



Let's Speak Dagaare: A Proficiency Course in African Language and Culture

(KÀ TÉ YÈLÉ DÀGÁÁRÈ -

Let's Speak Dagaare!)

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AfriLang101 Beginners Course in Dagaare

- *Duration:* August 4 – 29, 2003 (4 Mondays)
- *Days/time:* Mondays, 10 am - 12 noon, 2 – 4 pm
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Course Description

This course will gently lead participants to the understanding of the language and culture of a medium-size West African society. Dagaare, the language of the Dagaaba, is the major indigenous language in northwestern Ghana and the adjoining areas of Burkina Faso. Participants will learn how to communicate in spoken and written Dagaare through basic grammatical drills, tapes and texts, all of which are based on various cultural aspects of this society.

This course will be tailored to the needs of individual participants.

Course Topics

Introduction: The Dagaare Language and its Speakers

- (i) Geographical Spread and Genetic Classification
- (ii) The Dialects of Dagaare

Module 1: Greetings and Other Phatic Expressions

Module 2: Dagaare Orthography

Module 3: Introducing Oneself - Dàkóráá

Module 4: Numerals

Module 5: Time: Hours, Days of the Week, Months of the Year

Module 6: Zie – Weather

Module 7: Zie wuluu – Directions

Module 8: Family Relations and Domestic Issues

Module 9: Types of Food

Module 10: At the Hospital: Parts of the Body

Module 11: A Visit to the Market

Module 12: In the Drinking Bar

Module 13: Dagaare for the Road (Travelling)

Module 14: The Dagaare Colour Spectrum

Module 15: Flora and Fauna in Dagao

Module 16: Leisure Time: Drumming and Dancing

Module 17: Proverbs, Idioms, and Common Expressions

INTRODUCTION

THE DAGAARE LANGUAGE AND ITS SPEAKERS

1. Geographical Spread and Genetic Classification

Dagaare is the major language of the north-western parts of Ghana and adjoining areas of Burkina Faso. The area being delineated is between latitudes 9° N and 11° N and longitudes 2° W and 3° W. This area covers the Upper-West Region and parts of the Northern Region of Ghana. Other speech forms closely related to Dagaare are Waale and Birifor. In fact, they constitute a dialect continuum of varying degrees of mutual intelligibility. The Dagaare-Waale-Birifor linguistic continuum is sometimes lumped together as one language in this part of the country. This group is bordered to the east by the Sisaala language and to the South by Gonja, Vagla and Safaliba. To the west and north, this dialect continuum extends across the Black Volta and the international boundary into Burkina Faso where variants of this linguistic group are spoken in and around towns like Dano, Diebougou, Dissin and Gaoua. The major towns covered by the linguistic group in Ghana are Wa, Lawra, Jirapa, Nandom, Hamile, Nadawli, Kaleo, Daffiama and Tuna.

It must be realised, however, that Dagaare is not limited to this traditional homeland as has been described above. The language has spread to many parts of Ghana because of the high degree of social and geographical mobility of the people who speak Dagaare as a native language, among other reasons. Today, there are important Dagaare speaking communities in Accra, Kumasi and most major towns and villages throughout Ghana.

Genetically, Dagaare has been classified as a member of the Oti-Volta group of the Gur branch of the Niger-Congo language family (Swadesh 1966, Bendor-Samuel 1971:144, Naden 1989) (See Figure 1). Dagaare's immediate geographical neighbours are not its immediate genetic relatives, for most of the languages very much related to it like Moore, Gurenne (Frafra) and Dagbane are found in the Upper-East and Northern Regions.

Accurate and up-to-date census figures are hardly readily available but the number of native speakers of Dagaare in both Ghana and Burkina Faso may be put at more than one million speakers. In terms of native speakers, Dagaare may be the fourth largest indigenous language of Ghana after Akan, Ewe and Dagbane.

It has been the principal language of evangelisation in north-western Ghana since the advent of the missionaries in the colonial era. In present-day language policy, Dagaare occupies a considerably important position. It is one of the nine official literacy languages of Ghana. As a result the Bureau of Ghana languages publishes educational material in it. Dagaare is taught and offered for degree courses in the country's higher institutions such as the University of Ghana, Accra and the University College of Winneba. In addition, courses will, presumably, be started at the new University for Development Studies, Tamale in the near future. Further, it is broadcast over the Ura FM radio which serves the three regions in Northern Ghana.

The People

Native speakers of Dagaare call themselves Dagaaba (singular: Dagao). The term "Dagarti" has been used by non-natives, but is certainly an anglo-misnomer and not favoured by most Dagaaba. Goody (1967) gives the following terms to describe Dagaaba:

White LoDagaa (LoPiel) - far northwest

Black LoDagaa or Black Dagaare (Losala - both sides of the border near Lawra, on the Burkina Faso side it is also called Dagari-Fi, Soghole).

Nura, Loberu, Lobiri - Lawra district.

Lowiile (Oule, Wile, Wuile) or Red Dagaare - Birifu-Babile- Tugu areas and on opposite side of the border.

Dagaa Wiile (Oule) - Jirapa southwards

These are, however, largely ethnographic designations and not linguistic. Moreover, they seem to be out-of-date, for most native speakers of Dagaare now prefer to use the following terms to describe themselves, their language and their land:

- *Dagaare* - the language
- *Dagao* - a person who speaks native Dagaare
- *Dagaaba* - people who speak native Dagaare
- *Dagao* (or Dagawie, Dagapaalong) - the homeland of the Dagaaba

In Burkina Faso and the northern border areas the corresponding terms are:

- *Dagara* - for both the language and a person or people who speak it
- *Dagarateng* - homeland of the Dagara speakers

People who speak the Waale and Birifor dialects call themselves "Waala" and "Birifor" respectively.

The migration history of the Dagaaba is most uncertain. The reader is referred to Tuurey (1982), Herbert (1976) and other historical analyses on the Dagaaba. In a nutshell, however, the general discussion points to the fact that the ancestors of the Dagaaba are a splinter group from either the Mossi or the Dagomba or both who moved into the present area and assimilated (or got assimilated by) earlier settlers and/or new arrivals.

As has been shown elsewhere (see Bodomo 1994), however, it seems that rather than saying that the Dagaaba are a splinter group from the Mossi or the Dagomba, it is more plausible to say that the Dagaaba, the Mossi, the Dagomba, the Kusaasi, the Frafra, the Mamprusi and many others are all directly descended from a common ancestor ethnolinguistic group, the Mabilia.

Politically, the Dagaaba have evolved a highly decentralised traditional system of government. This has been inappropriately described as acephalous, suggesting a weak and incohesive structure in the absence of a central authority. Unlike the highly centralised systems of government found among some ethnic groups in Ghana and other parts of Africa where a distant monarch may appoint representatives to various towns and villages and exercise control from a central headquarters, every Dagaare village or group of villages is virtually autonomous as far as the day to day administration of natural resources are concerned. The Tindana (owner of the land) is the religious cum political head at this level. In consultation with a council of elders, who are family heads in their own right, the Tindana promulgates and administers law and order affecting cultural, religious, economic and all forms of social practices in the area under his jurisdiction. However, in matters of defence and foreign policy, especially under crises such as death, matrimonial troubles, and, in particular, the threat of invasion from other groups, the Tindana and council of elders can easily exploit the highly sophisticated interlinking of clans throughout Dagao and raise a team of negotiators or a viable army, if necessary, to manage the situation.

The British policy of Indirect Rule between 1890 and 1957 has, however, substantially altered this decentralised political system and Dagaaba are now organised into various paramountcies or chiefdoms. At the head of each paramountcy is a Naa who exercises authority over divisional chiefs. Prior to the advent of colonial rule political decentralisation was a democratic system of government that worked for the Dagaaba and since political decentralisation is now a democratic goal in many parts of Africa and beyond, a closer study of the Dagaaba traditional system of government may be a worthwhile exercise in the search for an appropriate democracy.

In economic terms, the Dagaare-speaking population is heavily agrarian. Practically each family deals in at least some sort of subsistence farming. The major crops are millet, corn, guineacorn, beans and sheanuts. They also rear cattle, goats, sheep and fowls. Farming is so central to the economy of Dagao that more and more people migrate southwards in search of better lands. It is fashionable for adolescent Dagaaba to move down south in the dry season to farm for money and the success of their first trip has become more or less a yardstick for measuring their growth to manhood and their ability to live independently and raise a family.

But here again, present day trends show a diversification away from a heavily agricultural preoccupation to other fields of economic activity. Non-literate adolescents going down south to work can opt for the mining industry and go to towns like Obuasi, Tarkwa and Prestea or to other industrial urban centres like Accra and Kumasi to work in the factories and other business establishments as labourers, watchmen and in other low income jobs.

Further, more and more Dagaaba, especially the women, are beginning to emulate their Waala brethren (who are successful traders and businessmen) and are going into the distributive sector. But more important, with the advent of Western education, Dagaaba, who consider their ethnic group to be one of the most highly educated in the country, can be found in the tertiary sector as teachers, nurses, administrators and other officers in the Civil Service and business corporations.

At the cultural level, among the most conspicuous cultural manifestations are the eating of their traditional staple food, saabo (or T. Z., which is an abbreviation from, tuo zaafi, the Hausa name for the same food) and the drinking of their traditional alcoholic beverage daazeE (or pito, a borrowing from fitoo, the Hausa word for the same drink); the wearing of the smock, dagakparoo, the playing of xylophones, gyile, and drumming and dancing, especially the bawa dance. In the major towns and villages in Dagao and also in Dagaaba communities in other towns, in the evenings, at the weekends and on public holidays, the stranger will not fail to notice that most young men and women find their way into pito bars. Drinking pito is a favourite leisure time activity and source of entertainment in Dagao!

2. The Dialects of Dagaare

The Dagaare-Waale-Birifor linguistic group seems to present one of the most complex dialect situations in Ghana. From north to south (and to a lesser extent east to west) the dialects shade gradually into each other and it is almost impossible to draw a line of demarcation between different dialects. Variation can occur even from village to village. However, one common thing that binds all these groups together is that there is at least some amount of mutual intelligibility within the group. That is why, from a purely linguistic point of view, Dagaare, Waale and Birifor should not be viewed as separate languages but as variants of one language.

How then does one demarcate this continuum into discrete dialect areas? A way of approaching the problem is to apply one theory of linguistic variation which claims that certain (prestige) settlements (in our case the major towns of the area) are centres from which linguistic innovations spread to their individual areas of influence and may overlap each other. Using the major towns in the research area as the centres of linguistic innovations or focal points, seven subdialects may be set up (see Bodomo 1989). Further, taking into consideration prominent phonological, lexical and grammatical variations four main dialects may be abstracted and named Northern Dagaare, Central Dagaare, Southern Dagaare and Western Dagaare.

Northern Dagaare, which is also known as Dagara comprises Nandom, Lawra and their areas of influence. A greater number of the speakers of this dialect group live in Burkina Faso. From the data, Nandom and Lawra share common linguistic features that are generally distinct from the other major dialect groups. Most of the linguistic analyses of this group of Dagaare have been undertaken by French and Francophone African linguists in Burkina Faso.

The next group is Central Dagaare which is made up of Jirapa, Ullo, Daffiama, Nadawli and their spheres of influence. This group is so called because it occupies approximately the middle of the Upper-West Region, and it enjoys a considerable degree of intelligibility from speakers of other dialects. Probably because of this, most of the linguists who have worked on Dagaare in Ghana like Wilson (1962), Kennedy (1966) and Hall (1973) have based their analyses on it. It is the version of Dagaare used for publishing church literature, educational material and, lately, broadcast over the Ura-Radio because of its relatively high intelligibility with the northern and southern dialects.

Southern Dagaare is the dialect of Kaleo, metropolitan Wa and their surrounding villages. Again, Kaleo and Wa share more common features than with all the others. If the Central dialect is the language of literacy, Southern Dagaare, especially that spoken in the Regional Capital called Waale, is the trade language and is widely spoken in markets and other trading centres.

The other dialect group represented by Tuna is called Birifor. Birifor shares affinities with Waale (e.g. absence of the phoneme, /z/) and especially Northern Dagaare. A greater concentration of this dialect is also found on the western side of the Black Volta river in Burkina Faso and Côte d'Ivoire. It is only recently that speakers of Birifor moved into the area south of Wa. Dakubu (personal communication) suggests that it be called Western Dagaare because its traditional homeland is at the western side of the Black Volta river.

It would be worthwhile here to note other interesting divisions and treatments of the dialects in this linguistic group. Rattray (1932) draws up word lists showing differences in speech of the "Dagaba" speakers from place to place. This could also be of interest to people doing a study of dialects from a temporal point of view (diachronic dialectology) because his work is the earliest published (at least at the Ghana side of the border) giving word lists portraying dialect variation in Dagaare.

Callow's (1969) article is the first devoted solely to the study of dialects of Dagaare and therefore gives important information about dialect variation.

Delpingue's (1983) "Phonologie Transformationnelle du Dagara", even though not a work on dialect variation, gives an interesting division of Dagara (Dagaare) into three dialects (following Girault's classification):

Lobr spoken in the North-East (towns of Ouessa, Dissin in Upper Volta (now Burkina Faso), towns of Nandom, Lawra, Babile in Ghana)

Dagaari-wiile spoken in the Northwest and Centre (towns of Dano and Legmoin in Upper Volta, Jirapa, Sabuli, Dorimon in Ghana)

Birifor spoken to the west and south (towns of Dieboungou, Batie in Upper Volta and Sawla, Bole in Ghana). Commonly attached to Dagara, from the linguistic point of view. (pp17-18)

His Lobr and Birifor fit perfectly into our Northern Dagaare and Western Dagaare respectively, while his Dagaari-wiile, according to our classification, is too broad. It would comprise our Central and Southern Dagaare. As he pointed out himself, each of these groups could further be divided into subdialects upon a more systematic linguistic study.

The Dagaare Language Committee's (1982) guide divides Dagaare into Northern, Central, Mid-Central and Southern Dagaare and gives word lists showing pronunciation differences of some lexical items. This division, however, does not include Waale and Birifor. Their "Northern Dagaare" is exactly our Northern Dagaare, their "Central Dagaare" and "Mid-Central Dagaare" is our Central Dagaare, their "Southern Dagaare" does not include Waale while ours does. They do not have a corresponding division for our Western Dagaare.

Finally, various other bits of information on the dialects and their names and designations could be acquired from most of the works on general Dagaare linguistic analyses.

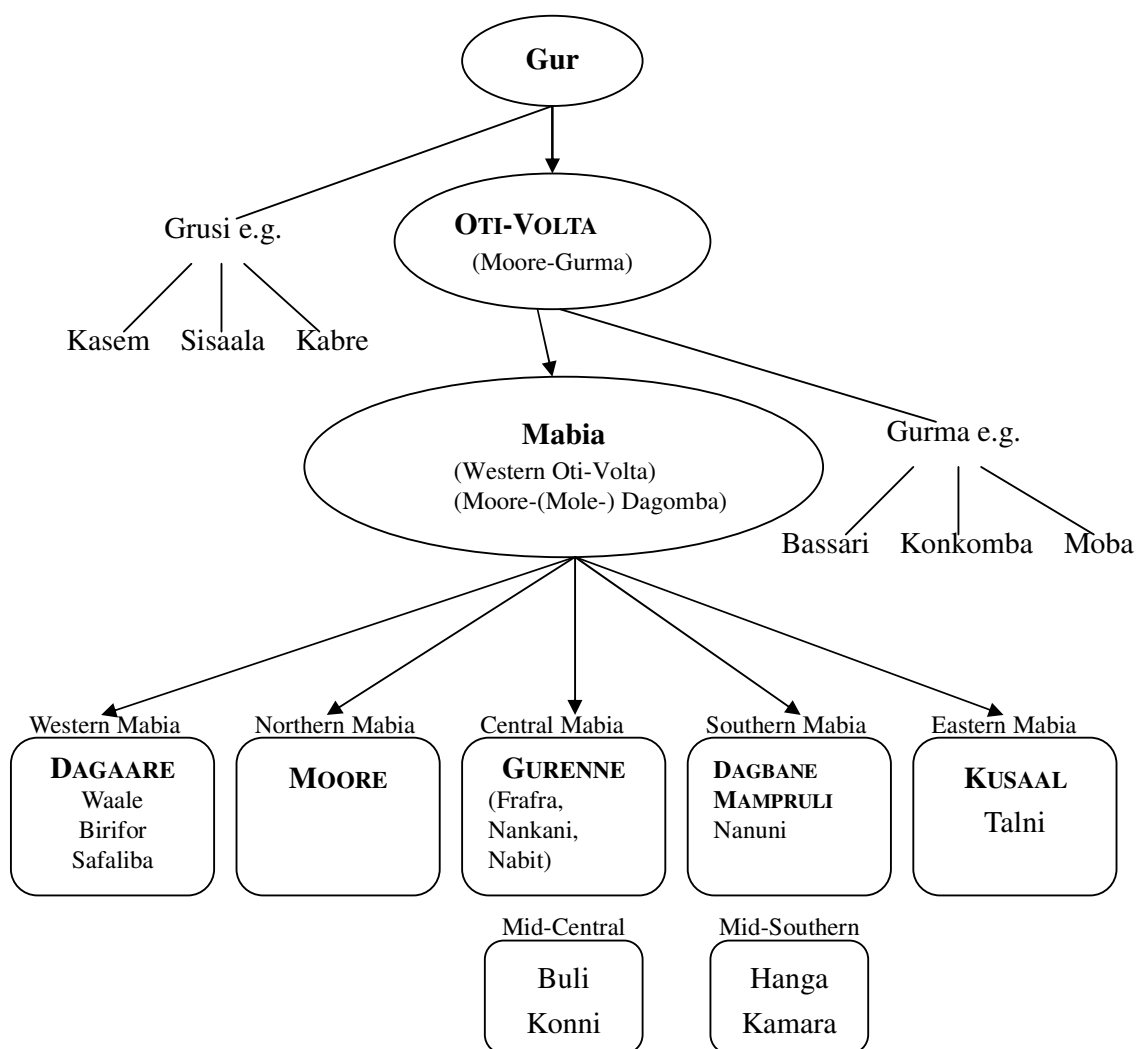


Figure 1 the Gur branch of the Niger-Congo language family



MODULE 1 – GREETINGS AND OTHER PHATIC EXPRESSIONS

Pùòráá -Greetings

1. Dialogue (1) – Good Morning!

Dagaare	English
Báyúó: Áyúó, fo ángsómá	Báyúó: Áyúó, Good morning.
Áyúó: Ángsómáá, fò gáàò bè sòng?	Áyúó: Good morning, did you sleep well?
Báyúó: Óó, Ó bée sòng	Báyúó: Yes, I did. [i.e. the sleep was fine]
Báyúó: N kóóré lá fò nyááò, fò yířĩ bé lá sòng?	Báyúó: It's been a long time since I saw you {long time, no see}, how's home?
Áyúó: Óó, Ó bè lá sòng	Áyúó: Yes, home's fine.
Áyúó: Yèng lá ká fó wà tàllá gèrè?	Áyúó: Where are you in such a hurry to?
Báyúó: N géré lá ká ní kpáàrè kpòlò	Báyúó: I am going to get chicken feed (a normal morning duty for rural boys in Dagao)
Áyúó: N mènǵ géré lá kóláá	Áyúó: I am also going to fetch water (a normal morning duty for girls in Dagao)

2. Dialogue (2) – Good Afternoon!

Dagaare	English
Áyòó: Fò ngménáá	Áyòó: Good afternoon
Bayòó: Ngménáá táé	Bayòó: Good afternoon [has the sun reached you?]
Áyòó: Yeng la ka fo géré? Fo géré la tengé bée?	Áyòó: Where are you going to? Are you traveling?
Bayòó: N géré la Gyèrè bàá	Bayòó: I am going to Jirapa.
Áyòó: Fò nà léé wà lá zéné bée?	Áyòó: Will you return today?
Bayòó: Aí, N nà léé wà lá biéú	Bayòó: No, I will return tomorrow.
Áyòó: Kyéng sòng	Áyòó: Safe journey.

Bayðó: Bárá	Bayðó: Thank you
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3. Dialogue (3) – Good Evening!

Dagaare	English
Dòddáà: Fò zĩmááné	Dòddáà: Good evening
Pògdáà: Zíé máángéé	Pògdáà: Good evening
Dòddáà: Yeng lá ká fó yí wàaná?	Dòddáà: Where are you coming from?
Pògdáà: Ànkàráà lá ká ní yí wàaná	Pògdáà: I am coming from Accra
Dòddáà: Fò sórí?	Dòddáà: How was the journey? { Welcome }
Pògdáà: Ò bé lá sòng	Pògdáà: Fine

4. Dialogue (4) – Safe Journey!

Dagaare	English
Dòðzeé: Pògzèé:, Yèng lá ká fó déè wà tàllá gborògborò lé géré?	Dòðzeé: Pogzee, where are you rushing to?
Pògzèé: Ñ wà géré ka N de lòdrè à gàà Wà	Pògzèé: I am on my way to catch a bus for Wa.
Dòðzeé: Fò ná kyéng sòng. Kyé fò tòò wà kòdrò	Dòðzeé: Safe journey. But please do not keep long.
Pògzèé: Tóò, bárá, kyé Ñ kòng kòdré. Téésè léé kàngá lá ká Ñ géré ká Ñ tè è	Dòðzeé: O.k. thanks, I will not keep long. I am only going to sit for a ‘small exam’ {In some cases Dagaaba play down on the exigency of the situation}
Dòðzeé: Ngmén nà sòng	Dòðzeé: May God bless [Good luck]
Pògzèé: Tóò, pùràá bé bé lá.	Pògzèé: O.k. thanks.

Exercises:

1. How would you greet someone during the following times of the day?
 - a. In the morning: _____
 - b. In the afternoon: _____
 - c. In the evening: _____
2. How do you respond to the following people when they greet you?
 - a. Your father _____
 - b. Your Uncle _____
 - c. Your teacher _____
 - d. Some of your age _____
3. You have met your friend on your way to the town center. Start a conversation with that friend, discussing his or her well-being, your well-being, and where each of you are going.
4. When greeting someone in Ghana, which hand should be used? Why?

MODULE 2 – DAGAARE SEG00 (DAGAARE ORTHOGRAPHY)

Dagaare is a two-tone language, but tone is not marked in the standard orthography. Here is the Standard Dagaare alphabet, which has 31 graphemes, comprising 24 monographs (representing 19 consonants and 7 vowels), 6 diagraphs and 1 triagraph:

A, a	as in	<i>báná lá wààná</i>	‘It is they who are coming’
B, b	as in	<i>báá</i>	‘dog’
D, d	as in	<i>dúní</i>	‘knee’
E, e	as in	<i>kpéré</i>	‘to cut up’; also as in
		<i>féntéré</i>	‘ring’
ε, ε	as in	<i>gêré</i>	‘going’
F, f	as in	<i>fànfánè</i>	‘soap’
G, g	as in	<i>gánè</i>	‘book’
GB, gb	as in	<i>gbéré</i>	‘leg’
GY, gy	as in	<i>gyilé</i>	‘xylophones’
H, h	as in	<i>húólì</i>	‘to mock at someone’
I, i	as in	<i>bìbìírí</i>	‘children’
K, k	as in	<i>kànnè</i>	‘to read’
KP, kp	as in	<i>kpááré</i>	‘occiput’
KY, ky	as in	<i>kyéngé</i>	‘to walk’
L, l	as in	<i>láá</i>	‘bowl’
M, m	as in	<i>má</i>	‘mother’
N, n	as in	<i>néè</i>	‘person’
NG, ng	as in	<i>bòngó</i>	‘donkey’
NY, ny	as in	<i>nyé</i>	‘to see’
NGM, ngm	as in	<i>ngmén</i>	‘God’
O, o	as in	<i>zòró</i>	‘running’; also as in
		<i>tólong</i>	‘heat’
o, o	as in	<i>sówóló</i>	‘kind of dish’
P, p	as in	<i>pènnè</i>	‘to rest’
R, r	as in	<i>pùrì</i>	‘to burst’
S, s	as in	<i>sénsé</i>	‘cakes’
T, t	as in	<i>tùòrì</i>	‘to meet’
U, u	as in	<i>dùndúló</i>	‘worms’
V, v	as in	<i>vóóróng</i>	‘breath’, ‘life’
W, w	as in	<i>wááó</i>	‘snake’
Y, y	as in	<i>yánnzáá</i>	‘grandchild’
Z, z	as in	<i>záá</i>	‘pen’

Exercises:

1. Dictation

Listen to the following Dagaare words, then write them out one after the other:

- (i) Ngménáá
- (ii) Ángsómá
- (iii) Gyèrébàá
- (iv) Ó bé lá sǒng
- (v) Bárká
- (vi) Fò žimáánè
- (vii) Pògzèé
- (viii) Zénè
- (ix) Bièù
- (x) Ngmén ná sǒng

2. Lexicon

Make an alphabetical list of all the main words you know in Dagaare so far and give their English or French translations

Orthography:

a. Vowel harmony

This is one of the most important rules to observe in Dagaare orthography. The vowels are divided in to two main groups as follows:

i	e	o	u
ɪ	ɛ	ɔ	ʊ

The first group is called the closed vowels. Each of them is written as is seen above. The second group is called the open vowels. In the type of orthography that is used by the present Dagaare language committee ɪ appears in the orthography as e and ʊ appears as o. The rest appear as they are seen.

Now the rule is that in each Dagaare word only members of one set of vowels will appear in the word. The exception to the rule is that compound words may have members from both sets of vowels.

Spacing ,Other symbols ,tones, nasalisation

Rhyme:

N bà ná táá à nĩ gàà dàà

Ká n táá à nĩ gàà bàà

A nĩ ná dú lá à bàà bótà

Tongue twister:

Sésèèné símíé sénsé sógláá sòlòsòlò



MODULE 3 –INTRODUCING ONESELF - *Dàkóráá*

1. Passage

N̄ yúorí lá Dàkóráá. N̄ yí lá Ulò. N̄ nyé lá yùòmó ìzàrè né pié. N̄ wàá lá kóóráá. N̄ tàá lá pòg. N̄ nòng lá kóóò yágà. Bèbíri zàá N̄ máng gáá lá wèé. N̄ máng kó lá yágà.

N̄ póg yúorí lá Pògzèé. Ò máng sòngnó má lá yágà à N̄ weè tómá póó. Ò nòng lá N̄ yélé kà N̄ méng nòng'ò yágà. Ò máng mààlé lá bòndirri à wà kò má à wèè póg kyé leè wùò dààré kúlí. Kà màà'ng wà kó léé kà zíé tè maa N̄ máng ìri dé lá N̄ kùurí à pèglè N̄ bógó póg à tè kúlò.

N̄ né n̄ póg, tè tàá lá bìirí báyi. Kàng yúorí lá Áyòó kà à kàng ná méng yúorí è Báyuó. Áyòó nyé lá yùòmó pié. Ónó lá à tè bìdèngdèngè sòbó. Kà fòó'ng nyé'ó kà née'ng wá yèlì kò fó, fó kòng bòng ká ò nyé lá yùòmó pié tègé. Ò wógì! Báyuó nyé lá yúómò àyòpòí. Nóbó máng yèlì ká ò yí má lá yágà. Bá zàá báyi lá gèré sàkúurí. Báná èng bá máng gàà wèé bèbíri zàá. Áyúó máng gàà lá kóláá à tè òng kòó wà né. N̄ tàá lá dónné àné nóórè. À wàá lá yágà. Zìmááne sàng Báyuó máng òg'á lá èng zàgá póg. Kà áná 'ng wà tè kpè báàrè ò máng nyógè lá à zàgá póg kyé pàà leè gàà zèng pènnè. N̄ né Pògzèé nòng bá lá yágà.

Tòò pàmpàná, yè pàà bòng má lá àné n̄ póg né n̄ bíirí. Kà yènéé'ng bóórò ká yé bòng à N̄ diè dèmé àné à N̄ tégé dèmé yélé N̄ nà mánne kó yè là.

Exercises:

(i) In the above passage Dakoraa gives a short introduction of himself and his family. The passage contains most of the personal pronouns in Dagaare as shown below. Read through the passage again and try to identify and give examples of each of the **pronouns** shown here.

Personal Pronouns in Dagaare

	SUBJECT (NOM)		OBJECT (ACC)
	Weak form	Strong form	
1 st pers. sing.	ń	màá	mà
2 nd pers. sing.	fò	fóó	fò
3 rd pers. sing.	ò	ónó	ò
1 st pers. pl.	tè	tènéè	tè
2 nd pers. pl.	yé	yènéè	yé
3 rd pers. pl. (human)	bà	báná	bà
3 rd pers. pl. (non-human)	à	áná	à

- **Ñ** tàá lá gánè, **màà** lá só'ó. Dé à gánbílè ná méng kó **má**.
- **Fò** tàá lá gánè, **fòò** lá só'ó. Ñ nà dé lá à gánbílè ná méng kò **fó**.
- **O** tàá lá gánè, **ónó** lá só'ó. Ñ nà dé lá gánbílè ná méng kó' **ó**.
- **Tè** tàá lá gánè, **tènéé** lá só'ó. Dé à gánbílè ná méng kó **te'**.
- **Yè** tàá lá gánè, **yènéé** lá só'ó. Ñ nà dé lá à gánbílè ná méng kò **ye'**.
- **Bà** tàá lá gánè, **báná** lá só'ó. Ñ nà dé lá à gánbílè ná méng kò **bá**.

- (ii) Analyse the text in the light of the orthographic rules that were discussed in the last module.
- (iii) Translate the text into English *as far as possible*.
- (iv) What aspects of the Dagaare culture can you deduce from this text.



MODULE 4 – NUMERALS

<i>Numeral</i>	<i>Dagaare (+human count)</i>	<i>Root</i>
1	nényénì	~ yeni
2	báyì	~ yi
3	bàtà	~ ta
4	bànáàrè	~naare
5	bànúú	~nuu
6	bàyò òó	~yooo
7	bàyò pòí	~ yopoi
8	bàníì	~ nii
9	bàwáé	~wae
10	(nóbà) píé	
11	(nóbà) píé né yénì	
12	píé né báyì	
19	píé né bàwáé	
20	(nóbà) lèzáàrè	
21	lèzáàrè né yénì	
22	lèzáàrè né báyì	
29	lèzáàrè né bàwáé	
30	(nóbà) lèzáàrè né píé	
31	lèzáàrè né píé né yénì	
32	lèzáàrè né píé né báyì	
40	(nóbà) lèzáè áyì	
41	lèzáè áyì né yénì	
42	lèzáè áyì né báyì	
50	lèzáè áyì né píé	
51	lèzáè áyì né píé né yénì	
52	lèzáè áyì né píé né báyì	
60	(nóbà) lèzáè átà	
61	lèzáè átà né yénì	
62	lèzáè átà né báyì	
70	(nóbà) lèzáè átà né píé	
71	lèzáè átà né píé né yénì	
72	lèzáè átà né píé né báyì	
80	(nóbà) lèzáè ànáàrè	
81	lèzáè ànáàrè né yénì	
82	lèzáè ànáàrè né báyì	
90	(nóbà) lèzáè ànáàrè né píé	
91	lèzáè ànáàrè né píé né yénì	
92	lèzáè ànáàrè né píé né báyì	
100	(nóbà) kòó	
101	kòó né yénì	
102	kòó né báyì	
200	kòòré áyì	
300	kòòré átà	
900	kòòré àwáé	
1000	(nóbà) túrì	
2000	túr áyì	
3000	túr átà	
1 000 000	túrì túrì (múrì)	
1 000 000 000	túrì túrì túrì (búrì)	

Kuntang – Arithmetic

+ lang

Divide pong

* ziiiri

- -ngmaa

= ela

$2 + 2 = 4$ - Ayi lang ayi ela anaare

Dialongue:

Dakoraa: Fo be song?

Ayuo: oo, fo meng be song?

Dakoraa: Fo yuori la bong

Ayuo: Ayuo

Dakoraa: Fo nye la yuomo awola?

Ayuo: N nye la yuomo lizare ne ayi

Dakoraa: Fo saa ne for ma taa la birri bawola?

Ayuo: Ba taa la biiri bay□poi: d□b□ bata ane p□bb□ banaare. Maa la a banuu sob□

Dakoraa: T□□, barka!

Ayuo: Barka kyebe!

Exercises:

1. Tell your friends how old you are in Dagaare.
2. In Dagaare:
 - (a) Tell your friends the number of people in your family.
 - (b) Tell your friends how old each of them is.
3. Try to count (by saying aloud) the people or tables in your class in Dagaare.
4. In the following number table, fill in the gaps with the appropriate Dagaare numbers:

	20 Lezare	30 Lezare ne pie	40 lezaayi	50 Lezaayi ne pie	60 lezaata	70 Lezaata ne pie	80 lezaana are	90 Lezaanaar e ne pie	100 K□□
1 Bonyeni									
2 Ayi									
3 Ata									
4 Anaare									
5 Anuu									
6 Ayo□o									
7 Ay□poi									
8 Anii									
9 Awae									



MODULE 5 – TIME: HOURS, DAYS OF THE WEEK, MONTHS OF THE YEAR

1. What is the Time?

<i>Time</i>	<i>Dagaare</i>
1 a.m.	tèntóráá gbèlèng yénì
2 a.m.	tèntóráá gbèllááyì
3 a.m.	tèntóráá gbèlláátà
4 a.m.	bágúó gbèlláànáàrè
5 a.m.	bágúó gbèlláànúú
6 a.m.	bágúó gbèlláàyòòó
7 a.m.	bágúó gbèlláàyòpòi
8 a.m.	bágúó gbèlláàníì
9 a.m.	bágúó gbèlláàwáé
10 a.m.	ngménáá gbèlèngpié
11 a.m.	ngménáá gbèlèngpié né yénì
12 noon	ngménáá gbèlèngpié né áyì
1 p.m.	ngménáá gbèlèng yénì
2 p.m.	ngménáá gbèllááyì
3 p.m.	ngménáá gbèlláátà
4 p.m.	zì mááné gbèlláànáàrè
5 p.m.	zì mááné gbèlláànúú
6 p.m.	zì mááné gbèlláàyòòó
7 p.m.	zì mááné gbèlláàyòpòi
8 p.m.	zì mááné gbèlláàníì
9 p.m.	zì mááné gbèlláàwáé
10 p.m.	tèntóráá gbèlèngpié
11 p.m.	tèntóráá gbèlèngpié né yénì
12 midnight	tèntóráá gbèlèngpié né áyì

Yélé mìnne mánnóó - Some expressions

- ◆ Tè máng gáá lá tó má bàgúó gbèlláàyòpòi pàr mítì lìzàrè né pié
= We go to work at 7.30 a.m.
- ◆ Tè máng írí lá tó má zù Zì mááné gbèlláànáàrè ngmàà mítì pié
= We close from work at 10 minutes to 4 p.m.
- ◆ À ngmé lá gbèlláànáàrè pàr mítì pié
= It's 10 minutes after 4
- ◆ Kà ánáng wà ngmè gbèlláànúú ngmàà mítì pié né ànúú séng má
= When it is quarter to five, wake me up.

2. Days of the Week (Dàá bèbíè)

Traditionally, Dagaaba have a 6-day market week: each village determines dates by calculating multiples of the market day occurrences of their village and those of near-by villages. In modern times, however, Dagaaba have adopted two systems of the 7-day week, one based on English (at least for the Ghanaian Dagaaba) and the other based on Akan day names which have been adapted to the Dagaare spelling and pronunciation patterns. They are as follows:

<i>Dagaare</i>	<i>English</i>
Sóndéè/Kòsé é ráá	Sunday
Móndéè/ Gyóó ráá	Monday
Tíísí déè/Béné ráá	Tuesday
Wálánsè déè/Kúó ráá	Wednesday
Táásè déè/Yówáá ráá	Thursday
Fèráá déè/Féé ráá	Friday
Sátá déè/Méménáá	Saturday

3. Months of the Year

Kyúúré (months)

There may be traditional ways of describing the months of the year in Dagaare but information about this is sketchy. We do not even know how many months there are in the traditional Dagaare system. Modern day Dagaare has freely borrowed from English as follows:

<i>Dagaare</i>	<i>English</i>
Gyé nó órè	January
Fábò òrè	February
Máákyè	March
Épèrè	April
Méè	May
Gyúú nì	June
Gyòlááè	July
Ágòs	August
Sèbtémà	September
Ótóóbà	October
Nòvémbà	November
Dìsémbà/Búrnýè kyúù	December / Christmas month

Exercises:

1. In the following, write the Dagaare sentences that correspond to the English sentences

<i>Dagare</i>	<i>English</i>
a.	It is one o'clock in the early morning.
b.	It is ten minutes pass four o'clock.
c.	It is a quarter to eleven in the afternoon.
d.	I wake up at seven o'clock.
e.	He was born around nine o'clock in the evening.
f.	I have to go to school from Monday to Friday.
g.	She was late by thirty minutes.

2. Without looking back at the book, try saying the Dagaare names for men and women born on:

- a. Tuesday
- b. Wednesday
- c. Friday
- d. Thursday
- e. Saturday
- f. Monday
- g. Sunday

3. Tell your friends on which day and in which month you were born in Dagaare.



MODULE 6 .ZIE – WEATHER

Dáaré kàng, Mée kyúù pód, sáá wà míé lá yágà. Kà Dàkóráá né ò yídémé pàà zèng yèlé yéle zímááne sàng:

Pògzèé: Abá à sáá nyé páá mí lá yágà zénè!

Dàkóráá: Lè lá, N tèéré ká à úóní sàng pàà bááréé lá kyé kà séé kpè

Pògzèé: Lè'ng vèlé! Wèè tómó táé lá

Dàkóráá: Kà bié 'ng wà bié nàng zé bégè à gàà tè bòr kyé kà N méng báàrè vààlè N wèé váálá.

Aýòò: Tè tékyè dà yèlì ká kà sáá 'ng wà mí biéú ká té táá kùé àné sòré wààná nè à sàkúúri.

Báiyúó: Màà èng kòng tòò kò kónórè, N nàng wá bòng kóòò séré

Pògzèé: À tékyèré bóóró ká bá wùl yé lá kóóò béé?

Aýòò: Óó, bà mánng è lá kà té kó yágà

Pògzèé: Yé wà à tè wèé pód kà té wùl yé kóóó, tènée 'ng bòngáà gàng à tékyèré

Dàkóráá: Pògzèé, nàng véng bá, à kànnóó né à wèè tòmmò zàà lá bòn zànnè.

Yélé mĩné mánnóó (Some expressions)

Séé sáṅṅ (Mèè - Ọtọ́óbà)	Wet season
Uóní (Nòvém̀bà - Èpèrè)	Dry season
śórè	Cold
Tólóng	Heat, warmth
śórè èré má lá.	I am feeling cold
Tólóng èré má lá.	I am feeling hot/warm
Séé kpèè lá	It's in the wet/rainy season
Uóní yíé lá.	It is in the dry season
Tèntóráá	Night time
Ngménáá	Day time/afternoon
Bágúó	Morning
Zĩmááné	Evening
Zĩvélmé	Dawn
Ngméntàntúó	Noon, "hot afternoon"
Tèntòrbéénéé	Midnight
Sàsèè fúúró lá.	The wind is blowing /it is windy.
Sáá mĩíré lá.	It is raining.

Exercises:

1. Try to make a conversation with your classmate talking about the weather in Dagaare.
2. Based on your knowledge in weather conditions, fill in the blanks within the following sentences in Dagaare.

Dagaare	English
a.	In the rain season, it rains quite a bit.
b.	It is raining now.
c.	There were heavy rain and strong wind yesterday.
d.	I like the sunny day.
e.	She likes the cool weather.
f.	I have never seen snow fall.
g.	He hates the cold weather.

3. Say aloud and write the following in Dagaare:

a. It rained yesterday:_____

b. It is very hot today:_____

c. It is dry season in Ghana:_____

d. Where I come from it is very hot:_____

e. It does not snow in Ghana:_____



MODULE 7. ZIE WULUU - DIRECTIONS

Ayɔ́ɔ́ tɛ̀ yí lá kóláá wààná kà sáánà kàng páà sòòrè'O à Nààyírí sóri yéle.

Sáánà: Fò kóláá bè sòng, Pògsàràà. Nààyírí sóri lá ká N bóórò.

Ayɔ́ɔ́: Oó, ò bé lá sòng. A Nààyírí bá è tòòré. Dèè dé à sóri nyě dáá dáá. Fò nà kyéng lá léé, à tɛ̀ nyé yízèé kàng. Pàrè à yírí kyé là kyéng bíláá. Fò nà nyé lá sókyará kàng.

Sáánà: Òhò, N kyèllé lá.

Ayɔ́ɔ́: Fò nà dé lá à dólòng sóri ná. Fò nà kyéng tá sógó lá, à nyé fikpòng kàng náng bé fò gòó sèng ná. Pàrè à tɛ̀. Kààpóg gbà fò nà nyé lá nóbò kà bá zèng à tɛ̀ pàré. Bòkòng-tá-wé lá.

Sáánà: Òhò, lè lá béé?

Ayɔ́ɔ́: Lè lá. Gàng à bòkòng-tá-wé bàrè. Kyéng bèlàà kyé kàà fò nímítòòré. Fò nà nyé lá yikpòng kàng náng tɛ̀ àè. A Nààyírí lá lé.

Sáánà: Pògsàràà, fò tàà lá pùòràà yágà! Ngmèn nà sòng fò.

Ayɔ́ɔ́: Pùòràà kyé bé. Fò nà kyéng sòng.

Sáánà: Bárká!

<i>Yele minne mannoo</i>	<i>Some expressions</i>
<i>Dòlòng sèng</i>	Right hand side
<i>Gòó sèng</i>	Left hand side
<i>Pùòrí sèng</i>	Behind
<i>Nímísógó</i>	In front
<i>Dáá dáá</i>	Straight ahead
<i>Tèè pàré</i>	Under the tree
<i>Tángá zú</i>	On top of the mountain
<i>Tángá sèé</i>	By the mountain
<i>Sàpàré sèng</i>	Towards east
<i>Lòòrí sèng</i>	Towards west

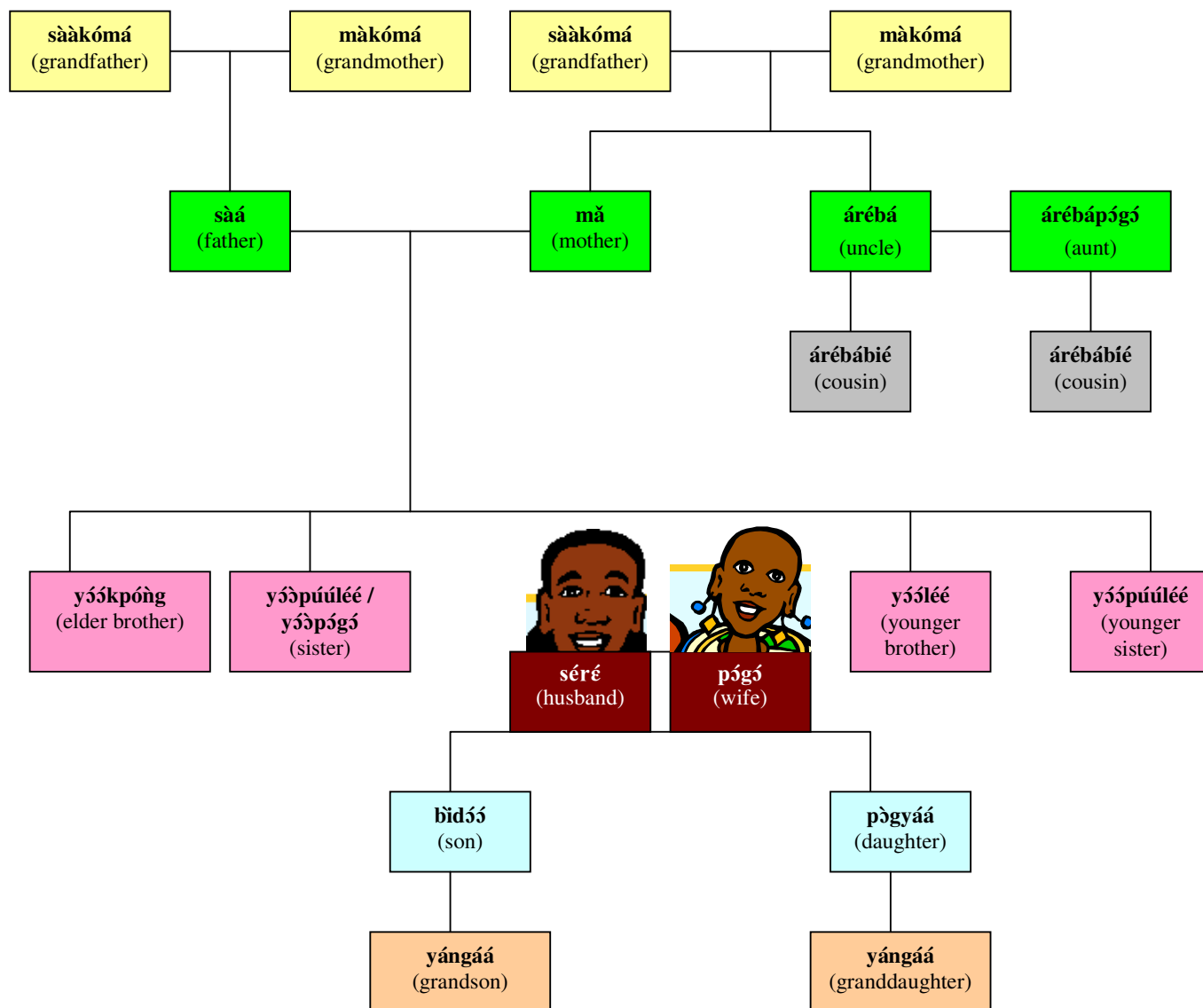
Exercises:

1. Give someone directions from your residence to the library, and back again to your residence.
2. Stand next to you teache or classmate and give him/her directions using the vocabulary and phrase presented in this chapter (turn your left, look upwards, etc.)
3. Wherever you are, show a city map. Ask and give directins to your classmates between key points on the map such as the school(s), market(s), etc.

MODULE 8: FAMILY RELATIONS AND DOMESTIC ISSUES



1. The Family Tree



2. Dialogue

Dàkóráá: Adàmú, mánnè à fò yídèmé yélé kó té wè.

Adàmú: Tóó, N yí lá Kógrì. N sàà yúórí lá Yínyé kyé kà N má méng yúórì di` A-ùrèé.

Dàkóráá: Fò yòng lá à bà bié bée?

Adàmú: Aí, à tè dóbó é lá bátà kyé kà à pógbó méng è bànáàrè. Màà lá à bìdèngdèngé. A tè bèrèbááráá dèè bááréé sàkúúrí pàmpàná.

Dàkóráá: Kà fòò éng? Fò wá táá bírí bée?

Adàmú: N táá lá bírí bátà: pògyáaré lá bàzàà. N yóóléé kàngá táá lá bírí bà núú! A N yóópúúléé kàngá méng táá lá bírí bànáàrè, kà kàngá méng táá bírí báyi. N yóópúúléé báyi nàng bá kúli sérébé séré. N yòò kàngá méng nàng wá dé pógé séré.

Dàkóráá: Fò sàà né fò má táá lá yángmìnè yágà lě.

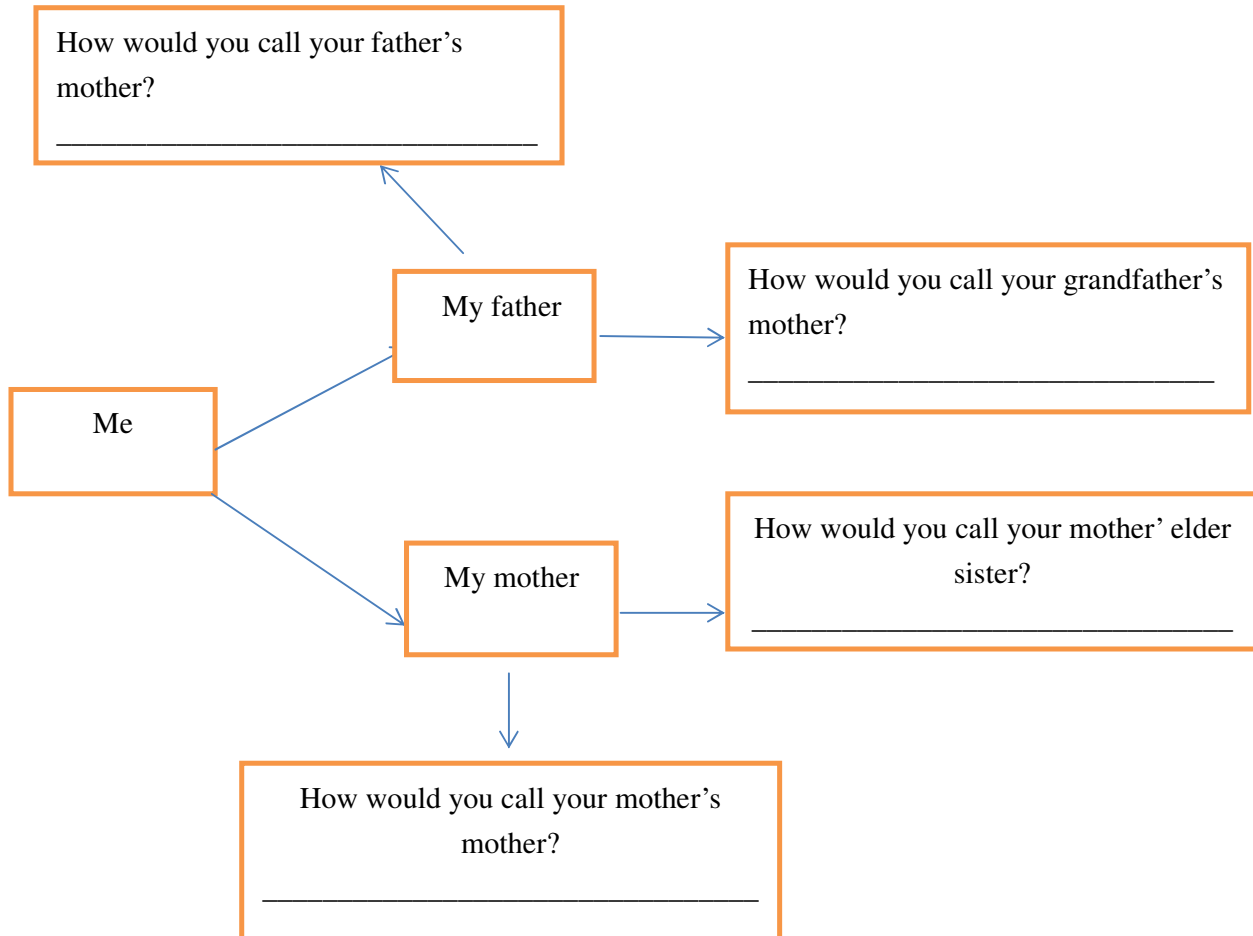
Adàmú: Yèlmèngé lál! Bà póórè zàà'ng pèlè. Nèngkpóng zàà máng bóórò lá yángáá. N bírí máng yéléé bà sààkómá né bà màkómá mìnè yélé yágà.

Exercises:

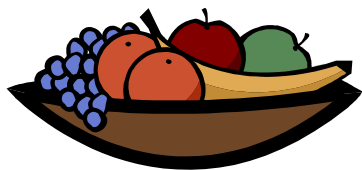
1. Try to call the following people in Dagaare without looking at your textbook.
 - a) Your son's son
 - b) Your mother' mother
 - c) Your father' father
 - d) Your grandfather's father
 - e) Your younger sister
 - f) Your elder brother
 - g) Your father's elder brother' wife
 - h) Your mother's younger sister' s husband
2. Looking at your physical features and those of a friend or a classmate sitting besides you, tell the rest of the class about the physical differences between yourself and him or

her.

3. Without looking in to your book, try to answer the questions in the following kinship diagram in Dagaare:



4. Tell your classmates the ages of all your siblings, cousins, children and /or person's age in Dagaare.



MODULE 9: TYPES OF FOOD

1. Vocabulary

<i>bóndiréé</i>	food	<i>sèngkááfá</i>	rice
<i>dáà</i>	drink	<i>séngkáà</i>	ground nuts / peanuts
<i>dáázèé / pító</i>	locally brewed beer	<i>séngkáázèéré</i>	ground nut soup
<i>kámáánà</i>	corn	<i>símíé</i>	bambara beans
<i>kyî</i>	grain	<i>sérmaáne</i>	pepper
<i>kóóséé / séné</i>	cakes	<i>yààròng</i>	salt
<i>kòó</i>	water	<i>zèè</i>	millet
<i>sáálóng</i>	okro	<i>zèéré</i>	soup
<i>sáálóng zèéré</i>	okro soup	<i>zèváraè</i>	green leaves soup (vegetable soup)
<i>sááo / sáábó</i>	typical Dagaare staple food made of (millet) flour		

2. Dialogue

(1)

Báyúó: Bákóré Dàkóráá, wà òó sááo!

Dàkóráá: Pùòràà bébé lá yágà! Kòhng kpé má lá!

Báyúó: Kòò lá bing kyé. Pégè fò nú.

Dàkóráá: Ohòò, à sááo nyé zèéré nòmó lá yágà. Ang lá dóg'áá?

Báyúó: Áyúó lá dógé à zèéré. O mà lá mòngè à sááo. Áyúó, Dàkóráá pùgró fó lá à zèéré dógòò.

Áyúó: Báká. Kà yènéé'ng wà bóórò ká yé èng yààròng béé sérmaáneé bíláá áná láámè.

Dàkóráá: A séngéé lá!

Báyúó: Áyúó, írì à sààlórè kàngá wà pòò.

Dàkóráá: A séngéé lá. Tè nà tégé lá. N kòng dí yágà.

Báyúó: Áyúó, náng òng kòó wà kò má ká N nyú.

Áyúó: Tòò, à kònyúúrí lá áamè

Báyúó: N nàngnyú kòó wà báórè nyé N pàà tégéé lá. Dàkóráá nàng dí à nódégré kòó kó má.

Dàkóráá: Fò tégéé lá wíé lé

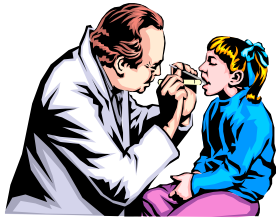
Áyúó: Báyúó, bòng lá ká fó né sáána òóré bóma ká fódèè dàng'òò'ìrì

Báyúó: Dàkóráá bá è sáána!

Dàkóráá: N mòng tégéé lá gbà, de'á kòó kó má ká N pégè N nú. Áyúó, wà wùò à láaré.

Exercises:

1. Looking at the list of the food given in this module, can you write down the names of some others you have noted in your ethnic group, country, or surroundings that have not been mentioned?
2. Tell your classmates about the food you like best and give reasons why you like those foods.
3. Used the names of the Daggare food to make up some sentences. For example, pretend you are ordering at a chop bar, or pretend you are teaching your younger sibling how to cook.



MODULE 10: AT THE HOSPITAL AND PARTS OF THE BODY

1. Dialogue

Dóktà: Fò yúorí lá bǒng?

Bààlá: N yúorí lá Dèré.

Dóktà: Fò yèng lá bèèré?

Bààlá: N zú òòrá lá, kà n pǒs méng bèèré. N éngé zàà déè tǒléé lá yágà.

Dóktà: A fò bààlòng nyé é lá bérí àwólà?

Bààlá: À bérí átà lá nyé n zú nàng òòró.

Dóktà: Dónné máng dǒng fó lá béé?

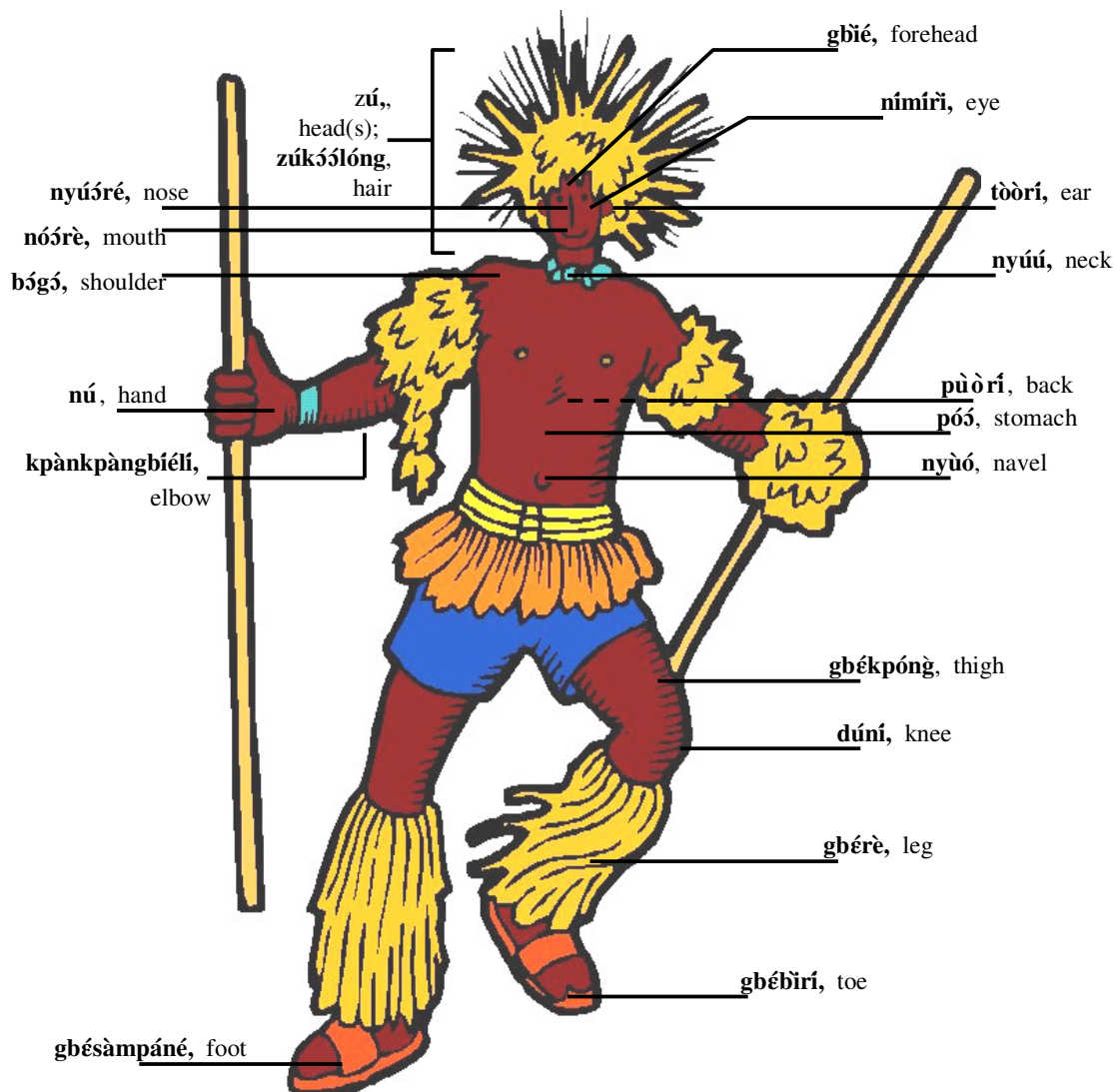
Bààlá: Oó, dónné máng dòng dòng má lá. N bá táá túngtúngdángná.

Dóktà: È kà ní séénè à fò éngé. Dé tà móómétà nyě èngè fò nór'éng. Fò témpéréékýà é lá ñígrée ñízáré né píé né ànéé. Fò nórè nòmó lá?

Bààlá: Áí!

Dóktà: N tééré ká màlááreyà nyǒgé fò lá. N nà kó fó lá tèé ká fó kúlí nyúúrò. N nà é lá kà à néésè mēng kyògè fó.

2. Parts of the Body



Activities

- (i) “N yèng lá nyé” exercise
- (ii) Song about parts of the body:
N táá lá zú bòn yúú
A né tóbó áyí
A ní nímíé á yí
Engé bòn yéní
A né nyúú

Exercises:

1. Sit in groups of 3-5 and see if you can identify some of the parts of the human body to each other, in Dagaare.
2. Sit in groups of 3-5 and try to mention as many names of the disease and physical disabilities that you can think of, in Dagaare.
3. Say and write how you would tell the following sentences to a doctor in Dagaare.

Dagaare	English
a.	Please help me.
b.	I have a stomach-ache.
c.	I can not eat much.
d.	I am feeling dizzy.
e.	Please give me medicine to take.
f.	My leg had hurt all day.
g.	I tkink I have s serious sick.
h.	My grandmoterh has high blood disease.



MODULE 11: A VISIT TO THE MARKET

1. Vocabulary

<i>dàá</i>	market	kòòr	sell
<i>kááyáá</i>	goods	bárrè	to haggle
<i>libiè</i>	money	à dááó é lá túó	costly
<i>dà</i>	buy	à dááó é lá m̀l̀ó	cheap

2. Dialogue

Bóndáará: A kpàróò nyé dààròng lá bóng?

Nàngkóóró: A kpàróò nyé é lá sídì túrì àtà!

Bóndáará: Àbà! A kpàróò dàá é lá túó. N bárréé lá!

Nàngkóóró: A kpàróò nyé é lá vèlàà yágà! Fò nà sú'ó lá kòòrè kyé ká ó zágé.

Bóndáará: N b̀ng̀èè lá kyé ò dááó é lá kpééngáá yágà. Ngmaà bàrè!

Nàngkóóró: Tóò, N írí lá sídì kòòrè ànúú bàrè. Pàmpánà ò dàá é lá m̀l̀ó. Írí sídì túrí áyì né kòòrè ànúú tère!

Bóndáará: N bákóré, N nà kó fó lá sídì túrí áyì.

Nàngkóóró: Tóò, dé à kpàróò sídì túrí áyì.

Bóndáará: Bárká, Dé à libiè.

Exercises:

1. Name out loud some of the meat, vegetables, and fruit you may see at the market based on the vocabulary found in previous module. What might your own personal shopping list include? Read your list aloud, in Dagaare.

2. Make up five expressions one can use at the market:

e.g., *N dà kááyáá=I buy goods.*

a. _____

b. _____

c. _____

d. _____

e. _____

3. As a shopper at a market and buy something from a seller (as acted out buy a friend or classmate). Be sure to purchase at least two different items, and be sure to practice bargaining!
4. Discuss—in Dagaare if you can, but if not, in English---how comfortable you are bargaining for price. Do you have personal experience bargaining?



MODULE 12: IN THE DRINKING BAR

1. Vocabulary

<i>dáà</i>	drink / alcohol	<i>dáápógé</i>	pito brewer / seller
<i>dáá (zèé) / pītô</i>	locally brewed drink	<i>dáányúúríbó</i>	alcohol drinkers (customers)
<i>dáádógè</i>	pot of pito		
<i>dáángmáné</i>	calabash (of pito)		

2. Dialogue

Báyòó : N bàmíné, nyé dáádógèléé náng b'ng Pògdáà dèndòrè nóórè. Pògdáà mòó yàà dógé lá dáà béé?

Básèng : Kà té kpé nyé wè. Kòngnyúúrì kpé má lá yágà.

Ayúó : Pògdáà, dáányúúríbó kpé wà zèngèè lá. N dé dáà kò bá béé.

Pògdáà : Dé dáángmámá gàà tè bìng kyé sòòrè bá séré? Bà é lá néng bà wólà?

Ayúó : Bà é lá bànáàrè.

Pògdáà : Dé dáángmámá ànáàrè àmè gàà tè bìng kyé dé ángsómá kó bá.

Ayúó : Yè ángsómá! Yé è kà N pórè dáà kò yé.

Báyòó : Pògdáà né Ayúó, à yè dáà nyé pàà nòmó lá yágà. Yé dé dáádógré áyì wà né.

Ayúó : N màbílè Pògdáà, bà yèlì ká N dé dáá dógrè áyì wà né.

Pògdáà : Dé à bònberè nà áyì nàíng è Sídì kòòrè ànúú ànúú gàà tè kò bá. Dé à dáábéléngmáné gèré né à tè éérèà dáábélé bàrè.

Báyòó : Ayúó, fò né fò màbílè Pògdáà, à yé dáà nyé pàà fàréé lá yágà.

Básèng : Ayúó, gàà yèlì kò à fò màbílè Pògdáà ká ó là dí dáá dógrè áyì wà kò té.

Báyòó : Abà Básèng! Tè ná tóó lá à dáà nyé nyú? Tá èré ká té wà bùgì wè.

Básèng : Tòò, kà lè fòó lá é kà té yóó kyé gàà. Ayúó, tá là dé à dáà wà. Wà dé à libiè.

Báyòṣ : *Ayúó*, à dáà àwòlá lá?

Ayúó : Síḍi túrí lá!

Báyòṣ : Dé à libiè. Síḍi túrì áyì gánè lá. Ngmaré kó té kyéngyì.

Báyòṣ : Bárká, tè gèrè lá. Wúó à ngmámá.

Básèng : Kààpógè tè nà léé wà lá zìmaáne sánga à wá nyú à tè dáábinnàa.

Ayúó : Tòò, tè nà kyéllé yé lá.

Exercises:

1. Say aloud the Dagaare names of some of the things in the drinking bar. Don't forget to include people and activities as well as food and drink.
2. Say and write how you would ask the following questions at a drink bar:

<i>Dagaare</i>	<i>English</i>
a.	Attendant, how are you?
b.	What is your best drink?
c.	What drinks does your friend like?
d.	How much does one beer cost?
e.	How much do I owe?
f.	Do you have a good music?
g.	What is your favorite kind of music?
h.	Will the people be dancing?
i.	Is that person drunk?
j.	How are you feeling?
k.	Have you seen my friends?
l.	Won't you buy anything else?

2. Try to make a conversation just like in the drink bar, and use some of useful expressions to communicate with others.



MODULE 13: DAGAARE FOR THE ROAD (TRAVELLING)

1. Vocabulary

<i>sóri</i>	road, journey	<i>tátángé</i>	reach a destination
<i>yísóri</i>	go on a journey	<i>dé lóórè</i>	go by car / lorry
<i>Kyéng sòng</i>	Safe journey!	<i>kpè àlóópèlèè</i>	go by car
<i>Tè bé lá pùrì</i>	See you later!	<i>zòò sákèrè</i> <i>kyéng gbèè</i>	walk

2. Dialogue 1

Dáaré kàng Dàkóráá né ò yídémé zèngèè lá; à sèllé sènsèllè, kà Dàsáá wà ngmè bà páné.

Dàsáá: Agòò! Áng bé dié'ng?

Ayòó: Dàsáá, kpèèré wàana; té bé bé lá.

Dàsáá: Ayòó, N wàaná ká N yèlì kò fó ká biéú N gèré lá N áréyířì.

Ayòó: A fò áréyířì é lá tòdré bée? Fò nà kyéng lá gbèè bée fò nà dé lá lóórè?

Dàsáá: N áréyířì lá Nàdòlì. A Nàdòlì bá péèlè kyé ò bá là è lé tòdré méng. N nà zóó lá sákèrè gàà.

Pògzèé: Tèng bóò kà fó nà tú gàà à Nàdòlì?

Dàsáá: N nà yí lá Ulò à tè gàà Gyèrèbaá kyé pàà tè tá Nàdòlì.

Ayòó: Nyé dàkógé! Zèng à sèllè sènsèllè kò té.

Dàsáá: Aí, N kòng zéng. N nà dág lá írúú biéú báguó. Iřì yí bèèlè má ká N kúlì.

Ayòó: Tòò, iřì ká N bàrè fó sóřì.

Pògzèé: Pùrì à fò árébámĩné Kyéng sòng!

Ayòó: Tòò, kà yé zéng sòng. Tè bè lá pùrì.

Exercises:

1. Arrange the following travel activities in the right sequence (1 = first, 10 = last).

	pògè páné
	yí yègé
	págé kááyáá
	zèlè wóó
	yùò páné
	zòò sákèrè
	tá téngé
	pùòrí à téngé nóbà
	sígí à sákèrè zû
	bìngĩ à sákèrè

2. Pretend you're about to go on a journey. Explain in Dagaare to a friend why you have to take a bus or any other means of transport.
3. Your friend is travelling to Ghana. Have a short conversation with them about their journey, in Dagaare, using the dialogue above as a model. Be sure to appropriately greet your friend and bid farewell to your friend.
4. The following phrases in English are essential when going to a place you don't know. How will you say them in Dagaare?

<i>Dagaare</i>	<i>English</i>
a.	Can you go?
b.	Where is this bus going?
c.	Is this car going to town, please?
d.	Should I take a taxi or walk?
e.	How much is the fare from here to town?
f.	How many miles?
g.	How many hours will I have to spend on this way?

5. One common way of getting around Ghana is by mini-bus, or tro-tro. Some Westerners consider the tro-tro to be an unsafe transportation. What do you think? Try to discuss your opinions on Dagaare as much as possible, using English only for words you've never learned.



MODULE 14: THE DAGAARE COLOUR SPECTRUM

1. Vocabulary

zèé	red
sógláá	black
dòòré	yellow
pèlàá	white
úlí	grey

3. Dialogue

Báyòó: Bákóré Dàkóráá, fò kòng gáá à kùòrí zéné bée?

Dàkóráá: Ang lá kpì?

Báyòó: Kàané dèmé dós kàng lá kpì.

Dàkóráá: N nà gáá lá! Kyé N pàà wá táá kpàré sógláá. Kpàré zèéré yóng lá ká N táá.

Báyòó: N nà kó fó lá Dàgákpàré sógláá. Fò kòng tòò tàá kpàré zèé gàà kùòrí.

Dàkóráá: N kùrèè nyé pàà é lá dòòré béléá.

Báyòó: A ná èng bá è yélí zàá. Kà à kùré'ng è dòòré bée úlí bée ngmààlòng zàà, kyé kà à kpàróò è sógláá bée pèlàá bée lènnè lènnè, à lè séngé lá.




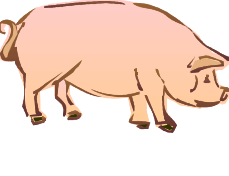


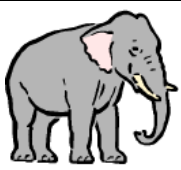







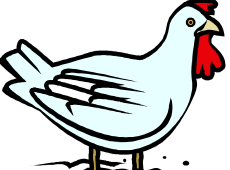
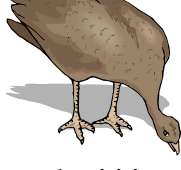


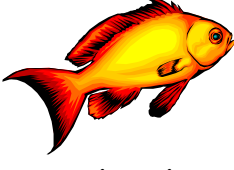
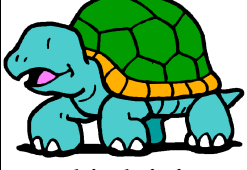








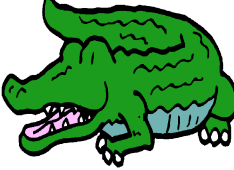

Exercises:

1. Describe your own complexion in Dagaare as best you can. It may be helpful to contrast your complexion with those of your family members, friends, and your classmates.
2. Mention the Dagaare names of the colours you see around you in the class. You may also want to go outside of the classroom and name some more colours of things you see. In addition to practicing the colours names, use them in the full sentences, such as those given in this module.
3. Describe the colours of your home to your classmates. What is the colour of your house? The door? The roof? The window? Try to give as detail as possible.
4. Are there colours terms in your native language that you use frequently, but that aren't listed in this module? If you have an example of those colours with you, ask your Dagaare instructor what colour term she/he would use to refer to that colour in Dagaare.

5. MODULE 15: FLORA AND FAUNA IN DAGAO

1. Vocabulary

Animals – dónné

				
<i>nyéráá</i>	<i>báá</i>	<i>sóóngáá</i>	<i>dòbáá / pòríkó</i>	<i>gbéngní</i>
				
<i>wènnàá</i>	<i>wóó</i>	<i>bóó</i>	<i>péróó</i>	<i>kòkòláà</i>
				
<i>wááó</i>	<i>nùúléé</i>	<i>vígí</i>	<i>nóléé</i>	<i>nóó</i>
				
<i>kpááó</i>	<i>kùntùng</i>	<i>bóóòè</i>	<i>zóm mó</i>	<i>kùnkúní</i>
				
<i>lóngó</i>	<i>lòngò</i>	<i>òngó</i>	<i>dàkyèngùó</i>	<i>ngmáángà</i>
				
<i>dóngò</i>	<i>bòngó</i>	<i>wírí</i>	<i>ébàá</i>	<i>nááò</i>

Flora

<i>tépúrmó</i>	flowers	<i>mós</i>	grass / bush
<i>wèé</i>	farm	<i>tèé</i>	tree
<i>tángáá</i>	shea tree	<i>gòngó</i>	cotton tree
<i>vúúrè</i>	leaves	<i>gáà</i>	ebony tree
<i>móngó</i>	mango tree	<i>dòs</i>	dawadawa tree
<i>ángsígnéé</i>	(kind of) berry	<i>kyèràá</i>	akearrle tree

2. Passage

Déré é lá kóráá. Ò kó lá bómá yágà à ò wèè pós. Ò tàà lá kyî, bégè, símié, sèngkááfá, káamáà, sènkàà, sáálóng àné kómmié.

Déré guóló lá dónné méng. Ò tàà lá dónné yágà lě à ò zágá pós: nñi, bóóré, péérè àné nóórè.

Déré é lá nàngkpááná méng. Ò mág yó lá mós. Ò mág kó lá wèdónné yágà. Wèññi, sóóné, ìrrí, wállé, etc. Kyé Ò nàng wá kó gbégné séré.

Exercises:

1. Group the list of animal names into wild and domestic animals.

Domestic (Yíridónné):	Wild (Wëdónné):
-----------------------	-----------------

2. Develop a dialogue with one or two friends talking about your favourite animals.
3. Make sentences or create a conversation about some of the plants and animals you now know, in Dagaare.

<i>Dagaare</i>	<i>English</i>
a.	a.
b.	b.
c.	c.
d.	d.
e.	e.
f.	f.



MODULE 16: LEISURE TIME: DRUMMING AND DANCING

1. Vocabulary

<i>sééré</i>	dance (n.)
<i>sèè</i>	to dance
<i>yíélúng</i>	song
<i>yíèlǐ</i>	to sing
<i>ánléé</i>	women dance
<i>báwáá</i>	a kind of dance
<i>à sèè báwáá</i>	to dance
<i>à ngmè gàngàá</i>	to beat / play the drum
<i>à yíèlǐ yíélúng</i>	to sing a song
<i>gàngàá</i>	drum

2. Dialogue

Ayúó: Sééré gàngaré yàà kònó lá. Yè yàà tàá lá sééré zénè bée?

Báyòó: Sééré lèè lá yágà zénè. Dàsáá bá yèlǐ kò fó bée?

Ayúó: Lè lá bée? N bòng ká pàmpáná nyé zàà kà Dàsáá nà kpé wà kyê kà té náá gàà tè sèè sééré. Kààpòg N nà nyé fó lá bé. Ángmǐné lá ngmèèré à gyǐlé né à gàngaré zénè?

Báyòó: A gàngàngméébé né à gyǐl'ngméébé yí lá Tizză. Bà máng ngmé lá vèlàà yágà.

Ayúó: Tá wà yinnè à fò kyéémé né à fò sééré kùrèè. N nà sú lá N sèè sèè kááyáá yí gàà tè pógè Dàsáá.

Activities:

Listen to the following songs:

(I) *Bá yáá wáé lá yéé – They Have Come Again*

Bá yáá wáé lá yéé
3.PL again come FOC PART
'They have come again'

Bá yáá wáé lá yéé
3.PL again come FOC PART
'They have come again'

Bòwááléé y!áá wáé lá yéé
Bowaalee again come FOC PART
'Bowaalee have come again'

A yàà wà né pólóó
DEF again come with pride
'Coming again with pride'

Bá yáá wáé lá yéé
3.PL again come FOC PART
'They have come again'

Bá yáá wáé lá yéé
3.PL again come FOC PART
'They have come again'

Bòwááléé y!áá wáé lá yéé
Bowaalee again come FOC PART
'Bowaalee have come again'

A yàà wà né pólóó
DEF again come with pride
'Coming again with pride'

Pààwéléé y!áá wáé lá yéé
Pààwéléé again come FOC PART
'Paawelee have come again'

Màrtéénéé y!áá wáé lá yéé
Màrtéénéé again come FOC PART
'Mareteenee have come again'

Màrwáréé y!áá wáé lá yéé
Màrwáréé again come FOC PART
'Marwaree have come again'

A yàà wà né pólóó
DEF again come with pride
'Coming again with pride'

(II) *Andónéé yé nòòrɔ́ - People of the World Tread Carefully*

Andónéé yé nòòrɔ́ yééé (repeat many times)
Masses 2.PL move back PART
'People of the world be careful.'

Kúú bé pùòrí yàà tè wááná (repeat many times)
Death be back again DIR come
'Death is imminent.'

Bòwááléé yé nòòrɔ́ yéé
Bowaalee 2.PL move back PART
'Bowaalee be careful.'

Kúú bé pùòrí yàà tè wááná
Death be back again DIR come
'Death is imminent.'

(III) *Kònó wááná yéé - Oh, Come Mourn with Us*

Kònóó wááná yéé
Weep-IMP come-IMP PART
'Come along and mourn!'

Kónóó wááná yéé
Weep-IMP come-IMP PART
Come along and mourn!

Fò náng wá táá sáá né má
2.SG yet NEG have father and mother
'Though parents you no longer have'

Kyó méng kònóó wááná lé
but.2.SG also weep come PART
'You may also still come along to mourn with the others.'

Kyó méng kònòò wáánà lé
but.2.SG also weep come PART
'You may also still come along to mourn with the others.'

Kónóó wááná yéé
Weep-IMP come-IMP PART
'Come along and mourn!'

Kónóó wáána yéé
 Weep-IMP come-IMP PART
 ‘Come along and mourn!’

Bèkpéé wá táá sáá né má
 orphan NEG have father and mother
 ‘Though, orphan as you are - no longer having parents’

Kyó méng kònòò wáána lè
 but.2.SG also weep come PART
 ‘You may also still come along to mourn with the others.’

Híiné wáána yéé
 Wail-IMP come-IMP PART
 ‘Come along and wail!’

Híiné wáána yéé
 Wail-IMP come-IMP PART
 ‘Come along and wail!’

Fó náng wá táá sáá né má
 2.SG yet NEG have father and mother
 ‘Though parents you no longer have’

Kyó méng híiné wáána lè
 but.2.SG also weep come PART
 ‘You may also still come along to mourn with the others.’

Kyó méng híiné wáána lè
 but.2.SG also weep come PART
 ‘You may also still come along to mourn with the others.’

Exercises:

1. Do your personal hobbies include music or dancing? Tell your classmates, in Dagaare, about those hobbyies. If you're not very musical, describe the instrucments, songs, or dances you might be interested in learning more about.
2. In Dagaare, tell you friends some thing about drumming and dancing in Dagaare-speaking cultures. What instruments do Ghanaian use that are the same or different as the instruments in your culture?
3. Try to learn one particular Ghanaian dance from your teache. What are the leg and the hand movements involved? Describe them in Dagaare to the best of your ability.

MODULE 17: PROVERBS, IDIOMS, AND COMMON EXPRESSIONS

1. Proverbs

<i>ngmà-à-dà-kóré</i>	<i>bá</i>	<i>yìnn-é</i>	<i>tèè</i>	<i>duó-ù</i>
monkey-male-old	NEG	forget-IMP	tree	climb-NOM
'An old monkey never forgets how to climb trees.'				
<i>tá</i>	<i>tá</i>	<i>má</i>	<i>séé</i>	<i>lá</i>
NEG	reach	me	be.better	FOC
leave me my hand				
'Don't get near me is better than leave my hand.'				
ENG: Prevention is better than cure.				
<i>tágè</i>	<i>kà</i>	<i>ní</i>	<i>tágè</i>	<i>lá</i>
pull	and	I	pull	FOC
tear-IMP calabash				
'If we fight over a useful thing we may both lose it.'				
<i>bì-bìl-tòng-zágr-á</i>	<i>bá</i>	<i>dì-ré</i>	<i>bón-káà</i>	
child-small-send-refuse-AG	NEG	eat-IMP	thing-oil	
'A child who refuses to go on errands does not get the opportunity to eat juicy things'				
<i>báá-ré</i>	<i>áyì</i>	<i>sóóngáá</i>	<i>bá</i>	<i>bò-ró</i>
dog-PL	two	rabbit	NEG	lose-IMP
'When two dogs chase a rabbit, it hardly escapes.'				
ENG: Two heads are better than one: reference to the virtues of teamwork.				
<i>wá-bóng-nó</i>	<i>lá</i>	<i>tèè-ré</i>	<i>kùrí</i>	
NEG-know-AG	FOC	shoot-IMP	tortoise	
'It is only a novice hunter who shoots at the tortoise.'				
<i>bà</i>	<i>bá</i>	<i>pùg-ró</i>	<i>bà-zò-ráà</i>	<i>ò</i>
they	NEG	praise-IMP	dog-run-AG	it
face in front				
'You do not praise a fast dog in its presence.'				
<i>zú-ngmáá-rá</i>	<i>lá</i>	<i>zò-roæ</i>	<i>sòó</i>	
head-cut-AG	FOC	fear-IMP	knife	
'The executioner fears the knife'				
<i>sááná</i>	<i>lá</i>	<i>pùò-ró</i>	<i>wòngó</i>	
stranger	FOC	greet-IMP	deaf	
'It is only a stranger who greets the deaf'				
<i>nímí-è</i>	<i>áyì</i>	<i>bá</i>	<i>mùùl-ó</i>	<i>tóko'kyilé</i>
eye-PL	two	NEG	peep-IMP	baobab.fruit
'You do not use two eyes to look into a baobab.fruit (like a bottle).'				

2. Idioms (to be completed by course participants as class progresses)

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3. Other Common Expressions (to be completed by course participants as class progresses)

Exercises:

1. If you are a native speaker, please tell your classmate how many idioms and proverbs are you know, and tell them what about the meaning of those special expressions.
2. Following by the teacher and read aloud with the common expressions in this module. Try to use them to communicate with others.
3. Try to use some of the common expressions to make up sentences and create a conversation with your classmates.

Appendix: An English - Dagaare Wordlist

This appendix provides Dagaare equivalents of basic words and phrases in English that are essential for various communication situations. These situations include greetings, expressing appreciation or regret, shopping and dining, travelling, and exchanging information at various service spots such as banks, hospitals, and schools.

English	Dàgáárè
Yes	òó
No	ǎǎ
Thank you	bárká
Thank you very much	bárká yágà
You're welcome	fò sórǐ yááná. / bárká kyé bé
Please	nàng
Excuse me / Sorry	gááfàrà
Hello	fò bé sòng?
Goodbye	kyéng sòng.
So long	tè bé lá pùòrí.
Good morning	fò/yè ángsómá
Good afternoon	fò/yè ngménáá
Good evening	fò/yè zímááné
Good night	gáng sòng
I do not understand	ò bá wòng à páré / ò bà bàng á múní
How do you say this in English?	wólò kà Ínglísì dèmé máng yèǐ à lě ?
Do you speak ...	fò wònó lá ----
English	Ínglísì/ bòrfó / nàsààréng
French	Fàránsè
German	Gyéémààn
Spanish	Sípáánísí
Chinese	Kyáánádémé kǒkórè
I	ò
We	tè
You (singular, familiar)	fò
You (singular, formal)	fò
You (plural)	yè
They	bà
What is your name?	fò yúòrǐ lá bóng ?
Nice to meet you.	ò pòs pèlèè lá né ò nàíng nyé fó .
How are you?	fò bè sòng ?
Good /I am fine	ò bè lá sòng

Bad / Not so fine	à bá sòmó
So so	lé mǐné lá / ò kǹàglèè lá
Wife	pógó
Husband	séré
Daughter	pògyáá / bípógó
Son	bídóó
Mother	mǎ
Father	sàá
Friend	zòmèngá/ bákóré/ kyèné
Where is the bathroom?	yèng lá kǎ à kǹsòḍie bé ?

Numbers:

0, zero

1, one

2, two

3, three

4, four

5, five

6, six

7, seven

8, eight

9, nine

10, ten

11, eleven

12, twelve

13, thirteen

14, fourteen

15, fifteen

16, sixteen

17, seventeen

18, eighteen

19, nineteen

20, twenty

21, twenty one

30, thirty

40, forty

50, fifty

60, sixty

70, seventy

80, eighty

90, ninety

100, one hundred

1,000 one thousand

1,000,000 one million

Námbarè:

tógítógí

bońgyénǐ / yèńǐ

áyǐ / yǐ

átà / tàà

ànáárè / náárè

ànúú / núú

àyòḍó / yòḍó

àyòpóǐ / póǐ

àníĩ / níĩ

àwáé / wáé

pié

pié né yénǐ

pié né áyǐ

pié né átà

pié né ànáárè

pié né ànúú

pié né àyòḍó

pié né àyòpǐ

pié né àníĩ

pié né àwáé

lèzárè

lèzáré né yénǐ

lèzáré né pié

lèzááyǐ

lèzááyǐ né pié

lèzáátà

lèzáátà né pié

lèzáànáárè

lèzáànááré né pié

kḍó

tûr

tûr tûr (mûr)

1, 000, 000 000 one billion

túr túr túr (búr)

Shopping/Dining:

How much does this cost?

What is this?

I'll buy it.

I would like to buy ...

Do you have ...

Do you accept credit cards?

Open

Closed

Postcard

Stamps

A little

A lot

All

Breakfast

Lunch

Dinner

Vegetarian

Kosher

Cheers!

Please bring the bill.

Bread

Beverage

Coffee

Tea

Juice

Water

Beer

Wine

Alcohol

Salt

Pepper

Meat

Beef

Pork

Fish

Poultry

Vegetable

Fruit

Potato

Salad

Dessert

Ice cream

Bóndà / Bóndĩ :

àwólá lá à bòn nyé ?

bòng lá nyé ?

h nà dá ó lá.

h bóóró lá ká hí dà

fò táá lá ...

fò mǎng dé lá fíbièkǎrtáàré bée ?

tè yùdè lá

tè pògèè lá

pùràákàrtàá

támpè

béláá / fíi'

yágà

à zàá

bágúódííú

ngménáádííú

zǐmáánédííú

kòngsónénèsòbá / bónváàròngdíráá

dííúlóngkóróò

yé nyógé ngmámá !

nàng tàá à fíbiyósókàrtàá wà né.

bòròbòrò

bóndíkòs / búúlúng

kòfí

tíi'

bónkòs / tèwómòkòs

kòs

béè

vínóó

dáà

yààròng / nyààròng

sérémáánéé

nénè

náánénè

pòrkònéè

zómò

nónénè

zèváàré

tèwómò

nànyùúrí / nànyìè

vákǎré

nómélé

úísíkrĩm

Travel:

Where is ...?

How much is the fare?

Ticket

One ticket to ..., please.

Where are you going?

Where do you live?

Train

Bus

Subway

Airport

Train station

Bus station

Subway station

Departure

Arrival

Car rental agency

Parking

Hotel

Room

Reservation

Registration

Are there any vacancies for tonight?

No vacancies

Passport

Directions:

Left

Right

Turn right

Straight

Go straight

Up

Go up

Down

Go down

Far

Is the place far ?

No, it is not far.

Near

Is the place near here ?

Yes, it is near here

Long

Short

Map

Sóbítù:

yèng séng lá ká ...bě ?

à lóórélíbirí é lá àwólà ?

tígíí

yé nàng ngmàà tígíí yéń kò má.

yèng lá ká fò gèrè ?

yèng lá ká fò kpèèrè ?

kátákyè

bóósò

tégépúlísóbíri / bøgíkátákyè

àlópèlééáróózié

kátákyéáróózié

bóósòáróózié

tégépúlísóbíriáróózié

gááó

wááó

lóóréhááózié

lóórémààlèbíngóózié

téégbéréyíri

dīè

yúóríngmààbíngséré

yúóríngmááó

gááózié bēbē lá à zīmááné nyé ?

vùó kyēbē / gááózié kyēbē

sórítúúgàn / páásépóótò

Zié wúlúú:

gòó

dòlòng

lèè fò dùlòng séng ná

dádádáá

gêê dádádáá

zúsógó

dó à zúsógó

páreséng

sígí à páreséng ná

tósòrè

à zíé é lá tòdré bée ?

áí, ò bá é tòdré.

yéngyéng / péélè

à zíé péélé lá kyé bée ?

òó, ò péélé lá kyé

wógí

ngmàà

tégáwúlúúgàn / mápè

Tourist Information

yórébó yèlìwùlì

Places:

Post office
Museum
Bank
Safe
Police station
Hospital
Pharmacy
Store
Restaurant
School
Church
Restrooms
Street
Square
Mountain
Hill
Valley
Ocean
Lake
River
Swimming Pool
Tower
Bridge

Zíírí:

gámápórróózié
bóngkóróbíngzié
lìbìbǐngzié
lìbíébùgò
pòrísírítíísàng
bààlbáyírí / dǒktà'yírí
tǐkòóróózié
nàngkòòrdíé
bòndíríízié
sàkúúrì
ngmèndíé
bángyéráá
tégépóósórì
lòmbóéánáárézié
tángá
kúnkúnéé
bàfóóláá
pòò
bàvílmé
bàá / kúláá
kòndúùzié
yíwógǐ / sǒngkóngsó
tàkòríkò

Time and Dates:

What is the time ?
7:13 a.m.
7.13 p.m.
3:15 a.m.
3.15 p.m.
11:30, Eleven thirty
11:30, Half past eleven
1:45, One forty-five
1:45, A quarter to two

Tém né dééfirí:

à tém ngmé lá àwólà ?
bágúó gbèlláápòí pàré mǐtí píé né átà
zǐmááné gbèlláápòí pàré mǐtí píé né átà
tèntóráá gbèlláátà pàré mǐtí píé né ànúú
ngménáá gbèlláátà pàré mǐtí píé né ànúú
bágúó gbèllèng píé né yénì pàré mǐtí lèzàré né píé
bágúó gbèllèng píé né yénì né kyáílléé
gbèllèng yénì pàré mǐtí lèzááyì né ènúú
gbèllááyì ngmàà mǐtí píé né ànúú

Day
Week
Month
Year
Monday
Tuesday
Wednesday
Thursday
Friday

bèbírì
dàá
kyúu`
yùòní
Móndéè / Gyóóráá
Tíísidéè / Bénéráá
Wálánsédéè / Kúóráá
Tóósédéè / Yówááráá
Fèráádéè / Fééráá

Saturday	Sátádée / Méménáá
Sunday	Sóndée / Kòsééráá
January	Gyénòòrè / Kyúúdèngdèngsòbó
February	Fàbòòrè / Kyúúrááyìsòbó
March	Máákyè / Kyúúráátàsòbó
April	Épèrè / Kyúúràànáàrèsòbó
May	Mée / Kyúúràànúúsóbó
June	Gyúúñ / Kyúúrààýòðòsóbó
July	Gyòlááè / Kyúúráàýòðòsòbó
August	Àgòs / Kyúúráánéèsòbó
September	Sèbtémbà / Kyúúrààwáésóbó
October	Otóóbà / Kyúúrpiésóbó
November	Nòvémbà / Kyúúrpiénéyénìsòbó
December	Dìzèmbà / Kyúúrpiénááyìsòbó
Spring	váárébóróósàngà
Summer	tólóngsàngà
Fall	váárésúóróóságà
Winter	óórésàngà
Today	zénè
Yesterday	zààmée` / háámée
Tomorrow	bíéú
What's today ?	zéné lá bóng ?
Today is Tuesday.	zéné (è) lá Tíísídée.
Yesterday was Monday.	zààméng dà (è) lá Mónídée.
Tomorrow will be Thursday.	bíéú nà (è) lá Tóósèdée .
Birthday	dógóódááré / dógóóbèbíř
Happy Birthday!	né fò dógóó dááré yááne

Proficiency Courses in Special Languages and Cultures

Series editor: [Dr. A. B. Bodomo](#)

The series, 'Proficiency Courses in Special Languages and Cultures', is an online initiative by Dr. Bodomo and his postgraduate students to provide the internet surfing community with basic information and facts about how to learn various languages in different parts of the world and the culture associated with them. These are usually languages on which the editor and his team of students work on as part of their technical linguistic analyses. These proficiency projects thus serve as useful spin-offs from the technical linguistic research and could serve as research result dissemination and outreach programmes. They could however in turn serve as real field research data for linguists using the internet to gather basic information about natural languages.

Based on Dr. Bodomo's model of Conversational Learning Community (CLC) for language learning, each proficiency course in the series comprises the following interactive learning modules:

Greetings
Orthography
Number systems
Directions
Family relations
Types of food
Body parts
Shopping
Social situations
Travelling
the Colour spectrum
Flora and Fauna
Leisure times
common expressions
a Bilingual vocabulary list
Bibliography of the language and culture concerned

The following are on-going and planned in the series:

- Ka te yele Dagaare: A Proficiency course in Dagaare Language and Culture
- Ma yen ka Twi: A Proficiency Course in Akan Language and Culture (book published)
- A Proficiency Course in Hausa
- A Proficiency Course in Zhuang (book published)