NOTES ON THE LANGUAGE OF THE EFA (PEOPLE) OR THE BINI COM- MONLY CALLED UZE ADO

AS the Bini language has not yet been "put for book," many theories are rife as to its origin and relation to the Yoruba tongue. Some people have said that it is simply a dialect of Yoruba, but that it has no troublesome accents to be overcome, the intonation and accentuation of the Yoruba proving a great obstacle to the European who tries to learn that otherwise rather easy language. I suppose it was this hope of easily acquiring a language through which I might communicate with the natives of this country that determined me to make the attempt to master Bini. Alas, I have found it an almost impossible language to speak or write, for the Bini are just as particular about the way their words are accented as the Yoruba, and stare at you in wonder and amazement when you attempt to pronounce a word even just after they have said it; and when you endeavour to write down a word at their dictation the struggle is beyond expression. You ask one person to utter the word distinctly, and you are satisfied that that word begins with the sound *n*; you ask a second person to say the word and you could stake your life that he commences the word with *l*. You repeat the word after your teachers, beginning it with either the *n* or *l*, and they both stoop down nearer to your ear and certainly make a sound that you could easily take for either, and yet it should, you keep on thinking, be one or the other, and the subtle difference if you ponder over it drives you as near to madness as the thought of eternity does. The aspirate also is an "extra" beauty in the Bini tongue; it compares as badly in this as the English to the Italian.

The letters *p* and *b* in their connection with *g* and *k* as prefixes, and *w* as an affix, are quite likely to drive the ordinary

individual into a state of excitement that he would do well to avoid. Of course when the sounds *gb*, *gp*, *kb*, and *kp* come in the middle of a word the sounds are more or less clearly defined, but when these sounds commence a word it is ten chances to one that you miss them until they are found in the middle of a sentence, when the *g* and *k* sounds come out most unexpectedly. As to the *bw* and *pw* sounds, I am satisfied that the *w* sound is on occasions left out and in others put in for euphonic reasons.

And when you have made a collection of a few words and ask for sentences composed of some of them, elision takes such a prominent part in them that you are prompted to give up your task in disgust.

As, however, the study of the language progresses, rules will be found out which may simplify matters, but will possibly destroy its apparently inconsistent native beauty and bind it up within sounds that are usually acknowledged as sufficient by ordinary twentieth century mortals. There is a prominent vowel sound in Bini, *ō*, which is pronounced like *o* in "store" or *aw* in "law."

The infinitive prefix to verbs in the Bini is *nō*; thus to be is *nō rō*; I am, *me rō*; *igogo* is smoke; *nō gogo* to smoke.

They say: (1) that before they learnt Yoruba the people spoke the language of Efa (the people); (2) that Yoruba was spoken by the higher classes until a patriotic king some two or three centuries ago tried to abolish it and forced the nobles to speak Bini. We may conclude, therefore, that whatever the original language of the Efa may have been, its purity suffered from the invasion of the Yoruba language until it assumed towards it a similarity in construction.

The Jakri, although of Bini origin, having become a tribe of themselves at the time Yoruba was current and not having been influenced much by the revival of the language of Efa, have gone on talking a bastard Yoruba.

A comparison between Bini, Jakri, and Yoruba words is therefore of some interest. The words given below have been corrected and recorrected so far as the Bini are concerned on three or four occasions, and may therefore be considered fairly but not definitely exact. Mr. M. J. Hughes, the grandson of a

prince of Oyo, has kindly gone over the Jakri and Yoruba words, so that they may be looked upon as expressing the English words as exactly as possible.

The sentences collected may perhaps help the philologist to come to some conclusions as to the language of the Efa or people of what we now call the district of Bini in the western division of the Southern Nigeria Protectorate. The only other people talking a dialect of Efa are the people of the Èsa country, generally called Ishan.

The people of Òra (= Kukuruku country) are said to understand more Bini than Yoruba, but the people of Ehán and the people of Òra understand one another's language, and the Ehán people are said to bear Yoruba. The Ehán people are partly under the government of the Lagos Protectorate and partly under that of Southern Nigeria.

Ado is a form salutation derived possibly from the Portuguese word *adeus*, or the French *adieu*, and has much the same meaning as the word *káiyò*, a corruption of the Yoruba *kò rò*. *Ado* is common to the Bini and the Jakri, and one can easily understand how the Bini have got to be called *Ado* by their facetious Sierra Leone chums. Two Binis meet, the one says *ado* (how do you do), the other answers *ado* (very well, thank you), and after a pause the latter returns the compliment *ado* (and how are you), the first one then answers *ado* (quite well, thank you), and after a pause again says *ado* (God bless you), *ado* (thank you) responds No. 2, and returns the blessing again by saying *ado*. This return of compliments is very pretty, if somewhat trying to the sense of humour of the wondering stranger, who has not yet learnt what an immense amount of meanings a word may have if only the correct intonation is given to it, and is apt to make some people suppose that *ado* is the beginning and end of the Bini language.

Extract from letter by Mr. Dennett.

[I have got at the following additional information :—

I was working at the seasons of the year, and had written down the names of the eight days of their week, etc. Then on questioning some natives as to the chalk marks on the earth in front of their jujus, they told me that the juju man did this

every fifth day, and they called the day *Edeken* (*ede* day, *eke* market). As they had not given me this as the name of any of the days of their week, all of which are now market days, I came to the conclusion that they must have some older week than that of eight days, so I asked them for the other days of their "juju" week, and they finally informed me that they were

<i>Edeken</i>	1
<i>Ed'ako</i>	2
<i>Ed'orie</i>	3
<i>Ed'okwō</i>	4
<i>Edeken</i>	5 and 1,

and after much trouble I discovered that each of the four great followers of Oba¹ had a day of this juju week put apart for him.

This is one more link in the chain that I am weaving by which I hope to prove that long, long ago before these people were overrun by Yoruba and Muslims they had a religion almost identical with that of the Bantu of the Congo, and so possibly were Bantu. The leopard also they call the queen *ogiamé* (bantu *kama*), while the Bantu call it *ngo*, and that is the name of the royal wife of Kongo. Another name for it is *atalagba*, and *ta* they say is to shoot and *gba* to kill. And in the Kongo *ta* is also to shoot, to hunt, and now means also a gun, an onomatopoeic word perhaps derived from the noise made by the arrow as it whizzed through the air and hit its prey.]

VOCABULARY.

GOD AND BEING.

<i>English.</i>	<i>Bini.</i>	<i>Jakri.</i>	<i>Yoruba.</i>
To be	nō-rō	wunōron	wa.
Being	benāīye	iraye	eda.
Conscience	afama	uro ino	iyé.
Spirit	orihon	ojiji	ehu or emmi.
God	osalubwa	oritche	ōlōrun.
Who?	ghanō	nesi	tani.
Creator	nōlue	toneye	eleda.

¹ On all his travels the oba was accompanied by four great egāibu, just as the King of Loango was by his Mamhoma, Mafuka, Mashienji, and Mankaka. The names of these four were Iyase (home affairs, market), Osuma (messenger and bargainer), Esogban (a kind of recorder and receiver of gifts, etc), and Esōn (the captain or queller of disturbances).

<i>English.</i>	<i>Bini.</i>	<i>Jakri.</i>	<i>Yoruba.</i>
To Create	òlu	dá	dá.
What?	de	—	—
World	agbon	—	aye.
Light	ukpa	mògbo	imòle.
Day	edéy	ojò	òjò.
To call	tie	kpe	kpe.
Me	me	emi	emi.
When?	dekponòhi	iranikò	nigbawo.
Early	rhère	tikope	tete.
To awake	kpagbe	kuoro	ji.
Why?	bòzè	ntorinikò	ntorikini.
To speak or say	gwan	fò	fo or wi.
Good morning	ogbogwie	akwa wuro	okuowurò.
„ afternoon	obava	akwason	oku asan.
„ evening	obota	akwale	okwale.
„ night	oghiogwie	odejumò	oda ourò.
To tell	tamane	gi	wi, so.
„ command	luwe	imuesishe	pashe.
„ will	kwe	fe	fe.
„ give	rhieue	mugbe	fibun.
Very good	omuse	osanjulò	odaraju.
„ redeem	doywirigbi	irara	irapada.
Too much	òban	ye, la	pò, tobi.
To protect	báí	shushò	dàbodo.
Good	oma	osan	dara.
To punish	gwegwi	jenuia	bawi.
Bad	em'a	tesan, bukuru	aidara, buru.
To avenge	iluelihasa	ishe-ountoniwesan	gbesan.
Vengeance	ikasa	shisheoutoni	igbesan.
Paternity	egbenobera	ishòwa	ishe babba.

A FEW BINI SENTENCES.

God made the world	Osalubwa ru agbon.
Keep my commandments	Tie ohi na meme.
Give me a light	Rhi'ukpa me.
Punish that one	Iya'gbe.
Who are you?	Éghano?
Speak to me	Gu me gwan.
I do not wish to speak to you	Iho ni gwe gwan.
I wish to speak to you	Ihó ni gwe gwan.
What is that?	Bwo naki?
Whose is that?	Ghanari?
Call ——— here	Tie ——— ri.
Wake me early	Rherheò me.
Do that!	Lwe!
Do not do that	Ge lwe.

FORCE, LIQUIDS, HEARING.

<i>English.</i>	<i>Bini.</i>	<i>Jakri.</i>	<i>Yoruba.</i>
Maternity	egbenobiye	iye	iya.
Omnipotent.	onia nò metin	onieweni	odumare.
Omnipotence	etin	oluodo	oluodumare.
Virtue	nohuman	iwatosan	iwaododo.
To obey	hemoma	gbotagi	bawò.
Obedience	ihemoma	egbòron	ibawò.
To serve	ga	sen	sin.

<i>English.</i>	<i>Bini.</i>	<i>Jakri.</i>	<i>Yoruba.</i>
Servant	odibo	odibo	odibo.
Not	gũlue	aghō	agbedō.
To falsify	tohogī	deru	ideru.
Ear	chō	eti	eti.
To hear	'hōn	gbō	igbō.
To report	kamane	gi òfòtògbān	rohin.
Mouth	unu	arun	enu.
To drink	mwoj	mō	mu.
Water	ame	omi	omi.
Fluid	ekwa	toyō	iyiō.
To fill	savōne	kōn	kōn.
„ pour out	mukwa	dakuro	dakuro.
„ boil	mōti	gbese	se.
„ wash	yakwe	fō	fō.
„ bathe	bwizōha	gwe	we.
Bath	eminakwe	untagbagwe	untafiwe.
Rain	amerō	oji	ojo.
River	eze	ōsa	ōsa.
To flow	nle	gwō	shan.
„ fish	mwehin	peja	peja.
Fisherman	omanōgbəhin	opeja	apeja.
Sea	olukun	okun	okun.
Salt	umé	wangwe	iyō.
Heaven	animi	ōrōn	ōrun.
To blow	ohēy	fofo	fē.
Wind	éhoho	afere	afefe.
Mist	ewu or okuku	eli	ikuku.
Smoke	igogo	ehōrihō	efi.
To smoke	gogo	shehōrihō	shefi.
„ smoke tobacco	si	fifeye	finlefin.

SENTENCES IN BINI.

The Creator is omnipotent	Nōlue omobō wegbwi.
Report to me with your mouth what you hear with your ears	Gu me gwan bunwe be me 'nu u hoyñ b'ehō.
Water flows	Ame lele or ologo le.
River water is sweet	Ame'ze ori rihin.
Sea water is salt	Am'olukun om'ume.
Ejaw women fish	Ohu ozawn ga gbehin.
Will you serve me?	Wa gha me?
Do you hear?	U hoyñ?
Come and fan me!	Do hoho ma fwa!
Bring water!	Sa'me ri!
Pour it on my head	Iye namu humu.
Wash my feet	Iya 'kbo 'we mi.
Fill the basin with water	Sa'me vōn okpabo.
Give me a drink of water	Sa'me me wan.
I am going to wash myself in the brook	'Me hiakwhe b'ezī.
Rub my back	Pe mieke.
Bring the kettle	Makhe gume.
Boil the water	Mwa 'me bākū.
The wind is blowing the smoke here	Ehoho ihoh' igogo rē.
Will it rain?	Ame ga'rō.
We want rain	Ma hw'ame.
To-day	Ele.
To-morrow	Akwhe.
Yesterday	Node.

SOLIDS, GROUND, REASON.

<i>English.</i>	<i>Bini.</i>	<i>Jakri.</i>	<i>Yoruba.</i>
Brains	ererhe	umumò	mudumudun.
Soft	ogwere	rò	rò.
Head	uhumu	origho	ori.
Skull	uhumanimi	ugbaorigho	agbari.
Hard	owegbi	nini	lile.
To think	lo	gbiro	riro.
Thought	òlolo	uro	iro.
To reflect	l'wilu	gbero	daro.
„ digest	ekosuge	mòsinò	mòsinò.
Stomach	ekbukuru	koruni, inaw	ikun . ino.
Hunger	oame	ebi	ebi.
Food.	ebale	oje	unje.
To eat	diebale	joje	je.
Fruit	amòli	ijeje or esoege	eso.
Seed	ichpòli	esoro	irugbin.
To grow	tan	fu	fu hù.
Growth	ahu	fu	fifa huhu.
Tree	eyran	egi	òdan (igi).
Grass	inu	isu irumu	koriko.
To rest	kwetin	sheje	simi.
Earth	agbò	eyé	àyé.
Clay	eken	—	amo.
Red soil and clay	otolapa	—	otolapa.
Dark clay	otanigwi	—	iledu.
Loam	otonòloi	—	ebole.
Stony	otokuta	—	olokuta.
Yellow grey clay	obwe	—	obwe.
Poor sandy soil	otekháì	—	ibatude.
Sand	ekhasè	—	yenren.
Sandy clay	ekáì	—	amo alayinrin.
Iron stone	ehohami	—	nyogi.
High forest	egbo	—	igbo.
Park-like country	ato	—	odan.
Open grass land		—	pappa.
Fallow	ogo	—	ashale.
Farm land	oha	—	oko.
Ground	oto	—	owore.
To plant	kaw	gbin	gbin.
Stone	okuta	pupawrawn	okuta.
Brass	eromo	ude	ide.
Iron	imato	uren	irin.
Axe	ugama	uchegi	ake.
Knife	eiro	òbè	òbè.
Fork	emenasulameri	igwanjeje	igunje.
Spoon	ekuyir	kuyere	shibi.
Hand	obò	ewò	òwò.
Sense	ewen	ogbon	ogbon.
Wisdom	owan	ire	lakare.
Heart	ichoi	òma	òkon.
Body	egbe	ara	ara.
To honour	ògò	òhò	ibuyikun.
„ circulate	legugwe	muyikabidede	muyikakiri.
He, she, it	ine	oun	oun.
Him, her, it	—	—	oun or re.
Self	tabòle	òlaoniye	enitikalare.
His, hers, its	le (after the noun)	toun tire	toun tire.
Telescope	nagode	iwogòndò	iworò, iwòndò.
hair	aga	aga	aga.

<i>English.</i>	<i>Bini.</i>	<i>Jakri.</i>	<i>Yoruba.</i>
Gun	osisi	pakpa	ibón.
Hammer	umomo	metelo (<i>Port.</i>)	ikónsho.
Book	ebé	iwe	iwe.
To cut }	fian	bu	ge.
hair }	gbe	da	re.
Face	halu	eju	oju.
Skin	ichpapwegbi	arabieran	eran.
Hair	etu	irón	irun.
To brush	hiari	bele and kpapu	sha and gbon.
Beautiful	omose	segwa	lewa.
Ugly	ummumwalo	buruegwa	buruewa.
To rot	ria	gbe	ra or gbe.
Old	ommai	eligbo	arugbo.
Kettle	ahke	utcha	omi, koko.
Basin	okpabo	igweju	iweju.

SENTENCES IN BINI.

Give me your hand	Ri obò gu me.
Cut my hair	Gia'tu me or Bwe m'etu.
Your skull is hard	Uhumonimi or } ò wegbwi.
	Ubarukumwe }
Your face is beautiful	Uhalo (<i>forehead</i>) } 'mose.
	Aruwe (<i>eye</i>) }
Grow as the trees grow	Tan bine eyran tan.
Honour your father and mother	Mògo ie era bi y'egbi.
Keep on planting	Akoì.
Do as I tell you	Lw'imin'ita ma.
What is the name of that tree ?	Ba ti eyran ?
Go and find its fruit	Yahu amöli.
" " leaf	" ebe.
" " flower	" obobo.
Bring me some food !	Rihe'bale so gu me.
" the telescope !	Mwe mi nagode gu me.
" my chair here !	Mw'aga ri.
Keep the book for me	Ti y'ebe hi me.
Do you understand me ?	Ohoìn me ne khàle ?
Where does that road lead to ?	Do 'de norie ?
What village is that ?	D'ebo nonige ? (ebo, <i>village</i>).
What town " ?	D'ole " ? (ole, <i>town</i>).
What valley ; ; ?	De'ya " ? (iya, <i>valley</i>).
What hill " ?	D'oke " ? (oke, <i>hill</i>).

FEMALE. SMELL.

<i>English.</i>	<i>Bini.</i>	<i>Jakri.</i>	<i>Yoruba.</i>
Woman	oghwo	ebiren	obirin.
Nose	iwhe	imò	imu.
Smell	gwiale	emi	orun.
To " "	" "	gbemi	gborun.
Fire	ehren	una	ina.
Heat	mogāl	gbō	igbona.
To " "	" "	dogbō	gbona.
Desire	ōho	fife	ife.
Hope	ōlwelo	igbejule	igbekele-ireti.
To " "	lwelo	" "	gbekele-reti.
To love	nogwobomase	wiwu	wiwu.
To be naked	nabanwa	otubiwoliwo	wa ni ihoho.
Womb	ohwei	uliōma	inōlemaw.
Marriage	iriōha	imuabiton	igbeyawo.
Conception	ohama	efu	oyun.

<i>English.</i>	<i>Bini.</i>	<i>Jakri.</i>	<i>Yoruba.</i>
Fornication	gwele	igbere	panshaga.
Adultery	amiomami	ogbatami	agbere.
Fear	oha	erubiba	iberu.
Death	owú	ikú	iku.
To kill	gbe	paku	pa.
Seduction	lwelewele	ki kaw	etan.
To burn	gian	jo	jona.
„ cook	lemi	seohun	seohun.
„ Cook	ólemi	oseohun	aseohun.
To fry	namoi	den	din.
„ excite	hái	tinyin	shunasi.
„ emit	rhienadian	ranre	ranlò.
„ glimmer	awere	tobe	todan.
Moon	uki	ónúrón	oshupa.
Dark	ibiebe	—	—
To sleep	gbie	susun	sisun.
Bed	ukbo	ukpo	orukpo.
Bedroom	ogwa	abete	iyewu.
House	owa	inóli	ile.
Door	ekhu	ekun	ilekun.
Our	owuma	tene	tawa.
Ours	ogo ma	tene	tiwa.
Table	ogiebioto	meje	agatabiri.
We	ma	ene	awa.
Us	ma	ene	wa.
Often	bubeya	irakira	nigbakugba.
To sit	uta	shikale	joko.
Where	bu	—	—
To sow	koi	tcheoghin	she ogbin.
„ plant	gbóli	gbin	gbin.

SENTENCES IN BINI.

Women should marry and conceive	Oghwo ga nawm'odo nu hama.
Adultery means death	Amiomami owú.
To smell is often to desire	Nógwiale bubeya i ma ho.
It smells good	O wia' si.
„ bad	O wia' khò.
Light the fire !	Kokeren.
Cook my food !	'Lí 'bale me.
Where is my chair ?	Aga me bu.
I want to sit down	Ihó ni tuta.
I do not want to sit down	'Tho ni tuta.
I want to sleep	Ihó ni nobiè for nógbie.
Keep quiet	Ghiáí home.
Make my bed	Do l'ukbo me.
Shut the door	Uro.
Open the door	Ki uro.

MALE. TOUCH.

<i>English.</i>	<i>Bini.</i>	<i>Jakri.</i>	<i>Yoruba.</i>
To touch	ramoi	gbawôto	kan.
Communication	gie (<i>send</i>)	dapô, riranshe	idapô riranshe.
Sensation	ihoy	ogbon	ogbon mō.
Penis	áiyho	iyô	oká.
To spring	sa	talewa	she.
Germination	oranne	tofu	hihu.
Production	bie	siso-oun-tagbem	eso, oun-ogbin.
Propagation	rwibiéka	ushe darepô	atipôsi.

<i>English.</i>	<i>Bini.</i>	<i>Jakri.</i>	<i>Yoruba.</i>
Motion	lwegeyolegere	mimiara	imira.
To go	gia	rire	lilō.
To	ri	ra, gbe	si, de, fu.
To come	nari	wiwa	wiwa.
From	ikā	iker, ninō	lati ninō.
King	oba, ogie	ōlōja	obba alade.
To rule	khālnia	nashe	shakoso, pashe.
Prince	obiogie	ōmōba	ōmōba.
Chief	ekhāl me	ojoiye	ijoiye.
Father	era	osa	babba.
Man	omma	ōnōkeren	ōkōnri.
To know	ne	ma	mō.
„ take	rihele	gba	gba.
„ steal	ra	ji	jale.
Theft	ra, oyi	oji or uji	ijale.
False witness	tuhoge	ocheri eku	elerī eke.
Witness	ose	ocheri	elerī.
Sun	ove	owo, oruru	orun.
To shine	ba	be	dan.
„ absorb	leyo	mōmō	mi.
Thunder	ovāi	akprara	ara.
Lightning	onyālnyāi	amima	mana mana.
Black man	ommanikwhi	—	—
White man	ommanofwa or	ebō	—

SENTENCES IN BINI.

Man propagates his image	Omna nogbiye /gbele.
Will you communicate with him?	Owa giyuhumu gie.
Go from Benin city to Siluku!	Ke ado arie siluku!
The sun shines brightly	Ove nyumu essesse.
Where is your witness?	Ose lu e bu?
Why do you steal?	Boze nu nara?
Theft is wicked	Oyi okhō.
Keep my commandments!	Rhie ohi me hi!
The King governs the country	Ogie nonyālebo.
I am your father	Wōri era mi.
What are you doing?	Bwa lu?
Do not touch that!	Ge yu bō ra mō ni!
Let me feel that!	Gu me yobō ra mō!
„ „ „ cloth	„ „ rama'okwon.
Go away!	Kpaba ri.
Come here!	Nare or lare.
Come with me	Nare do lele me.

ENERGY. SIGHT.

<i>English.</i>	<i>Bini.</i>	<i>Jakri.</i>	<i>Yoruba.</i>
Eyes	aro	—	—
To see	miay	riona	riran.
„ admire	ogieme	yiri	sheyanu.
Amass	kwegbwe	koluarapō	kojōpō.
Energy	owegbwe	iyara	iyara.
To fall	ōde	chebu	shubu.
„ rise	pagbe	kuoro	dide.
Strength	wegbi	okun	agbara.
Sustain	mweme	rōju	rōju.
Leg	owe	ese	ese.
To walk	kiañ	ren	rin.
Run	rule	sisogure	sisure.

<i>English.</i>	<i>Bini.</i>	<i>Jakri.</i>	<i>Yoruba.</i>
Dance	ku	jujo	jijo.
Slowly	{ gherigheri-feko or ghireghire	} pele pele	lōrajeje.
Quick	zabō	doni	shinshin.
Dress	mwegbi	wawewu	wawewu.
To use	mufwa	lō	lō.
Clothes	ukbon	ashōtawō	ashowiwō.
Coat	ewo	ewu	asho ileke.
Shirt	ewo	kamise	ewu òkōnri.
Singlet	ewu wegbi	fraku	awōtele.
Trousers	etalawe	iwele	shokoto.
Boots	ibata, ohyowe	sapatu	bata.
To attract	sie	gwōmara	fā mora.
Fascination	niōbele (?)	tofoniyemara	tofonimara.
To cover up	gwele	bibo	bibo.
„ hide	lerli	muyere	sapa mō.

SENTENCES IN BINI.

Let us walk slowly	Gie ma gawena gherigheri or ghireghire.
What is that attracts you?	Bōkin nō sio?
Do be quick	Agyegye.
Your legs are strong	Ogwō wegbi.
Run to the nearest house	Rhule ari owa nōkela.
Let me see you dance	Gume mio boku.
Your memory is not good	Humuēli ema.
What are your ears for?	Wa yi' hōlu?
I wish to dress	Ihō ni mwegbi.
Give me my clothes!	Rhy ukbon meme!
Cover that up and hide it!	Gwere numulerli!
Remember not to covet	Iye nuge iyaroie minerowe.

TASTE. LIPS.

<i>English.</i>	<i>Bini.</i>	<i>Jakri.</i>	<i>Yoruba.</i>
Lip	akwara munu	ikparun.	ete.
To suck	memioi	—	—
Lick	lalo	—	—
Tongue	aname	ahōn	ahōn.
To taste	damwoige	danwo	towo.
Appreciate	mboyemi	mōyi	mōyi.
Sympathy	ōdame	idaro	idaro.
Happiness	ogogo	aratituone	ibaleokan.
Life	oro	iwa iraye naye	iwa eda alaye.
Child	omobō, P. biyeka	ōmōtie	ōmōde.
To climb	hiere	gun	gun.
„ play	biakanikúa	—	—
Business	inwina	owo	owo.
To count	kāi	uka	kika.
„ buy	doy	ura	ira.
„ sell	khlon	uta	ita.
Market	eke	ōbon	ōja.
Animal	arama	eran	eranko.
Fowl	ōhocho	egbele	adire.
Plantain	ōgadé	atan	agbagba.
Banana	—	ōgede	ōgede.
Maize	okka	miyu	agbado.
Cassada	madaka	midaka	gbaguda.
Yams	inya	urusun	ishu.

<i>English.</i>	<i>Bini.</i>	<i>Jakri.</i>	<i>Yoruba.</i>
Paupan	uōlo	ishin oyibo	ibepe.
Oranges	alimoi	ōsan	ōsan.
Bread	emebo	midaka	akara.
Oil	osebo	epo	epo.
Pepper	eyinhe	ogolo	ata.
Sugar	umwebo	oyinbu	iyō oyibo.
Soup	umwome	igbagba	omiōbe.
Meat	emiyomo	eran	eran.
Breakfast	ebalogwie	ōje owurō	ounje owurō.
Mid-day meal	ebalava	ōje ōsan	ounje ōsan.
Evening „	ebalota	ōje ale	ounje ale.

SENTENCES IN BINI.

Is breakfast ready?	E balava sene?
When will dinner be ready?	Depo n'ebalekota gāia se?
Let me taste that —	Gume dame — ni.
Please pass the —	Laho rhi — gume.
We cannot live without food	Mai metin garo bi'bale ro.
Life (is a gift from) God	Oro usalubwa.
You must count those plants	Ke myu kōni.
It is happiness to have children	Ogogo no naga me biyeka.
I appreciate your sympathy	Omubōiyemi ōdame le.
Talk to me slowly	Gume gwan ghireghire.

Nōrō, *to be.*

I am	me nō	I am not	í rō
Thou art	we 'rō	Thou art not	é rō.
He is	ne 'rō	He is not	é rō.
We are	ma 'rō	We are not	māi rō.
You are	wa 'rō	You are not	wāi rō.
They are	ina 'rō	They are not	ināi rō.
I was	me í'rō.	I should be	i ga ekwe rō.
I will be	i ga 'rō.	I should have been	i ga ega rō.
I may be	i ga rō.	Be thou	ga we.

Nō me, *to have.*

I have	i mé.	I have not	í me.
Thou hast	we me.	Thou hast not	we í me.
He has	ne me.	He has not	ne í me.
We have	ma me.	We have not	māi me.
You have	wa me.	You have not	wāi me.
They have	ina me.	They have not	ināi me.
I was having	i mō.	I should have	i ga ekwe me.
I had	i ni k'ega me.	I should have had	i ga ega me.
I will have	i ga mō.	Have thou	me we.
I may have	i ga me.		

R. E. DENNETT.