere), *v. n.* to cry aloud, to lament,
bewail, cry out dolefully.

POPORò, *s.* stem of Indian or Guinea corn.

POLO, *s.* snare for beasts.

PONȘÉ, *s.* name of a tree, the shell of whose fruit is used
for making snuff-boxes.

PÕP

PÕPOLÀ, *s.* name of a tree bearing rich scarlet flowers, the fruit of which is esculent.

POPONDÓ, *s.* a kind of bean.

PORI, PÒRIRI, *v. a.* to turn round, whirl.

PORIN (po-irin), *v. n.* to smelt iron ore.

POROPORO, *adv.* talkatively.

PÓSI, *s.* coffin.

POTUTÙ (pa-otutu), *v. n.* to endure cold.

Pò, *v. n. and adj.* to be plentiful, many, cheap, common ; great, mighty ; wealthy ; able, powerful ; increasing.

Pò, *v. a.* to emit, to throw back.

Pò-JU, *adv.* much, more than.

PÒJULO, *adv.* most, above all.

PòKÓ, *s.* a kind of calabash.

PÓN, *v. a.* to sharpen an iron instrument ; flatter, make much of. *v. n.* to ripen ; get yellow ; be red.

PÓN followed by LÓJU (ni-ójú), *v. a.* to afflict, trouble, torment.

PÒN, *v. a.* to carry on the back.

PONGÁ, *s.* pieces of stick placed crosswise over the body in the grave to prevent the earth from touching it.

PONGA, *adv.* entirely, clean.

PON-RÚSU-RUSU, *adj.* brown, brownish.

PONTÍ (pon-ottí), *v. n.* to make or brew beer (as from Indian or Guinea corn).

PONŞO (—aşo), *v. n.* to ripen (as Indian corn).

POSILLE-POSODE, *adj.* busy in and out.

POTOPOTO, *s.* mud, bog, mire.

Pũ, *adv.* precipitately.—O tu pũ, “He runs precipitately.”

PUPA, *adj.* red, scarlet, yellow.

PUPA-EYIN, *s.* yelk, yolk of an egg.

PUPÒ, PIPÒ, *adj.* many, much, numerous.

PUPÒ-PUPÒ, PIPÒ-PIPÒ, *adv.* abundantly, numerously.

PURÓ (pa-iró), *v. n.* to tell a lie (*lit.* to hatch a lie).

PUTU, *adv.* well (*qualifying v.* Hó, to lather).—Oşẹ nhó putu, “The soap lathers well.”

RÀ

R.

RÀ, *v. a.* to buy, purchase ; tie ; furnish with laths.

RÀ *followed by* DÍ, *v. n.* to repay, recompense, retaliate.

. 'Eddò, *v. n.* to feel compassion, or yearning of the bowels.

RA, *v. n.* to perish, be lost, go to nothing ; ache slightly, (as the head).

RA *followed by* NIYÈ (ni-iyè, in memory), *v. n.* to make one forgetful, stupefy.

RÀ, *v. n.* to rot, putrefy ; hover as a bird.

RÁ, *v. n.* to struggle ; creep, crawl ; rub upon.—Ọkọ̀nrí na nrá pàla, "The man struggles with great effort."

RABITÁ, ALARÍ, *s.* a piece of ALARÍ.

RÀDỌ̀BÒ (ra-ẹ̀ddọ̀-bò), *v. a.* to shelter, defend ; gather as a hen does her brood.

RAGANBI (rọ̀n-àgán-bi), *s.* a child born after a long season of barrenness.

RAHÙN (ra-ohùn), *v. n.* to murmur, complain, speak unadvisedly from much grief.

RAJO (re-ajo), *v. n.* to go on a journey, sojourn.

RAKÒ (ra-ako), *v. n.* to creep, crawl.

RAM-RAM, *adv.* very (*qualifying v.* KÉ, to cry, roar).—

Kẹ̀nniu ké ramram, "The lion roared very loudly."

RÁN, *v. a.* to send, despatch ; to command, charge ; sew. *v. n.* to be slow in growing, be hide-bound.

RÁN *followed by* LETI, *v. a.* to remind.

RÀN, *v. a.* to communicate (as fire) ; be infectious (as disease) ; cut or wound (as an instrument) ; help, aid in business.—Ọrẹ̀ mi ràn mi lọ̀wọ̀, "My friend helped me."

RAN, *v. a.* to spin, twist cord or line.

RÁN-'IPỌ̀, *v. n.* to speak ironically.

RANHUN-RANHUN, *v. n.* to be perplexed.

RANJÚ (ran-oju), *v. n.* to look sternly or fiercely.

RAN

- RANTI (ran-eti), *v. n.* to remember, call to mind.
- RANŞE (ran-onişe), *v. n.* to send a message.
- RARA, *adv.* loudly, vociferously (*qualifying v.* KÉ, to cry out).—Nigbati mo sòrọ na fun u, o ké rara, “When I told him the word he cried out.”
- RÁRA, *s. and adj.* none, nothing, none at all.
- RARE, *v. n.* to linger, suffer a long and tedious sickness without care and attention, struggle between life and death.
- RAU-RAU, *adv.* entirely, totally.
- RE, *v. n.* to change feathers as birds, moult, fall off as hair or leaves.
- RÈ, *v. n.* to go, depart (*same signification as* LỌ).
- RÉ, *v. n.* to go off, spring as a trap or snare.
- REBI (re-ebi), *v. n.* to go on a journey, sojourn.
- REDE-REDE, *adv.* foolishly.
- REDÍ (re-idi), *v. n.* to move the tail upward, as a bird when it sits upon a tree; wag the tail.—Èiyẹ bà o redí, “The bird sits (upon the tree) and moves its tail upward.”
- REFIN, RUFIN (ru-ofin), *v. n.* to break or transgress the law.
- REKÈ, *adv.* to an eminent degree.
- RE-KỌ-JA, *adv.* beyond measure. *v. a.* to pass over; omit; cross, traverse, go alone.—Mo rekoja afára, “I crossed the bridge.”
- REKU (re-iku), *v. a.* to kill, despatch, kill (as a snare or trap).
- RERA (—ara), *v. n.* to be proud.
- RERE, *adv.* well. *adj.* good, devout.
- RÉRE, *adj.* at a great distance.
- RERI (re-ori), *v. n.* to be past harvest time. *verbal adj.* having no more fruit on.
- RERU, *adv.* entirely out of sight, no more to be seen.
- RETI (re-eti), *v. a.* to hope, expect, wait for; clean the ear with a feather or an ear-pick.
- RÉ, *v. a.* to shear, cut short, cut, smear.

RÉ

RÉ *followed by* JÉ, *v. a.* to cheat (*lit.* to cut and eat).

. MEYANMEYAN, *v. a.* to crush to atoms.

✓ RÉ, *v. n.* to agree, be friendly, stick to.—Egun kò bá ẹ̀sẹ̀ ré, “Thorns do not agree with the foot.”

RÉ, *pers. pron. reflect.* thyself.

RÉ, *v. a.* to dye, steep in water, tinge.

RÈ, *pers. pron.* his, himself.

RÈ, *v. n.* to feel fatigued, be tired, weary ; cast leaves (as trees in autumn) ; hush, comfort ; fade, wither ; increase, multiply ; be deeply red.

REGGE (re-egge), *v. n.* to set a snare for ; watch for, wait for an opportunity ; find fault.

RELLE (re-ille), *v. a.* to go down, humble oneself, make oneself low.

REṚÍN (rin-erin), *v. n.* to laugh.

REṚIN-WESI, *v. n.* to smile.

REṚE, *adv.* very (*qualifying verbs of pursuing or motion towards*).—Nwọn le mi reṛe, “They are pursuing me.”

✓ RÈRE-OJÚ, *s.* eye-servant, eye-service.—Reṛe oju, oju li aṣẹni sùti lehin, “An eye-servant promises friendship ; but he despises you behind your back.”

REYIN (re-oyin), *v. n.* to take honey from a hive.

Rì, *v. a. and n.* to sink, drown, immerse ; prepare the woof for the loom by insertion in the sley.

Rí, *v. a.* to see, find, discover. *v. n.* to be, seem, appear ; be defiled.

Rí, *adv.* never, at no time.—Nwọn mu ẹ̀ṣin na wá, irú eyi ti akò rí rí, “They brought the horse ; the like was never seen.”

Rí *followed by* SÁ, *v. a.* to shun, avoid, run from.

RIDÌ (ri-idì), *v. a.* to ascertain, see the end.

RÌ-GBÀ, *v. a.* to receive, obtain.

RIKISÍ, *s.* conspiracy, plot.—Nwọn di rikisí sí mi, “They plotted against me.”

RÍN, *v. n.* to laugh.

RIN

RIN, *v. n.* to be damp, or soaked ; press down to the ground.

RIN, *v. a. and n.* to tickle ; sail ; walk, go, move, progress.—Bi ati rìn li ãkò 'ni, “As one is walking so he is met.”

RINDO (rin-èddo), *v. n.* to have a sensitive stomach subject to nausea.

RINRIN, *adv.* very (*qualifying v.* WUWO, to be heavy).—Okuta na wuwo rinrin, “The stone is very heavy.”

RIRAN (ri-iran), *v. n.* to see, see a wonderful sight.

RIRI, *adv.* exceedingly (*qualifying v.* WÁ, to tremble).—Nigbati mo gbó ọrọ na, mọ wá riri, “When I heard the word I trembled greatly.”

RÍRI, *adv.* somewhat tremulously (*qualifying v.* WÁ, to shake).—Otutu mu ommode na o nwa ríri, “The child is cold, he shivers a little.”

RÍRI, *s.* the act of seeing.—Ní ti rírí mo ti rí i, “Seeing, I have seen it.”

RÍRỌ, IRỌ, *s.* the act of rushing.

RÍRỌ, IRỌ, *s.* the act of manufacturing iron.

RÍRU, IRÚ, *s.* the act of issuing forth from a dry spring ; issue of smoke from the fire kindled ; sprout of a vegetable.

RIRU-OMI, *s.* swell of the waves.—Riru omi ndide fùkẹ-fùkẹ, “The waves are rising very high.”

Rò, *v. a.* to tell, relate ; conceive, imagine, meditate, think deeply ; stir up ; plague, trouble.

Ró, *v. a.* to sound ; place in an erect position ; excite, render stimulant.

Ro, *v. a.* to cultivate, till ; *v. n.* to drip.

Ro, *v. a.* to cause acute pain (as a sore or wound), to give constant pain.

ROGÚN, *v. n.* to drain into a pond or pit, collect by distillation.

RÒHIN, (ro-ihin), *v. n.* to tell news

Ro and LOJU, *v. a.* to appear difficult.

ROJ

ROJU (ro-oju), *v. n.* to look sad, or displeased.

RÓKI-ROKI, *adv.* brilliantly (*qualifying verbal adj.* PỌN, red).—Aşo na pọn rókiroki, “The cloth is beautifully red.”

ROLLE (ro-ille), *v. n.* to succeed to the deceased head of a family; to inherit property (especially houses).

RÒNA (rò-onna), *v. a.* to stop or block up the road; clear the road.

RONỌ (ro-inọ), *v. n.* to stir the mind, think, meditate; be sorry.

RONÓ-RONÓ, *s.* a thinker.

RONÓ-PIWADA, *v. n.* to change one's conduct, opinion, or behaviour, after consideration, repent.

RORÒ, *adj.* austere, severe, harsh, fierce.

RORO, *adv.* beautifully (*qualifying verbal adj.* PỌN, red).

RÒRO, *adv.* very beautifully (*qualifying* PỌN).

RORÉ, *s.* pustule, pimple appearing on the face.

RỌ, *v. n.* to gush, give way. *v. a.* push, push forcibly, break or bend at the edge, pervert, turn aside; to collect a confused mass of things; translate, explain.

RỌ, *v. n.* to wither (as the hand or a limb), be scorched or blighted (as green leaves). *v. a.* weaken, slacken, cool the ardour.

RỌ, *v. a.* to urge, constrain, press upon; *v. n.* to ease, give time, hang upon, suspend; feel easy, be comfortable, be soft; rain.

RỌBI, (ro-ibi), *v. n.* to travail, be in the pains of child-birth.

RỌ-BERE, *v. a.* to expound by a lengthened narrative.

RỌGUN, *v. a.* to lay wait for, set a watch for; produce seed (as yams).

RỌJO, *v. n.* to rain, pour down rain.

RỌJO, *v. n.* to wither (as a green herb).

RỌJU, *v. n.* to persevere, be patient.

RỌJU, *adj.* tame, mild, soft.

RỌKIN, *v. n.* to relate traditions, tell old stories.

RỌKON, *v. n.* to rebel.

RQL

- RÒLLE, *v. n.* to be quiet, cease, be still, be tranquil.
 RỌMỌ, *v. n.* to hang or lean upon.
 RỌN, *v. n.* to be ill.
 RỌN, *v. a.* to dip the sop in sauce, touch.
 RỌN, RUN, *v. a.* to masticate, chew.
 RỌNDỌNRỌNDỌN, *adj.* pale.
 RỌNGAN, *v. n.* to be barren (commonly considered the result of disease).
 RỌNGBỌN, *s.* beard, whiskers.
 RỌNỌ (rọ-inọ), *v. n.* to be abstemious.
 RỌPÒ (rọ-ipọ), *v. n.* to take the room of another, supply the place of an absent person.
 RỌRA (—ara), *v. n.* to take care of, deal gently.
 RỌRỌ, *s.* ram's mane.
 RỌGBAKÁ (—ọgba-ka), *v. a.* to surround, encircle, encompass.
 RỌGBỌKÚ, *v. n.* to lean with the elbow, recline.
 RỤ, *v. a.* to bear, carry, sustain, support; be poor or meagre, lose flesh, grow lean.
 RÚ, *v. n.* to spring (as a fountain), sprout (as a vegetable); flourish; stir up, mingle.
 RU, *v. n.* to rise, swell, boil over; break out, be exposed; be moved with grief.
 RUBUTU (*Haussa*), *s.* writing.
 RUBỌ (ru-ẹbọ), *v. n.* to make sacrifice.
 RÚN, *v. n.* to break in pieces, or chips; masticate.—
 O rún wommom, "It breaks in pieces."
 RUN, *v. a.* to consume, extirpate, destroy, annihilate.
 RUN, *v. n.* to be straight, or direct.
 RÙN, *v. a.* to chew a stick. *v. n.* to send forth a savour, stink.
 RUNLE (run-ille), *v. a.* to break into a house by undermining the ground.
 RUDU-RUDU, *adj.* disordered, in great confusion.
 RUFIN (ru-ofin), *v. n.* to transgress, break the law.
 RÚGUDU, *adj.* small, short.
 RUKE-RUDÒ, *s.* tumult, uproar, confusion.

RŪL

RŪLLU-RŪLLU, *s.* seditious person, one who disturbs the town.

RŪRŪ, *adv.* confusedly.

RÚWE (ru-ewe), *v. n.* to shoot forth leaves.

S.

SĀ, *s.* time.

SÁ, *v. a.* to expose in the sun to dry.

SÁ, *v. n.* to flee, run.

SÁ *followed by* DĪ, *v. n.* to seek protection.

SÁ, *adv.* (a particle prefixed to verbs to call immediate attention), now, see now.—Sá gbọ bi mo ti wí, “Now hear what I say.”

SÁ, *conj.* for.—Yio sa ẹẹ, “For it shall come to pass.”

SÀ, *v. a.* to make, aim at, point, apply medicine.

SÀ, *adv.* awhile, for a time.

SÀ *followed by* LAMI (ni-ami), *v. a.* to make a mark or make a sign upon.

. LỌJA, *v. a.* to slip from memory; forget.

. PAMỌ, *v. n.* to hide, conceal oneself.

SABBA (sùn-abba), *v. n.* to incubate, set on eggs; hide away.

SA-DĪ, *v. n.* to take refuge under the protection of another.

SAGADAGBA (sọ-agada-gbà), *v. n.* to become a pitched battle.

SAGATI (—aga-ti), *v. a.* to encamp against.

SAGUN (sa-ogun), *v. n.* to make charms or greengreases.

SAKANI, *s.* neighbourhood.

SAKASÁKA, *s.* hay, groundnut leaves dried, provender.

SAKUSA, *s.* black, long-tailed bird, said to be one of the morning songsters.

SA-KURÒ, *v. a.* to abandon, forsake, run away from.

SALỌ, *v. n.* to run away.

SALAHÀ, SALALÀ, *s.* a kind of napkin used by men. *See*

IBANTE.

SAL

SALUBATTA, *s.* sandals.

SAMISI, *v. a.* to put a mark on, distinguish.

SÁN, *v. a.* to gird, tie round ; split, crack. *v. n.* thunder.

SÂN, *adv.* aloud, straightforward, directly, vividly.—Ma-namana kọ sãn, “It lightens vividly.”

SAN, *adj.* better.

✓ SAN, *v. a.* to pay, reward, benefit.—Olori li ori isan ki isan akàn loke òde, “(The good genius of the) head prospers the owner of the head, and not the crab on the bank of the river.” A fortunate spirit is supposed to reside in each man’s brain:—The crab is used to represent one who has no connection with or claim on another. The proverb therefore signifies that each man has an exclusive right to the products of his own forethought and industry.

SAN *followed by* TÈLLE, *v. n.* to advance money, pay beforehand.

SANDIE, SANJU, *adj.* a little better.

SANRA (san-ara), *v. a.* to be healthy or well looking.

SANSAN, *adv.* in small slips (*qualifying v.* BÈ, to split).

SÁNYAN, *s.* raw silk, coarse woven silk, silk cloth.

SA-PA-MÓ, *v. n.* to hide, abscond.

SAPARA, SAPADI, *v. n.* to be barren (applied only to land).

SAPÈRE, *v. n.* to make a sign, give direction, token, or mark, make a figure.

SARAHÀ, *s.* alms, charitable gift. (As used by the Mahomedans these gifts are very much akin to actual sacrifice. QRE-ÑANU, meaning unequivocally “alms,” has been therefore employed in translation).—Saraha babba ẹbọ, “Saraha is the father of sacrifice.”

SÁRE, SÚRE (sa-ire), *v. n.* to run.

SARÈ, *s.* square inclosed by buildings.

SAREPEGBÈ, *s.* the messenger of a company.

SÀRI, *s.* the early meal of the Mahomedans before day-break during their fast-days.—Babba dide ki o mú sàri jẹ, “Father, rise, that you may eat sàri.”

SAT

SATA, KUSATA, *s.* household, group of buildings under the inspection of a headman.

˘SASE (se-ase), *v. n.* to make a feast.

SAWO-O, *int.* behold ! lo !

SAGBARAKA, *v. a.* to fortify with a wooden fence.

SÉ, *v. n.* to be shut, close, be barren ; miss a mark or one's aim.

SÉ *followed by* Mò, *v. a.* to enclose, block up.

SÈ, *v. a.* to cook, dress and prepare victuals, to dye cloth or leather.

SEBÒ (se-ibò), *v. a.* to wax gross, to overpower with fat.

SEGIRI (se-egiri), *v. n.* to be chilly.

SÉPÒN, *v. n.* to be barren or unfruitful.

SESE, *s.* a kind of bean.

SÍ, *v. n.* to be, exist.—Iyá kò si mó, babba kò si mó ta ni yio se itojú mi, “(My) mother is no more ; (my) father is no more ; who shall take care of me ?”

SÍ, *prep.* against, to, at, into, used always with a verb of motion towards.—Emi nlò si ille wa, “I am going to our house.”—Ogun taffà si wa, “The enemy shot arrows against us.”

Sì, SÌN, *conj.* and, also, likewise.

SII, *adv.* awhile, for some time.—O pẹ sii, “He stopt awhile.”

SIAN, SIÒN, SUWA, *adj.* good, fair, pleasant, well.

SIBÈ (sì-ibè), *adv.* still, yet.

SIHÀ, *prep.* toward, on the side of.

SILLE (sì-ille), *adv.* down to the ground.

SIKSIK, *s.* hiccough.

SIMI, *v. n.* to rest, pause ; hush. *interj.* hush !

SIN, *adv.* before, first in point of time.—O tête dé sin mi, “He came before me.”

SÍN, *v. a.* to string, fill on a string as beads or cowries.
v. n. to sneeze.

SÌN, *v. a.* to accompany, lead on the way ; demand debt due ; lord over, domineer ; serve a superior, worship,

SIN

adore ; cease, prevent from doing ; keep domestic animals, raise cattle.

SIN *followed by* J_E, *v. a.* to imitate, mock.

SINHU, SINWIN, *v. n.* to be silly, be deranged.

SINIKA, *s.* a white metal sold on the coast.

SINISINI (sin-enia), *s.* tyrant, lord.

SÍNO, *prep.* into, among.

SIN-SIN, *adv.* closely (*qualifying v.* PAMO, to hide, conceal.)

SIPA (si-ipa), *prep.* in the track of.

SISÌN, *s.* that which is to be served, worshipped, or taken care of.

SISO, *s.* that which is to be thrown, cast away ; word to be spoken.

SIWAJU (si-iwaju), *adv.* more, forward.—Siwa sehin, "Forwards and backwards."

So, *v. a.* to tie, hang, suspend. *v. n.* to bear fruit.

So *followed by* M_O, *v. a.* to tie or hang upon.

SÓ, *v. n.* to break wind.

SÒBIA, *s.* the guinea worm, which causes a painful swelling.

SOFIN (so-ofin), *v. a.* to prohibit.

SOKÈ (si-oke), *adv.* to the top, on top.

SOPANPÁ (so-ipanpa), *s.* to agree mutually in valuing goods for the market.

So-rò, *v. n.* to hang so as to swing, suspend.

SÉ, *v. a.* to strain ; deny, negative.

SÈ, (*adv.* denoting earnestness in putting one's resolution to practice), now, at any rate, at any hazard, surely, now, indeed, truly.

SÈ, *v. n.* to drop like dew ; put a question to a stranger, make inquiry ; quake as the earth.

Sò, *v. n.* to speak, talk, tell, pronounce ; shoot out of the stem, join, mend, patch.

Sò *followed by* ASÒPÒN, *v. a.* to exaggerate.

. AWÍYE, *v. a.* to prove, make certain.

. DÌ, *v. a.* to turn to, reduce to.

SỌ

Sọ *followed by* DAHORO (di-ahoro), *v. a.* to desolate, turn to ruins.

. DASSAN (—assan), *v. a.* to annihilate.

. DI-RANHUN-RANHUN, *v. a.* to perplex.

. NỌ, *v. a.* to lose, throw away.

. LILÌ or DIDÌ, *v. n.* to play a game.

. LOFIN (ni-ofin), *v. a.* to charge, command, prohibit.

. LỌJỌ (ni-ojọ) *v. a.* to lodge, assign to a place.

. TELLE (tẹ-ilẹ), *v. a.* to foretell, prognosticate.

Sọ, *v. n.* to descend ; put a load down from the head.

✓ Sọ, *v. a.* to heave, throw, cast at, turn, make to come. — Ohun ti asọ siwajú li ábá, ohun ti asì gbìn, li áwà; nigbati akò sọ siwaju, ti akò gbìn silẹ ki li ábà, “A thing thrown forward will surely be overtaken, a thing planted in the ground will be there to be dug up ; but if nothing has been thrown forward, what shall be overtaken ? and if nothing has been planted, what shall be dug up ?”

Sọ, *v. n.* to quarrel, scold, complain.

SỌDI (sọ-ìdì), *v. a.* to explain, prove, declare.

SỌFFA, *v. n.* to pawn, pledge.

SỌLLE (sọ-ilẹ), *v. a.* to place or lay the foundation.

SỌMIDỌLỌTỌ, *s.* the solitary yellow monkey (also called OLOYO).

SỌN, *v. a.* to broil by placing immediately on the fire.

SỌN, *v. a.* to shove, move.

SỌNMỌ, *v. n.* to move close to.

SỌN, *v. a.* to accuse, sue ; aim at.

SỌNASI, SUNASI (sọ-ina-si), *s.* irritation, excitement.—

Nwọn nse sonasi si mi, “They are rousing an excitement against me.”

SỌNIDI (sọ-enia-dì), *v. n.* to make or constitute.

SỌNỌ, *v. n.* to lose, be lost.

SON

SONKÌ, SUNKÌ, *v. a.* to shrink, contract, shrivel, shun.

SOKALLE, *v. n.* to descend, come down, go down, disembark.

✓ SOKUN, SONKUN, *v. n.* to cry, weep, bewail.—Èlẹ̀kún sonkun ọ bá ti rẹ̀ lọ àrọ̀kan ibá sọkún kò dakẹ̀, “A weeper (who comes to condole with her friend) weeps and goes her way; but one who dwells on painful recollections weeps and never ceases.”

SÒRỌ, *v. n.* to hold conversation, talk, speak.

SORỌ-JEJE (sọ-ọrọ), *v. n.* to whisper.

SOROLEHIN (sọ-ọrọ-ni-ẹhin), *v. a.* to backbite, calumniate in one's absence.

SORỌ-WEREWERE, *v. a.* to chatter, talk without much meaning.

SOTELLE (sọ-tẹ-ilẹ), *v. a.* to tell beforehand, foretell, prophesy.

SÚ, *v. a.* to sow, retail oil or liquor; take a thing out of the socket, stand, or handle; tire, weary; walk lame from pain of the foot; sow, gild.—Nwọ̀n fi omi wurà sú u, “It is gilded, (*lit.* washed with gold water).”

SÚ, *v. n.* to break forth (as any eruption on the skin), to appear in numbers on the surface.

SÙ, *v. n.* to fail of making an impression from the blunt edge of the instrument; fail in cutting or wounding.

SUÀ, *adj.* universal, extensive, comprehending a very wide range.

SUBO, *v. a.* to gild; overlay with a thin coat of gold or silver.

SUFÉ (su-ofe), *v. a.* to whistle.

SÙN, *v. n.* to sleep; congeal as oil.

SÙN, SỌN, *v. a.* to sue, accuse, complain of.

✓ SUN, *adv.* strangely, with surprise (*qualifying v.* Wò, to look at).—Aditi wo 'ni li ẹnnu sun, “The deaf look with surprise at the mouth (of the speaker).”

SUN

SUNMO, SONMO, *v. a.* to approach, draw near.—Nigbati mọ sọnmọ ille sà, awa pade, “When we drew near to the house we met (one another).”

SUNYE, *v. n.* to doze, take a short nap.

SURE, SARE (sa-ire), *v. n.* to run, make haste.

SURE (sọ-ire), *v. a.* to wish a blessing upon.

SÜRÜ, SUURU, *s.* patience, perseverance under vexation.

SUWỌN, SUWA (san-ìwa), *adj.* good, well, nice.

SÙTÌ, *s.* a contemptuous pouting of the lips.

S.

ŚÁ, *v. a.* to cut, wound, snap (a gun).

ŚA, *v. n.* to fade (as the colour of cloth).

ŚÀ, *v. a.* to pick up one by one, choose.

ŚÁ, *adv.* in any wise, at any rate, only, merely, but.—
Babba ni kí aṣe e śá bi o ti wù ki ori, “My father said we must do it at any rate.”

ŚAFFA-PUPA, *s.* the red wattle tree; the colour yellow.

ŚAFFA, *s.* iron ring worn on the wrist by hunters.—Śáffá ni ike ode, “The śáffa is a hunter’s ring.”

ŚAFIN or ŚABA, *s.* chain worn on the wrist by hunters.

ŚAFOJUDI, *v. n.* to be saucy, insolent, impudent.

ŚAḞWỌRÁ (ṣe-fi-ọwọ-ra), *v. a.* to steal, pilfer.

ŚAGALAMAŚÀ (—agala-mọ-aṣa), *v. n.* to play tricks, be guilty of double dealing.

ŚAGBE, (ṣe-agbe), *v. a.* to beg, borrow.

ŚAGBE-ŚAGBE, *s.* a beggar, borrower.

ŚAHO (—aho), *v. n.* to despise, contemn.

ŚĀJO (—ajò), *v. n.* to be anxious.

ŚAJÚ (—iwaju), *v. a.* to go before, precede.

ŚA-JỌ, ŚA followed by JỌ, *v. a.* to gather together.

ŚĀi! *interj.* (a word of defiance).

ŚÁKA, ŚÁSA, *adv.* clearly, entirely, thoroughly.—Ara mi dá śáka, “I am clear (of any harm or blame).”

ŚAKÁ, *s.* name of a kind of trousers.

✓ ŚAKATÁ, *s.* fen, bog, morass, miry ground.—Śakatá ni idá

ŞAK

won won ni Bèse, "The morass is an obstruction to the people of the town of Bèse."

ŞAKI, *v. n.* to miss fire, fail, fail in cutting or wounding.

ŞAKIŞAKI, *adv.* roughly, unevenly, in a confused manner, badly.—Nwon şa a li oğbe şakişaki, "They wounded him very badly."

ŞAKOKÒ, *v. n.* to chance, happen seasonably, or in good time.

ŞAKOSO (şe-ako-so), *v. n.* to have a hold of, have the reins, govern.

ŞALABAPADÉ (şe-enni-ba-pade), *v. n.* to chance, *as above*.

ŞALUGÀ, *s.* title of AJE, the god of money.

ŞÁN, *v. a.* to eat without sauce; daub, plaster; strike violently against any thing hard, cut down bushes.

ŞÀN, *v. n.* to flow or run (as a brook or river); be loose, not tight, compact or consistent.

ŞAN, *adv.* glisteningly, twinklingly (*qualifying v. TÀN*).—Irawo ntàn san loju orun, "The stars twinkle in the sky."

ŞANÁ (şa-iná), *v. n.* to produce fire by striking flint and steel.

ŞAN-ŞÀN-ŞAN, *adv.* twinkling twinkling.

ŞAN or ŞANŞAN, *adv.* uprightly.—Ille na naro şan, "The house stands upright."—Omu ara rẹ duro şanşan, "He stands straight upright."

ŞANFANI (şe-anfani), *v. n.* to be advantageous, be profitable.

ŞANGÓ, *s.* the god of thunder and lightning.

ŞANIYÀN (şe-anıyan), *v. n.* to be anxious for others.

ŞANKU (şan-iku), *v. n.* to die in the prime of life or prematurely.

ŞANKUTA (şan-okuta), *v. n.* to dash against a stone.

ŞANLE (şan-ille), *v. a.* to dash on the ground.

ŞANŞE, *v. n.* to strike one foot against another in walking.

ŞĀNU (şe-anu), *v. a.* to pity, be sorry for; be liberal.

ŞÁNWO (şan-owo), *v. n.* to go empty-handed, swing the hand much in walking.

SAN

- ŞANGBO (—igbo), *v. n.* to cut a forest for cultivation.
- ŞANPANNÁ, *s.* cow-pox, small-pox.
- ŞÁPO, *s.* name of a tree used for making quivers.
- ŞÁPE (şa-apé) *v. a.* to clap hands.
- ŞAPERÉ (şe-apere), *v. a.* to give direction, token, or sign.
- ŞAPA-ŞAPA, *adv.* not decently or neatly, roughly, abruptly.
- ŞAPEJURE (şe-pè-jure), *v. n.* to give a direction.
- ŞARÁN (şe-arán), *v. n.* to speak unconnectedly (as an aged person from weakness of memory or loss of mental powers).
- ŞAROYÉ (şe-ro-ye), *v. n.* to dispute, quarrel, talk much, complain, argue, reason.
- ŞARE (şe-aré), *v. n.* to be older than.
- ŞATA, ŞATA, *s.* mud, mire, morass.
- ŞATIPÓ (şe-atipo), *v. n.* to remove from one country to another, sojourn.
- ŞAWADA (—awada), *v. n.* to jest.
- ŞAWO (—awo), *v. n.* to make a secret bargain, conspire, plot.
- ŞAWORO, *s.* small brass bells with narrow openings.
- ŞAWOTAN (şe-wo-tan), *v. a.* to heal, cure.
- ŞÀŞA, *s.* scars made by the small-pox.—Şàşa şe mi li oju,
“I am pitted on the face with the small pox.”
- ŞÀŞA, *adv.* only a few, here and there, scantily.
- ŞAŞA, *s.* worn-out palm-broom, broom.
- ŞAŞABAKU, *s.* coffee plant.
- ŞE, *v. a.* to do, act, cause, make, execute, manage.
- ŞE, *v. n.* to give way.—Şe fun mi, “Give me way.”
- ŞE, *v. n.* to be, answer to.—Temi ni iše, “It is mine.”
- ŞE *followed by* IREGUN, *v. n.* to reprove an ungrateful person by reminding him of kindness done to him.
- AFOJUDI, *v. a.* to insult, affront, be saucy to.
- LALEJO, *v. a.* to entertain strangers.
- LEWA (ni-ewa), *v. a.* to adorn, beautify, decorate.

ŞE

ŞE *followed by* LOŞO (ni-oşo), *v. a.* to adorn, furnish.

. NIBUBURU, *v. a.* to injure, hurt, evil entreat.

. RUBUTU, *v. n.* to write.

. SUNASI, *v. n.* to provoke, urge to provocation, excite to anger.

. TAMAHAN, *v. n.* to think, consider.

ŞEBAÏBAÏ, *v. n.* to grow dim, be dim.

ŞEBÉ, *s.* a black snake which emits saliva.

ŞEBI, *v. n.* to suppose.

ŞEFÉFE, *v. n.* to brag, boast.

ŞE-GAFARA, *v. a.* to excuse, have respect for.

ŞEGBÉ (şe-egbé), *v. n.* to be lost, perish.

ŞEGBEDEGBEYÒ (—gbò-ede-gbò-eyò), *v. n.* to act the part of an interpreter, interpret.

ŞE-IRONA, *v. n.* to go in search of.

ŞEKE (şe-eke), *v. n.* to tell a lie.

ŞENI (—enia), *v. n.* to trouble or annoy.

ŞÈNI (—eni), *v. n.* to give something over the purchase-money.

ŞENEWO (şe-na-owo), *s.* name of a bird (also called KAKAWO).

ŞERIJU (—rì-oju), *v. n.* to serve as steward or trustworthy servant.

ŞE-PANŞAGÀ, *v. a.* to prostitute.

ŞE-PAŞI-PÀRÒ, *v. n.* to barter, make exchange.

ŞEPÈ (şe-epe), *v. n.* to swear, take oath.

ŞEPÉ, *aux. v.* had it been.—Ibá şepé behe li o ri, “Had it been so.”

ŞESIN (şe-eşin), *v. n.* to ridicule, mock.

ŞE-TÁN, *v. n.* to be ready, be completed.

ŞETAN, *adv.* after all.

ŞEUN (şe-ohun), *v. n.* to be kind, be benevolent.

ŞE, *v. n.* to be fulfilled, come to pass; happen.

ŞÉ, *v. a.* to break a stick; break, conquer, subdue.

ŞÊ *followed by* KEKE, *v. a.* to reckon, number.

SÈ

SÈ *followed by* LOJU, LEKÁNNA, *v. a.* to wink at by way of hint, hint, beckon.

. NIFÒN, *v. a.* to suit, rub, scratch the body of another to indulge him in pleasure.

. NISÉ, *v. a.* to punish.

SÈ, *v. a.* to commence, begin; sin, offend, commit a trespass, transgress.

SÈ, *adv.* greatly, very much (*qualifying v.* Yò, to rejoice).
—Gbogbo wa nyò sè, “We all greatly rejoice.”

SÈBO, SÈBBO (sè-ẹbọ), *v. a.* to sacrifice, propitiate.

SÈDDA, *s.* silk.

SÈDDA-YORÍYORÍ, *s.* white silk.

SÈDDA-ÈLÈFIN (ni-ẹfin), *s.* purple-shaded silk.

SÈFFÈ (sè-ẹffẹ), *v. n.* to jest, joke.

SÈGGÈ, *s.* high grass bending over the road towards the dry season.—Sègge kò mọ ẹnni ọbba, ọjọ kò mọ ẹnni ọwọ, “As the grass sègge does not regard the king’s messenger, so the rain does not respect great men.”

SÈGUN (sè-ogun), *v. a.* (*lit.* to break war), to overcome, have the victory.

SÈIYE (sè-ẹiye), *v. n.* to rebel against, revolt from.

SÈJU (sè-oju), *v. n.* to wink the eye.

SÈ-KEKE, *v. a.* to give account, reckon by tickets; cast lots.

SÈKE-SÈKÈ, *s.* fetters.

SÈKÈRÈ, *s.* calabash covered with cowries plaited in network, and used as a drum.

SÈKETÉ, *s.* beer made from Indian corn.

SÈMBÈ, *adv.* (characterising a blaze of light). See IMUN-MUNÁ.

SÈNỌ, *v. n.* to miscarry.

SÈNIFINRAN, ETUTUPUYE, *s.* a thorny shrub.

SÈRÍ (sè-ori), *v. n.* to divert the course, take another direction.

ŞE

ŞE-ÕRÛN, *s.* the setting of the sun when it appears as a globe.

ŞEPOLOHUN (şę-pa-oni-ohun), *s.* name of a prickly shrub or tree.

ŞETE (—otte), *v. n.* to subdue, conquer.

Şİ, *v. a.* to miss, mistake, fail.

Şİ *followed by* FISI, *v. a.* to misplace.

. NÒ, *v. a.* to rinse, cleanse.

ŞÍ, ŞÍN, *v. a.* to open, expose to sight; remove, change place; be guilty; borrow, lend; run with precipitation.

ŞÍ *followed by* LAIYA, *v. n.* to discover the mind; alienate.

. LAJE, *v. a.* to condemn.

. NÍYE, *v. a.* to remind.

. ŞE, *v. a.* to do wrong, misbehave.

ŞÍBI, *s.* spoon.

ŞİBO, *s.* the pawpaw tree and fruit.

ŞİGBÒ, ŞİGBON, ŞUGBON, *conj.* but, yet.

ŞİGIDI, *adj.* moderately short and bulky.

ŞİGIDI, ŞUGUDU, *s.* earthenware image.

ŞİGUN (şi-ogun), *v. n.* to set out for war.

ŞİGÛN, *s.* the fig-nut plant.

ŞİJI (—iji), *v. a.* to shade, cast a shade, screen.

ŞİJIBÒ (—iji-bo), *v. a.* to overshadow.

ŞIJU (—uju), *v. n.* to open the eye; be daring.

ŞIJU-wò, *v. a.* to look upon, behold.

ŞI-KÛN, *v. n.* to remain.

ŞİKKò (—okkò), *v. n.* to get under weigh.

ŞİLLEKUN (—illekun), *v. n.* to open a door, grant admittance.

ŞİMORAN (şę-mò-òran), *v. a.* to consider; counsel.

ŞÎN, *adv.* very firmly, piercingly.—Egún gún mi li ęşe şîn, “The thorn pierced my foot very deeply.”

ŞIN, ŞINŞIN, *adv.* upright, firmly, steadily, fast, steadfastly.

ŞIN

ŞINIKA, *s.* pewter ; composition of silver.

ŞINŞIN-ÖBBÈ, *s.* sweetmeat ; palaver sauce.

ŞINA, *v. n.* to err, miss the road, stray.

ŞİÖ ! *interj.* (a word expressing contempt).

ŞIPAYÁ, *v. n.* to lay open, expose to view

ŞİPE (şe-ipe), *v. n.* to beg pardon for.

ŞİRÉ (—ire) *v. n.* to play.

ŞIREGUN (—iregun), *v. n.* to rebuke or remind an ungrateful person of kindness done.

ŞİRO (—iro), *v. a.* to reckon, calculate.

ŞİRO, *s.* name of a bird.

ŞİRİ, *s.* a single stock of guinea corn or rice with the grain in the ear.

ŞISSE (şi-esse), *v. n.* to move the foot ; make haste, or speed.

ŞİŞE, *v. n.* to mistake ; act wrongly ; do amiss.

ŞİŞE (şe-işe), *v. n.* to work, labour.

ŞİŞEŞİŞE, *s.* workman, labourer.

ŞİŞEPA, *v. n.* to labour, do hard work.

ŞİŞÉ (şe-işe), *v. n.* to suffer trouble, labour under some difficulty.

ŞİŞINIGUN, *s.* a bird.

ŞİŞORO, *adj.* difficult.

ŞİŞU, *s.* the act of being darkened.

ŞİWERE (şe-were), *v. n.* to be silly, be a fool.

ŞİWO ! *interj.* (an expression of defiance).

ŞİYEMEJİ (şi-iye-meji), *v. n.* to doubt, hesitate ; (*lit.* to make two minds).—O nşiyemeji, “ You are doubting.”

ŞÓ, *v. a.* to be rough, passionate, peevish, sour.

ŞÒ, *v. a.* to be slackened, or loosened.

ŞÓ, *adv.* just a touch, a mere touch (*qualifying verbs* of touching, or dipping).—O fi bô ọ ọ, “ He just dipped it.”

ŞÓ, *v. n.* to look stern, surly, or harsh.

ŞÒFO (şe-ofo), *v. n.* to suffer loss of property.

ŞOFÓFO (—fo), *v. n.* to reveal secrets, tell tales.

ŞOG

ŞOGO (şe-ogo), *v. n.* to perform worthy actions ; glory.

ŞOJORO, *v. n.* to cheat in play.

ŞOJUKÒKORO (—oju-kokoro), *v. n.* to covet, be covetous.

ŞÒKOTO, *s.* trousers.

ŞÓKOTO, KÓTO, *adj.* very narrow, confined space or room, as a room.—Ille şókoto, *or* Ille koto kíkì ekàn, “A small confined room, consisting of (almost) nothing but pins ;” (a riddle, meaning the mouth with its many teeth).

ŞOLŌ, *s.* small brook or spring.

ŞOLORI (şe-olori), *v. a.* to command, head.

ŞONO (şo-inò), *v. n.* to be froward, surly, cross, passionate, peevish.

ŞONŞO, *s.* a point ; the highest point or tip of any thing.

ŞORE (şe-ore), *v. n.* to do good, act kindly.

ŞORO, *verbal adj.* hard, difficult.

ŞORO (—oro), *v. n.* to be furious, be severe, act from indignation or irritation.

ŞOŞO, *adj.* only, single.—On nikan şoşo li o mbẹ ni ille, “He is the only one in the house.”

ŞÒWO (—owo), *v. n.* to trade.

ŞŌ, *v. a.* to guard, watch.

ŞŌFFO (—offo), *v. n.* to mourn for the dead.

ŞOFFON-DİN, *s.* name of an herb used for sauce.

ŞOHOMBIA, ŞOROMBIA, *s.* pair of boots.

ŞOKAN (—okan), *v. n.* to be one, unite, agree.

ŞŌN, *v. a.* to take by small quantities, little at a time.

ŞŌN, *adv.* precipitately, with a plunge (*qualifying v.* Wò, to enter).—O wò inò rè şŌn, “It plunged into it altogether.”

ŞŌN, *adv.* coolly, calmly.—O wò mi şŌn, “He looks upon me calmly.”

ŞORÉ (—ore), *v. n.* to associate, be friends.

ŞOSÓ (—osò), *v. n.* to adorn oneself.

ŞŌTTE (—otte), *v. n.* to rebel, revolt.

ŞOWO, *v. a.* to hand over ; send over.

ŞOWON, *v. n.* to be rare, scarce, dear.

SÙ

ŞÙ, *v. n.* to make into balls, knead.

ŞÙ, *v. n.* to gather together in a great multitude (as locusts or grasshoppers).

ŞÚ, *v. n.* to gather blackness as rainy clouds, darken.

ŞÚ, *v. a.* to speak, hold a speech ; intrust.

ŞU, *v. n.* to evacuate, throw out.

ŞU *followed by* LOHÙN (ni-ohun), *v. a.* to censure severely, vituperate.

. SÌ, *v. a.* to answer ; be concerned about, notice.

ŞÜ-BO, *v. a.* to come upon in a crowd.

ŞUBU (şe-ibu), *v. n.* to fall down.

ŞUGBON, *conj.* but, yet.

ŞUGUDU, ŞIGIDI, *s.* image for worship made of clay.

ŞU-JO, *v. n.* to come together in a dense crowd.

ŞUKÚ, *s.* a kind of basket.

ŞUKURÁ, *s.* a name of the partridge. (*See* APARÒ.)

ŞU-MÓ, *v. a.* to come upon in a crowd.

ŞUNÓ (şu-inó), *v. a.* to be suffering from diarrhoea.

ŞUPO (—ipò), *v. n.* to marry a widow.

ŞURU, *adj.* small (applied to heaps).—Ebé şuru, “A small hillock.”

ŞURU, *adj.* large (applied to the tail of a peacock, cock, turkey, or a bunch of any thing).

ŞUŞU, *adv.* to a great degree, greatly, utterly, (*qualifying* *v.* RUN, to destroy).—Inó ru mi şuşu, “My passion was greatly excited.”—Nwón run illu na şuşu, “They utterly destroyed the town.”

T.

TA, *inter. pron.* Who?—Ta ni nşe behe ? “Who is doing so?”

TA, *v. a.* to kick ; burn smartly (as pepper) ; shoot at ; sting ; open a boil ; spill, shed ; shine upon.

TA *followed by* IRÉ, *v. a.* to imprecate evil upon.

. LAIYA (ni-àya), *v. a.* to strike the breast, oppose, be contrary to.—Aféfé ta okkò

TA

laìya, "The wind was contrary to the ship."

TA *followed by* ORE, *v. a.* to give a present.

TA, *v. n.* to produce (as yams or any vegetable from the root); sound aloud (as a cry); shoot out lengthwise; pass from one place to another.—Ta atare atayo, "He is always roving here and there."—Igbe ta, "A cry was raised."

TÀ, *v. a.* to sell, expose for sale; fine.

TABBÀ, *s.* tobacco.

TABBÍ, *conj.* neither, nor, or, whether.—Tabbí iwọ̀ kò ngbọ? "Do you not hear?" (an expression used in conversation to call attention.)

TABBÍ! *interj.* what else? what more? indeed!

TABILI, *s.* (*Eng.*) table.

TAFÀ (ta-òffà), *v. a.* to shoot arrows.

TAFÀ-TAFÀ, *s.* archer, bowman.

TAGBOKUN (ta-igba-okun), *v. n.* to spread or make sail.

TAGBỌNGBỌN, *v. n.* to stagger.

TAĀTAĀ, TAI, *adv.* indifferently, insolently, with no earnestness.

TÀJẸ (ta-ejje), *v. n.* to shed blood.

TA-JÍ, *v. n.* to awake, start on a sudden from sleep; awake suddenly (as from dozing).

TAJU (—oju), *v. n.* to be in haste, be too anxious, be in a hurry.

TAKARADÁ, *s.* (*Haussa*) book, paper.

TA-KÉTE, *v. n.* to stand aloof or at a distance from.

TA-KÓKO, *v. a.* to knot.

TAKÙN (—okun), *v. n.* to suspend a rope.

TAKỌTABO (ti-akọ-ti-abo), *s.* a pair of animals, male and female.

TALAKÀ, *s.* a poor indigent person.

TALLÀ (to-àlla), *s.* white muslin, bleached calico.

TÀLUBỌ, *s.* young unripe fruit (especially of the Shea tree).

TAMPA, *s.* the side bone next the rib.

TÀN

TÀN, *v. a. and n.* to light a lamp or torch, shine ; entice, deceive, decoy ; spread, scatter.

T'ÁN, *v. n.* to be done, cease, be at an end.

TAN, *v. n.* to be related to.—Emi kò bá iwọ tan, emi kò bá iwọ rẹ, “I am neither related to, nor in friendship with you.”

TANGALÁ, *s.* name of a bird.

TANGIRÌ, TAGIRÌ, *s.* a running plant, whose fruit is used in tanning hides:

TANI? *inter. pron.* who? whom?

TAN-JẸ, *v. a.* to deceive, entice.

TANJU (tan-oju), *v. a.* to look sternly at.

TÀNTAN, *adv.* violently (*qualifying v.* NÀ, to stretch).—Emi na ẹsẹ mi tàntan, “I stretched my legs to their full extent.”

TANTASI, *s.* yam not pulled up, but left to grow and bear in the same hole.

TAPÁ (ta-ipá), *v. a.* to kick.

TAPÉ (—ipé), *v. n.* to appear (as the ear of Indian corn on the stalk).

TARA (—ara), *v. n.* to be hasty, be too anxiously concerned.

TĀRÁ, *s.* gravel clay, used in giving solidity to mud floors.

TÀRA, *adv.* straightforward.

TARI (ta-ori), *v. a.* to push violently or headlong.

TASE (—ase), *v. n.* to fail, miss the mark, miss one another.

TASE (—aṣẹ), *v. n.* to imprecate evil upon, curse.

TASO (—aṣo), *v. a.* to arrange (the woof on pins from the reels).

TASSÀ, *s.* pan, pewter plate.

TASSE (—ẹsẹ), *v. a.* to kick, kick with the foot.

TAYO, TAWO (—ayò), *v. n.* to play the game called the warry.

TÉ, *adv.* on the very top (*qualifying verbs signifying to*

TÈ

put or rest upon).—*Ẹiye bà lé orí iggi té*, “The bird sits right on the top of the tree.”

TÈ, *v. a.* to worship, adore; rear; indulge, fondle, respect.—*Oriṣa ti akéḳe ti kò gb'íké, òriṣa tí atéte tí kò gbitè, ojú popo ni igbé*, “The god who would not be pleased, when they tried to please it, the god who would not be propitiated, when they tried to propitiate it, must take up his abode in the highway.”

TEATRE, *s.* (*Gr.*) theatre.

TÊDE, *s.* a kind of parrot very destructive to Indian corn.

TÈFE-TEFE, *adv.* the whole, entirely.

TEJU, TỌJU (*tọ-oju*), *v. a.* to take care of, mind, have the oversight of.

TEMI (*ti-emi*), *pron.* of me, mine.

TÈTE, *adv.* soon, quickly, first, in the first place.—*Iṣé tèmì ni ki atéte ọṣe*, “My work is to be done first.”

TETE, *adv.* fast, with a quick pace.—*Ọmọde nsure tete li ojú opópo*, “The child is running fast on the highway.”

TETE, *s.* leg (of a goat or other inferior animal); kick from such an animal: (that of a man or a horse is called *IPÁ*).—*Ewure yán mi ni tete*, “A goat kicked me.”

TÉ, *adj. and v. n.* to come to disgrace; be level, be flat; be tasteless, be insipid.

TÉ, *v. a.* to beat, outdo; lay, place gently on.

TÉ followed by *LỌRỌN* (*ni-ọrọn*), *v. a.* to make level; be satisfied with, satisfy.

TÈ *v. a.* to trample, tread; bend; castrate.

TÈ followed by *BALLE* (*bà-illẹ*), *v. a.* to bend down.

. *IDÓ, TÈDO*, *v. n.* to encamp; form an establishment.

. *LẸSẸ* (*ẹsẹ*), *v. a.* to inform privately, give a hint.

TÈ

- TÈ *followed by* MÒLLÈ (mò-illè), *v. a.* to trample under foot, tread upon.
- NA, *adv.* already.—Iwọ tẹ dé na, “Are you come already?”
- Rì, *v. a.* to suppress, put under, hide.
- TÈBERÈ, *v. a.* to make level, make low.
- TÈGUN, *v. n.* to set in battle array, lay wait.
- TÈHINBORUN, *s.* name of a tree.
- TÈHINGHÈSA, *s.* crust.
- TÈJU (tẹ-oju), *v. a.* to be flat, level.
- TÈJUMÓ (—mọ), *v. a.* to fasten the eye upon, look earnestly, attend to.
- TÈLÉ, *v. a.* to follow.—Maṣe ṣajú, ṣugbọn tẹlé wọn, “Do not go before, but follow them.”
- TÈLLÈ (tẹ-illè), *v. n.* to tread on the ground; *adv.* beforehand, previously.—Awa ti mọ tẹlẹ, pe beṣe ni yio rí, “We knew beforehand that so it would be.”
- TÈNNUMÓ (tẹ-ennu-mọ), *v. a.* to affirm.
- TÈNTÈRÈ, *s.* name of a carnivorous bird.
- TÈNYIN (ti-ẹnyin), *poss. pron.* yours.
- TÈRIBA (tẹ-ori-ba), *v. n.* to stoop, bow the head to the ground.
- TÈRÚTÈRÚ (ta-ẹru), *s.* slave-dealer, seller of slaves.
- TÈTÈ, *s.* game of chance.
- TÈTÈ, *s.* herb.
- TÈTÈ-ÈGUN, *s.* a species of cane (used as cough-medicine).
- TÈTÈRÈ, *adv.* carelessly.—Aki imu ibọn tẹtẹrẹ, “A gun is not to be held carelessly.”
- TÈTÚ, *s.* executioner.
- TÈWỌGBÀ (tẹ-ọwọ-gba), *adj.* acceptable, approved, received. *v. a.* to take in hand.
- TÍ, *v. a.* to thump, strike with a heavy substance; fade, lose colour.
- TÍ, *rel. pron.* who, whom, which, the one which.—Ọkọn-rí tí mo wí ti padà dé, “The man whom I mentioned has returned.”

TÍ

Tí, *conj.* yet.—Emi kò ti ilọ, “I do not go yet.”

Tì, *v. a.* to prop, support, cast, push, shine; fasten, lock,
—Tì illekùn kì o tó jade, “Lock the door before
you go out.”—Mà ẹ̀ tì ommodé ẹ̀bù, “Do not push
the child down (*lit.* to fall).”

Tì *followed by* Ẹ̀AJU, *v. a.* to put forward, place be-
fore.

Tì, *prep.* against, at, to, with, by, near.—Ma ẹ̀ duro tì
mì, “Do not stand by me.”

Tì, *adv.* not; (denoting failure, inability).—Babba kọ
ille tì, “My father is not able to finish the house, *or*
fails in building.”

Tì, *adv.* heavily, vehemently, with great force.—Õrùn
na bi lù mì tì, “The smell overpowers me.”

Tì, *aux. v.* have, have been. *v. n.* to gnaw.—Awa ti lọ,
“We have gone.”—Eyi ti parí, “This has been ac-
complished.”

Tì, *prep. sign of the possessive case*, of, belonging to.—Ille
tì 'wa wó, “Our house fell.”—Iwe ti emi kọ 'yi,
“This is not my book.”

Tì, *prep.* from.—Bì iwọ̀ tì ti ibẹ̀ de nĩ, “You have just
come from the place.”

Tì, *adv.* how?—Eyi ti rí? “How is this?”

TÌA, TÌRA, *s.* Mahommedan charm; book, letter.

TIAN, TIA, *adj.* distant, long.—Oniyè ni iranti ojo
tian tian, “Long as the time is, it is within the com-
pass of memory (*lit.* has number in remembrance).”

TIAN-TIAN, *adv.* abundantly, profusely, plentifully
(*qualifying v.* FO, to fly).—Ẹ̀iye fò soke tiantian,
“The bird flew up to a very great height.”

TIA, *s.* bird so called from its cry.

TIBAYI, *dem. pron.* the one yonder.

TIJU (ti-oju), *v. n.* to blush, be ashamed.

TIKARARE (ti-ika-ara-re), *reflect. pron.* thyself, belonging
to thyself.

TIKARARE, *reflect. pron.* himself, belonging to himself.

TÌK

TÌKÒ, *adv.* heavily, unwillingly, reluctantly.

TILLE, *conj.* even, though, although.—Bi awa kò tillẹ lẹ
kì nì yio ẹ wa, “Though we should not go, what
could he do to us?”

TÌMỌ-TÌMỌ, *adv.* closely, adhesively.

TÌMTIM, *s.* pillow, cushion.

TINABỌ (tẹ-ina-bọ), *v. a.* to kindle, set on fire.

TINÓ, TÍNÓTINÓ (tì-inó), *adv.* with the heart, from the
heart, heartily. *prep.* within.

TIRI, *v. n.* to stoop, to look downwards.

TIRI-SÌ, *prep.* once against, opposite to.

TIRINMOLLE (tì-irin-mọ-ilẹ), *v. n.* to stand firm.

TIRO (tì-iro), *v. n.* to stand on tiptoe, so as to reach a
high object.

TÌROTIRO, *adv.* with consideration, advisedly.

TÌŞÁJU (tì-işájú), *adj.* foremost, former. *v. a.* to put for-
ward or foremost.

TITANI ? *pron.* whose ?

TITÈ, *s. and adj.* that which is to be trampled upon or
castrated ; trampled, castrated.

TÍTI, *conj.* until, till. *adv.* continually, ever.

TÌTI, *adv.* tremulously, (*qualifying verbs of* shaking or
quaking of the earth).—Ilẹ mì tìti, “The earth
quaked violently.”

TÍTI-LAI, *adv.* until ever ; never.

TÌTỌ, *adj.* straight, direct. *s.* that which is to be straight-
ened.

TITỌN, TITTON, *adj.* young, fresh, new.

TÌWA, TÀWA, *poss. pron.* ours.

TÌWỌN, *poss. pron.* theirs.

TÌWỌNWỌN, *s.* wart ; name of a bird.

TÓ, TÓTÓ, TOTOHŨN, *adv.* never ; (emphatical, used only
when a transgressor promises amendment).—Toto-
hũn emi kò ẹ beẹ mó, “Never ! never will I do so
again.”

TÓ, *v. n.* to be enough, be sufficient, be capacious, reach at.

TÓ

Tó, *adv.* (expressing the manner or sound of dropping).—

Omi nkan tó, tó, tó, “The water goes drop, drop, drop.”

Tò, *v. n.* to stand in a line, muster, place in rows; be restored (as a broken limb).

Tō, *adv.* well (expressive of satisfaction, used mostly by Mahommedans).

TOBEHÈ, *adv.* to such a degree, insomuch, in such wise.

TOBI, *adj. and v. n.* to be big, great, supreme.

TOBIJÙ, *adj. and v. n.* to be bigger than, larger than.

TOBIJULO, *adj.* biggest, largest.

TOBÍ, *s.* napkin, wrapper.

TOBI-INOWÓ, *s.* towel.

TOGBÉ, *v. n.* to slumber, doze.

TÕGBO, *s.* name of a forest bird.

TOLÓTOLO, *s.* turkey.

TOJUBÒ, *v. n.* to plunge the eye into, look into, view.

TÓNITÓNÌ, *adv.* cleanly.

TONÍTONI, TÉNITENÌ, *conj.* until now.

TÓNTORO, *adj.* (used respecting liquids); a very little, a very small drop.—Bù omi tóntoro si ọbbè, “Pour a small drop of water into the sauce.”

TÓRI (to-ori), *v. n.* to fall to one's share.

TÓRI-OJU, *v. n.* to satisfy, satiate.

TÒRO, *s.* name of a kind of rat, noted for fatness; kind of country coat, used as an upper garment.

TÒRÓ, *v. n.* to settle (as dirty water); be still, be at rest, be at peace, be tranquil.—Ilẹ̀ tòro, or Aiyẹ̀ tòro, “The country is at peace.”

To-sí, *s.* neighbourhood, nearness, proximity.

TÓTO, *adv.* clearly, serenely.

TÓTO ! TOTOHŨN ! *adv.* a word of humiliation before the gods or a superior power, denoting submission and repentance, and a promise never to do so more.

TOTO, *adv.* (qualifying FÈ, to distort the face), very.—Gbogbo wọn fẹ̀ oju toto, “They all distort their faces;” a phrase describing the expression of coun-

TÔT

tenance assumed by those who have a laborious task imposed upon them. *See FÈ.*

Tõró (ti-oti-tò), *adv.* of a truth, in truth, truly.

Toye (to-iye), *v. n.* to be of equal value. *adj.* meritorious.

Toyetoye (ti-oye), *adj.* with observation, considerably, discreetly.

Tó, *v. a.* to correct, bring up, educate ; direct ; straighten ; annoy, trouble ; touch ; enrage.

Tó, *adj. and v. n.* to be straight, right, true ; be long ; be durable ; split into small slips (as straw for hats or bonnets).

Tó followed by Èjò, *v. a.* to settle, trace a matter.

. Wo, *v. a.* to taste.

Tò, *v. n.* to make water.

Tò, *v. a.* to follow, go to, resort to.

Tòhò, *adv.* expression of praise to a younger person.—

O òun tòhò, “ Well done, lad.”

Tòjú, Tèjú (to-oju), *v. a.* to take care of, watch, see after.

Tòkkantòkkan (ti-òkkan), *adv.* with the soul, heartily.

Tòkko, (tò-òkko), *v. a.* to steer, guide a ship, canoe, or boat.

Tón, *adv.* again, once more (used in composition to express repetition).

Tón followed by Gbé, *v. a.* to take again, resume.

. Kà, *v. a.* to count again, repeat.

. Mú, *v. a.* to hold again.

. Sò, Wí, *v. a.* to say over again.

. Wò, *v. a.* to look again, review.

Tònna (tò-onna), *v. n.* to take the lead, go on the road ; follow, trace the path.

Tòpa, Tòpassè (tò-ipa), *v. a.* to trace, follow a track or footstep.

Tòrè (ta-òrè), *v.* *See Fì* followed by Tòrè.

Tòrò, *v. a.* to borrow, beg of, petition, ask a loan.

Tòrun (ti-òrun), *adj.* of or from heaven, heavenly.

Tòssè, *v. a.* to trace out.

Tòtto, *adj.* whole, complete.

TÒW

Tòwotòwò (ti-òwò), *adv.* with respect, reverently.

Tú, *v. a. and n.* to loose, loosen, untie; pour out; break (as a boil); gush; break up (as a market or congregation); scatter; unfold.

Tú *followed by* KÁ, *v. a.* to scatter, disperse.

. `OṚṚO, *v. a.* to bring tidings of a deceased person; tell mournful news.

Tu, *v. a.* to spit; throw out; pluck up; fail.

Tu *followed by* LAṢO (ni-aṣo), *v. a.* to strip off cloth.

. : NIHORIHO, *v. a.* to strip naked.

Tù, *v. n.* to cease from paining; navigate; make easy, propitiate, reconcile; collect, gather together.

Tù *followed by* LARA (ni-ara), *v. a.* to refresh, enliven.

. LOJU (—aju), *v. a.* to tame, reconcile.

. NIÑO (—ino), *v. a.* to pacify, appease.

TÚBA, *v. a. and n.* to surrender, repent.

TUBÒ, *v. a.* to attempt, try once more.—Tubò ɛ diẹ si i, “Try to do a little more to it.”

TÚBU, *s.* prison, gaol.

TÚJUKA (tu-aju-ka), *v. n.* to be cheerful.

TUKA, TUKAKIRI, *v. n.* to scatter about.

TUKKÒ (tu-òkkò), *v. a.* to navigate a vessel.

TŪKÚ, *s.* wild hog.

TULÀSSIN, *s.* misfortune, evil.

TUMÒ, *v. n.* to disclose a secret bargain; baffle a secret plot.

TUPŭ, *v. n.* to run with precipitation.

TURARI (*Haussa*) (called in *Arabic* TIBI), *s.* aromatic drug; any sweet-scented thing.

TUTò (tu-itò), *v. n.* to spit, emit spittle of one's own accord.

TUTTU, *adv.* very light, not heavy (*applied to* FÈRÈ, light); gloomily, sadly.—Iggi yi fèrè tuttu, “This wood is very light.”

TÚTU, *adv.* entirely.—Ogun fò won tútu, “War dispersed them entirely.”

TUT

TUTÙ, *adj.* green; raw, wet, damp, cold; cool; meek, quiet; fresh (opposed to salt).

U.

U, *pers. pron. 3d pers. sing. objec. case*, him, her, it (*used euphonically after verbs commencing with the vowel u. See O*).—Okkò mi tobi, emi kò le itù u, "My canoe is large; I am unable to navigate it."

W.

WÁ, *v. a.* to seek for, search; divide, share.

WÁ followed by IDI, WADI, *v. a.* to make close examination.

. KIRI, *v. a.* to seek about, search for.

WÀ, *v. n.* to be, exist; dig; pull a boat.

WÀ followed by LAIYÀ, *v. a.* to strengthen, encourage, embolden.

WA, 'WA, *pron. contr. from AWA*; us.

WA, *v. n.* to come, move towards; shake, tremble.

WADI (wa-idi), *v. n.* to examine into, scrutinize.

WADUWADU, *adv.* hurriedly, taking no time.

WÁGA, *s.* a parcel of KÁNHUN (rock salt); soda.

WAGÍ, *s.* butter.

WAGUN (wa-ogun), *v. n.* to set in battle array.

WAHALLÀ, *s.* trouble, affliction.

WAHARÌ, *s.* female slave taken for a wife.

WÁI or WAYÍ, *adv.* now, at this time.

WAIN (*Eng.*), *s.* wine.

WAJÌ, *s.* blue dye, blue stain from dyed cloth.

WAJÚ, IWAJU, *s.* face, front, forehead.

WAJÓ, *v. a.* to settle a matter, search into a matter
avenge.

WAKASI, WÀKASI, *s.* sour milk, cream, cheese.

WAKATÍ, *s.* time, hour, period of time.

WALÀ, *s.* a board used for writing on by the Mahommedans.

WQH

WQHIN (wọ-ẹhin), *v. n.* to be crooked on the back, have a hunch back.

WALLAMI, *s.* oar, paddle.

WALLÈ (wa-illè), *v. n.* to be sober, recover oneself (as from drunkenness).—Oju rẹ walle wai, “You are now sober.”

WALLÈ, *v. a.* to dig the ground.

WANRAN-WANRAN, *adv.* foolishly, irregularly.

WÁPA, WÁRAPA, *s.* epilepsy.

WAPAKAN (wo-apa-kan), *v. n.* to blink, look sidelong.

WÀRA, *s.* cream, cheese.

WARA-`OJO, *s.* shower.

WÁRI, HÁRI, *v. a.* to share, divide; do homage to a king, worship.

WA-RÌRI, *v. n.* to tremble greatly.

WARONKÌ (wà-ọrọ̀n-kì), *v. n.* to stiffen the neck.—Agidi enia ni iwaron ki le kakaraka, “A haughty person stiffens his neck.”

WÁWA, HÁHA, *s.* the leaf of Indian or Guinea corn.

WAWÓ (wa-ọwọ̀), *v. n.* to cease raining, cease, abate.

WAYÍ, WÁÍ, *adv.* now, at this time.

WAYÁ-`IJA, *v. n.* to come to a close contest; struggle.

WÉ, *v. n.* to twist, curl; wean a child.

WÉ followed by Pò, *v. n.* to twist or curl round.

WELE, *adv.* lively, with lively motion (expressive of the motion of leaves and grass at a gentle breeze).—Afeṣe ṣe oko wele, “The wind makes the grass rustle.”

WÈRE, *adj.* silly, foolish.

WÉRE, *adv.* with a quick lively motion.

WÉREWÉRE, *adv.* nimbly, quickly.

WÈREPE, WÈPE, *s.* running plant like a bean, bearing a hairy pod which stings the hand when touched.

WÉ, *adj. and v. n.* to be fine (applied to grains or fibre).—Owú, tí mọ̀ rà ọ wé, “The cotton which I purchased is fine.”

WÉ, *v. n.* to sport (as wife and husband).

WÉ

WÉ, *v. a.* to crush grain (either by mills or by mastication); to grind, masticate, smash.—O le bi oju eja ti ehín kò le iwé, “It is as hard as the eye of a (smoked) fish, which the teeth cannot break.”

WÈ, *v. a. and n.* to swim; wash the body; dress, decorate, adorn; cleanse.

WÈ *followed by* Nò, *v. a.* to wash off, purify, cleanse.

. LEWA (ni-ewa), *v. a.* to castrate.

WÈNÒ, *v. a.* to wash, cleanse.

WÈ-NÒ-MÓ, *v. a.* to purify, cleanse thoroughly; sanctify.

WÈREWÈRÈ, WÈWE, *adj.* small, dwarf.

WERÈ, *adj.* small-sized.

Wí, *v. n.* to say, speak, tell.—Wi kan fun mi ki nri wi nigbati mọ ba de ille, “Tell me one thing that I may repeat it when I reach home.”

Wí *followed by* Fú, *v. a.* to tell to.

Wì, *v. a.* to burn the hair slightly, singe.

WIJO (wi-ejo), *v. n.* to complain.

WIKIRI, *v. a.* to publish about.

WILIKÍ, *s.* leather worn by males.

WÍN, *v. n.* to lend to; borrow from.—Awín isan kò ri owó wín, “The borrower who does not pay gets no more money lent him.”

WÍNDI, *s.* inner coat worn next the body.

WINRÌN, *adj.* near, approximate.—Ille wa kò winrìn, “Our house is not near.”

WIRIWIRI, *adv.* hastily, hurriedly.—Ju u wìriwiri, “Take it up quickly.”

WIRIWIRI-ALLE, *s.* evening, dusk.

WÍWA, *s.* the act of coming. See IWA.

WIWÈ, *adj.* washed. See WÈ.

WÍWỌ, *adj.* crooked. See Wọ.

WIWỌ, *adj.* putting on, entering in.

WIWÚ, *s.* abscess, swelling.

Wó, *v. a.* to fell a tree, break down walls or any upright structure. *v. n.* to fall down (as a tree); fall (as a

WÓ

horse or any large animal).—Eşin babba wó, “My father’s horse fell;” (*i. e.* is dead).

Wó followed by BALLE, LULLE, PALLE, *v. a.* to break down.

Wò, *v. a.* to behold, visit, see; take care of, attend a sick person. *v. n.* to look, appear.—Wòhín wòhún, “To look here and there.”

Wò followed by FÍRI, *v. a.* to look with a glance.

. JINÁ, *v. n.* to heal a wound or sore.

Wo, *v. n.* to doze.—Li oru anná emi kò sùn emi kò wo, “Last night I neither slept nor dozed.”

Wodú, *v. n.* to grow dark, blacken, assume a dark appearance.

Wolĩ, *s.* (*Haussa*) prophet.

WOLLE (wo-ille), *v. n.* to fall with the face to the ground (through fear or reverence); worship.

WOLUHA, *s.* family prayer (expression borrowed from the Mahommedans).

WorAN (wo-iran), *v. n.* to see, sight; indulge the sense of seeing.

WÓRO, *s.* grain.

WoyE (wo-oye), *s.* to look out, observe, take notice, perceive.

Wó, *v. a.* to drag, pull along.

Wó, *v. n.* to be crooked, be bent.

Iwó, *s.* crookedness.

Wíwó, *adj.* crooked.

Wò, *v. n.* to set (as the sun); disappear (as pimples from the skin); roost (as fowls); go in, enter; put on clothes; hollow; be suitable, be convenient.

Wò followed by LỌRỌN (ni-ọrọn), *v. a.* to press down (as a heavy burden).

WòBIA, *s.* greediness, lasciviousness.—Wòbia yó tan o pe egbe re wá, “The glutton having eaten to the full (in the house of a friend), calls his companions also to come (to the same house,” instead of being satisfied with the hospitality he has received).

WOK

- WOKKỌ (wọ-ọkkọ), *v. n.* to embark, enter into a ship.
- WOLLE (wọ-ille), *v. n.* to enter into the ground, sink down into the ground.
- WỌN, *adj. and v. n.* to be dear, be scarce, not common.
- WỌN, *v. a.* to catch a thing thrown from a distance; wean; sprinkle.
- WỌN, *v. n.* to weave, knit; blame, retaliate.—Owọn adire bi ití wọn kòlọkọlọ ní mó fí wọn ọ, “The vengeance which the fowls imprecate on the fox, do I imprecate on you.”
- WỌN, *pers. pron. obj. case*, them (*contr. from* Awọn, they).
- WỌN, *v. a.* to measure, weigh; prune, pick off, aim at.
- WỌNNI, *dem. pron.* those.
- WỌNỌ (wọ-inọ), *v. n.* to enter in.
- WỌNSỌ (wọ-aşọ), *v. a.* to weave clothes.
- WỌNYI, *dem. pron.* these.
- WỌRIN, *v. a.* to make nails.
- WỌRỌWỌRỌ, WỌWỌ, *adv. (qualifying v. Lọ).*—Omi ló wọrọ-wọrọ, “The water is only lukewarm.”
- WỌŞỌ (wọ-aşọ), *v. n.* to put on clothes.
- WỌŞỌ-WỌŞỌ, *s.* name of a bird.
- WỌ-TÌ, *v. n.* to draw aside, sit by.
- WỌWỌ, *s.* copious.
- WU, WUNI, *v. a.* to please, give pleasure.—’Iwa rẹ wù mí gidigidi, “Your conduct pleases me exceedingly.”
- WÚ, *v. n.* to swell; look gloomy; increase, multiply; stir up the sediment.
- WUNDIA, OMMODAN, *s.* virgin, maid.
- WURÀ, *s.* gold.—Ẹnniti ọ mó wurà lí a ità a fun, “Gold should be sold to him who knows the value of it.”
- WURE (wu-ire), *v. n.* to wish a blessing upon from the gods, implore blessings; censure.
- WURU-WURU, Wŭwŭ, *adv.* higgledy-piggledy, in a confused mass.
- WUWO, *adj.* heavy, dull.

YÁ

Y.

YÁ, *adj. and v. n.* to be in haste, be quick, soon, early.

YÁ, *v. a.* to hold in pawn ; purchase an image to worship.

—Mo ri ere meji ti iwọ yá loddọ gbẹnagbẹna, “I saw the two images you purchased from the image maker.”

YÁ followed by ERE, *v. a.* to make an image.

. IBEJI, YABEJI, *v. n.* to purchase images of the god of twins.

. NIHA, *v. a.* to annoy or vex by inconsistent conduct.

YÁ, *v. n.* to warm oneself (at the fire, or in the rays of the sun).

YÀ, *v. n.* to give way.—Yà fun mi kurò li ònna, “Give way out of the road.”

YÀ followed by AHANNA, YAHANNA, *v. a.* to become wild and obstinate.

YÀ, *v. a.* to separate ; comb ; adjust ; divide.

YA, *v. a.* to tear, rend, pluck Indian corn, break off. *See* AGBADA.

YABODE (ya-ibi-ode), *v. n.* to smuggle goods, avoid entering through the custom house.

YAGAN (ya-àgan), *v. n.* to be childless, barren.

YAGBÉ (ya-igbẹ), *v. n.* to evacuate.

YAJU (ya-ọju), *adj.* officious, overforward.

YALLA, *conj.* whether.

YAMYÁM, *s.* mosquito, sandfly.—Yamyám ẹ fujà li àìlì apá, “The mosquito makes a bold attempt, without power (*lit.* arms) to accomplish it.” The buzzing of the mosquito is supposed to resemble the word GbÉ, “To carry away.”

YÁN, *v. n.* to gape, yawn, neigh, kick.

YÁN, followed by NITETE, *v. a.* to kick.

YÀN, *v. a.* to choose, select, take any thing from a larger number without choice.—Èrù pọ, yàn diẹ silẹ nínọ rẹ, “The load is heavy ; put some on the ground.”

YÀN

YÀN, *adv.* brilliantly. — Òrùn bóju yàn, “The sun shines brilliantly.”

YÀN *followed by* NÌPỌSÌ (ni-ipọ-sì), *v. a.* to contemn, despise.

. OWE, YANWE (yan-iwe), *v. n.* to be protuberant (like a young bird).

YAN, *v. n.* to walk proudly, walk leisurely, make oneself of great importance.

YAN, *v. a.* to bake, fry, parch.

YÁNA (ya-iná), *v. n.* to warm oneself at the fire.

YANGAN, *s.* Indian corn.

YANGÍ, *s.* red soft stone (commonly used for building in Sierra Leone).

YANGIDÌ, *s.* package of money.

YANHUN, *s.* cat; *v. n.* to threaten, promise hostility.

YANJÚ, *adj.* fair, beautiful.

YANKỌTỌ, *s.* an esculent herb.

YÀNNA (ya-ọnna), *v. a.* to give way, avoid.

YANRÀN, *v. n.* to be tenacious, not easily corrected or advised.

YANRANYANRAN, *adv.* brilliantly. — Orun nràn yanran-yanran, “The sun is shining brilliantly.”

YẼNRIN, *s.* a disease in fowls, generally affecting their mouth.

YANRÌN, *s.* sand.

YANRÌN-MIMÌ, YANRIN-YÌYÌNRIN, *s.* quicksand; (*lit.* yielding sand).

YANRIN, *s.* name of a herb similar to cabbage.

YÁNYAN, *adv.* entirely, completely, to atoms. — Ogun fọ illu na yányan, “War destroys the town entirely.”

YĀNYĀN, *adv.* roughly, unevenly, not smoothly.

YÀ-ODI-YADI, *v. n.* to be deaf and dumb.

YAPA (ya-ipa), *v. n.* to divide, be different, turn to another path, err, stray.

YÀRA, *s.* trench behind a fortification.

YAR

YARÁ, *s.* the part of the room which receives light through the door.

YARA (ya-ara), *v. n.* to be quick, nimble, active, make haste, hasten.

YARÁ-IJEUN, *s.* dining-room, guest chamber.

YARÁ'OKE, *s.* upper room, upper chamber.

YÀTTO (yà-otto), *adj. and v. n.* to be diverse, different.

YÁYA, SÁŞA, *adv.* lively, strongly, briskly.—Ara dá mi yáya, "I am in vigorous health."

YAYÒ (yò-ayò), *v. n.* to rejoice.

YÉ, *v. a.* to understand, be comprehensible, intelligible.

YÉ, *v. n.* to lay eggs; be pleased.

YÈ, *adj. and v. n.* to be alive, sound (in health or quality), having no flaws; *adv.* (*qualifying* HÓ), with simultaneous noise.

YĚ! *interj.* a word of exclamation.

YEMEJA, *s.* goddess of brooks.

YEYÉ, IYÁ, *s.* mother.

YÈ, *adj. and v. n.* to be fit, lawful, becoming; decent, suitable, worthy.

YÉ, *v. a.* to make much of; praise; indulge.

YÉ, *adv.* slightly (*qualifying* words of sleeping).—Mo sùn yé, "I took a slight sleep."

YÈ, YERA, *v. a.* to change, move out of place, put off; slip one off; go aside.—Awon èro yè ojò atibò won, "The caravan changed the day of their return."—Nwon yè mi sillẹ ninọ egbé won, "They slipped me out of their company."

YÈNNA, *v. a.* to clean a road.

YETUYETU, *s.* flower, blossom.

YÈWU, *s.* the dark part of a room.

YÍ, *v. n.* to turn, revolve, move.

YÍ, *demons. pron.* this; (*contr. from* EYI, *before a vowel*).

YI, *v. n.* to be tough, fibrous, tenacious.

YIFFO (yi-effo), *v. n.* to dress the vegetable EFFO.

YIG

YIGBÌ, *adj. and v. n.* to be dull, slow, heavy, (applied to hearing or believing).

YIGI, IYÌGI, *s.* marriage, (a word adopted from the Mahomedans).

YIKÁ (yi-iká), *v. n.* to make a mark of respect (such as is adopted by females); surround, encompass, encircle.

YÍN, *v. n.* to move, shake slightly; lay eggs.

YÍN, *v. a.* to attract attention, attract covetous desires.—
Aşo na yín mi lóju, “The cloth attracts my attention.”

YİN, *v. a.* to praise, admire; fire a gun.

YİN *followed by* LOGO (ni-ogo), *v. a.* to praise, glorify.

. NIBON (ni-ibon), *v. a.* to fire at, shoot.

YINBON (yin-ibon), *v. n.* to fire a gun.

YINFIN (—ofin), *v. n.* to break the law, transgress.

YINYÍN, *s.* hailstone.

YIO, *aux. future*, shall, will; *defect.* must.

YI-PADA, *v. a.* to turn; be converted from one thing to another; incline towards.

YI-PO, YI *followed by* Po, *v. n.* to pervert, turn to the contrary.

YIYÀN, *adj. and s.* that which is chosen, picked out.

YIYAN, *adj.* fried, parched.

YIYÈ, *s.* that causes a let or hindrance, failure in point of time.

YÍYò, *adj. and s.* that which is to be melted, melted.

Yó, *v. n.* to be full, be satisfied with food.

Yò, *adv.* deeply red.—Aşo na bẹ yò, “The cloth is deeply red.”

Yõ, *adv.* (*Haussa*) well, very good (a word of approbation).

Yó, *v. n.* to melt; slip off; walk gently; go by stealth.

Yó *followed by* ŞE, YõŞE, *v. n.* to do by stealth.

Yò, *v. n.* to rejoice, be glad, be merry; slip, slide, glide; be slippery, be viscous.

YỌ

YỌ, *v. a.* to pull out ; deliver from ; discharge from duty.
v. n. to slip out ; appear (as the new moon) ; draw out (as a knife or sword from the sheath).

YỌ *followed by* LOHÙN (ni-ohun), *v. a.* to seek to ensnare in conversation.

. LẸNNU, (ni-ẹnnu), *v. a.* to harass, annoy, vex.

. SUTÌ, *v. n.* to express contempt by drawing out the lips ; deride.

YỌJÚ (yọ-ojú), *v. n.* to show the face ; be prominent or distinguished.

YOJÚ-ỌPOLLO, *s.* Indian corn in flower.

YỌN, HỌN, *v. a.* to itch, be irritable (as any cutaneous disorder).

YỌN, *adv.* precipitately (describing the noise caused by a fall).—Okuta bọ si inọ ọgbọn yọn, “The stone fell precipitately into the deep.”

YỌN, *adv.* in a swarm.—`Ọpọ enia ntọ ọ yọn, “A multitude is following you in a swarm.”

YỌN, *v. a.* to cut, saw right off.

YỌNMOṬÍ, *s.* a kind of oily plant.

YỌNNU (yọ-ẹnnu), *v. a.* to wash the mouth ; *v. n.* to be troublesome.—Mo bù omi yọnnu li odò, “I took (some) water and washed my mouth in the brook.”

YỌNYỌN, AKẸRÌ, *s.* plant used for washing horses.

YỌRÍ (yọ-ori), *v. n.* to rise high, show the head, be prominent.

YỌRÍ, *s.* name of a bird.

YỌRỌ, IYỌRỌ, *s.* louse found on fowls.

YỌYỌ, *s.* group.—Adire olọmmọ yọyọ, “A hen which has many chickens.” The milky way is called Ọlọmmọ yọyọ.

YÚN, *v. n.* to go ; be pregnant.—Emi kò yún, “I do not go.”

THE END.

BUILDING USE

NON-CIRCULATING

TO ALL

NON-CIRCULATING READING CENTER

UNIVERSITY OF CALIFORNIA LIBRARY

Los Angeles

This book is DUE on the last date stamped below.

UC SOUTHERN REGIONAL LIBRARY FACILITY



AA 000 556 515 5

University of California Los Angeles



L 006 435 649 6

1 BUILDING USE
TO CIRCULATING
BORROWERS

