

A dictionary and grammatical outline of Chakali

Jonathan Brindle

African Language Grammars
and Dictionaries 2



African Language Grammars and Dictionaries

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Jonathan Brindle. 2016. *A dictionary and grammatical outline of Chakali* (African Language Grammars and Dictionaries 2). Berlin: Language Science Press.

This title can be downloaded at:

<http://langsci-press.org/catalog/book/74>

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ISBN: 000-0-000000-00-0 (Digital)

000-0-000000-00-0 (Hardcover)

000-0-000000-00-0 (Softcover)

000-0-000000-00-0 (Softcover US)

DOI:10.17169/langsci.b74.299

Cover and concept of design: Ulrike Harbort

Typesetting: Jonathan Brindle, Sebastian Nordhoff

Proofreading: Change proofreaders in localmetadata.sty

Fonts: Linux Libertine, Arimo, DejaVu Sans Mono

Typesetting software: X_ET_EX

Language Science Press
Habelschwerdter Allee 45
14195 Berlin, Germany
langsci-press.org

Storage and cataloguing done by FU Berlin



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Preface

This book presents the first edited compilation of selected lemmas of a Chakali lexical database which I developed over the last 9 years, together with Chakali consultants, while being affiliated to the Norwegian University of Science and Technology (NTNU), Trondheim, Norway (2007-2011, 2012-2016), to the Institute of African Studies, University of Ghana, Legon, Ghana (2012), and to the University of Leuven, Belgium (2016-2017). In 2009 the first version was printed out and given to consultants to corroborate its content. Another version was distributed in 2011 in the community schools of Katua, Motigu, Ducie, and Gurumbele as part of an informal indigenous literacy awareness campaign.

The content of this book is based on some parts of my unpublished doctoral thesis (Brindle 2011) and recent publications. While the dissertation's appendix was expanded to make up the dictionary and the reversal index offered in the first two parts of this book, the grammatical outline has been condensed and improved to make up the phonology and grammar sections presented in the third part. Although the grammar is written with an academic audience in mind, an audience interested in Grusi linguistic topics, it does not presuppose any knowledge of any particular linguistic theory. It should neither be compared to comprehensive grammars, as many aspects are not thoroughly covered, nor to pedagogical grammars, as it does not propose any prescriptive standards or exercises. Therefore the grammar lies beyond the scope of a typical dictionary grammar. To publish the data while time and funds were still available and Chakali is still relatively vibrant was felt most imperative.

For those who are sceptical about the time and energy spent on gathering and writing down linguistic knowledge for an illiterate community, my stand is that if comes a time where a significant minority of the Chakali-speaking community becomes literate, the language might have already changed considerably. So the material may contribute to its study or revival. Furthermore, I constantly receive strong recognition of the value of our work by Chakali people who migrated and long for things and situations of the past, and by the local authorities who can at last see that their language receives attention.

Making a dictionary is a never-ending task, but the consultants and myself are

proud to present this book, the first on the Chakali language. Being a work in progress, there is much left to do in order to reach a substantial dictionary and grammar of the language. Nevertheless, it is my hope that there will be future work on Chakali lexicography and that it will be carried out mainly by those who speak the language.

Jonathan A. Brindle
Leuven, Belgium
September 2016

Acknowledgement

The completion of this project was dependent upon a multitude of factors, the most important being the knowledge and generosity of Chakali-speaking individuals. I am indebted to Daniel Kanganu Karija, Fuseini Mba Zien, Afia Kala Tangu, Awie Bakuri Ahmed, Baaba Tangu, Seidu Kassim Tangu, Henry Seidu Daannaa, Godfrey Bayon Tangu, Kpersi-Naa, Kotia Nwabipe, Amoa Bari-Naa, Siibu Jakalia, Kala Osman, and Adam Sakara Baduong, among many others, for their instructions and enlightenments. I owe special gratitude to Daniel Kanganu Karija for his loyal contribution since the very beginning of my learning journey. A special thank you goes to Jonas Kpierekoh, a specialist in agroforestry and principal programme officer at the Environmental Protection Agency, who spent time with me and local experts in Ducie working on the scientific name of many tree species. With immense gratitude, I thank everyone in the villages where I stayed – especially Ducie and Gurumbele – for their warm welcome, hospitality, and cooperation.

I would like to express my deep thanks to Mary Esther Kropp Dakubu, for her guidance, support, advice, and linguistic insight throughout the years. I wish to thank my wife Eva Léonie Mutuzo, and friends and colleagues, Benjamin Waldron, Felix K. Ameka, Kaja Borthen, Albert Awedoba, Tyson Farrell, Lars Hellan, Jolanta Bachan, Rachel Selbach, Kenneth Mango, and Assibi Apatewon Amidu, who kindly suggested corrections, and commented on earlier versions. For his assistance with the cartography, thanks to Per Wirehn. I gratefully acknowledge the generous assistance John Rennison and Tony Naden have provided at different stages. Thanks as well to Sebastian Nordhoff at Language Science Press for his editorial aid in preparing this book for publication.

Abbreviations - Part II & III

ART	article	4.3.1.2.1
ADV	adverbial	4.5.1, 4.5.2
CF	cross-reference	
CLF	classifier	4.3.10.2
COMP	complementizer	4.2.5.2
CONN	connective	4.2.5.1, 4.3.9
CPX	complex	4.4.1.3
DEM	demonstrative	4.3.7
ENUM	enumerative usage	4.3.6.3
ETYM	etymology	4.3.2.6
FOC	focus	4.3.8, 4.5.3
FROM	borrowed word	4.3.2.6
HUM+/-	(non-)human	4.3.3, 4.3.10.1
IDEO	ideophone	4.5.5
INTS	intensifier	4.3.4.1
INTERG	interrogative	4.3.3.4
INTERJ	interjection	4.5.6.1
ITR	iterative	4.4.2.3.6
LIT	literal meaning	
N	nominal/noun	4.3, 4.3.2
NEG	negation	4.3.8, 4.4.2.2
NUM	numeral	4.3.6
ONO	onomatopoeia	4.5.5
PHR	phrase	

PL	plural	4.3.2.1, 4.4.3.2, 4.3.3.1
POSS	possessive	4.3.3.5
POSTP	postposition	4.2.6.4
PRO	pronoun	4.3.3
PROPN	proper noun	4.3.2.5
PV	pre-verb particle	4.4.2
QUANT	quantifier	4.3.5
REFLEX	reflexive	4.3.3.6
REL.N	relational noun	4.3.2.7
SC	scientific name	
SG	singular	4.3.2.1, 4.4.3.2, 4.3.3.1
ST	strong pronoun	4.3.3.1
SYN	synonym	
SYNT	taboo synonym	4.5.4
ULTM	ultimately	4.3.2.6
USAGE	location of usage	
V	verbal/verb	4.4, 4.4.1
VAR	variant form	
WK	weak pronoun	4.3.3.1
1, 2, 3	first, second, or third person	4.3.3.1

Abbreviations - Part IV

A	subject of transitive clause
ABL	ability (modality)
ABST	abstract (semantic feature)
ADV	adverbial
ART	article
brw	borrowed term
CB	Clever Boy story
CLF	classifier
cli	ISO 639-3 code for Chakali
CONC	concrete, animate, non-human (semantic feature)
COND	conditional particle
CONN	connective
CPS	Containment Picture Series
CRAS	crastinal tense (future tomorrow)
DEM	demonstrative
DIST	distal
DISTR	distributive
DUB	dubitative
DXM	manner deictic
E	extended argument
EXCL	exclamatory particle
EGR	egressive particle
Eng.	English
<i>etym</i>	etymology

EVC	extended verb complex
EXST	existential verb
FOC	focus
<i>from</i>	borrowed from
FUT	future
ga	non-human gender
gb	human gender
Gh. Eng.	Ghanaian English
GILLBT	Ghana Institute of Linguistics, Literacy and Bible Translation
<i>gl</i>	glossed as
HAB	habitual
HEAD	head of phrase
HEST	hesternal tense (past yesterday)
HUM	human (semantic feature)
IDENT	identificational verb
IMP	imperative
IMPS	impersonal
INGR	ingressive particle
<i>interj</i>	interjection
IPFV	imperfective aspect
LB	Law Breaker story
<i>lit.</i>	literal meaning
MOD	modality
NUM	numeral
O or OBJ	object of transitive clause
ONO	onomatopoeia
P	predicate
PFV	perfective aspect
PL or <i>pl</i>	plural
PoS	Part of Speech

POSTP	postposition
PRO	pronoun
PROP	property
<i>propn</i>	proper noun
PROX	proximal
PSED	possessed
PSOR	possessor
PSPV	Picture Series for Positional Verbs
PST	past
<i>pv</i>	preverb particle
PV	Pluractional verb
PY	Python story
Q	question word, phrase or intonation
QUAL	qualifier
QUANT	quantifier
R	recipient
RECP	reciprocal
RELN	relational noun
S or SUBJ	subject of intransitive clause
SG or <i>sg</i>	singular
SPS	Support Picture Series
ST	strong pronoun
SWG	Southwestern Grusi
TAM	tense, aspect and mood
<i>T</i>	theme
TRM	topological relation marker
TRPS	Topological Relations Picture Series
t.z.	staple food. From Hausa <i>tuo zaafi</i> (see <i>kvv</i> in dictionary)
ultm.	ultimately
UNESCO	United Nations Educational, Scientific and Cultural Organization

<i>v</i>	verb
WK	weak pronoun
*	ungrammatical expression (grammaticality)
*	Proto-form (reconstruction)
́	high tone
̀	low tone
̄	mid tone
᷑	extra-low tone
᷒	extra-short vowel
→, ←	synchronic derivation
- or]	morpheme boundary
[]	phonetic representation
[] _X	structure of type X
# or] _{wb}	word boundary
##	utterance-final boundary
] _σ	syllable boundary
X Y	either X or Y
(Y)	optional Y
(Y)	covert Y
< x	diachronic change

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Part I

Introduction

1 General remarks on the language

Chakali (*tfákálí*)¹ is a language spoken in seven communities in the Wa East District, Upper West Region of Ghana. It is currently classified into the Grusi South-western (or Western) subgroup of the Gur family, alongside with Dęg, Vagala, Tampulma, Kyitu/Siti, Phuie, Winyé, and varieties of Sisaala (Lewis, Simons & Fennig 2014; Hammarström et al. 2016), all minority languages spoken in northwest Ghana, southwest Burkina Faso, and northeast Ivory Coast. The languages Tampulma, Vagala, Dęg, and Pasaale – a variety of Sisaala – are the closest to Chakali in terms of mutual intelligibility.

The area where the language is spoken is bordered to the east by areas inhabited by Waali (*wáálí*) and Bulengi (*búléjíi*) speakers, two virtually undocumented languages that can provisionally be classified as Western Oti-Volta based on folk linguistic impressions. Waali, the language spoken in Wa and some surrounding villages (see Figure 1.1), can be considered to be the lingua franca of the Upper West Region of Ghana (Brindle 2015a). Bulengi is the language of Bulenga (and some surrounding villages like Gilan, Chagu, and Dupari), a fast-growing town in terms of population and development. To the north, Chakali is bordered by Pasaale (a Sisaala dialect) speaking villages, and Kpalewagu, whose inhabitants maintain a Mande language known as Kantosi. Tampulma speakers are mainly found in some villages of the Northern Region, but a few villages to the west are within the Upper West Region’s border (i.e. Holumuni and Belezing). To the south and south-west areas lie Vagla speaking villages and the uninhabited Mole National Park.

1.1 Previous work

The late English anthropologist Jack Goody presented the first linguistic data on the Chakali language. It consisted of a list of 38 words gathered on August 29th, 1952, in Katua (Goody 1954: 33). He is responsible for the identification of the

¹ ISO 639-3: cli (Lewis, Simons & Fennig 2016); Glottocode: chak1271 (Hammarström et al. 2016)

1 General remarks on the language

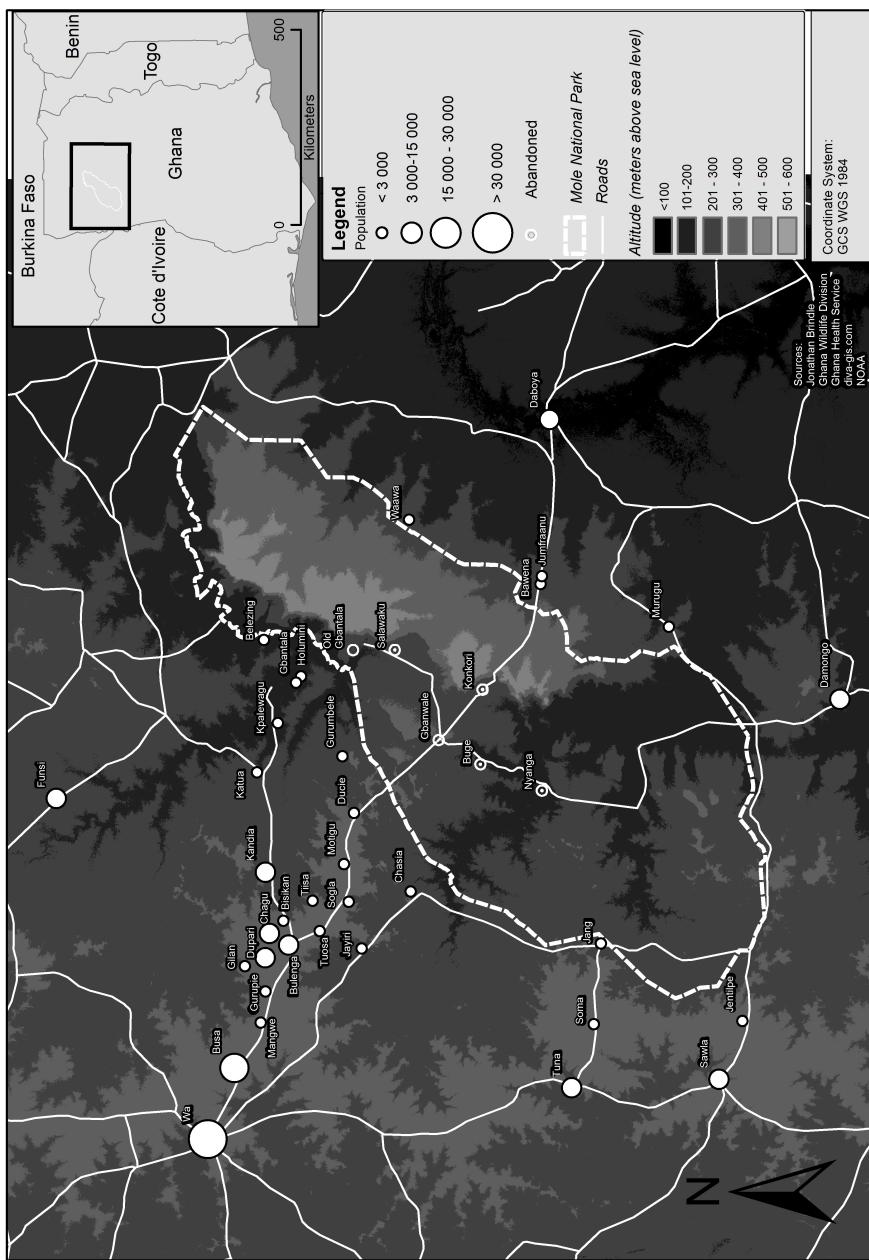


Figure 1.1: Chakali speaking villages: Gurumbele, Ducie, Motigu, Sogla (variant spelling Sawla), Tuosa, Tiisa and Katua

1.1 Previous work

existence of the language and the people who speak it.² The passage reads:

I do not know of any previous record of the existence of the group speaking this dialect. Although now living entirely within the administrative district of Wa, there is in their midst the village of Kandia inhabited only by Guang-speaking Gonjas. The chiefship of Kandia was an important office in the Gonja political system. Either at the time of the arrival of the British military forces or a little before, during the course of a war between the State of Wa, allied with Bole, and the Yabumwura, the senior chief of Gonja, it fell within the orbit of Wa. The western section of the group comprising the villages of Chago, Bisikan and Bulinga speaks Wala, i.e. the dialect of Dagari spoken within the State of Wa, and was certainly under the influence of the Chiefs of Wa before the European conquest. The Chief of Bulinga, the central village of this section, claims to have been a Kamboja (a semi-dependent war-chief) in relation to Wa. The eastern group of the Chakalle speak Chakalle and seem to have been under the suzerainty of the Gonja Chief at Kandia. This group consists of the villages of Katua, Tosa, Sogla, Motigu, Chasia, Ducie and Gurembele. (Goody 1954: 3)

Approximately ten years later, Chakali data is used to confirm the Grusi cluster in Bendor-Samuel (1965).³ The material, a list of 97 words, is said to have been produced by Mr. E. R. Rowland. His notes have not been located and remain unpublished. Manessy (1969a,b) reconstructs a *gurunsi commun* based on an average of 80 words from twenty-six Grusi languages. He uses only 36 Chakali words, all of them extracted from Bendor-Samuel (1965). In 1974 and 1994, sociolinguistic surveys were carried out in the Chakali area by the Ghana Institute of Linguistics, Literacy and Bible Translation (GILLBT), formerly Ghana Institute of Linguistics (GIL), which is the Ghanaian branch of the Summer Institute of Linguistics (SIL) (Reimer & Blass 1975; Tompkins, Hatfield & Kluge 2002). For these two surveys, the main goal was to investigate the need of Chakali language development and

² There may be British and/or French colonial documents somewhere which mention ‘Chakali’. For instance, it is known that French Captain Louis Gustave Binger and his troop attacked some of Babatu’s men in Ducie. Binger’s reports were impossible to get hold of. Wilks (1989: 133) writes “Zabarima occupation of Ducie occurred probably early in May 1897”.

³ Grusi as a language cluster has been defined and confirmed in several publications (Delafosse 1912; Köhler 1958; Bendor-Samuel 1965; Manessy 1969a,b; Kleinewillighöfer 1997), but the term *Grusi* and its spelling variants (i.e. *Gurunsi*, *Grunshie*, *Gourounsi*, etc.) have always existed in the French and English colonial vocabulary without great unanimity on its designation (Tauxier 1921; 1924; Rattray 1932a,b; Nicolas 1952; Duperray 1984).

1 General remarks on the language

to assess Waali comprehension. No language data is offered in Tompkins, Hatfield & Kluge (2002), and Reimer & Blass (1975) could not be found at the GILLBT headquarters in Tamale when I visited in 2008, nor obtained from one of its authors, the late Regina Blass. In 1999, Ulrich Kleinewillingshöfer spent a few hours in Wa with Godfrey Bayon Tangu (Kleinewillingshöfer 1999). In this short period, he gathered approximately 150 words and from them inferred some generalizations on Chakali nominals. In 2001, a Brazilian known as Pastor Ronaldo worked with two language consultants in order to start a vernacular literacy project. The initiative came from the Evangelical Church of Ghana. Two illustrated booklets were written, aiming at adult literacy. The first booklet introduces the designed alphabet and the second consists of syllables and short sentences thematically organized. In 2005, Mary Esther Kropp-Dakubu spent two days with an informant from Jayiri, gathering general information on Chakali (Dakubu 2005). Her intention was to investigate the situation on site for a possible documentation project. Due to the condition of the road, she did not reach villages where Chakali is spoken by the majority of the inhabitants. Her unpublished report presents data which was believed to be representative of Chakali, but which transpired to be an idiosyncratic mix of Waali and Chakali, and some Bulengi, the language spoken in Bulenga and surrounding villages. Finally, there are other studies that deserve to be mentioned: Henry Seidu Daannaa, a native Chakali from Tuosa, presents a retrospective study of the practice of indirect rule which affected the social and political organization of Chakali during the colonial administration (Daannaa 1994); Cesare Poppi conducted anthropological research which focused on issues related to knowledge, secrecy, and initiation (Poppi 1993), and theoretical issues concerning the analysis of the representational status of masks, particularly the *Sigmaa* masks which are cornerstones in the Chakali belief system; finally, the work of Dougah (1966), Wilks (1989), and Salih (2008) are good overviews on the role of the Chakali land and people in the political and cultural history of Wa.

This was the complete list of work written on Chakali when I started the research in 2007. It shows that the language has been known to exist since 1954, yet very little work had been done, and much that was written remains unpublished. Since then, some work has been published or distributed locally (Kanganu & Brindle 2008b,a; Brindle 2008b,a; 2010; 2011; Brindle & Atintono 2012; Brindle 2015b; 2016).⁴

⁴ All of the information used in Sections 1.2 and 1.3 are taken from Brindle (2015b), a work on the vitality of the Chakali language and culture.

1.2 Chakali lects

1.2 Chakali lects

With Chakali, three concepts can be identified. The term may be used to name a land, an ethnic group, or a language. However it would be wrong to assume that a member of the Chakali ethnic group or someone living in Chakali land necessarily speaks the language. This is what Goody describes when he writes: “[t]he Chakalle who inhabit the eastern part of the Wa district are split into those speaking a language of the Mossi group and those speaking a Grusi language. ‘Speaking a language’ refers to the tongue which dominates in the child’s play group; the eastern Chakalle who use a Grusi language in this context are in fact mostly bilingual. The common name for the group derives from a recognition of uniformity in other social activities.” Goody (1954: 2). It is crucial to keep in mind that the notions of land, ethnicity, and language are intricately interwoven. For instance, according to Daannaa (1994), *Chakali* consists of thirteen communities and their inhabitants: Bulenga, Tiisa, Sogla (variant spelling Sawla), Tuosa, Chagu, Motigu, Ducie, Katua, Bisikan, Kandia, Dupari, Gilan and Gurumbele. By contrast, the sociolinguistic censuses which I carried out indicate that *Chakali* is the language of the inhabitants and forefathers of Tiisa, Sogla, Tuosa, Motigu, Ducie, Katua, and Gurumbele exclusively.

The collective demonym for the people of the latter seven villages literally translates to *ŋà ŋmá kàà* (*lit.*) ‘I say that’, whereas that of the people of Bulenga and surrounding villages translate to *ŋmíníŋ džòŋ* ‘What is it?’. In this folk-sociolinguistic categorisation, the Waala are the *ŋà jé jàà* ‘I say that’.⁵

Another popular distinction is that of ‘black’ and ‘white’ Chakali: respectively, *tsàkàlbúmmò* ‘Black Chakali’ is a notion which connotes with secretive individuals and possessors of powerful medicine. To the best of my knowledge, this is equivalent to what *ŋà ŋmá kàà* represents. The notion of *tsákàlpòmmá* ‘White Chakali’ corresponds, according to my ‘Black Chakali’ consultants, to talkative people who cannot hold back. They comprise the inhabitants of Bulenga, Dupari, Bisikan, Chagu and Gilan, that is, those villages included in what Daannaa (1994: 2-3) identifies as Chakali people, minus the villages where the language is said to be indigenous. Obviously, if one asks the same question in Bulenga and surrounding villages one may get a different interpretation of the distinction be-

⁵ Rattray (1932b: 525) writes that the Awuna, a Kasem dialect also known as Aculo (Naden 1989: 147), has earned its appellation based on a habit of “prefacing an observation with the words” *a wun a* ‘I say’. It is indeed the case that a Chakali can open a sentence with *ŋà ŋmá kàà*, ... ‘I say that, (...).’ To hear the Ghanaian English opening expression *à sé ðë* ‘I say eh, (...)’ in Wa, with the last word being a complementiser introducing a new clause, is not unusual.

1 General remarks on the language

tween ‘black’ and ‘white’.⁶

Table 1.1: *Collective Demonyms and associated villages*

Demonym 1	<i>ṇ̩ ɳmá kàà</i>	<i>ɳmíníŋ dʒɔj</i>	<i>ṇ̩ jé jàà</i>
Demonym 2	<i>tfákàlbúmmò</i>	<i>tfákàlpòmmá</i>	–
Goody (1954: 2-3)	Eastern Chakali	Western Chakali	Waala
Village			
	Ducie	Bulenga	Wa
	Gurumbele	Dupari	Busa
	Motigu	Bisikan	Gurupie
	Sogla	Chagu	Loggu
	Tiisa	Gilan	Jayiri
	Tuosa		Chasia
	Katua		

Table 1.1 organizes the information for convenience. It also constitutes a hypothesis to be tested since the denominations do not necessarily map one-to-one, the Western Chakali and Waala would need to be extended, and discussions I had about these self-identified were often confusing. For instance, some men interviewed in Tuosa in 2014 told me that Tiisa, Tuosa, and Katua are not *ṇ̩ ɳmá kàà*, but are *tfákàlbúmmò*.

All the Chakali lects are mutually intelligible. Still, each village is recognised to have a set of unique features. Examples of lectal variation are provided in Brindle (2015b) and the dictionary includes some lectal usages, but one recurrent illustration of folk-dialectology is how each village would express ‘to eat yam’: Motigu, Gurumbele, Tuosa, Tiisa, and Katua ‘chew’ yam (*tie*), whereas Ducie ‘eat’ yam (*di*). And while ‘yam’ is pronounced *kpääŋ* in Motigu, Gurumbele, and Ducie, it is pronounced *pII* in Tuosa, Tiisa, and Katua. Thus, if someone says *tie*

⁶ Goody (1954: 14-15) reports a ‘Black Waala’ and ‘White Waala’ division, the former being the dominated group, that is commoners and pagan, while the latter being the dominant group, that is members of the chiefly lineage and Muslim. Tony Naden (p.c.) confirmed to me the existence of ‘Black Dagomba’, with no correlative ‘White’, and suspected it to refer to the descendants of the original inhabitants in contrast to the aristocracy, therefore roughly Black = ‘commoner’ vs. White = ‘aristocracy’. In the case considered here, the interviews with ‘Black Chakali’ individuals tell us about the resources people have available for telling their world and creating an identity. Assuming that the connotation of the division black/white is ruled/ruler, dominated/dominant, or commoner/chief, then it appears that despite being labeled as ‘black’, one can exploit this sense of the concept in order to associate one’s group with more positive cultural implications. This social categorisation is in need of further study.

1.3 Language vitality

kpāāŋ, he/she is easily identified as someone from either Gurumbele or Motigu. The expression *di kpāāŋ* is typically uttered by someone from Ducie, and *tie pii* by someone from Tuosa, Tiisa, and Katua.

1.3 Language vitality

The number of Chakali speakers is close to 3500 individuals. It is spoken by all community members in Gurumbele and Ducie, and by the majority in Motigu and Katua. It is spoken to a lesser extent in Sogla, Tuosa, and Tiisa. In the other villages which are considered as parts of Chakali land, people speak a language similar to Waali, the language of Wa, or Bulengi, the language of Bulenga. Waali is known by the majority of Chakali speakers, but is used differently from community to community. Chakali is believed to be on the road to extinction: some believe that Waali and Bulengi are the languages which will be spoken throughout the whole of the Chakali villages in the coming decades.

Brindle (2015b) determines the vitality of Chakali by i) examining sociological and historical factors that may be seen as linked to the language's vitality and responsible for language change, and ii) using the answers to the questionnaire developed in UNESCO (2003). It suggests a division of the Chakali villages into three groups, which are presented in Figure 1.2. Sogla, Tiisa, and Tuosa correspond to the villages where the intergenerational transmission is ineffective and where Waali is used in formal and informal domains. They are the endangered-1 villages (E1). Motigu and Katua correspond to E2 villages. In both villages, Waali is encroaching on Chakali in formal and informal domains. The situation is not alarming since Chakali is spoken by the majority and the intergenerational transmission is effective, but, as outlined in the survey (section Brindle 2015b: 2.2.2 and 2.6), given the average population size of the villages and the recent conversion to Islam of their youth, among other factors, it is worth considering that a language shift to Waali may take place within a short period of time. A. B. Sakara and H. S. Daanaa, both born in Tuosa and prominent Chakali figures, told me that Chakali was spoken by everyone in their village when they were children, i.e. in the 1950s and 1960s. There are no signs indicating that the same language replacement which took place in Tuosa cannot take place in Motigu and Katua. Finally, the E3 villages, Gurumbele and Ducie, show the most effective intergenerational transmission of the Chakali language. Both villages also establish local alliances (i.e. marriage, common shrines, one assemblyman for both villages, etc.). Waali is spoken and understood, yet it is usually spoken in specific domains, for instance in official visits from the district or regional capital conducted by governmental

1 General remarks on the language

Factors	Measures		
	E1	E2	E3
1. Intergenerational language transmission	severely endangered (2)	unsafe (4)	safe (5)
2. Absolute number of speakers	[3484]	[severely endangered (2)]	
3. Proportion of speakers within the total population			
4. Trends in existing language domains	highly limited domains (2)	dwindling domains (3) [inactive-minimal (0-1) [no orthography available (0)]	multilingual parity (4)
5. Response to new domains and media			
6. Materials for language education and literacy			
7. Governmental and institutional language attitudes and policies, including official status and use		-	all members value their language and wish to see it promoted (5)
8. Community members attitudes toward their own language	-		
9. Amount and quality of documentation			[undocumented-inadequate (0-1)]

Figure 1.2: Estimated degree of endangerment for the E1 [Tuosa, Tiisa, Sogla], E2 {Katua, Motigu} and E3 {Gurumbele, Duci}. A value within square brackets applies to E1, E2 and E3 villages as a whole. The number in parentheses is a relative grade used in the language vitality assessment (see UNESCO 2003: 7)

1.4 Data collection method

bodies, and to Waali-speaking visitors, traders, or migrant farmers.

1.4 Data collection method

Each year since 2007 I made a field trip to the Wa East District of Ghana, usually in the dry season, i.e. a period between February and May. Most of my stays were spent in a Chakali-speaking village. The linguistic data was gathered mainly in Ducie, and sociolinguistic surveys were conducted in Katua, Motigu, Sogla, Ducie and Gurumbele. I had several overnight stays in Motigu, Gurumbele, and Wa, and a few day trips to Katua, Tiisa, Tuosa, and Sogla.

Different elicitation techniques were used to gather linguistic and encyclopedic data, most of them influenced by language documentation methods (see Lüpke 2009). The most authentic and natural data comes from impressionistic and manual auditory transcription of audio recordings involving events such as transactions at the market, meetings with elders, and interviews with commoners. In these cases wordlists were created out of the transcriptions. The least natural data are pieces of translation work or exchanges of information with consultants of the type ‘how do you say X’ or ‘what is X’ where X stands for an intended entity or proposition, using English or Chakali as the medium of communication. Translations from English to Chakali and from Chakali to English were performed through a collaboration with my main consultants, namely: Daniel Kanganu Karija (male, 58 Y.O., Ducie), Fuseini Mbä Zien (male, 54 Y.O., Ducie), Awie Bakuri Ahmed (male, 31 Y.O., Gurumbele), and Afia Kala Tangu (female, 34 Y.O., Ducie). Small-scale quantitative studies required at times as many as 30 different speakers, all of them from Ducie. The results of some of these studies are reported in Brindle & Atintono (2012); Brindle (2016). In such studies, the method of elicitation consisted of having a significant number of native speakers interpreting, identifying and expressing perceived stimuli, which provided me with a level of authenticity unattainable in (bilingual) elicitation of wordlists. The degree of consensus within the responses was interpreted as signalling core, secondary, or ‘accidental’ meaning. The same method was also useful in practical lexicography sessions when the discovery procedure involved taxonomies unknown to me. For instance, the domains of animals and plants required the identification of species and their associated pronunciation. A problem arises when the visual access to some species is practically impossible, e.g. wild animals or seasonal plants. While working on the lexical database, many species were identified using illustrations. One known disadvantage with this approach to lexicon and grammar discovery is that standard stimuli face the problem of

1 General remarks on the language

cross-cultural applicability. In the context of northern Ghana, unfamiliar items or scenes depicted cause disagreement in the overall description, if not confusion. Another obstacle is that pictures and illustrations may lack elementary features, such as texture, odour, size, etc., which are crucial for the identification of a species. For instance, arriving at a consensus when identifying species of snake has proved difficult since only illustrations and pictures found in Cansdale (1961); Trape & Mané (2006) were used. However, in the research context, I believe the most satisfactory data collection strategies were used. Needless to say every piece of Chakali data in this book comes from my own transcription of speech.

2 User's guide

The book is divided into three parts: a Chakali-English dictionary, an English-Chakali reversal index, and a part containing grammar outlines. At a macrostructure level, the dictionary is followed by the reversal index. They both contain information extracted from a lexical database which I started collecting in 2007 using the software *Field Linguist's Toolbox*. The data was imported in *FieldWorks Language Explorer* (FLEX) in 2012. The entries appearing in the dictionary are made out of only a selection of entries and lexicographic fields/values available in the lexical database.

The passage from unwritten to written has the inevitable consequence of favouring a dialect. A native speaker of Chakali would easily identify from the entries that Ducie was the community where the majority of the data was collected. Corresponding expressions from other varieties of Chakali are present, when they exist, but more work is definitely needed. Addressing the issue of convention and standardisation will require a group of devoted contributors from distinct communities. There is no reason to treat the decisions taken in this book, especially regarding the orthography, as the standard. It is advised to keep in mind that orthographic consistencies and English translations and definitions are always challenging.

2.1 Chakali-English dictionary

The Chakali-English dictionary consists of over 3500 Chakali headword entries (a.k.a. lemmas). The transcription employs an alphabetic system motivated by the phonological description presented in Part IV. It uses a Latin alphabet supplemented with symbols from the International Phonetic Alphabet (IPA), so the spelling-sound correspondence is direct. A full list of orthography symbols used in the dictionary and some guidance to their pronunciations are displayed in Table 2.1.

For users accustomed to the literacy work of GILLBT¹ the correspondences in

¹ Reference is made to the literacy work on Vagla, Tampulma, and Pasaale of Marjorie Crouch†, Patricia Herbert, Noah Ampen, Kofi Mensah, Mike Toupin, Vicky Toupin, Ian Gray, and Claire

2 User's guide

Table 2.1: *Dictionary orthography and other symbols*

p	voiceless bilabial plosive	w	labio-velar approximant
b	voice bilabial plosive	j	palatal approximant
t	voiceless alveolar plosive	r	alveolar trill/flap
d	voiced alveolar plosive	o	close-mid back rounded
k	voiceless velar plosive	ɔ	open-mid back rounded
g	voiced velar plosive	e	close-mid front unrounded
?	glottal stop	ɛ	open mid front unrounded
kp	voiceless labio-velar plosive	u	close back rounded
gb	voiced labio-velar plosive	v	near close near back rounded
f	voiceless labio-dental fricative	i	close front unrounded
v	voiced labio-dental fricative	ɪ	near close near front unrounded
s	voiceless alveolar fricative	a	open front unrounded
z	voiced alveolar fricative	ə	mid central
ɣ	voiced velar fricative	[]	phonetic representation
h	voiceless glottal fricative	:	emphasis over or long segment
tʃ	voiceless postalveolar affricate	᷑	extra short vowel
dʒ	voiced postalveolar affricate	᷒	syllabic consonant
m	bilabial nasal	᷑᷑	nasalized vowel
n	alveolar nasal	᷑᷑᷑	low tone
ɲ	palatal nasal	᷑᷑᷑᷑	mid tone
ɳ	velar nasal	᷑᷑᷑᷑᷑	high tone
ɳm	velar-labial nasal	᷑᷑᷑᷑᷑᷑	extra-low tone
l	alveolar lateral approximant		

Table 2.2 identify the differences between the transcriptions: the one adopted in this book appears to the right side of the arrows.

Table 2.2: *Correspondences of orthographies*

ny	←	ɲ	ng	←	ɳ
ch	←	tʃ	i	←	ɪ, i
j	←	dʒ	u	←	ʊ, u
y	←	j	Vh	←	᷑

The headwords are structured alphabetically although an arbitrary decision was taken to place the letter 'dʒ' after 'd', 'gb' after 'g', 'kp' after 'k', 'ɲ', and 'ɳm' successively after 'n', and 'tʃ' after 't'. All headwords are equal and appear

Gray.

2.1 Chakali-English dictionary

at the left side of the column. Four representative entries of the Chakali-English dictionary are presented in Table 2.3.²

Table 2.3: *Illustrations of dictionary entries*

① fi ②[fi] ③num. ⑤ten ① bøzaal ② [bøzåäl] ⑧cf: buzimii. ③n. ⑤ Stone partridge, type of bird ⑨(<i>Ptilopachus petrosus</i>) ⑪ pl: bøzaalee. ① suɔŋbii ②[sùómbíí] ⑩lit. shea.nut-seed ③n. kidney ⑪ pl. <i>suɔŋbie</i> . ① kpa ②[kpà] ⑧cf: paa; jvsv1. ③v. ④1. ⑤ take ⑥kpá à pár tīēŋ. ⑦Give me the hoe. ④2. ⑤ to marry a woman ⑥ ḷ kpář rā. ⑦He married her.

The convention is for an entry to start with a headword (①), which is immediately followed by its phonetic representation (②). This representation adds tones and other information on the pronunciation. Words which do not bear tones in the phonetic representation field are considered as either toneless or unresolved. The grammatical category (③) provides the word class of the headword. A headword may be accompanied by a literal translation (*lit.*) ⑩ to isolate the English meaning of each stem. In the literal translation field, a hyphen (-) separates stems and a full stop (.) joins spacing between English words. A plural form is provided for the majority of the nouns ⑪. Cross references (⑧) appear before the part-of-speech and after the phonetic form. Variations to which different spellings or forms have to be assigned are placed after the phonetic form.

The meaning is represented in the following way: if the headword has only one sense, the part of speech immediately precedes the English definition (⑤). If the headword has more than one sense, a boldface number (④) enumerates the different senses. When Chakali is translated into English using many expressions, these are separated by a comma. If a word typically collocates with a semantic property or properties, this is explicitly stated using examples in the English translation. For instance the definition of the verb *zina* is given as ‘to drive, ride, or sit on e.g. bicycle, motorcycle, horse’. An example of usage (⑥) precedes its English free translation (⑦). Only verbal and functional words are backed up by example sentences. If literal and/or not easily translatable, the free translation contains further clarifications.

² The circled numbers are there for reference purposes only.

2 User's guide

2.1.0.1 Capitalization

Despite the existence of case variants in the orthography, a decision was made in this dictionary to present the Chakali data in unicase, i.e. without capitalization rules. In the current state, there are many practical questions that need answers and an orthography development would need to consider issues beyond linguistic ones.

2.1.0.2 Prosody

The example sentences are all marked with diacritics which attempt to capture the intonation as I perceived it during the transcription work. The convention for marking tone is: high (‘), low (‘), mid (‘), and super-low (‘). An overview of tone and intonation is provided in Section 3.4.1. At this stage, the transcription and description of tone will require an analysis of considerable sophistication, something which deserves a separate study. There are several issues linked to doing the transcription by ear and lacking a more elaborated convention. For instance, due to the general F0 downtrends over the course of an utterance, the prosody on single words is easier to represent with this simple convention compared to longer expressions.

2.1.0.3 Scientific name

To add the referential stability needed for future comparison between traditional and scientific taxonomies, scientific names appear in italics (ⓘ). References to scientific names of plants and trees were taken from Hawthorne & Jongkind (2006), scientific names of snakes from Cansdale (1961) and Trape & Mané (2006), and scientific names of birds from Borrow & Demey (2002).

2.1.0.4 Grammatical category

The grammatical categories (a.k.a word classes or parts of speech) used in the dictionary are elaborated in Part IV. They are distinguished using distributional and inflectional criteria.

2.1.0.5 Loans and their etymology

Loan words are given a source, and when necessary, the source's pronunciation and gloss are provided. If a gloss does not appear, it is assumed that the meanings in Chakali and in the source language are practically the same. Some origins are

2.2 English-Chakali reversal index

well-established, others are intuitive. The word *ultimately* (abbreviated as *ultm.*) may be placed prior to the source language to mean that the loan word might not have been borrowed directly from the speakers of the language with which the word is associated. For example, it is most likely that all English words entered Chakali through contact with speakers of other Ghanaian languages. Section 4.3.2.6 offers an overview of languages from which Chakali may have borrow. References to etymologies are mainly taken from Newman (2007), Dakubu, Atintono & Nsoh (2007), Baldi (2008), Dakubu (2009a), GILLBT (1980), Dumestre (2011), and Vydrine (2015). Besides language names as sources, expressions that are known to be found in other languages without necessarily being identifiable to one particular source are given various source values. Such items crosses ethnic and/or geographical boundaries although they may not be known in other parts of the country. For instance, *Ghanaianism* refers to an expression known to be found in most Ghanaian languages, and *Gur* refers to an expression that has been reconstructed for most Gur languages.

2.2 English-Chakali reversal index

The English-Chakali reversal index is a list of alphabetically organized English headwords (①). As shown in Table 2.4 the headword may be associated with more than one Chakali gloss entry (⑤).

Table 2.4: Illustration of an English-Chakali reversal index entry

①grasshopper (type of)	③n.	⑤hɔ̃
	③n.	⑤tʃelɪntʃɪe
	③n.	⑤kɔkɔlikɔ

English headwords are reduced to minimal terms in order to have the index easily searchable. Several English expressions can be associated with one Chakali word: for instance, all Chakali tree names get *tree (type of)* but only some have known English expressions associated to them, e.g. *Shea tree*. Each Chakali word is preceded by its word class (③). Since users are expected to look for English keywords, not all dictionary entries are found in the reversal index.

2 User's guide

2.3 Grammatical outlines

Part IV is divided into two chapters. Chapter 3 presents of a brief outline of the phonology. It is principally based on phonetic representations available in the lexical database. The phoneme inventory, syllable structures, and minimal pairs are identified. In addition, phonotactics and suprasegmentals are briefly discussed. The software *Dekereke* was used to investigate phonotactic generalizations and search for specific features and environments.³ Based on the transcriptions of various narrative types and controlled elicitation (Section 1.4), the grammar outline of Chapter 4 offers an overview of the essential of word and sentence formations in the language, as well as topics of linguistic usages of cultural relevance. The glossing tags in the abbreviations list (page ix) are for the most part equivalent to the conventions designed in Comrie, Haspelmath & Bickel (2008) and Haspelmath (2014). As a rule, a three-line morpheme-by-morpheme glossing for textual data is provided, but four lines may exceptionally appear. The first line is a representation of the object language, the second line consists of tags representing rough approximations of the morpheme in the object language (e.g. function, meaning, and part-of-speech), whereas the third line is a free translation capturing the general meaning conveyed in the object language's line. An additional line can appear when details are not evident in the gloss, or when another level of analysis is intended. The use of capital letters in the free translation corresponds to a focused constituent. The non-overt expression of a feature is enclosed within round brackets. An interlinearized example may be accompanied by a reference to a particular corpus text or a situation in which the utterance was collected. The corpus texts are not provided in this edition.

2.4 Abbreviations

Two alphabetically ordered lists of abbreviations are provided: a list to be used with Part II and III is given on page vii and a list to be used with Part IV is given on page ix. The former list gives alongside with the abbreviations and their meaning the section or sections of the grammar that covers the related topic.

³ Thanks to its creator Rod Casali for his continual help.

Part II

Chakali-English dictionary

a

1a [à] *art. the* • à *bɔ̄ðná tʃíéŋjì à vií bá-rá báliè*. The goats have broken the cooking pots in two parts.

2a [à] *conn. and, then* • ò *fìì wíò à tsá támá ká ó súwà, níŋ wā ò kpégéó*. He was very ill and almost died, but now he is well. ùù *bié tʃú-ŋjá à kpáámá à lìtì kùó dì wāā à tʃéle, ámúŋ tʃɔ̄rigì*. His child carried the yams from farm and fell on his way back, they were all smashed.

3a [à] (*foc. var. aa*) *pro. non-human third person plural pronoun* • *váá-wísé há wà líí, à há wà láli síé*. The puppies are not going out since they have not yet opened their eyes. *bà kàá dì búúrè á sííú*. They will want them to grow bigger.

a bɔ̄níé ní [àbóníéñí] *Cf: baníé adv.phr. maybe, perhaps* • à *bóníé ní déóŋ káā wàō*. Perhaps it is going to rain.

a jnuu ní [àjúúní] *lit. head on (var. jnuuni) conn. therefore* • ñ *wà kpágá sákìr, à júú ní ñ dì válà nàásá*. I do not have a bicycle, therefore I am walking.

aa (*foc. var. of a*)

ãã [Táá] *n. bushbuck, type of antelope (*Tragelaphus scriptus*)*. *pl. áãata*.

ããní [?áãní] *v. to suspect someone of hiding something, or telling a lie* • ñ *ããní tómá rá, ñ wáá bì kpá ññ*

fóòn tʃímóó. I suspect Toma, so I will not lend him my phone again.

ããnuuba [?áãnúúbá] *Cf: nuui n. suffering* • *ŋmááŋjós ããnúúbá gáálíó àní òò wóléé ní*. Because of his family issues, Mangu's suffering abound.

aari [?áárfí] *v. to harvest unripe food* • *hámónà káá áárí móngósó rō*. Children will pick the premature mangoes.

aaríi [?ààrfí] *n. grasscutter, cane-rat (*Thryonomys swinderianus*)*. *pl. aa-riie*.

abba [?ábbá] *interj. express a reaction to an unpalatable proposition, with disagreement and unexpectedness*. [Ghsm].

abe [?àbé] *n. type of oil-palm tree* *Syn: benie* (*Elaeis guineensis*). (Akan <abe>). *pl. abesa*.

abie [ábié] *Cf: awie nprop. Awie (person's name)*. [Ka].

abluu (*var. of bluu*)

ai [?àí] *interj. no, express denial or refusal* • òò *kítì wäö? áí, òò wà kí-nijé wàà*. A: Was he able to come? B: No, he was not able.

aka [àká] *conn. and, then* • *wáá pñáá níí àká tñéj*. He drank water, then gave some to me. *kàlá káálí jàwá à-ká pièsì bùlèjà tñísà*. Kala went to the market and asked for the Bu-lenga station.

akraa [àkráà] *nprop. Accra*.

*alahaadi**ani*

alahaadi [?**àlàháádì**] *n.* Sunday.
(ultm. Arabic, via Hausa <*lahàdi*>).

alakadee [?**àlákádée**] *n.* type of tree,
cashew tree (*Anacardium occiden-*
tale). *pl.* *alakadeise*.

alamosa [?**àlàmósà**] *n.* Thursday.
(ultm. Arabic, via Hausa <*àlhàmîs*>).

alarba [?**àlàrbá**] *n.* Wednesday.
(ultm. Arabic, via Hausa <*lâràbâ*>).

albasa [?**àlăbásà**] *n.* onion.
(ultm. Arabic, via Hausa <*àlbasâ*>). *pl.* *a-lebasasa*.

aleefu [?**àlélèfó**] *n.* vegetable amaranths, Gh. E. spinach, leaf used as soup ingredient to improve taste (*Amarantus Debius*). (ultm. Hausa <*àlayyàhō* ‘spinach’). *pl.* *aleefv*.

alibaraka [?**àlìbárákà**] *n.* reduce price in a transaction. (ultm. Arabic, via Hausa).

alié [?**àlìè**] *num.* two *Enum:* **pewá**. *pl.* *aliësa*.

aloro [?**álòrò**] *num.* sixloro. *pl.* *aloro-so*.

alvpé [?**álòpè**] *num.* sevenlvpe. *pl.* *alvpesa*.

ame [?**àméré**] *interj.* so be it, Amen • *A:* *kúosō tíé já tsíá*. *B:* *àméré*. *A:* May God give us tomorrow *B:* So be it. (ultm. Hebrew ‘amen’).

amio (*var. of džebalanj*)

amie [?**àmìè**] *conn.* particle confirming a proposition that was stated or is contextually inferred as premise e.g. if so, in that case • *àmìè dì nàmìáá wáá tuò à sìtmáá nī i wáá*

dī? So, if there is no meat in the food you won’t eat? *dì bákúríí dí kòò dìà hán nī zàān, àmìè nà wàà tuò nī*. If Bakuri eats food in this house today, then I am not here (If I were to be here, he would not get a chance).

ammani [?**àmmànì**] *n.* whole tiny dried fish. (Akan <*ámànì*>). *pl.* *ammanise*.

amuŋ [?**àmùŋ**] Cf: **bamuŋ** *quant. all* (hum-) • *ṇ wà kín jàwà àmùŋ, à bá-níé tʃéjéō*. I did not buy all, some are left.

amónv [?**àmónv**] *n.* type of bush cat. (Tampulma). *pl.* *amónvsa*.

ana (*var. of aŋ*)

anaase [?**ànáásè**] (*var.* **naasi**) *num.* fournaase. *pl.* *anaasesa*.

andiajääwíe [?**àndiājääwíé**] *lit.* who-house-poor-issue (‘whose house is poor of issues’) *nprop.* dog name.

andzelindze [?**àndzélindzé**] *nprop.* eighth month. (Waali <*àndzélindzé*>).

angum [?**ángùm**] *ono.* monkey’s scream • *àwíé gbiáá jáá wíí ángùm, ángùm, ángùm*. That is why the monkey sounds like angum, angum, angum.

anii [?**áníi**] *n.* African ebony, type of tree (*Diospyros mespiliformis*). *pl.* *aniiā*.

ani [?**àní**] *conn.* (*var.* ¹**ni**) 1 and, conjunction which joins nominal • *ṇ ní ḡ tʃéná kàá kààlì wàà rā*. Me and

ani a muŋ

awa

my friend will go to Wa. ñ jáá *bìm-sá mätſēō àní fí*. I am thirty years old. 2 with, particle which introduces an instrumental or a modifier phrase • ñ *ŋméná dáá rá àní kàrán-tíē nī*. I cut a tree with a cutlass.

ani a muŋ [ànáā mùŋ] *adv.phr.* in spite of, even though • ò *wááwáó àní à mùŋ dí òò wííñ*. He came in spite of his illness.

annulie [?ánnú'lié] (*var. Gu. var. náānuule*) *n.* dragonfly (*Libelluloidea*). *pl. annulese*.

ansa [?ánsà] *interj.* 1 welcome • ánsà. àwóó. A: Welcome. B: Thank you. 2 thanks • ánsà, i kógáó. Thank you, you made an effort.

apää [?àpnäå] *n.* type of snake. *pl. apääña*.

apɔ [àpjɔ] *num.* fivejɔ. *pl. apɔsa*.

aŋmena (*var. of ŋmena*)

aŋ [?ànj] (*var. ana*) *interrog.* who • àj ñi kà nà à tóó nī. Who did you see at the village?

aŋbuluŋ [?ámbúlùŋ] *Cf:* **ssa-manziga** *n.* Black berry, type of tree (*Vitex doniana*). *pl. aŋbuluŋ-so*.

aŋkiti [?áŋkítí] *n.* handkerchief, thin fabric intended for personal hygiene, such as wiping one's hands or face. (ultm. English <*handkerchief*>). *pl. aŋkitisa*.

aŋkɔrɔ [áŋ'kóró] *n.* barrel, cask, drum container. (ultm. Dutch, via Akan <*anker*>).

aridžana [?àřidžánà] *Cf:* **lél** *n.* heaven. (ultm. Hebrew, via Arabic and Mande <*aljanna*>).

aridžima [?àřidžímà] *n.* Friday. (ultm. Arabic, via Hausa <*jum-màâ*>).

¹**asibiti** [?ásibítí] *n.* 1 hospital. 2 yellowish powder medicine for healing sores used to be sold by Yoruba traders, no more available. [*obso*]. (ultm. English <*hospital*>). *pl. asibi-tisa*.

²**asibiti** [?ásibítí] *n.* Saturday. (ultm. Arabic, via Hausa <*àsabàř*>).

asii [?ásíí] *n.* type of tuber, Gh. E. Farafara potato, not farmed anymore (*Solenostemon rotundifolius*). *pl. asie*.

atalaata [?àtáláátà] *n.* Tuesday. (ultm. Arabic, via Hausa <*tálâtà*>).

ataníë [?àtàníë] *n.* Monday. (ultm. Arabic, via Hausa <*lítinín*>).

atoro [átòrò] *num.* three *Enum: toroo*. *pl. atoroso*.

¹**awa** [áwà] *dem.* particular • áwà té-bín nī, ò púýsé. On that particular night, he disappeared. áwà kór tíj lèí ñ dí búúrè. That is not the chair I want. áwà tʃɔpisíí tíj ò wà wáá-wá, tʃɔjsá písíé òò wà. That day he did not come, he came the following day.

²**awa** [áwà] *pro.* non-human third person plural emphatic pronoun • áwà lèí bà fíí búúrè. It is not them they used to want.

awaa

awaa [áwáá] *pro.* non-human third person plural strong pronoun.

awie [áwié] *Cf.* abie *nprop.* Awie (person's name).

awie [àwíé] *conn.* therefore • bìná hág̊ ì kpáámá wíréó, àwíé nñ kàá tíéí ii kpààndùhó tñn nā. This year

baaj

my Yam harvest is good, therefore I will give you back your Yam seedlings.

awoo [àwóó] *interj.* reply to greetings, sign of appraisal of interlocutor's concerns • i hág̊? àwōō. A: How is your wife? B: Thank you (she is good). (Gonja).

b

¹ba (*var. of* bar)

²ba [ba]be, (*foc. var.* ¹baa) *pro.* human third person plural pronoun • gbóló fílóbá wā. Gbolo looked at them. báá wāā bāj̊. They should come here. wáá báà jírá ásiàmā. As for this, they call it "red".

¹baa (*foc. var. of* ba)

²baa [baa] *Cf.* waa *v.* to come. [Ka].

báá [báá] *Cf.* badzogv *n.* type of Nile monitor lizard, usually found in or near water, darker and different stripes than *badzogv* (*Varanus niloticus*). *pl.* báána.

baabaasv [báábáásv] *n.* gonorrhoea. (Akan < báábáásv̊v̊). *pl.* baabaasu.

baabsvl [báábvl] *n.* Bible. (ultm. English).

baal [báál] *n.* *Cf.* nibaal (*var.* (*Pl. var.* baalsa)) 1 male, man. 2 husband. *pl.* baala.

baalíi [báálíi] *Cf.* bambiituma *n.* bravery, manhood • bà ní bá-wólfé bá tfágálè báálíi. They and

their colleagues, they are going to show bravery.

baalsa (*var. of* (*Pl. var.* baal))

¹baaj [bááj] *n.* temper, anger • ii bááj síwóú. Your temper has raised.

²baaj [bááj] *interrog.* what • bááj i kàá búurè? What do you want? ò ñmá dí báaj? She said what?

³baaj [bááj] *pv.* just, already, immediately, obligatorily, suddenly, to do without other alternative • í wá bááj sájá dē. You should just sit there. bááj gíléú dé ní. Just leave it there. díj bááj jàá tòl. The fire suddenly became flame. ò tá bááj nàá wááó kék̊. He came just now.

⁴baaj (*cntrvar.* bambaaj)

⁵baaj [bááj] *Cf.* de 1 *adv.* here • àj káá wāā bááj? Who is coming here? 2 *n.* a particular place or point visible and close to speaker • m̊m píítá háj báamà bí-rejòō. These spots on my pants are black. tʃítʃàvèt̊i d̊sá i nàáttówá báá-

baari

mà nī. There are spots of mud on your shoes. *pl. baama.*

baari [bààrì] *v.* to be burnt slightly
• à díj báárí nì róbákátásà, ḡ fòòmì. The fire slightly burnt my plastic bowl, it is crooked.

baası [bààsì] *v.* to carry over shoulder • bàà báásí kpáámá kààlì dtà rā. They have carried the yams to the house.

baatribii [báátàrbíí] *lit.* battery-stone *n.* dry-cell battery. (ultm. English). *pl. báátàrbíá.*

baawa [bááwà] *n.* type of singing and dancing performance with percussion and male lead voice. *pl. baawa.*

babuolii [bàbùòlìi] *Cf: bolo* *n.* far place.

badaa [bàdáá] *n.* human limb. *pl. badaasa.*

badaare [bàdààrè] *n.* type of striped hyena *Syn: zepégor* *Syn: kpatak-pale* (*Hyaena hyaena*). *pl. badaaresa.*

badaawise [bàdààwìsé] *n.* thin body by nature • ḡ jáá bàdààwisétínmá rá. He is thin. ḡ kpágá bàdààwísé ré. She is thin. *Ant: badaazenie* *Ant: pɔlli*

badaazenie [bàdààzénié] *n.* large size, something large • ḡ jáá bàdàzéníétínmá rá. He is large. à tágàtà jáá bàdààzéníé ré. The shirt is large.

Ant: badaawise

badiga [bàdǐgá] *nprop.* Badiga, person's name.

bagənbwa

badzögø [bádžögø] *Cf: bää* *n.* Bosc's monitor, type of monitor lizard, rougher skin and usually shorter than *bää* *Syn: gbaga* (*Varanus exanthematicus*). *pl. badzögøssa.*

badzögøbagena [bádžyøbàyønà] *lit.* monitor.lizard-neck *n.* type of tree. *pl. badzögøbagenasa.*

bafɔrigñ [bàfɔrìgñ] *n.* cuts and abrasions on the skin. *pl. bafɔrigie.*

bafragugu [báfràgúgú] *n.* type of war drum, also used when hunters return with plenty of game. [obso]. *pl. bafraguguso.*

¹**baga** [bàyá] *adv.* in vain, nothing
• ḡ káálí tóópàtʃigíí bàgá. I went to the central part of the village in vain. à báál bàgá i dì ttjà ḡv nī. You will not get anything from the man you are following. bàgá màä sówáó. Anything that will come today will give us something

²**baga** [bàyá] *Cf: bog* *n.* type of fibre. [Mo].

bagabaga [bàyábàyá] *ideo.* done for no reason, done anyhow, pointless, in vain • bàgábàgá ḡ kààlì kùó ḡ wà kín tòntómá. I went to farm in vain, I cannot work.

bagəna [báyéná] *n.* neck. *pl. bagənsa.*

bagənapwøgn [bàgñpøóngíí] *n.* lateral goitre, enlargement of the thyroid. *pl. bagənapwøggee.*

bagənbwa [bàgñbùá] *n.* hollow behind the collarbone. *pl. bagənbwsa.*

bagensorii

bagensorii [bàgñsórii] *n.* atlas vertebra, first cervical vertebra which supports the skull. *pl. bagensoree.*
bagentfugul [bàgñtñgùl] *n.* dower's hump, outward curvature of the thoracic vertebrae of the upper back. *pl. bagentfugulo.*

bagorii [bàgòrii] *n.* 1 location that is enclosed • ñ zágá ní à tñfítåbòá jáá bàgòrii rē In my yard the toilet is at the corner and is enclosed. 2 remote place, not easily accessible from the main road • mñm bíári dñá bàgòrii nì. My brother lives at a remote place. *pl. bagoree.*

baharaga [báhárágá] *n.* 1 to make an effort, to be hard-working, or to do well • kálá bié báhárágá júú nì, òò jàwà lóóli. It is due to Kala's son hard work that he was able to buy a car. *Ant:* **bajøra** 2 zeal, enthusiasm.

bahíë [báhíë] *Cf:* **híë** *n.* old man. *pl. bahíësa.*

bajøŋ [bájóŋ] *nprop.* Bayong, person's name.

bajøra [bájøðrà] *n.* lazy, discouraged • òò báál jáá bájøðrátíínrá. Her husband is lazy. *Ant:* **baharaga**¹

baketii [bákétíi] *n.* broken part, usually body-part • ñ néŋ bákétíi tñj kà wíò. My broken arm is painful. *pl. baketie.*

bakti [bákëtì] (*var. bokti*) *n.* bucket. (ultm. English). *pl. baktise.*

bambii

bakuri [bákúrí] *nprop.* Bakuri, person's name.

bakpal [bákpál] *n.* naked. *pl. bkpalla.*

balalla [bàlállà] *n.* gaiety, happiness • bàlállà dñá dé. I am happy. *pl. balalla.*

baleo [bàléò] *n.* epidemic. (Waali <báléò).

baluu [bálúù] *n.* balloon. (ultm. English). *pl. baluso.*

baløv [bálǿv] *n.* 1 ethnic division, tribe • lòbì bálǿv wáá tuò já tfákàlì nì. The Lobi are not found in the Chakali area. 2 species • gbià bálǿv àní fññ bálǿv wàà válà. The monkey and the baboon do not live together. *pl. baløv.*

bambaŋ [bómbááŋ] *cntr:* ⁴**baaŋ** *1 n.* trunk, loin, middle part of the body. 2 *reln.* middle of an object, in the midst of • ò dñá téébùl júú bámbáán ní. It is in the middle of the top of the table. ò télé tñwíí bám-bááŋ ná àká bìrà wàà. He reached half way and returned. *pl. bambaa-ma.*

bambaŋnebii [bámbáannébíi] *n.* middle finger *Syn:* **nebizeŋii**.

bambaŋnebiwie [bámbááŋnèbíwìé] *n.* ring finger.

bambii [bàmbíi] *n.* 1 chest. 2 tree trunk, refers to the piece used in carving a large item, like a mortar. 3 condition or quality of being brave. *pl. bambie.*

bambiigeraga

bambiigeraga [bàmbíigérágà] *Cf:* **bambiirla** *n.* affliction and indisposition around the chest area.

bambiipṣṇ [bàmbíipṣṇ] *n.* chest hair. *pl. bambiipṣṇa.*

bambiitīna [bàmbíítífná] *Cf:* **baalii** *n.* brave person *Ant:* ḥngbiar .

bambileo [bàmbílèò] *n.* sternum. *pl. bambileono.*

bambiirla [bàmbíwíflá] *Cf:* **bambiigeraga** *n.* chest pains. *pl. bambiirlsa.*

bamuŋ [bàmùŋ] *Cf:* **amuŋ** *quant.* they all (hum+) • *nárá báníéé wáawá, ká bàmùŋ lèf.* Some people came, but not all.

baníé [báníé] *Cf:* **a bóníé ní** *quant.* some • à *súómó báníéé wá bñwá.* Some of the shea nuts are not ripe.

banii [báníí] *n.* section of a community, geographical and social quarter. *pl. banie.*

banpeg [bámpèg] *n.* half of a seed or nut, e.g. kola. *pl. banpegnā.*

banoma [bánómá] *n.* sickness, constant high temperature and malaise, not fever.

baŋwáluro [bájn̩wálúrō] *n.* type of flying insect that sucks blood, similar but smaller to a house fly.

baŋmaalii [bàŋmáálfi] *lit.* place-talk *n.* place where a discussion takes place.

baŋmēna (*var. of* ḥmēna)

basɔŋ

baŋsiaŋ [bànsfáŋ] *n.* feeling uncomfortable with one's chest or heart.

baŋtʃɔ́wie [bántʃówìé] *n.* small trap, snare. *pl. baŋtʃɔ́wiese.*

baŋtʃɔ́zeŋ [bántʃózèŋ] *n.* big trap. *pl. baŋtʃɔ́zene.*

baŋtʃɔ́s [bántʃó́s] *n.* gin trap. *pl. baŋtʃɔ́sса.*

bar [bár] *n.* (*var.* ¹ba) 1 section, area, site, part, portion, place • à *binihááŋ tómbár dóá dìá pátſigññ ní.* The lady's work place is inside the house. 2 chance • *bà wà tíém bár dí ń jáá tfítſà.* They never gave me the chance to become a teacher. *pl. bara.*

bara [bárá] *n.* body • à *bié bárá nóstáá.* The child's body is hot. *pl. ba-rasa.*

baratʃogɔ́s [bárátʃogó́s] *lit.* place-spoil *n.* night *SynT:* tebin; sankara .

baregę [báręgę] *v.* to be dormant, to have lost its function • à *gárágá báręgę iŋní bátón ní rā.* The sickness is dormant in my body. à *kpaáŋ wòsíí báręgę,* ḡ wà bífwá, ḡ ká wà bí jàá hùór. The roasted yam is wasted, it is not cooked and it is not raw any more.

basanii [básánfi] *n.* sitting place. *pl. basajee.*

basig [básíg] *nprop.* Basig, male name related to *sigmaa*, follows the child named ḥmāāŋ SynT: ḥmāāŋ; hasig .

basɔŋ [básɔŋ] *n.* shade.

basɔɔna

basɔɔna [bàsɔɔnà] *n.* happy, proud, excited • *dʒímbàntɔ tʃɔpísíí jáá bà-sɔɔnà rā à tìè já tóótɔmâ.* The festival's days are days of happiness for our people.

batielii [bàtìèlìi] *n.* where and when meat is eaten. *pl. batielise.*

batíɔ [bátíɔ] (*var. vatíɔ*) *n.* type of insect, similar to an ant, big and black. *pl. batíɔsa.*

batɔŋ [bàtɔŋ] *n.* body skin. *pl. batɔna.*

batʃaaŋ [bàtʃáaŋ] *lit.* place-bright *n.* brightness *Ant: birge.*

batʃasíɛ [bàtʃásíɛ] *n.* rheumatism.

¹batʃvali [bàtʃòàlìi] *n.* sleeping or lying place • *làlii bátʃòàlìi.* Corpse sleeping place (i.e. grave) *pl. batʃvalee.*

²batʃvali [bàtʃòálìi] *n.* race, running competition. *pl. batʃvalee.*

bawa [báwà] *pro.* human third person plural emphatic pronoun • *à ló-líi wíé báwá tʃòà tòòsà ní.* Because of the car issue, they slept in Tuosa.

¹bawaa [báwáá] [bówáá] *n.* energetic dance, singing and dancing for men and women.

²bawaa [báwáá] *pro.* human third person plural strong pronoun.

bawíha [bàwíihá] *n.* 1 body pain • *ò líi kùó wàá báwíihá kpágáó.* He came from farm and he had body pains. 2 laziness • *báwíiháttiná wáá káálí kùó.* A lazy person does not go to farm.

belege

baʔɔrìi [bàʔɔrìi] *n.* swelling. *pl. baʔɔree.*

be (*var. of ba*)

begii [bégíi] *n.* heart. *pl. begie.*

bele [bèlè] *n.* type of African wild dog (*Lycaon pictus*). *pl. belese.*

belege [bélégè] *n.* drain in bathing area, soak-away system. *pl. belegese.*

bendiir [bénđìir] *n.* type of bird, African Sacred Ibis (*Threskiornis aethiopica*). *pl. bendiire.*

benie [béníè] *n.* type of palm tree *Syn:* **abe** (*Elaeis guineensis*). *pl. bense.*

beŋ [bèŋ] *n.* law. *pl. benne.*

beso [bésò] *n.* type of yam. *pl. besoso.*

¹bëga [bèyà] *v.* to go past the centre, of sun or moon, not in the middle of the sky • *à wòsà bégáó.* The sun has passed the centre, it is afternoon.

²bëga [bèyà] *v.* to create the grave where the corpse will lie • *à péllé há wà bégá à bòràbié.* The burial specialists have not placed the small hole yet.

bél [bèl] *n.* 1 tool for scraping off adherent matter such as food on cooking recipient, originally made out of a piece of the *bél* nut. 2 type of tree (*Berlinia confusa*). *pl. bella.*

bëlege [bélégé] *v.* to dust, polish and wash with moist or dry rag, to clean a bowl of food by eating up

belénti

the contents • *i wá pètì, zòò kà bélégé à díá*. When you finish, clean the room. *wà kpá kòò fálá à bélégé*. Come and take the t.z. bowl and finish it.

belénti [bélentí] *n.* belt. (ultm. English). *pl. belentisa*.

belílú [bélílíf] *n.* 1 person from Gurumbele. 2 lect of Gurumbele. *pl. belilie*.

béma [bémà] *v.* to tip a container down to slowly pour its contents • *bémà sinták já nédá siŋ*. Tip the container so that we can drink.

béŋ [béŋ] (*var. (Pl. var. benga)*) *n.* type of tree. *pl. benna*.

benga (*var. of (Pl. var. bęŋ)*)

bęŋkpale [bęŋkpálè] *n.* soya bean. (Waali <*bęŋkpále*>).

béra [bérà] *v.* to dry or to put to dry by hanging, spreading or placing on something • *à gár bérá à zágá ní*. The cloth is drying in the yard. *lúólí à kpòŋkpónj ká bérà*. Remove the cassava from the water and dry it.

béraa [béráá] *n.* poison. (Waali <*beraa*>). *pl. berasa*.

bév [bèv] *n.* laziness as applied to dogs • *à váá béóná tséwááó*. The lazy dogs are lying down. *pl. bevna*.

bibóŋ [bibóŋ] *n.* bad child. *pl. biboma*.

bidinj [bidíínj] *Cf.* *dinj*; *nídinj*; *kíndinj*; *widinj* *n.* obedient, faithful or truthful.

bili

bie [bié] *Cf.* *hamōŋ*; *bisɔ̄na* *n.* child. *pl. bise*.

bifola [bifolá] *n.* baby. *pl. bifolsa*.

bigisé [bígisé] *n.* signing, gesture, sign • *wónnó táá jáá bígisé*. Deaf language is signing.

bigisi [bígisi] *v.* to demonstrate • *bígisi kén tìŋ ò ká jáawá*. Demonstrate what he has done.

bii [bíí] *n.* 1 seed. 2 indispensable quality of something • *i bíí lífwáó ká tfá i pétíí*. Your essence is gone leaving almost nothing. *pl. bie*.

bil [bíl] *Cf.* *bwo* *n.* closed grave, as a hole filled with soil. *pl. bille*.

bilaadwlí [bilaadwlí] *Cf.* *laa dɔ* *n.* child adopted by a relative. *pl. bilaadwile*.

bile [bílè] *v.* to put down or set down, especially of flat things • *kpá à tóŋ bílè à téebùl púú nì*. Put the book down on the table.

bileedi [bileedí] *n.* blade, refers specifically to the razor blade sold in shops which is mainly used to cut hair. (ultm. English <*blade*>).

bilesi [bilesí] *pl. v.* to form and shape for food preparation • *bà bílesi à kpúlikpúlí ré*. They shape the groundnut balls

biligi [bíligí] *v.* to rub, to touch with affection • *à biè háŋ kàà biligí òò nàál kinkán nā*. This child touches the grandfather with affection.

bili [bilií] *n.* white-tailed mongoose (*Ichneumia albicauda*). *pl. bilie*.

bilinsi [bìlìnsì] *v.* to tumble, to roll
• à bří **bilisé tsèlè**. The stone tumbled.

bilolla [bìlòllá] *pl.n.* parents.

binibaal [binibáàl] *n.* young boy. *pl.* **binibaala**.

binihääŋ [bìnìhääŋ] *Cf.* sunguru; tutor *Cf.* tularwie; nihäwie *n.* girl. *pl.* **binihääña**.

binvaaŋ [bùnñääŋ] *n.* handsome male. *pl.* **binvansa**.

binðääŋsiŋ [bùnñäänsiŋ] *lit.* gentleman-drink *n.* moribund celebration after harvest organized by young men • *bønðääŋsiŋ jàà dí*. We are celebrating the youth festival. *[obso]. pl.* **binðääŋsinna**.

bipɔlli [bìpɔllí] *n.* young man. *pl.* **bipɔlleε**.

bipðã [bìpðã] *lit.* child-rotten *n.* rude or spoiled child. *pl.* **bipðäta**.

¹**bire** [bíré] *v.* 1 to be dark, to make dark • *tìè bár bíré ká jā káálí díá*. Let it be dark before we go home. *ò ká wà bí bíré ò ká wà bí sítárrí*. It is not yet totally black and not totally red. 2 to be black, to make black • à *biè kpá dóyó bíré ñì díá múj*. The child used dirt to make my house black. (Gur ‘dark’).

²**bire** [bírè] *v.* to be abnormally unable to take or do, e.g. food, lessons, sleep • *òò pàtṣigíí bíréó òò wà kín à dí siimáà*. She cannot take food the way she uses to.

birge [bírðgè] *n.* darkness • ñì wàá

kìn lìt bírgè hàn nī. I cannot go out in this darkness. *Ant:* **batfaaq**

birgi [bìrìgì] *v.* to delay, to keep long, to stay for a long time, or to last • à *dúój tíé jà bírgì kùò nī*. The rain delayed us at the farm.

birindij [bíríndíŋ] *n.* sizeable road to which cars and lorries can access.

biriŋ [bírìŋ] *n.* whole, full, totality
• ààrífí **biriŋ díá ñì díá nī**. A whole grasscutter is in my house. *pl.* **birime**.

birisitɔv [bírísítɔv] *n.* non-local medicine for yaws sore.

bisiketi [bísíkètì] *n.* biscuit. (ultm. English <biscuit>).

bisvona [bìsøðná] *Cf.* **bie**; hamðñ *n.* child. [Ka]. *pl.* **bisvonasasa**.

bisvõnbie [bìsøðnbíé] *Cf.* hamðwie *n.* small child. [Ka]. *pl.* **bisvõnbisi**.

bivieɪ [bìvìéɪ] *Cf.* **biviełní** *n.* stubborn child. [Ka, Gu]. *pl.* **biviełie**.

biviełní [bìvìèłní] *Cf.* **bivieɪ** *n.* stubborn child. *pl.* **biviełie**.

biwie [bìwié] *n.* youngest child.

bí [bí] *itr.* iterative particle, conveys the repetition of an event • *jà wíré jà kíná rá àká vàlà gó dùùsèé múj nààvàl bítōrò*. We undress and walk around the whole Ducie three times. *ò bí kòjré sàá ò díá rá*. He rebuilt his house.

bí [bí] *v.* 1 to fail to do • à *ymíér júóy mááfà bř*. The thief shot at me with a gun but missed. 2 to fail to attend

bia

an event, to be overwhelmed, to estimate that one's situation cannot fulfil some demands • *bìnà hájì, dù-siè lúsínnisā hájì bǐn nà*. This year, this Dicie funeral, I cannot make it.

bia [bìa] *Cf. tɔs* *n.* settlement. [Ka].
bīā [bīá] *n.* duck. *pl. bīāsa*.

biage [bìàgè] *v.* to displace or move, to let someone or something pass • *kpàgà à kúr biàgè*. Move the chair to give a way. *ṇ̀ biágíjós ká tiè à báál tiwíí*. I make room and give the man the road.

biègi [bìègì] *v.* to move sideways, to change direction, Gh.E. to branch • *kúrí biégljá́r ká à lóslì wà kàà-lì*. Kuri shifted sideways and the car passed. *dì jà ká tèlè tiwíítárágásà ḥ̀ kàá biègi néngál lā*. When we reach the junction, I will go left.

bíel [bíél] *n.* poisonous plant leaf, unused today, said to have been replaced by DDT. *pl. bieła*.

bíeli [bíélí] *v.* to be weak, unwell, and in need of assistance • *à háájì tíésijáō à zíí bíeli*. The woman vomited and is now weak.

bíeri [bíéri] *Cf. kpíema* *n.* ego's senior brother. *pl. bierisa*.

bíesi [bíésí] *v.* to go a distance and meet someone or reach something • *tʃɔpìsì bímúíj ḥ̀ jáá bíesi kààlì ḥ̀ sítɔɔ rā*. Every day I go to my store.

¹**bíi** [bíí] *Cf. bɔi* *n.* stone. *pl. bia*.

²**bíi** [bíí] *v.* *Cf. siama; siari* ¹ to be well cooked • *gílà óó mórá bìi*. Let

bina

it be well cooked. *᳚ bíwáó*. It is cooked. *᳚ márá bijòvó*. It is well cooked. *à kpáámá bíí gáásóó* The yams are overcooked. ² to be ripe, applicable to shea nuts and mangos • *à suómó bíwáó*. The shea nuts are ripe. ³ to turn into, in processing food • *zàájì à níkàníkà sàó wáá bìi, já kàá tñesūù*. Today the flour from the grinding mill is not properly done, we will have to sieve it.

bíibog [bíibóğ] *n.* type of tree. *pl. bñbøgna*.

bíibwo [bíibró] *lit.* stone-hole *n.* cave. *pl. bñbøssa*.

bíisi [bíísi] *v.* to narrate • *bíisi ñòtíí*. Narrate your version of the story.

bíizimii [bózímíí] *Cf. buzaal* *n.* Stone Partridge, type of bird. [Gu]. *pl. bñzimie*.

bíila [bílà] *v.* to try to solve worries and problematic issues • *ṇ̀n bílá ñòn bíè tñj wíé kúsiú*. I tried to solve my child's problems but failed.

bíima [bíná] *n.* year • *wòsá ní áfiá bínsá máásé dñjá rà*. Wusa is as old as Afia. *pl. bimsa*.

bíima [bíná] *pl.n.* excrement.

3bíima [bínà] *v.* to be old or experienced • *kálá wálánsè bínáó, ápúú-ní ᳚ jàwà wálánsè fñlíí*. Kala's radio is old, therefore he bought a new one. *kángánóó ká bíná dù-sèè níí tómá ní, bà brà kpáó, ᳚ dí tómá*. Because Kanganu is experi-

bimbilinsi

enced with Ducie's water system, they took him back to work.

bimbilinsi [bimbilinsi] *lit.* excrement-tumble (*var.* **binbilinkpogo**) *n.* Dung beetle (*Scarabidae fam.*). *pl.* **binbilinsise**.

binbilinkpogo (*var. of bimbilinsi*)

bintira [bintírà] *n.* type of closed single headed gourd drum. *pl.* **binterasa**.

bintiratsfiiŋ [bintíràtʃiiŋ] *Cf:* **tʃiiŋ** *n.* drum rattles for closed single headed gourd drum. *pl.* **bintiratʃiiŋma**.

bintirawie [bintíràwìé] *n.* type of closed single headed gourd drum, smallest. *pl.* **bintirawise**.

bintirazeŋ [bintíràzèŋ] *n.* type of closed single headed gourd drum, largest.

bintuk [bintùk] *n.* regular free range defecation location. *pl.* **bintukno**.

biŋbiel [bímbiéł] *n.* type of fish. *pl.* **biŋbiela**.

bira [bérà] (*var.* **bra**) *v.* to return, to turn back, to go backwards • *bírà à káálì*. Go back. *bírà àká tʃáò*. Return and leave him.

birgí [bíṛígi] *v.* 1 turn, change direction • *bíṛígi ìì sié tá tímúj ní*. Turn your face towards the east. 2 to change, transform, metamorphose, turn into • *à hááhíë bíṛígi dóò*. The old lady turned into a python.

bital [bítál] *n.* any large flat stone, which can function as solar drying or threshing floor. *pl.* **bitala**.

bonso

biti [bití] *Cf:* **jolo** *v.* to empty by pouring, to pour all, to spill out, to pour in a stream, to scatter • *bití à fálá níí tà*. Pour away the water that is in the calabash. *bití ìì kàpósìè bilè*. Scatter you kola nuts on the ground.

brwie [bíwíé] *n.* small stone. *pl.* **brwiese**.

bizeŋ [bízéŋ] *n.* big stone. *pl.* **brzene**.

bluu [bălùù] (*var.* **abluu**) *n.* blue. (ultm. English <blue>). *pl.* **bluuso**.

bokti (*var. of bakti*)

¹**bolo** [bólò] *Cf:* **babuolii** *v.* to be far • *mötigú wá bólō*. Motigu is not far. *Ant:* **dəgəlì**

²**bolo** [bóló] *v.* to remove yet leaving most, to skim • *bóló ìì gündààbíí ñyméŋ tñí tñéŋ*. Remove some of the thread from the holder for me. *bámùn ná kálá ká bólò à kàpósifálá rá*. Everyone saw Kala remove nuts from kola container.

boloŋbɔɔtia [bólòmbɔɔtìà] *nprop.* name of a constellation.

bombo [bómbo] *n.* kicking and catching game played by your girls where leaves of *bombosɔɔrri* tree are tied in a form of a ball.

bombosɔɔrri [bómboṣɔɔrři] *n.* Rain tree (*Samanea saman*). *pl.* **bombosɔɔrie**.

bonso [bónsó] *n.* cup. (Waali <*bonsuo*>). *pl.* **bonsoso**.

bonti

bonti [bóntí] *v.* to divide and share
• *bóntí à nàmíñ já tíè*. Divide and share the meat so we can eat.

boŋ [bón̩] *Cf: bugulie* *n.* big water pot. (Tampulma). *pl. boyo.*

¹**boro** [bòrō] *v.* to be short • *à dáá bóróó*. The wood is short. *dùsíéléé tàá tìŋ ò jáá bòrò rò*. The language of Dicie; it is short (truncated). *Ant: zeŋ pl. boroso.*

²**boro** [bòrō] *n.* portion • *má kpá à bár bóró à tífébá*. Give them some portion of land. *ṇ díjò àká tfá à sìtmáá bòrō*. I ate but left some of the food. *pl. boroso.*

bowo [bòwò] *Cf: t̄bou* *v.* to be insufficient • *tí tífé sìtmáá bòwò à pàràsá*. Do not let the farmers be short on food.

¹**bɔ** [bó] *v.* to pay • *bó ḷjì kàntsímá tíéŋ*. Pay me what you owe me.

²**bɔ** [bó] *v.* to be better than • *zàáj tómá bó dià tìŋ tómá*. Today's work is better than yesterday's work.

bɔg [bòg] *n.* *Cf: baga* (*var. bɔkbil*) 1 type of tree (*Pseudocedrela kotschyii*). 2 fibre used to attach grass or tubers and to make *sigmaa* costume. *pl. bɔgna.*

bɔkbil (*var. of bɔg*)

bɔl [ból] *n.* ball. (ultm. English). *pl. bɔlsa.*

bɔla [bòlà] *Cf: dʒigela* *n.* elephant
SynT: selzeŋ; neŋtiuna (*Loxodonta cyclotis*). *pl. bɔlasa.*

bɔlakaj [bòlákàj] *n.* elephant trunk.
pl. bɔlakaya.

bɔsa

bɔlapinj [bòlápínj] *n.* ivory. *pl. bɔlapinjā.*

bɔma [bòmà] *v.* 1 to be dangerous, to be bad • *ò bómáá kínkáñ*. He is a very dangerous person. 2 to be expensive • *à sákir jògùló bómáá*. The bicycle is expensive. 3 to be hot • *à mûró bómáá*. The rice is too hot. 4 to endow with power • *ò bómáá, kùòsánáá kà wà kínjéé kpágáá*. He is powerful, the buffalo was not able to catch him. 5 to be difficult • *bifòlà jníí bómáá*. Looking after a baby is difficult.

bɔna [bòná] *n.* loss • *ìì dìàtñná jógólí òò kpáámá à tfélè bòná*. Your landlord sold his yams at a loss. *Ant: tona*

bɔŋ [bóŋ] (*var. bʷɔŋ*) *n.* bad. *pl. bɔma.*

bɔŋbɔwa [bómbówá] *n.* necessary item for a purpose, like ingredients for a recipe, tools for farming, or weapons for war. *pl. bɔŋbɔwasa.*

bɔɔbi [bòɔbí] *n.* type of undergarment. *pl. bɔɔbisa.*

bɔɔl [bóɔl] *n.* *Cf: loŋbɔl* 1 oval shape • *zòò diá àká kpá kín tìŋ kà kíí bóól à wà tíéŋ*. Enter the house and get the thing that looks oval and bring it to me. 2 type of edible gourd found at the farm.

bɔrdia [bòrèdíá] (*var. bɔrindia*) *n.* plantain (*Musa paradisiaca*). (Akan <bɔɔdià>). *pl. bɔrdiasa.*

bɔsa [bòsá] (*var. bɔsɔ*) *n.* Puff adder, type of snake (*Bitis arietans*). *pl.*

*bɔsv**buro**bɔsasa.**bɔsv* (*var. of bɔsa*)*bɔtī* [bótí] *n.* scooped ball of staple food, Gh. E. morsel. *pl. bɔtie.**bra* (*var. of bira*)*brige* [brígè] *n.* type of snake. *pl. brigese.*

¹**bugo** [bùgò] *v.* 1 to make soft, to prepare animal skin for taking off fur, to stretch the skin of a new drum for a certain period by continuously beating it • à *timpántié há wà búgó*. The talking drums are not yet stretched. 2 to be drunk • *màñj màñj há wà búgó múj*. My mother has never been drunk. *Syn:* ²**diesi**

²**bugo** [bùgò] *v.* of a chick, to be at a stage, after hatching, after approx. five days, when the feathers start to grow from the wings • *nàñ záàl té sijoo ká à bisé há wà búgó*. My fowl hatched but the chicks have not reached that stage.

bugomi [bùgòmì] *v.* to be stupid, to be unable to learn or to think well, to act without sense • *té búgémí kékì*. Do not be senseless.**bugulie** [bùgèlié] *Cf:* **boŋ** *n.* big water pot made out of clay. (Waali). *pl. bugulise.***bugumuŋ** [búgú'múŋ] *n.* farm camp, including at least a hut, a cooking area, and a tree for shade. *pl. bugumuno.***bugunso** [bùgùnsô] *n.* stupidity.**bul** (*var. of bulo*)**buleŋii** [búléŋíi] *n.* 1 lect of Bulenga.2 person from Bulenga. *pl. bulegee.*

¹**bulo** [bùlò] (*var. bul*) *n.* type of tree. *pl. buloso.*

²**bulo** [bùlò] *v.* to seep out • à *bùlùgò wá brà á bùlò nī*. The spring is not producing water any more.

bulugo [bùlùgò] *n.* spring, place where water wells up. (Oti-Volta (partly)). *pl. bulugoso.***bulumbunti** [bùlùmbùnti] *n.* meat forbidden by Islamic law, slaughtered improperly.**bummo** [búmmò] *Cf:* **jiriti** *n.* black *SynT:* **doŋ²**. *pl. bulunso.*

bumo [bùmò] *v.* to precede • *nàdígíí búmó zòvì ìì dià hájì ká bà kpá tīē*. Someone was in your room before they gave it to you.

bundaana [bùndááná] *n.* rich. (Waali <bundaana>). *pl. bundaan-sa.***buŋbuŋ** [búmbúnj] *n.* first • *búŋbúŋní ñì fí wàà nñā sñj*. At first, I was not drinking alcoholic beverage.**buol** [bùol] *n.* song. *pl. buolo.***buolbuolo** [bùòlbúòlò] *n.* singer. *pl. buolbuoloso.*

buoli [bùòlì] *v.* to sing • *té búólíí zàáj*. Do not sing today. *bà búoli búóló wó*. They are singing songs.

buolnää [bùòlñää] *n.* song track, division of a song. *pl. buolenääsa.*

buro [búrò] *v.* to faint, to collapse from hunger or thirst • *òvì pññsi*

*busunu**bvn̩ɔ̄ã*

kɔ̄sá ní à búró. He got lost in the bush and collapsed.

busunu [bùsúnù] *n.* type of flute made out of the horn. *pl. busunu-so.*

buter [bùtér:] *n.* turtle. *pl. butete.*

¹**buti** [bùti] *v.* to be confused • *ㄇㄞㄢ
bié gèrègá tiéjì bùti.* My child's sickness made me confused. *ㄇㄞ bútío.* I'm confused.

²**buti** [bùti] *v.* to make soft and flat by levelling and ploughing • *Bá tfí
ká bùti ㄇㄞ píkíétè tiéjì.* Tomorrow they will level my yam farm for me.

buu [bùú] *n.* silo, granary. *pl. buuno.*

¹**būū** [būú] *v.* to mix water and soil, or to make concrete • *būú hágłíí á
sàà díá.* Mix sand and build a house.

²**būū** [būú] *v.* to become alight, of fire being at its burning stage • *gìlà à
dííj būú.* Let the fire start burning.

buure [bùùrè] *v.* 1 to want • *bàáñ i
kà búúrè.* What do you want? 2 to acquire wealth • *ii néná búúré tfíá
rá.* Your father acquires wealth for the future. 3 to love, to make love • *ㄇㄞ búúrè à tòlòrwìè ré.* I love that young girl. *kàláá búúré hákúrí.* Kala made love to Hakuri. 4 to seek, look to for help or advice, to search • *ò búúré bō̄nná kàálí.* He searched for the goats.

buuta [būütà] *n.* kettle. (Hausa <*bütå*>).

buzonj [búzónj] *Cf:* lubaal *n.* bachelor, widower. *pl. buzomo.*

bua (*var. of bwo*)

bubabie [bòbàbié] *n.* smaller hole in a grave designed to slide the corpse in.

bvbussa (*var. of bssabvsa*)

budaw [bòdáð] *n.* type of snake.

bȭeibȭei [bȭeibȭēi] *ideo.* carefully, slowly • *dì sàâ bȭeibȭēi.* Drive carefully. *dì ɳmá bȭeibȭēi.* Talk slowly. (Waali <*bȭi*>).

bøi [bóì] *Cf:* **bII** *n.* stone. [Ka]. *pl. buse.*

bukvrvra [bòkvr̩vrá] *n.* type of medicine endowing hunters with supernatural power.

bokpääñ [bókpääñ] *n.* type of wild yam. *pl. bokpääma.*

bøla [bòlå] *v.* tasteless • *à áníí
bøláo.* The Ebony fruit is tasteless.

bumbor [búmbó̄r] *n.* dust.

bømsi [bòmø̄si] *v.* to stutter, to stammer • *ò wà bømsi, ò bááñ síiwó.* He is not stammering, he is angry and nervous.

bøntø̄ona [bøntø̄òná] *n.* *Cf:* **kajajo** 1 porter, a person who carries things for somebody else in exchange of money • *hákúrí jáá bøn̩tø̄òná rá kùmásí ní.* Hakuri is a porter in Kumasi. 2 location where porter jobs are exercised • *bà dóá bøntø̄òná ní.* They are at the place to work as porters. *ò káálí bøn̩tø̄òná.* She went to work as a porter. *pl. bøntø̄onasa.*

bøn̩ðã [bøn̩ðã] *n.* gentility.

bɔnɔhɔ

daabāŋtolugu

bɔnɔhɔ [bɔnɔhɔ] *n.* hippopotamus.
pl. bɔnɔhɔna.

bɔŋe [bɔŋé] *n.* treating others with respect • à pásítà kpágá bɔŋé rá. The pastor has respect for others. (Waali <*bɔŋe*>).

bɔŋj [bɔŋj] *n.* load of items. *pl. bɔŋ-na.*

bɔŋja [bɔŋjà] *v.* to bend down • bɔŋjà à kpá à fálá tíéj. Bend down and pick the calabash for me.

bɔɔ [bɔɔ] *n.* Cf: *bil* (var. *bɔa*) 1 hole. 2 open grave. 3 boundary, separation between portions of land. *pl. bɔɔsa.*

bɔɔga [bɔɔgà] Cf: *pɛna* *n.* moon. [Mo].

bɔɔmanii [bɔɔmáníi] *n.* leopard
SynT: *puwietiina; nebietiina* (*Panthera pardus*). *pl. bɔɔmanie.*

bɔɔna [bɔɔnà] *n.* electric light bulb. (ultm. English <*bulb*>). *pl. bɔɔnasa.*

bɔɔtia [bɔɔtìà] 1 *n.* bag • *nàmmíi bɔɔtìà.* maize bag. 2 *num.* 200 old Cedis (= 2 Ghana Pesewas), from a bag of cowries in pre-coinage days • *bɔɔtìè mátēō àlìè àní fí.* 10 000 old Cedis (= 1 Ghana Cedi) *pl. bɔɔtiesa.*

bɔɔtɔi [bɔɔtɔi] *lit.* hole-closing *n.* third day of first funeral, when

an animal sacrifice is made on the tomb.

¹**bɔra** [bɔrá] *v.* to be dusty • à téébùl wà bɔríféé. The table is not dusty.

²**bɔra** [bɔrá] *n.* fermenting substance, yeast. (Waali).

bɔrindia (var. of *bɔrdia*)

bɔriŋa [bɔrínjà] *n.* Christmas. (Akan <*bɔrítýŋjà*>).

bɔsabɔssá [bɔsàbɔssà] (var. *bɔbɔssá*) *ideo.* type of visual perception • à níhíéé síípɔnā dó bɔsàbɔssà rā. The eye lashes of the old man are greyish-white.

bɔbɔbie [bɔbɔbié] *n.* section of the grave where the corpse is inserted. *pl. bɔbɔbise.*

bɔɔŋj [bɔɔŋj] *n.* goat. *pl. bɔɔna.*

bɔɔŋbal [bɔɔŋmbál] *n.* he-goat, billy goat. *pl. bɔɔŋbal.*

bɔɔŋbie [bɔɔŋmbié] *n.* young goat. *pl. bɔɔnbise.*

bɔwalie [bɔwálíè] *n.* type of African wild dog (*Lycaon pictus*). *pl. bɔ-walisa.*

bɔzaal [bɔzàál] Cf: *bizimii* *n.* Stone partridge, type of bird (*Ptilopachus petrosus*). [Du]. *pl. bɔzaalee.*

bɔɔŋ (var. of *bɔŋ*)

d

daa [dáá] *n.* 1 tree. 2 piece of wood. 3 central core of an object • *nàmmíi*

dáá. maize cob *pl. daasa.*

daabāŋtolugu [dáábàŋtólúgú]

daabii

nprop. name of a major Gurumbele shrine.

daabii [dààbíí] *n.* hardest part of the log, located in the middle. *pl. daabie.*

daadugo [dààdùgó] *n.* type of insect. *pl. daadugoso.*

daahää [dààhäǟ] *n.* bitter tree • *nàà-sààrgbésà dāā jáá dààhäǟ rā.* The Neem tree is a bitter tree.

daakñä [dààkñǟ] *n.* Senegal parrot, type of bird (*Poicephalus senegalus*). *pl. daakñäna.*

daakñäjalee [dààkñǟjäléè] *n.* Rose-Ringed Parakeet, type of bird (*Psittacula krameri*). *pl. daakñäjalesa.*

daakñäwɔŋ [dààkñǟwòŋ] *n.* Brown-Necked parrot, type of bird (*Poicephalus robustus*). *pl. daakñawonno.*

daakñon [dààkñónó] *n.* staple dish, Gh. E. kenkey. (Akan < *dɔkɔnɔ*).

daakpuogii [dààkpúögíí] *n.* tree scar, bulge formed on a wounded area. *pl. daakpuogie.*

daakputii [dààkpútíí] *n.* Cf: daamuŋputii 1 log meant for burning charcoal or firewood. 2 tree stump. *pl. daakputie.*

daalor [dáálór] *n.* hole in a tree. *pl. daaloro.*

daaluhii [dáálúhíí] *n.* wooden beam supporting the roofing structure. *pl. daaluhie.*

daaluto [dààlútó] *n.* tree root. *pl. daaluroso.*

daapelimpε

daamri [dààmì] *n.* self-denial, or blindly ignoring relevant information • *bà Ȳmá dí Ȳ wáá dùsèē ȣ kpá dààmì.* They told me to come to Ducie, but I ignored it.

daamuŋ [dáámúŋ] *n.* lit. tree-under 1 resting area. 2 location for initiation. *pl. daamuno.*

daamuŋputii [dáámúmpūtīí] *lit.* tree-anus Cf: *daakputii* *n.* tree stump. *pl. daamuŋputii.*

dääna [däänná] *n.* mark on animal. *pl. däänasa.*

daanää [dáánäǟ] *n.* branch of a tree.

dääni [däänní] *v.* 1 to mark domestic animals in order to identify and show ownership • *ńń píná däänní ȣ sélé wó.* My father marked his animals. 2 to monitor someone closely • *kálá káálí tiwíí rē ká Ȳmá dí Ȳ däänní ȣ háàŋ.* Kala travelled so he asked me to monitor his wife.

daanɔŋ [dáánɔŋ] *n.* fruit or seed of a tree • *bà Ȳmá dí já dűű däánó-ná.* They say we must sow seeds. *pl. daanɔna.*

daapuukopɔŋkpolo [dáájúúkpɔŋkpòlò] Cf: *kpɔŋkpɔŋpaatsfaktʃɔgii* *n.* type of ant that lives in trees.

daajmena (var. of *daajmenkoŋkoŋ*)

daajmenkoŋkoŋ [dààjmèŋkónkónj] (var. *daajmena*) *n.* Fine-Spotted Woodpecker (*Campetherina punctuligera*). *pl. daajmenkoŋkonso.*

daapelimpε [dààpélímpé] *n.* wooden board. *pl. daapelimpesa.*

daapetii

daapetii [dààpétíí] *Cf: pëtii* *n.* bark.
pl. daapetia.

daari [dààrì] *v.* to be half asleep • *gìlà ìi tóñ tìñ ìi dááròó*. Leave your book you are almost asleep.

daari [dáárí] *v.* to take off the top, as in removing a dried layer of t.z. or porridge, leaves on the surface of the water, or shelling membrane from egg, to dig and scratch only the surface • *dáárí à níí piúú kíndójó tíj tà*. Remove the dirt on the surface of the water. *dáárí à hág líbümmò tñí tà*. Remove the layer of black soil. *tómá dáárí ò dtànñá rā, ò wà bí gátí*. Toma removed some soil in front of his door, it is no more elevated.

daasääär [dààsääär] *n.* carver. *pl. daasäära.*

daasiiga [dààsììgà] *n.* 1 of trees pushing, rubbing or pressing each other, abrasion between branches • *tfágv-nàñä gbél kpágá dààsìigà rá*. Chagunaaa's fig trees are rubbing and pressing each other. 2 suicide • *à báál tá dààsìigà rá à sòwà*. The man hung himself and died.

daasiama [dààsìàmá] *n.* type of tree.
pl. daasiansa.

daasota [dààsòtá] *n.* type of tree (*Conaraceae*). *pl. daasòrasa.*

daatòma [dààtòmá] *n.* chin. *pl. daatòmasa.*

daatfaraga [dààtfarágà] *n.* forked stick, branch. *pl. daatfaragasa.*

dagav

daazvwona [dààzvòñá] *n.* 1 any spoon. 2 gourd ladle used to fetch soup or porridge *Syn: fazeñ*. *pl. daazvónasa.*

dabaara [dàbáárà] *n.* power of a shrine, spiritual power • *kòjlii kpágá dàbáárásá kinkán ná*. Kuolii has a lot of power. *pl. dabaarasa.*

dabaga [dàbáyà] *Cf: gaadin* *n.* garden.

dabuo [dàbúó] *Cf: tòhíë* *n.* deserted settlement • *lùóbänñ tómá líí dún-lúó dàbúó ró*. The people of the *pl. dabuoso.*

dadäí [dàdäí] *n.* numbness, as in limbs falling asleep • *ṇ tsvá ḷ néñ ní siì, dàdäí kpágáó*. I slept on my arm, when I got up it was numb.

dadswñ [dàdswñ] *Cf: dsana* *n.* evening, approx. 16:00 - 18:00, before darkness. *pl. dadswnsa.*

¹**daga** [dàvá] *Cf: kparaama* *v.* to be necessary • *à wà jáá dàgá dí ḷ jáá jàálíé*. It is not necessary that I become a Muslim. *à dágáó dí ḷ dí siimáà tfòpisi bíimüñ*. It is necessary that I eat food every day.

²**daga** [dágà] *n.* box, usually belonging to a person who passed away and containing personal items. (ultm. Latin, via Hausa <àdakå). *pl. dagasa.*

dagataa [dàgátáà] *n.* language of the Dagaaba.

dagaø [dàgáø] *n.* Dagaare person. (Waali). *pl. dagaabasa.*

dagbojo

dagbojo [dàgbònjó] *n.* type of mouse usually found in or around the house. *pl. dagbojoso.*

dalia [dálíè] *n.* cooking place. *pl. dala.*

dalibusa [dálífbùsá] *n.* inside of the three-stone stove. *pl. dalibusa.*

dama [dàmà] *v.* to disturb, to trouble or bother • *tíí dàmà ñì tōmā.* Do not disturb my work. (Hausa <*dàmà* ‘bother’).

damba [dàmbá] *nprop.* third month. (Waali <*dùmbâ*>).

dambafulanaan [dàmbàfúlánáán] *nprop.* fifth month. (Waali <*dùmbàfúlánáán*>).

dambakokoroko [dàmbàkòkòròkó] *nprop.* fourth month. (Waali <*dùmbàkòkòròkó*>).

dambia [dàmbià] *n.* type of hyena. *pl. dambasa.*

dampv [dámpø] *n.* reservoir, lake retained by a dam. (ultm. English <*dam*>). *pl. damposa.*

dandafulee [dàndàfúlèè] *Cf:* **zinza**-puree *n.* type of bat. [Mo]. *pl. dandafulese.*

dandafulii [dàndàfúlíí] *n.* small pieces of charcoal falling at the bottom of the coal-pot. *pl. dandafulie.*

dandapvsa [dàndàpøsà] (*var. pøna*) *n.* beard. *pl. dandapvssøsa.*

dansane [dànséné] *n.* metal cooking pot. (Akan <*dàdíséñ*>). *pl. dansanesa.*

dara

dansatfi [dánsátfi] *n.* smock without sleeves. (Hausa). *pl. dansatfise.*

dansatfiwie [dánsátfiwìé] *n.* smock with no sleeves. *pl. dansatfiwise.*

danta [dàntá] *n.* clan appellation, praise name, or title, used in identifying people who are members of a certain clan division • *i wòsá dántá káá jàá bááy?* What is your clan title? *pl. dantasa.*

dantig [dàntig] *n.* grinding bowl. *pl. dantigna.*

dajé [dàjè] *n.* type of metal. (Waali <*dàjè*>). *pl. dajësa.*

dangorugo [dàngórúgó] *n.* dagger, a knife with a pointed blade slightly bent downwards.

dajff [dáñíí] *n.* wound • *à biè kpá kí-sié dó òò tintinj dajff rá.* The child wounded himself with his knife. (W. Oti-Volta <*daj-*>). *pl. dajje.*

danjkpala [dàñkpálá] *n.* walking stick. (Waali <*danjkpali*>). *pl. danjkpalsa.*

danjji sie [dáñjjí sié] *Cf:* **siidanjja** *cpx.v.* to entertain, to make things interesting • *jírà hàmónà bá wá dajjí jà síé.* Call the children to come and entertain us.

¹**dara** [dárà] *n.* draughts, type of board game. (Waali <*dárà*>).

²**dara** [dárà] *Cf:* **mvgä** *Cf:* **hëjsi** *v.* to lie, to deceive • *ñìñ jínná ñjmá dí ñ tí wàà dárà wíé.* My father said that I should not tell lies. *i dáráó!* You are lying!

daraga

daraga [dàràgá] *n.* reluctance, unwillingness • *dì i fi wà jáá dàràgàtíiná, i káá pàrà à kúó pétūú zááj.* If you were not reluctant, you would finish weeding the farm today. (Hausa).

datſibaal [dàtſibáál] *n.* brother in-law.

datſie [dàtſié] *n.* brother or sister in-law. *pl. datſiesa.*

datſiháāj [dàtſiháāj] *n.* sister in-law.

daware [dàwárè] *Cf: zamba* *n.* action against the benefit or prosperity of someone • *dàwárè wàá sáá tɔ̄.* Negative actions cannot build a community.

daworo [dáwòrō] *n.* type of bell used to alert people of an announcement, Gh. E. gong-gong. (Akan < *dawuro*).

¹de [dé] *Cf: baaj* *adv.* there • *i ná lɔ́-lì rā dé niϊ?* Do you see a car over there?

²de (*var. of di*)

de ni [dénì] *lit.* there-on *adv.phr.* upon this, thereupon • *nikáná sáyéé à dì mórmà ziàj, déni ò bááj siì.* Many people were sitting and laughing at Ziang, thereupon he became angry.

degeni (*var. of degini*)

degeni [dègìnì] *v.* (*var. depili, deŋini, degeni*) 1 to put straight, to be straight, to unbend, to set in a direction • *tiè à pítſój dègìnì.* Let the

deŋii

yam mound row be straight. *tiè à ziá dèŋili.* Let the wall be straight.

2 tolerant • *à t̄óttinā wà dègini-jè.* The landlord is not tolerant. 3 to be honest, faithful • *à biè dègínijóó ò kà kpá ḥ̄m mòlèbí à wà t̄fíj.* The child is honest since he brought my money back.

deginii [dégíníí] *n.* straightness.

dembelee [dèmbélèè] *n.* place within the compound where fowls are kept. *pl. dembelese.*

dendil [dèndil] *n.* location outside the house but still within the village's or section's borders, where community or sectional events generally take place (e.g. funeral ground, dance floor, large meeting). *pl. dendile.*

dendilh̄esi [dèndílh̄esi] *lit.* outside.ground-vibration *n.* bull-roarer *Syn:* **sigmawiilii; tebinsig-maa .**

dendilsajana [dèndílsāñānà] *n.* someone who sits at home or stays at the village, who does not go to farm.

dendilsigmaa [dèndílsígmàā] *lit.* outside.ground-Sigmaa *n.* type of dirge where men wearing masks and costumes perform during the day at the funeral ground.

deŋii [dèŋii] *n.* storing grain, like *siga* or *siwie*, with ash for conservation • *sígá dèŋii wàá t̄fógáá.* Preserving the cow peas will not let them go bad.

*dejili***dejili** (*var. of degini*)**dejini** (*var. of degini*)

dejsi [déjsí] *v.* 1 to balance on head • à *biniháàj tʃóñà níí à káá dèjsi*. The girl carries water on her head without holding it. 2 to raise one's body to gain height in order to see • *déjsí jìnè tókóró ní sááfi tʃóá dé*. Raise your body and look on the window frame, the key lies there.

deti [détí] *n.* date. (ultm. English). *pl. detise.*

¹dela [délá] *v.* to rely on • ñ wàá *kìn délá ñññ måáwiè ní*. I cannot rely on my aunt.

²dela [délá] *v.* to sit and lean back • *sáñá à brà délá à kór ní*. Sit and lean back on the chair.

délémbii [délémbíí] *n.* stone of the three-stone stove. *pl. delembia.*

densi [dënsí] *v.* to stretch, pull and press body parts • *dënsí ññ nébié tññ*. Stretch my fingers for me (in order to crack a knuckle).

densi hogo [dënsí hógó] *lit.* stretch bone *v.* to exercise • *ì káá kònñ dí i wáá dënsí ññ hógó*. You will be weak if you do not exercise.

dewa [dèwà] *v.* to set up the main structure of a flat-roofed mud house, with the forked poles and the cross beams in place, but without the mud • *ñ dëwá ññ dià rá ká ñ há wá júówó*. I finished with the house but I have not started with the roof mud.

dintina

di [dì] *v. Cf: tøga* 1 to eat • *bà wá dí siimáà zááñ*. They did not eat food today. 2 to be enskinned, to hold a chieftancy • *à báññ káá dí à kòró*. The old man will be enskinned. 3 to be sharp • *à kisié káá dí kinkán ná*. The knife is sharp. *Ant:* *gbul*

di jawa [dí jàwā] *lit.* eat market *v.* to trade • *ò káálì ó ká dí mótiñgú já-wà*. She is going to trade at the Motigu market.

dibi [dibí] *v.* to ask for forgiveness using sober words *Syn:* ¹*mɔsi¹*. (ultm. Gonja).

diebie [diébié] *Cf:* *dʒebalan* (*var. musi*) *n.* cat. (W. Oti-Volta 'room-child'). *pl. diebise.*

dieke [dièkè] *num.* one *Enum:* *digimaña¹*.

diese [diésé] *n.* dream. *pl. diese.*

diesi [dièsí] *v.* 1 to dream • *ññ hágáñ díñ diésùñ káá ñmá wíñ*. My wife was talking whilst dreaming. 2 to inhabit spiritually, to live in, as when an ancestor spirit inhabits another body • *ñññ måáñ diésí ñññ bï-niháán ná*. I gave my late mother's name to my daughter.

digilii [digilíi] *n.* type of eel. *pl. digilie.*

digboñ [dígboñ] *n.* hunter rank of a person who has killed an elephant. (Gonja).

dindia [díndñà] *n.* kitchen.

dintina [dintñà] *Cf:* *dintfääñ* *n.* lantern, lamp. [Mo].

*dij**diesi*

dij [díŋ] *n.* 1 fire • *tìè dij dí*. Feed the fire. à *díŋ márá à díú*. The fire burns well. 2 electricity or light of cycle or lorry • *dùsèè ní dij wáá tùó*. In Ducie there is no electricity. já *búúré dín né já tsáágí já báátri*. We need electricity to charge our batteries. *pl. dinne*.

dijbamɔsii [dímbámɔsii] *lit.* fire-place-set.fire *n.* kitchen. *pl. dij-bamɔsie*.

dijdaa [dindáá] *n.* firewood. *pl. dindaasa*.

dijhala [dinhálá] *n.* charcoal fire.

dijkimmonii [díŋkímmóníi] *n.* device to carry fire. *pl. dijkimmoniε*.

dijpapareε [dimpápàréé] *n.* fire spark. *pl. dijpaparesa*.

dijtɔl [dintɔl] *Cf. tɔl* *n.* flame. *pl. dijtɔlsa*.

dijtfääŋ [dintfääŋ] *Cf. dintina* *n.* lantern, lamp • *tsògò à dintfääŋ*. Light the lantern. *pl. dij-tfäänsa*.

dijtfääŋdaa [dintfääŋdáá] *Cf. najelingbielie* *n.* lamp holder. *pl. dijtfääŋdaasa*.

dijtſena [dintſénà] *lit.* fire-friend *n.* Abyssinian Roller, type of bird (*Coracias abyssinicus*). *pl. dijtſensa*.

¹dí [dí] *conn.* 1 if • *dí ò wááwáá, ñ fí naō rà*. If he came, I would see him. 2 when • *dí ñ wá kòò, ñ ñéndúl sii jáà lúgúsúú*. When I get tired, my right eye vibrates.

²dr [dr] *comp.* that • *ñ wá láá dí dígbòló kàá wàà*. I do not believe that Gbolo will come.

³dí [dí] *pv.* imperfective particle • *sígá rá ò dí tié*. It is beans he is chewing. *wáá ò dí kááli*. It is to Wa he is going.

⁴dí [dí] *conn.* of doing simultaneously • *kpá siimá hájì dí kááli*. Take this food away!

⁵dí [dí] *Cf. diarε (var. ²de)* *pv.* yesterday • *i dí ná ñì ì biè rëë?* Did you see my son yesterday?

⁶dí [dí] *comp.* do, imperative particle • *dí tfó*. Run!

díra [díá] *n.* house. *pl. díisa*.

díra tñj (*var. of diarε*)

dianðä [dianðä] *lit.* house-mouth *n.* door. *pl. dianðäsa*.

dianðäbwie [dianðäbòwie] *lit.* house-mouth-hole-small *Cf. tokoro* *n.* window. *pl. dianðäbuwise*.

diarε [díarε] *Cf. dí (var. díra tñj)* *n.* yesterday • *díarε tñj ò dí wá*. He came yesterday.

díatína [diatííná] *n.* landlord of a single compound. *pl. díisatíma*.

díatíma [diatímà] *n.* group of people belonging to the same household. *pl. díatíma*.

¹díesi [díésí] *v.* 1 to feed and rear animal • à *báàl kà díesi à bõõn ná*. The man is feeding the goat. 2 to bring up, to take care of a child • *námùñ*

diesi

wàà *dīesī* à biē háj. No one takes care of this child.

2dīesi [dīèsi] *v.* to be drunk • wáá nőá sítj dīesi tṣòà gbél múŋ ní. He drank alcohol and he is now lying drunk under the tree. *Syn:* ¹*bugo*²

dīgīe [dīgīé] *n.* 1 traitor. 2 type of bird that alerts hunters about a nearby animal. *pl. digesa.*

dīgīi (*cntrvar. digimaja*)

dīgītuo [dīgītíúò] (*var. sanduso*) *num.* nine. *pl. digituooso.*

dīgimaja [dīgímájá] *cntr: dīgīi* 1 *num.* onedieke. 2 *num.* someone • píési dīgīf à búkù jògùló. Ask someone the price of the book. 3 *n.* same • jà bárá tòŋ wá jàà dīgímájá. We do not have the same skin. *pl. digimajasa.*

dīgīna [dīgīnà] *n.* ear. *pl. diginsa.*

dīgimbirinse [dīgimbírìnsé] *lit.* ear-full *Cf:* *wōŋ* *n.* deafness.

dīgimbirinsetíma [dīgimbírin-sétíná] *Cf:* *wōŋ* *n.* person who can hear very badly, but not totally deaf.

dīgīnbua (*var. of maafadīgīnbua*)

dīgīnwñlii [dīgīnwñllí] *n.* earache. *pl. diginwñlie.*

dīgīnlñlii [dīgīnlñllí] *n.* otitis. *pl. digiglñlie.*

dīgīnvienñðra [dīgīnvieñññrà] *lit.* ear-refuse-hear *n.* reclusive person, who does not participate, refuses to take advice, who does not do what he or she has been asked, told or is

ditfɔɔlII

expected to do. *pl. diginvienñðra-sa.*

dīgbelgvs [dīgbèlìgó] *n.* Senegal Coucal (*Centropus senegalensis*). *pl. digbelgosa.*

dīl [dííl] *n.* inhabitant who was born and raised in the same community • nágárf jáá dūsìè dīl lá. Nyagari is an inhabitant of Dicie. *pl. dīlla.*

dīm [dííŋ] *Cf:* *nídñm;* *kñdñm;* *wídñm;* *bidñm* *n.* true, real, proper. *pl. dīma.*

dīlumo [dīlùmó] *n.* back room where one keeps ones personal items.

dīmī [dīníí] *n.* soup, Gh. E. light soup, mainly tomatoes, pepper, and water.

dīja [dīñà] *v.* to imitate • dààrì kínà dīñà nárá kínkānà. Daari can imitate people very well. *Syn:* ²*tfaasi*

dīñs [dīñó] *n.* someone's interest and choice of lifestyle • nà dīñs síí-máà ñ dí wòhàà hán ní. This afternoon I ate the food I like.

dīra [díř:] *v.* to have a closed, reduced or small internal space • mññ pàtñgíí wá dīrà. My stomach has a lot of space. à sìmá díráó. The bamboo stick is not hollowed, its cavity is filled.

dīsa [dísá] *n.* soup. *pl. disasa.*

dīsugulii [dísugùlíi] *n.* multi-storey building. *pl. disugulee.*

dītñwlII [dítñvñllí] *n.* sleeping room. *pl. ditñwleee.*

dobii

- dobii** [dóbíí] *n.* hail. *pl. dobie.*
- dokagal** [dòkágàl:] *n.* rainbow.
- dokeg** [dókég] *n.* type of centipede (*Chilopoda*). *pl. dokege.*
- dolo** [dòló] *n.* largest roofing beam, first layer of flat roof. *pl. doloso.*
- dondoli** [dònđolí] *n.* fingerling, any fish that is very small and is at an early stage. *pl. dondole.*
- donii** [dóníí] *lit.* rain-water *n.* rain-water • *dóníí sérónjáñáð.* The rain water is cold.
- doŋ** [dóŋ] *n.* 1 dirt • à *bísé káá dōs-*
gi bádón ní rē. The children are playing in a dirty place. 2 black • à *gár jáá ádōn nō.* The cloth is black.
SynT: bummo
- donii** [dónjíí] *n.* dirtiness • à *biè tá-*
gátà dōŋjíí tíŋ írñí wáwérē. The type of dirtiness on the child's shirt is not good. *Ant:* *tʃāání¹*
- doŋo** [dònjò] *v.* to be dirty, to soil • *jàà níi tiè ñí só, ñí dōŋó kínkán*
ná. Fetch water for me to bath, I am very dirty. *Ant:* *tʃāání²*
- doŋojai** [dónjójáf] *n.* menses *Syn:* *tʃa-*
gasii *Syn:* *níscuní.*
- doŋotíma** [doŋotíma] *n.* unhygienic person.
- doŋu** [dònjú] *nprop.* twelfth month. (Waali <*dònjú*>).
- doŋumakuna** [dònjùmákúná] *nprop.* eleventh month. (Waali <*dònjòmákúná*>).
- dɔga** [dòɣà] *nprop.* Doga, shrine of the village Holumuni.

dugo

- dɔgsí** [dóyíísí] *v.* to punish • *tíí dōg-*
sí à lálíiwié. Do not punish the orphan.
- dɔkta** [dóyštà] *n.* doctor. (ultm. English). *pl. dɔktasa.*
- dɔnii** [dónníí] Cf: *dɔɔ* *n.* water accumulated from soaking, sieving and dripping *dɔɔ.*
- ¹**dɔŋ** [dóŋ] *n.* comrade, a person in one's social class, a mate. *pl. dɔ-*
ŋa.
- ²**dɔŋ** [dóŋ] *n.* enemy. (Waali <*dɔma* 'enemy'). *pl. dɔma.*
- ³**dɔŋ** [dóŋ] *n.* placenta • à *bié dɔŋ líí-*
wáð. The child's placenta is out. *pl.* *dɔnna.*
- dɔŋà** [dònŋà] *recp.* each other • à *nibáálá báliè kpó dɔŋà rà.* The two men killed each other. *lágàmì dɔ-*
ŋà. Join them to each other.
- dɔŋtíma** [dóntímà] Cf: *tɔgamá* *n.* person of the same size, or same status fellow. *pl. dɔntínsa.*
- dɔsí** [dósí] *v.* to stalk, walk stealthily towards • *dósí kà kpàgà bɔ́ðj háj*
tíēj. Walk stealthily and catch this goat for me. *nàŋkpáánsá já dɔsí*
sél lé àká jùò. Hunters normally walk stealthily towards animals before shooting.
- draaba** [dráábà] *n.* driver. (ultm. English).
- dugo** [dùgò] *v.* to infest, to ravage • à *pàmmíí dúgóú, tʃágíí zórá.* The maize was ravaged, weevils infested it.

*dugun**dv*

dugun [dùgúŋ] *n.* spiritual location of a village section or division, place where people gather for rituals.

duguŋnɔā [dùgúnnvá] *n.* entrance of a spiritual location. *pl. dugun-nɔāsə.*

duho [dùhó] *n.* seedling. *pl. duhoso.*

dul [dúl] **1** *n.* right (side) *Ant:* ¹gal¹. **2** *reln.* right • wáá *tʃɔà* ìì *néŋ* dúl *ní.* It is on your right hand side. *Ant:* ¹gal² *pl. dullo.*

dulugu [dùlúgù] *n.* Abyssinian ground hornbill, type of bird (*Bucorvus abyssinicus*). *pl. duluguso.*

undatuo (*var. of dunlatuo*)

dunlatuo [dùnlàtúò] (*var. undatuo*) *n.* gall midge, type of insect (*Cecidomyiidae fam.*). *pl. dunlatoso.*

dujusi [dùŋùsì] *Cf: zeŋsi* *v.* to limp • *hèmbíí ré tawá* òò *náá*, àwíé ò *dí* *dúŋúsi* *kéŋ.* A nail entered his leg, that is why he is limping like that.

duo [dúò] *n.* asleep • à *bìè* *dí* *tʃɔá* *dúó* *wíwéré* *rē.* The child slept well yesterday. *dúó* *kpágán* *nà.* I feel sleepy.

duon [dúòn] *n.* rain • à *dúón* *wāā* *wāō.* The rain has come. *pl. doso.*

duonkii (*var. of duonkiir*)

duonkiir [dúónkiír] (*var. duonkii, duonftiir*) *n.* type of tree *Syn: gbřákvl.* [Du].

duonjsɔí [dúónjsɔí] *Cf: sɔ* **duon** *n.* lightning initiation, mystic protection against lightning.

duonftiir (*var. of duonkiir*)

duori [dùòri] *v.* to assist somebody in crossing a water body • *kpá lōŋ* *dùòri* *sukú* *bisē.* Take the calabash and assist the school children in crossing the river.

duoso [dùòsó] *n.* information • *jálisá* *limáàŋ* *tíé* *dùòsó* *dí* *námùŋ* *tʃí* *vó-wà* *nɔáá.* The Muslim imam gave the information that everybody should fast tomorrow. *pl. duosuso.*

dusee (*var. of dusie*)

duselii [dùsélíi] *n.* **1** person from Ducie. **2** lect of Ducie. *pl. duselee.*

dusi [dùsì] *v.* to put on or increase in weight and size • à *báál hāāŋ* *tíŋ* *dúsíó.* The man's wife has increased in weight.

dusie [dùsíé] (*var. dusee*) *n.* Ducie village.

duu [dùú] (*var. ¹zugo, nãäkpaa-zugo*) *n.* Lappet-Faced Vulture, type of bird (*Torgos tracheliotus*). *pl. duuno.*

dūū [dùū] *v.* to sow, to plant • *báŋmá* *dí* *já* *dūū* *dáánáná.* They say that we must sow seeds. (Gonja <*dù* 'plant yam').

dv [dó] *v.* **1** to put on, to put in, to put bait in water, or something into water to make bad, to dip • *já* *ká* *dó* *nī* *rā.* We are putting bate in the water. *dó* *bórá* *sín* *nì.* Put the fermenting substance. **2** to seem, to

dvs tɔv

appear • à dɔ́ kìì bà kà bùúríí dùsiè né. It seems that they are looking for you in Ducie. 3 to be • jìnìé ìì jéná kā dó. How is your father?

dvs tɔv [dó tóv] *cpx.v.* to take care
• nñ dó à bié tóó rā. I am taking care of the child. ìì dó nñ kùò tfn tóó rää. Are you taking care of my farm?

dva [dòà] *v.* (*var.* ¹**dvs**) 1 to be in, at or on, to be located • kípó dɔ́s sìndià ní. Kipo is in the bar. 2 to adhere to a religion • ò dós járifí nì. He is a Muslim.

dvana [dòàná] *Cf.* **dadvən** *n.* evening • dòàná ní ñ káá kàà-lí diá. I will go to the house this evening. [Mo].

dvaní [dòànì] *v.* to greet in the evening • i wà dészí má wɔ́lëë? Didn't you greet your people?

dvasí [dòàsì] *pl.v.* to arrange items in a certain way • kíná àpn̄ ãpn̄ rā, à hääñ dò̄sì à tséléé. In groups of 5, the woman arranged the tomatoes.

dvgv [dògó] *n.* type of dance.

dvgvli [dògvli] *v.* to be near to • à báál dvgvli dìà ní rà. The man is near the house. dáánón tsá dvgvli à fálá ní rà. A fruit lies near the calabash. *Ant:* ¹**bolo**

dvgvni [dògvni] *v.* to chase away, to be after something or someone • dvgvni à váá tå. Chase away the dog.

dsvjmej

dvgusa [dógvssá] [dvgvssá] *n.* condition similar to diarrhoea, but with little stool and more mucus.

dvhää [dòhää] *lit.* bite-bitter *n.* type of snake *Syn:* **suonjdaawie**.

dvska [dóvssá] *n.* dysentery (*Amoebiasis*).

dvkpene (*var. of dvkpeni*)

dvkpeni [dóvkpénì] (*var.* **dvkpene**) *n.* Royal python (*Python regius*). *pl.* **dvkpenise**.

¹**dvsma** [dòmá] *v.* to bite • à ól dómáñ nā. The mouse bit me.

²**dvsma** [dòmá] *Cf.* **nídvsma** *n.* soul or spirit contained in most organisms. *pl.* **dvsma**.

dsmii [dómíf] *n.* bite.

dvníä [dóññá] *n.* world. (ultm. Arabic, via Hausa <*dūniyā*>).

dvnkafuuri [dóñkáfùùri] *lit.* bite-and-blow *n.* insincerity, hypocrisy.

dvnna [dónnâ] *n.* behaviour or attitude • bà dónná hájì bà kà dójé nñj tfómáñ. The behaviour that they display is bad.

dvnssi [dónsì] *pl.v.* to bite • à váá kà dúnví à bié gíláó vò bárá müj jàà pèmpélíé. The dog bit the child and his body is full of marks.

dvnssi [dónsí] *n.* type of maggot found on dogs but also on filthy places. *pl.* **dvnsie**.

dsvjmej [dòvjméj] *n.* type of Red-lined snake (*Bothropthalmus lineatus*). *pl.* **dsvjmesa**.

*dṣṇmējbummo**dʒanII*

dṣṇmējbummo [dṣṇmēmbúmmò] *n.* type of Green-lined snake (*Hapsidophrys gen.*). *pl.* *dṣṇmējbulunso.*

dṣṇmēnsiama [dṣṇmēnsìàmá] *n.* type of Green-lined snake (*Hapsidophrys gen.*). *pl.* *dṣṇmesiansa.*

dōŋgal (*var. of dōŋgal*)

dṣṇtṣo [dṣṇtṣó] *n.* state of a person when his or her soul has left *Syn: nāähääta.*

dṣṇwie [dṣṇwíe] *n.* type of snake. *pl.* *dṣṇwie.*

¹**dṣo** (*var. of dṣa*)

²**dṣo** [dṣò] *v.* to fetch water in large quantity, specifically at a well or river • *j̄ ymá j̄ ká dṣò nīl pòl ní.* I want to fetch water from the river.

³**dṣo** [dṣò] *Cf:* *kāñ* *Cf:* *dṣonII* *n.* sold as grey, crushable solid, liquefied and used as soup ingredient, but formerly used in the making of gun powder. *pl.* *dṣa.*

⁴**dṣo** [dṣò] *n.* animal offering to a shrine • *nīl dṣò jáá píésíi rē.* My offering is a sheep.

dṣoga [dṣògá] *n.* play • *hàmónà kàà bùúrè dṣògá.* Children are fond of playing.

dṣogì [dṣògì] *v.* to play • à *bìniháàj àní* ò *tfènsá káá dṣogì zàgá ní.* The girl and her friends are playing in the yard.

dṣsi [dṣsi] *v.* *Cf:* *pṣmmi* 1 to quench, extinguish a fire, to put out • *dṣsi díj háj.* Quench this fire.

2 to erase, clean, or cancel • *dṣsi iì nāänàsìé tñi tà à diànññi.* Erase your foot prints by the door. à *tétʃà gílá bà dṣsi à sèóbññiññi rā,* ká ò *sé-wá á fñlēē.* The teacher made them clean the old writing and he wrote a new one. 3 to blink, with one or two eyes • *dṣsi síi.* Close an eye.

dññ [dññ] (*var. (Pl. var. dṣta)*) *n.* African rock python (*Python sebae*). *pl.* *dñsa.*

dōŋgal [dōŋgal] (*var. dṣṇgal*) *n.* type of snake. *pl.* *dōŋgalsa.*

dżaa [dżáá] *adv.* unknowingly, unexpectedly, something not complying to one's assumption • *dżáá, kén nè, dónñá dñ.* So this is how the world is. *káásim, dżáá i kpá háán nā.* Kasim, it was unknown to me that you got married. (Waali).

džaabirídža [džáábírídžà] *n.* mixture of kinds, people or items • *nibú-džaabirídžasá ká sāñá dé ní.* People from many different ethnic groups are sitting there. *pl.* *džaabirídžasa.*

džaana [džáánà] *n.* door mat. (Waali <*džaana* 'door mat').

džaanjáä [džáánjáä] *Cf:* *filii* *n.* bearing tray to carry load made with the fibre of the climber *tfinie.* *pl.* *džaanjáäsa.*

džabelàj [džàbelàj] *n.* henna (*Lawsonia inermis*).

džagala [džàyàlà] *n.* a third person referred to in a conversation, but not named. (Waali <*džegala*).

džanII (*var. of gennI*)

dzanse

dzanse [džánsɛ] *n.* type of dance. (ultm. English <jazz>).

dzebuni [džébùnì] *nprop.* Jebuni, person's name.

dzebalanj [džébálanj] *Cf:* diebie (*var. amio*) *n.* cat. [*Gu*. (Gonja)].

dzebère [džébèrɛ] *n.* porridge made out of cassava flour and boiled water.

dzebugokpɔrgii [džébúgòkpórəgíí] *n.* gunpowder container. *pl.* **dzebugokpɔrgie**.

dzedzéri (*var. of gegera*) *n..*

dzeffé [džéfɛ] *n.* land-clearing period in the rainy season when the grasses are well grown and thick, crucial step for growing yam. *pl.* **dzefésá**.

dzeffbummo [džéfèbúmmò] *n.* farm land with a considerable amount of moisture in the soil. Usually between August to September.

dzeffpɔmma [džéfepòmmá] *n.* dry farm land, or land with little moisture in the soil, usually in October and November.

dzenni (*var. of genni*)

dzerëga [džérëgá] *Cf:* geregá *n.* sickness, disease. *pl.* **dzeregasa**.

dzergin [džérgíí] *n.* sick and weak person. *pl.* **dzergie**.

dzetí [džétì] *n.* lion *SynT:* **juzeñtuna**. *pl.* **dzetisa**.

dzigela [džigèlà] *Cf:* bøla *n.* elephant. [*Mo*. (*<phM especially for women or for men?*)].

dzogo

dzinedzine [džinèdžinè] *ideo.* (*var. ginegine*) 1 sky appearance which suggests rain • à tiimúŋ dó dzinèdžinè. The east is not clear. 2 type of visual perception, mixture of colours • à dám̄pònñ dó dzinèdžinè, à wà wéré zááñ. The dam water is greyish and greenish, it is no good today.

dziendɔŋ [džièndɔŋ] *n.* a twin, one of a pair of twins. *pl.* **dziendɔŋa**.

dziensa [džifénsá] *n.* twins. *pl.* **dziensá**.

dziéra [džíérá] *n.* sieve or sifter, made out of woven screen, mainly for flour. (Waali <*dziera*>).

dziifa [džífà] *n.* pocket. (ultm. Arabic, via Hausa <*aljifu* 'sheath').

dziga [džígà] *v.* to be mature, to master, to be brave, to be good at something • pél lé tíj kà dzígá, wáá káá ūū lálíí. The burial specialist who masters his work, he is the one who buries the corpse.

dzigisi [džigísi] *v.* to act or say proudly • dráábà hájì kàà dzigisi ní lázáli mílímíí ní. This driver is proud of driving a car. à bìpòlíí dzigisíjáó dí ò káá kin páráá, ò párá kùsì ká tʃɔ. The boy said proudly that he could farm but failed and ran away.

dzimbentɔ [džímbèntɔ] *nprop.* first month. (Waali <*džimbènti*>).

dzogo [džogó] *n.* character or attitude • zááj hámònā dzogó wá wírē. The character of today's children is not good. *pl.* **dzogoso**.

dzoŋkoho

fāā

dzoŋkoho [dʒòŋkóhò] *n.* false accusation. *pl. dzoŋkohoso.*

dʒora [dʒɔrà] *n.* type of plant with soft stem, used by children in a game with the same name • já ká jāgāsī dʒɔrásá. Let us go play the game (Waali < dʒora).

dʒudzumo (*var. of dʒumodzumo*)

džumburo [džùmbúrò] *n.* soup ingredient, also used as medicine for

e

eeka [?éékà] *n.* acre. (ultm. English).

eesi [?éési] *n.* acquired immune deficiency syndrome (AIDS), a disease of the human immune system caused by infection with human immunodeficiency virus (HIV). (ultm. English).

ẽẽ [?ẽẽ] (*var. õõ*) *interj.* yes, expresses affirmation.

egla [?èylá] *n.* jaw. *pl. eglasa.*

f

faa [fàà] *n.* ancient • kékí fí wàà jáá fàà ní. This was not done in those days. nín nà fàà tómà fí jáá jáá. This is what the ancestors used to do. [Tp].

fāā [fāā] *v.* 1 to do by force, do harshly • ɳ kpá bááŋ tʃìasí ɔv̥ gář fāā. I tear her cloth by force angrily. tʃɔ̚s̥s̥im písá fāā, siì wà. As

new mothers. (Waali < džùmbúrì). *pl. džumburuso.*

džumodzumo [džùmòdžùmò] (*var. džudzumo*) *ideo.* type of visual perception • tiimúj dř džùmòdžùmò rō. The east appears very dark and have a menacing colour.

džvɔŋ [džvɔŋ] *n.* hammock. *pl. džvɔŋ.*

embelí [?émbélf] *n.* Cf: sibñ 1 shoulder. 2 wing. *pl. embelē.*

embeltfugul [?émbéltfùgùl] *n.* shoulder joint. *pl. embeltfugulo.*

ensi [?ènsi] *v.* to squeeze, to twist, to press • ènsi lùmbúrò níf tiè ii bié. Squeeze the orange juice for your child. ènsi à kintfágásie à bérà. Twist the washed clothes and dry them.

soon as the day breaks, get up and come. 2 to depend on others cunningly and abusively • à báál fāā ɔv̥ tʃéná dí díù. The man depends on his friend abusively all the time for eating. 3 to draw milk from • fí-láhááŋ kàà fāā nɔ̚yil lá. The Fulani woman draws milk from the udder of the cow. 4 to press out • má ká

faal

fààk kàlá kìmsój òò nààpégíí ní à níf múj liì. You should go and press out the pus out of the swelling on Kala's leg.

faal [fáál] (*var. faatøma, ²faara*)
n. ancestor • fáálá fií lāärè tóná. Our grandparents used to wear skins. *pl. faala.*

faamí [fààmí] *v. 1 to grab hold of, as in wrestling, to put arm around • à báál fáamí òò dóngííná lùrò bà kóggíí ní.* The man grabbed the testicles of his enemy during wrestling. *2 to be tight • à nààtàòpúró fáamí nñ nàà-sá wá.* The shoes are tight for my feet.

¹faara [fáárá] *n. Father, title given to Roman Catholic priest, may be extended to ministers of other denominations. (ultm. English <father>).*

²faara (*var. of faal*)

¹faari [fáàrì] *v. 1 to plaster or smear • iì sèléméntè kánáó i kàá fáarì iì dñä?* Is your cement enough to plaster your house? *2 to rub along, to scrape against • à lóólisá áltè wá fáarì dñjá báàn ní.* The two cars scraped against each other right here.

²faari [fáárí] *v. to be between, to put between • à kàrántíé fáarì à láú ló-gún ní.* The cutlass is between the side of the farm hut.

faasi [fààsì] *v. to be careless, negligent, to not be serious • dì i fáásì à lóóli káá tñj kààli ká tñj.* If you are negligent the car will leave you.

felfel

faasíí [fáásíí] *n. carelessness.*

faatøma (*var. of faal*)

fabummo [fàbúmmò] *n. type of gourd, used to mix local medicine.*

fakélia [fákèlíè] *n. broken piece of gourd. pl. fakelisa.*

fakiine [fákìiné] (*var. fatfine*) *n. index finger. pl. fakiinese.*

fala [fàlá] *Cf. kapøsifala Cf. loŋ*
n. section of a gourd used as container for liquid. pl. falasa.

falabii (*var. of fobii*)

falanej [fàlánéj] *lit. calabash-arm*
n. gourd stem. pl. falanese.

falinj [falinj] *n. low land.*

falinjba [fálimbàá] *n. valley. pl. falinjbaasa.*

fapømma [fápømmá] *n. small gourd used to drink or to fetch water from containers.*

fataga [fàtágá] *n. big gourd used as bucket, the biggest natural container* *Syn: gbentaga .*

fatfine (*var. of fakiine*)

fawie [fòwié] (*var. fowie*) *n. type of gourd, used to drink locally brewed alcoholic drink.*

fawietuna (*var. of vøgnlhíë*)

fazej [fázéj] *n. type of oblong gourd, used to fetch soup or porridge* *Syn: daazøsna² . pl. fazeyëë.*

fa?ul [fà?úl] *lit. calabash-navel*
n. gourd node. pl. fa?ulo.

¹felfel (*var. of felfel*)

felfel

²**felfel** [félfél] (*var.* ¹**felfel**) *ideo.* manner of movement, as a light weight entity, applicable to leaves, animals and humans • ḥ *tʃjéēō kààlì fél-fél.* She ran away, lightly.

¹**fega** [fègà] *v.* to stir soup and porridge • *fègà kùbíi ttè à gérégíí.* Stir the porridge for the sick person.

²**fega** [fègá] *n.* stirring-stick used for porridge and soup. *pl. fegasa.*

fela [fèlà] *v.* to push down grass, to flatten, to bend down grain stalks • *pèò dí fèlà nàmmíí múj bilè hág-líí nì.* The wind has bent down all the maize to the ground.

férígí [férígí] *Cf: fétí 1 pl.v.* to loosen up tight muscles or joints by gently pressing on them • à *bìè férígí ḥò pénéá bárā rā.* The child pressed his father's body. *2 pl.v.* to dial or type on phone or computer keys • *làà ñàñ fóón à férígí lísí ñàñ námbà.* Take my phone and find my number. *3 v.* in the process of making *gaarii*, to put weight and press hard with some stones on cassava mash placed in a porous bag • *pàà bié férígí à kpòŋ-kpón.* Take some stones and put them on the cassava.

feríi [féríí] *n.* aerial yam (*Dioscorea bulbifera*). *pl. feree.*

fétí [fétí] *v.* *Cf: férígí 1* to press lightly • *fétí ñàñ nèbíwié tīēŋ.* Press my little finger for me. *fétí à tóŋ márá téébùl püü nì, pèú tí wá kpāō kààlì* Hold the paper on the table, so the wind will not take it away.

finii

2 to weight something down • *zòrò bíí fétí ìì díá tṣénsi ní.* Pick a stone and put it on top of your metal roof.

fi [fí] *num. ten. pl. fise.*

fidalia [fidálìà] *num. twelve.*

fidaloro [fidálòrò] *num. sixteen.*

fidaløpe [fidáløpè] *num. seventeen.*

fidanaase [fidànáásè] *num. fourteen.*

fidapɔ̄ [fidápɔ̄] *num. fifteen.*

fidatoro [fidátòrò] *num. thirteen.*

fididigíi [fididígíí] *num. eleven.*

fididigíituo [fididígíítùù] *num. nineteen.*

fidinjmentel [fidinjméntél] *num. eighteen.*

fiel [fiél] *n.* hollow grass. *pl. fiele.*

file [fiílé] *n.* initiation for new hunters.

fiise [fiísé] *v. 1* to scrape off • *fiísé disá tà ìì néptéél ní.* Scrape off the soup on your palm. *2* to wipe • *ṇ fiísé ᴣṇjì mún nò.* I wiped my buttocks.

filii [filíí] *Cf: džaanjää n.* tray carved in wood. *pl. file.*

finii [finíí] *ints.* little, a bit of • *tíéŋ jísá tāj finíí.* Give me a little bit of salt. *tàmá finííí ḥò fí sówá.* He came very close to die.

finii [finíí] *n.* type of punishment which only the authoritative figure and the individual are aware of the offence • *bàdijó wáá būū-rè ḥò háâŋ, kéj wíē ḥò dó ḥò finíí, ḥò tʃó.* Badingu does not like his wife,

fio

that is the reason he punishes her: she left him.

fio [fió] *ideo.* totally not • ḥ wàá lāá kék̄ fíó. I will not agree with this at all.

fire [firè] *v.* to be barren, applies only for animals • à nàð hák̄ wárà wà firé. This particular cow is not barren.

fi [fi] (*var. fii*) *pv.* particle referring to a past time and asserting that the actuality or possibility of the event in the past is not existing at the time of the utterance • ḥ fí kák̄-lì kùò ró áká ḥṇ̄ bárá wá lémā. I would have gone to farm, but I am not well. ḵ fí jáá ḥ tṣítṣà rā. He was my teacher.

fiéb̄i [fíèb̄i] *v.* 1 to pound lightly, especially grains to remove their husk, to mill • má jáá mūrō áká fíà-b̄e wàá. You fetch the rice, pound it and bring it back. 2 to whip, to strike with cane, rope or stick • ḵ kák̄ fiéb̄i à bié rē. He will whip the child. (W. Oti-Volta <*fiéb̄i*>).

fiéri [fiéri] *Cf. gbiásı* *v.* to remove a little part of a whole, to cut and remove a small piece of meat and eat it for tasting • ḥ zímá dí i fférí ḥn̄ nàñgúrúy hán̄ nā. I know that you cut and removed a part from my piece of meat. à báál fiéri ḥṇ̄ mò-léb̄í tñj bóró ró. The man removed part of my money.

fii (*var. of fi*)

¹**fíí** [fíí] *n.* type of fish. *pl. fíína.*

firigv

²**fíí** [fíí] *v.* to urinate • à bisé káká fíí fííññ dí dō sùkúù zíá ní. The children urinate on the school wall.

³**fíí** [fíí] *v.* to bud, to bear flowers • súómó fííwáð tʃ̄písá àjgménà hák̄. The shea trees have flowers these days.

fíil (*var. of tɔðfíil*) *n..*

fíilí [fíilí] *v.* 1 to aim at with gun or catapult • ḥn̄ bié káká fíilí gér óvra. My child is aiming at the lizard to kill it. 2 to look at, to stare at, with the purpose of showing disagreement or with anger • pínéá ñ káká fíiléñ kék̄? Why do you peek at me like that?

fííññ [fííññ] *n.* urine • ḥ fíí fííññ. I will urinate. *pl. fííññsa.*

fííññforo [fííññfòró] *n.* 1 bilharzia, a blood fluke (*Schistosomiasis*). 2 cystitis (chronic).

fílinfintíi [fílinfintíi] *n.* type of Roundleaf bat, very small in size and usually found around buildings (*Hipposideros gen.*). *pl. fílinfintíe.*

fíññ [fíññ] *lit.* out-middle *n.* harassment. *pl. fíññé.*

fíra [fírà] *v.* to force someone to do something • fírà ñ bié ó káká sùkúù. Force your child to go to school.

fírigi [fírigi] *v.* to put more effort into an activity • má fírigi já pétí à tómá. Put more effort so we can finish the work.

fírigv [fírigv] *n.* short burial dance performed when the corpse is lying

firii

on the funeral ground and during weeping. *pl. firigvessa*.

firii [fífrí] *n.* force. *hàmáŋ fífrí wàá tiè ó zímà náhíč̄.* Forcing a child will not make him clever.

fo (*var. of foo*)

fobii [fòbíí] (*var. falabii*) *pl.n.* type of gourd seed. *pl. fobie*.

folo [fòlò] *v.* to get loose, to detached • *ṇṇì pàbíí fólo lii ḥò dáá ní.* My hoe blade detached from its shaft.

foo [fóó] (*var. fo*) **1 conn.** unless, if not • *fó ḥà kà wáawá, dí à lèf já wáá ȷmá à wíé.* Unless he comes, we will not talk about the issues. **2 conn.** must, have to, as something is necessary in order for something else to happen • *dí i kàá jàwà móto fóó wàá ní.* If you want to purchase a motorbike, you must do it in Wa. **3 v.** to be already done • *ṇ fí ȷmá dí í tíéó kàdáási ká ù fójòō làà dígíí ṇ tṣéná pé ní.* I would have given him a paper but he already got one from my friend. *i kà fójē dòà dé, à wíé kàá kòðròð.* If you are there already, the problems will be solved.

foole (*var. of fuoli*)

foon [fóón] *n.* mobile telephone. (ultm. English <phone>). *pl. foonso*.

foonjmej [fóónjmej] *lit.* phone-rope *n.* telephone line, network. (ultm. English (partly)).

foori [fòòrī] *n.* type of monkey. *pl. fooree*.

fɔgɔl

foosi [fòòsí] *v.* to slip • *ᬁ fóósí tse-lè.* He slipped and fell.

footuo [fòòtùò] (*var. fuotuo*) *n.* soup without salt.

1foro [fòrò] *v.* to be proud, to boast • *à hááñ kàà fórò kinkán nà.* The woman is boasting a lot.

2foro [fòrò] *v.* to scald, to blanch, to put in hot water in order to remove feathers from a chicken or shell from grains • *tíé nìinój í dó nìñ záàl àká fòrò.* Give me hot water so I put my fowl in and remove the feathers.

1foti [fótí] *v.* **1** to do a slip of tongue, to say accidentally • *nìñ nòá fótijé ñ tṣágàl à líhò.* I announced the death by a slip of tongue. **2** to drop inadvertently • *à záhál fótijé lii nìñ néñ ní tṣélè háglií ní.* The egg dropped from my hand and fell to the ground.

2foti [fótí] *v.* to survive death • *kòdžó lálíwiè tíj fótijó.* Kojo's orphan survived. *Syn:* *piti*

foto [fótò] *n.* picture. (ultm. English). *pl. fotoso*.

fowie (*var. of fawie*)

fɔfɔta [fófótà] *n.* lung. (Gonja <fɔtí ‘breathe’). *pl. fɔfɔtasa*.

fɔfɔtiwíla [fófótiwílá] *n.* lung pains.

fɔga [fògà] **1** *nprop.* Foga, person's name. **2** *n.* person who spends lavishly.

fɔgɔl [fóyɔl] *n.* **1** type of grass which resembles sorghum, found

fɔgɔlɪ

near bodies of water. 2 maize tassel. *pl. fɔgɔla.*

fɔgɔlɪ [fɔgɔlɪ] *v.* to rub between hands using the palms, like in spreading cream or relieving pain or itch, or to dry or remove dust from the hands • *fɔgɔlɪ ìì nēsē à hòlā.* Rub your hands for them to dry.

fɔgɔsí [fɔgɔsí] *v.* 1 to make less, to remove to ease • *lùgùsì à kpáámá bòrò káá fɔgɔsí à vìì nī.* Remove some of the yams so there is less in the bowl. 2 to alleviate by having tasks taken by others • *párasá dí wáá nñ kùò ró nñ tómá fɔgɔsí.* Yesterday farmers came to my farm and alleviated my work.

fɔgbaaŋ [fɔgbaaŋ] *lit.* out-middle *n.* lane between houses, alley. (Vagla <*fɔg*>). *pl. fɔgbaama.*

fɔlɪ [fɔlíí] *n.* new.

fɔma [fɔmá] *v.* to collect and press together, like in making a rice ball or a portion to put in the mouth • *fɔmá à sígá bòró wá tíéj ï tié.* Press some of the beans and bring it for me to eat.

fɔna [fɔnà] *n.* to be rough and dry • *dì ìì só níí ì bárá wáá fɔnà.* If you bathe your skin will not be rough. *híré à kpáámá lágá dì à léí à káá fɔnà.* Dig the yams quickly, if not they will dry up.

fɔŋa [fɔŋá] *n.* strength • *ò wá kpágá fɔŋá.* She does not have strength. *à-í káá kìŋ kálà ȳménj kà kpágá fɔŋá*

fɔwa

zàáñ? Who can make a strong rope these days?

fɔŋatína [fɔŋatína] *lit.* strength-owner *n.* strong person.

fɔŋfɔŋ [fɔŋfɔŋ] *ideo.* new, at an early stage • *kózlí háñj fɔŋfɔŋ nī, ò fí tʃí kíñkán nà.* When this car was new, it had much speed.

fɔra [fɔrà] *v.* 1 to stuck, choke, block a flow, or close an opening with dirt or clay • *zíná àkà fɔrà à dáá-lór.* Go up and block the hole in the tree. 2 to be narrow • *à díànuñ fɔráó, kàtásàzéj wáá kìn zòv.* The door is narrow, the basin cannot enter.

fɔri [fɔríí] *n.* narrow • *nàmbùgò wáá kìn zòv bòfɔri.* The aardvark cannot live a narrow tunnel. *Ant:* **pení**

fɔsi [fɔsí] *v.* to get or collect by force, to seize, to swindle • *ò fɔsi à bié mõngò à dí.* She took the child's mango and ate it. *ì fɔsítí nā àní bòðtià fí nī.* You swindled twenty pesewas from me.

fɔti [fòti] *v.* 1 to have a choked nose and cannot breath • *kábírimè kpágá ìñìñ bié òò miissá fòti.* My child has catarrh, her nose is choked. 2 to tie or wrap in small packages • *fòti síkíri tié bá jáwà.* Tie the sugar in packages for them to buy.

fɔõ [fɔõ] *n.* baboon (*Papio anubis*). *pl. fɔta.*

fɔwa [fɔwà] *v.* to wrap • *à háñj fɔwá mòlèbié òò gárnðá nī.* The woman

fuful

wrapped money into the edge of her cloth.

fuful [fūfūl] *n.* burnt grass ash.

fugusi [fūgūsī] *v.* 1 to fool by pretence • à bīnibáál kàà fúgúsī nárá kínkán nà. The boy fools people a lot. 2 to express a threat against or give indications of taking hostile action against • iŋ̊ bíéri fúgúsín nō dí ń tí wá ȳmá à tíé námùŋ. My brother threatened me not to tell anyone.

fulumi [fūlūmī] *v.* to cheat, to fool, to deprive of by cheating • námūŋ wáà kín fúlūmī iŋ̊ māá būň hái. Nobody can deprive me of my mother's goat.

fújfuluj [fújfúlúnj] *n.* cheating • kálá káá dí fújfuluj kíná rá. Kala is a cheat. ɿ wá jáá fújfuluj nibú-lúŋ. I am not a cheat.

fuoli [fúòlì] (*var. foole*) *v.* to whistle • ɿ fúólí fúòlō rō. I whistled. ɿ wáá kín fúòlì tóv pátigíí ní. You cannot whistle in the village.

fuolo [fúòló] *n.* whistle. *pl. fuoloso.*

fuori [fúòrì] *v.* 1 to strip a plant from its leaves by pulling along the stem • fúòrì à kpásá tá. Strip the leaves out of the cane. fúòrì à míá páátságá tā à ná sii. Remove the guinea corn leaves so they can grow. 2 to lose weight through sickness or fatigue and be thin • kálá wüllá hái. The sickness of Kala made him thin.

fõã

fuosi [fúòsī] *v.* to eat with a spoon porridge or soup-like liquids • ȳ fúósí kùbíí ré. She ate the porridge.

fuosi [fúòsī] *v.* to escape out of a grip of another person • bà kpágá à ȳmíér rá àká ȳ fúösí tʃó. They caught the thief but he escaped.

fuotuo (*var. of footuo*)

furusi [fúrúsí] *Cf: tsumo* 1 *pl.v.* to take small sips • à tíí nōmăñ, ȳ dí fúrúsí. The tea is hot, he is sipping. 2 *v.* to sniff in, to draw phlegm into nose • hámóná káá fúrúsí mìisá. Children are fond of drawing their phlegm back into their nose.

fúú [fúú] *v.* to burn to charcoal, to burn food • wüsá fúú hólá rá. Wusa burnt charcoal. ɿ sìimáá káá fúú. Your food will burn.

fúúí [fúúí] *n.* burning • à lílí fúúí wá bōmā. The burning of medicine is not difficult.

fuuri [fúùrì] *v.* to blow • ȳ fúúrì à díy dòsì. He quenched the flame by blowing it.

fõ [fõ] *v.* to prepare a skin in order to eat or to use for drum skin • kùò-rùbáníí tómá fõ tóŋ ná à pú gàngáná rá. People from the Kuoru section prepared the skin and covered the drum.

fõã [fõá] *Cf: pømma* *n.* type of ash used as white paint, can also be used to describe something greyish-white • kà lísí tågtåfõå à

fɔfɔgɛɛ

dì káálì sùkúù. Take the greyish-white shirt and go to school.

fɔfɔgɛɛ [fófóggéé] *n.* type of tree (*Grewia hookerama*). *pl. fɔfɔgesa.*

fɔfɔl [fófól] *n.* Gold Coast Bombax, or bush Kapok, type of tree (*Bombax buonopozense*). *pl. fɔfɔla.*

fɔga [fógà] *v.* 1 to be light • à té-
kpágár bónná fóggá. The load of
the pregnant woman is light. 2 to
foam • à kòwiè káá fóggá. The soap
makes foam.

fɔl [fól] *n.* 1 type of climber plant
whose leaves are plucked for soup
ingredient. 2 soup ingredient. *pl.
fɔlla.*

fɔna [fònà] *v.* to shave • fój bá fí kpá
à fónà núpóná. They used to shave
with a shaving knife.

fɔntí [fóntí] *v.* to peel off by hand a
fruit or a seed, after being roasted
or not • fóntí lumbúró já dí. Peel
the orange so we eat. fóntí máŋ-
sá. Crack the groundnut.

fɔŋ [fój] *n.* shaving knife • fón ná. It
is a shaving knife. *pl. fɔnna.*

fɔŋfɔgɔl [fóŋfóyól] *n.* foam
• Ȳmèŋsónná dísá kpágá fóŋfɔgɔl
lá. The wet okro soup makes plenty
of foam.

fɔnlí [fónlí] *v.* of a swelling, to de-
crease or shrink, to be reduced in
size • óv nàásá tìn fónlíjá. His legs
are contracted.

fɔmí [fòmí] *v.* to dent, to be
crooked, to be broken • à díj báá-
rí nñ róbákàtásà, ó fòmí. The fire

fɔvsvi

slightly burnt my plastic bowl, it is
crooked.

fɔvra [fòvrá] *n.* path between build-
ings or space between mountains.

fóra [fórrà] *v.* to throw with a hand
• bádžogó fórá kálá núú lúdí. Ba-
jogu threw a stone at Kala's head
and made a hole.

fórigí [fórigí] *v.* to scratch, to be
bruised • i káá tséle ñì náá fóri-
gí. You will fall and your leg will
be bruised.

fórv [fórv] *v.* to take off meat from
the bone • fórv à námíá ká kpá à hó-
gó tíéj. Take off meat and give me
the bones.

fóti [fóti] *v.* to fill holes, to block a
hole or space, to plug (many), to re-
pair a leaking roof by filling holes
and cracks • à másin zínjéé fóti à
zíé rá. The mason went up and filled
the holes between the roof and the
wall. à dúój wá pétí, já káá fóti à
sàl lá. When the rain stops we will
repair the roof. ká lbgá nàbíná wá
tíéj í fóti ñ tawà nñá. Go scoop
some cow dung for me to seal my
tobacco container.

fóó [fóó] *n.* lower back. *pl. fóóna.*

fóófóó [fóófóó] *n.* light cloth, such
as material like linen, mosquito net
or head gear. *pl. fóófóósa.*

fóura [fórá] *n.* type of food, made
out of millet, normally sold in a ball
form. (Hausa).

fóvsi [fóvsi] *v.* to insert air in a bal-
loon, or as a sick person increases

gaabu

in size • ḵ fóóstjóó. He increased in size from sickness or poisoning. ḵ fóóstí náñfíññlòj ò bérégì bóól. He

g

gaabu [gààbù] *n.* dried and pressed onion leaves. (Hausa). *pl.* *gaa-*
buso.

gaadin [gáádin] *Cf:* *dabaga* *n.* gar-
den. (ultm. English).

gaafra [gááfòrà] *interj.* express ex-
cuse when interrupting or disturb-
ing. (ultm. Arabic, via Hausa <*gā-*
fařā>).

gaali [gààlì] *v.* 1 to be over or placed over something, to cover partially, to bend over partially • à tón ní, iì gáàlì kéjì, màrà à jínè. The skin, you are over and above it like that, just look carefully. *tí gáálí à bòà ní kējì*. Do not bend over the hole like that. 2 to abound • ñì tómá gáá-
líó. My work is too much.

gaani [gáànì] *v.* to swagger • *tí gáání* à dò ñì iì fòjá wíé. Do not swag-
ger in front of me because of your power.

gãänigãäni [gàànìgààni] *ideo.* cloud state suggesting coming rain • à táá-
lá dór gãänigãäni. The clouds are gathering to produce rain.

gaari [gáárí] *v.* to wind thread on sticks, to wind a small intestine on a finger or a stick • *gáárí ñmēj tièj* íj órà ñmēj pátá. Wind the thread for me so I can sew my pants.

gala

blew a cow's bladder into a foot-
ball.

gaarii [gààríí] *n.* type of food made from cassava tubers. (Akan <*gàli*>). *pl.* *gaariise*.

gaasi [gáásí] *v.* to pass by way of, to pass through • i gáásí dé ní rē, brà wàà. You passed the place, come back. *binsá fí kà gáásijé*, ò wàà. He had come ten years ago.

gagami [gàyámì] *n.* hallucination.
pl. *gagamisa*.

gagatin [gàgàtín] *n.* type of lizard (*Gekkonidae*). *pl.* *gagatime*.

gagatí [gàyàtì] *v.* for dogs, to at-
tempt to bite yet barely scratching or pinching the target • à váá wá dómít, ò gágáttí rā. The dog did not bite you, he barely pinched you.

gagtí [gàyàtì] *n.* type of shrub. *pl.* *gagtisa*.

gaha [gáhà] *n.* virgin land for farm-
ing.

¹*gal* [gál] 1 *n.* left (side) *Ant:* *dul*¹ . *reln.* left • wáá tsòà iì néj gál ní. It is on your left hand side. *Ant:* *dul*² *pl.* *galla*.

²*gal* [gàl] *n.* unripe quality of a fruit or nut • bòlà kínàà dí móngògàl-lá. An elephant can eat unripe man-
goes. *Syn:* *hema*² *pl.* *galla*.

¹*gala* [gàl] *n.* farm space measure-
ment, one quarter of an acre. *pl.*

gala

gaŋgaŋa

galasa.

²**gala** [gálá] *v.* 1 to go over and across, pass something or somewhere, to step over an obstacle • à báál gá-là hágłíkñí ní rà. The man went over the snake. 2 to exceed, to be more than • nì tʃèná zéŋú gálà nì ní rà. My friend's height exceeds mine.

galaja [gáláŋjá] *Cf:* *galanjvør* *n.* madness, craziness.

galanjvør [gálànzungvør] *Cf:* *galaja* *n.* mad person. *pl.* *galanzvøra*.

galingga [gálíŋgà] *reln.* middle • ḷ té-lé tiwii galingga rà áká bìrà wàà. He reached half way and returned. [Mo, Ka, Tu, Ti]. *pl.* *galingga*.

galinggaa [gálíŋgáà] *n.* type of bird, Pied Crow (*Corvus albus*). *pl.* *galinggaasa*.

gama [gámá] *v.* to put and join together, gather together items that were spread • gámá à kpààjdùgó muij lágàmì dójá ní à láó ní. Gather all the yam seedlings together in the farm hut.

gana [gànà] *v.* 1 to be in a state of severe pain • à bié fðé káá gánà àní tòŋkpégé ní. The child's back will be in severe pain with the hard work. 2 to weed under the millet or guinea corn when the plants are well matured • nì há wàà gánà ḷm̩ñ miá. I have not started weeding under my guinea corn.

ganagana [gànàgànà] *ideo.* to be under-ripe and still stiff and hard

- tí tóti à móŋgò nóŋ ḷ há dó gá-nàgànà. Do not pluck the mango fruit, it is still stiff.

¹**gantal** [gàntál] *1 n.* back, dorsum *Ant:* *swo*¹ *Syn:* *habwo*. *2 n.* follow • ḷn̩ gántál tómà jáá báliè wá. I have two siblings younger than me. *3 reln.* back, behind • wáá dóá à fálá gántál ní. It is behind the calabash. *pl.* *gantala*.

²**gantal** [gántál] *n.* outside.

gantal l̩ha [gántál l̩hà] *Cf:* *l̩gantál* *n.* backtalk • w̩sá gántál l̩há kánáð. The back-talking of Wusa is too much.

gantalbaanhog [gántálbáánhók] *n.* spine, vertebral column. *pl.* *gantalbaanhogo*.

gantalgbou (*var. of kɔŋ*)

gaŋ [gáj] *n.* rabies.

gaŋabulo [gàŋjabúló] *n.* arthritis.

gangaarøs [gáŋgáárø] *n.* lost opportunity, loosing a skill or capacity by doing something different • ḷ píná bié víé sùkú káálíí, ḷ wáá kín bì pàrà, ḷ zí tʃélè gáŋgáárø. My brother refuses to continue schooling and cannot work at the farm any more, he is now at loss. *pl.* *gaŋgaarøsa*.

gangalarí [gàŋgálári] *Cf:* *pɪŋgaasi* *n.* pickaxe. (Waali <gàŋgálári 'pickaxe').

ganganj [gàŋgànj] *n.* type of dance.

ganganja [gàŋgàŋjá] *n.* long and double-headed cylindrical drum

ganjɪ

beaten with curved sticks. *pl. ganjɪ ganjasa.*

ganjɪ [gànjɪ] *v.* to appear uneven and unexpected against a background • *sótá gáyí náàpíél ní, tṣútí tā.* Part of the thorn appears on the sole of my foot, pull it out. *páánvò gáyí ìì dží-fà ní, lògà tífēñ.* Bread appears out of your pocket, cut some for me.

gapvumma [gàpvùmmá] *n.* woven cotton cloth. *pl. gapvønsa.*

¹gar [gář] *n.* single piece of cloth covering the body. *pl. gata.*

²gar [gář] *n.* timber stable. *pl. gara.*

¹gara [gárà] *v.* 1 to pierce through • *tóbíí gárá òò émbélíí ní.* An arrow pierced through his elbow. 2 to lie across • *hág líkíñ tṣóá gárà à tívíí ní.* A snake lies across the road. 3 to lead and exceed others in achievements, to do more than others • *máñ párá gárà à bini báál lá.* I achieved more farm work than the boy.

²gara [gárà] *v.* to omit, to miss out, to skip • *ò jaà gárà kùò káálí rá.* He usually skips going to farm.

garaga (*var. of geregá*)

garamđfɔ̃ [gàrámđfɔ̃] *n.* gramophone. [*obso.*] (ultm. English).

garisi [gářísí] *v.* to burp • *à hááñ pí-ŋāð à zí gárisí.* The woman was satisfied and then burped.

garíñzajéè [gáříñzàñéè] *n.* bearing device made out of a fork of a tree branch. *pl. garíñzaysa.*

gere

garisí [gářísí] *v.* to trip and stumble • *kálá gárisí dáá rá à tṣélè.* Kala tripped over a stick and fell.

garnđā [gàrnđà] *n.* edge of cloth, used by women to wrap coins, kola nuts, and other items.

garsɔ̃r [gàsɔ̃r] *lit.* cloth-weaver *Cf.* *sôásvør* *n.* weaver. *pl. garsɔ̃ra.*

garzagatnɪ [gàrzáyátí] *n.* rag. *pl. garzagatia.*

gatí [gáti] *v.* to be high, to be raised • *lésí ìì délémbíí tìñj ó gátt.* Chock your stove stone so it is properly high. *à báál sáá òò diá tṣíjsí bàgátíí ní rā.* The man built his house on top of a higher ground.

gatigatí [gàtigàti] *ideo.* scattered • *dùú à nàmmíí gatigatí.* Sow the corn one by one here and there.

gatɔ̃lnɪ [gàtɔ̃lñí] *n.* cover cloth, used to cover the body.

gatuolie [gàtúólíé] *n.* Hen Harrier, type of bird (*Circus cyaneus*). *pl. gatuolise.*

geem [géèm] *nprop.* game reserve, specifically Mole National Park. (ultm. English <game>).

ger [gér] *n.* type of lizard (*Agama*). *pl. gete.*

gere [gèrè] *v.* of food which is hard to digest for the stomach and not being properly processed • *à nà-míá géréó ñññí pàtfigíí ní.* The meat is undigested in my stomach. *bó-tigéréè tómá tñësí.* The morsel Toma vomitted was undigested.

gerege

gɪtr

gerege [gérégè] *n.* tip of arrow. *pl. geregese.*

gəgəra [gègérà] *Cf: gəgəta* (*var. dʒε-dzəri*) *n.* type of monitor lizard found in rocky area. *pl. gegerasa.*

gəgəta [gègétà] *Cf: gəgəra* (*var. gə-geti*) *n.* type of monitor lizard. [*Mo.*] *pl. gegetasa.*

gəgəti (*var. of gəgəta*)

gəna [gènà] *v.* to be fool or stupid
• *bà dìà níhīè tìŋ géná kínkān nà.* The elder in their house is very stupid.

gənié [gènīé] *n.* type of skin rope used to tie head load. *pl. gənsa.*

gənii [géníí] *Cf: kintʃøma* (*var. dʒε-nii, dʒanii*) *n.* fool *Ant:* nahīé *Ant:* silalla. *pl. gənié.*

gənna [gènná] *n.* foolishness.

gənjeli (*var. of gənjene*)

gənjene [gènjéné] (*var. gənjeli*) *v.* to stagger, to stumble, like the way an intoxicated person walks • *wáá ká gēnjēnē à wáá kékj.* He is the one coming and staggering.

gərəga [gèrègá] *Cf: dʒərəga* (*var. garaga*) *n.* sickness, disease. [*old-fash.*] *pl. geregasa.*

gərəgə [gèrègè] *v.* to be sick • *tíí tíè à nàmííà i káá gərəgè.* Do not eat that meat, you will be sick.

gəregii [gérégíí] *n.* sick person. *pl. gəregie.*

gime [gímè] *v.* to rush somewhere or towards someone • *pòrúsòsò ló-lí gímé kàálí kùòrùbáníí.* The police

car rushed towards the chief's section.

gimii [gímíí] *n.* hill gradient or side.

ginegine (*var. of dʒinedzine*)

girime [gírimé] *n.* respect, courtesy
• *bàà kpáú gírimé ré.* They respect him. (*Waali <girima*).

gí [gí] *v.* to cross a border, a river, or a frontier • *ị́ gí à gój ná.* I crossed the river.

gila [gílà] *v.* 1 to allow, let, or permit
• *gílà ị́ zímà.* Let me know. 2 to stop doing an activity • *gílà kékj tìŋ i kàà jáà, ị̀ wàà būrū.* Stop what you are doing, I do not need it any more.

gila tié [gílà tíé] *lit.* let give *cpx.v.* to forgive • *kúósó káá gílā jà wíbómá tíé jā.* God will forgive us for our sins.

gila zíma [gílà zímà] *lit.* let know *cpx.v.* to prove • *gíláị́ zímà dí i lèí.* Prove to me that you are not the one.

gírrí [gíríí] *Cf: lehée* *n.* cheek skin and flesh. *pl. gíria.*

gítí [gítí] *v.* 1 to cut, to pull apart, to break, especially for rope like items • *kpágà à ọméṇj gítí à diànñà ní.* Break the rope that is across the door. 2 to experience a network cut, when the mobile contact becomes non-existent • *ò ọmá wíé dí tíè ṡò kpíémá ṡò fóōnọméṇj gítí.* While she was talking to her sister, the line cut.

*go**gorigi*

go [gó] *v.* to gather close or around, to surround, to enclose • à *ŋmēj* *gō à dáá rā*. The rope is round the tree. à *váá dósí à bié bárámúj góù*. The dog bit the child all over his body.

¹**gogo** [gógó] *n.* type of ant. [Mo]. *pl. gogosi.*

²**gogo** [gógó] *v.* to hit with the finger tips, knuckle, or with a stick • à *tſí-tſásá fíí já gogò jà púúnó rō*. The teachers used to knock our head.

gogosíama [gó gó siáma] *Cf:* *haglóbisíansa* *n.* type of ant. [Mo].

golemí [gó lémí] *v.* to be crooked, to twist or be twisted, to move with a contorted motion, as snake, worm or like a twisted rope • à *púlón dáy-kpálá gólemíjōō*. The blind man's walking stick is twisted.

golii [gó líi] *n.* type of grass (*Sporobolus pyramidalis*). *pl. golee.*

gongobiri (*var. of gongobiridaa*)

gongobiridaa [góngòbíridàà] (*var. gongobiri*) *n.* desert date, type of tree (*Balanites aegyptiaca*). *pl. gongobiridaasa.*

gojo [góñò] *Cf: gojononj* *n.* type of tree (*Nauclea latifolia*). *pl. gojoso.*

gonononj [góñónónj] *Cf: gojo* *n.* type of fruit. *pl. gojononna.*

gontoga [góntógà] *n.* type of tree. *pl. goytogasa.*

gool [góöl] *n.* goal. (ultm. English <goal>). *pl. goolso.*

goro [górlò] *v.* 1 to be crooked, to bend down, to be curved or hooked • *gòrlò iì néj ípí ná*. Bend your arm so I can see. *kòkòlèntébié jáá kin-goréé wō*. Fishing hooks are bent and curved things. 2 to be dishonest • à *báál górlōō àní òvò wíkpágéé ní*. The man is dishonest whatever he does. 3 to circle • *bà górló à dià rá*. They enclosed the house (with a fence or people stood around it)

goléwiégs [gó léwíègós] *n.* snail. *pl. góléwiégsa.*

gomína [gó míná] *n.* governor. (ultm. English).

gomónanti [gó mó nántí] *n.* government. (ultm. English).

góñ [góñ] *n.* 1 river. 2 type of plant. *pl. góya.*

góñbó [gó mbó] *n.* river path, where the water flows. *pl. góñbó-sa.*

góñnáá [gó nnáá] *lit.* river-leg *n.* branch of a river.

góñnõá [gó nnõá] *n.* river bank.

góñwie [góñwié] *n.* stream, small river. *pl. góñwise.*

góñzeñ [góñ zéñ] *n.* large river. *pl. góñzene.*

góñzeñii [góñ zéñ ii] *n.* long river. *pl. góñzeñiê.*

gorigi [górligí] *v.* to bend outward, to be bowed • *iì bié nààsá kàá górligí*. Your child's legs will be bowed.

*gulonjuloloŋ**gwo*

gulonjuloloŋ [gùlónggùlón] *ideo.* circular, round shape • *kóyakólábī māŋā dó gùlónggùlón.* The grinding stone always has a round shape.

gundaabii [gùndààbíi] *Cf.* **ŋmedaa** *n.* distaff, spindle for spinning cotton (without thread). *pl.* **guŋdaabie.**

gunnääsíŋtſawmuŋ [gúnnääšíŋtſávmuŋ] *lit.* person.name-tree-under *nprop.* name of a place on the old Ducie-Wa road, closer to Ducie.

guno [gùnó] *n.* cotton. (Gur). *pl.* **gunso.**

guŋmey [gùŋméŋ] *n.* cotton thread.

guori [gúórì] *Cf.* **kapɔsɪe** *n.* kola nut. [Mo, Ka, Tu, Ti]. (Hausa <guori>).

gurba [gùrèbá] *n.* fibrous waste, product of beating a the plant *piel*, used to choke the gunpowder in a gun barrel.

guro [gùrò] *v.* to gather together items like shea nuts, maize, or groundnut • *máwá gùrò à tsúónó, à dúóŋ kàà būürè.* You gather together the shea nuts, rain is threatening.

gurpe [gúrpé] *n.* pin, may be used to decorate a gun. *pl.* **gurpeſe.**

gurugi [gùrugi] *v.* 1 to grab a person firmly, by force • *tómá wá gùrugi ṽ̄v̄ māábié à kààlì sùkúù.* Toma came and grabbed his brother and went to school. 2 to rape • *bà wàà gúrugi háánà dùsiè nī.* There are no rape cases in Ducie.

gusi [gúsí] *v.* to nod, up and down • *ὴ ŋmá wíē tīēv̄ ṽ̄v̄ gúsi ṽ̄v̄ nū.* I talked to him and he nodded his head.

guti [gùti] *v.* to coil, to roll up, to rewind, to fold • *síi gúti ii kàlèŋ tñiŋ.* Get up and roll up your mat. *kpàgà à kàlèŋ gùti.* Roll up the mat. *gùti à ŋméjì dó ii púr ní.* Roll up the rope and put it in your farm bag.

gutugu [gùtúgù] *n.* type of yam. *pl.* **gutuguso.**

guugi [gùùgì] *v.* to roam, to go back and forth • *má ná à tfintàànñi tñóá háglií ní à gúúgi.* See the earth worm on the ground not going anywhere.

guurii [gúúrií] *n.* type of ant. *pl.* **guuree.**

¹**gva** [gòà] (*var.* **gwo**) *v.* to dance • *bà gúá báwáá rá lúsfnnásā tñí ní.* They danced

²**gva** [gòá] *n.* dance. *pl.* **gvana.**

gvagvar [gùágvár] *n.* dancer. *pl.* **gvagvara.**

gvsma [gùmá] *n.* 1 hump on the back. 2 supernatural creature which lives in the bush. *pl.* **gvnsa.**

gømatína [gømáttíná] *n.* hunchback, person with a humped back. *pl.* **gømatøma.**

gømpøra [gømpørà] *n.* type of climber. *pl.* **gømpørasa.**

gwo (*var. of* **gva**)

gvɔrεε

gvɔrεε [gðɔ́rε̄̄] *n.* spotted grass-mouse (*Lemniscomys striatus*). *pl.* **gvɔrεsa**.

gvɔsi [gðɔ́sɪ] *v.* to rehearse and practice for an activity having a climax, to warm up, to build up • *dègó* *gúrá já gðɔ́sð ìká gòà*. The dugu dancers rehearse and practice before the dance. à *bólmájáná káá gðɔ́sð ká tfálísì bà káá püllí*. The football players are warming up before they start.

gba [gbà] *quant.* also, too • *i gbà káá kàálòò*. You too will go. (North. Ghanaianism <*gbá* ‘also, even, self’).

gbaa [gbáà] *v.* to keep and control animals, to herd • *kà gbàà à píésié*. Go watch the sheep.

gbaani [gbáání] *v.* to crawl • à *bifslá há wàà gbāānì*. The baby does not yet crawl.

gbaani [gbàànì] *v.* to add sugar or salt in addition to the amount already contained in the dish or drink • *má tfej jiisá ý gbáánì*. Pass the salt I will add some more.

gbaar [gbáár] *n.* herder • *ñmñ bié jáá nñgbáár rá*. My son is a cowherd. *pl.* **gbara**.

gbaasi [gbáásí] (*var.* ²**gbiasí**) *v.* to take or collect from several places • *ñmíér zóó ññ diá à gbiásì ññ diá kíná mūj liì*. The thief entered my house, took some items and left.

gbaga [gbàgà] *n.* type of monitor lizard • *i kóyá à kiì tɔ́tsááñ-*

gbege

gbàgà. You are as thin as a dry season monitor lizard. *Syn:* **badʒɔgv** (*Varanus*). [Mo]. (Waali <*gbaga*). *pl.* **gbagase**.

gbagala [gbàgàlá] *n.* type of cloth for elders. [obso].

gbagba [gbàgbá] (*var.* **gbegbè**) *n.* duck. (ultm. Hausa, via Waali <*gbagba* ‘duck’). *pl.* **gbagbasa**.

gbambala [gbàmbàlà] *n.* albino. *pl.* **gbambalasa**.

¹**gbanjasa** [gbáñjásá] *n.* expectation • *ñ nñ ñ ì mòlibié gbáñjásá rá*. I expect the money.

²**gbanjasa** [gbáñjásá] *n.* inarticulate noise produced by the body or coming from cars or planes at a distance.

gbanjasi [gbáñjásì] *v.* to touch • *gbáñjásì ññj nñú nò, òò wíò*. Touch my head, it is hurting me.

gbangban [gbàmgbàñ] *n.* harmattan. (Gonja <*gbànggbàñ*).

gbaraga [gbárágá] *nprop.* 1 name of a god owned by some people in Ducie’s *Gbwñwɔlēe* section. 2 medicine which protects against the taboo of having two burial specialists working together if they both have an affair with the same woman.

gbarmi [gbàrmì] *v.* to attempt to catch and fail, to try to arrest someone to no avail • à *pòlísì gbármúú rā*. The police failed to arrest him.

gbege [gbègé] *Cf:* **zaŋsa** *Cf:* **kontii** *n.* early farm preparation, just after

gbel

bush burning, involving clearing the land and cutting trees. [Mo].

gbel (*var. of gbèl*)

gbeliŋ [gbèlìŋ] *n.* hour, time • *gbèlinsé átōrò mánjá kérj*. It is three o'clock. *pl. gbelinse*.

gbeliŋe [gbèlìŋé] *n.* small bell worn around the waist by the last born of the dead at his or her first and last funeral. *pl. gbeliŋse*.

gbelingbí [gbélìŋgbí] *n.* type of bird. *pl. gbelingbisa*.

gberegilegii [gbèrègìlégií] *n.* type of plant, its ashes can be used in making *doo*. *pl. gberégilegee*.

gbegbe (*var. of gbagba*)

gbel [gbél] (*var. gbel*) *n.* type of tree (*Ficus elasticoides*). *pl. gbelà*.

gbelmuŋ (*var. of zamparagni*)

gbena [gbéná] *n.* type of bean. *pl. gbenà*.

gbenii [gbéníí] *n.* 1 red-coloured stone. 2 pinkish colour • à *gbéníí díjòō*. The pinkness is reached. *pl. gbenii*.

gbentaga [gbèntàyá] *n.* big gourd used as bucket, the biggest natural container *Syn: fataga*. *pl. gben-tagasa*.

gbentagasí [gbèntàgàsì] (*var. sipum-me*) *n.* type of plant. *pl. gben-taga-sisa*.

¹**gbéra** [gbèrà] *n.* sponge used to wash one's body. *pl. gberasa*.

gbingbíŋ

gbéra [gbèrà] *v.* to soak soil for the preparation of bricks used as building material • *báá gbérà hàglíí à téjési háglibié*. They are going to soak soil and make bricks.

³**gbéra** [gbèrà] *v.* to be crippled from the waist downwards • *Ijóllí júò òvè gbèrà*. He was crippled as a result of a car accident.

gbéri [gbérí] *n.* cripple. *pl. gberie*.

gbesa [gbésà] *n.* chewing stick. *pl. gbesasa*.

gbetara [gbétárá] *n.* shallow pond found in the bush. *pl. gbetarasa*.

gbeti [gbètì] *v.* to be unable to learn, act, or demonstrate correctly • *ṇà bìnihááj tìn gbétíjóó*. My daughter is unable to learn correctly.

gbetie [gbètíè] *n.* clumsy person. *pl. gbetisa*.

gbegie (*var. of gbiekie*) *n..*

gbiekie [gbékíè] (*var. gbiegie*) *n.* Black Kite (*Milvus migrans*). *pl. gbiekise*.

gbiali [gbíélí] *v.* to shout out the items one is selling • àjí káá gbiéli nòò? Who is shouting out her oil?

gbinti [gbíntí] *v.* to kneel • *nihááná bániè já gbíntì òvè báál sòò níká kpá niìnòàllíí tíēò*. Some women kneel in front of their husbands before giving them water.

gbinj [gbíŋ] *Cf: neŋgbinj* *n.* bracelet. *pl. gbinne*.

gbingbíŋ [gbíŋgbíŋ] *ideo.* crowded • à *díà sú gbingbíŋ àní nárā*. The

gbīā

house is full of people.

gbīā [gbīā] *n.* monkey *SynT:* **neŋ-galtrīma**. *pl.* **gbīāna**.

gbīākanīñ (*var. of kanīñ*)

gbīākwl [gbīākwl] *lit.* monkey-t.z. *n.* Wild custard apple, type of tree *Syn:* **duoŋkiir** (*Annona senegensis*). *pl.* **gbīākvlsa**.

¹**gbīāsi** [gbīāsì] *pl.v.* *Cf:* **fieri** 1 to adjust a share, to harmonize an amount • *jāwá tómà zóó dì gbīá-sì kíná kinjògùléé tómà pé nì*. The market owners entered the market and collected their tokens from the sellers. 2 to pluck or pick the top shoot of bean leaves • *gbīāsi à sfgá núú nō, já kpá tòŋà disá*. Pluck bean shoots, we will make soup.

²**gbīāsi** (*var. of gbaasi*)

gbīāsiama [gbīāsìàmá] *n.* red patas monkey (*Erythrocebus patas*).

gbīāsɔɔníä [gbīāsɔɔnñä] *n.* Drongo, type of bird (*Dicrurus genus*). *pl.* **gbīāsɔɔnisa**.

gbīātìi [gbīātìi] *lit.* monkey-Akee.tree *n.* type of tree (*Agelaea paradoxa*). *pl.* **gbīātise**.

gbìntì [gbìntì] *v.* to over-prune by cutting away too many leaves on a plant • *dì i gbìntì à sfgá, i káá kpōā wà*. If you continue over-pruning your cow peas, you will kill them.

gbol [gbòl] *n.* type of skink (*Scincidae*). *pl.* **gbollo**.

gbolo [gbòló] *nprop.* Gbolo, person's name.

gbūvri

gbōŋ [gbón] *n.* type of tree. *pl.* **gbō-ŋo**.

gborobii [gbòròbíí] *Cf:* **safibii** *n.* key. (Waali <*gbòròbíí*>). *pl.* **gborobie**.

gbugo [gbùgò] *v.* to be plentiful, to be over-abundant • *siimáá gbùgò bá wò bà dí ká viè*. The food was plentiful for them, they ate but refused some.

gbul [gbùl:] *n.* blunt, dull *Ant:* **di³**. *pl.* **gbullo**.

gbulo [gbùlò] *v.* to be blunt • *à kísíé gbúlóó*. The knife is blunt. (Gonja <*gbíl*>).

gburugulugee [gbùrùgùlúgée] *n.* tadpole. *pl.* **gburuguluguso**.

gbvgvsmuŋ [gbv̥y̥lmùŋ] *n.* farm area for resting in the shade.

gbvktv̥k [gbv̥y̥t̥v̥k.] *ideo.* thick • *tfè à kùbíí gbv̥y̥à gbvktv̥k*. Let the porridge be very thick.

gbv̥ya [gbv̥yà] *v.* to be thick, thicken, to be dense, usually used to describe the texture of a liquid • *tfè à kùbíí gbv̥yà*. Let the porridge be thick.

gbv̥ywɔleë [gbv̥y̥wóléé] *nprop.* section of Ducie. (Tampulma <*nig-bv̥ywɔleë* 'dense family'>).

gbv̥vri [gbv̥v̥rì] *Cf:* **taari;** **iiri** *v.* to rush at, to move towards something rapidly and with force • *à váá*

*ha**gbòdòrì kàálì à píésí pé rē.* The dog

h

¹**ha** [ha] *pv.* yet, still • *ò há wà wáá-wá.* He has not yet come.

²**ha** [há] *v.* to hire • *jà há lóólì káálì à líhó rō.* We hired a car to go to the funeral.

hã [hã] *v.* to hate • *ṇì hã ḥṇì tṣítṣà rā.* I hate my teacher.

hää [hää] *v.* 1 to open one's mouth, to contribute to a topic of discussion • *ziàŋ hää òò nöñä rā à wíé bà-yímáálíi nī.* Ziang contributed during the discussion. 2 to lift one's arm high as if to hit something or someone • *hää ii néj mānyūū.* Raise you hand and beat him.

hääbuura [hääbúúrə] *n.* chasing women.

haalì [háálì] *conn.* yet, still • *ò jíráó sānjā mùŋ,* *háálì ò há wà wááwá.* He called her a long time ago, yet she has not come. *kálá wāā ḥì pé rē háálì diàri mùŋ.* Kala has been with me since yesterday. *ṇì búúré mólebié bìrgì háálì ḥì há wà nää.* I struggled to get money for some time but still have not got any.

haamíi [hààmíi] *n.* boredom • *hàà-míi kpágā kūrīi rē,* *ò dì wà kíŋ wàà wáá.* Kuri was bored because he could not come to Wa yesterday.

hääñ [hääñ] *n.* Cf: **nihääñ** 1 woman. 2 female. 3 wife. *pl.* **hääna**.

haglibii

rushed at the sheep.

haarí [hààrì] *v.* to deprive • *ò háárf ñì kóór tà.* She deprived me of my t.z. *sòú háárfi ḥṇì ḥṇì mää́r tà.* Death deprived me from my mother.

hääsa [hääsá] *n.* husk, chaff or any particle to be separated from the grains themselves.

hääsi [hääsí] *v.* to yawn • *nídígí-máñá wáá hääsí.* No one yawns alone.

hääsii [hääsíi] *n.* 1 bitterness • *kín-hääsíi rà.* It is something bitter. 2 to be annoyed • *nihääsíi rē jáá à báál.* That man easily becomes annoyed.

hääsí [hääsí] *v.* to be bitter • *nàà-sààrsítsáó bié hääsíjáá.* The Neem seeds are bitter.

habwo [habvɔ́] *n.* back *Syn:* ¹**gantal**¹. *pl.* **habwoña**.

hagasí [háyísí] *n.* type of candy. (ultm. English < *hacks* ‘candy brand’).

hagla [hàyélá] *n.* ground, soil, sand, earth *Syn:* **haglin**.

haglibie [hàylíbié] *Cf:* **solibie** (*var.* ¹**minfā**) *n.* type of ant *Syn:* ²**minfā**. *pl.* **haglibise**.

haglibii [hàylíbií] *n.* mud or earth block used as building material. *pl.* **haglibie**.

haglibisiansa

haglibisiansa [hàglíbìsìànsá] Cf: *gogosiam* *n.* type of ant. *pl. haglibisiansa.*

haglibummo [hàylíbúmmò] *n.* type of soil.

haglñ [hàyølñí] *n.* ground, soil, sand, earth *Syn:* *hagla* *Syn:* *tagla*. *pl. haglia.*

haglijøgsii [hàglìjøgøsii] *n.* soft ground.

haglikñ [háylíkñí] (*var. tuur*) *n.* snake. *pl. haglikina.*

haglikpeg [hàglíkpég] *n.* hard ground.

haglinøgvøl [hàglínøyøl] *n.* type of soil, without stones and roots, light and loose.

haglitñää [hàyølñtñää] *n.* sandy soil.

hähñë [háhñë] *n.* old woman. *pl. hähñeta.*

hajoñ [hájóñ] *nprop..*

hakila [hákílå] *n.* thought, argument
• *mñm máásí tfj sùkúù ní rè, mñ mäáñ tñéñ hákílå.* I once ran away from school, but my mother advised me to go back. *pl. hakilasa.*

hal [hál] *n.* egg. *pl. hala.*

hala [hàlå] Cf: *piga* *v.* to fry something on a hot surface using fat • *i kàá kñj hálå kpààn nã.* Can you fry yam?

halinguomii [hálíngùòmii] Cf: *nññ-maniñ* *n.* millipede, underground pest which bores into yam tubers to feed (*Myriapoda*). *pl. halinguomie.*

hajtsele

halñ [hálíf] *n.* frying • *kpâáñjhà-líi.* Fried yam.

hamba [hámbà] *n.* hammer. (ultm. English <hammer>). *pl. hambasa.*

hambag [hámbák] *n.* type of tree (*Pi-lostigma thonningi*). *pl. hambaga.*

hambajala [hámbájàlå] *n.* lying flat and facing the sky. *pl. hambajalasa.*

hambara [hámbàrà] *n.* barrenness, lack of reproductivity attributed to male or female. *pl. hambarasa.*

hamñnanñä [hàmónánñä] *n.* assassin bug (*Reduviidae*). *pl. hamñnanñäna.*

hamñj [hàmñj] Cf: *bie;* *bisøøna* *n.* child, not old, junior relative to others. *pl. hamñna.*

hamñwie [hámñwiè] Cf: *bisøønbie* *n.* small child, from birth to approx. 5 years old. *pl. hamñwise.*

handøymiisa [hándómmiisá] *n.* jealousy.

handøj [hándòñ] *n.* co-wife, Gh. E. woman's rival. *pl. handøsa.*

hanzøj [hánzón] Cf: *luhññj* *n.* unmarried young woman. *pl. hanzomo.*

hañ [hàn] *dem.* this • *ñ nésé hámà, á-wèñj ká kpàgà fññá?* Which of your hands has most strength? *pl. hama.*

hajtsele [háñtsèlé] Cf: *liegu* *nprop.* Motigu shrine, water source where the animate god lives.

hara [hàrà] *v.* to lock • *kpàgà nìñ dìà-nôò à harà tièò.* Lock my door for him. *Ant:* ¹*lala*

haradìa [hàràdìá] *n.* prison. *pl. haradìsa.*

haraha [hàràhá] *n.* inexpensive, cheapness, low price. (Hausa, ultm. Arabic <àřàsā ‘cheapness’).

harigì [hàrigì] *v.* to try, to do with all your might, to do seriously, to make an effort • *hàrigì páásí ìì téésì ni.* Try to pass your test. *óò hárígì à pàrà kùò.* He should try to have a farm.

hasig [hásig] *nprop.* Hasik, female name related to *sigmaa*, follows *ŋmääñjɔ* *SynT:* *ŋmääñjɔ; basig.*

haswɔñ [hásóóñ] *n.* woman who recently gave birth. *pl. haswɔna.*

hawie [háwiè] *n.* 1 ego’s junior brother’s wife. 2 ego’s most recent wife. *pl. hawise.*

hëhëse [hëhësè] *n.* announcer. *pl. hëhësesè.*

¹**hele** [hélé] *n.* type of squirrel *SynT: muñzentuna.* *pl. helese.*

²**hele** [hélé] *v.* to bend back one’s head • *hélé ìì júù.* Lift your head up.

³**hele** [hélé] *v.* to send someone specially to do one’s errand, Gh. E. to message someone • *tíí hélé bá tʃì kpá mìn pátá à lìì dùsèè wà tìēñ.* I am going to send them to fetch my trousers tomorrow.

hembii [hëmbíí] *n.* metal nail. *pl. hembie.*

hësee [héséè] *n.* message. *pl. hësee.*

hësi [hésí] *v.* to announce, to beat a drum to announce • *tóótíná ŋmá dí bá hësi má ká pàrà kùò.* The landowner says they announced that you should go and work at the farm.

hemá [hèmá] *n.* 1 young, as in physically not mature • *ŋmááñjò bìé há jáá bihémíí rá.* Mangu’s child is not yet fully grown. 2 to be unripe • *já dìà mágònóná hémáñ à há wà siárrí.* The fruits of our mango tree are still hard, they are not yet ripe. *Syn: ²gal*

hembie [hëmbié] *n.* small bowl. *pl. henwise.*

hembola [hëmbólá] *n.* medium size bowl. *pl. hembolasá.*

hena [hèná] *n.* bowl. *pl. hensa.*

hëj [hëj] *n.* arrow. *pl. hëma.*

hëngbaa [hëngbáá] *n.* type of clay bowl, container used to stir shea butter. *pl. hëngbaana.*

hëjsí [hëjsí] *Cf:* *dara* *v.* to lie, to tell untruth • *à bìé hëjsí wíé dò ḥṇ nòò à ní rà.* The child lied to me.

hiësi [hiësi] *v.* 1 to rest, to relax • *ká sájá dáámún ní hiësi.* Go sit under a tree and rest. 2 to breathe • *dì hiësi digìì dígíí.* Breathe slowly.

hiësipugo [hiësipùgò] *n.* asthma.

hïí [hïí] *Cf:* *vaaj* *n.* hind leg of an animal. *pl. hïé.*

hire [hìrè] *v.* to dig, to take out sand, to dig up new planted yams • *ká hì-*

hirii

rè nàjà tīē bā. Dig some gravel for them. *mìm bìè káálí kùó* • *ká hirè kpàànfélée.* My son has gone to dig the new yams.

hirii [híríi] *n.* digging.

hīē [híé] *Cf. bahīē* *v.* to age, to grow old, to be older than • *míy híéj.* I am older than you. *i lèí híéj.* You are not older than me. *Ant: wie*

¹hīēna [híénná] *n.* family or blood relationship • *nìnníé wòjò híēná kā vàlà tfàsià ní?* What is Wojo's blood relation in Chasia? *dí híēná wíé lèí,* *i wàá kìn zòvò iì tóó ní.* Without family relations, you cannot live in your village. *pl. híēna.*

²hīēna [híénná] *n.* ego's father's sister. *pl. híēnsa.*

hīēj [híéj] *n.* relative by maternal and paternal descent • *i híéj ká jàá bááñ?* Who is your relative? *wàá ní kpágúrí ní nnì híembá dòà.* In Wa, my relatives are in Kpaguri. *pl. híembá.*

hīéra [híérá] *n.* appetite, craving, or an absence that creates a desire • *ṇì bírgíjé ḥí wà bí nà ḥíṇṇí bié* • *híérá dí jáŋ.* It is a long time since I have seen my child and his absence affects me. *kóó híérá kpágá à bié.* The child has a craving for t.z..

hīéri [híérí] *v.* to be enthusiastic, to be voracious • *bátón káá híérōō.* Baton is a voracious meat eater.

hīēsí [híéssí] *v.* 1 to be old • *ṇì píná híēsíjōō.* My father is old. 2 to be

hita

ripe, to be mature, applicable to banana, yam, and plantain • *à kpáámá híésijàō.* The yams are mature and ready to dig up.

hīhī [híhí] *n.* bank of mud and reeds forming pond to contain and catch fish. *pl. hihīna.*

1hīí [híí] *interj.* exclamation expressing disapprobation of an action carried out by someone else.

2hīí [híí] *v.* to slam into someone to prevent his or her action • *té hííj.* Don't slam into me. *óvwà hííñ nā.* It is she who prevented me.

hīisa [híissá] *n.* shyness, respectfulness • *híissá kpágúrí rā.* She is shy (Shyness has her). *óvò ómà híissá rá.* She is shy (She fears shyness).

hīísí [híísí] *v.* to dry up • *à pòl níí híí-síjōō.* The water from the river has dried up.

1híl [híl:] *n.* witch. *pl. hila.*

2híl [híl] *n.* drought.

hila [hílá] *n.* in-law. *pl. hilasa.*

hílibaal [hílibáál] *n.* father in-law. *pl. hilbaala.*

hílháāñ [hílháāñ] *n.* ego's mother in-law. *pl. hilháāna.*

híŋ [híŋ] *pro.* second person singular strong pronoun • *ṇì zímáō dí híŋ kpétí à pář.* I know that it is you who broke the hoe.

híta [hítá] *n.* witchcraft • *wáá kpóvò àní hítá ní.* He killed him with witchcraft.

hiñ

hĩñ [híñ] *n.* type of trap, operated by a stone, various branches, grass, and shea nut as bait. *pl. hĩta.*

hĩwa [híwà] *v.* 1 to trap • ḵ dè hĩwá hèlé ré. Yesterday he trapped a squirrel. 2 to put charm or spell on something to affect someone.

hog [hóg] *n.* bone. *pl. hogo.*

hogo [hògò] *Cf: əgilı* *v.* to have nausea • à pàtsíggí hògó káá dôgôsī à gérégíí rá. The nausea is disturbing the patient.

hogul [hóyúl] *Cf: holij* *n.* cockroach. *pl. hogulo.*

hogulbummo [hògùlbúmmò] *n.* type of cockroach, larger than *hogul.*

hogulpømma [hògùlpømmá] *n.* type of cockroach.

hol [hól] *n.* type of tree (*Afzelia bella*). *pl. holo.*

holpii [hólbìi] *n.* *Afzelia bella* seed. *pl. holbie.*

holij [hólinj] *Cf: hogul* *n.* cockroach. [Mo, Ka, Tu, Ti]. *pl. holmo.*

holnøypetii [hólnóypëtìi] *n.* *Afzelia bella* seed shell.

høhøla (*var. of hølahøla*)

høl [hól] *n.* piece of charcoal. *pl. høla.*

hølahøla [hølåhølå] (*var. høhøla*) *ideo.* type of visual perception, yellowish colour • i kÿgláábõl tñj há dø hølåhølå, tñè ḵ sýárfi ká í tñtí. Your paw-paw is still unripe, let it ripen before you pick it.

hvslrr

hølrr [hølkí] *lit.* charcoal *n.* Sisaala person. *pl. høllee.*

høsí [høsfí] *v.* 1 to shout or to cry out at someone • høsí à bié dí ḵ brä wàà. Shout to the child that he must come back. 2 to give forth thunder • i nøðð à dûóy høsí ræä? Did you hear the (rain) thunder? 3 to rebuke, to criticize, to speak harshly to • ḵ ȝmá wíë dì tñé à biè ré káá høsí. He talks harshly to the child.

høvø [høvø] *n.* type of grasshopper. *pl. høsa.*

huor [hùór] *n.* raw • à nànnhùór ká-náð. The raw meat is abundant. à nàmìé müj jáá áhùòr rø. All the meat is raw. *pl. huoto.*

hur [húr:] *n.* inevitably, unavoidably • húr mùn nō ḵ fí jàà wāā báàj. He always to come here. húr ḷ kàá bì bilè kùò rø. I will inevitably start farming again.

hüusi [hüüsí] *v.* to shout, the kind of vocalization that travels a long distance, mainly done in the bush • à pápátá káá kääli diá áká hüüsí jírà ḵ tøgømà. The farmer goes home and shouts to alert his colleague.

høla [hølá] *v.* to be dry, to dry • ḷññ tñjúónó høláð ḷ kàá sòàgì. My shea nuts are dry enough to pound them. tñè à nàmìá hølå. Let the meat be dry.

hølrr [hølkí] *n.* drying • jøvøkpónj-kpøñhølkí bómáð. The drying of

*hɔ̃ŋ**iŋɛ*

rainy season cassava is difficult.
Ant: sɔɔnɪ⁵ pl. hɔ̃nɛ.

hɔ̃ŋ [hɔ̃ŋ] *Cf: pur* n. gear, equipment for a trade or activity, including all items required to take along for the day, the stay or the journey. *pl. hɔ̃nna.*

í

i (*var. of ɪ*)

ii [?iɪ] v. to praise, to speak highly of
 • *iɪ kúὸsó.* Praise God.

ii [?iɪ] v. to do abdominal pressure for child delivery • *dɪ iɪ.* Push!

iiri [?iìri] *Cf: gbʊsri; taari* v. to rush at somebody in anger • *wɔsá ká páá ùù zómó, gbòló iírjé kààlì ṽò pé ré.* When Wusa insulted him, Gbolo rushed at him in anger.

iko [?ikò] *Cf: wɔsakuolo* *interj.* praise name and title for the *wɔsakuolo* clan.

ile?ile [?ilè?ilè] *ideo.* type of visual perception • *kààlì jàwá àkà jàwà sòmmàå tīŋ ká dó ilè?ilè.* Go to the market and get dawadawa balls that are dark in colour.

indʒi [?índʒì] n. engine. (ultm. English).

irii [?írìi] n. type, ethnic group, property, colour • *nì?íríi wèjí ká jàà jà nàl tīŋ?* To which group of people does our grandfather belong? *bàáŋ írìi i kà búúré?* What type do you want? *tàgàtà pòmmá, ásiàmá àní*

hɔ̃ɔ̃r [hɔ̃ɔ̃r] n. stranger. *pl. hɔ̃ɔ̃ra.*

hɔɔrakaalíi [hɔɔrákáálíi] n. sixth day of a second funeral.

hɔ̃ɔ̃ [hɔ̃ɔ̃] v. to blow a wind instrument • *mìm báàl kàà hɔ̃ɔ̃ bùsúnù rō wíwíré.* My husband plays the flute very well.

sísáv ḷ kpàgà, írìi wèj i kà búúré? I have white, red, and yellow shirts, which colour do you want? (Waali). *pl. irie.*

ise [isé] n. 1 type of insect which likes the sweat of human beings, produces a thick substance sweeter than honey called *ise*, but tiny in quantity. 2 thick substance produced by an insect called *ise*. *pl. ise.*

isi [?ísi] *Cf: wɔsasiile* *interj.* title and praise name for the *wɔsisiile* clan.

ito [?ítò] *Cf: itolo* *interj.* praise name and title for the *itolo* clan.

itoló [ítóló] *Cf: ito* *nprop.* clan found in Gurumbele.

i [i] (*var. i*) *pro. 2.sg. (you)* • *bà búúré íí kúū.* They want you to be tired.

iā [?iā] n. guinea worm. *pl. iāsa.*

iiwa [íiwà] *pro.* second person singular emphatic pronoun.

iŋe [?íjè] *Cf: iŋela* *interj.* praise name and title for the *iŋela* clan.

ijela

ijela [i̯jɛlə] Cf: **ijɛ** *nprop.* clan found in Gurumbele.

il [?fɪ] *n.* breast. *pl. Ila.*

ila [?ɪlə] *v.* to take care, to watch, to guard, to protect against • *má ká ilà nàmmíí kùò ní.* Go and take care of the maize at the farm.

ile [?ɪlɛ] Cf: **wɔsalɛla** *interj.* title and praise name for the *wɔsileela*

j

¹ja [ja] (*var.* **¹jaa**) *v.* to do • *tʃɔpìsì bí mÙñ ò já jáò.* He does it every day. *nìnìé ñ kà jää?* What did I do?

²ja [ja] (*var.* **je**) *pro.* first person plural pronoun • *já káálì.* Let us go (non-initiated action). *já káálíjéó.* We went.

1jaa (*var. of ja*)

2jaa [jàà] *v.* 1 to fetch water, to dip out liquid • *jàà níí tiè ñ pññá.* Fetch water and give it to me. *jàà pé.* Fetch and add more. 2 to take grains in quantity • *jàà nàmmíí ká tiè ii hilà-hààñ.* Take some maize for your female in-laws.

3jaa [jáá] *v.* 1 to be • *ò jáá ññá pñná rá.* He is my father. 2 to be equal • *kínâliè i kpá pè àliè ní, à jáá ànáá-sè.* Two plus two equals four.

4jaa [jáá] *pv.* indicate action that occurs regularly, repeatedly, or habitually • *ò jáá káálì kùò ró tʃɔpìsì bíí mÙñ.* He goes to farm everyday. *táájú jáá tíe gér ré.* Tangu eats

jala

clan.

ilnɔá [?ilnɔá] *n.* nipple. *pl. Ilnɔása.*

itʃa [?ítʃà] Cf: **wɔsatʃaala** *interj.* praise name and title for the *wɔsitʃaala* clan.

rwɛ [?fwɛ] Cf: **wɔsawɪla** *interj.* praise name and title for the *wɔsiwɪla* clan.

lizard regularly.

1jaari [jààrì] *v.* to be lazy, be untrustworthy, be useless • *ññì hääñ jáári-jáò.* My wife is lazy and unable to work.

2jaari [jààrì] *v.* to scatter on the ground • *bɔññj bíñ à nàmmíí jáàrì à zàgá ní.* A goat knocked the maize over and scattered it in the house.

jaga [jàyà] *v.* 1 to hit, to knock • *hákúríí jágá váá tā.* Hakuri knocked the dog away. *ñ kàá jágíí tōbii.* I will hit you with my arrow. 2 to put down brusquely • *tí wá kpà à bónsó jágà hágíí.* Do not put the cup down brusquely.

jagasi [jàyàsì] *pl.v.* to hit • *à sáñpós-ná jágásí pō à dāā nī.* The porcupine quills hit the tree and stuck in it.

jala [jálá] *v.* Cf: **pñ** (*var.* **je**) 1 to sprout, to burst, to explode, to perspire • *à lóóli kóba káá jálá.* The car tire will burst. *pétror-bàgàlàn jálá dín nē.* The container

jalasi

exploded. \diamond jálà wiliŋ né. She perspires. 2 to germinate, to push up earth, sprout • n̄n̄ sígá tīŋ ᵑà kà d̄s̄w̄w̄ á jálj̄j̄. The cow peas I sowed have sprouted. 3 to rise (sun) • sīŋ, w̄s̄s̄ jálj̄j̄. Get up, the sun is up.

jalası [jál̄s̄i] v. 1 to sit and lean back, to be slanted, to relax on • à biè sáŋà òò jíná kó'r ní ká brà kà jál̄as̄i. The child sat on his father's chair and leaned back. 2 to depend on, to rely on • gbóló ȷmá dí ò jál̄as̄i ᵑà n̄i dí ᵑà káá tíéó lâabâkâ dûhó. Gbolo said that he relies on me to give him yam seedlings.

jalie (var. of *jarie*)

jarata [járátá] (var. *parata*) *ints.* very clear or proper white • à jàmmísá ò kâà tólâò járátá. The maize flour is very white.

jarie [járíè] (var. *jalie*, *wizaama*) *n.* Muslim. (ultm. Hausa). *pl. jarisa.*

jarii [járíi] *n.* Islam.

jasanjabœsi [jásánjábœ̄si] *lit.* we-sit-slowly ('Let's keep peace') *nprop.* dog name.

¹*jawa* (var. of *jowa*)

²*jawa* [jáwà] *pro.* first person plural emphatic pronoun • jáwâ wà kín kaàlì à lúhò. We were not able to go to the funeral.

jawaa [jáwáá] *pro.* first person plural strong pronoun.

jawadiir [jáv̄d̄ír] *Cf.* *jowa* *n.* trader, seller. *pl. jawadiire.*

jira

jege [jègè] *v.* to shake from hunger or some sicknesses, feeling difficulty in moving • ò tsárfj̄j̄, òò bárá dí jégè. She has diarrhoea and is dehydrated, her body is shaking.

jegisi [jégísí] *pl.v.* to rock or shake back and forth, to calm a crying baby by shaking • kpá à bié ságà ìì nààsá ní à dí jégísí. Put the child on your lap and continue rocking her.

¹*jele* [jélé] *v.* to crow • à zímbáál jé-lèù. The cock crowed.

²*jele* [jélé] *v.* to bloom, to produce and bear flowers • ȷm̄n̄ máŋsá káá jéleù. My groundnuts are blooming.

jelii [jélíi] *n.* blooming, flower • bà wàà párà máŋsíjéleè pàtſígíí. We do not weed under blooming groundnut plants. *pl. jelee.*

jerisi [jérísí] *v.* to shake up by being surprised • kálá n̄d̄ó mááfawíilé à jérísí. Kala heard a gun sound and was shaken up.

je (var. of *ja*)

jela (var. of *jala*)

jiriti [jírití] *Cf.* **bummo** *ints.* very black • à hââŋ, ò sàálíí tīŋ bírèò jírití. The woman, her stirred t.z. is very black.

jibii [jíbíi] *n.* grain of salt.

jiesi [jíèsi] *v.* to pamper someone • tíí jíèsi ìì bisé. Do not pamper your children.

jira [jírà] *v.* to call • kà jírà à báàl dí ó wàà. Call the man and tell him that he should come.

*jirigɪ**juo*

jirigɪ [jɪrɪgɪ] *pl.v.* to call people one after the other • gó à tɔ́v jirigɪ à ní-hièṣā báá lágámì à kúórù dìà ní. Go around the village and call the elders for them to meet at the chief's house.

jirii [jírifí] *n.* calling. *pl. jirie.*

jisa [jísá] *n.* salt. *pl. jisasa.*

joguli [jòyùlì] *v.* to sell • jògùli iì sá-kir tìŋ à bó i kàntfinsá. Sell your bicycle and pay your debts.

jogulibɔŋ [jòyùlbóŋ] *n.* high price, expensive • jògùlibóŋ pñūn nì, ḥ wáá kìn jáwúú. Because it is expensive, I cannot buy it.

jogulii [jóyúlíí] *n.* selling. *pl. jogulie.*

jogulileŋ [jòyùliléŋ] *n.* moderate price, cheap • wòjò kpágá jògùlileŋ nā, à pñúú ní òò pàtùrúú péti. Wojo had a moderate price, therefore his petrol got sold.

jogulo [jòyùló] *n.* price • à sákìr jògùló lémáá. The price of the bicycle is low. *pl. joguloso.*

¹**jolo** [jóló] *Cf. biti* *v.* to pour but leave some in the container • jóló sítj tīē. Pour some drink for him.

²**jolo** [jóló] *Cf. sampentie* *n.* farming and gardening with raised beds.

jonj [jój] *n.* slave. *pl. joso.*

jögosi [jóyɔ́sí] *v.* 1 to be soft • à bié bâtɔ́ŋ jögɔ́sijàá. The baby's skin is soft. *Ant:* kpege¹ 2 to not yet be set, to not be set properly • à hääŋj

köö̤ tñj jögósijàá. The woman's t.z. is not set properly.

jorotɔ [jórótó] *ideo.* in a line or straight manner • bâà tfónsi fùòlì rē jórótó. They are joined in a line.

jɔsí [jósí] *v.* to trot • jósí kààlì bírín-díŋ ká wàà. Trot to the main road and come back.

jɔssí [jòssí] *pl.v.* to buy • mì búúré íí jósí kpáámá ní pàmmié rá à jà-wá ní. I want you to buy yam and maize at the market.

¹**jɔwa** [jòwà] (*var.* ¹**jawa**) *v.* to buy • kààlì jòwá ká jòwà kánsá à wà tīē. Go to the market and buy me bean cakes.

²**jɔwa** [jòwá] *Cf. jawadiir* *n.* market. *pl. jɔosa.*

jugii [júgíí] *n.* heavy • kpâàmbénse júgíí káálí kpâàljwótò. Yam tubers are heavier than yam seedlings. *pl. jugee.*

jugo [jùgò] *v.* 1 to weigh, to be heavy • kàlá júgó bâwólfé bámbáán ní. Kala is the heaviest among his colleagues. 2 to be valuable • kàlá wíymáhá júgó kààlì bàmùŋ tó-tié. Kala's speech is more valuable than the others.

julullu [júlúllú] *ints.* very cold • à píawàtâ sówñijàá júlúllú. The water sachet is freezing. (Gonja).

¹**juo** [jùò] *v.* 1 to throw away, to fight, to put someone down in wrestling • bákúrí júo dindáá tà. Bakuri threw the firewood away. *džébúní àní* òò

juo

háàjá jáà júòù. Jebuni and his wife are always fighting. 2 to roof with mud • *jùò ìì díá ká jòò zóò*. Roof your house before the rainy season.

²**juo** [jùó] *n.* fight. *pl. juoso.*

jòlñdòla [jòlñdòlà] *lit.* rainy.season-fetch.location *nprop.* location south of Dicie.

jòrri [jòrri] *v.* to be weak • *òò bié bá-*

k

¹**ka** [ka] *conn.* (*var.* ¹**kaa**) 1 and, then
• *kààlì ká wàà*. Go and come. *kàà-lì ká bìrà wàà*. Go, then come back. *kàlá káálí jàwá ká jàwà mú-rò rō*. Kala went to the market and bought rice. 2 but • *ṇ káálíó ká ḷ wà náò*. I went but I did not see him.

²**ka** [ka] *Cf:* **wa** *pv.* convey the process to the end point of an event • *à váá kà dónsí à bié*. The dog bit the child. *à váá kàà dónsì à bié*. The dog bites the child.

¹**kaa** (*var. of ka*)

²**kaa** [káá] *interrog.* where about, how about • *káà à kpúlikpúli?* Where is the groundnut ball? *káà ìì jí-nà?* How is your father?

³**kaa** [káá] *pv.* will • *à vâà kâá dônsí à bié*. The dog will bite the child.

⁴**kaa** [káá] *conn.* or • *já kárímì, kâá já kâálí kùó*. Let us read, or let us go to farm. *ì kâálí wâà râ zâáj kâá tñíá?* Are you going to Wa today or tomorrow?

kaalı

râ kâá jöörì òò gâràgá púú nî. The body of her child is weak because of his sickness.

jøosa [jøsá] *n.* spirit entering someone and making her/him show unusual behaviour.

jøv [jøv] *Cf:* **kpa** *v.* to marry (a man) • *ò jøvø râ*. She married him.

²**jøv** [jøv] *n.* rainy season.

kaabaako [káábáákò] *Cf:* **mamaatfi** *interj.* expression of surprise, of shock.

kaabí [káábí] *v.* to curse, to communicate with a shrine for the down-fall of someone • *káábí tiè vøg ᬁ kpø ìì døj*. Ask the shrine to kill your enemy.

kaafra [kááfà] *n.* unbeliever or pagan. Used also as an insult towards a person who does not worship God, who is not a Muslim. (Hausa, ultm. Arabic <*kaafira* ‘any non-believer in Islam’).

kaakie [kâàkíè] *n.* type of tree (*Zanthoxylum zanthoxyloides*). *pl. kaa-kiesa.*

kaakumo [kâàkúmò] *Cf:* **kogumie** *n.* donkey. *pl. kaakumoso.*

kaalı [kâàlì] *v.* 1 to go towards • *já kâálí sùkúù rō*. We went to school. 2 to surpass, to exceed • *wâá kâá-líj*. He is better than me. *wòsá kâá-lí kâlá bâtsözlíí nî*. Wusa is better

kaara

than Kala at running.

kaara [káárá] *n.* meal where bean flour is poured directly into the stew.

¹**kaası** [kàásı] *v.* to clear one's throat, to eject by coughing • ḥ káásı kàásıbíí tà. I brought up a phlegm from my throat. à báál hàn̄j sánjá à káásòò tʃ̄pì bíí múj. This man just sits and clears his throat every day.

²**kaası** [kàásı] *v.* to coil • kàásı à ȳméj. Coil the rope.

kaasibii [kàásibíí] *n.* phlegm, from the chest. *pl. kaasibie.*

kabirime [kábírimē] *n.* catarrh.

kabil [kábıl] *n.* horn flute. (Gonja <*kabul*). *pl. kabila.*

kadaası [kàdáásı] *Cf. tɔŋ Cf. piipa n.* paper. *pl. kadaasisa.*

kafuura [káfúúrà] *n.* camphor, moth balls (*Cinnamomum camphora*). (ultm. Arabic, via Gonja <*kāfir* 'camphor').

kaga [kàyà] *v.* to cross or be across something, to choke, to prevent • à hók kágá ḥl̄ lilebòò ní. The bone has choked my throat.

kagal [káyál] *Cf. naakpaaga n.* farm space measurement, twice as big as a *naakpaaga*. *pl. kagala.*

kagale [kàyàlè] *v.* to lie across, to put across • ȳméj kágálé à dàà-kpùtí ní. A rope lies across the tree stump. *kpàgà à dáá kàgàlè à tí-wíí.* Place the stick across the road.

kalie

kagba [kàgbà] *Cf. pintfige n.* straw hat. *pl. kagbasa.*

kagbaama [kàgbààmà] *n.* porridge made out of mashed yam and water. (Gonja <*kigbama*).

kajajo [kájájò] *Cf. bṣntṣona n.* porter. (Hausa <*kaaja kaaja-joo* 'load-load').

kaka [káká] *n.* toothache. (Gonja). *pl. kaka.*

kakanɔɔ [kàkánɔɔ] *n.* sugar cane. (Waali <*kakanɔɔ*). *pl. kakanɔɔsa.*

¹**kala** [kàlá] *nprop.* 1 Kala, person's name. 2 Buge village shrine.

²**kala** [kàlà] *v.* to make a rope • báhřé-sà kálá ȳmésà à jógóli. Elders make ropes to sell.

kalémazɔ́l [kàlémàzɔ́l] *n.* sweet potato tuber (*Ipomoea batatas*). *pl. kalemazola.*

kalenj [kàlèn] *n.* mat. (Gonja <*kalaj*). *pl. kaleŋsa.*

kalenjbileñéé [kálénjbilèñéé] *n.* adjuster used to support and stabilize cooking pots. *pl. kaleŋbileñse.*

kalenjbvgvsti [kàlènjbvgvsti] (*var. (Gu. var. tʃiirkalenjbvgvsti)*) *n.* type of wasp. *pl. kaleŋgbvgvstisa.*

kalenjtſia [kàlènjtſá] *n.* unwashed portion of the body where water has not touched. *pl. kaleŋtſiasa.*

kalenjvilime [kàlènjlímé] *n.* whirlwind. *pl. kaleŋvilinse.*

kalie [kálíé] *Cf. tʃelii n.* tomato. [Ka].

kalpaaga

kalpaaga [kàlèjnààgá] *n.* farm land which has been used for two years in a row and lies fallow.

kamboro [kámboòrò] *n.* half • *tí páá-sí à kpááj múj*, *lògà òò kámboòrò bilè*. Do not peel the entire yam. Cut half and leave the rest. *pl. kam-boroso*.

kamsí [kámsí] *v.* 1 to blink repeatedly • *hàglí zòòùù sié ò dì kám-sí*. Some sand got in his eyes so he is blinking. 2 to make a hand motion signalling to come • *kám-sí à wòj tiéñ*. Make a gesture to the deaf person to come. (Safaliba <*kamsi*>).

¹kana [kánà] *n.* arm ring. *pl. kanasa*.

²kana [kánà] *v.* to be abundant, to be many, to be big, to be plenty • *ná-rá kàá kànà à lúdéndil ní rē*. People will be numerous at the funeral ground. *ìn tótí wá kánā*. My share is not big.

kandia [kàndià] 1 *n.* north. 2 *nprop.* Kandia village.

kaníë [káníë] (*var.* *gbíäkaníë*) *n.* African green monkey (*Cercopithecus aethiops*). *pl. kansa*.

kankrma (*var. of kantíma*)

kansii [kánsíí] *n.* bean cake. *pl. kan-sa*.

kanteø [kántëø] *n.* Standard-Winged Nightjar, type of bird (*Macrodipteryx longipennis*). *pl. kanteøsa*.

kantige [kántigé] *n.* part or function of stomach which grinds the food.

kapenta

kantfàngulumo [kàntfànglúmô] *Cf:* *sar* *n.* ball of pumpkin seed paste.

kantíma [kàntímá] (*var. kankíma*) *n.* debt, or bill for a communal contribution. *pl. kantínsa*.

kajaaga [kàjnáágà] *n.* retaliation, feud, complaint • *kpàgà ì kàpnáágà dì káálì diá, ñà wà zímá wíimùj*. Take your complaint with you and go home, I do not know anything about it.

kajeti [kànjèti] *n.* patience • *dí kàpnítì*. Be patient. (Gonja, ultm. Arabic <*kanjeti*>).

kajá [kànjá] *n.* 1 part of the upper back. 2 piece of meat of the upper back of an animal, usually given to women. *pl. kajasa*.

kañgbeli [káñgbéli] *n.* cerebro-spinal meningitis (CSM) (*Meningococcal meningitis*). (Waali <*kañgbeli*>).

kañkabulo [káñkábülò] *n.* ulcer that will never heal.

kañjì [káñjì] *v.* to compete • *à kàràjbisé káá kañjì dójá wā*. The students are competing with each other.

kapala [kàpálà] *Cf:* *kapalasɔñ* *n.* fufu, staple food. (Waali <*kapala*>).

kapalasɔñ [kàpàlásɔñ] *Cf:* *kapala* *n.* cold, left-over fufu usually eaten in the morning.

kapenta [kápéntà] *n.* carpenter. (ultm. English). *pl. kapentasa*.

kaputi

kaputi [kàpùtì] *n.* pillow. (Gonja <*kaputi*). *pl.* *kaputuso*.

kapossie [kàpósìè] *Cf:* *guori* *n.* kola nut (*Cola*). (Gonja <*kàpúsfé*). *pl.* *kapossie*.

kapossifala [kàpósifálá] *Cf:* *fala* *n.* kola nut container or its content • *bittì tì kàpósifálá tìny bìlè hàglíí ní jà nà*. Scatter you kola nuts on the ground so we can see.

karansiin [kàrànsiìn] *n.* kerosene, lantern oil. (ultm. English <*kerosene*).

karantie [kàrántiè] *n.* cutlass. (Akan <*karantie*). *pl.* *karantiesa*.

karaŋbie [kàràŋbié] *n.* student. (Oti-Volta (partly)). *pl.* *karaŋbise*.

karatſi [kàrátſi] *n.* person who has received a formal education, e.g. officer, teacher. (ultm. English <*clerk* ‘clerk’). *pl.* *karatſise*.

karifa [kàrifá] *Cf:* *tiŋa* *n.* responsibility. (Gonja).

karima [kàrímá] *Cf:* *tſitſa* *n.* teacher. (ultm. Arabic <*karima*).

karimi [kàrímì] *v.* to read • *kàràŋbi-káná wàà kin kárímí wíwíré*. Many students cannot read well. (ultm. Arabic <*qírā’ a*).

karímu [karímí] *n.* learning by reading. (ultm. Arabic).

kasi (*var. of tſasi*)

kasíma [kásímá] *n.* corpse dressing uniform consisting of a hat, trousers, smock and a cloth.

kawaa

katasa [kàtásà] *Cf:* *tasa* *n.* type of bowl. (Gonja <*katasaŋ*). *pl.* *ka-tasasa*.

katasazeŋ [kàtásàzéŋ] *n.* basin. *pl.* *katasazenéẽ*.

katière [kàtíérè] *n.* canoe paddler or someone helping to cross a body of water. (Gonja).

katvɔ [kòtòó] *nprop.* Katua village. (<*kɔtɔvɔ* ‘bush-lie.down’).

katvɔlɪ [kàtóólí] *n.* 1 person from Katua. 2 lect of Katua. *pl.* *katvɔ-lɛe*.

katſal [kátſál] *n.* type of tree (*Danielia oliveri*). *pl.* *katſala*.

katſalkpuŋiimunj [kátſálkpuŋiimunj] *nprop.* place name in Ducie.

katſig [kàtſíg] *n.* Martial Eagle, type of bird (*Polemaetus bellicosus*). *pl.* *katſigne*.

katſigkuol [kàtſigkúól] *lit.* eagle-t.z. *n.* African Hawk Eagle, type of bird (*Hieraetus spilogaster*). *pl.* *ka-tſigkuolo*.

katſigkuolsiąŋ [kàtſigkùolsiánŋ] *n.* Bonelli’s Eagle, type of bird (*Hieraetus fasciatus*). *pl.* *katſigkuol-siama*.

kăõ [kắõ] *Cf:* *dwo* *n.* saltpetre, potassium nitrate, Gh. E. *kanwu*, used a thickening agent for the preparation of soups and stews. (Ghanaianism). *pl.* *kăõ*.

kawaa [kàwáá] *n.* pumpkin plant. *pl.* *kawaasa*.

kawaadadag [kàwààdàdàg] *n.* ring-worm (*Tinea corporis*).

kegeme [kègèmè] *v.* to be uneven, to be on one side, to become asymmetric • *ø kpágá òò nðá kégémè*. She turned her lips to the side. à *hàg-libí háj kégéméö*. This mud block is uneven.

kelembi [kélémì] *n.* pen, a hollow grass stalk that is sharpened to a point and dipped in ink to write with. (Hausa, ultm. Arabic <*alkalamī*>).

ken (*var. of keŋ*)

keŋ [keŋ] (*var. ken*) *adv.* like that, that, so • *záàjì òò táká káá zéné kékìj*. Today he is talking loudly like that. à *háájì ñmá dí, kékëŋ?* The woman said: "Is that so?". *jínéá ìì kákà fílélíj kékìj?* Why do you peek at me like that? *gbélinsé átōrò májá kékìj*. It is three o'clock.

keŋe [kékìj] *v.* to be tipped, to lean to one side, to incline • à *dáá kékìj kákàlì tiimúj nó*. The tree leans towards the east. *a zíá kékìjèjòö*. The wall is not straight.

kere [kérè] *n.* to be under-sized, to fail to thrive • *hil gílá ï sígá kékérè kùò ní*. Drought has affected the growth of my cow peas. *pòdžémà kpágá tíá sàgà ù biè ní, ù kérè*. Pojiama had successive pregnancies. That is why her child fails to thrive.

keregí (*var. of kerigi*)

kerigi [kérígí] (*var. keregí*) *pl.v.* to break many, to be broken • *kérígí*

dààsá dó dítj ní. Break firewood and put it into the fire. *kündúú-gù tívíí kòdórógòsó múj à kérégì-jé*. The bridges on the Kundugu road are broken.

kesi (*var. of tsesi*)

keti [kèti] *v.* Cf: *kpètì* (*var. tseti*) 1 to break • à *háájì néjì kétijò*. The woman's arm is broken. *kétí kpää-sà tñéjì*. Cut a branch and make a whip for me. 2 to pick from a living plant, especially for maize • *ø káálí kùò õ kákà kétí pàmmíí*. He went to farm to pick a maize cob.

kie [kìé] *n.* half of a bird, one part of a bird which has been divided into two. *pl. kiete*.

kiesi [kìésì] *n.* to be few, relative to an expectation, to be more than one or once but not many • *ñ àkráá káálíí kíésíjóó*. My trips to Accra are few. *nárá tñí kákáli à mímítiy bà wà kíésíjé, àwíé jà wà sáñéé*. Those who were to attend the meeting were too few, so we did not hold it.

kiesii [kíésíí] (*var. tjesii*) *n.* type of bird. *pl. kiesie*.

kiesimunluo [kíésímúnlùó] *lit. bird-back-?* *n.* type of plant. *pl. kie-simunlusó*.

1kii [kìi] 1 *conn.* like, as • *ì ́mà kìi gbiá*. You fear like a monkey. 2 *v.* to be like, to resemble • *pà-táásè wà wíré kìi hàmónà kákà dí nðá*. Akpeteshie is bad for children

kii

to drink. *jà bárá tóŋ wá kī dʒŋà*. Our skin is not the same.

²**kii** [kíí] (*var. tʃii*) *v.* to forbid, to refuse, to place under a taboo and abstain from • *ŋ kíí ãã rā*. I place under a taboo and abstain from the bushbuck. *ùù kíí lúdéndilsín nā*. He places under a taboo drinking at the funeral ground.

³**kii** [kíí] *Cf. tʃiir* *n.* taboo. [*Gu*].

kiige [kíigè] *v.* to move to a better position • *kiigè iì kór tìŋ, wòsá káá wāõ*. Move your chair, the sun is coming.

kiini [kíiní] *v. (var. tʃiini)* 1 to bring out, remove • *kiini iì lúgà pàtʃgíí kí-ná múŋ bilé*. Bring out everything that is in your bag and put it down. 2 to take up the last of food, to clean a bowl • *zòð iŋiŋ māå pé ɔ kpá nìñ kòv fálá tíéí í kíini*. Go to my mother she will give you my t.z. bowl so you can finish it.

kiir (*var. of tʃiir*)

kiiri [kíiri] *v.* to breathe with difficulty, because of asthma or exertion • *ù kíírùū*. She is breathing with difficulty.

kil [kíl:] *n.* dance-floor.

kilimie [kílímìè] *Cf. tʃimmää* *n.* pepper. [*Ka*].

kimmää (*var. of tʃimmää*)

kisi [kísí] *v.* to bless, to protect, to save from suffering • *wòsá káá kí-síi*. God will protect you.

kisie [kísíé] *n.* knife. *pl. kisise*.

km

kíasi [kíásí] (*var. tʃíasi*) *v.* to tear apart, to be torn • *à hǎáŋ gár kíá-síjó*. The woman's cloth is torn.

kíe [kíè] *v.* to collect a contribution • *dùsééléé já kíè mòlèbié bó ásibítí wòtʃímáñ*. The people from Ducie collected a contribution and paid the watchman of the clinic.

kíemí [kíémí] (*var. tʃíemí*) *v.* to make noise • *ŋ wàà búuré námùŋ kiémí báán ní*. I do not want anybody to make a noise here.

kíejí (*var. of tʃíejí*)

kíeri (*var. of tʃíeri*)

kíiru [kíirí] *Cf. tʃíiru* *n.* type of wasp. *pl. kíirie*.

kíleé [kílèé] (*var. kíleé*) *n.* Booted Eagle, type of bird (*Hieraetus pennatus*). *pl. kileesa*.

kíleesiáŋ [kílèésián] *n.* Booted Eagle, type of bird, smaller than *kíleé* and reddish (*Hieraetus pennatus*). *pl. kileesiama*.

kíleé (*var. of kíleé*)

kíma (*var. of tʃíma*)

kímpüngí [kímpüngí] *lit.* thing-mark *n.* broom *SynT:* *tʃää* . [*Gu*].

¹**kíñ** [kíñ] *Cf. kíñ-* (*var. kíñ*) *n.* thing. *pl. kína*.

²**kíñ** [kíñ] *v.* to be able, can or could • *òv wàà kíñ wàà*. He is not able to come. *iì káá kíñ kàálòõ*. You may go. *òv kíñ wäõ?* *áí*, *òv wà kíñjé wàà*. A: Was he able to come? B: No, he was not able.

*km-**ko*

km- [km] *Cf.* **km** classifier particle for concrete entity.

km̄baŋ [kim̄baŋ] *Cf.* **km̄bəŋ** *n.* bad thing. [Ka].

km̄birŋ [kimbírŋ] *n.* whole.

km̄bəŋ [kimbóŋ] *Cf.* **km̄baŋ** *n.* bad thing.

kindiili [kìndíili] *Cf.* **síimaa** *n.* meal. *pl.* **kindiiliie**.

kinduho [kìndùhó] *n.* offspring.

kinkpagasii [kìnkpagàsii] *n.* prey. *pl.* **kinkpagasiee**.

kinlarii [kìnlàrři] *n.* piece of clothing. *pl.* **kinlaree**.

kinliemii [kìnlìèmii] *n.* hanging object, ornament or piece of jewellery attached to a necklace or bracelet. *pl.* **kinliemee**.

kinpaatſag [kímpààtſák] *lit.* thing-leaf *n.* greenish thing. *pl.* **kinpaatſaksa**.

¹**kinsɔŋ** [kìnsóŋ] *n.* something cold.

²**kinsɔŋ** [kìnsóŋ] *n.* highly infected swelling full of pus.

kinſragii [kintſágii] *n.* fragile, something easily breakable. *pl.* **kinſragee**.

kinſvalii [kintſvalii] *n.* mat or mattress. *pl.* **kinſvalee**.

kinſvoma [kintſòmá] *Cf.* **gəni** *n.* dirty or bad thing, may also be used to refer to an unappreciated person.

kinwilii [kìnwilři] *n.* sore, a skin lesion or wound. *pl.* **kinwile**.

kmzeŋ [kìnzèj] *n.* big thing. *pl.* **kmzenee**.

kmzinii [kìnzínři] *n.* horse. *pl.* **kmzinie**.

kmziŋii [kìnzíŋři] *n.* long thing. *pl.* **kmziŋee**.

kiŋmajanā [kìmmáŋáná] *n.* drummer. *pl.* **kiŋmaynesa**.

kiŋ (*var. of km̄*)

kiŋdiŋ [kìndíŋ] *Cf.* **dīŋ**; **nīdīŋ**; **wīdīŋ**; **bidīŋ** *n.* valuable thing.

kiŋkaŋ [kìŋkáŋ] *quant.* many, much, abundantly • *dúó tʃvāř kíŋkàŋ* wà wéré. Sleeping too much is not good.

kiŋkuree (*var. of kiŋkurugie*)

kiŋkurokṣorii [kìŋkùròkžòřři] *n.* calculator, computer. *pl.* **kiŋkurokṣorie**.

kiŋkurugie [kìŋkùrùgíè] (*var. kiŋkuree*) *n.* enumeration, number • *ηṇṇ bié kàá zigitì kinkùrùgíè rē*. My child will learn how to count.

kiriisaal [kìrfisààl] *n.* wasp's nest.

kirimá [kìrìmá] *Cf.* **nakaš** *Cf.* **nakpfugul** *n.* tsetse fly (*Glossina*). *pl.* **kirimsa**.

kirimamómpusa [kìrìmámómpùsà] *n.* witchweed (*Striga*).

iko [kó] *adv.* too, as well • *ì kó, wáà*. You too, come. à já nōmåň bá jírá já kó. If they (the issues) are serious, they call us too.

2ko [kó] *conn.* or • *kó dì ì wáà kààli?* Or you will not go? ná kóó, kó

kodorogo

dì i wàá dì? There is t.z., or you will not eat? (Hausa <*kō* ‘*kō*’).

kodorogo [kòdórógò] *n.* bridge. (Waali <*kodoriko*). *pl.* ***kodoro-goso***.

kogii [kógií] *n.* protection.

kogo [kògò] *v.* to hold and keep from falling by supporting or protecting • *kpá ìì néj kògò à téébùl júù à sibié tí wá bilinsi tfélíí*. Put your hand on the table top so that the beans do not roll and fall.

kogulii [kóngúlíí] *n.* farm measurement. [Gu].

kogulinjpaa [kóngúlímppàà] *n.* morning glory plant, type of climber (*Ipomoea mauritiana*).

kogumie [kóngómíé] *Cf:* *kaakumo* *n.* donkey. [Mo].

kokobeg [kòkòbég] *n.* shell of palm nut. *pl.* ***kokobege***.

kokoduro [kókódúró] *n.* ginger. (Akan <*kákádòrò* ‘toothache-medicine’). *pl.* ***kokoduroso***.

kokolentebii [kòkòlèntébíí] *n.* fishing hook. *pl.* ***kokolentebie***.

kokoluŋ [kòkólúŋ] (*var.* *pérëga*) *n.* boat. *pl.* ***kokolunso***.

kokorowie [kòkòròwié] *n.* type of drum beaten with straight sticks.

kole [kòlé] *nprop.* Kole, person’s name.

kolo [kòlò] *v.* to carry under one’s arm • *ìì bíérì ká kòlò kpáámá dì wāā*. Your brother is coming with yams under his arm.

konzaazug

kolokolo [kòlókòló] *ono.* turkey. (Gonja <*kolokolo*). *pl.* ***kolokoloso***.

kolopɔtì (*var. of* ***kɔlpɔtì***)

konsiąŋ [kóngsiáŋ] *n.* Laughing dove (*Streptopelia senegalensis*). *pl.* ***kon-siama***.

konti [kòntì] *v.* to put one’s arm around • *dì púpùtíína kpáì kpá ìì né-še à kóntúú, dí á léri i kàá tfèlè*. If a motorcycle rider picks you, put your arms around him otherwise you will fall.

kontii [kòntíí] *Cf:* ***gbege*** *Cf:* ***zaŋsa*** *n.* early farm preparation, just after bush burning, involving clearing the land and cutting trees. [Gu].

koŋ [kóŋ] *Cf:* ***kpálirmaalige*** *n.* Kapok, type of tree (*Ceiba pentandra*). *pl.* ***komo***.

kon̄bugul [kóngbúgúl] *n.* Rock Dove, type of bird (*Columba livia*). *pl.* ***kon̄bugulo***.

kon̄jelemīi [kóngjélemīi] *n.* Bruce’s Green Pigeon, type of bird (*Treron waalia*). *pl.* ***kon̄jelemīe***.

kon̄kogulepɔmma [kóngkóngyúlepɔmmá] *n.* Cattle Egret, type of bird (*Bubulcus ibis*). *pl.* ***kon̄kogulepɔlɔnsa***.

kon̄koliilikoo [kóngkòlìilíkòô] *ono.* cock-a-doodle-doo, sound of the rooster.

kon̄pɔlɪŋ [kóngpólíŋ] *n.* Vinaceous Dove, type of bird (*Sreptopelia vinacea*). *pl.* ***kon̄pɔlima***.

kon̄zaazug [kóngzáázùg] *n.* Red-Eyed Dove, type of bird (*Sreptopelia semitorquata*). *pl.* ***kon̄zaazuguno***.

kor

kor [kór:] *n.* seat, bench, chair. (ultm. Arabic *<kursii* ‘chair’). *pl. koro.*

koro [kòrō] *n.* chieftanship. *pl. koroso.*

korumbóra [kòrùmbórà] *n.* dusty weather.

kotaal [kótààl] *n.* asphalt, bitumen. (ultm. English *<coal tar*).

koti [kótí] *v.* to die prematurely • ḡv bìnibáál tij kótijō. Her son died prematurely.

kóba [kóbà] *n.* tyre. (ultm. English *<cover* ‘cover’). *pl. kóbasa.*

kóbinií [kóbíníí] *n.* type of cloth used by elderly men, made out of thick cotton and dyed with the bark extract of *walaŋzaŋ*. [obso]. *pl. kóbiniie.*

kóglaabwl [kóyáláábwl] *n.* papaya, paw-paw (*Carica papaya*). *pl. kóglaabwlsa.*

kógoļi [kógđli] *v.* 1 to come loose • ḡv níj kógđljárá ká há dòò dé ní. His tooth is coming loose but it is still there. 2 to be broken or damaged but still functional and not totally collapsed, used especially for buildings • à zíé há kógoļí kén ní. The wall is still standing like this.

kógosog [kóyòsòg] *ideo.* rough • à gér bárá dó níj kógđsòg. The lizard’s skin is rough like this. *Ant:* **soloŋ-soloŋ**

kókɔ [kòkò] *n.* former farm land, which has lost its yield potential. *pl. kókosa.*

kɔlɔŋ

kókɔla (*var. of kólakóla*)

kókɔlikɔ [kòkòlìkò] *n.* type of grasshopper. *pl. kókɔlikɔsa.*

ikóla [kòlà] *v.* 1 to be loose • mìn pá-tá káá kòlán nà. My pants are too loose for me. 2 to notice yet to ignore • i síj kóla ñò tòjtòmíñ. You have looked over the work I have done and it is not up to your expectations. 3 to defeat • à níhíñ gérègá tíj kóláó rā. The elder’s sickness killed him.

2kóla [kòlá] *v.* to sharpen a grinding stone • má ká kòlà nònnà. You go and sharpen the grinding stones.

kólakóla [kòlákòlà] (*var. kókɔla*) *ideo.* type of visual perception, light grey colour • zákòlákòlà wàà zóó dùsiè jáwà, à jáá kiir ré. Light grey fowls are not allowed in the Dicie market, it is a taboo.

kólbaa [kólíbáá] *Cf:* **pirintwa** *n.* bottle. (ultm. Hausa *<kwalabā*). *pl. kólbaasa.*

kólii [kólíí] *n.* *Cf:* **zul** 1 stem or stalk of millet and guinea corn. 2 second year of a new farm land. *pl. kólie.*

kólələ [kólólá] *ideo.* 1 smooth and fine, like the texture of finely ground flour • kòtì à sàá á bít kó-lóló. Grind the flour finely. 2 to appear unhealthy, to be thin, weak, or frail, especially children • wóglíti müŋ ḡv já báàŋ dó kéj kólóló. He always appears weak and frail.

kólɔŋ [kòlòñ] *Cf:* **vil** *n.* deep hole in the earth for getting water. (Waali

kɔlpɔtɪ

<*kɔlɔŋj*). *pl. kɔlɔŋsa.*

kɔlpɔtɪ [kɔlpɔtɪ] (*var. kolopɔtɪ*)
n. metal cooking stove. (ultm. English <*coal pot*). *pl. kɔlpɔtisa.*

kɔmbɔŋja [kɔmbɔŋjà] *n. Ashanti person.* *pl. kɔmbɔŋasa.*

kɔmīā [kɔmīā] *n. guinea corn that has been soaked, left to germinate, then dried.*

kɔmīākpái [kɔmīākpái] *n. first day of second funeral where the guinea corn is presented.*

kɔmīāparí [kɔmīāpári] *lit. malt-grind* *n. funeral activity which takes place on the second day of a second funeral where the malt is ground.*

kɔntì [kɔntì] *v. to be physically weak, due to sickness and/or old age • i kàá kɔntì dí i wáá dénsì ii hógó.* You will be weak if you do not exercise.

¹kɔntɔŋ [kɔntɔŋ] *n. fairy* *SynT: nuzǐtiina.* (Mande <*kɔnkɔma* ‘evil spirit’). *pl. kɔntɔma.*

²kɔntɔŋ [kóngtɔŋ] *n. soup ingredient made out of baobab seeds, substitute for other non-available ingredients to make the soup thicker.*

kɔŋ [kɔŋ] (*var. gantalgbou*) *n. cobra* *SynT: niituna.* *pl. kɔŋa.*

kɔŋja [kɔŋjà] *v. to be thin, to become thin and skinny because of sickness • wíflá gílááv òò kɔŋjà.* Sickness made him thin. *tʃɔpísà àjymènà háj* *niù kɔŋjá kímkán nà.* These days I am getting thin and skinny.

kɔsanāñ

²kɔŋja [kɔŋjá] *n. comb of a rooster.*

kɔŋkɔŋ [kɔŋkɔŋ] *ono.* can or tin. (North. Ghanaianism).

kɔŋkɔŋgi [kɔŋkɔŋgí] *n. type of fish.* *pl. kɔŋkɔŋgee.*

kɔɔ (*var. of Mo. var. of kɔwa*)

kɔɔtì [kɔɔtì] *n. court.* (ultm. English <*court*).

kɔpul [kɔpúl] *n. type of grass (*andropogon gayanus*).* *pl. kɔpul.*

kɔpʊs [kɔpʊs] *n. cup • tʃiá dɔá kɔpʊs ní.* There is a fly in the cup. (ultm. English <*cup*). *pl. kɔpʊsa.*

kɔr [kɔr:] *n. thick, dense forest • à kɔr pénáñ.* The forest is large. *pl. kɔr.*

kɔrígi [kɔrígí] *v. to cut a throat • kà kɔrígi à náñ tiè à báál.* Go and slaughter the cow for the man.

kɔsa [kɔsá] *n. 1 bush • kɔsásélé wá bráà wàà diá làgálàgá háj.* Bush animals do not come to the village any more. 2 grass • *kɔsá wá jn̩ n̩ sàl ní.* Grass does not grow on my roof. *pl. kɔsasa.*

kɔsabirijuoni (*var. of kɔsagbegbe*)

kɔsagbegbe [kɔságbegbé] (*var. kɔsabirijuoni*) *n. Spur-Winged Goose (*Plectropterus gambensis*).* *pl. kɔsagbegbesa.*

kɔsakinj [kɔsákfí] *n. bush thing.* *pl. kɔsakina.*

kɔsanāñ [kɔsánáñ] *lit. bush-cow* *n. buffalo (*Syncerus caffer*).* *pl. kɔsanāñna.*

kɔsasel

kɔsasel [kɔsásél] *n.* bush animal. *pl.* **kɔsasele**.

kɔsasūū [kɔsàsúú] *n.* bush guinea fowl. *pl.* **kɔsasūūno**.

kɔsī [kɔsì] *v.* to be overgrown, to be thick • *tí wá tìè à kùó dí kɔsī*. Do not let weeds take over the farm.

kɔta [kótà] *n.* a measure unit for akpeteshie, approx. 3-4 oz • *ṇà tʃèná jáwá pàtààsé kótà tíén nā*. My friend bought me a glass of akpeteshie. (ultm. English <quarter).

kɔwa [kòwá] (*var. (Mo. var. kɔɔ)*) *num.* hundred. (Oti-Volta). *pl.* **kɔwsa**.

kɔwia [kòwìá] *n.* soap. *pl.* **kɔwisa**.

kɔzɔr [kòzóór] *lit.* bush-enter-agent *n.* someone in the diaspora, expatriate • *kàlá jáá kòzóór rá*. Kala is in the diaspora.

kube [kùbé] *n.* coconut. (Akan <kùbé>). *pl.* **kubese**.

kubii [kùbíí] *n.* porridge. *pl.* **kubie**.

kugdaabii [kùgdààbíí] *n.* rib. *pl.* **kugdaabie**.

kugso [kùgsó] *n.* rib cage. *pl.* **kug-soso**.

kulo [kúló] *v.* to tilt, or to be tilted and likely to fall • *kpá káléjybílèjéé lésí à dálfà, dí à lérí à vií kàá kū-lo*. The pot is tilted, take the adjuster to support it.

kummi [kùmmì] *v.* to grip an object, to hold in the palm of one's hand • *ṇà*

kuolie

já kpá ñà molèbié kùmmùū. I usually hold my money in my hand.

kummii [kúmmíí] *n.* fist. *pl.* **kum-mie**.

kumpii [kúmpíí] *n.* thorny spear grass. *pl.* **kumpii**.

kundiŋa [kündiŋà] *n.* person with physical abnormalities who is cognitively normal • *kundiŋá ḥò lòlà*. She gave birth to a deformed child. *pl.* **kundiŋasa**.

kuntunbɔa [kúntúnbɔà] *n.* bundles of grass for roofing, especially for the farm hut. *pl.* **kuntunbɔasa**.

kuntuj [kùntúŋ] *n.* blanket. (ultm. Hausa <kuntu>). *pl.* **kuntunso**.

kuŋkuksiéŋ [kúŋkùksíéŋ] *nprop.* uninhabited area south of Dacie's sections Lobani and Zingbani.

¹**kuŋkuŋ** [kúŋkúŋ] *n.* brain. *pl.* **kuŋ-kunno**.

²**kuŋkuŋ** [kúŋkúŋ] *n.* highland.

küŋsūŋ [kùŋsùŋ] Cf: **ziɛziɛ** *n.* tough and resistant object, tough person. *pl.* **küŋsūŋ**.

¹**kuo** [kùó] *n.* farm. *pl.* **kuono**.

²**kuo** [kúó] *n.* roan antelope (*Hippotragus equinus*). *pl.* **kuoto**.

kuodu [kùòdú] [kòdú] *n.* banana. (Akan <kòdú>). *pl.* **kuoduso**.

kuokuo [kùòkúò] *n.* cocoa (*Theobroma cacao*). (ultm. Spanish, via English).

kuolie [kúólíè] *n.* type of tree (*Anogeissus leiocarpus*). *pl.* **kuo-luso**.

kuonihī̃

kuonihī̃ [kùònìhī̃] *n.* person in charge of decisions over farm land.
pl. kuonihī̃ta.

kuori (*var. of (Mo. var. of kuoru)*)
kuoru [kùórù] (*var. (Mo. var. kuori)*) *n.* chief. *pl. kuoruso.*

kuorubanii [kùòrùbáníí] *lit.* chief-section *nprop.* section of Ducie.

kuosi [kùòsì] *v.* to stir, to mix • *kùòsì à sígá dó à viì ní.* Stir the beans in the pot.

kuoso [kúòsó] *Cf. wɔsa* *n.* supreme God, unseen creator, above everything. (<*kùórù wɔsá*).

kuosopuu [kùósònúù] *lit.* god-head *n.* sky.

kuosozima [kùósòzímá] *lit.* god-know *nprop.* dog name.

kuotuna [kùòtífñà] *n.* farm owner.

kuotuto [kùòtútò] *Cf. tundaa; tuto* *n.* farm mortar. *pl. kuotutoso.*

kurii [kúríí] *n.* counting.

kuro [kùrò] *v.* to count • *kpá mòlèbié wàà ij kūrò.* Bring the money for me to count. (Gonja <*kàrigá*).

kurungboj [kúrúñgbòj] *n.* hunter rank of a person who has killed a human being. (Gonja).

kuruso [kúrúsò] *n.* trousers, Gh. E. pantaloons, hand-sewn piece which accompanies a smock.

1kusi [kùsì] *v.* to be unable, do in vain
 • *bà dógóníj kùsì.* They chased me but were unable to catch me. *ij káá-lí à kùó kùsì.* I could not go to the farm.

kvñkɔlbii

2kusi [kúsí] *v.* to steam, to cook something by letting steam pass over it
 • *kpòjkpòjķúsíjè ij dí búré.* I like steamed cassava. *kúsí gààríí tiè hɔ́ɔ́rá.* Steam

kuu [kúù] (*var. kuubummo*) *n.* Pel's Fishing owl, type of bird (*Scotopelia peli*). *pl. kuuso.*

kūū [kúú] *v.* to take excessively to the surprise of others • *mìn bíse kūū ñn nððttitü.* My children took a lot out of my pomade container.

kuubummo (*var. of kuu*)

kuudiginsa [kúúdígìnsá] (*var. zaanjgbéri*) *n.* White-Faced owl (*Ptilopsis leucotis*). *pl. kuudiginsasa.*

kuukuu [kúùkúù] *n.* small insect leaving traces in sand like tunnels. *pl. kuukuuso.*

kuusiaj [kúúsìáj] *n.* type of owl. *pl. kuusama.*

kuuwolie [kúuwólìè] *n.* type of owl.

köl [kól] *Cf. kov* *n.* staple food (t.z.).
[Ka].

kvlombol [kvlòmbòl] *n.* improper, fuzzy, not clear • *à báál fótòsó téñjésié dó kvlombòl.* The man's pictures are not clear. *pl. kvlombolsa.*

kòma [kòmà] *v.* to cut off a head, to top millet, gourd, rice or guinea corn, to harvest • *má ká kòmà mūrò.* Go harvest some rice. *bátón káá kómà miá ní kísìè rē.* Baton is harvesting guinea corn with a knife.

kvñkɔlbii [kvñkɔlbii] *n.* grinding stone of 5-10 cm. diameter, used

kɔɔlɛ

especially to grind charcoal or gun powder. *pl. kɔŋkɔlbia*.

kɔɔle [kɔɔlɛ] *v.* to be lethargic, to be inactive or not energetic, to be weak from sickness • *tí wá tiè ìì biè kɔɔlè*. Do not let your child be inactive. *à báál kàà wíjò, àwíé ò kɔɔlè*. The man is suffering, that is why he is weak.

kɔɔli [kɔɔlì] *nprop.* Sawla shrine.

kɔɔlī [kɔɔlí] *n.* thin, skinny or bony person.

kɔɔrē [kɔɔréé] *n.* cloth weaver's workshop. *pl. kɔɔresa*.

kɔɔri [kɔɔrì] *v.* 1 to make • *jà wáá kinkɔɔri lɔ́slí*. We can't make cars. 2 to prepare food, to cook • *òò kɔɔrì siimáá rā*. She is preparing food. 3 to repair • *kɔɔrì ḥṇ sákìr tíēy*. Repair my bicycle for me. 4 to solve an issue • *ò kɔɔrì à wíé pé-tùù*. She solved the issues. 5 to perform a ceremony in connection with a fetish • *ò kàá kààlì végftí-ná pé rē àkà kɔɔrì òò wíé*. She will go to the priest and raise her issues. 6 to develop a community • *námùŋ wá wāā kɔɔrì já tóò*. Nobody comes to develop our community.

kɔɔsi [kɔɔsì] *v.* to express dissatisfaction over a performance below standard • *džahíní wá kíniž gòà, bà wáléé kɔɔsɔɔ*. Jahini could not dance as expected, his colleagues expressed their dissatisfaction.

kɔra [kɔrà] *v.* to be different • *ṇì váá kɔrā ìì váá nī rà*. My dog is dif-

kɔɔri

ferent from your dog.

kɔrkii [kɔrəkìi] *n.* difference. (Gonja <*kór?*>).

kɔrugbāñṣ [kɔrɔgbāñjó] *n.* type of tree (*Dracaena arborea*). *pl. kɔrugbāñṣa*.

kɔrumbora [kɔrɔmbórà] *n.* fog.

kɔtì [kɔtì] *v.* Cf: *tiisi; naari* 1 to skin, to cut an animal into pieces • *làgálà-gā hán nī ḥ kɔtì à áá pētì*. I have just finished skinning the antelope. 2 to grind very fine with a smooth stone or the finest grinding at the mill, for food or medicine preparation • *ṇì nína kɔtì à lúlí ré*. My father ground the medicine.

kɔtora [kɔtórá] *n.* thick porridge made of maize dough.

kɔus [kóó] Cf: *kɔl* Cf: *zakɔsl* Cf: *kɔusɔŋ* Cf: *kɔutʃua* *n.* staple food, Gh. E. *t.z..* (ultm. Hausa <*tuo zaafi* 'very hot'). *pl. kɔusla*.

kɔɔ [kɔɔ] *v.* 1 to tire, to be tired physically • *ṇ kɔɔwɔɔ*. I am tired. 2 to wonder • *à kɔɔ ñ nà dí ò kàá wàɔ*. I wonder if he will come. 3 to be upset • *ṇ kàá kɔɔ dí ì víé nì wíymáhá háj*. I will be upset if you refuse my advice. 4 to surprise, to be unexpected • *à kàá kɔɔ hákúrí ré dí ùù biè háj sówá*. Hakuri will be surprised to lose her daughter.

1kɔɔri [kɔɔrì] *v.* to snore • *tí kɔɔrì ká ñ tñú dūò*. Do not snore so I can sleep.

2kɔɔri [kɔɔrì] *v.* to be almost rotten • *bákúrí lóó nàmñá tñj kɔɔrì*-

kṣvṛī

jō̄. Bakuri's hartebeest meat is almost rotten.

³**kṣvṛī** [kṣvṛī] *v.* to stink, almost getting rotten • à nā̄dī dī sōwā̄, àwīé ḥō̄ nāmīē kṣvṛī. The cow died yesterday, therefore its meat stinks.

kṣvṣā [kṣvṣā] *n.* tiredness • ḥō̄ kṣvṣā tīj nā kpūū kēj. His tiredness killed him.

kṣvṣoṇ [kṣvṣoṇ] *Cf:* **kṣvṣṭṣā** *Cf:* **kṣv** *n.* cold t.z., usually eaten in the morning.

kṣvṣṭṣā [kṣvṣṭṣā] *lit.* t.z.-lie *Cf:* **kṣv** *Cf:* **kṣvṣoṇ** *n.* staple food left-overs for the morning. *pl.* **kṣvṣṭṣā**.

kṣvii [kṣvii] *n.* t.z. stirring pot.

kṣzaa [kṣzāà] *Cf:* **tisie** *n.* woven basket with guinea corn stalks. *pl.* **kṣzaasa**.

kṣzaakpān [kṣzāàkpān] *Cf:* **kṣzaalimmii** *n.* funeral event happening on the first day of the second funeral where the items left by the deceased are transferred to the heir.

kṣzaalimmii [kṣzāàlimmii] *lit.* basket-glance *Cf:* **kṣzaakpān** (*var.* **kṣzaapinii**) *n.* funeral event where the family heads look at the items left by the deceased.

kṣzaapinii (*var. of* **kṣzaalimmii**)

kpa [kpā] *v.* *Cf:* **paa** *Cf:* **jvṣ** 1 take • **kpā à pár tīēj**. Give me the hoe. 2 to mark the beginning or commencement of an action • à dō̄dī **kpā kāyklāj** **kāyklāj**. The python started crawling

kpāñni

rapidly. 3 to marry (a woman) • ḥō̄ **kpāñrā**. He married her.

kpa jug [kpá júg] *lit.* take weigh *v.* to respect • **bà kpá jūg tīē** **bà kārāmá rá**. They respect their teacher.

kpa su [kpá sù] *lit.* take full *v.* to respect, to honour someone fully because of mutual respect • **bà kpá sū dō̄já wā**. They respect each other.

kpa ta [kpá tà] *cpx.v.* *lit.* take drop 1 to stop • **kpá ii sīyjōñhá háj tā**. Stop this drinking habit of yours. 2 to drop • **kpa a bii ta**. Drop the stone.

kpa wa [kpá wà] *lit.* take come *cpx.v.* to bring • **kpá à kpāñj wà**. Bring the yam.

kpaaa [kpáá] *n.* type of dance, performed by women only. *pl.* **kpaaa**.

kpaakpuguj [kpáákpúgúj] *n.* type of stone. *pl.* **kpaakpugumo**.

kpaakpuro [kpààkpúrò] *n.* tortoise. *pl.* **kpaakpuruso**.

kpaambilii [kpààmbilí] *n.* cooked yam. *pl.* **kpaambilie**.

kpaamparii [kpààmpàrfí] *n.* portion of a yam farm. *pl.* **kpaamparee**.

kpaanāā [kpáánñá] *n.* type of dance, formerly for warriors and hunters.

kpāñni [kpāññi] *v.* 1 to hunt for killing • ḥō̄ **bférī háj kàà kpāññi**. His brother hunts. 2 trail, look for something and walk about from place to place • **bá ká kpāññi fō̄l à kùò nī**. They are going to search for certain leaves at the farm.

*kpāānsii**kpaga huor*

kpāānsii [kpāānsíí] *lit.* yam-eye (*var.* kpāāsíí) *n.* yam stem. *pl.* **kpāānsie**.

kpāānugul [kpāānúyùl] *n.* yam flesh.

kpāāŋ [kpāāŋ] *Cf.* pII *n.* yam. *pl.* **kpāāma**.

kpāāŋbāāŋ [kpāāŋbāāŋ] *n.* very large yam. *pl.* **kpāāŋbāāŋa**.

kpāāŋbeŋe [kpāāŋbēŋè] *n.* medium size yam. *pl.* **kpāāŋbeŋese**.

kpāāŋbīnī [kpāāŋbīnīí] *n.* old yam, remaining from last harvest. *pl.* **kpāāŋbīnīe**.

kpāāŋbuso [kpāāŋbūsò] *n.* boiled yam eaten without stew. (Akan (partly) <buso).

kpāāŋduho [kpāāŋdūhó] *Cf.* **kpāāŋwou** *n.* yam seedlings. *pl.* **kpāāŋduhoso**.

kpāāŋfōlī [kpāāŋfōlīí] *n.* new yam, harvested at an early stage. *pl.* **kpāāŋfōlie**.

kpāāŋhiredaa [kpāāŋhīrēdáá] *n.* wooden stick used as tool for digging yams, replaced today by cutlass.

kpāāŋlaø [kpāāŋlāó] *n.* yam hut. *pl.* **kpāāŋlawa**.

kpāāŋnī [kpāānníí] *Cf.* **sieribile** *n.* water-yam (*Dioscorea alata*). *pl.* **kpāāŋniita**.

kpāāŋniidisa [kpāānníídísà] *n.* soup in which grated water-yam was added for thickness.

kpāāŋpetī [kpāāŋpétíí] *n.* outer skin or peel of yam. *pl.* **kpāāŋpetie**.

kpāāŋpōā (*var. of* **kpāāŋtʃōgnī**)

kpāāŋtʃōgnī [kpāātʃōyíí] (*var.* kpāāŋ-pōā) *n.* spoiled yam. *pl.* **kpāātʃōggee**.

kpāāŋwou [kpāāŋwōù] *Cf.* kpāāŋ-duho (*var.* (Mo. *var.* **kpāāwōdī**) *n.* yam seedlings, second product of the plant.

kpaasa [kpáásà] *n.* wooden whip. *pl.* **kpaasasa**.

kpāāsíí (*var. of* **kpāānsii**)

kpaasi [kpāásì] *v.* 1 to nail, knock • *kpáásí hēmbíí zīá nī*. Knock the nail in the wall. 2 to warn • *bà kpáásfn nà nà báál wīé*. They had warned me about my husband. (Waali <*kpááhè*>).

kpāāwōdī (*var. of* (Mo. *var.* of **kpāāŋwou**))

¹**kpaga** [kpàyà] *v.* 1 to have, possess • *wōsá kpágá à bōl lā*. Wusa has the ball. 2 to catch, to grab • *wōsá kpágá à bōl lā*. Wusa caught the ball. *bà kpágá à ymíér rā*. They caught the thief. 3 to hold, to take • *ò kpágá kpáásà rā*. He held the whip.

²**kpaga** [kpàyà] *n.* type of arm-ring worn by men. *pl.* **kpagasa**.

kpaga bambii [kpàyà bàmbíí] *v.* to have courage • *kàlá wà kpágá bàmbíí*. Kala is not courageous.

kpaga huor [kpàgà húór] *v.* to take care of a guest or a stranger • *jàá wàá gīlā íj kpágà húór*. Poverty will not allow me to take care of guests.

kpaga kaalɪ

kpaga kaalɪ [kpàgà káálì] *lit.* have go
cpx.v. to hold on, keep • wáá i kàá
bààj jòò à kpàgà káálì i mìbòà bá-
pétii. It is him you shall marry and
hold on until the end of your life.

kpagal [kpáyál] *n.* tick, insect found
mostly on animals (*Ixodida*). *pl.*
kpagala.

kpagasí [kpàyásí] *pl.v.* to catch
(many) • ï kpágásí à zálíé rā. I
caught chickens.

kpaleŋ (*var. of kpaleŋkpaleŋ*)

kpaleŋkpaleŋ [kpálén̩kpálén̩] (*var.*
kpaleŋ) *ideo.* entirely • bà zòò à
báál diá à ȳmìè è mòlèbíé múñ *kpá-
léŋkpálén̩*. They entered the man's
room and stole all his money.

kpaligé [kpàlìgè] (*var.* *kpaligñ*)
n. baldness.

kpaligñ (*var. of kpaligé*)

kpálimaalige [kpàlímààligè] *Cf:* koŋ
n. flower of the *føføl* tree. *pl.* *kpa-
limaaligese*.

kpamamuro [kpàmàmúrò] *n.* type
of yam. *pl.* *kpamamuroso*.

kpambria [kpàmbià] *n.* linguist,
chief's spokesman. (Waali <*kpam-
bie*>).

¹**kpánna** [kpànnà] *n.* lead, heavy grey
metal. *pl.* *kpánna*.

²**kpánna** [kpànnà] *n.* type of mollusc.
pl. *kpánna*.

kpantii [kpántíí] *n.* sickness with
unknown cause where the patient
becomes very thin.

kpatakpalé

kpaŋja [kpàŋjà] *v.* to freeze, to be
cold • dúóŋ tūgō à báál ò lìi kùó, ò
wà *kpaŋjà*. The rain beats the man
on his way back from the farm, he
came back freezing.

kpaŋkpagtii [kpán̩kpáyštíí] *n.* Na-
maqua dove (*Oena capensis*). *pl.*
kpaŋkpagtia.

kpaŋkpamba [kpán̩kpámbá] *n.* type
of cloth. *pl.* *kpaŋkpambasa*.

kpaŋkpaj [kpán̩kpán̩] *Cf:* nɔma
ints. very hot • nɔmà *kpáy-
kpaj*. very hot.

kpaŋkpaj [kpán̩kpáŋ] *ideo.* inter-
rupting, energetic talk weak in con-
tent • i kpágá nòà kpáŋkpaj bà-
gá. You talk too much (and the con-
tent is somehow weak) for nothing.

kpaŋkpajlerie [kpán̩kpáŋléríe]
n. Black Saw-wing, type of bird
(*Psalidoprocne pristoptera*). *pl.*
kpaŋkpajlerie.

kpara [kpárá] *v.* to be adjacent and
similar to one another • kúrí ní ò
bíéři kùó kpárá dóyá ní. Kuri's and
his brother's farm are beside one
another.

kparaama [kpàráámà] *Cf:* daga
n. necessity • dúó tſōā ċāā kpà-
ráámà rā. To sleep is necessary.
(Waali).

kpasadžo [kpàsàdžò] *n.* type of yam.
pl. *kpasadžosa*.

kpatakpalé [kpàtákpalé] *n.* type of
hyena *Syn:* ²tšõ Syn: badaare
SynT: tebintiina. *pl.* *kpatakpa-
lesa*.

*kpatfakpatfa**kpinitsuu*

kpatfakpatfa [kpàtfàkpàtfà] *ideo.* type of texture, thoroughly wet from immersion in water • à díón wāāwā à kùòtíwíí tʃòà níí kpàtsàkpàtfà. It rained and the path to the farm was thoroughly wet.

kpe [kpé] *v.* to crack and remove a seed from a shell, especially for gourd seeds • à hááj kpē fòbíí áká tònjà disá zàáj. The woman cracked the calabash seeds to prepare soup today.

kpege [kpégé] *v.* 1 to be strong, to be hard • à ržbábáktì wà kpégé. The plastic bucket is not strong. à hááj wà kpégé à júú ní ò wà kóráí sìmáá. The woman has her menses therefore she is not cooking. *Ant:* jøgosí¹ 2 to overcome, to cure, to be able • dì ò wà kpēgē ò kàá kàálí kùmásí ré. If he recovers, he will go to Kumasi.

kpegii [kpégíí] *n.* hard, solid, or rigid. *pl. kpegie.*

kpekpe [kpékpè] *n.* type of grasshopper. *pl. kpekpe.*

kpeñjé [kpéñjé] *v.* to sprain, to wrench the ligaments of a joint, to dislocate a joint • òò émbélí kpéñjéjé. His shoulder is dislocated.

kpere [kpérè] *Cf: mamaatfi* *v.* to be unusual and unexplainable • à báál wíé kpérè, ò já kpā dijhál lá lìlè. The man's behaviours are unusual and unexplainable, he takes burning charcoal and swallows it.

kperii [kpéríí] *n.* unusual and unex-

plainable • níkpéríí wàà tòò dùsiè ní. People with unusual and unexplainable behaviours are not found in Ducie.

kpesí [kpésí] *v.* to break off a little of an extremity • kpésí à dindáá dò. Break off the firewood to leave the burning part in the fire. kpésí à páránñásá tà ká támá dò. Repair my hoe by cutting the weak end then lightly hammer it.

kpérígí [kpérígí] *pl.v.* to break off • jménsá kpérígí móngò pàátságá à wà sùgùli. Mensa broke off some mango leaves and brought them to boil. kpérígí à záál émbélíí à wà třebá. Break off the fowl's wing and give it to them.

kpèsé [kpèsé] *v.* to be expected, imagined, or likely to happen • ní-híé kùó káálíí wá bí kpèsé. Going to the farm for the elderly men is not as it was. níhákóllá dóyójáí kpésíjáó. The menstruation of fertile women is regular. páříí wá jāā wí-kpésíí. Farming is not something likely to happen without effort.

kpéti [kpéti] *v. Cf: keti* 1 to pick during harvesting when the plant has already been felled • kpéti nàmmíí wà třej ñ wásì tié. Pick a maize cob and give it to me to roast and eat. 2 to crack and break • à báál délà à kúr ní, òò kpéti. The man leaned on the chair and it broke.

kplibii [kpíbii] *n.* louse. *pl. kpibii.*

kpinitsuu [kpínítſúù] *nprop.* seventh

kpinitsuumaaŋkuna

month. (Waali <*kpinítfúú*>).

kpinitsuumaaŋkuna [kpínítfúùmààŋkúná] *nprop.* sixth month. (Waali <*kpinitsuumaaŋkuna*>).

¹**kpiɛma** [kpíémá] Cf: *bieri* *n.* ego's senior sibling. *pl.* *kpiɛnsa*.

²**kpiɛma** [kpíèmá] *n.* ego's senior sister, or also used as a polite form of addressing a woman. *pl.* *kpiɛnsa*.

kpisí [kpísí] *v.* to sneeze • *tíéj tɔwá* *í d́ iŋ̩m̩ mibvásá ní à kpísí.* Give me tobacco to put in my nostrils to sneeze.

kpogo [kpógò] *n.* hard swelling of the cheek or the thigh. *pl.* *kpo-goso*.

kpogulo [kpógùlò] *n.* dish made of soya beans. (Waali <*kpógùlò*>).

¹**kpoluŋkpooo** [kpólúŋkpòô] *n.* type of tree (*Sterculia tragacantha*). *pl.* *kpoluŋkpooso*.

²**kpoluŋkpooo** [kpólúŋkpòô] *n.* Eastern Grey Plaintain-eater (*Crinifer zonurus*). *pl.* *kpoluŋkpooso*.

kponno [kpónnò] *n.* type of yam. *pl.* *kponnoso*.

kpoŋ [kpóŋ] *nprop.* Kpong village, abandoned settlement between Ducie and Motigu.

kpōŋkpōŋ [kpōŋkpōŋ] *n.* cassava (*Manihot esculenta*). *pl.* *kpōŋ-kpōŋso*.

kpoŋkpōŋbəazimbie [kpōŋkpōŋbəázím-bié] *n.* Wood Warbler (*Phylloscopus sibilatrix*). *pl.* *kpoŋkpōŋbəazimbise*.

kpotokporogo

kpōŋkpōŋdaa [kpōŋkpōŋdāā] *n.* cassava plant.

kpōŋkpōŋhəllii [kpōŋkpōŋhəllíi] *n.* peeled and dried cassava. *pl.* *kpōŋkpōŋhəllie*.

kpōŋkpōŋjuŋa [kpōŋkpōŋjuŋá] *n.* lumps and particles in cassava flour that do not pass through a sieve, normally given to fowl.

kpōŋkpōŋpaatſag [kpōŋkpōŋpàatſák] *n.* cassava leaf. *pl.* *kpōŋkpōŋpaatſaga*.

kpōŋkpōŋpaatſakſəgii [kpōŋkpōŋpàatſák-tʃəgíi] *lit.* cassava-leaf-spoil Cf: *daanuuukpoŋkpolo* *n.* disease transmitted by a type of ant. Affected plants show leaves reduced in size and twisted (*Cassava mosaic disease*).

kpōŋkpōŋpētii [kpōŋkpōŋpétíi] *n.* cassava peel. *pl.* *kpōŋkpōŋpētiae*.

kpōŋkpōŋpəmma [kpōŋkpōŋpəmmá] *n.* white cassava.

kpōŋkpōŋsiama [kpōŋkpōŋsiàmá] *n.* red cassava, *bantse* in Akan.

kpōŋkpōŋte [kpōŋkpōŋté] *n.* dried cassava. (Akan <*kòkònté*>).

kpōŋkpōŋzəvl [kpōŋkpōŋzəv̩l] *n.* cassava tuber. *pl.* *kpōŋkpōŋzəvla*.

kpoŋo [kpōŋɔ̩] *v.* to be stained and very dirty • *ɔ̩ɔ̩ kùò tómá tíé ɔ̩ɔ̩ kìn-làréé kpōŋɔ̩.* His farm work made his clothes stained and very dirty.

kpotokporogo [kpòtòkpòrògó] *n.* buttress, log which supports a

*kpulii**laa*

wall from collapsing. *pl. kpotokporogoso.*

kpulii [kpúlíi] *n.* spherical object. *pl. kpulie.*

kpulikpulii [kpúlííkpúli] *n.* fried ball made of ground nut paste. (Hausa <*kulikuli*>). *pl. kpuliikpulie.*

kpuluŋo [kpùlùŋó] *n.* to make an exit in a group • ól tíj kà té sō̄̄ māŋà kpùlùŋo kék̄, bá wá kín nā̄̄ kpò̄. The mouse that came out first was not killed. *pl. kpulunso.*

kpuŋ [kpún̄] *n.* body joint. *pl. kpuŋyo.*

kpuŋkpulintselese [kpùŋkpúlɪntſélésé] *Cf: tjetselese n.* a person who has epilepsy.

kpuŋkpuluŋso [kpùŋkpúlùŋsó] *Cf: tjetselese n.* epilepsy.

kpuogii [kpúögíi] *n.* protruded as a consequence of healing, bulge formed on a wounded area • à príŋ dáá kpágá kpúögíi ré. The mohagony has bulges. *pl. kpuogie.*

kputi [kpútí] *v.* to demolish • má kpútí à diā háj zááj̄. Demolish this house today.

kpɔ̄ [kpó̄] *v. 1* to kill • nàŋkpááj̄ ká kpò̄ nànsá à wá télè. A hunter went

1

la (*var. of ra*)

laa [láà] *v. 1* to take something from a source, to receive • láà iì mólibíi tótíi. Take your share of money.

and killed meat and came back. à níbáálá báliè kpó̄ džyā rà. The two men killed each other. 2 to overtake or overwhelm, as with perceptual stimuli, to affect strongly • jíisá kpójé̄̄. It is too salty. 3 to cut yam from its plant and leave the tuber in the ground for the second harvest • kpó̄ kpááj̄ dō̄. Cut the yam and leave it in the yam mound.

kpɔ̄r [kpó̄r] *Cf: sín̄pɔ̄m̄ma n.* type of palm tree (*Borassus aethiopum*). *pl. kpɔ̄ta.*

kpɔ̄ra [kpó̄rà] *v.* to pick fruits • ò káálì kúó ó ká kpɔ̄rà sín̄kpilíi. He is going to the farm to pick some wild fruits.

kpɔ̄rgíi [kpó̄rgíi] *n.* type of small gourd, often used as a medicine container. *pl. kpɔ̄rgie.*

kpɔ̄rīi [kpó̄rīi] *n.* gallbladder. *pl. kpɔ̄ree.*

kpɔ̄rín̄i [kpó̄rín̄i] *n.* bile.

kpɔ̄sí [kpó̄sí] *v.* to singe off feathers with fire • má kpɔ̄sí à záál tiè bá tó̄̄j̄. You singe off the fowl so they can cook.

2 to take a road or a direction • kùl-kpó̄j̄ tiwíí ñ láà káàlì wáá. I took the Kulkpong road to go to Wa. ñ láá kúó ká wáà. I am going to the

laa di

farm and will come back. 3 to answer, to respond to, to reply • ḥ kàá làà ṫí jíríí rā. I will attend to your call. 4 to agree with (collocate with *nōdā*) • bà làà *nōdā nī*. They agreed. 5 to yield well (for plants) • ḵv̄ m̄fā láaw̄j̄. His guinea corn yielded well.

laa di [làà dí] *lit.* collect eat *cpx.v.* to believe • ḥ láá kúòsō díū. I believe in God. *nárá báñíé wá láā tɔɔtīnā di*. Some people do not believe the landlord.

laa dɔ [làà dɔ] *lit.* collect put *Cf:* *bi-laadvlii* *cpx.v.* to adopt • ḥ láá bié dɔɔ. I adopted a child. ḥ m̄áá biniháàj̄ bié, ḥ kàá làà wà dɔ. I will adopt my sister's child.

laa sɔŋ [làà sónj] *n.* to be famous • zìèj̄ búólí nàálórjó lààsój̄ dùsiè nī bùlènjè páálɔɔ nī. Zieng is famous for his singing performance in Ducie and Bulenga.

laabokɔ [lààbòkɔ] (*var.* *laaribokɔ*) *n.* type of yam. *pl.* *laabokɔsa*.

laadimii [láádímíí] *n.* worries, disturbances • ziàj̄ m̄áá ládímíí wàá pētī dī ù bisé háj̄ wà líí kɔsá wàá. The worries of Ziang's mother will not stop until her children return from the bush. *Syn:* *nimisa*

¹*laanfia* [láánfíà] *n.* good health • bà kpágá láánfíà rā. They are in good health. *Ant:* ¹wii (Hausa, ultm. Arabic <*lafiyà* 'health').

²*laanfia* [làànfíà] *n.* pineapple.

lagami

laari [lààrì] *v.* *Cf:* *vɔwa*; *liñe* 1 to wear, to dress, to put clothes on • lààrì ṫí sùkúù kíná. Wear your school dress. 2 to rub, as in rubbing oil over t.z. for it not to harden • lògà n̄d̄ò lààrì à kóv̄. Take some oil and smear the top of the t.z. 3 to paint • bà tfí kàá lààrì n̄nì diá pénti rē. They will paint my house tomorrow. 4 to touch and feel, as a blind person feeling objects and people • pólk̄má kpá bà nésē dī láári nárá bārā. Blind people use their hands to feel other people.

laaribokɔ (*var. of laabokɔ*)

laasi [láásí] *v.* to separate people fighting, to calm someone down • láásí bé à jùòsó ní. Separate them from their fight.

¹*laga* [lágà] *v.* to hang, to suspend • à džɔ́rj̄ lágá à dáá bámbááj̄ ní. The hamok is hanging from the middle of the trees. *kpá ṫí lóngà lágà à dáá ní*. Hang your bag on the tree.

²*laga* [làyá] *v.* to do fast, quickly • wàá lágá. Come now and fast. *hi-rè à kpáájmá lágá dī à léí à káá fñà*. Dig the yams quickly, if not they will dry up. *Ant:* *swoñi*⁴

lagalaga [làyálàyá] *ideo.* quickly • lágálágá hánì nī ò wàá báàj̄. He came here just now.

lagale [láyálé] *v.* to taste for testing using the tip of the tongue • làà dɔá lágálé nà. Taste the saltpetre and see.

lagamí [làyàmì] *v.* 1 to gather things

lagamii

or people together • *jìrà má wólēē mújí má wá lágàmì já sájá*. Call all your people to gather for a meeting. 2 to partner in dance • à *bínihájì ànì à binibáàl káá lágāmī gòà*. The boy and the girl will dance together.

lagamii [láyámíí] *n.* meeting *Syn:* *mintiŋ*.

lagasi [làyásì] *Cf:* *lalaga* *pl.v.* to be spotted, to be speckled, to put spots on, to apply at places • *lágàsì à báʔɔrìi*. Apply the medicine on the swollen places. à *bó̄máníí lágásí-jéø*. The leopard is spotted.

laginŋasii [láyíŋgààsíí] *n.* type of climber. *pl.* *laginŋasia*.

lal [lál] *n.* war. *pl.* *lala*.

¹*lala* [lálá] *v.* 1 to open • à *lálà à diànnòá rā*. She opened the door. *Ant:* *hara* *Ant:* *tɔ³* 2 to wake up • à *biè há wá lálà à báàl dúó nì*. The child has not yet woken the man up.

²*lala* [lálá] *v.* to scratch, to be brushed off, to brush off with quick movements • à *sígmààjuù lálàgàsá lálijòò báàn nì*. The colour on the head of the Sigmaa was scratched.

lalaga [lálàgá] *n.* *Cf:* *lagası* 1 plumage, spot(s), mark on something • *sùù lálàgàsá wáá kìjì kùrò*. The colors of a guinea fowl cannot be counted. 2 spiritual weapon used to protect new farm. *pl.* *lalagasa*.

lalasa [lálàsá] *n.* infertile piece of land. *pl.* *lalasa*.

laŋzaŋ

laléekpakparee [láléékpákpàréé] (*var.* *larekpakparee*) *n.* White Helmet-shrike, type of bird (*Pri-onops plumatus*). *pl.* *laléekpakparesa*.

lalíi [lálíí] *n.* 1 corpse • *tí bí wàà ́mà lálíí mūjì*. Never fear a corpse again. 2 ancestor • *dùsiè láléé káá títjà ñí rà*. The ancestors of Ducie are guarding me. *pl.* *lalie*.

lalrwie [lálíwíé] *Cf:* *nípāõ; sulumbie* *n.* orphan, person having no living parents.

lambaraga [làmbàràgá] *n.* veil. (Waali <*lambaraga*). *pl.* *lambara-gasa*.

laŋgbé [láŋgbè] *n.* 1 Rufous Scrub Robin (*Cercotrichas galactotes*). 2 good singer. *pl.* *laŋgbesa; laŋ-gbesa*.

laŋsì [lànjsì] 1 *pl.v.* to gather bit by bit, to collect from place to place • à *nárá káá lājsùù*. The people are gathering. *lājsè à tóò níhiësā, bá wá lágàmì*. Gather the village elders, they have to meet. 2 *v.* to scatter • *lājsè à díj tā*. Put out the fire.

laŋsì [lànjsì] *v.* to obstruct, to choke, to go the wrong way • à *disá lājséñ nā*. The soup caused me to choke (as it passed through the wrong tube, not the oesophagus).

laŋzaŋ [lánzáŋ] *n.* outskirts of a village, outside and near a village • i *nåò tím dörá lánzáŋ ní*. Your cow is at the outskirts of the village.

larekpakparee

lerete

larekpakparee (*var. of laléekpakparée*)

¹laʊ [láʊ] *n.* farm hut. *pl. lawa.*

²laʊ (*var. of laʊ*)

le (*var. of ra*)

lenti [lènti] *v.* to lick • à váá kàà lénti ññ kɔvɔ fàlá. The dog is licking your t.z. bowl.

leŋsi [léŋsí] *v.* to move back and forth one's neck in dancing, seen especially in zuŋgva • zùŋgòà gɔáár káá léŋsí bágéná. The dancer is moving his neck back and forth.

lerete [lérétē] *ideo.* as in moving or running fast • ò tʃjɔvɔ́ lérétē. She ran fast.

lesi [lésí] *v.* to chock, to prevent movement • lésí ññ délémtí tñj ó gátí. Chock your stove stone so it is properly high. kpá à bíí lésí à lóó-lí. Take a stone and prevent the car from moving.

leu [lèú] *n.* chamber pot for elderly or disabled people. *pl. leuno.*

lebøa [lèbøá] *n.* saline soil. *pl. lebøasa.*

ledaa [lèdáá] *n.* 1 mandible, lower jaw. 2 flintlock hammer. *pl. ledäasa.*

¹lehëe [lèhëé] *Cf: giru* *n.* entire cheek bone. *pl. lehesa.*

²lehëe [lèhëé] *n.* wooden spoon. *pl. lehesa.*

lei [lèí] *neg.* not, negation with scope over nominals • à dièbié hájì lèí, háñ nā tíé ì nàmñá tñj. It is not

this cat, it is that cat that ate your meat. dì káálì làgálágá hájì, dì à lèí ì kàá tñjá mūj. Go right away, if not you will follow us.

lèl [lèl] *Cf: aridžana* *n.* line of ancestors.

lèllepøj [lélíépónj] *n.* type of cricket, smaller than *poj* and found in the house. *pl. lèllepøjo.*

lèma [lèmà] *v.* 1 to be good or pleasant, Gh. E. to be sweet • mññ måá tájá dilémá rá. My mother cooks delicious soup. à kpááj lémáá. The yam is sweet. 2 to be nice, to be good • ññ mûr wá lémá. Your story is not good.

lèma na [lèmà nā] *v.* to taste • ò lémá à dísá rā nà. He tasted the soup.

lèmana [lèmàná] *n.* food sample to taste and try. *pl. lèmanasa.*

lémíi [lémíí] *n.* 1 good, nice, pleasant. 2 sweet.

lèmsí [lémsí] *Cf: leŋ* *pl.v.* to taste food from all the pots, to try to get as much as possible from many places • tñj lèmsí à vííné mûj disásá. Stop tasting the soup here and there from pot to pot.

¹leŋ [lèn] *n.* enjoyment. *pl. leŋ.*

²leŋ [lèñ] *Cf: sungoro* *Cf: lèmsí* *n.* long pole used to reach fruits in trees. *pl. leŋ.*

lèŋsí [lèŋsí] *v.* to crane the neck up • ò lèŋsí òò bágéná rā ó ná. She cranes her neck to be able to see.

lerete [lérétē] *ideo.* good taste, sweet enough • à disá márá dó lérétē. The

lesirije

soup tastes good enough. *ṇ níná wáá dí kinlérétésā*. My father does not eat sweet stuff.

lesirije [lésírjé] *n.* tradition, culture. *pl. lésírjésé*.

levra [lévrá] *n.* door hinge. (Waali <levra). *pl. levrasa*.

lewalewa [léwáléwá] *ideo.* thin, light and easily breakable • *à fálá dó lémáléwá*. The calabash is thin.

lie [lìé] (*var. lie ni*) **1** *interrog.* where

- *lié ní i kà kpágóó.* Where did you catch it? **2** *n.* part, segment of a whole • *à bődñ líé pē bà kà tíéf?* Which part of the goat did they give you?

lie ni (*var. of lie*)

liegu [liègù] *Cf. hajtsele nprop.* Motigu shrine, in the form of a living monitor lizard.

liemi [lièmì] *v.* to suspend, to be suspended • *píéj káá liémi téébùl níú ní.* The piece of cloth is hanging from the table. • *à móngónñy káá liémi* *òv dáá níú ní.* The mango fruit is hanging down from its tree.

liej [liéj] *n.* **1** type of climber. **2** fruit of the *liej*. *pl. liej*.

ligili [líglí] *v.* to make repairs and restoration, like to seal the cracks of a building or mend a dress • *à titlá ligili à bié pátá rá.* The tailor mended the child's trousers. *bùùrè séléméntè à wá ligili iì zágá.* Find cement and seal the cracks in your yard.

lime

lile [lílél] *v.* to pour off carefully, separating the clean from the dirty

- *lilé à níí tà ká gilà à müró.* Pour off the water and leave the rice there.

liiri [lìirì] *v.* **1** to rub gently • *liiri iì bié náá tìj, ò káá sôññóò.* Rub you child's leg, it will relieve the pain. **2** to pamper a child • *tí wáà líiri iì bisé ká bá já nárā.* Do not pamper your children, so that they can stand on their own.

liise [líísé] *n.* thought. *pl. Liisese*.

liisi [lìisì] *v.* **1** to remember, to remind • *ò lísúú òv kàntfímá wíé wá.* He reminded him about his debt. **2** to wish, to hope • *kálá lísisí dí ò tfí káá kààlì wàà rá.* Kala hopes that he will go to Wa tomorrow. **3** think • *ṇ lísíje dí diàrè òv dí wàà.* I thought that he came yesterday.

lile [lilé] *v.* to swallow • *dőó ká lilé hálá ḷ sów ní.* The python is swallowing eggs in front of me.

lilebùa [lilébùá] *n.* opening of the throat. *pl. lilebùasa*.

lilesi [lilisì] *pl.v.* to swallow (many)

- *à dőó lilési kíñkáná rá à dó ò pàtfigíí ní.* The python swallowed diverse things in his stomach.

limaan [límáñ] *n.* imam, prayer-leader. (ultm. Arabic). *pl. limáñsa*.

lime [límè] *v.* to be submerged, to sink • *tié à záhálá límè níí ní á mårà*

limmi

bìì. Let the eggs be submerged for them to cook well.

limmi [lìmmì] *v.* to peep at, to glance at • *lìmmì à tókóró nā sùkúù bì-sé*. Peep at the school children through the window.

limpeu [lìmpèù] *n.* fan to blow fire, usually made out of *kvrsgbâñv*. *pl. limpeuso*.

lijè [lìnjé] *v.* Cf: *vɔwa*; *laarí* 1 to dress up, to put clothes on • à *nàjkpááj líjè òò tíntääärä rā*. The hunter is wearing his hunting smock. [*oldfash*]. 2 to cover and be concealed • ò *lìjè à dàásá pàtſíggíf ní, jà wáá kìn náō*. He is concealed by the tree leaves, we cannot see him.

lièri [lìèrì] *v.* 1 to glide close to the ground • *kàtfíg wá lièrì à záál ká ò wá kín kpágâō*. The eagle glided towards the fowl but could not catch it. 2 to come close but miss • *mááfâbíf wá lièrì ùù jníù*. A bullet came close but missed his head.

lìi [lìi] *v.* Cf: *zvw* 1 to go away, to go out • *lìi dèndíl kā kpá ñì dàj-kpàlá wá tìēj*. Go outside and get my walking stick. 2 to leak out of a broken container, to flow out • à *vìsiàmá káá lìi*. The drinking pot is leaking. à *pómpì kàà líi níi rā*. The water flows in the pipe. 3 to shine • *wòsá káá lìi kínkán nā*. The sun is shining a lot. 4 to originate from • ò *líi dùsèè rē*. She is from Ducie.

limmaña [lìmmàñá] Cf: *lɔɔŋa* *n.* dry

logologobii

season. [Gu].

lísí [lísí] *v.* Cf: *mɔtri* Cf: *lugusi* 1 to remove from somewhere, to take off or out • *lísí nàmìá tìēj*. Remove some meat and give it to me. *lísí à kpâåñtʃògíi tā*. Remove that spoiled yam. 2 to subtract • *lísí àliè à lìi àjní ní*. Subtract two from five. 3 to choose • *bà kàá kààli sɔglá rá àkà lísí sɔnnàsá*. They will go to Sawla to choose their girlfriends.

lo (*var. of ra*)

lobann [lóbánñ] (*var. luolibann*) *nprop.* section of Ducie.

lobi [lòbì] *n.* Lobi people or language. *pl. lobise*.

¹**logo** [lògò] *v.* to be half-full, not containing all its capacity • à *sìnvíí i kà kpájéē tìēj kékì, ù lógóó*. The pot you gave me is not containing all its capacity.

²**logo** [lògò] *n.* prop to support a head-load when unaccompanied, to not have to lift it up again • *bà kà tʃònyà nàmìá bà wá mānyà lögò rō tiwíí ní*. As they carried the meat, on the way, they put their load at a height to rest. *pl. logoso*.

³**logo** [lógó] *v.* to be smooth, to make smooth • *bà zì kàá lögò à zàgá rá àní sèléméntè*. They will then smooth the yard with cement.

logologobii [lògòlògòbíi] *n.* stone used as a smoothing instrument when applying cement. *pl. logologobia*.

*logumoanaase**lɔga*

logumoanaase [lóyúm?ànáásɛ] n. square.

loguŋ [lógún] 1 *n.* rib. 2 *reln.* side • wáá *tʃvà à fàlá lögūn nī.* It lies on the side of the calabash. *pl. logumo.*

loguŋbembel [lógúmbëmbéł] *n.* half side or part of something.

lololo [lólólò] (*var.* *loluŋloluj*) *n.* type of flower. *pl. lololoso.*

loluŋloluj (*var. of lololo*)

lomo [lòmò] *v.* 1 to tie, to be knotted • ḡ *lómőű.* It is tied up. ḡ *wà márá lòmò.* It is not tied well enough. *Ant:* *puro* 2 to be in an early stage of pregnancy • ḡ *lómó pènsá àliè.* She is two-month pregnant.

lompoo [lòmpóò] *n.* tax. (French <*l'impôt* 'tax').

loŋ [lòj] *Cf:* *fala* *n.* gourd, type of vine fruit (*Lagenaria sp.*).

loŋbøl [lómbøł] *Cf:* *bøł* *n.* oval non-edible gourd, often turned into a container. *pl. loŋbøla.*

loŋkpørgn [lónkpørøgñ] *n.* small gourd, medicine container for a farmer or hunter. *pl. loŋkpørgne.*

loŋŋi [lónŋjí] *v.* 1 to jump from branch to branch, from tree to tree • à *gbíá lóngŋi dààsá dí káálì.* The monkey jumps from tree to tree and is going away. 2 to be contagious • *tágàtfúúnè gérégá káá lóngŋüü.* Measles is contagious.

loŋo [lónjò] *n.* hourglass-drum beaten with a curved stick. *pl. loŋoso.*

loŋjodaa [lónjòdáá] *n.* curved drumming stick. *pl. loŋodaasa.*

loŋpoglii [lónjpøyølìi] *n.* type of tree (*Strychnos spinosa*). *pl. loŋpoglee.*

loŋwie [lòöwìé] *n.* wooden flute. *pl. loŋwise.*

loori [lòòrì] *v.* to wither, to hang limp and lacking rigidity • *dààsá múj nō lóórì gbàngbàn j nī.* All the trees wither during the season of harmattan.

looto [lòòtò] *n.* intestine. *pl. looto.*

lootowie [lòòtòwìé] *n.* small intestine. *pl. lootowise.*

lootozeŋ [lòòtòzéň] *n.* big intestine. *pl. lootozenee.*

lor [lór] *n.* natural cavity in wood, holes for insects or animals. *pl. lor.*

loro [lòrò] *num.* six *Enum:* *aloro*.

loroto [lórótó] *ideo.* very sweet, sugary • à *tí dí lórótó rō.* The tea is very sweet.

lotoremun [lòtórémúñ] *n.* head of mandible, lower back extremity of the jaw bone. *pl. lotoremuno.*

lo [lí] *v.* to insult, to talk behind a person's back • ñ *zímá dí i ló ñà gántàl lā.* I know that you talked behind my back.

løga [lóyà] *1* bag used by farmers and hunters *Syn:* *pur*. *2* pouch

lɔga

made by women around their waist in front to keep small items. *pl. Iɔgasa.*

²**lɔga** [lɔyà] *v.* to claw, to scratch
• *lɔgà òò bárá tīēō òò sáñgbéná káá tòrigtì.* Scratch his body, the craw-craw is itchy.

³**lɔga** [lɔyà] *v.* Cf: **teje** 1 to scoop
• *lɔgà kóó tīēj.* Take some 2 to cut, to cut the rotten part of a tuber, to cut a piece in order to give away • *ṇ lɔgà gbésà rā.* I am cutting a chewing stick. *lɔgà kpáán tiè iì bié.* Cut a piece of yam for your child.

lɔgantál [lɔgàntàl] Cf: **gantal** **lɔha** *n.* backtalking.

lɔgísí [lɔgɔsí] *pl.v.* to scoop, to cut morsel • *ò lɔgísí bótzéníé ré.* He scoops big morsels.

lɔja [lɔjà] *n.* lawyer. (ultm. English).

lɔŋa (*var. of* (Mo. *var. of* **lɔɔŋa**))

lɔ̄lì [lɔ́lì] (*var. lɔ̄ri*) *n.* car, vehicle. (ultm. English <*lorry*>). *pl. lɔ̄lisa.*

lɔ̄ligberbìi [lɔ́lìgbèrbíi] *n.* car key. *pl. lɔ̄ligberbie.*

lɔ̄limilima [lɔ́lìmílmá] *n.* car driver. *pl. lɔ̄limilimasa.*

lɔ̄limunzalunzva [lɔ́lìmùnzvàlúnzvà] *n.* semi-trailer, articulated vehicle, Gh. E. articulator. [*oldfash*].

lɔ̄lisääär [lɔ́lìsääär] *n.* car driver. *pl. lɔ̄lisääära.*

lɔ̄ri (*var. of* **lɔ̄lì**)

lɔ̄sii [lɔ́síi] Cf: **nídøma** *n.* human ghost, a dead person is believed

lugusi

to return home after burial. Believed to be imported concept from Sisaala. *pl. Iɔsие.*

lɔv [lɔv] (*var. ²lao*) *n.* hartebeest (*Alcelaphus buselaphus major*). *pl. Iɔta.*

lubaal [lúbáàl] Cf: **buzoŋ** *n.* widower.

ludendil [lúdéndil] (*var. luhodendil*) *n.* funeral ground. *pl. Iudendile.*

ludi [lúdí] *v.* to make a hole in something • *lúdí à kùbé.* Make a hole in the coconut.

¹**lugo** [lùgò] *v.* 1 to bore a hole, to hollow out • *dààsáárá lúgò dáá rá à sââ tìmpántié.* The carvers hollowed out a tree and carved talking drums. 2 to change one's name • *ùù lúgò òò són ná.* He changed his name. 3 to withdraw one's words • *ṇ lúgò nàà nòââ rā.* I withdrawn my words.

²**lugo** [lùgò] *n.* 1 animal trail or tracks. 2 way of doing or process of something or someone • *ò lúgò jáá bájì.* Here is his way. *bà hìèjì lúgò ré kéjì.* That is the way they are related. *pl. lugoso.*

lugusi [lùgùsì] Cf: **lisi** *pl.v.* to remove items from a container • *lùgùsì kpáámá à vii ní.* Remove yams from the pot. *lùgùsì kpààmbilié kòzáá ní à tīēō.* Remove the cooked yams from the basket and give them to him.

²**lugusi** [lúgúsí] *v.* to rinse out mouth • *jàà níí lúgúsí iì nòââ.* Take some

lugusi

water and rinse your mouth.

³**lugusi** [lùgùsì] *v.* 1 to be lumpy • à kàpálà *lúgúsijó*. The fufu is lumpy. 2 to be different in a set, to be an outsider • ñ jáá *nibúlúgúsíí rē zágà títj nī ñ kàà zóó wàà nī*. I am an outsider at the house that I am staying in at Wa.

⁴**lugusi** [lúgúsí] *v.* to throb, to vibrate, to pulsate, to have eye spasms • ñì pól káá *lúgúsí*. Your vein pulsates. dì ñì wá kòò, ñì néndúl sū jáá *lúgúsúú*. When I get tired, my right eye has spasms.

⁵**lugusi** [lúgúsí] *v.* to cause someone's laughter • *lúgúsí à bié ó mómà*. Make the child laugh.

luguso [lúgúsó] *pl.n.* lumps in staple food.

lugbṣa [lúgbvá] *n.* armpit. *pl. lugbṣasa*.

lugbṣapuŋ [lúgbvápøŋ] *n.* armpit hair. *pl. lugbṣapuna*.

luhāāŋ [lúhāāŋ] *Cf.* hanzoŋ *n.* widow not yet ready to remarry due to funeral customs. *pl. luhāāna*.

¹**luho** [lúhò] *n.* funeral. *pl. luhoso*.

²**luho** [lúhó] *n.* Double-spurred Francolin (*Francolinus bicalcaratus*). *pl. luhono*.

luhodendil (*var. of ludendil*)

luhokvɔrni (*var. of selekpvñi*)

luhosiaŋ [lúhòsíáŋ] *n.* White-throated Francolin (*Francolinus albogularis*). *pl. luhosiamma*.

luŋo

lulibii [lúlí'bíí] *n.* drug pill or capsule. *pl. lulibii*.

lulibummo [lúlífúmmò] *n.* local medicine, such as a concoction made from plants and trees.

lulibummojaar [lúlífúmmøjáár] *Cf.* patjakjaar *n.* healer, herbalist, or traditional doctor. *pl. lulibummojaara*.

lulii [lúlíí] *n.* medicine. *pl. lulie*.

lulisaꝝ [lúlísàó] *n.* powder or undissolved particles of medicinal agents, usually mixed with a liquid for oral administration.

lulo [lúlò] *v.* to leak • à diá káá *lúlò*. The house is leaking. ñì ñì disá múŋ nō à lúlò tà. All my soup leaked out.

lumbu [lúmbù] *n.* hall *Syn: zaŋtſagalıŋ*. (Gonja <*lamu*>).

lumburo [lúmbúrò] *n.* orange. (ultm. Arabic <*lémûn*>). *pl. lum-buroso*.

lumo [lúmó] *cntr: luŋ* *n.* area situated at the back, furthest away from the entrance • *hámónà, má ká sāŋā láó lúmō nī*. Children, you go and sit at the back of the hut.

lunvñ [lúnvñ] *lit.* funeral-hot *Cf.* lusinna *n.* first funeral, fast funeral, at a person's death. *pl. lun-noma*.

luŋ (*cntrvar. lumo*)

luŋo [lúŋò] *v.* to be deep • à bøà lúŋo. The hole is deep. má híré à bøà ú luŋò. You dig the hole so it is deep. *Ant: tisi Ant: tisi*

luo

luo [lùó] *Cf.* **tra**; **kṣla** *n.* pregnancy
• *bà kpágásí lūōnā wā* They are pregnant. [*Gu*. (Tampulma). *pl. luona*.

luoli [lúólí] *v.* to pull out an item from liquid • *hááñá kàà káálí kùò rō bá ká lūoli kpòjkpój*. Women are going to farm, they will remove the cassava from water to dry it.

luolibanii (*var. of lobanii*)

luore [lùòrè] *v.* to shed, pour forth, or fall off • *à dààsá pààtságá múñ lúóréó*. All the leaves fell off.

lurigi [lúrígí] *Cf.* **luti** *v.* to puncture many times, to make holes in something • *dínpápàrèssá lúrígí nñ píná tágátá rā*. Sparks made holes in my father's shirt.

luro [lúró] *n.* scrotum or testicle. *pl. Iuruso*.

lurobii [lúròbíí] *n.* testicle. *pl. Iurorie*.

luro?ɔrii [lúrò?ɔrifí] *n.* orchitis.

lusinna [lúsfnñá] *lit.* funeral-pito *Cf.* **lunwɔj** *n.* last funeral, integrated funeral, or second funeral, usually referred to using the plural form *lusinnasa* as the celebration gathers one than *lalii*. *pl. lusinnasa*.

luti [lútí] *Cf.* **lurigi** *v.* to puncture, to make a hole in something • *lú-tí nñ?il kóyjkòj*. Make a hole in the milk tin.

luto [lùtó] *n.* root. *pl. Iutoso*.

løga [løgà] *v.* 1 to forge and shape iron • *lølótá káá løgà prégà*. A

løpe

blacksmith is forging finger bells.
2 to struggle or strive, to be engaged with a problem or a task • *løgà já péti já tómá lágá nì*. Strive, so we can finish our work fast. 3 to wrestle • *hám̄wísè jáà løgà dèndíl ní rē*. Children usually wrestle outside.

løgii [løgíí] *n.* iron. *pl. Ivgéeε*.

løgii [løgíí] *n.* wrestling.

løl [løl] *n.* biological relation, family tie • *pìnñéé mā løl ká dō?* Ø jáá ñññ híéé ná biè rē. A: How are you related? B: He is my aunt's child. *pl. Ivla*.

løla [lølå] *Cf.* **luo**; **tra** *v.* to bear, to bring forth, to give birth • *kpágà ññ háàj kààlì ásibítì ó ká lølå*. Take your wife to the hospital to give birth.

lølii [lølífí] *n.* giving birth • Ø *Iølífí kpégéò áwíé ò dì pémà*. Her delivery is hard that is why she groans. *pl. Ivlie*.

lølsta [lølótá] *cntr:* **løta** *n.* blacksmith. *pl. Ivlstasa*.

løøj [løóñ] *n.* mane, hair on the neck of a mammal. *pl. Iøøma*.

løøja [løóñá] *Cf.* **limmaja** (*var.* (*Mo.* *var.* **løja**)) *n.* dry season.

løøri [løørí] *v.* to sneak, to move stealthily with agility • *løøri ká pínè ná à wøtfimáñ kàà tsøá dùò rò*. Sneak and check whether the watchman is asleep.

løpe [løpè] *num.* seven *Enum:* **aløpe**.

lɔsa

lɔta

lɔsa [lɔsá] *n.* hunger • *lɔsá kpágáñ* **lɔta** (*cntrvar. lɔlɔta*)
nà. I am hungry.

m

m (*var. of n*)

ma [mà] *pro.* second person plural pronoun • ሥ súmmùū má ná nút-wéríí. I pray for you to succeed.

māā [māā] *n.* mother. *pl.* **māāma**.

māābie [māābié] *n.* 1 brother or sister younger than ego. 2 cousin younger than ego, child of an aunt or uncle. *pl.* **māābise**.

māābiewaatelepusinj [māābiewāátèlèpúsíñ] *lit.* sibling-will.not-reach-meet.me

n. type of snake *Syn:* **suonjaawie**.

māābinibaal [māābìnibáál] *n.* male cousin of female ego.

māābinhääñj [māābìnihääñj] *Cf:* **māābise** *n.* female cousin of male ego.

māābise [māābísé] *Cf:* **māābinhääñj** *n.* maternal lineage.

māābōðij [māābōðñj] *n.* ostrich (*Struthio camelus*). *pl.* **māābōðna**.

maafa [mááfà] *n.* gun. (ultm. Arabic <*midfa*> ‘gun, canon’).

maafabii [mááfàbíí] *lit.* gun-stone *n.* bullet. *pl.* **maafabia**.

maafadaa [mááfàdáá] *lit.* gun-wood *n.* gun stock. *pl.* **maafadaasa**.

maafadigína [mááfàdígíñá] *lit.* gun-ear *n.* flintlock frizzen.

maafadigínbøsa [mááfàdígínbøá] *lit.* gun-ear-hole (*var.* **digínbøsa**) *n.* flintlock pan.

maafaluro [mááfàlúrò] *lit.* gun-testicle *n.* gunpowder container.

maafamundaapíñ [mááfàmündàápíñ]

lit. gun-back-stick-open *n.* gun batton, butt and stock of a gun. *pl.* **maafamundaapíña**.

maafapej [mááfàpéñ] *lit.* gun-penis *n.* gun trigger.

maafatuo [mááfàtúò] *lit.* gun-bow *n.* gun barrel.

māāhié [māāhíé] *n.* *Cf:* **māāwie**

1 ego’s mother’s senior sister. 2 ego’s step-mother, if the woman is older than the biological mother. *pl.* **māāhiéma**.

maali [máálí] *v.* to blister, to cause a blister to form on • à díñ tógjósíò vò bárá mūñj **máálí**. The fire burned him and all his body blistered.

māānsíj [māānsíj] *n.* machine. (ultm. English <*machine*>).

maasi [mààsì] *v.* 1 to be earlier or already, Gh. E. ever • i kà **máásí** kààlì bélée dì ሥ wàà tòó. The time you went to Gurumbele, I was not there. ሥ **máásí** bigisi tīēt kégj tñj bà kà jáé. I have already demonstrated to you how to do it. 2 to be enough, in satisfactory state, to be right amount or size • à **máásí** kékj, tt brà jólíí. It is okay like that, stop pouring. ወ **máásí** kpø kírinsá wá à-ká ná bár pàrà. He killed enough tsetse flies to get a chance to farm. 3 to fit, to be worthy • **nààtswá** hámà, áwèmē kàá **mààsì** nìñ **nààsá**? These sandals, which of them

maataa

would fit my feet? 4 to be equal, to make equal or even • *nibúlúmmò múnj wà māásí dójá*. Human beings are not equal. *wósá ní áfíá bìnsá máásí dójá rà*. Wusa is as old as Afia.

maataa [mààtàà] *n.* glue from the *katſal* tree, used in trapping birds.

māāwie [mààwìé] *n.* Cf: **māāhīē** 1 ego's mother's younger sister. 2 ego's step-mother, if the woman is younger than the biological mother. *pl. māāwīse*.

magsı (*var. of (Gu. var. of maŋsı)*)

maka [mákà] *n.* Mecca • *bákúríí ní hātōj ká kāálí bá mákásá ká wàà à wà tìè bá bisé tágátà wíréé*. Bakuri and Hatong went to Mecca, come back, and gave nice shirts to their children. *pl. makasa*.

mamaatſi [màmáátſi] Cf: *kaabaako* Cf: *kpere* *interj.* expression of surprise. (Hausa <*màmákì*'surprise').

mana [máná] *n.* elastic made out of tyre inner-tube. *pl. manasa*.

mandwogii [mándwóggí] *n.* type of mouse. *pl. mandwogee*.

mankani [màn̄kàní] *n.* cocoyam (*Colocasia esculenta*). (Akan <*màykènì*). *pl. mankanise*.

mankir [mánkàr:] *n.* type of yam. *pl. mankire*.

mapăō [mánpăō] *n.* dwarf mongoose (*Crossarchus obscurus*). *pl. mapăōsa*.

mara

mapăōtuogu [mánpăōtuogu] *n.* slender mongoose (*Herpestes sanguineus*). *pl. mapăōtuoguso*.

¹**majá** [màŋjá] *v.* Cf: *tugo; tʃasi* 1 to beat, slap, strike, or hit • *ò máŋjá dáá rà*. He fought someone. *bá máŋjá dáá rà*. They exchange blows. 2 to kick a football • *ò máŋjá à bɔ́l dó tókóró ní*. He kicked the ball in the window. 3 to cause a plant to change appearance, usually caused by drought stress • *híl tʃtʃjá, à móró màŋjá*. Due to drought, the rice changed appearance.

²**majá** [máŋjá] *n.* only • *ii máŋjá kàá kìj wàà*. Only you can come.

maŋgbıŋ [máŋgbíŋ] *n.* giant pangolin (*Manis gigantea*). *pl. maŋgbınna*.

maŋkısı [máŋkısı] *n.* matches. (ultm. English <*matches*>).

maŋsıi [máŋsıi] *n.* groundnut. *pl. maŋsa*.

maŋsijelii [máŋsijelii] *n.* groundnut flower. *pl. maŋasijelee*.

maŋsı [máŋsı] *v.* (*var. (Gu. var. magsı)*) 1 to measure • *máŋsı ḷṇ zíŋzíŋ třeŋ*. Measure my height for me. 2 to doubt, to wonder about • *bá wà máŋsı dí ḷ wàà tùó dùsiè ní*. They do not doubt that I'm not in Ducie.

¹**mara** [márá] *v.* 1 to adhere, to append, to glue, to be fixed on • *à fótò márá à zíé ní*. The picture is on the wall. 2 to be unable to say due to being silenced by others, being talked

mara

down • *kípó nò̄á márá wíé, bà wó-léé ìjmā wíé díù.* Kipo was unable to talk, his companions talked before and over him.

²**mara** [màrà] *pv.* to do well, to be properly done • *ò wà márá jàà.* He did not do well. à *fótò márá márá zíé ní rà.* The picture is well fixed to the wall. ò *márá tʃíjāñ̄ò.* It is standing well.

³**mara** [màrà] *v.* to destroy with fire • *kààlì kúó kà màrà píé pátfígññ dāásà.* Go to the farm and burn the trees in the yam field.

⁴**mara** [márá] *n.* to commit suicide • *kípó zò̄ó màrà sòwà.* Kipo killed himself. *bà zò̄ò màràsá à sòtì.* They killed themselves. *pl. mara.*

maragi [márágí] *pl.v.* to adhere, to be fixed on • *tʃíàsá káá märágí à nàmpvàññ ní.* Flies are on the rotten meat. *ìnì jnína káá märágí kàrántièsá rá.* My father is fixing the cutlass handles.

masí [màsì] *pl.v.* to beat • *màsì à kin-rínsá müj kpó.* Beat all the tsetse flies to death.

matseo [màtséó] *num.* twenty. *pl. matsewo.*

mawa [máwà] *pro.* second person plural emphatic pronoun • *bà lí-sì máwà rā, ká gilà máwâ.* They choose you (people here), but left you (people there) (with gesture).

mawaa [máwáá] *pro.* second person plural strong pronoun.

mita

meeli [méélí] *n.* mile. (ultm. English).

meesin [méisìn] *n.* mason. (ultm. English).

mey [mèj] *n.* dew, mist. *pl. mey.*

mènyí [ménnyí] *v.* 1 to sieve by turning the container sideways • *kpá à fálá wà mènyí nàmmíññ.* Take the calabash and sieve the maize. 2 to balance from one side to another in walking • à *hááj válá mènyí à wāā.* The woman walks balancing towards us.

mérékete [mérékéte] *n.* woven mat made of guinea corn stalks. *pl. méréketesá.*

miidaa [mìidáá] *n.* space between the eyebrows. *pl. miidaasa.*

miimi [míímí] *n.* shrub with pinkish flower bundles (*Bougainvillea glabra*). *pl. miimise.*

miiri [mìirì] *v.* to dive, to swim under water • *zìàj míírí ní à kpàgà pínééè.* Ziang dived and caught fish.

minti [míntì] *n.* minute. (ultm. English). *pl. mintisa.*

mintiñ [míntìñ] *n.* meeting *Syn: lagamii.* *pl. mintinse.*

misi [mísí] *v.* to whisper • *ò misí wíé dó ùù bié dígímá ní.* He whispered into his child's ear.

misiri (*var. of wózaandria*)

mita [mítà] *n.* metre, measure of length. (ultm. English). *pl. mitasa.*

*mīābiwaw**momuŋ*

mīābiwaw [mīābíwáú] *lit. guinea.corn-matured n. type of beetle (*Lucanidae fam.*). pl. *mīābiwaw*.*

¹**mī̄** [mī̄] *n. guinea corn, used in making porridge, t.z. and brewing *sm̄sama* (*Sorghum*). pl. *mī̄*.*

²**mī̄** [mī̄] *v. to send out a current of air out of the nose to eject phlegm • *mī̄ iì mī̄sá tà*. Blow the phlegm out of your nose.*

³**mī̄** [mī̄] *n. gun front sight. pl. *mī̄na*.*

mī̄bwa [mī̄bŵá] *n. 1 nostril. 2 life • *ṇ̄i mī̄bŵà fí bírgì*. May I live long! *wòsá tíféf mī̄bŵà zérjéé*. May God give you long life. pl. *mī̄bwasá*.*

mī̄fötii [mī̄fötí] *n. nasal congestion.*

mī̄jalii [mī̄jálí] *n. nose bleed, epistaxis, common for some in harmattan.*

mī̄ni [mī̄ní] *v. to betray • *bákúríí mī̄níñi tiè òò píná*. Bakuri betrayed me by telling his father.*

mī̄sa [mī̄sá] *n. nose • *mī̄ mī̄sá*. Blow your nose. pl. *mī̄sasa*.*

mila (*var. of mina*)

milimi [milimí] *v. Cf. *sää* 1 to turn, to twist • *òò mílímí ḥṇ̄ nén nē*. She is twisting my arm. 2 to drive, to steer a vehicle • *ṇ̄ṇ̄ wāá kìn milimí lóóli*. I cannot drive a car.*

milimii [mílímí] *n. turning, driving • *à pómpímílímíí bómáá*. The pumping of the bore hole is tedious.*

mimbii [mímbíí] *n. guinea corn grain. pl. *mimbie*.*

mina [mìnà] *v. (var. *mila*) 1 to attach • *mìnà à ḥméj ú kpégè*. Attach the rope to make it strong. 2 to turn something around something else • *làà áyķítì à milà à kísiedáá*. Take the handkerchief and put it around the handle of the knife. 3 to twine around something, to be twisted • *tiè iì bié kpágà à kpáájñí míñà dāá*. Let your child twist the yam dial around the stick. 4 to cross fingers or legs • *wáá ká sājā à kpágà òò nààsá mìnà dójà*. It is her sitting with the legs crossed.*

minia (*var. of haglibie*)

minia [mìnñá] *n. type of ant *Syn: haglibie*. pl. *minsa*.*

minzoga [mínzogá] *n. guinea corn chaff.*

míjména [míjméná] *lit. guinea.corn-okro Cf. *pammii* n. maize. [Gu].*

míñ [míñ] *pro. first person singular strong pronoun • *mín ná*. I am the one.*

misi [mísí] *v. to sprinkle • *bà misí à báál lülii rē, ò siì*. They sprinkled medicine on the man, he recovered.*

mísama [mísàmá] *n. guinea corn, reddish type.*

molebii [mòlbíí] *n. money. (Oti-Volta <*libie* ‘cowrie’). pl. *molebie*.*

molebipómma [mòlèbipómmà] *n. cowrie.*

momuŋ [mòmùŋ] *n. appendicitis.*

*mȭngō**muŋ*

mȭngō [mȭngò] *n.* mango (*Mangifera indica*). (ultm. Tamil, via Portuguese). *pl. mȭngoso.*

mõ [mó] *v.* to mould, to shape, to sculpt with clay • ḥṇì nàhá káá mõ viì ré. My grandmother is moulding a cooking pot.

mõmõdā [mõmõdà] *n.* type of fish. *pl. mõmõdāna.*

¹**mõna** [mõnà] *v.* to carry embers or fire • *mõnà díŋ wàà.* Carry the fire here.

²**mõna** [mõná] *v.* to snatch, to find something dead or lost by someone, to take something found dead • ḥṇì pñná mónà néytñná rā. My father snatched a dead elephant.

³**mõna** [mõnà] *v.* to be used to, to be familiar with • ḥṇì móná sigáá-rì pñáá ní rà. I am used to smoking cigarettes. ḥṇì móná dèndíl sáyñí ní rā. I am used to sitting outside the house.

mõŋ [móŋ] *n.* vulva, vagina. *pl. mõna.*

mõŋpøŋ [mõŋpøŋ] *n.* female pubic hair. *pl. mõŋpøna.*

mõŋsugo [mõŋsùgò] *n.* uterine fibroids. *pl. mõŋsugoso.*

mõŋtuosii [mõŋtúosíi] *lit.* vagina-pick.fast *n.* type of spider. *pl. mõŋtuosie.*

mõŋzig [mõŋzíg] *n.* clitoris. *pl. mõŋziga.*

¹**mõsí** [mõsí] *v.* 1 to plead with explanations and complaints • à hääŋj

wā mõstí dí ò wà kpágá sìlmáà. The woman came and complained that she had no food. *Syn:* *dibi* 2 to mourn, to lament • à hääňà dì mósí à sówíí wíé tñðsá wà písí. The women were mourning the death until the morning.

²**mõsí** [mõsí] *v.* to make and start a fire • *mõsí diŋ.* Start a fire.

mõta [mótá] *n.* behaviour resulting from one's upbringing • *dì ḥṇi bié móta káá wirè à lñí ḥṇi pé rē.* My child's good behaviour come from me. *pl. mõtasa.*

mõtigii [mótigíi] *n.* 1 person from Motigu. 2 lect of Motigu. *pl. mõtigee.*

mufu [múfú] *interj.* exclamation signalling surprise • *múfú, báàŋ kíŋ i tà búúrè báān ní?* Ah, what do you want in here?

muhië [mùhië] *n.* tigernuts (*Cyperus esculentus*). (Akan <mbwe).

mul [múl] *n.* food that has not been prepared correctly • *kòmùl ḥñ hääŋj dí sàà.* Yesterday my wife's t.z. was badly cooked.

munii [múníi] *Cf:* *tiwii* *n.* road. [Ka].

muno [mùnò] *n.* pair • *nàtñòmúnó á-tòrò bákúrí kpágà.* Bakuri has three pairs of sandals. *timpànmúnó álìè dòrá dùsiè ní.* Dicie has two pairs of talking drums.

¹**muŋ** [mùŋ] *quant.* all, everything • à zágásá muŋ tíé à kùórù rō kpäämá

muŋj

ff. All the houses gave ten yams to the chief. *ṇ zímá sígmāá mún nó.* I know everything about Sigmaa.

2muŋj [múŋj] 1 *n.* buttocks. 2 *n.* meaning • *ùù muŋj ká jāā?* What is its meaning? 3 *reln.* base, under • *wáá tṣòà à fálá mún ní.* It lies at the base of the calabash. *pl. muno.*

muŋkaaŋ [mùŋkááŋ] *n.* buttock. *pl. muŋkaama.*

muŋputii [mùmpútíí] *n.* anus. *pl. mumputie.*

muŋtii [mùntíí] *n.* division between the buttocks. *pl. muŋtie.*

muŋtuolie [mùntùòlìé] *n.* type of shrub. *pl. muŋtuoluso.*

muŋtso [mùntòó] *n.* saliva. *pl. muŋtsoса.*

muŋzaŋ [mùnzàáŋ] *n.* tail of fish or birds. *pl. muŋzanna.*

muŋzentíma [mùŋzéntína] *lit.* back-big-owner *n.* type of squirrel
SynT: ¹hele .

murisi [múrísí] *v.* to stifle one's laughter, laugh with restraint • *à báál sáári tṣélè, hámónà dì múrísí.* The man slipped and fell, the children stifled their laughter.

muro [múró] *n.* rice. *pl. muro.*

murobii [mùrbóóíí] *n.* grain of rice. *pl. murobie.*

murpetii [mùrpétíí] *n.* rice chaff. *pl. murpetie.*

musi (*var. of diebie*)

músooro [mùsóóró] *n.* clove, food ingredient used for the taste and

mvsl

smell of porridge and soup (*flower buds of Syzygium aromaticum*). (Waali).

muuri [múúrí] *v.* to cover completely with a cloth • *à háájí múúrì ùù púù àní làmbàràgá ní.* The woman covered her head with a veil. *jáláhááñà já mūúrī bà bárá muŋj ká tṣā bà sié.* Muslim women cover their entire body except their face.

mw [m᷑] *v.* to take away virginity • *ii bié mó ñìñ binthááj.* Your son took my daughter's virginity.

m᷑ā [m᷑áá] *adv.* before • *ṇ dí sìlmāá m᷑ā ká jà káálí tòmá.* Let me eat before we go to work. *tṣíjá kéj m᷑ā há té káálíí.* Wait there, do not go yet.

mwg [m᷑ág] *n.* sea, big river. *pl. mwgnána.*

mwga [m᷑ögà] *Cf:* *dara* *v.* to lie, to deceive • *ñìñ sùkúù bié mógráñ à làà mòlèbié dí.* My child, the one who goes to school, deceived me and used the money. [*Gu*].

mwgn̄ā [m᷑öḡn̄áá] *n.* shore, beach.

mwgvsi [m᷑öḡvsi] *v.* to suck out a liquid • *hámónà jáá mógrósi móngò ká kpá à bíé à jùò tá.* Children generally suck mangoes and throw away the seed.

mwgzimbie [m᷑öyzímbié] *lit.* riverbird *n.* Barbet, type of bird (*Lybiidae family*). *pl. mwgzimbise.*

mwsl [m᷑Í] *n.* ripe stage of a fruit, especially shea nuts and mangos

mɔma

- *sùòmmɔl lá*. It is a ripe shea nut. *sùòmmɔlá rá*. It is ripe shea nuts. *pl. mɔla*.

¹**mɔma** [mɔmà] *v.* 1 to laugh, to smile

- *ò kóórè sìimáá káá mɔmà*. She is preparing the food while laughing.

2 to be opened and ripe (of Akee apples) • *à tíí mɔmáá*. The Akee apple is opened.

²**mɔma** [mɔmá] *n.* laughter.

mɔmí [mɔmíf] *n.* laughing.

mɔmɔŋ [mɔmɔŋ] *n.* prolapse of rectum.

mɔr [mɔr:] *Cf: mɔra* *n.* story. *pl. mɔra*.

¹**mɔra** [mɔrà] *v.* to stop water from spilling out while being carried

- *làà fálá mɔrà ìí níí tfí à tí wàà táì*. Take a calabash (and put it in the basin) to avoid the water from spilling (while you carry the basin on your head).

N

n [n̩] (*var. m, ñ*) *pro.* first person singular pronoun • *bàà jááð dí ńýí tfé-lé*. They are doing everything for me to fail.

¹**na** [ná] *v.* 1 to see • *ṇ ná dí ɔv wíkpágíè wíréó*. I see that his behaviour are good. 2 to feel, to perceive • *tágà à disá dí ná jíisá nɔ́wáá*. Dip your finger and taste it to see. 3 to caution, to tell someone to avoid danger • *ná, tí wàà káálí à jùò-síbár*. Exercise caution, do not go to

nääbibaambajwie

²**mɔra** [mɔrà] *Cf: sianí Cf: mɔr* *v.* to tell a story • *tébín hàn ní ṇ kàá mɔrà mórá wá*. Tonight I will tell stories.

mɔsaa [mɔsáá] *nprop.* Musa, person's name.

mɔsí [mɔsí] *v.* to rain gently • *à dúòŋ wáá pétū ì káá mɔsí*. The rain has eased off but it still falls lightly.

mɔtí [mɔtì] *Cf: lisi* *v.* to spit, to remove from mouth • *dí í mɔtí kpúlkípúlí tà*. Spit the candy out.

mɔtɔl [mɔtɔl] *n.* West African mole rat (*Cryptomys zechi*). *pl. mɔtɔlsa*.

mɔvɔri [mɔvɔrí] *v.* to be dissolved, to dissolve, to erode • *à jíisá há wà mɔvɔrí à disá ní*. The salt has not dissolved in the soup. *à díá tféléó à zíí múnj mɔvɔrí*. The house got destroyed and now the walls are eroded.

the fighting ground.

²**na** (*var. of nar*)

³**na** (*var. of ra*)

nää [nääá] *n.* 1 leg. 2 process, way, manner • *ò bùòlnääásá ré kékí*. That is the way she sings. *pl. nääsa*.

nääbibaambaj [nääbibaambaj] *n.* middle toe. *pl. nääbibaambaysa*.

nääbibaambajwie [nääbibaám-bánwié] *n.* fourth toe. *pl. nää-*

nāābii

bibaambagwise.

nāābii [nāābíí] *n.* toe. *pl. nāābie.*

nāābikaŋkawal [nāābíkàŋkàwál]
n. big toe. *pl. nāābikaŋkawala.*

nāābiwie [nāābíwíè] *n.* little toe. *pl. nāābiwise.*

nāābiziŋŋi [nāābiziŋŋí] *n.* index toe.
pl. nāābiziŋŋie.

nāāgbanjahog [nāāgbáŋjáhòk]
n. tibia. *pl. nāāgbanjahogo.*

nāāgbanjeŋe [nāāgbáŋzéŋé]
n. limping in a way to avoid the heel.

nāāhāāta [nāāhāātá] *lit.* leg-bitter
n. state of a person when his or her soul has left *Syn: døŋtſo.*

nāāhūfswie [nāāhūfswíè] *n.* kneecap.
pl. nāāhūfswise.

nāāhūū [nāāhūū] *n.* knee. *pl. nāā-hūūno.*

nāājelēe [nāājéléè] *n.* cracked and dried skin, usually on and around the heels.

nāākeliŋke [nāākeliŋké] *n.* hopping on one leg, usually due to pain on the other.

nāākorbva [nāākòrbvá] *n.* hollow and bend of the knee. *pl. nāā-korbvsá.*

naakpaaga [nāākpàágá] *Cf:* kagal
n. smallest farm space measurement. [*obso.*] *pl. naakpaagasa.*

nāākpaazugoo (*var. of duu*)

nāākputi [nāākpútí] *n.* leg amputated.

nāāpiɛlgantal

naal [náàl] *n.* ego's grandfather. *pl. naalma.*

naalbilie [náálbiliè] *n.* ego's maternal or paternal great-grandfather
• *nn̄ nāálbilie líí dùsiè rē àkà sá-ŋjá mɔ̄tigù nī.* My great-grandfather moved from Ducie to settle in Motigu.

nāālomo [nāālómó] *n.* *nāālojo, pilinsii* 1 type of idiophone, hollowed and dried gourd used as percussion instruments. 2 type of dirge featuring dancing and playing of seed rattle, called *nāālúmē* in Bulenga.

nāālojo (*var. of nāālomo*)

naaltulo [nááltulō] *n.* ego's great-grandfather of any rank. *pl. naatuluso.*

nāālumo [nāālùmó] *n.* heel. *pl. nāā-lumoso.*

nāānasii [nāānàsíí] *n.* footprint. *pl. nāā-nasie.*

nāānawɔsii [nāānàwósíí] *n.* groin, pelvis. *pl. nāānawɔsie.*

nāāni [nāānì] *v.* to be similar • *nn̄ né-pítíí hárì àní nn̄ kíj nāāní dójá nī rà.* Your ring and mine are similar.

nāānuule (*var. of (Gu. var. of an-nulie)*)

nāāpégii [nāāpégíí] *n.* thigh. *pl. nāā-pegié.*

nāāpiɛl [nāāpíél] *n.* foot. *pl. nāāpiɛ-la.*

nāāpiɛlgantal [nāāpíélgàntàí] *n.* top of the foot.

*nāāpielpatſigii**nahābilie*

nāāpielpatſigii [nāāpíélpatſígíí] *n.* sole of the foot.

nāāpol [nāāpól] *n.* Achilles tendon. *pl. nāāpolo.*

naasaara [nààsáárá] (*var. nansaa-raa, naasaarpv̥mma*) *n.* Caucasian person, may also apply to non-Africans generally. (ultm. Arabic, via Hausa *<nasaara* ‘Nazarenes (Christians)'). *pl. naasarasa.*

naasaarbaal [nààsààrbáàl] *n.* white, Caucasian man. *pl. naasaarbaala.*

naasaardaa [nààsààrdáá] *Cf. naasaarsíntſau* *n.* Neem tree *Syn: naasaarsíntſau* *Syn: naasaargbësa* (*Azadirachta indica*). *pl. naasaardaasa.*

naasaargbësa [nààsààrgbësà] *n.* type of tree *Syn: naasaardaa*.

naasaarhääŋ [nààsààrhääŋ] *n.* white, Caucasian woman. *pl. naasaarhääna.*

naasaarlulii [nààsààrlúlíí] *n.* non-local medicine, such as pills and other packaged medicine.

naasaarpv̥mma (*var. of naasaara*)

naasaarsíntſau [nààsààrsíntſáó] *Cf. naasaardaa* *n.* Neem tree *Syn: naasaardaa*.

naasartaa [nààsàrtàá] *n.* foreign language, especially one spoken by non-African people.

naase [náásè] *num.* four *Enum: anaase.*

nāāsii [nāāsíí] *n.* prominence on the outer or inner side of the ankle. *pl. nāāsie.*

naasi (*var. of anaase*)

nāātiina [nāātííná] *Cf. niéra* *n.* ego's mother's brother. *pl. nāātiinsa.*

nāātɔv [nāātóó] *n.* shoe, sandal. *pl. nāātɔvsa.*

nāātɔvkvɔr [nāātóókvóór] *n.* shoemaker. *pl. nāātɔvkvɔra.*

nāātɔvsiŋgirigisa [nāātóósvíngírigísá] *n.* car-tyre sandals, *dakvlada* in Waali.

nāātɔwa [nāātóówá] *n.* pair of shoes.

nāātuto [nāātútó] *lit.* leg-mortar *n.* elephantiasis of the leg.

nāātſig [nāātſíg] *n.* claw. *pl. nāātſige.*

nāātſigii [nāātſígíí] *n.* calf. *pl. nāātſigee.*

nāātſög [nāātſög] *n.* ankle. *pl. nāātſögona.*

nāāval [nāāvál] *n.* *lit.* leg-walk 1 circuit or route being walked • *kàlá káálí áfiá pé rē nāāval bōliè.* Kala has been to Afia's twice. 2 pace or stride. *pl. nāāvalsa.*

nāāwal [nāāwàl] *n.* any relatively large sore on the body. *pl. nāāwalla.*

nahā [nàhá] *n.* ego's grandmother. *pl. naháma.*

nahābilie [nàhàbiliè] *n.* ego's great-grandmother.

nahī̃e

nahī̃e [náhī̃e] (*var.* *nēhĩe*) *n.* sense, practical wisdom *Ant:* *gēnii*.

najelingbielie [nájélinḡbièliè] *Cf:* *dintʃāājdaa* *n.* lantern which uses rolled cotton and shea oil. *pl.* *najelingbielise*.

nakaw [nákà́ó] *Cf:* *nakpafugul* *Cf:* *kírima* *n.* tsetse fly. [*Tp*]. [*Gu*].

nakelij [nákélfñ] *n.* type of tree. *pl.* *nakelima*.

nakodol [nákòdól] (*var.* *nokodol*) *n.* type of tree (*Rhodognaphalon brevicuspe*). *pl.* *nakodolo*.

nakuj [nákúj] *n.* jathropha, type of plant (*Jatropha curcas*). *pl.* *nakuj*.

nākpaazugō [nákpáázùgò] *n.* type of vulture *Syn:* *zaarhī̃e* (*Gyps africanus*; *Necrosyrtes monachus*). *pl.* *nākpaazugoso*.

nakpafugul [nákpáfugúl] *Cf:* *nakaw* *Cf:* *kírima* *n.* tsetse fly. [*Mo*].

nakpagtii [nákpáyətíf] *n.* type of tree (*Detarium microcarpum*). *pl.* *nakpagtra*.

nama [námà] *v.* 1 to press and smooth with a heated iron • *námà nñ tágatá tíéj*. Iron my shirt for me. 2 to pulverize, to make or become like powder, to press horizontally and moving forwards and backwards, like in rubbing back and forth a kola nut on a grater • *òò hääj káálí nñj dí ó ká námà miá̃*. Her wife has gone to the mill to grind flour.

namba [námbà] *n.* number. (ultm. English <number>). *pl.* *nambasa*.

naŋgwoŋ

nambera [námbèrà] *n.* cooked meat for sale at the market.

namiā [nàmíā] (*var.* *namĩe*) *n.* meat, flesh. *pl.* *nansa*.

namĩe (*var. of* *namiā*)

nampuniwiila [nàmpúnííwñllā] (*var.* *nampunwñla*) *n.* muscle pain.

nampunwñla (*var. of* *nampuniwiila*)

namuŋ [námùŋ] *quant.* everyone, anyone • *pìèsì námùŋ dí lié pē dùù-siè tíwñi kà dòà*. Ask anyone where Dicie road is. *záàj námùŋ kààlì kùó*. Today everyone should go to farm. *námùŋ wà tòò dìà ní*. There is no one in the house. *námùŋ mää̃ líisé dí ù bié wéréú*. Everyone's mother thinks he is a good boy.

nanbugo [nàmbùgò] *n.* aardvark (*Orycteropus afer*). *pl.* *nanbugoso*.

nandala [nàndálá] *n.* type of worm, hairy, seen on rotten meat. [*Gu*].

nānhuor [nānhùór] *n.* raw, coarse meat.

nanpunii [nànpúníí] *n.* flesh.

nansaaraa (*var. of* *naasaara*)

nansielii (*var. of* *sie*)

nantɔŋii [nàntɔŋíí] *n.* boiled meat.

naŋfenta [nànféntá] *n.* bits of meat scraped with a knife, removed from an animal skin being dried.

naŋguruŋ [nàngúrúŋ] *n.* measured piece of meat for sale. *pl.* *naŋgúrúmó*.

naŋgwoŋ [náŋgúwñŋ] *n.* millet ergot (fungi) disease (*Claviceps*).

nanjogul

nanjogul [nàñjóyúl] *n.* butcher. *pl.*
nanjogulo.

naŋkpāälɪŋ [nàñkpäälíŋ] *n.* meat hunting period • *ŋjŋ bíáre káálí nàñkpäälíŋ.* My brother went hunting for meat.

naŋkpāañj [nàñkpäăñj] *n.* hunter. (Gonja <ŋ-kpàŋj ‘hunt’). *pl.* **naŋkpaysa.**

naŋzima [nàñzimà] *n.* knowledge.

naŋzinna [nàzìnnà] (*var.* **wizimii**) *n.* wise person. *pl.* **naŋzinnasa.**

nãš (*var. of* **nõš**)

naparapirii [nàpàràpìrìfì] *n.* type of tree (*Ximenia americana*). *pl.* **naparapiree.**

nar [nár] (*var.* ²**na**) *n.* person. *pl.* **nara.**

nara [nárá] *pl.n.* people • *tóó hàn ní bá wàà kpó nará.* In this village they don’t kill people. *nará há wà wáawá, bá tiwíí zíyááš.* The people have not come yet, their road is long.

narabóo [nárábóò] *lit.* people-hole *nprop.* cave located north of Dicie.

nasääŋ [nàsääñj] *Cf:* **nasata** *n.* joking partner, Gh. E. playmate, person with whom one can violate some social rules and take belongings from. *pl.* **nasääña.**

nasata [nàsátà] *Cf:* **nasääŋ** *n.* relation between kin members where two parties can mock playfully one another. Relation may be with ego’s grandparents, ego’s father’s

nebisunu

sister’s children, or ego’s mother’s brother’s children • *já jáá nàsátá rā.* We are playmates.

nasí [nàsì] *v.* to step on something with a foot • *tí wá násì nñ kín-wílífì.* Do not step on my sore.

nasíe [nàsíé] *n.* thunder • *násíè hɔ̃-siāɔ̄.* The thunder booms.

nasol [nàsól] *n.* type of tree (*Grewia carpinifolia*). *pl.* **nasollo.**

nãš [nàš] *Cf:* **nõš** *n.* cow. *pl.* **nâš.**

naŋpiŋa [nàčpìmá] *n.* type of insect. *pl.* **naŋpiŋena.**

nbuopj [mbúònjò] *n.* hunter rank of a person who has killed a buffalo. (Gonja).

ne (*var. of* **ra**)

nebietuna [nébíétíína] *lit.* fingers-owner *n.* leopard *SynT:* **bɔ̄omanii;** **juwietuna.**

nebii [nébíí] *n.* finger. *pl.* **nebie.**

nebiifetii [nébíífétii] *n.* fingerprint. *pl.* **nebiifetie.**

nebikaŋkaŋwal (*var. of* **nebikan-**
kawal)

nebikaŋkawal [nébíkàŋkàwál] (*var.* **nebikaŋkaŋwal**) *n.* thumb. *pl.* **ne-**
biŋkawala.

nebikaŋkawalnanpunii [nébíkàŋkàwàl-nànpúníí] *lit.* thumb-flesh *n.* ball of the thumb (*Thenar eminence*).

nebipetii [nébípétii] *n.* fingernail. *pl.* **nebipetie.**

nebisunu [nébísùnū] *n.* little finger *Syn:* **nebiwie**. *pl.* **nebisunuso.**

*nebiwie**nibubɔŋ*

nebiwie [nébíwìé] *n.* little finger
Syn: **nebisunu** . *pl.* **nebiwise**.

nebizeŋii [nébízēŋii] *n.* middle finger
Syn: **bambaajnebii** .

nebinii [nèbínñí] *lit.* hand-old *n.* experienced person. *pl.* **nebiniẽ**.

negvoma [négvómā] *n.* elbow. *pl.* **negvonsa**.

negbaja [négbánjà] *n.* interior or crevice of an elbow. *pl.* **negbaysa**.

nekpeg [nékpég] *Cf:* **siitrina** *n.* quality of someone who is never ready to help *Ant:* **sɔntuna** . *pl.* **nekpege**.

nekpegn [nékpégíí] *n.* biceps. *pl.* **nekpegee**.

nekpun [nékpún] *n.* any joint along the arm (finger, elbow, shoulder). *pl.* **nekpuno**.

neŋ [néŋ] *n.* arm, hand. *pl.* **neſe**.

neŋbakpagn [némbàkpágñí] *n.* handle. *pl.* **neŋbakpagee**.

nengaltuna [néŋgáltinā] *lit.* arm-left-owner *n.* monkey *SynT:* **gbřā** .

nengbiŋ [néŋ^tgbíŋ] *Cf:* **gbíŋ** *n.* wrist ring.

neŋtuna [néŋtínā] *lit.* arm-owner *n.* elephant *SynT:* **bøla; selzeŋ** .

nepiɛl [népiɛl] *n.* hand. *pl.* **nepiela**.

nepiɛlgantal [népiɛlgàntál] *n.* back of the hand.

nepiɛlpatsigu [népiɛlpàtʃígíí] *Cf:* **netisiŋ** *n.* palm of the hand.

nepitn [népitíí] *n.* finger ring. *pl.* **nepitie**.

nepol [népól] *n.* arm vein. *pl.* **nepolo**.

netisiŋ [nétísíŋ] *Cf:* **nepiɛlpatsigu** *n.* lowest part of the inner surface of the hand. *pl.* **netisime**.

netfug [nétſúg] *n.* wrist. *pl.* **neſfuguna**.

nezeŋeetína [nézénjéétífná] *lit.* hand-long-owner *n.* thief *Syn:* **ŋmíer** .

neſesi [néſesi] *n.* nurse. (ultm. English <nurse>).

nehiɛ (*var. of nahíɛ*)

nigimi [nígími] *v.* to disappear or vanish by magic, usually the effect of a special medicine • *kɔsánáž dš-gvñí nàŋkpáāŋ ùù nigimi*. The buffalo chased the hunter, he vanished into thin air.

nigimii [nígímíí] *n.* spiritual disappearance, possible only after taking a special medicine.

nigimiilulii [nígímíílúlíí] *n.* disappearance medicine, when one faces danger.

nikana (*var. of nar*)

¹**ni** (*var. of ani*)

²**ni** [ní] *postp.* locative particle.

ni- [ní] classifier particle for human entity.

nibaal [níbáàl] *Cf:* **baal** *n.* man. *pl.* **nibaala**.

nibɔŋ (*var. of nibubɔŋ*)

nibubɔŋ [níbúbóŋ] (*var.* **nibɔŋ**) *n.* bad person *Ant:* **nibuwerii** . *pl.* **nibubɔma**.

nibubummo

nII

nibubummo [nìbúbúmmò] (*var.* **nibummo**) *n.* African, black skinned person. *pl.* **nibubulunso**.

nibudinj (*var. of* **nidinj**)

nibukamboro [nìbükámbòrò] *lit.* person-half *n.* untrusty and undependable person. *pl.* **nibukamboroso**.

nibukperii [nìbúkpéríí] *n.* 1 person who has unusual and exceptional behaviours. 2 person with conformations and deformities. *pl.* **nibukperee**.

nibukpør [nìbúkpóṛ:] *n.* murderer. *pl.* **nibukpøra**.

nibummo (*var. of* **nibubummo**)

nibujääsii [nìbújääsíí] *n.* person with some extraordinary powers performing action hard to believe.

nibupømma [nìbúpømmà] (*var.* **nipømma**) *n.* sincere and honest person.

nibusiama [nìbúsiámá] (*var.* **nisia-ma**) *n.* reddish skinned person, atypical skin colour.

nibutfääñj [nìbútʃääñj] *n.* fair-skinned person. *pl.* **nibutfääma**.

nibuwerii [nìbúwéríí] *n.* honest and sincere person *Ant:* **nibubøj** *Ant:* **siitüma**. *pl.* **nibuweree**.

nibuzøj (*var. of* **nizøj**)

nídigimája [nìdígimánjá] *n.* lonely person.

nídinj [nìdíñj] *Cf.* **dinj**; **kñdinj**; **widinj**; **bidinj** (*var.* **nibudinj**)

n. truthful, helpful, generous, trustworthy, or faithful person • *ŋìñj bíári* jáá *nìdíñj* ná. My brother is a truthful person. *pl.* **nidima**.

nidøma [nìdømá] *Cf.* **løsii** *Cf.* **døma** *n.* soul or spirit of a human being.

niera [níérá] *Cf.* **näätiina** *Cf.* **nieri** *n.* ego's mother's brother. [Gu]. (Gonja). *pl.* **nierasa**.

nieri [nìèrì] *Cf.* **niera** *v.* to collect meat from the maternal side during funerals or after a successful hunt, especially the neck part • *ii nààtìnsá kàá wā nìèrì à nàmìñ bágé-ná*. Your uncles will come and take away the neck (of the animal).

nïësa [nìësá] *n.* needle for sewing clothes. *pl.* **nïësasa**.

nïgsia [nìgßià] *n.* Spotted blind snake. *pl.* **nigásísá**.

nihääñj [níhääñj] *Cf.* **hääñj** *n.* woman.

nihälølla [níháløllá] *n.* fertile woman. *pl.* **nihäløllasa**.

nihäsii [níhäsíí] *Cf.* **nijage** *n.* character of someone who easily gets angry.

nihäwie [níhåwíè] *Cf.* **binhäääñj**; **tulorwie** *n.* young girl. [Gu].

nihïëñj [níhïëñj] *n.* elder. *pl.* **nihëëta**.

nihïëñlj [níhïëñlj] *n.* tenure, time which a most senior fellow holds office as head of a group • *nihïëñlj* wà télé bákúrí áká ò sòwà. Bakuri never got tenure because he died too early.

nii [níí] *n.* water. *pl.* **nuita**.

*nibata**nivietaalii*

nibata [nìlbátà] *n.* bravery.

nibuluŋ [nìlbúlùŋ] *n.* human being.
pl. **nibulumo**.

nihā [nìihá] *n.* bitter water.

nijogulo [nìjóyúló] *n.* water seller.
pl. **nijoyuloso**.

nillun [nìllúŋ] *n.* deep part of a body
of water • *nillún né néñ nē, nittisít kó wáá néñ nē.* Here is deep, here
is shallow.

ninnɔálíi [nìnnɔálíi] *n.* drinking wa-
ter, potable water.

nijagan [nìjnágàn] *n.* sour and
fermented water, from added sub-
stance, such as corn flour or tree ex-
tract.

nijøgøsa (*var. of* **nijøksa**)

nijøksa [nìjñøysâ] (*var.* **nijøgøsa**)
n. thirst • *níjñøksâ kpágñ nā.* I'm
thirsty.

nijruugbaŋbulii [nìjñúúgbàŋ-
búlii] (*var.* **nijruukaŋkiiri**)
n. Whirligig beetle, black beetle
which swims on surface of water
(Gyrinidae). *pl.* **nijruugbaŋbulie**.

nijruukaŋkiiri (*var.* *of* **nijruu-
gbangbulii**)

nijravarvíi [nìjñàrvàrvíi] *n.* drinking
pot. *pl.* **nijravriine**.

nipala [nìpálá] *n.* running water,
continuously flowing.

nipømma [nìpømmá] *n.* 1 liquid
coming out of a swelling which is
lanced. 2 sap of a tree.

nisi [nìsíi] *lit.* water-eye *n.* bottom,
deepest part of a river. *pl.* **nisiie**.

nissøta [nìssótâ] *n.* jaundice.

nissøta [nìssótâ] *n.* puerperal or
childbed fever.

nittaŋ [nìttáŋ] *n.* pond created by
a river drying out. *pl.* **nittaana**.

nittina [nìtíífná] *lit.* water-owner
n. type of snake *SynT:* **kɔŋ**.

nikanika [níkànfkà] *n.* powered
corn-mill. (Hausa, via Akan
<*nikàníkà*).

nimisa [nímísà] *n.* worries or distur-
bances *Syn:* **laadimii**.

nijage [nìnjágé] *Cf:* **nihásii** *n.* char-
acter of someone who easily gets
angry. [Mo].

nijáð [nìnjáð] *Cf:* **laliwie;** **sulumbie**
n. someone having no living par-
ents or relatives • *nijáðsá wá kpá-
gá híémbá.* Parentless people are
those without living blood rela-
tives. *pl.* **nijáðsa**.

nij [nìj] *adv.* like this, this, so • *híj
jáá njíj.* Did you do this? à *gér
bárá dó níj kɔgɔsɔg.* The lizard's
skin is rough like this. *lié i kà tå-
rà, káá jää níj?* From where are you
getting your support to be boasting
like this?

nipømma (*var. of* **nibusømma**)

nisiama (*var. of* **nibusiama**)

nisonii [nìsóníi] *n.* menses *Syn:*
dojojai *Syn:* **tfagashii**.

nivietaalii [nìvìètáálíi] *n.* person
who is rejected or sacked from a
family or a work group. *pl.* **nivie-
taalie**.

*nizɔŋ**nõšã digimaja*

nizɔŋ [nìzòj] (*var.* **nibuzɔŋ**) *n.* weak person.

ñnõšawajahoo [ñnõšáwàjähóò] *lit.* my-mouth-not-do-hoo ('I will not open my mouth again') *nprop.* dog name.

no (*var. of* **ra**)

nokodol (*var. of* **nakodol**)

nokun [nòkùn] *n.* type of tree. *pl.* **nokun**.

nõgar [nõgár:] *n.* cattle pen, enclosure for confining livestock. *pl.* **nõgara**.

nõgbar [nõgbár] *n.* cowherd. *pl.* **nõgbara**.

nõlor [nõlòr:] *n.* heifer, cow that has not given birth. *pl.* **nõloto**.

nõmbukutii [nõmbúkútii] *n.* type of grinding stone, used for the last grinding stage of guinea corn flour.

nõmbutiisii (*var. of* **nõjbupaarni**)

nõna [nõnà] *v.* to bear fruit (one or many) • *súómó wá nõnā bìnà háj*. The shea did not fruit this year.

nõni [nõní] *n.* cow that has given birth. *pl.* **nõniita**.

¹**nõj** [nõj] *n.* 1 type of grinding stone for flour. 2 grinding activity area • *nõj ní ñ dí káálì*. I am going to the grinding area. *pl.* **nõnna**.

²**nõj** [nõj] *n.* fruit. *pl.* **nõna**.

nõja [nõjà] *v.* 1 to love, to like • *bì-lóllá mûjì nõjá bà bisé ré*. All parents love their children. 2 to carry

on one's back • *ð wá bìrà à nõjà ùù bìé*. She does not carry her child any more.

nõjbuluŋ [nõmbúlúŋ] *n.* type of grinding stone for flour.

nõjbupaarni [nõmbúpnáráriŋ] (*var.* **nõmbutiisii**) *n.* type of grinding stone, used for the first grinding stage of guinea corn flour.

nõjbutiisii [nõmbútíísii] *n.* type of grinding stone, used for the first grinding stage of flour.

nõpiŋa [nõpìŋá] *n.* type of insect (*Lycidae*). *pl.* **nõpiŋasa**.

nõš [nõš] *Cf.* **nâš** (*var.* **nâš**) *n.* cow. *pl.* **nõšna**.

nõwal [nõwál] *n.* bull.

nõwalee [nõwáléè] *n.* bull calf.

nõwii [nõwíí] *n.* calf. *pl.* **nõwie**.

nõ?rõŋ [nõ?rón] *n.* type of climber (*Acalypha neptunica*). *pl.* **nõ?rõma**.

nuhõ (*var. of* **nuhū**)

nuhū [nùhú] (*var.* **nuhõ**) *n.* grandchild. *pl.* **nuhûnië**.

nuui [nùùì] *Cf.* **äänuuba** *n.* suffering • *à kàá nüüi*. You will suffer!

nõš [nõš] 1 *n.* mouth. 2 *reln.* entrance, orifice • *ŋméjtél síí bìlè ùù kùó tíwíí zéjì nõšà nì*. Spider went to establish his farm by a main road. *pl.* **nõsa**.

nõš digimaja [nõš dígímáŋá] *lit.* mouth one *v.* to agree • *bá jáá nõšà dígímáŋá à sùmmè dóŋá*. They should agree and help each other.

nɔ̃šāpɔmma

nɔ̃šɔlɔgɔsii

nɔ̃šāpɔmma [nɔ̃šāpɔmmá] *n.* lack of reserve or control, of someone who cannot keep secrets, who cannot hold back • *i kpágá nɔ̃šāpɔmmá rá.* You exhibit no reserve. *i jáá nɔ̃šāpɔmmátífná rá.* You are someone who cannot keep secrets.

¹nɔ̃šāt̄ina [nɔ̃šāt̄íná] *lit.* mouth-owner *n.* dog *SynT:* vaa .

²nɔ̃šāt̄ina [nɔ̃šāt̄íná] *n.* indiscreet person, tattletale, or someone who cannot keep secret.

nɔ̃šāt̄ʃor [nɔ̃šāt̄ʃór] *n.* mouth mark, tribal or accidental scar. *pl.* **nɔ̃šāt̄ʃvara**.

nɔ̃dígimaja [nɔ̃dígímáñá] *lit.* mouth-one *n.* cooperative group or society.

nɔ̃ga [nɔ̃gá] *v.* to grate, to grind, to chip into pieces • *nɔ̃gá kàpústè, ñ wà kpágá jníjá.* Grate the kola nut, I have no teeth.

nɔ̃gv̄l [nɔ̃gv̄l] *n.* fleshy part and relative texture of the core or centre of a tuber or fruit, usually less hard than its surrounding layer. *pl.* **nɔ̃gv̄l.**

nɔ̃hēj [nɔ̃héñ] *lit.* mouth-arrow *n.* lytta, firm cartilage lying along the median ventral surface under the tip of the dog's tongue which is usually removed at an early stage as it is believed to prevent the animal to eat or grab a prey properly. *pl.* **nɔ̃hemá.**

nɔ̃hḡ [nɔ̃hók] *n.* thrush, contagious disease caused by a fungus.

nɔ̃ma [nɔ̃má] *v.* Cf: **kpaŋkpaj** 1 to be hot, to burn by heat • *tìè à níí nɔ̃má.* Let the water be hot. 2 to be active.

nɔ̃manɔ̃ma [nɔ̃mànɔ̃má] *lit.* hot-hot *ideo.* fast, in a hurry • *jáà nɔ̃mà-nɔ̃má, já káálì dìá bárá tí bírijé.* Do it fast so we go home before the darkness.

nɔ̃míi [nɔ̃míí] *n.* hot.

nɔ̃nnɔ̃j *n.* (*var. of nɔ̃j*) 1. 2. 3 *Syn:* **tvɔra** . 4.

nɔ̃j [nɔ̃j] (*var. nɔ̃nnɔ̃j*) *v.* to be hot • *niìnɔ̃j nā.* It is hot water. *bànɔ̃j wá kín à sájá.* It is not easy to sit at a hot place.

nɔ̃ɔr [nɔ̃ɔ́f] *n.* chaff.

nɔ̃ra [nɔ̃rà] *v.* to be pierced by a tiny device, like a splinter or needle • *kín nɔ̃rā òò nébíí.* He got a splinter in his finger.

nɔ̃tunii [nɔ̃túníí] *n.* lip. *pl.* **nɔ̃tunie.**

¹nɔ̃ð [nɔ̃ð] Cf: **nɔ̃ðlɔgɔsii** *n.* shea butter, oil, grease or fat. *pl.* **nɔ̃ðta.**

²nɔ̃ð [nɔ̃ð] *v.* 1 to hear, to listen • *i nɔ̃ð à báál òò wíjmáhá rää?* Do you hear the man talking? 2 to perceive, to sense • *à jiísá nɔ̃ð à disá rää?* Is the salt enough in the soup?

nɔ̃v̄kpuogohéna [nɔ̃v̄kpùögòhèná] *lit.* mouth-bulge-bowl *n.* type of insult, describing the person as having big lips. *pl.* **nɔ̃v̄kpuogohéna.**

nɔ̃ðlɔgɔsii [nɔ̃ðlògòsíí] Cf: **nɔ̃ð** *n.* shea butter ball. *pl.* **nɔ̃ðlɔyesie.**

n̩õ̩ma [n̩õ̩má] *n.* scorpion. *pl.*
n̩õ̩nsa.

n̩õ̩manier [n̩õ̩máníér] *lit.*
scorpion-uncle *Cf:* haliŋguomii
n. type of millipede (*Myriapoda*).
pl. **n̩õ̩máníérsá**.

n̩õ̩mi [n̩õ̩mí] *v.* to complain to
oneself • **n̩õ̩míí wáá kín kò̀rè à**
wíé. Complaining to oneself cannot
solve the problems.

n̩ø̩suuo [n̩ø̩sùó] *lit.* mouth-curse
Cf: suo *n.* curse • **n̩ø̩sùó tíé ìí tó-**
má wáá káálí sõõ. It is because of
the curse that your work is not go-
ing forward. *pl.* **n̩ø̩suuo**.

n̩õ̩titíi [n̩õ̩titíi] *n.* pomade, body
cream.

n̩ø̩wlvŋ [n̩ø̩zlwlŋ] *lit.* mouth-enter-
back.area *n.* tongue. *pl.* **n̩ø̩wlvma**.

n̩wa [ńwà] *pro.* first person singular
emphatic pronoun.

pã [pã] *v.* 1 to defecate • **t̩zén n̩i bá**
wáá pã bíná dèndíl ní. In big towns
they do not defecate outside. 2 to
lay eggs • **pínsé káá pã hálá rá, ká**
óvwá wá pã. Fish lay eggs, but this
one does not. 3 to rust • **n̩n sákìr**
pájáõ. My bicycle is rusty.

¹**pãá** [pãá] *n.* poverty.

²**pãá** [pãá] *v.* 1 to be lacking, to be
short of • **gbòló pãá dindàásá rá ò**
dià ní. Gbolo is short of fire wood in
her house. 2 to be poor • **kùòrùsó**
wá pãáwá. Chiefs are not poor. ààj
ká pãá wíé? Who has no problem?

naabi [náábí] *v.* to expose, to reveal
the guilt or wrongdoing of some-

one • **bá páábí zìàj níkáná báán**
ní. Ziang was exposed in the midst
of people.

naari [náàrì] *Cf:* kɔtì; tiisi *v.* to
grind roughly by breaking slightly,
only stage for malt and first stage
for making flour • **páàrì kòmíá tòjá**
síjì. Grind the malt for brewing.

páásii [páásíí] *n.* unexpected,
unanticipated and extraordinary •
nibúñááñí jááí, t̩ ká gílá sìjnñháá ká
jàà jálíé. You are an extraordinary
person, you left the drinking habit
and became a Muslim. **dúón dí tí-**
ná, pèjnááñí dígñ dí láláõ tå. The
clouds were threatening, but an un-
expected wind took them away.

nadøa [nàdøá] *n.* garden egg, egg-
plant (*Solanum melongena*). *pl.* **na-**
døasa.

naga [nàgà] *v.* 1 to be sour • **à dëá**
háj págáõ. That soup ingredient is
fermented. 2 to be harsh • **à báál**
págáõ. The man is harsh.

nagamí [náyámí] *v.* to ferment • **tié à**
kùbíí págamí. Let the porridge fer-
ment.

nagasi [nàyásí] *v.* to heat a cut or
wound using hot water or a hot
cloth in order to protect from infec-
tion • **pàgásí hákúrí nààbíí t̩fízõõr**
tí wá kpágóó. Heat the wound on
Hakuri's toe so that it does not get
infected.

pagenpentii [náyémpéntíí] *n.* hedge-
hog (*Erinaceinae subfam.*). *pl.* **pa-**
genpentie.

nagεε

nagεε [nágéé] *n.* 1 fermented liquid which can be produced by various plants and trees, but specifically *nagnj* • *nágíŋ kpágá nágéé rá*. The plant 2 sour • *wáálá káá dí nágéé kóó*. The Waalas eat sour t.z.

pagi [nágí] *n.* anger.

pagimbii [náyimbíi] *n.* 1 seed of *nagnj*. 2 type of snake *Syn: suon-daawie*. *pl. nagimbie*.

nagín [náyín] *n.* type of plant. *pl. nagima*.

jaři [jaři] *n.* rust.

nakpaté [nàkpàtè] *Cf: tʃɔbiel*
n. grain weevil (*Ferrisia virgata*).
pl. nakpaté.

jalsí [jálsí] *v.* to shine by polishing or washing • *à biè tití nőv̥ v̥v̥ bá-tój dí jalsí*. The child rubbed herself with oil; her skin is shining.

namékasa [nàmékàsà] *n.* scissors. (Gonja <*makasi*>). *pl. namekasasa*.

pammibii [nàmmíbíi] *n.* maize seed.
pl. pammibie.

nammidaa [nàmmídáá] *n.* maize cob.

nammíi [nàmmíí] *Cf: miŋmena*
n. maize. *pl. nammie*.

nammipetíi [námmípétíi] *n.* maize husk.

nanogii [nànógíi] *n.* child unable to manage without help in order to use his or her potential. *pl. nanogee*.

naŋa [náŋjá] *v.* to eat staple food with meat only, without the soup

nεesi

• *bà fti náŋjá kóó rá hólá páálkòð nī*. They used to eat t.z. and meat without soup in the Sisaala land.

náŋjá [nàŋŋjá] *n.* laterite, type of soil, rusty-red colouration, used on road or for mud floors and roofs.

1náŋŋjí [náŋŋjí] *v.* to be worse • *à báál gáraðá tití náŋŋjíjāō*. The man's sickness is worse.

2náŋŋjí [náŋŋjí] *v.* to be about or hang out at a place for a reason • *à biè káá jáŋŋjí námíá bátiélíí nī*. The child hangs around the place where people eat meat.

naŋsí [nàŋsí] *v.* to do something with joy and happiness • *ɔv̥ bárá káá jáŋsóō, v̥ káá kàálí kúó ká dí kápálá*. He is excited, he will go to farm and eat fufu.

naŋu [nánjù] *Cf: naŋuwóleē interj.* praise name and title for the clan *naŋuwóleē*.

naŋuwóleē [nánjùwólēē] *Cf: naŋu*
nprop. clan found in Gurumbele.

jaři [jaři] *n.* poor person. *pl. jařsa*.

negeke [négéké] *ideo.* very little portion of something bigger • *ɔv̥ bán dí kéj nēgēkē*. It is just so little.

neŋaŋ [nénáàŋ] *n.* worm which infests the stomach. *pl. neŋaŋsa*.

nεesi [nēɛsí] *v.* to warm up moderately, like the heat of early morning sun or sitting beside a fire • *à díŋ káá nēɛsín nà*. The fire warms me up. *à wósá káá nēɛsóō*. The sun is warm moderately and not severe.

n̄eḡek̄e

n̄eḡek̄e [n̄égék̄é] *n.* greedy and stingy behaviour.

p̄esa [n̄ésà] *n.* malnourished child, a child with a reduced growth rate.
pl. p̄esasa.

p̄ewā [n̄éwā] *num.* twoalre.

piise [n̄iisè] *v.* to only see part of something while the rest is hidden
• ḵ p̄íisé ḵ p̄íjá rá. He showed his teeth in a concealing way. *sàpúhiē zíj̄ p̄íisé ḵ b̄và n̄òd̄á n̄i.* The tail of the pouched rat is appearing from the entrance of his hole.

pine [n̄inè] *v.* 1 to take care of, to watch • m̄àrà p̄inè ḷṇ̄ dàbágà d̄ ḷ wá kààl̄i. Take care of my garden while I am away. *d̄ p̄inè ḷṇ̄ kpáamá.* Look after at my yams. 2 to depend on, to rely on • ḷ p̄inè iì s̄ié n̄í. I depend on you.

p̄inee [n̄inéè] *n.* fish. *pl. p̄ijse.*

p̄inīē (*var. of p̄inīē*)

¹**pinne** [n̄inné] (*var. pipine*) *n.* caretaker. *pl. p̄ípnísé.*

²**pinne** [n̄inné] *n.* someone with great timing, who knows the movement of others and always shows up at the right time for food and other enjoyments but never for labour.

pintjige [n̄intjigè] *Cf:* kagba *n.* hat, cap, Muslim hat. *pl. p̄intfigese.*

pipine (*var. of pinne*)

p̄ij [n̄íj] *n.* type of sore, usually on head, ears or lips. *pl. p̄ij.*

p̄inhal [n̄íjhál] *n.* fish egg. *pl. p̄inhal.*

p̄injhíē

p̄injhog [n̄íjhòg] *n.* fish bone.

p̄inj?ɔrn̄ [n̄íj?ɔrn̄] *n.* dental abscess. Swollen jaw, painful tooth, with difficulty eating or chewing.

p̄ima [n̄ímà] *v.* to show silent resentment, to make a face, to frown • ḵ ymá w̄ié d̄ t̄iēj n̄à àká p̄imà. While he was speaking to me, he was frowning.

p̄ina [n̄ínà] *n.* father. *pl. p̄inama.*

p̄inabie [n̄inábìé] *n.* 1 ego's father's children of a different mother. 2 ego's father's brother's children. *pl. p̄inabise.*

p̄inabise [n̄inábisé] *Cf:* **p̄inawolée** *n.* children of a paternal line.

p̄inawolée [n̄ináwóléé] *Cf:* **p̄inabise** *pl.n.* members of a paternal relation.

p̄inīē [n̄inīé] (*var. p̄inīē*) *interrog.* how, what, why • *p̄inīē i h̄iēsī kàà púgò kéj?* Why are you panting like this? *p̄inīē iì p̄éná kā d̄ó.* How is your father? *p̄inīē ḷ kà jää?* What did I do?

p̄ipaj [n̄ípàj] *n.* ascaris, intestinal parasitic roundworm. *pl. p̄ipansa.*

p̄ipanja [n̄ipànja] *Cf:* patṣigihāā *n.* wickedness, wicked and deliberate act towards someone • ḵ kpágá p̄ipanjá. He is wicked. *pl. p̄ipanasa.*

p̄ij [n̄íj] *n.* tooth. *pl. p̄ija.*

p̄ijdaa [n̄índáá] *n.* horn. *pl. p̄ijdaasa.*

p̄injhíē [n̄íjhíē] *n.* 1 ego's father's senior brother. 2 ego's step-father, if

*juŋtielii**juŋg*

the man is older than the biological father. *pl. juŋhiēsa.*

juŋtielii [juŋtielii] *n.* back tooth, molar and premolar. *pl. juŋtielee.*

juŋvaa [juŋvāà] *n.* canine tooth. *pl. juŋvasa.*

juŋwie [juŋwìé] *n.* 1 ego's father's junior brother. 2 ego's step-father, if the man is younger than the biological father. *pl. juŋwise.*

juɔ̄ [juɔ̄] *num.* five *Enum:* apɔ̄ .

juɔ̄gma [juɔ̄yɔ̄mā] *n.* camel. (Mande, via Waali <*yɔ̄mā*>). *pl. juɔ̄gmasa.*

juɔ̄ti [juɔ̄tì] *n.* 1 any nut or bolt. 2 flintlock locking screw. (ultm. English <*nut*>).

jubibirjntuna [ju'bírjntíiná] *lit.* head-full-owner *n.* blind *SynT:* **juɔ̄lɔ̄ŋ** .

juibɔ̄ŋ [ju'bóŋ] *n.* bad luck.

juðoŋ [juðóŋ] *n.* abused person, someone whose reputation has been discredited. *pl. juðojo.*

jukpal [ju'kpál] *n.* baldness. *pl. ju-kpalla.*

jukpaltuna [ju'kpáltùná] *n.* bald headed. *pl. jukpaltṣma.*

jukppeg [ju'kpég] *n.* stubbornness.

jukpulii [ju'kpúlíí] *n.* head of animal without a neck. *pl. jukpulee.*

juperii [ju'péríí] *Cf:* **péra** *n.* type of hairdressing. *pl. juperie.*

juþŋŋ [ju'þŋŋ] *n.* head hair. *pl. ju-þŋŋna.*

juþŋŋsa [ju'þŋŋsà] *n.* soft spot on an infant's skull (*Fontanelle*). *pl. juþŋŋsasa.*

juusvŋ [ju'usvŋ] *v.* to have good luck • à bié juúusūmōõ, ò kà páásì ò téé-sì. The child had good luck, he passed his test.

juu [juúù] *1 n.* head. *2 reln.* top of • wòjò dšá à bízéŋ juúù ni. Wojo is on top of the big rock. *pl. juuno.*

juudor [juúudóř] *lit.* head-put-agent *n.* hypocrite. *pl. juudora.*

juufugo [juúufúgò] *n.* frontal headache.

juuní (*var. of* a **juu** **ní**)

juvɔ̄wii [juvɔ̄wīí] *n.* plaiting the hair, type of hairdressing.

juwerii [juwéríí] *n.* success.

juwietiina [juwíétíiná] *lit.* head-small-owner *n.* leopard *SynT:* **bɔ̄-manii;** **nebietiina** .

juwiila [juwíflá] *n.* headache.

juzenjtiina [juzéñjtíiná] *n.* lion *SynT:* **džeti** .

juzíñtiina [juzíñjtíiná] *n.* fairy *SynT:* **1kɔ̄ntɔ̄ŋ** .

juɔ̄ [juɔ̄] *Cf:* **jala** *v.* to germinate, seen individually • ò wà juɔ̄jéé. It did not germinate.

juɔ̄ã [juɔ̄ã] *v.* 1 to drink • ñ juɔ̄ã níí rá. I drank water. 2 to smoke • ñ wàá kìŋ juɔ̄ã juɔ̄ãsá. I cannot smoke.

juɔ̄asa [juɔ̄ãsá] *n.* smoke.

juasí [juɔ̄ãsí] *n.* type of girl initiation ritual which upon completion allows young female to see a masquerade.

juvg [juvg] *n.* crocodile. *pl. juvgä.*

nvgii

nvgii [n̊v̊gíí] *n.* smoking away insects. *pl. nvggee.*

nvlvŋ [n̊vlvŋ] *n.* blind • *nvlvŋmá ká nù wíe kínkàn nà.* Blind people can hear better (than others). *SynT:* **pubirintina** *pl. nvlvsmá.*

n̊vmmi [n̊v̊mm̊i] *Cf: dv̊si* *v.* to close one's eyes in order not to be able to see • *n̊vmmi iì síé.* Close your eyes.

n̊v̊jsi [n̊v̊jsi] *v.* to get lost, to lose sight of • *iì kárantiè n̊v̊jsi kùò tiwí ní.* Your cutlass got lost on the farm road. *òò váá n̊v̊jsiò.* His dog is lost.

n̊v̊s [n̊v̊s] *v.* to come in a crowd • *bámùŋ wà góruú n̊v̊s.* They came around him in numbers.

n̊ma [n̊má] *1 v.* to say, to speak • *ò n̊ma dí à bóniē ní i káá wàò.* He said that you might come. *ì j̊máj̊e tìè iñì háñ̊ dí ó tóñ̊à nàmiá.* I told my wife to cook the meat. *2 pv.* to want, desiderative mood particle that expresses an intention • *ì j̊má ì káál̊i dùsèè tſtā.* I want to go to Ducie tomorrow. *ì j̊má ì zímnåð.* I want to know. *ì j̊má ì káál̊i jàwá.* I want to go to the market.

n̊mââŋv [n̊mââŋv] *nprop.* Mangu, person's name, male or female, must precede *Basig* or *Hasig* *SynT:* **basig; hasig.**

n̊maara [n̊mààrâ] *n.* type of bad spirit taking the form of light, seen only at night. (Waali <*n̊maàrâ* 'something that crosses').

ŋmiire

ŋmalijŋmíñð [ŋmálíŋŋmíñð] *n.* Purple Heron (*Ardea purpurea*). *pl. ŋmalijŋmíñsa.*

ŋmedaa [ŋmédàà] *Cf:* **gundaabii** *n.* distaff, spindle for spinning cotton (with thread on).

¹**ŋm̊ena** [ŋm̊ènà] *v.* **1** to cut • *ì j̊m̊éná dáá rá.* I cut a tree. *à kárantiè ŋm̊éná ìñì náá rá.* The cutlass cut my leg. **2** to bite • *dóð̊ báàŋ ŋm̊éná à kpá jùò.* A python just bit her and she fell. **3** to harvest, to dig out old yams planted • *já káál̊i kùó à ŋm̊éná kpáámá.* Let us to the farm and dig yams.

²**ŋm̊ena** [ŋm̊èná] *n.* chisel. *pl. ŋme-nasa.*

³**ŋm̊ena** [ŋm̊ènà] *v.* to ignite • *ŋm̊éná díŋ dó dálíbòà ní.* Light a fire in the stove.

ŋm̊ena [ŋm̊ènà] (*var. aŋm̊ena, ba-ŋm̊ena*) **1** *interrog.* how much, how many • *à ŋm̊énáá i kà kpà-gàsì?* How many of them did you catch? **2** *n.* amount, a certain number • *ŋm̊éná tótí i kàà búúrè?* How large of a share do you want?

¹**ŋm̊ej** [ŋm̊éŋ] *n.* okro. *pl. ŋmena.*

²**ŋm̊ej** [ŋm̊éŋ] *n.* rope. *pl. ŋmesa.*

ŋm̊ejhwlí [ŋm̊éŋhwlí] *n.* dried okro. *pl. ŋm̊ejhwlëe.*

ŋm̊ejsoŋ [ŋm̊èŋsóŋ] *n.* fresh okro.

ŋm̊ejtél [ŋm̊éntél] **1** *n.* spider. **2** *num.* eight. *pl. ŋm̊ejtela.*

ŋmiire [ŋm̊ìùrè] *v.* to become furrowed or wrinkled due to ageing • *à*

ŋmī̩ɛ̃*ontolee*

hà̄hí̄ɛ̃ síé ŋmí̄réó. The old woman has a wrinkled face.

¹**ŋmī̩ɛ̃** [ŋmī̩ɛ̃] v. to steal • à *biè ŋmī̩éñ nà, àpúúní ñ wà kpágá mó-lèbíé*. The child steals from me, so I do not have money.

²**ŋmī̩ɛ̃** [ŋmī̩ɛ̃] n. theft • *ŋmī̩ɛ̃ wà wírē*. Theft is not good. *wàà ní ŋmī̩ɛ̃ dòà kààlì dùsié*. There are more thefts in Wa than in Dicie. *pl. ŋmī̩ɛ̃*.

ŋmī̩éñ [ŋmī̩éñ] n. stealing • *kòðrì i mó-lèbíé dò i dzífà ní, tóó hàj ŋmī̩éñ wá wírē*. Put your money well in your pocket, the stealing in this town is bad.

ŋmí̩ér [ŋmí̩ér] n. thief *Syn: nezejeetiina*. *pl. ŋmí̩éra*.

ŋmí̩erí [ŋmí̩erí] v. to melt • à *dó-bié ŋmí̩erí làgá ní*. The hail melts fast. *ŋmí̩erí nõõ tíēj ñ hálà nà-miä*. Melt the butter for me to fry the meat.

ŋmí̩esí [ŋmí̩esí] v. to swear • *ñ ŋmíá-sí áá*. I swear by the bushbuck.

ŋmí̩esíe [ŋmí̩esíe] n. oath, Gh. E. swear. *pl. ŋmí̩esisa*.

O

oi [?óí] *interj.* expression of surprise, absence of expectation, or pain exclamation.

ol [?ól] n. type of mouse. *pl. olo*.

oluplen [?ólùpléñ] (*var. oripere*) n. airplane. (ultm. English *<aero-plane*).

ŋmí̩ri [ŋmí̩ri] v. to heal and close a laceration or a wound • *i pèmpél tín ŋmí̩ríjé tóó*. Your sore has closed up.

ŋmònajmóna [ŋmònàjŋmònà] ideo. type of visual perception, of dull colouration • *bòsá dó ŋmònà-ŋmònà rá*. The Puff adder skin is a patterning and mixing of ground colours (blackish, dark-brown, etc.).

¹**ŋmòvri** [ŋmòvri] v. to grumble, mutter discontentedly • à *báál bisé káá ŋmòvri wíé dià ní*. The man's children are grumbling in the house.

²**ŋmòvri** [ŋmòvri] v. 1 to chew thoroughly leaving little • à *váá kàà ŋmòvri à hógo ré*. The dog is chewing on the bone. 2 to remove or take more than expected or agreed upon • *hádígíí káálí i kùò ákà ŋmòvri i lóyó múj kààlì*. A woman went to your farm and collected almost all your gourd containers away.

ñ (*var. of n*)

ombul [?óm̄búl] n. type of mouse. *pl. ombulo*.

onsiaj [?ónsíáñ] n. type of mouse found in the bush. *pl. onsiama*.

ontolee [?óntoléè] n. type of mouse, smallest of all types. *pl. ontolese*.

onzasII

paanõã

onzasII [?ónzásíf] *n.* type of mouse.

õõ (*var. of* õõ)

oripere (*var. of* oluplen) *n..*

õgilI [?óylí] *Cf:* **tiesI** *Cf:* **hogo** *v.* to eject a particle from the throat, or having an urge to vomit because of it • *niy়hòg kpágá ñì lilebòá ñì dì ógí-lí*. A fish bone is stuck in my throat and I feel like vomiting.

õla [?òlã] *v.* to decay, on its way to rot • *bà kpá à tóy bìlàò òò õlã*. They kept the skin until it was nearly rotten.

õma [?òmà] *v.* to fear, to be afraid • *tí bí wàà ómà lálíí múy*. Never fear a corpse again.

õnsI [?ònsí] *v.* to scare, to threaten, to talk harshly • *hámóy wàà ónsí nñihéetá*. A child does not threaten elders.

õngbia [?òngbiá] *n.* fearfulness.

p

paa [pàà] *pl.v.* *Cf:* **kpa** 1 to take, to collect or gather up several things • *kà pàà bíná hámá tā*. Go and take these faeces away. 2 to marry women • *mòtigié káá pāá dùséléé bí-niháánná rā*. The men from Motigu marry women from Ducie.

paamää [pààmää] *n.* type of tree (*Combretum aphanopetalum*). *pl.* **paamääna**.

paani [pááñí] *v.* to make loose, to become less tight, to open • *páání à lógà ñí ná òò pàtfígíí*. Open the bag

õngbiar [?òngbiár] *n.* coward *Ant:* **bambiituna**. *pl.* **õngbiara**.

õolI [?òòlì] (*var.* **øolI**) *v.* to not be clean as in washing one's body, clothes or cooking utensils without soap • *ìì níí tíy ìì kà sójè kékì ìì ózlí-jáó*. You are not clean despite the bath you took.

òra [?òrà] *v.* to cause to swell up, to swell up through infection, to be bloated • *íá órá òò nén nì*. Guinea worm swollen his hand. *nì n náá óráó*. My leg is swollen.

òra [?òrà] *v.* to sew • *hákúrí kàá kíy òrà gár rá*. Hakuri can sew clothes.

òsi [?òsí] *v.* to suck on breast • *kà lâà ìì bié ó ósi il*. Go and get your child so she can suck on your breast.

òti [?òti] *pl.v.* to swell • *zièn nàà-sá mún náá ótjé*. Zien's legs are swollen.

wider so I can look inside. *máná ò kpá vòwà à dààsá, àwíé à bùy dì pááni kékì*. He used an elastic to tie the firewood, that is why the load is loose.

paanI [páání] *v.* to put blame on someone • *bà páánin ní ká ñí wà jáá wíí mûy*. They put the blame on me but I did not do anything. (Waali <pááná ‘blame’).

paanõã [pàànõã] *n.* most extensive labour, typically planned to be carried out early • *nì tñòòsìmpàànõã*

*paansv**paragε*

jáá báj̄. My early labour is right there.

paansv [páànɔ̄ɔ̄] *n.* bread. (Akan, ultm. Coast Portuguese <páànɔ̄õ>).

- ¹**paasi** [pààsì] *v.* 1 to peel with a knife • *pààsì kpááj̄ sùgùlì já dí.* Peel a yam and boil it so we can eat. *pààsì à sàpúhié púná múj̄ tā.* Peel off the hair of the rat. 2 to scoop out, like staple food from a pot to bowls • *à kóó wá kānā ñ̄ kàá pààsì hén-sá átòrò.* The t.z. is not abundant, I can scoop it up to three bowls. 3 to weed on surface without digging the soil • *pààsì sígá pàtfigíí.* Weed the grass around the bean plants.

- ²**paasi** [páásí] *v.* to pass an exam • *bàmùj̄ páásí à téésì rā.* Everyone passed the examination. (ultm. English <pass>).

paati [pááti] *n.* political party. (ultm. English).

paatfag [pààtfák] *n.* leaf. *pl. paa-tfaga.*

paatfakjaara [páàtfàyjáárà] *n.* healer. *pl. paatfakjaarsa.*

paatfaranɔ̄ñ [pààtfàràññɔ̄ñ] *lit.* take-barter-cow *n.* type of bird, very small, moves in group, can hatch up to 20 at a time. *pl. paa-tfaranɔ̄ñna.*

pabii [pàbíí] *n.* hoe blade. *pl. pabie.*

pagina [pàyà] *v.* to do intentionally, without a particular reason • *ñ̄ págá vièõ dí ñ̄ wàá kààlì dùsèé záàj̄.* I intentionally refused to go to Ducie today.

pagbetii [pàgbétíí] *Cf:* *patila* *n.* small hoe. [Gu].

paki [pákì] *n.* park, field, football field • *mólípákì ní dùsèé wá bō-lō.* Mole national park and Ducie are not far from one another. (ultm. English <park>).

¹**pala** [pàlà] *v.* to flow • *à gój̄ pálà káá-lì tiipúú rò.* The river flows to the west.

²**pala** [pálá] *n.* fowl tick. *pl. pala.*

pama [pámá] *v.* to load a gun, to cock • *pámá à mááfà tīēj̄.* Load the gun for me.

panti [pàntì] *v.* to fall short of a target • *ñ̄ jíná káá būürè mákà káálíí ká ò mòlèbíé pàntì.* My father wishes to go to Mecca but his money is too short.

paŋ [páŋ] *n.* molar. *pl. paŋa.*

paŋbanii [páŋbáníí] *lit.* molar-section *nprop.* section of Ducie.

paŋ?ɔ̄rii [pàŋ?ɔ̄ríí] *n.* gingivitis.

papata [pápátá] *n.* farmer. *pl. pa-patësa.*

par [pár:] *n.* hoe. *pl. para.*

para [pàrà] *v.* to farm, to weed • *tfà-káléé káá pàrà kpáámá kìyékáj̄.* The Chakali people farm a lot of yam.

paragε [pàràgè] *v.* to be dependent on someone else's facilities, or share someone else's belongings • *ñ̄ñ̄ màábié párágé ñ̄ ní ñ̄ñ̄ hááñ ní rā.* My brother lives with me and my wife. òò *binihááñ párágé* òò *hí-*

parakun

lá dindīā nì. Her daughter shares the kitchen with her in-law.

parakun [pàrákùŋ] (*var.* perekō) *n.* pig. (Akan, ultm. Coast Portuguese *<prokoo>*). *pl.* *parakunso*.

parasa [pàràsá] *pl.n.* temporary farm workers.

parasi [pàràsí] *v.* to crackle, noise made by burning charcoal or fire • à *díŋ káá párásí*. The fire is crackling.

parata (*var. of jarata*)

parisumii [pàrisúmíi] *n.* asking for help at the farm, gathering people for a farm work and thanking them with small remuneration.

pasí [pàsí] *v.* to shade by taking leaves or grass and putting them on yam mounds and weigh down with some soil • *bà wà pásí nì̀ kpáámá*, à *púú ni à wà jéjéé*. They did not shade my yam, therefore they did not germinate.

pasítà [pásítà] *n.* pastor. (ultm. English).

pata [pátá] *n.* trousers, pants, or underpants *Syn:* *pútɔ̄* . *pl.* *patəsa*.

pataasí [pàtáásí] *n.* locally distilled alcoholic spirit. (ultm. Ga <*àkpètèfì* ‘to keep out of sight’).

pati [pàtì] *v.* of a fowl flouncing around and fluttering after being slaughtered, or when it feels danger • à *kíliè káá túù à záál pátió* ò *bírà zàà kààlì*. When the eagle was coming down, the hen jumped up and down and the eagle flew

patfigitwɔra

away. à *zákórígñí pátié à wà zòò nàsá pátfigñí*. The slaughtered fowl flapped the wings and came in between my legs.

patiisa [pàtiísà] *n.* curtain used to subdivide rooms. (ultm. English *<partition>*).

patila [pàtilá] *Cf:* *pagbetri* *n.* small hoe. *pl.* *patilasa*.

paturuu [pàtürúù] *Cf:* *petro* *n.* fuel. (ultm. English *<petrol>*).

patfakjaar [pàtfàyájáár] *Cf:* *lulibummojaar* *n.* traditional healer, herbalist. *pl.* *patfakjaara*.

patfigibummo [pàtfígibúmmò] *n.* liar, person who is not truthful, not transparent, or secretive.

patfigihää [pàtfíghää] *Cf:* *juŋaŋa* *n.* wickedness.

patfigíí [pàtfígíí] *1 n.* abdomen, belly. *2 n.* intrinsic properties that characterize someone • òò *pàtfígíí bírèò*. He is not truthful and sincere. òò *pàtfígíí pólíjàò*. She is open and truthful. *3 reln.* inside • *wáá dòà à fálá pàtfígíí ní*. It is inside the calabash. *pl.* *patfigee*.

patfigíí gbaŋasa [pàtfígíí gbāŋásā] *lit.* stomach noise *n.* colic pain.

patfigisunno [pàtfígífsúnñò] *n.* ascite, accumulation of fluid in the abdominal cavity caused by advanced liver disease or cirrhosis.

patfigipømma [pàtfígípømmá] *n.* generous, fair and plain person.

patfigitwɔra [pàtfígitwɔrá] *n.* gratefulness, happy.

patſigſøgsa

peupeu

patſigſøgsa [pàtſigſøyøsá] *n.* sadness, grief, depressed.

patſigwiila [pàtſigwiilà] *n.* stomach ache. *pl. patſigwiila.*

pawie [pàwìé] *n.* small hoe used for weeding. *pl. pawise.*

pazeŋ [pàzèŋ] *n.* big hoe used for ploughing. *pl. pazene.*

pe [pé] *n.* by someone's or some thing's location, end, side, place or limit • ṭm̩ bísé múj nō tʃjèē kàà-li bà mǎā pé. All my children have run to their mother. à kàpósiè dőá ùù pé nī. The kola nuts are by him.

¹pel [pél] *n.* third and top layer of wooden beams in roofing structure.

²pel [pél̄] *n.* sexton, burial specialist who has been initiated to carry out the activities related to corpse manipulation. *pl. pelle.*

peləŋ [pèlēŋ] *n.* breeze. *pl. pelema.*

peligi [pélígí] *v.* 1 to separate from each other • bákúrí péligi ḷò háá-nà džyá nī rā, ḷò háwíé dòà wàà nī. Bakuri separated his wives, the youngest lives in Wa now. 2 to unroll a mat or unfold blanket • pélígí kùntúy bilè à tʃvà. Unfold the blanket and lie down.

pelor [pélòf] *n.* lamb.

pembal [pèmbál] *n.* ram.

pemballøŋ [pèmbálløŋ] *lit.* male.sheep-neck.hair *n.* type of grass.

pembelee [pémbléé] *n.* ram lamb.

penri [pènří] *Cf:* piesii *n.* female sheep.

penteŋ [péntéŋ] *ideo.* clear, as in seeing or hearing • ḷ ná à báál là pén-téŋ. I saw the man clearly.

peŋ [pén̄] *n.* penis. *pl. pene.*

peŋpøŋ [pèmpøŋ] *n.* male pubic hair. *pl. peŋpøna.*

peomãä [pèómãä] *lit.* wind-mother *n.* type of insect, similar size to a cricket.

peopeo (*var. of* peupeu)

pere [pèrè] *n.* to separate from a group and continue on his or her own • ḷ ní ḷ jñá wá bf lágàmì, ù péré ù kùò rō. He and his father are no more together, he separated and he is now on his own.

peti [pétí] *v.* to finish, to stop • já pétíjōō. We are done. m̩m̩ pàtùrúù kàà pétüü. My petrol is finishing. à dúóŋ há wà pétijé. The rain has not yet stopped.

petro [pétrò] *Cf:* paturuu *n.* fuel. (ultm. English <petrol>).

peu [pèú] *n.* wind. *pl. peuno.*

peuli [péúlí] *v.* to let an area become much larger and wider • já tíé à zùngvà kíl péúlí. Let the dancing floor be wider. péúlí ñ miákuō õ ná kānà. Make your guinea corn farm much larger for you to get more.

peupeu [péùpèù] *Cf:* pømma (*var. peopeo*) *ints.* very white • pømmà péùpèù. Very or pure white.

peusi

peusi [pèùsì] *v.* to winnow, separate grain from chaff using the wind only • à tómá jáá dí í péúsi mûró, zúló, máz ání jàámmíí. The work is that you should winnow rice, millet, guinea corn and maize.

pewo [pèwò] *v.* to blow with instrument to revive • kpá à limpèù à pèwò à díj dò. Take the fan and blow on the fire.

pé [pé] *v.* to add to, to increase • já kùòrù bánñí péjèé à jàá bánté à-lòpè. Our chief's section was added to make seven sections.

pegṣi [pèyèṣi] *v.* to split up, to crack, to cut open • pègṣi à káp̄ṣiè bárá báliè. Split the kola nut into two parts.

pela [pélá] *v.* to lean on with own support • ȳmíérá dí pélá bákúrí zià ní à dí pígsúú. Yesterday thieves were leaning against Bakuri's wall spying on him.

pema [pèmà] *n.* to groan, to make sounds of effort or pain • kálá jíná tʃóá díà ní dí pémà, dí òò pòðgá líí-wá. Kala's father lies in the room and groans, he has a strangulated hernia.

pempel [pèmpél] *n.* mark, wound, sore, or bite. *pl. pempela.*

pempiamii [pémpìàmíí] *n.* fibrous meat. *pl. pempiamie.*

pen [pèn] *n.* pen. (ultm. English). *pl. pensa.*

¹pena [pèná] *Cf. bɔɔga* *n.* moon. *pl. pensa.*

petii

2pèna [pènà] *v.* 1 to be wide • ñ dìà-néé wá pénà. Your door is not wide. 2 to be hollow • à gàngàndáá pátʃí-gñí wá mārā pénà. The inside of the drum is not hollowed enough.

pènii [péníí] *n.* wide *Ant: fɔrn*.

pènjì [pènjì] *Cf. pèpèja* *v.* to farm in the *pempeja* period • à táfá pènsá á-líé ká já pènjì. In two months we will start farming.

pènpèglimpè [pèmpèyølímپè] *n.* butterfly. *pl. pènpèglimpesa.*

pèpèja [pèpènjá] *Cf. pènjì* *n.* farming period for sowing, between April and June.

pèra [pèrà] *Cf. nupèri* *v.* to weave rope or hair • tíéj bòk ìñ pérà síg-máá ñméjì. Give me fiber to weave a mask rope.

pèrega (*var. of kokoluñ*)

pèrekò (*var. of parakun*)

pèrete [pèréttè] *n.* dish, plate. (ultm. English <plate>). *pl. peretesa.*

pési [pésí] *v.* to slap, smack, or zap • pésí kálá tiéñ. Draw the attention of Kala for me. zóýgòréé márá ñí gántàl ní, ìñ pésí tiéí. There is a mosquito on your back, I am going to zap it.

pétidindagal [pétídindâyâl] *n.* layer in-between, as egg shell membrane and orange pith.

pètii [pétíí] *Cf. daapetii* *n.* bark, cover, outside, part that is protecting and covering the actual item. *pl. petie.*

*pewa**pitʃɔŋ*

pewa [pèwà] *v.* to grill meat in order to dry or cook it • *nàdígíí wá tīè nànpèwíi*. Some people do not eat smoked meat. *pèwà à ǎǎ námìā*. Grill the bushbuck meat. *Syn: wiisi¹*

pewii [péwíí] *n.* smoking or grilling meat.

piel [piél] *n.* type of plant. *pl. piel*.

piesii [piésíí] *Cf: penii* *n.* sheep. *pl. piesie*.

pigsi [pìgsì] *v.* to spy • *tí válà à pigsì à hᾶâj*. Do not go and spy on the woman.

pii [píú] *n.* yam mound. *pl. pie*.

piili [píilí] *v.* to start • *bí píilí*. Start again. *gbàngbàj kàá píilí tótáfáj gántál ní*. Harmattan will start after the

piimisa [píímífsà] *lit.* yam.mound-nose *n.* part of yam mound.

piipa [píípà] *Cf: kadaası* *Cf: tɔŋ* *n.* paper. (ultm. English).

piipelée [pìipélèè] *n.* small yam mound leaning against another yam mound, built for matching the *piimisa* on the opposite line. *pl. piipelesa*.

pikiete [píkiétè] *n.* old yam field where the mounds are open and yams have been removed.

pile [pilè] *v.* to roof with grass or zinc • *kòsá ñ kpá pilè à diá*. I covered the house with grass. (Oti-Volta).

pilinsii (*var. of nālomo*)

pini [píní] *n.* safety pin. (ultm. English <pin>). *pl. pinise*.

pinti [píntì] *1 pl.v.* to pick up from the ground • *pinti tfúónó tīēj*. Pick up shea nut seeds for me. *pínti mòlèbié hámà tīēj*. Pick up that money for me. *2 n.* whole process of shea harvest, from the picking to the storage.

pipi [pípí] *ints.* very early morning • *diàrì tʃòðsìñ pípí õ dí liì*. Yesterday he left very early in the morning.

piregi [pírègì] *v.* to take by surprise • *ñ ká pírègūú dí ù kétí nñ dià-nññ*. I took him by surprise while he was breaking my door to enter my room.

pisi [písí] *v.* to shake • *písí dōñō tà i juúú ní*. Shake the dirt out of your hair. *dì i wà písí bárá tòntómá, bárá kàá bíréí rē kùò ní*. If you do not shake up at work, you will not get the chance to complete the farm work.

piti [pítí] *v.* to survive • *à gérégíí wàá pítí*. The sick person will not survive. *Syn: ²foti*

pitieteo [pítíétó] *n.* Bearded barbet, type of bird (*Lybius dubius*). *pl. pitieteo*.

pitiipanja [pítíípnàjà] *n.* type of tree (*Ficus sur*). *pl. pititiipanjasa*.

pitiisolo [pítíísolò] *n.* type of tree (*Ficus conraui*). *pl. pititiisolo*.

pitʃɔŋ [pítʃɔŋ] *n.* row or line of yam mounds. *pl. pitʃɔnsa*.

*př**priŋa*

př [pří] *v.* to be fed up with the same matter, or the same food • ḷv hāřj
přř *rā àní ḷv sìgněřhá ní.* His wife is fed up with his drinking habit.

přā [přā] *n.* to open slightly, or to hold down the eyelid • *přā ii síi à džktà ná.* Pull the skin away from your eye for the doctor to see. *kálá přá ḷv nōřá rá, ḷ ná ḷv píyá.* Kala slightly opened the mouth and I saw his teeth.

přānī [přānī] *v.* to open or make wide a little more within certain limits • *bá přānī dùsèè tívī rē.* They widen the Dicie road. *přānī ii lógànřá ŷ ná.* Open your bag a little more for me to see. *Syn:* **węga**

přasí [přasí] *v.* Cf: **vęga** (*var.* **přesi**)
1 to ask • à hāřj přasí ḷv báäl dí lié
 ḷ ká kááli. The woman asked her husband where he was going. **2** to investigate, to soothsay • ḷ ká přasí ná bářj ká tië ḷ dí wři. I shall soothsay to know what makes me sick.

přawata [přawátā] *n.* water sachet. (ultm. English ‘pure water’).

přeŋ [přéŋ] *n.* piece of fabric. *pl. pře-
 ma.*

přesi (*var. of* **přasí**)

přga [přgá] Cf: **hala** *v.* to fry with no other ingredients than oil and salt • *wá làà zímbié hájř přgá já tíē.* Come and take this fowl meat and fry it for us to eat.

přgi [přgi] *n.* frying • *zápřgéé áliè ḷ vög dí dí.* My shrine takes two fried fowls. *pl. přgee.*

pri [pri] Cf: **kpääj** *n.* yam. [Ka]. *pl.
 pra.*

1při [při] *v.* to mark items or livestock • *má při má bář körà.* You should mark your share differently from each other.

2při [při] *v.* to soak items in water for a length of time • *kpà kindóŋjó dó nři nři á při, ká í dí tfágásí.* Take the dirty items and soak them, you will be washing them.

přigí [přigí] *pl.v.* to make lines or marks, to mark a field or cut a face, to draw a line • *kùorù bisé jáà přigí bá bárá rá.* People from the chief’s family usually make marks on their body. *přigí à bié gríř aká dò lú-
 líí.* Cut the child’s cheek then apply medicine.

přilí [přilí] *v.* to tear carefully, to pull apart or into pieces • *přilí kàdáásé támá tíéj.* Tear a piece of paper for me.

přito [přító] *n.* underpants *Syn:* **pata**. (Akan <*píótó*>). *pl. přito-
 sa.*

přila [přlā] *v.* to hit down repeatedly, to compact by hitting • *já fíř přlā sál lá.* We used to compact our roof top by hitting repeatedly on its surface.

přja [přjá] *v.* to be satisfied, with food or information, to be full • *ṇ dí kōř kinkán ná, ḷn přjář.* I ate a lot of t.z., I am satisfied. ḷ wá nōřř přjá. He did not hear the information to his satisfaction.

piŋgaasi [píŋgāāsɪ] Cf: gaŋgalarí
n. pickaxe. (ultm. English).

piŋisi [píŋišɪ] pl.v. to be satisfied with food, to satisfy one's appetite
• à bɛ̄v̄ná píŋisí àní à sìtmáá rā. The goats are satisfied with the food. à lúhó bár nárá mūj píŋisíjéó. All people at the funeral are satisfied.

pira [pírə] v. to injure or wound • dí i líí à dáápnúú tʃèlè, i káá píráō. If you fall from the tree you will be injured.

piraago [pírəàgō] n. big needle for large size food sacks. pl. *piraagoso*.

pirintsa [pírintsá] Cf: kɔlbaa n. bottle. (Akan <péntsá>).

pisa [písá] n. grass mat. pl. *pisa*.

pisi [písɪ] v. to scatter, disappear, or vanish, to spread or come out, e.g. day, season • námùj pisi ḷṇ síí ní. People should disappear from my presence. pisi à kpòl̄kpój tā à bíí ní à hólá. Spread the cassava on the rock to dry. tʃv̄sí káá pí-siō. Morning is breaking.

piti [pítíí] n. refers to a fowl used as blood sacrifice. [obso]. pl. *pitiε*.

¹**po** [pó] v. to divide into parts • ká pó à lóyó àní fálásá. Go and divide the calabash into parts.

²**po** [pó] v. to take mud out of a pond
• já káálí pó vètíí à gój ní. Let us go and take mud out of the pond.

pogo [pógó] n. guinea corn, whitish type.

¹**pol** [pól] n. vein. pl. *polo*.

²**pol** [pól] n. place where water is fetched from for drinking or household work. pl. *pollo*.

poleme [pòlémè] v. to do in a hurry, to rush, to hasten • má pólémè já káálí diá, dúónj káá búrūū. Hurry so we can go home, the rain is threatening.

polpiesii [pòlpíésíí] lit. water.source-sheep n. Black-and-white colobus, type of monkey (*Colobus*). pl. *polpiesie*.

pomo [pómó] v. to knock bark off
• zááj bisé káá pómō dàásá bágábá-gá. Today's children are removing the bark off trees anyhow.

pombo (var. of *zinahɔ̄v̄*)

pontii [póntíí] n. liniment tree (*Securidaca longepedunculata*). pl. *pontie*.

poŋ [póŋ] n. cricket, type of insect. pl. *pomo*.

poŋpoglii [pómpòyɛlíí] n. type of tree. pl. *poŋpoglie*.

poŋpogo [pòmpógò] n. type of tree (*Ficus trichopoda*). pl. *poŋpogoso*.

poruso [pòrúsò] n. police. (ultm. English). pl. *porusoso*.

¹**pɔ** [pó] v. Cf: tɔ̄s 1 to insert, to plant, to transplant, to set upright in ground, to pierce • ḷ pó dāā rā. I planted a tree. hɛ̄mbíí pó dāā nī, fótò làgà. A picture hangs from a nail on a pole. 2 to aim at with a gun • làà mááfà pó ḷ nà dí i káá kìn jùò

*pɔ**pul*

mááfà rā. Take the gun and aim so I see whether you can use a gun. 3 to protect, to keep in case of emergency, to trap or catch for securing • *pó à diàñðá, bððñj ná ñ dì búúrè ñ kpágà.* Keep the door, I want to catch a goat. *bà bððñj dígífmájá bà kà kpájéè pó bá ttntñj.* They rely on the only goat they have. à *bíé márá pō à góòl lō, àwíé bà wà kiñj dí bë.* The child has protected the goal well so the others could not win.

²*pó [pó]* v. to make a sacrifice for twins to survive • *bà pó dzéénsá rá.* They sacrifice for the twins to survive.

pɔi [póí] n. planting • *dáápóí wéréó.* Tree planting is good.

pøla [pølá] v. to be fat • *nìñ níhíéttiná pølá kààlñj.* My senior is fatter than me.

pølíi [pølíí] n. fat • à *nihápølíé fí hámà múnáá wáawá.* All those ten fat women came. Ant: *badaawise* pl. *pølie.*

pømpí [pømpí] n. hand pump, water pump. (ultm. English *<pump>*). pl. *pømpisa.*

pømpivigii [pømpivigü] lit. pump-move.up.and.down n. borehole. (ultm. English (partly) *<pump>*).

pøntølié [pøntóliè] n. spleen.

pøntørøtñá [pøntørøtñá] n. type of gourd seed. pl. *pøntørøtñása.*

pøntʃá [pøntʃá] n. puncture in tyre. (ultm. English *<puncture>*).

pøñj [pøñj] n. pound, introduced in BWA currency. (ultm. English *<pound>*).

pøtì [pøtì] v. to damage a container or a head to its non-functioning, to crush-and-spoil • *tíí júò bià, à niññðòrvíi kàá pøtì.* Stop throwing stones, the drinking water pot will be damaged. à *lóólñi zíñ ù pñú pøtì.* The car crushed his head.

pørga [pérégà] n. iron castanets, finger bell. pl. *pregasa.*

¹*príñj [príñj]* n. type of Mahogany (*Khaya senegalensis*). pl. *prima.*

²*príñj [príñj]* n. type of fish. pl. *prima.*

¹*pu [pú]* v. 1 to cover, as in covering a drum with a skin • *íñ pú ïññì bìn-tírà.* I am going to cover my drum. 2 to lie on stomach • *pú i kintfòà-líí ní.* Lie on your stomach in your bed.

²*pu [pú]* v. to drink water straight from stream • *má pú nðå níí ká já kààlñi.* Drink from the stream then we go.

pugo [pùgò] v. to pant, to breathe rapidly in short gasps, as after exertion • *jìññé i hiësí kàà pugo kékñ?* Why are you panting like this?

pugo [pùgò] (var. puguli) v. to nurse seeds • *hákúrí wáá pùgò tñímmáá bìná háñj.* Hakuri will not nurse pepper seeds this year.

puguli (var. of pugo)

pul [púl] n. type of river grass. pl. *pul.*

*pulisi**pō̄ipō̄i*

pulisi [pùlìsì] *v.* to cool down, to dilute by pouring in cold water • *pùlìsì ní tiè iì báál sɔ̄.* Cool down the hot water for your husband to bath.

pumii [púmīi] *n.* 1 hiding • à nàj-
kpàjhiéé púmīi nūnì géemtómà wà kín kpágvú. Because of the hiding of the experienced hunter, the rangers could not catch him. 2 incubation • *zál púmii há wà télē.* The incubation period has not started yet. *pl. pumie.*

pumo [púmó] *v.* Cf: *sogoli* 1 to hide by squatting or getting down to the ground • *ṇ ná à bòjámánff rá à tūù púmó.* When I saw the leopard I hid. 2 to sit on eggs for incubation • *à zál kàà púmó ḵò hálá ní.* The fowl sits on its eggs to hatch.

pumpuninna [pùmpúnìñnà] *n.* stomach. *pl. pumpuninasa.*

puoli [pùòli] *v.* to be thin, to be watery • à *kùbíí púólíó.* The porridge is thin.

puoti [púótí] *v.* 1 to report, to tell others about one's situation, to let others know • *zièŋ káálí à lágámíí bár rá à wà púótí ttè à tóó nārā mūŋ.* Zieng went to the meeting and came to report to the people of the community. 2 to confess witchcraft action • à *báál púótíō dí wáá kpó à bié.* The man confessed that he killed the child.

pupu [púpù] *n.* motorbike. [obso]. *pl. pupuso.*

pupuree [púpùréé] *n.* cowpea aphid

(*Aphis craccivora*). *pl. púpùresó.*

pur [púr:] Cf: *hõŋ* *n.* farmers' and hunters' bag, originally made out of skin, may refer to any bag *Syn: ¹lõga¹.* *pl. puro.*

puro [pùrò] *v.* to untie • ḵ púró à bō̄vn ná. She untied the goat. *Ant: vɔwa¹ Ant: lomo¹*

purusi [púrúsí] *v.* to mash, to pound lightly • *púrúsí kpááŋ dō váà ḵdí.* Mash some yams for the dog to eat.

pusi [pùsì] *v.* 1 to meet, to reach or to join someone • *dì válà àkà púsúú.* Walk and get to her. 2 to tell someone to keep an item or money given or returned politely by the giver, and owned and refused by the recipient • *kàlá, pùsì à mòlibié tíj ḣ kà tñmíí kēj.* Kala, keep the money I lent you.

puuri [púúrí] *v.* to reduce in quantity or in height • à *kóvííñdǻ mûjñ nō púúrijé.* The rim of the t.z. pot has been reduced by being chipped over and over.

ƿø [pó] *v.* to spit • *pó tà.* Spit it out. ì wàá kìn pó mÙñtððsá ññ dìà ní. You cannot spit in my room.

ƿðå [pðå] *v.* to be rotten • *bóntí à nà-miñá, áwié léi ḵ kàá pðå.* Share the meat, if not it will rot.

ƿsal [pðàl] *n.* liver. *pl. ƿsalsa.*

ƿðipði [pðípðí] *ideo.* stinky, of a bad smell • ḵ sôóri kïnkán nā pðípðí. It smells too bad.

p̄s̄la

p̄s̄la [p̄s̄lá] Cf: t̄s̄la v. to be white
• n̄n̄ n̄áá̄t̄wá wà b̄i p̄s̄l̄á. My shoes are not white anymore. [Mo, Ka, Gu].

p̄lap̄s̄la [p̄láp̄s̄lá] ideo. pointed, sharp • h̄émbíí n̄d̄á d̄ó p̄láp̄s̄lá káá-l̄í kísié n̄d̄á. The tip of a nail is more pointed than the tip of a knife.

p̄s̄lp̄s̄l [p̄s̄lp̄s̄l] ideo. high water pressure or flow caused by rain
• d̄úón̄ wāáwā, à kùòḡȳ d̄í pál̄a p̄s̄lp̄s̄lp̄s̄l. The rain came so the river at the farm overflowed.

p̄s̄l̄zimbal [p̄s̄l̄zimbál] n. Ross's Turaco, type of bird (*Musophaga rossae*). pl. p̄s̄l̄zimbala.

p̄s̄mma [p̄s̄mmá] Cf: f̄s̄á Cf: t̄s̄la
Cf: peupeu n. white • à b̄óñá míúj nā jáá áp̄s̄l̄v̄nsá. All the goats are white. b̄óléj̄í jáá tfákàlp̄s̄l̄v̄nsá rá. People from Bulenga are white Chakali. p̄s̄mma péùp̄éù. Very or pure white. já kpágá gáp̄s̄mmá rá, ò jáá t̄ól̄á ñíj péópéó. We have a white cloth, it is white, very white. pl. p̄s̄l̄v̄nsa.

p̄s̄na (var. of dandap̄s̄sa)

p̄s̄ntí [p̄s̄ntí] v. to be squashed by stepping on or running over • à l̄s̄-

R

ra [ra] (var. ²na, ³na, ro, ne, ¹wo, re, la, lo, no, le) foc. focus particle • wò-jò kpágá gérègá rá. Wojo has a sickness.

re (var. of ra)

r̄bagalan

l̄í násí záá̄l p̄óntí tiwíí n̄i. The car drove over a fowl, it was squashed on the road.

p̄s̄n̄ [p̄s̄n̄] n. 1 hair. 2 feather. pl. p̄s̄na.

p̄s̄oda [p̄s̄ódà] n. cosmetic powder. (ultm. English <powder>).

p̄s̄oga [p̄s̄ògá] n. hernia.

p̄s̄ogi [p̄s̄ògì] v. to not be self-sufficient, still immature or juvenile, and in need of care-giving • à b̄ié háj̄ há p̄s̄oḡt̄j̄ēō. This child is still in need of support.

p̄s̄r̄ssi [p̄s̄r̄sí] v. to make a derogatory sound with the lips • w̄sá n̄d̄á wàá kin p̄r̄sí. Wusa is unable to make those derogatory sounds with the lips.

¹p̄t̄ti [p̄t̄t̄] n. to make a mistake, to deviate from a normal procedure • ij̄ ijménà síḡi r̄é kà p̄t̄ti àmòá lááj̄. When I sang Sigu I deviated and Amoa took over.

²p̄t̄ti [p̄t̄tí] v. to spread a message about the death of someone • t̄ím-pántíé tfákáléé kpá à d̄í p̄t̄f̄ lú-hò. The Chakali use talking drums to spread the news of a death.

ro (var. of ra)

r̄bagalan [r̄bàgàlàn] n. large plastic bottle, reused oil container typically used for fuel. (ultm. English <rubber gallon>).

rɔbakatasa

saga

rɔbakatasa [rɔbàkàtásà] *lit.* rubber-bowl *Cf:* tasa *n.* plastic bowl.

S

saa [sàà] *v.* to prepare or cook, Gh. E. stir, porridge or t.z. • sàà kóó já dí. Prepare t.z. so we can eat.

¹sää [sää] *n.* axe. *pl.* sääna.

²sää [sää] *v.* *Cf:* milimi 1 to carve, to sharpen • à säärá sää tútó ró. The carver carved a mortar. 2 to steer a car or a motorbike, to row a boat • ñ wà zímá lóóli sääñ. I do not know how to drive a car. 3 to build • bà tfí káá sää dìà rä. Tomorrow they will build a house.

saabii [sáábìi] *n.* shaggy rat (*Dasyurus (incomitus or rufulus)*). *pl.* saabie.

säädiilii [säädíilii] *n.* type of sharp hoe for carving. *pl.* säädiilee.

säägbulie [säägbùlié] *n.* type of hoe which functions as an axe to dig tree stumps or termites. *pl.* säägbuluso.

saakir [sáákìr] [sáákìrì] *n.* bicycle. (ultm. English). *pl.* saakirsa.

saal [sààl] *n.* 1 building, may refer as well to a settlement's community, involving everyone • dùsiè sääl mùñ nää bà káá pòmpì zóngòrò-só lúlíí. They will spray chemicals against mosquitoes in the whole of Dicie. mòtigù sääl mùñ wà káálí

rɔbarɔba [rɔbàrɔbà] *n.* light, plastic covered motorbike. (Waali <rɔbarɔba).

nòdígímájá tómá. Not all the Motigu people attended the communal work. tsítfà dìà sáál tin wà kpégé. The teacher's building is not strong. 2. *pl.* saal.

sääni [sääní] *v.* to play, to joke among nasääñ, playmate • jà kàá kìn sääní dóñjá rà. We can joke with each other. dàbáábá wàá kìn sääní tfákáléé. The Dagaaba people are not playmates to the Chakali people.

saari [sáárfi] *v.* to slip, to be slippery • dúóñ wääwāññ tiwíí dì sáárfi. The rain came, the road is slippery.

saasi [sáásí] *v.* to grind in order to obtain paste, e.g. groundnut and shea • à bíí háñj wàá kìn sää-sí nõõ. This stone cannot grind to make paste.

säätʃøj [säätʃøj] *n.* adze, type of very sharp hoe used for carving the inside of a mortar or a drum.

sabaan [sàbáán] *n.* flat house roof top. *pl.* sabaama.

safibii [sáfibii] *Cf:* gborobii *n.* key. (Akan <safē, safōwâ).

safokala [sáfókàlà] *nprop.* shrine of Bulenga village.

saga [sàyà] *v.* *Cf:* tṣva; suguli; tɔṇa 1 to sit on, to be on, to lie on top

sal

of • à *bíí ságá à kór núú nī*. The stone is on the bench. 2 to fall on, e.g. responsibility, blame • à *sòmbjí kàá ságā ìì nī*. The blame will fall on you.

sal [sál] *n.* flat roof. *pl. salla.*

saleñgoño [sáléñgònò] *n.* type of praying mantis (*Mantidae*). *pl. sa-
leñgoñoso.*

salinj [sálíñ] *n.* gold. *pl. salima.*

¹**sama** [sàmà] *v.* to wash body parts
• *sàmà ìì síé àní ìì bárá múj*. Wash your face and your body.

²**sama** [sàmà] *v.* to commit adultery
• *ìì sámáö*. You committed adultery. *dí líhó wā kpò, bà jáà sá-
mà kíñkáj*. Whenever there is a funeral, they commit adultery.

sambalkuso [sámbálkùsò] *n.* type of grass (*Rottboellia cochinchinensis*). *pl. sambalkuso.*

sambalpjaya [sámbálpjàná] *n.* type of grass (*Rottboellia exaltata*). *pl. sambalpjaya.*

samkpajtuluju [sáñkpájtlùñù] *n.* type of hamerkop, type of bird (*Scopus umbretta*). *pl. sajkpajtu-
luju*

sampentie [sámpéntié] *Cf:* *jolo*
n. farming and gardening with raised beds. [*Gu*].

sampil [sámpíl] *n.* wooden tool used to beat a surface in order to compact it. *pl. sampila.*

sanduso (*var. of digntuo*)

saya

sankara [sáñkárá] *n.* night *SynT:
tebin; baratʃgɔv*. (Vagla, Tam-pulma <*sajkara* ‘dead of night’).

sanlare [sànlárè] *n.* child of a previous relation adopted by the new husband. *pl. sanlaresa.*

sansanbie [sànsànbìé] *n.* a child whose father cannot be identified due to the mother having several partners. *pl. sansanbise.*

sansandugulii [sànsàndùgùlìi] *n.* type of caterpillar. *pl. san-
sandugulee.*

sansandugulibummo [sànsàndùgúlíbúmmò] *n.* type of caterpillar.

sansandugulihjhola [sànsàndùgúlíhjhòlà] *n.* type of caterpillar.

sansanduguliinier [sànsàndùgúlííníér:] *n.* type of caterpillar.

sansanna [sànsánná] *n.* prostitution
• *sànsánná wáá tūò dùsèè nī*. There is no prostitution in Dicie. (Waali <*sénsénná*). *pl. sansannasa.*

sanzij [sàñzíj] *n.* ladder. *pl. san-
zisa.*

saj [sánj] *n.* crested porcupine (*Hystrix cristata*). *pl. sama.*

¹**saja** [sánjá] *v.* 1 to sit • à *báál sájà à kór ní*. The man sat on the chair.
2 to settle • *bà sájà mòtigù háglíí nī*. They settled and lived in Motigu.

²**saja** [sáñjá] *n.* time, period, moment, occasion • *sájá tìn nī, dùùsiè níí*

*saya lie**senambi*

wié fí bōmāñ. In those days, water used to be hard to get by in Dicie. jáwà sájá tīj, jà fí ñmà níhíssá wà. During our time, we feared the elders. (ultm. Arabic, via Hausa <sa'a').

saya lie (var. of *saya wej*)

saya wej [séjwèj] (var. *saya lie*) interrog. when • séjwèj i kà wàà? When did you come?

sañasí [sájásí] lit. to sit many times v. in the process of taking a wife, to let the woman stay at the man's house for a week • bàà sájásí à háájyfílífá. They are preparing the new wife.

saŋgbanjdugulee [sángbáñdúgúlèè] n. type of hamerkop, type of bird (*Scopus umbretta*). pl. *saŋgbanjdu-gulese*.

saŋgbena [sángbéná] n. craw-craw.

saŋberema [sàŋgbérèmà] n. yaws. (Waali <*sangurima*>).

saŋbony [sàŋgbòj] n. Purple Heron, type of bird (*Ardea purpurea*). pl. *saŋbonno*.

sãŋkumsɔna [sãŋkùmsóná] Cf: *tolipaatsjag* n. fresh leaves of young baobab which does not bear fruit. pl. *sãŋkumsɔna*.

saŋkpantuluŋ [sàŋkpàntúlúŋ] n. type of tree. pl. *saŋkpantu-lumo*.

saŋkpantzigil [sáŋkpáñzíyl:] n. beauty spot or mole. pl. *saŋ-kpanzigila*.

saŋnammi [sáŋnámmí] n. cut of meat located at the back of porcupine.

saŋpøŋ [sáŋpøŋ] n. porcupine quills. pl. *saŋpøna*.

sapete [sápétè] n. ceiling of a traditional house. pl. *sapetese*.

sapuhíë [sàpúhíè] n. pouched rat, giant rat (*Cricetomys gambianus*). pl. *sapunso*.

sar [sár] Cf: *kantṣaŋgulumo* n. gourd seed, not peeled. pl. *sara*.

sarabii [sárábíí] n. gourd seed, kernel. pl. *sarabie*.

sásaaar [sásáár] n. 1 carver. 2 vehicle driver. pl. *sásaaara*.

sasibii [sásibíí] n. type of grinding stone used in the making of shea butter. pl. *sasibia*.

sav [sàó] n. flour or powder.

sel [sél:] n. animal. pl. *sele*.

selekpoṇi [sélékpóṇí] Cf: *siŋwaasi* (var. *luhokvɔrni*) n. funeral event taking place on the fourth day of a second funeral where animals are killed and meat is shared among relatives of the deceased.

selemente [séléméntè] n. cement. (ultm. English).

selzeŋ [sèzéj] lit. animal-big n. elephant SynT: *bɔla*; *neŋtrima*. pl. *se-zenēē*.

sepambi [séñāmbì] Cf: *taɔgara* n. chickenpox. (Gonja).

sensegelie

sigii

sensegelie [sénségélìè] *n.* play activities for children including chasing, wrestling, singing, among others.

seweree [sèwèrèé] *n.* pure or unused
 • à nàmíá wá jāā nàysèwèrèé, bà wà kórigijé. The meat cannot be consumed, it has not been slaughtered properly. wàà jáwà kfnlàréé mùn wà jāā kínsèwèrisé. The clothing at the Wa market are all second-hand. *pl. sewerese.*

¹**sel** [sél] *n.* wood shaving. *pl. sela.*

²**sel** [sél] *n.* herbal medicine for treating suspected leprosy. *pl. sela.*

sellì [sèllì] *v.* to reduce by sharpening, or cut with a razor • *sellì né-bípētīè tièñ.* Cut my fingernails.

sengebii [sénjébii] *n.* second layer of roofing structure. *pl. segebie.*

sereka [sérékà] *n.* voluntary alms, gift. (ultm. Arabic <*sadaka*>).

setia [sètfà] *n.* steering wheel of car or handle bar of a bicycle or motorbike. (ultm. English <*steer*>).

sev [sèó^w] *n.* death.

¹**sewa** [séwá] *v.* to write • *níkáná wàá kìn séwá.* Many people cannot write. (ultm. Arabic <*safha* ‘paper’).

²**sewa** [séwà] *n.* talisman in the form of a waistband. *pl. sewasa.*

³**sewa** [sèwà] *v.* to hunt by searching in the bush • *já ká sèwà bùùrè ààríè.* Let us go and hunt grasscutters. **sibihaln** [síbihálñ] (*var. siwihaln*)

n. fried bambara bean. *pl. sibihaln.*

sibii [síbii] (*var. siwii*) *n.* bambara bean (*Vigna subterranea*). *pl. sibie.*

sidi [sídí] *lit.* eye-eat *n.* disrespect
 • *tf ñmá sídí wfé dì tfé nñhíñsâ.* Do not talk with disrespect to elders.

sie [síé] *n.* face. *pl. siese.*

sie viigi [síé viìgì] *cpx.v.* *lit.* eye turn 1 to faint • *hàglíkñj dómá ñññ mǎábié, ò siéviigì.* A snake bit my brother, he fainted. 2 to get lost • *tómá káálí kùó, ò sié kà viìgì.* Toma went to farm and got lost.

sielii [sièlli] *n.* perforated pot used for washing dawadawa seeds. *pl. sielie.*

sierebile (*var. of sieribile*)

sieribile [síéríbilé] *Cf.* kpääñnni (*var. sierebile*) *n.* water-yam. (Waali).

sierie [síérié] *n.* witness. (ultm. Arabic <*šahida*>).

sigaari [sígáári] *n.* cigarette. (ultm. English). *pl. sigaarise.*

¹**sige** [sigè] *v.* to mark • *sigè à dáá ñ ñménà.* Mark the wood for me to cut it.

²**sige** [sigè] *n.* unsure • *ñ jáá sigè rē à bisé wááí wíé.* I am not sure about the children’s coming.

sigi (*var. of sigu*)

sigii [sígìi] *n.* suffering, misery • *ññ sigìi gáálió.* My suffering is abundant. *ii bájòrá tíé ñ dì dí sigüi*

sigisi

hájì. Because of your laziness, I am suffering.

sigisi [sìgìsì] *v.* to catch breath, as in crying • à *háájì wii pētùù à káá sígísì*. The woman finished crying and was catching her breath.

sigitaa (*var. of sigu*)

sigu [sígù] *Cf:* **sigmaa** (*var. sigitaa, sigi*) *nprop.* alternate language used in connection with funeral dirge and ancestors praise.

¹sii [síi] *n.* 1 eye. 2 sprout • *nàmmí-sii*. Maize sprout or stem. 3 greedy • ø *kpágá sii kinkán nā*. He is very greedy. *pl. sie*.

²sii [sìi] *v.* 1 to raise • *sii tʃíŋá*. Get up and stand. 2 to relocate by changing settlement or farmland • *bà fí-rán nā ñ sii kùò fɔlíí*. They forced me to move, so I went to create a new farm. 3 to grow • *ñ mídúliè tìŋ síiwóú*. The guinea corn I sowed has grown.

³sii [síi] *n.* dance performed by men, especially by Tampulma, hardly seen today.

⁴sii [síi] *n.* appearance, type, or sort • *síi báāj ká jāāō?* What type is it? *gàrwéj sii i kàà búurè à gátá mún nī?* Which type of cloth do you like among all the cloths? *pl. sie*.

sii baraga [síi bárágà] *n.* inability to sleep • *síi bárágā kpágān nà*. I cannot sleep.

sii bire [síi bírè] *lit.* eye black *v.* to

silier

be dizzy • *ñì síé kàá bírè dì ñ nðáá nðáá*. I will be dizzy if I smoke.

siibii [síibíí] *n.* eyeball. *pl. siibie*.

siidaŋja [síidáŋŋà] *Cf:* **daŋŋi** *sie n.* entertainment.

siidi [síídì] *n.* cedi, current Ghanaian currency, divided into 100 pesewas. (Akan <*sedi* ‘cowrie shell’).

siikojo [sílkónjò] *n.* eyebrow. *pl. siikojso*.

siilalla [síilállà] *n.* knowledgeable person *Ant:* **genii**. *pl. siilallasa*.

siinaara [síináárá] *n.* soothsayer *Syn:* **vøvøta**.

siinni [sííníí] *n.* tear. *pl. siinnita*.

siinømatína [síinømáttífná] *lit.* eye-hot-owner *n.* fearless and careless person, also a polite way to refer to a mad person. *pl. siinømatøma*.

siipøŋ [síipøŋ] *n.* eyelash. *pl. siipøna*.

siipøŋwile [síipøŋwílé] *n.* entropion, a condition in which the eyelid rotates inward, causing abrasions on the cornea of the eye.

siitína [síítífná] *Cf:* **nekpeg** *n.* miserliness, stinginess • *i jáá sii-tíinā rā ká ñ bírì wà dó kékì*. You are stingy, unlike my brother. *Ant:* **nibuwerii**

siitøŋ [síítøŋ] *n.* eyelid. *pl. siitøna*.

sikiri [síkiri] *n.* sugar. (Akan/Ga, ultm. English <*sikyiri/sikli*>).

silier [síliér] *n.* furtive glance, manner of covertly looking at somebody from the corner of the eye • *ñ*

kà tſíŋjà ḥ dìànò̄á ní, báníé kpá sí-líér rá dí pínéŋ nē. I was standing at my door and some people looked at me covertly from the corner of their eye. *pl. siliera.*

silogto [sílógtò] *n.* eye discharge. *pl. silogto.*

simisi [símísí] *v.* to take pity on • ḥ símísí i ní bìrgì àká i wà zímá. I pitied you for a long time but you did not know.

simɔŋ [símóŋ] *lit.* eye-vagina
n. caruncle, inner corner of the eye (*lacrinal caruncle*). *pl. simɔna.*

sinahā [sínáhâ] *n.* extra-natural visual power.

sinsige [sínsigè] *n.* throat spasm • sínsgè kà jáá à bié. The child has throat spasms.

sipumme (*var. of gbentagasi*)

siŋgeta [singétà] *n.* type of yam. *pl. siŋgetasa.*

siŋsigirii [síŋsígíríí] *n.* type of hyena. *pl. siŋsigiree.*

siri [sírì] *n.* ready, looking forward to, anxious • ḥ jáá sírì rē dí ý káálì dùùsié. I'm anxious to go to Ducie. (Hausa <*siri* 'ready').

sisama [sísíàmà] *lit.* eye-red *n.* seriousness. *pl. sisansa.*

siwihalii (*var. of sibihalii*)

siwii (*var. of sibii*)

siwílla [síwíflá] *n.* conjunctivitis.

sia [siá] (*var. ¹sie*) *n.* teasing, mocking, imitating in a way to make fun

of someone • à báál kàá jáá ùù bì-sé sìà rā. The man makes fun of his children. ḥ siá tíé bááy kpà-gàŋ. Your teasing makes me angry. ḥ tſéná jáá jáá nárá sìè rā. My friend has been mocking fun of people.

síã [síã] (*var. síté*) *v.* to respond to a call, to pay attention to • ḥ síté-wô̄ð. She responded. ḥ síté ḥ jíríí tín nà. I responded to his call.

siama [síàmá] *n.* Cf: **bii**; **siari** Cf: **tʃütʃüi** 1 red • kíŋ kà síárlí múímúí, wáá wíí jáá kínsíàmá. When something is very red, this thing is (called) red. 2 ripe (be) • mán-gòsiànsá sú jāwá. Ripe mangoes are many at the market. ánsíàmá wá bì tòò sájà hájì. There is no more ripe ebony fruit at this time. *pl. siansa.*

sianí [síání] Cf: **mora** *v.* to tell a proverb or story • tébín hàn ní ḥ káá sfání sìànsá wà. Tonight I will tell proverbs.

sianíà [síàñíà] *n.* proverb. *pl. sìànsá.*

siari [síàři] *v.* Cf: **bii**; **siama** 1 to be red, reddish • à táálá síárlíð. The clouds have turned reddish. 2 to be ripe, e.g. paw-paw, pepper, mango, tomato, and *siŋkpilii* • tìè à tsélié síáři. Let the tomatoes be ripe.

¹sie (*var. of sia*)

²sie [síté] (*var. nansiélini*) *v.* for fresh meat, to have a substandard quality, with no blood content, a

*sī̄ē̄**sn̄jbiilii*

lightweight and watery • *sèlgárigíí*
nàmìá káá siè̄. The meat of sick animal has a substandard quality. à
nàðnámìá síewáó. The cow meat has a substandard quality.

sī̄ē̄ (var. of *sī̄ā*)

siebii [sī̄ebíí] *Cf:* **εmbelí**
n. butchered wing of a bird or a fowl. *pl. siebie.*

sifra [sī̄frá] *n.* second month. (Waali <*sī̄frá*>).

sig [sī̄g] *n.* cowpea. *pl. siga.*

sigera [sī̄gerà] *n.* type of climber (*Rhigoecarya racemifera*). *pl. sigerasa.*

siggongo [sī̄gðgóngó] *n.* cooked bean with membrane, plucked early before harvest.

sigmaa [sígmáá] *Cf:* **sigu** *n.* funeral tradition deploying masquerade. *pl. sigmaasa.*

sigmaazimbie [sígmàázimbíè]
n. type of bird. pl. sigmaazimbise.

sigmawiilii [sígmàwìllíí] *n.* bull-roarer *Syn:* *dendilhřesí;* *tebinsig-maa.*

sigpaatfag [sī̄gðpààtʃák] *n.* fresh bean leaf *Syn:* *swosa*. *pl. sigapaa-tfaga.*

sigpømma [sī̄gðpømmá] *n.* white bean.

sigsrama [sī̄gðsíàmá] *n.* red bean.

sigbummo [sī̄gbúmmò] *n.* black bean.

sinli [sílíf] *v.* to strip off fibrous bark
• *sílíf bòk wà tīēj í vówà kpáá-má*. Strip off some fiber for me to tie yams together.

siimaa [síimáà] *Cf:* **kindiili** *n.* food. (Waali). *pl. siímsà.*

siimaadria [síimáádià] *n.* food storage room.

sila [sílà] *v.* to lay head on • *silà kà-pùti ní*. Lay your head on the pillow.

sima [símá] *n.* bamboo. *pl. simasa.*

simbötii [sím'bótíí] *n.* third day of second funeral where the ground malt is boiled.

sina [sínà] *v.* to soak • *kpá à miá sínà*. Take the guinea corn and soak it.

1sinløg [sínløg] *n.* location where men repair the ritual artefacts and dress for performing *sigmaa* • *bí-ná mùŋ bà já kàálì stnløg rà*. Every year they go to the place where they make and repair the costumes.

2sinløg [sínløg] (var. (Mo. var. **sønløg**)) *n.* vomit and bile • *øð tíásé sønløg rā*. She is vomiting a yellowish substance.

sinpøäi [sín'þøäí] *n.* fifth day of a second funeral.

sintøg (var. of **tøg**)

sintøgv (var. of **tøgi**)

sinj [síñ] *n.* alcoholic drink, Gh. E. pito. *pl. sinna.*

sn̄jbiilii [símbiilíí] *n.* fermented pito.

sīŋbōtū [síŋbōtū] *n.* first boiling of the malt in pito preparation.

sīŋbōl [símból] *Cf:* sīnsiama; sīnhūor; sīntsaara *n.* remaining of sīntsaara, after a night in its container, much sweeter than other pitos.

sīŋgiliŋgi [singiliŋgi] *n.* crazy chick disease, also used to describe dizziness among human (*Encephalomalacia*).

sīŋgbegliŋ [síŋgbèyəlínj] *n.* chameleon (*Chamaeleonidae fam.*). *pl.* sīŋgbegliŋsa.

sīŋgbegliŋnebie [síŋgbèyəlínjnébié] *lit.* chameleon-fingers *n.* type of grass whose tip resembles the chameleon's front legs. *pl.* sīŋgbegliŋnebie.

sīŋhūor [síŋhùɔ̄f] *Cf:* sīŋbōl; sīnsiama; sīntsaara *n.* pito served before fermentation.

sīŋkpal [síŋkpàl] *n.* not wearing beads on the waist • ḵ kpágá sīŋkpál lā. She does not wear beads on her waist.

sīŋkpilñ [síŋkpilñ] *n.* type of tree (*Copaifera salikouna*). *pl.* sīŋkpilñe.

sīŋpøhā [síŋpøhā] *n.* drinking habit, alcoholism.

sīŋpømma [símpømmá] *Cf:* kpør *n.* palm wine.

sīŋsagal [sínságál] *n.* 1 descending position among siblings • ḵ sín-ságál bútòrò jááñ. After him, I am

the third. 2 remaining • ḵ kpå̄ñ-dùgó tſé túṣù àní sīnságál kàlá pé nī. I have a thousand and something yam seedlings left with Kala.

sīnsiama [sínsiàmá] *Cf:* sīŋbōl; sīnhūor; sīntsaara *n.* pito, local fermented drink brewed from guinea corn.

sīntøg [síntók] *n.* pito pot • à bø̄ñg tſíágì ñì sīntøgsá múj nō. The goat broke all my drinking pots. *pl.* sīŋtøgsa.

sīntsaara [síntsaárá] *Cf:* sīŋbōl; sīnsiama; sīnhūor *n.* pito sieved after boiling the malt.

sīntsaø [síntsaó] *n.* type of tree (*Lanea acida*). *pl.* sīŋtøwa.

sīŋvii [sínvii] *n.* drinking pot made out of clay *Syn:* ²tøg. *pl.* sīŋviine.

¹sīŋwaasñ [síŋwáásñ] *n.* second boiling of the malt in pito preparation.

²sīŋwaasñ [síŋwáásñ] *lit.* drink-pour-libation *Cf:* selekpøñ *n.* fourth day of a second funeral.

síra [sírà] *v.* 1 to assemble, to meet together • bámùj káálí wáá à kà sírà. They all went to Wa and met there. 2 to call for a confidential meeting • bà sírá à bìpølíí rā, ḵ hääbūrà wìé. They called the young man for a confidential meeting because of his habit of chasing women.

sísi [sísi] *v.* 1 to sharpen a blade • má ká sísi ñì kísié wà tiè. You should go and sharpen my knife for

me. 2 to wash by brushing, with sponges or brush • *nihááñá má wá kpā nñ kóvííne sisì*. Women should come and wash my t.z. pots.

sisia [sísíé] *n.* Tamarind, type of tree (*Tamarindus indica*). *pl. sisisa*.

sitaani [sítáání] *n.* evil. (ultm. Arabic, via Hausa <*shaidan*>).

sitcɔ [sítój] *n.* store, shop. (ultm. English <*store*>).

sodža [sódžà] *n.* soldier. (ultm. English).

sogoli [sòyòlì] *v.* Cf: **pumo** 1 to hide, to conceal from view, to disappear or hide behind • *nibáálá mújì válà à búúríí, sògòli*. All the men are looking for you, hide. 2 to bury • *bà há wà ságolí à lälíí*. They have not yet buried the corpse.

sokie [sòkìé] *n.* type of tree (*Abrus precatorius*). *pl. sokiete*.

¹**sol** [sól:] *ideo.* in the clear, to be without blame or debt • *já ká biìsi à wíé rá, ñí lííwáó sól*. After our judgement, I was fully acquitted. *já nòdígímájá páríí ní, hàmántííná májá sól wá dí kàntíímá*. In our farming group, only the youngest did not owe anything.

²**sol** [sól] *n.* type of fish. *pl. solo*.

solibie [sòlíbié] Cf: **haglibie** *n.* type of ant. [Gu].

solisi [sólísí] *v.* to smooth • *à kápén-tà sólísí à téébùl púú rò*. The carpenter smoothens the top of the table.

solojsolon [sólónsólón] *ideo.* smooth • *fónà ò nípóná mújì tā ká ò dó sólóysólón*. Shave all his hair so his head is smooth. *Ant:* *kögssøg*

sontogo [söntògó] *n.* base element for supporting and holding still a big clay water container. *pl. son-togoso*.

sosolii [sósólíí] *n.* slippery place found in the bush and on roads during the rainy season.

sò [sò] *v.* to wash one's body • *i kàá sò nñ rää?* Will you bath?

sò duoŋ [sò dúòn] *lit.* bath rain Cf: **duoŋsɔi** *v.* to receive mystic protection against lightning • *i sò dùón nöö?* Have you taken the lightning initiation?

sòbummo [sòbúmmò] *n.* Black thorn, type of tree (*Acacia gourmaensis*). *pl. sòbulunso*.

sòbøl [sòbøl] *n.* shovel. (ultm. English).

sògilíí [sóyílíí] *n.* 1 person from Sawla. 2 lect of Sawla. *pl. sògilée*.

søgla [sòglá] *nprop.* Sawla, village situated between Tuosa and Motigu.

søgbíari [sógbíári] *n.* person who never attempted to dance. *pl. sò-gbiarisa*.

sòkoro [sòkòrò] *n.* type of tree (*Clausena anisata*). *pl. sòkoroso*.

sòkøsìi [sòkósíí] *n.* defilement, unhygienic nature • *kòtiá wáá dí sòkøsìi siimáà*. Kotia does not eat

somporee

unhygienic food. ḥṇ̄ wàà búurè sákɔsii hāāŋ sít̄. I do not want this woman's unhygienic pito. (Waali <ṣákɔshii).

somporee [sómpɔréé] *n.* type of frog. *pl.* *somporesa*.

sompörlilese [sómpɔrlilèsè] *lit.* frog-swallow *n.* Egg-eating snake (*Dasypeltis scabra*). *pl.* *sompörlilesise*.

sɔníé [sòníé] *n.* 1 fever, health condition as a result of cold weather. 2 malaria.

sɔnna [sónná] *n.* lover. *pl.* *sɔnna*.

sɔntʃega [sònntʃögá] *lit.* name-spoil *n.* defamation, the act of tarnishing somebody's image.

sɔntʃogatnna [sònntʃögátífná] *n.* defamer.

¹**sɔŋ** [sóŋ] *n.* (var. *sɔsɔŋ*) 1 cool, cold • nìtsɔŋ káá nìinrɔŋ i dì búurè? Do you want cool or hot water? 2 fresh or wet • kùórù kùó kpáamá wá bī kpágá pàätáfksóná. The yams at the chief's farm do not have fresh leaves anymore. dàásóná wàá kíŋ móssí díŋ. Wet wood cannot catch fire. *pl.* *sɔna*.

²**sɔŋ** [sóŋ] *n.* name. *pl.* *sɔna*.

sɔŋbɔŋ [sòmbóŋ] *lit.* name-bad *n.* reputation • gáánà bisé fí láá sɔŋbɔŋ nàgírià nī, bà dóngníná bá tà. Ghanaians had a bad reputation in Nigeria, so they were deported.

sɔŋgiɛgii [sòŋgíégíí] *n.* nickname. *pl.* *sɔŋgiɛgre*.

suguli

sɔŋtínna [sóŋtífná] *n.* generous and helpful person whose intention is to be known *Ant:* *nekpeg*.

sɔpɔmma [sòpɔmmá] *n.* White thorn (*Acacia dudgeoni*). *pl.* *sɔ-pɔlɔnsa*.

sɔra [sòrà] *v.* to leak with a narrow flow • níí láá zíí sòrà à tūū diá. Some water leaked along the wall inside the house.

sɔrii [sórií] *n.* type of frog.

sɔsiama [sòsiámá] *n.* Red thorn, type of tree (*Acacia hockii*). *pl.* *sɔsiansa*.

sɔsɔŋ (var. of *sɔŋ*)

sɔta [sòtá] *n.* 1 thorn. 2 type of tree. *pl.* *sɔrasa*.

su [sú] *v.* to be full, to fill • à fàlá sújòō. The calabash is full.

su hāāŋ [sú hāāŋ] *v.* to be inexperienced with men, to be a virgin • ḥṇ̄ binihāāŋ wà zímá báàlsá, ù sú hāān nà. My daughter doesn't know men, she is still a virgin.

sug [sùg] *n.* type of tree (*Grewia lasiodiscus*). *pl.* *suguno*.

suglo [súgló] *nprop.* Suglo, person's name.

suguli [sùgùli] *v.* Cf: *saga*; *tṣva*; *tɔŋa* 1 to cook by boiling • *suguli kpááŋ* já dí. Boil yam for us to eat. 2 to be on • *nìnríé i kà súgúláá mààsé kéŋ*? Why are you putting them on top of each other like this? *hènáá súgúlí téébùl púú bámbáan nī*. A bowl is on the center of a table.

sukuu

sukuu [súkúù] *n.* school. (ultm. English). *pl. sukuuso.*

sulee [súlēē] *n.* shilling (12 pence) of BWA currency, old ten-pesewa coin. (ultm. English, via Hausa).

sulumbie [súlùmbié] *Cf:* *lalìwie; nípjāñ* *n.* orphan. [*Ka, Gu*].

sumbol [súmból] *n.* chimney, hole in the roof covered with a large flat stone. *pl. sumbolo.*

summe tuu [súmmè tùù] *cpx.v.* to be predisposed by God, requested to God • *bié viè lólíí jáá nìñ sùmmétúí ré.* Not giving birth to a child is my destiny. *wíwéréé ò sùmmè liì kúòsó juúù tòù.* She asked God for goodness.

sungoro [súñgórò] *Cf:* *leŋ* *n.* long pole with a hooked end designed to reach and catch dead branches and pull them down. *pl. sungoroso.*

sunguru [súngúrú] *Cf:* *tulor; binhääñ* *n.* young girl who can get married and has never given birth. [*Gu*]. (Mande). *pl. sugurunso.*

suo [sùò] *Cf: nɔvssuo* *v.* to curse, to invoke misfortune upon • *dì i wàà jáá wíwíré ìì mǎá kàá sùò nòò́ tíéí.* If you do not do well your mother will curse you.

suon [súón] *Cf: t̄fuoñ* *n.* Red Shea tree (*Vitellaria paradoxa*). *pl. suo-mo.*

suonbeña [súómbéñà] *n.* type of tree, similar to the shea tree but without edible fruits. *pl. suombejasa.*

svagi

suonbigariga [súōmbígárígá] *n.* kidney stones.

suonbii [súómbíí] *lit.* shea.nut-seed *n.* kidney. *pl. suonbie.*

suondaawie [sùondááwìé] *lit.* shea.nut-stick-small *n.* type of snake *Syn:* *määbiewaaatelepusij* *Syn:* *doshäñ* *Syn:* *pagimbii²*. *pl. suondaawise.*

surum [súrúm] *Cf:* *t̄serim* *n.* silence, quietness • *à tóó mūñ jáá sú-rúm.* The village is silent. *má jáá sú-rúm.* Be quiet. *Ant:* *tfiama¹* (Hausa <*shirū* ‘silence’).

susumma [súsúmmá] *n.* beggar. *pl. susummasa.*

susummana [súsúmmáná] *n.* helper. *pl. susummanasa.*

sūñ [sùú] *n.* Helmeted Guinea Fowl (*Numida meleagris*). *pl. sūñno.*

sūñhal [sùñhál] *n.* guinea fowl egg. *pl. sùñhala.*

suuter [súút'ér] *n.* leader. *pl. suu-tere.*

sva [sòá] *n.* relation of age mate • *kí-pó wá jāā ñ sòá.* Kipo is not my age mate.

¹**sɔñ** [sɔñà] *v.* to weave • *kpágáá sɔñá kàlèñ t̄t̄ñ.* Kpaga wove a mat for you.

²**sɔñ** [sɔñà] *n.* sense of smell • *há-dòmā wáá nòñ sɔñ.* Haduma cannot smell.

svagi [sòágì] *v.* to pound lightly, in order to remove hard shell from grain or nut • *nìñ t̄fúónó hóláó ñ kàá*

svamanziga

svàgì. My shea nuts are dry enough to pound them.

svamanziga [sòàmànzígá] Cf: *aŋbuluuŋ* *n.* fresh leaves of black berry, used in preparing a meal bearing the same name usually consumed in the morning.

svani (*var. of svoni*)

sõãswoř [sõãsõřr] Cf: *garsõřr* *n.* weaver. *pl.* *sõãswořra*.

svawaln [sòàwálíí] *n.* person of in same age group. *pl.* *svawalee*.

sõëë (*var. of ſõëë*)

søga [søgà] *v.* to court, to seek another person's love or pay special attention to people to win their favour • *járá wàá kin søgà hääñj*. Poor people cannot court women. *bà já søgà hääñá rá, à ná hääñj kpà*. They court women in order to select the right one to marry. *kälá káá būürè ymääñjó rá, ká ḡ wà zímá hääñgII*. Kala loves Mangu, but he does not know how to court women. *dùséélée káá søgà dààbàjtólúgú bá káálí dáámuyj*. People from Ducie go to court the people of the shrine since they wish to go to the initiation.

søgølì [søgølf] *v.* to forget • *ṇ søgølì iṇṇi mòlèbíí tå dià nī*. I forgot my money in the house.

søl [søl:] *n.* Cf: *sømmäā* Cf: *søŋkpulii* 1 African locust bean tree, Gh. E. dawadawa tree (*Parkia sp.*). 2 porridge made out of the locust bean. *pl.* *sølla*.

svøla

sølbii [sølbíí] *n.* dawadawa seed Syn: *tſñi* Syn: *tſñi*. *pl.* *sølbie*.

sølimi [sølímì] Cf: *sømmi* *v.* to beg. [Ka, Ti, Tu].

sølnøj [sølnøj] *n.* dawadawa fruit. *pl.* *sølnøna*.

sølsaø [søsáø] *n.* 1 dawadawa flour. 2 yellowish.

søma [sømà] *v.* to have luck • *ጀ káálí እ ká lāà ወ mòlèbíé ká sómá wá tñjā ወ nī, ወ wà náā*. He went to collect his money but he was unlucky, so he did not get it.

sømmäā [sømmäā] Cf: *tſñi* Cf: *søl* *n.* food flavoring, made out of fermented dried dawadawa seeds. *pl.* *sømmäasa*.

sømmi [sømmi] *v.* Cf: *sølimi* 1 to borrow • *ጀ súmmé iṇṇi pár rá*. He borrowed my hoe. 2 to help, to assist • *báwáá súmméjá sää jà diá*. They helped us to build our house. 3 to beg • *wàà nī níkáná káá súmmè*. In Wa many people beg.

sømpøa [sømpøà] *n.* three pence in BWA currency, old 2½ pesewa coin. (Akan).

sønkare [søŋkáré] *nprop.* ninth month. (Waali <*søŋkáré*>).

sønløg (*var. of* (Mo. *var. of* *sønløg*))

søŋkpulii [søŋkpúlíí] Cf: *søl* *n.* flower of the dawadawa tree. *pl.* *søŋkpulee*.

søla [sølá] *n.* locally woven cotton cloth. *pl.* *sølasa*.

sɔɔní [sɔ́ɔní] *v.* (*var. sɔɔní*) **1** to be cold • à kpááŋj sɔ́ɔníjā̃. The yam is cold. **2** to be quiet, soft, low-toned or hushed • ɻymá à wíé dì sɔ́ɔní. Speak with softer voice. **3** to be happy • ɻm̄n bárá sɔ́ɔníjā̃. I am happy. **4** to be slow • ɻ sɔ́ɔníjā̃ à kíná séwII ní. I am slow in writing the things. *Ant:* **2**laga **5** to be wet • ɻm̄n wilij tíé ñìn tágàtà sɔ́ɔní. My perspiration makes my shirt wet. *Ant:* hɔ̃ln

sɔɔra [sɔ̃ɔrā] *n.* scent or odor • à jí-neé sɔ̃ɔrā wá wērē. The scent of the fish is not good.

sɔɔri [sɔ̃ɔrì] *v.* **1** to smell • ɻjì sɔ́ɔrí òò nɔ̃á̃, òò sɔ̃ɔrā wá wīrē. I smelled his mouth, its smell bad. à nɔ̃ɔtitíi kàà sɔ́ɔrí bùmbál júú rō. The rubbing pomade smells like the head of a he-goat. **2** to emit an unpleasant odor, to stink • ñì nàmñé tíj kàà sɔ́ɔ-rì kìì kimpɔ̃á̃. Your meat stinks like something rotten.

sɔɔsa [sɔ̃ɔsá] *n.* white bean leaf *Syn:* sigpaatfag. *pl.* *sɔɔsa*.

sɔɔsaníi [sɔ̃ɔséníi] *n.* **1** stock of boiled bean leaves. **2** greenish colour. **3** Emerald snake (*Gastropyxix smaragdina*). [*Gu*].

sɔ̃ti [sɔ̃tì] *pl.v.* to die • já náálmà tìj kà júó báàbààtù, bámùy sútíjé kàà-lì ká tʃéjā. Our grandfathers who fought Babatu, they all died and left us behind.

sɔɔs [sɔ́ɔs] (*var. ¹sɔɔs*) **1** *n.* front *Ant:* **¹gantál**¹. **2** *n.* precedent • ɻ sɔ̃ɔs tɔ̃-mà jáá báliè wā. I have two siblings older than me. **3** *reln.* front • wáá tʃɔ̃à à fálá sɔ̃ɔs ní. It lies at the front of the calabash. *pl.* *sɔɔsa*.

¹sɔɔs (*var. of sɔɔs*)

²sɔɔs [sɔ̃ɔs] *v.* to be quiet, to order for quietness, as used when a child is crying or when pacify a quarrel • tíí bùõlìi, sɔ̃ɔs ñì nɔ̃á̃, nárá káá tʃɔ̃á dūõ rō. Do not sing and be quiet, people are sleeping.

sɔɔwa [sɔ̃owà] *v.* **1** to die • à nàŋkpááŋj pñá̃ à lúlíí ré àwíé ò wà sɔ̃owā. The hunter drank the medicine that is why he did not die. **2** to be ragged • à gär sówáó. The cloth is ragged.

sɔwakandikuro [sówàkándíkùrò] *lit.* die-and-I-become-chief *n.* type of parasitic plant. *pl.* *sɔwakan-dikuroso*.

¹sɔwII [sówíí] *n.* dying • ò sówíí bān ní, nárá píílì dì wíí. As he was dying, people started crying.

²sɔwII [sówíí] *n.* corpse, not yet buried • já kā hirè sówíí bòá. Let us go and dig the grave for the corpse. *pl.* *sɔwIE*.

ʃɔ̃ɛ̃ɛ̃ [ʃɔ̃ɛ̃ɛ̃] (*var. sɔ̃ɛ̃ɛ̃*) *interj.* exclamation expressing a disrespectful attitude towards what is being said and the one saying it. (Ghanaianism <ʃiāā>).

t

¹ta [tá] *v.* 1 to let free, let loose, leave, or abandon • *kpá ñù nég tā*. Leave my hand (let me go). à *bééj tá ùù biè rē*. The goat abandoned its kids. 2 to initiate for burial specialization • *bàà tā à báálà pél ni*. They initiate the men for them to become burial specialists.

²ta [tá] *v.* to share a proverb • à *níhíé tā siéníé*. The elderly person shared proverbs.

³ta [tá] *v.* to exist • *bààj tā*. What is it? *áj tā*. Who is it?

ta dɔ̄ja [tá dɔ̄njà] *v.* to agree in the act of departing or taking leave • *já tā dɔ̄njā rā*. We have agreed and left each other. ḡ *ní ḡ hááj tā dɔ̄njā rā*. He and his wife divorced.

taa [tāá] *n.* language. *pl. taata*.

taal [tāál] *n.* cloud. *pl. taala*.

taali [tāàlì] *v.* to drench and overflow, to contain too much liquid as what is required • *ní tāálí ìì mûró ní, jàà ní bórò à káá máásè*. There is too much water in your rice, take some out and it will be fine.

taantuni [tāántúnì] *n.* stem borer caterpillar. (Waali). *pl. taantuni*.

tāñjõ [tāáñjõ] *nprop.* Tangu, person's name.

¹taari [tāàrì] *v.* Cf: *gbosri*; *iiri* 1 to rush at or towards • ḡ *tááríjé kâàlì ḡ ká mânjōō rā bá kpágvú*. He rushed to beat him but they held him. 2 to

spin into a thread • ḡ *kâá tāàrì à gù-nó ró*. She will spin the cotton.

²taari [tāàrì] *v.* to creep • *kàwáá bâàj tāàrì kékj*. A pumpkin just crept like that. à *fâlâ tâárí télè à dââ râ*. The calabash creeps to the tree.

taarø [tâárø] *n.* at all times, always • *tâárø múnââ, ñ já dââ dìâ nî bâgâbâgá*. At all times I sit in the house doing nothing. ḡ *vâlâ ñ dìâ-nôâ râ tâárø*. She always passes in front of my door. *pl. taarøsa*.

taavii [tâávii] *n.* tobacco pipe. *pl. taavise*.

taga [tâyâ] *v.* to dip or touch with a finger in order to taste • *tâgâ à dísá dí nâ, à jiisá nôôwâôô?* Dip a finger in the soup to see, is the salt enough?

tagla [tâyølá] *n.* ground, soil, sand; earth *Syn: haglin* . [*oldfash*].

taja [tâájâ] *n.* catapult. (ultm. English <tyre>). *pl. taajasa*.

takatfuune [tâyâtfúúnè] *n.* measles. (Waali).

takta [tâyøtâ] *n.* shirt. *pl. taktasa*.

tala [tâlâ] *v.* to stretch, to hand up to • *tâlâ ìì néj*. Stretch your hand.

talala [tâlâlâ] *ideo.* flat • à *téébùl púú dô këj tâlâlâ*. The table top is flat.

talimi [tâlîmì] *v.* to move with difficulty because of pain or malformation • *mâjá hâglífkjñ dââ ḡ tfôâ*

tama

dì tálímì. I hit a snake with a stick, it was lying and moving with difficulty.

¹**tama** [támá] *cntr:* **taŋ** *quant.* small, few • *támá finíi* ḥ káá káàlòō. He will be leaving in a moment. *támáā* ḥ *ft tʃéle.* A little more and he would have fallen.

²**tama** [támá] *v.* to hammer metal lightly • *támáá támà* *ii kísié-nő̄ā.* Toma hammered your knife.

tamāā [támā̄] *n.* hope.

tambú [támbó] *n.* absorbent cloth material used as nappy *Syn: tsanjfus.* (Waali). *pl. tambesa.*

tamputie [tämpútíe] *n.* malt that has been boiled, when strained results in *snytsaara.*

tangarafù [tángàráfù] *n.* telegraph.

tantaanII [tántàànññ] (*var. tintaanII*) *n.* earthworm. *pl. tantaanE.*

tantama [tántámá] *ideo.* a little, Gh.E. 'small-small' • *jáá tómà tán-támá.* Let us work a little bit. *à báhié wà bráà ná tántámá múj.* The old man cannot see a little anymore. *òò nő̄ā níi rà tàítámá.* He drinks water slowly.

taŋ (*cntrvar. tama*)

taŋkama [tànjkámá] *n.* show-off, a person who makes a vain display of himself. (Hausa).

tapulsa [tápùləsá] *n.* burnt wood or charcoal ash. *pl. tapulsa.*

tara [tárà] *v.* 1 to support oneself in order to do something • *lié i kà tà-*

tawa

rà, káá jāā níj? From where are you getting your support to be boasting like this? 2 to stand firmly on feet. (Waali < *tare*).

tarage [tärágè] *Cf: tati* *pl.v.* to pull continuously, to stretch • *ii tárágé ñì nébíí ré.* You pulled my finger. *à bő̄ñj wáá láà dí í tárágóó wàà díá.* The goat does not want me to drag it home. *à bő̄ñj wáá láá í tárágóó wàà díá.* The goat does not accept me to pull it to the house.

tasa [tásà] *Cf: rɔbakatasa* *Cf: katasa* *n.* iron bowl, water basin. (ultm. Arabic, via Coast Portuguese <*taça* 'cup'). *pl. tasasa.*

tasazeñ [tásàzéj] *lit.* bowl-big *n.* headpan, metal bowl or basin, used to carry construction material (e.g. sand, stones, etc) or water. *pl. tasazene.*

tateñ (*var. of tetéñ*)

tati [tátì] *Cf: tarage* *v.* to pull, to stretch, to suck out • *ñì píná dó ñyméj bő̄ñj bágéná ní ñ tátì wàà díá.* My father put a rope around a goat's neck, I pulled it to the house. *tátì à pàtùrúù áljkōrò pàtʃí-gíi ní tíéj dó ñ móto ní.* Suck out fuel from the drum for me to put in my motorbike. *bélfléé ták tñj ḥ já tá-tóò.* The language of Gurumbele; it pulls (stretches, lengthens).

taøgara [táøgàrà] *Cf: sepambi* *n.* chickenpox (*Varicella*). (Waali <*táøgàrà*).

tawa [tàwà] *Cf: tɔsí* (*var. ¹towa*)

*te**teteŋse*

v. to inject, to prick or pierce slightly • ḥ wàá tāwā à hēmbíí, ḥ s̄m̄b̄. I will not take the injection, it scares me.

te [té] v. to be early, to get up early

- i téjōō. You are early. *tfòjsá pisi* ḵò báál tñj té lälä à hääñ dí ó sii dùó ní. Early the next morning the husband woke up the wife from sleep.

tebin [tébiñ] n. night, approx. 18:00 onward up to dawn • báaj já káá dì tébín ní? What will we eat this evening? *SynT:* baratʃgoø; sankara *pl. tebinse*.

tebinsigmaa [tébínsigmáá] n. night funeral performance, type of dirge usually associated with the bull-roarer *Syn:* sigmawiilii; dendil-hë̃si .

tebintña [tébíntñá] n. type of hyena *SynT:* kpatakpalé .

teebul [téébùl] n. table. (ultm. English <table>). *pl. teebulso*.

¹**tele** [tèlè] v. to reach, to arrive at destination • já káálì sáyà télèō. Let's leave, the time has reached.

²**tele** [télé] v. to stand or lean against

- à sànzíj télè zíé ní. The ladder leans against the wall. dáá télè kòzàà ní. A stick leans on a basket.

telegi [télégí] *pl.v.* to stand or lean against • pàà à dààsá télégí à zíé ní. Take the sticks and make them lean on the wall. pàà à dààsá tñj kà télégí à zíé ní këg liì dé. Take off the sticks that are leaning on the wall.

temiñ [témíñ] *Cf:* tii (*var. (Gu. var. tsemñ)*) n. type of army ant. *pl. temiñ.*

tempilie [témpilié] *Cf:* tuolie n. type of cooking pot. [Gu].

teŋe [tèŋè] v. *Cf:* loga 1 to cut • tfénsi ré téŋé ḵò nää. The zinc cut her foot. ḥ téŋè gbésà rā. I am cutting off a chewing stick. 2 to take a picture • jírà fòtòdráábà ó wá tēŋen fótò. Call the photographer so he can come and take a picture of me. 3 to hinder, to stop • lúhô líí tfásíá à wá téŋé ḥ tiwíí ḥ wá káálf kùó. A funeral came up in Chasia, it hindered me from going to the farm.

teŋesi [tèŋësi] *pl.v.* to cut off many or into pieces, to form mud bricks for construction • ii téŋésí à nà-mià ràä? Did you cut the meat? bá há wá téŋésí à háglibié pëtì. They are not yet finish making the mud bricks.

teŋteŋ [téŋtéŋ] n. single, alone, only

- kpääj dígimájá téŋtéŋ ḥ kpágà. I have one yam only.

teo (*var. of tou*)

tesi [tésí] v. 1 to crack and remove shea nuts from the shell • tsúónó ḥ dì tésí. I am cracking and removing shea nuts. *Syn:* tʃiagi [rare]. 2 to hatch • à zál tésiō. The fowl has hatched. sùú wàā kñj tésí ḵò hálá. A guinea fowl cannot hatch its eggs.

tetenjse [tètèŋsé] n. night blindness, believed to be due to vitamin defi-

teu

ciency.

teu [tèú] *n.* warthog (*Phacochoerus africanus*). *pl. tété.***teukanj** [téukánj] *n.* warthog ivory. *pl. teukaya.***téesi** [téésì] *n.* test, examination. (ultm. English <test>).**téhëë** (*var. of téhëë*)**téhëë** [tèhíé] (*var. téhëë*) *n.* oribi (*Ourebia ourebi*). *pl. tehëësa.***tékpagar** (*var. of tékpagar*)**tel** [tél] *n.* page or sheet • *Iísí ñì búkù tél dígímáyá tñéj.* Remove a sheet from your book and give it to me. *pl. tèla.***tesiama** [tèsìàmá] *n.* red-flanked duiker (*Cephalophus rufilatus*). *pl. tesiansa.***tetëí** [tètëí] (*var. tatëí*) *n.* flintlock leather pad. *pl. tatëína.***tibii** [tíbíí] *n.* Akee tree seed. *pl. tibie.***tie** [tíé] *v.* *Cf. tsagamí* 1 to chew, Gh. E. to chop meat • *òò mååwìé tfij dí à tiè nàmìá.* Her stepmother ate and chewed the meat. 2 to cheat or to swindle someone • *ñì hílá tíén nè à mólibíí bábòntí nì.* My in-law cheated when money was shared.**tigiti** [tígítì] *n.* ticket, in public transport or to register oneself as seller in a market. (ultm. English <ticket>).**tigsi** [tiyísì] *v.* to gather, to group in a uniform way • *dùséléé tfí kàá**tiine**tìgsì dójá rā à kòòrè lùsínnàsā.* Tomorrow, the people of Ducie will gather and prepare the last funeral rites. *súmméj tìgsì kpòjkpòjnpàtsígá háj.* Help me to group and arrange these cassava leaves.**1tii** [tíí] *Cf. temíí* *n.* type of ant. [Mo]. *pl. tie.***2tii** [tíí] *n.* Akee tree (*Blighia sapida*). *pl. tise.***3tii** [tíí] *v.* 1 to make a visible trace, such as a line or spot, to indicate a location • *kà tíí bá tñj jà kàá sàå à díá.* Go mark where we will build the house. 2 to make a mark with medicine on body part or wall for protection • *làà lúlíí tìí ñì émbélíwiíllíí.* Take some medicine and mark you affected shoulder.**4tii** [tíí] *n.* any hot drink, e.g. tea, coffee. (ultm. English <tea>). *pl. tiise.***tijagíí** [tíjágíí] *n.* type of bird. *pl. tijagie.***tiila** [tíilà] *n.* sewing machine. (ultm. English <tailor>).**tiime** [tiimè] *v.* to treat, to cure • *ò tñimé ñìù gárágá rá.* He cured my disease. (Waali <*tiim* ‘medicine’>).**tiimuñ** [tíimúñ] (*var. wíjalñ*) *n.* east. (Tampulma <*tiennie muñ* ‘land bottom’>).**tiine** [tíiné] *v.* to insist • *níhësà ñjmá à wíé pétúú, ká bà hámónà háá tñiné à wóymáháå.* The elders are finished with the matter but their children still insist.

tiijuu [tìjñúù] (*var. wtfelii*) *n.* west. (Tampulma <*tienie juu* ‘land head’).

tiiri [tìirì] *v.* to manipulate and rub vigorously by pressing hard with one or more fingers and drag • wà *tiiri nì nààtʃóg tiéj̄, u kpéñ-ŋj̄ð*. Come and rub my ankle, it is dislocated.

tiisa [tíisà] *n.* station. (ultm. English).

tiisaali [tíisáálí] *n.* 1 person from Tiisa. 2 lect of Tiisa. *pl. tiisaalee*.

tiise [tíisè] *v.* to help, to support • *tiíséñ já párà kùó*. Help me cultivate a farm. *hámà kà zì péjèè áwáá zí jā tiisè háj̄*. These (two fingers) are then added, and they come to support this one (finger).

tiisi [tíisí] *Cf. kvti; naari v.* to grind, finer than *naari* but more rough than *kvti* • *kà tíisí sàá wàá já sáá kōó*. Go grind some flour and come back so we can prepare t.z.

tile [tilé] *n.* forehead. *pl. tilese*.

timpaanii [timpááníí] *n.* boiled bean cake dish made from bambara bean flour. (Hausa <*tùbá:ní:*>).

timpannɪí [timpànníí] *Cf. timpanwal* *n.* female talking drum, with the lowest pitch of the two. (Akan (partly) <*atumpan*>). *pl. timpannɪta*.

timpanɪíí [timpántíí] *n.* talking drum beaten with curved sticks. *pl. timpanɪtie*.

timpanwal [tìmpànwál] *Cf. timpan-*
nɪí *n.* male talking drum, with the highest pitch of the two. *pl. timpanwala*.

tindaana [tìndáänä] *Cf. tɔstuna* *n.* landlord. (Waali).

tinti [tíntí] *v.* to nag, to put pressure on or remind somebody to his or her irritation • ò *bíári kàà tím-tíú dí* ò *páá sìj kinkán nà*. His brother reminds him about his excessive drinking to his irritation.

tintuolii [tíntùòlìi] (*var. tuntuolii*) *n.* African grey hornbill, type of bird (*Tockus nasutus*). *pl. tintuo-luso*.

tinj [tíj] *n.* spear. *pl. time*.

tisie [tìsié] *Cf. kvtzaa* *n.* woven basket with guinea corn stalks. [Ka, Ti, Tu].

titfa (*var. of tfitfa*)

tiwii [tiwíí] *Cf. munii* *n.* road. *pl. tiwie*.

tiwiibanjengeregie [tiwíibanjéngérègíè] *n.* type of lizard. *pl. tiwiibanjengeregise*.

tiwiitsaraga [tiwíitʃárágà] *n.* junction. *pl. tiwiitsaragasa*.

ti [tí] *neg.* not • *tí káálíi*. Do not leave!

tia [tfà] *n.* *Cf. luo; ksla* 1 pregnancy • *wáá dóó tia*. He impregnated her. 2 foetus. *pl. tesa*.

tié [tìè] *v.* 1 to give, to deliver • *kpá òò pár tièò*. Give him his hoe. ñ wá bì ñjmá wílmùñ tiè ññ jíná. I

tiekpagar

won't tell anything to my father again. 2 to let • *tiè à níí nómà*. Let the water be hot.

tiekpagar [tíékpágár] (*var. te-kpagar*) *n.* pregnant woman. *pl. tiekpagara.*

tiesí [tíésí] *Cf: əgílì* *v.* to vomit • *náñtṣòmá i tiè à tfésí*. It is bad meat you ate and vomited.

tiesié [tíésíè] *n.* vomit.

tiga [tígà] *v.* to rub hard by pressing on one place, to massage an area to relieve pain and encourage blood flow • *titgà nñ̄ tilé dō, bà fórán bíí rá*. Rub my forehead, I have been stoned. ḵòò māá tigá à biē tilé, áwíé ḵòò wá bí òrà. The mother massaged the child's forehead so that it does not swallow.

tigimi [tíyímì] (*var. tirimi*) *v.* to stamp on with feet • *kòsānáñ̄ kpágá náñkpáñ̄ à titgimí dō háglií ní*. The buffalo caught the hunter and stamped on him.

tiglaa [tígəláá] *n.* type of yam. *pl. tiglasa.*

tinna [tíiná] *n.* owner, person characterized by, or in possession of. *pl. tøma.*

tiisa [tíísáà] *nprop.* Tiisa village.

tiitaa [tíítáà] *n.* African Yellow Warbler, type of bird (*Chloropeta palustris*). *pl. tiitaasa.*

til [tíl] *n.* sap, resin, gum from tree-bark. *pl. tila.*

tila [tílá] *quant.* minute, extremely small, tiny measure of something

tintin

- *ṇ̄ suímmé páàñðð, à házíj báàj lógoó tíláá kéj̄ tíeñ̄*. I begged for bread, the woman just gave me a little. *ṇ̄ bùúrè i nöð tím ná tíláá kéj̄*. I need just a bit of your cream.

timpitie [tímpítíé] *Cf: toŋsi* *n.* from *kónmíá*, guinea corn which has been cooked and brewed for *síŋsiama* (Gh. E. pito).

tina [tinà] *v.* to lower, to form rain-threatening cloud • *siì, já zóó díá dūój kàà tímà*. Raise up, we should go to the house because the clouds are forming rain. *té káálíí, dúój kàà tímåñ̄*. Do not go, the rain is threatening.

tinåñ̄ [tínmåñ̄] *n.* cloud state, gathering of clouds.

tintaanii (*var. of tantaanii*)

tintaaraa [tíntááráá] *n.* woven smock used for battles or hunting, fortified with protective medicine, believed to be bullet-proof. *pl. tin-taarasa.*

tintin [tíntin] *n.* 1 self • *à bisé zé-ŋésíjéó bà kàá kíj pínè bà tímánsá rá* The children are old enough to take care of themselves *ìí bíéri dí ḹ kántfímá rá*, ḵòò tintin ná ḹ dí bùúré dí ó wáā. Your brother owes me, I want him to come himself. 2 use to emphasize the person or thing being referred to • *à kín tintin dósá úù pé*. The thing itself is with him. *à sìŋhááj tintin wàà tòō*. The woman in charge of the pito, she herself is not there. *pl. tintinsa.*

*tinj**totii*

tinj [tinj] *art. the* • à báál *tinj té lálá òò hááñ dí óó síí dūō ní.* The husband woke the wife up early.

tinja [tinjà] *v.* 1 to follow • *dí káá-lí làgálágá hájì, dí à léí i káá tinjá mūj.* Go right away, if not you will follow us. 2 to obey • *ziàjì káá tinjá dààbàñtólúgú ní, ñ síí ní rē.* Ziang is obeying the shrine Daabangtolugu, I witnessed it.

2tinja [tinjà] *Cf:* karifa *n.* responsibility • *hítjá títjá à kùò párff.* Your responsibility is the weeding of the farm. *bátjá títjá à vóğ nífwáásíí.* Libation is the responsibility of Batong. *pl. tinjasa.*

tinjbéhëë [tinjbéhëë] *n.* type of rope trap made of a warthog hair to trap birds feeding on pepper plant. *pl. tinjbéhësa.*

tirimi (*var. of* **tigimi**)

tisi [tisi] *v.* to be shallow • à bòà wá *tisíjé, ù lújöö.* The hole is not shallow, it is deep. à gój *tisíjé kínkán ná.* The river is too shallow. *Ant:* lujo *Ant:* lujo

tití [tití] *v.* to rub or massage with or without applying a liquid or oil • *wá tití níñ fòò, òò wíòò.* Come and massage my lower back, it is painful.

togo [tógò] *n.* smock with sleeves.

toguni [tógúní] (*var.* **tonjini**) *v.* to squat • à diébiè *togúní kàlèj ní.* The cat squats on the mat.

tokobii [tókòbíí] *n.* double-edged

knife, sword. (Hausa *<takobi>*). *pl. tokobie.*

tokoro [tókóró] *Cf:* dianòábëwie *n.* window. (Hausa *<tāgà, tak-waro>*).

tolibii [tòlibíí] *n.* baobab seed. *pl. tolibia.*

tolii [tòlií] *n.* baobab, type of tree (*Adansonia digitata*). *pl. tolee.*

tolipaatsag [tòlípààtság] *Cf:* sãjkumsõna *n.* leaf of baobab. *pl. tolipaatsaga.*

tolbg [tólóg] *n.* quiver, portable case for holding arrows. *pl. tolgsa.*

tomo [tòmò] *Cf:* t̄suomonaat̄wa *n.* type of tree. *pl. tomoso.*

tonjini (*var. of* **toguni**)

tojo [tònjò] *v.* to take off, as a load on head or a pot off the fire • *kpàgà níñ níí já tónjò.* Hold the water container with me so we can put it down.

tonjsi [tònjsì] *v.* *Cf:* **tmpitie** 1 to drip • à duój kàá *tónjsi hàglíí ní.* The rain is dripping on the ground. 2 to sieve by letting drip, like when placing the *tmpitie* in a basket to gather the lighter 'pito' • à *tmpítié káá tōjsùù.* The malt is being sieved.

toro [tóró] *n.* type of gecko. *pl. toroso.*

toroo [tòròò] *num.* threeatoro.

totii [tótíí] *n.* share of a set or version of a story • ìi mólibíí *tótíí níñ níj ní.* Here is your share of

*tou**tɔhiɛ̃*

money. *bìṣì ìi tótíí*. Narrate your version of the story. *pl. totie*.

tou [tóù] (*var. teo*) *interj.* exclamation expressing agreement or understanding, or a ritualized transition in a discourse • *ṇ* I heard him accepting with (Hausa <*tō*>).

to [tó] *v.* *Cf. tfige* 1 to cover • *kpá kíj tò kóyökōj háj*. Take this thing and cover that metal box. 2 to wear, to close on a cloth on body • *kpá gář tò*. Take a cloth and cover yourself. 3 to close • *tó ìi síé*. Close your eyes. *tfɔp̄sí tíj ḷ kákà tò ḷṇ síé*. The day of my death (lit. the day I will close my eyes). *ɔ tó à dìànđá rā*. She closed the door. *Ant: ¹lala*¹ 4 to imprison • *bà tó ḷṇ mǎăbié dià nī*, *dí nàmíẽ ɔ kpú géém nī*. They imprisoned my brother for poaching in the protected area. 5 to hoe to form yam mounds • *à báál tó ùù pié tíj mùŋ nō*. The man has completed making his yam mounds. 6 to protect, as in God covering the whole world • *kùósò tó dśriá mūj*. God protects the whole world.

tobou [tóbóù] *lit.* community-insufficient *Cf. bowo* *n.* non-resident, people from a different community • *tóbóútómà* People from another community have stolen the chief of Dicie's cow. *tóbóúnár wáá lögà sìimáá pūù*. A non-resident do not scoop food from the central top of the bowl. *pl. tobouso*.

¹**tog** [tòg] *n.* ammunition pouch. *pl. togna*.

tog [tòg] *Cf. togí* (*var. smtog*) *n.* clay pot generally containing local beer *Syn: siŋvii* . *pl. togá*.

toga [tòyà] *Cf. di* *v.* to set fire, to make charcoal • *má tíí tögà kòsà díy*. Do not put fire to the grass. *námùŋ wàà tögà hòlá dùsèè nī*. No one makes charcoal in Dicie.

togama [tòyɔ̃mà] *n.* *Cf. dɔŋtina* 1 namesake, someone who shares the same name as somebody else. 2 comrade, colleague, or fellow, someone who shares an activity with somebody else • *à pápátá káá káálí diá àká húúsi jírà ɔɔ tögámà*. The farmer goes home and shouts to alert his colleague. *pl. togamasa*.

togøfa [tòyɔ̃fà] *n.* six pence in BWA currency, old 5 pesewa coin. (Akan).

togoli [tòyɔ̃lì] *v.* to be loose, not tight • *tiè à ȳméj tögøli*. Let the rope be loose.

togøsi [tògøsì] *v.* to burn, as hot food or drink burning the mouth • *à kùbíí nómáá ì káá tögøsì ìi nòá*. The porridge is hot, it will burn your mouth.

togømi [tògømì] *v.* to consider someone or some ideas • *ṇ ȳmá wíé dí tīēv, ká ɔ wà tögømíj*. I was talking to her but she did not mind me.

tɔhiɛ̃ [tóhíɛ̃] *Cf. dabuo* *n.* old community, in terms of settlement precedence over others. *pl. tɔhiɛ̃ta*.

*tɔhī̃**tɔt̄r*

²**tɔhī̃** [tɔhí̃] *n.* midnight.

tɔi [tɔí] *n.* closing • à bié wáá búúrè à diàñðáá tɔí, dí wílìj dëá dé. The child does not like the door to be closed, he is sweating.

tɔlatɔla [tɔlátlá] *ideo.* lukewarm • à níí dó tɔlatɔlā, ì wá bī pùlisi. The water is lukewarm, you do not need to cool it with cold water.

tɔma [tòmà] *nprop.* person's name, names someone who obey a *tɔmii*, acquired in one's life time or from one's father.

tɔmii [tòmíi] *n.* acquired reptile idol. *pl. tɔmie.*

tɔmósø [tómóssø] *n.* day before yesterday, or day after tomorrow.

tɔmósø gantal [tómóssø gāntàl] *n. phr.* day after tomorrow or day before yesterday • *tómóssø gāntàl kàá jàá à läribá.* The day after tomorrow is Wednesday. *tómóssø gāntàl tín ni jáá àstibíti.* The day before yesterday was Saturday.

tɔna [tòná] *n.* profit *Ant:* *bɔna*. *pl. tɔnasa.*

tɔŋ [tóŋ] *n.* Cf: *kadaasi* Cf: *piipa* 1 animal skin. 2 book. 3 paper. *pl. tɔna.*

¹**tɔŋa** [tòŋå] Cf: *saga;* *tʃua;* *suguli* *v.* to cook food in water, to boil • à nàntɔŋfí kánáá. The boiled meat is abundant. *tɔŋà kpááñ já dí.* Cook yam so we can eat.

²**tɔŋa** [tòŋà] *n.* sickness related to a consequence of under-aged marriage • *tääñjó há wà télé hääñ kpágñ,*

ká kpá hääñ tɔŋà kpágáá. Tangu was not mature enough to marry, he got married and he got the sickness.

tɔŋfentidaa [tònfen̄tìdáá] *n.* peg placed at the edge of an animal skin to stretch it in the drying process. *pl. tɔŋfentidaasa.*

tɔŋii [tóŋíi] *n.* boiling, brewing • *síntɔŋíi bómááá.* Pito brewing is difficult.

tɔr [tòrí] *n.* skin disease of a dog, with hairless spots and rashes.

tɔrigi [tóřigí] Cf: *tɔt̄r* *pl.v.* to pluck, to pick fruits or beans • *bà káá lí kɔsá bá ká tɔrigí sít̄kpilfí.* They went to the bush to pluck fruits. *má káálí ñ kùó kà tɔrigí mánsá.* Go to my farm and harvest the ground-nuts.

tɔsi [tòsí] Cf: *tawa* *pl.v.* to pierce many times • *òv kà zóó à sòrisá, à tósi òv tágatà mùj lürígúù.* When he entered the thorns, they pierced all over his garment.

tɔta [tòtá] *n.* Cf: *tsagbariga* 1 palm leaf fiber, used in making mat. 2 type of palm tree bearing non-edible fruit (*Raphia*). *pl. tɔta.*

¹**tɔt̄r** [tótí] Cf: *tɔrigi* *v.* to pluck, to pick a fruit • *tɔt̄r liéj třeý.* Pick the vine's fruit for me.

²**tɔt̄r** [tótí] *v.* to sprout, to come out (as leaves), to bud • *tfálisí jàwásá álíé, ii tfímááá kàá tòt̄r.* Wait two weeks, your pepper will sprout.

tɔtɔsə

tɔtɔsə [tɔ́tɔ́sà] *n.* debate, misunderstanding, argumentation • *ṇ* n̄ō̄ à tó́tɔ́sā rā àká ḷ wà pējéē. I heard the debate but I am not part of it.

tɔtʃaaŋ [tótʃáán] *n.* season spanning from September to November.

tɔtʃaaŋbummo [tótʃáámbúmmò] *n.* season or transition period from September to mid-October immediately following the rainy season when the fully matured, thick grass in the bush begins to diminish in density and drying up because of the gradual reduction of rain at this period.

tɔtʃaaŋsiama [tótʃááŋsiàmá] *n.* season or transition period spanning from mid-October to November identified by the end of the rain and the grass turning yellow. The quantity of rain usually reduces drastically, so the grasses begin to dry up leading to bush burning and related activities.

tɔs [tò̄s] *Cf:* **bia** *n.* settlement, village or community. *pl.* **tɔsa**.

tɔskpurgii [tò̄kpúrəgíí] *n.* tobacco container.

tɔspaatʃaga [tò̄spàatʃáyá] *n.* tobacco leaf.

tɔspatʃigii [tò̄pàtʃígíí] *n.* inside the village, within its inhabited limits.

tɔspval [tò̄póvàl] *lit.* community-liver *n.* prominent community member. *pl.* **tɔspvalsa**.

tugosi

tɔsasə [tò̄sàsà] *n.* powdered tobacco, snuff.

tɔssii [tò̄sīi] *n.* 1 village's centre, the busiest place of the village. 2 prominent community member.

tɔstina [tò̄stína] *Cf:* **tindaana** *n.* land owner, landlord. *pl.* **tɔs̄tò-mà**.

tɔvugzimbie [tòvúgžimbié] *n.* Hoopoe, type of bird (*Upupa epops*). *pl.* **tɔvugzimbise**.

1tɔwa (*var. of tawa*)

2tɔwa [tòwà] *n.* tobacco. *pl.* **tɔssa**.

towie [tówìé] *n.* small village. *pl.* **tɔ-wise**.

tɔzeŋ [tózéŋ] *n.* town. *pl.* **tɔzenēē**.

tradža [tárádžà] *n.* trousers. (ultm. English). *pl.* **tradžasa**.

tufutufu [tùfútùfú] *ideo.* lacking starch • à kàpálà dó tufutufù, ḡ wà zúgó. The fufu lacks starch, it is soft.

tugo [tùgò] *v.* *Cf:* **maya**; **tʃasi** 1 to beat a person or an animal • bà tú-gó džyā. They fought each other. 2 to pound with sharp movements • ḡò tígò kàpálà rā. She pounds the fufu.

tugosi [tùgòsì] *pl.v.* to beat • *ṇ* tígósí à biè ré. I beat the child (more than once, over a short period of time). *džimbànti* wózóōrì nibáálá já tígòsì kàpálásā rā. In those days at Jimbanti, men used to pound fufu.

tugul

tugul [túgúl] *n.* type of mouse. *pl. tugulo.*

tuk [tùk] *n.* guinea fowl nest. *pl. tukno.*

tulaadi [túlààdí] *n.* perfume, body-oil, Gh. E. pomade. (Hausa <tùràrè>).

tulemi [tùlèmì] *v.* to do by mistake, to make a mistake • *kàlá túlémí kpá* ḡòò *tsèná tágátà*. Kala took his friend's shirt by mistake.

tulor [túlór:] *n.* Cf: *sunguru*; **binihääñ** 1 young girl who can get married and has never given birth. 2 very beautiful girl, married or not. *pl. tuloro.*

tulorwie [túlörwié] Cf: *binihääñ*; *nhäwie* *n.* young girl.

tundaa [tündáá] Cf: *tundaaboro* Cf: **tuto**; **kuotuto** *n.* pestle, pounding stick. *pl. tundaasa.*

tundaaboro [tündààbòrò] *lit.* pestle-portion Cf: *tundaa* *n.* piece of pestle, various usage at home. *pl. tundaaboruso.*

tuntuolii (*var. of tintuolii*)

tuntuolisıama [túntùlísıàmá] (*var. tutukɔɔkɔɔ*) *n.* Red-billed hornbill, type of bird (*Tockus sp.*).

1tuo [túò] *n.* shooting bow. *pl. toso.*

2tuo [túò] *v.* to not exist, to not be there • ḡò wàà *tuo*. He is not there.

tuolie [tùólíè] Cf: *tempilie* *n.* type of cooking pot.

tuosi [tùòsì] *v.* 1 to add an amount or items after a deal is closed • à jà-

tuto

wàdírè wā jáà túósì kínmùŋ. The sellers never add any amount or items. 2 to pick or take fast • *tfɔ́ kà tòòsì mòlèbié wàà*. Run and go pick the money and come back.

tuosii [túósíí] Cf: **tuoso** *n.* added amount of goods by a seller after a closed transaction, Gh. E. dash • ḡò jìsá túósíí wáá lísí. Her added amount of salt is insufficient.

tuoso [tùòsó] Cf: **tuosii** *n.* added amount, a "dash". *pl. tuososo.*

tupu [túpù] *n.* tyre innertube. (ultm. English <tube>). *pl. tupuso.*

turo [túrō] *v.* 1 to move or rub back and forth by pressing on a hard surface • *kpá iì nàtáró tûrò à sèléménté, dójó líi*. Rub your shoe against the cement to remove the dirt. 2 to go in and out a place over a certain period of time • *mìn måábié bááñ sìi, ḡò já báàñ à tûrò kùò rō tfɔ́pìsì bíímüŋ*. Every day, immediately my brother gets up, he always go to farm.

turuñkaa [túrúñkáà] *lit.* Europe-car *n.* car. (Hausa (partly), English (partly)).

tusu [túsù] *num.* thousand. (Oti-Volta). *pl. tususo.*

tuti [tùtì] Cf: *zaga* *v.* to push upwards or forwards, to shove • *tùtì à lóslì ḡò sìi*. Push the car for it to start.

tuto [tùtò] Cf: **tundaa**; **kuotuto** *n.* mortar. *pl. tutoso.*

tutosii

tutosii [tùtūsíí] *n.* centre of a mortar, around the smallest concentric ring.

tutukɔkɔ (*var. of tuntuolisama*)

tuu [tùù] *Cf. zina* *v.* to go down, to descend, to come low • ḥ túú dìà rā. I went down to the house. *kpá tuu*. Put it down.

tuubi [túúbí] *v.* 1 to repent, to change from evil doing to a better lifestyle • kàlā túúbijō, ó’wà bírà à ȳmíé. Kala has repented, he does not steal any more. 2 to convert to one of the modern religions • à vég-tííná wàá kìn túúbí tseétfí ní. The priest cannot convert to Christianity. (ultm. Arabic, via Hausa <*tubaa* ‘change one’s religion’).

tūbii [tùùbíí] *n.* bee. *pl. tūbie*.

tuur (*var. of haglikinj*)

tuuri [tùùri] *v.* 1 to drag • háglikiná jáà túúri à kínpàgàsíé. Snakes usually drag their prey. 2 to move like a snake, lateral undulation locomotion • à déé túúrijé zòò dìà pátsgí ní. The python crawled and entered the house.

tuuti [túúti] *ideo.* repeatedly • tómá píná ȳmájéé dì tíéé túúti dí ó té wàà zòò géémkòjósá. Toma’s father tells him repeatedly not to enter the national park.

tv [tó] *v.* to accompany someone or a group to a place for a purpose • bà dì tó hákúríí ká tiè òò báál là. Yesterday they accompanied Hakuri to her future husband.

tvma

tvsa [tòò] *v.* 1 to deny • ò tóó ñ wíymáhá tìn nā. He denied your words. òò píná píéséò dí ò wà káá-lí kùó, ò tòà nòá. His father asked him whether he went to farm, he denied having been there. ò ȳmá-jáá káá tòà. She is talking and denying. ḥ ȳmá hákúríí ȳmíé ȳmíé mò-lèbíí, ò tòò I said Hakuri stole my money and she denied. 2 to argue • hàmónà àní níhiéssá wàá kìn tòò dòýà. Children and elders cannot argue.

tòã [tòá] (*var. tòõ*) *n.* sheath, knife close-fitting case. *pl. tòãna*.

tvasi [tòàsi] *v.* to pick out, to pick up • tòàsi bíé átòrò tíéñ. Pick three stones for me.

tvgi [tóngí] *Cf. tøg* (*var. sintvøgø*) *n.* clay pot used for local beer. [Mo]. *pl. tvgisi*.

tvgsi [tóngsí] *v.* to become weak, to become powerless • dzébùnì wà dí siimáà dì píyà à tóngsí. Jebuni is always underfed, that is why he became weak.

tvøl [tòl] *Cf. diñtvøl* *n.* flame. *pl. tvla*.

tvla [tòlá] *Cf. pøla* *Cf. pømma* *v.* to be white • sùùhálá wáá tò-lá. Guinea fowl eggs are not white.

¹**tvma** [tòmà] *v.* to work • ḥ wáá tòmà tómá zááj. I will not work today.

²**tvma** [tómá] *n.* work. (Oti-Volta). *pl. tvmasa*.

³**tvma** [tómá] *pl.n.* people.

⁴**tvma** [tòmà] *v.* to send someone • tó-mán ý kááli dùùséé. Send me to

tombar

Ducie.

tombar [tómbár] *n.* location where one usually works. *pl. tombara.*

twntʃoma [tòntʃòmá] *n.* work badly done. *pl. twntʃansa.*

tɔ̃ (*var. of tɔ̃ā*)

twolée [tò̃lélè] *n.* 1 person who loses at a game, competition, or challenge • *džèbùní jáá tò̃lélè à kùò bápàrfí ní.* Jebuni was the loser at the farm work. 2 weak person • *súgló wáá kínà lóga, ò jáá tò̃lélè rā.* Suglo cannot wrestle because he is a weak person.

twoni [tóóní] *v.* to stretch • *gòmáttíí-ná wáá kín tóóní.* A hunchback person cannot stretch.

twoníä [tò̃nífá] *n.* type of genet (*Genetta spp.*). *pl. twonsa.*

twoní [tò̃nífí] *n.* act of stretching.

twora [tóórà] *n.* trouble, problem *Syn: nɔnnvɔŋ³.* *pl. tworasa.*

tuosa [tò̃sáá] *nprop.* Tuosa village.

tuosaal [tò̃sáál] *n.* person from Tuosa. *pl. twosaala.*

tuosaalí [tò̃sáálíí] *n.* lect of Tuosa.

tóri [tóří] *Cf. tſi* *v.* really, certainly, verbal which puts emphasis on the event, the event is a priority for the speaker and must happen • *ṇ tóří káá tùgíí rē.* I will beat you. [Mo].

tórigí [tóřigí] *v.* to itch • *zón-goréé dómíñ, iṇiṇ bárá dì tóřigí.* Mosquitoes bit me, my body is itching.

tsaandiri

tósi [tósí] *v.* to move over • *tósí wá kâàlì néndúl.* Move over to the right.

1tɔ̃ɔ̃ [tɔ̃ɔ̃] *v.* *Cf. pɔ* 1 to be inserted or to insert, to wear shoes or clothes from the waist downwards • *à hèmbíí tɔ̃ɔ̃ à dáánñj ní.* The nail pierced the fruit and is now in it. *kpá ñí píí-tó̃ɔ̃ tɔ̃ɔ̃.* Wear your underpants. 2 to thread beads or needle • *làà níèssá tò̃ɔ̃ tíēj.* Take this needle and insert it for me.

2tɔ̃ɔ̃ [tɔ̃ɔ̃] *n.* type of hyena *Syn: kpatakpalé.* *pl. twonna.*

3tɔ̃ɔ̃ [tɔ̃ɔ̃] *n.* honey. *pl. tɔ̃ɔ̃ta.*

tɔ̃ɔ̃fil [tò̃ɔ̃fíl] (*var. fíl*) *n.* bee's sting. *pl. tɔ̃ɔ̃filsa.*

tzvoni (*var. of zvoni*)

tzvori [tò̃vří] *v.* to tighten, to draw close • *tò̃vří à yméj dó à piésí bágéná ní, ò tógólíjáó.* Tighten the rope on the sheep's neck, it is loose.

tſa [tſá] (*var. tſe*) *v.* to remain, to be left over, to be stranded, to dwell • *ò fíi wíò à tſá támá ká ó sówá, níy wá ò kpégéó.* He was very ill and almost died, but now he is well.

tſää [tſáá] *n.* broom *SynT: kímpuigu.* *[Du]. pl. tſääna.*

tſaagí [tſáágí] *n.* to charge an electric appliance • *dùsèè ní jà wá kpágá díy dì tſáágí jà fóòn.* In Ducie we do not have electricity to charge our phones. (ultm. English <charge>).

tsaandiri [tſáándíří] *n.* candle. (ultm. English).

tſāānr

tſāāni [tʃāānɪ] *v.* 1 to be bright, to shine • à *dīà pátſīgī tſāāni*. The room is bright. *Ant:* **doŋii** 2 to be clean, to be pure • à *nɔ̄?l tſāāni*. The cow milk is pure. *Ant:* **doŋo**

tſaŋtſīŋ [tʃááŋtʃīŋ] *Cf:* **tſimini** (*var.* (*Gu.* *var.* **tſiminiṣa**)), **tſaŋtſīŋ**) *n.* insect which makes a loud noise in the hottest part of the dry season, especially in the afternoon. It marks the end of harmattan (*Hemiptera cicadidae*). *pl.* **tſaŋtſīŋsa**.

tſaanjtſīnsa [tʃááŋtʃīnsá] *n.* acute, inflammatory, contagious disease.

¹**tſaarí** [tʃààrì] *v.* 1 to pour over, to pour down in a stream • à *dūoŋ káá tſààrōō*. The rain is pouring down. 2 to have diarrhoea • *ṇŋ̄ṇ̄ bī-wié tīj káá tſààrì, dī ḷ wà jáwá lúlíi tíéō*. My youngest child will have diarrhoea if I do not buy medicine for her.

²**tſaarí** [tʃààrì] *n.* diarrhoea (bacillary, in general).

tſaasa [tʃáásá] *n.* comb. *pl.* **tſaasasa**.

tſaasadaa [tʃáásàdāā] *n.* wooden comb. *pl.* **tſaasadaasa**.

tſaasapŋ [tʃáásápŋ] *n.* tooth of a comb. *pl.* **tſaasapŋa**.

tſaasi [tʃáásí] *v.* to cry with loud voice, to shout strongly and suddenly, to exclaim • ḵ *tſáásí dí lóóli tſíŋá*. He shouted at the car for it to stop. ḵ *tſáásūū dí ḵ díá káá dí*

tſaga

dīj. She is shouting that her house is burning.

¹**tſaasi** [tʃààsì] *v.* 1 to comb • ḷ *wà kpágá núpóná ká à tſààsì*. I do not have hair to comb. 2 to sweep, to clear out rubbish • *tí tſāasī bár dí iì píná káá dí kindíílé*. Do not sweep the place when your father is eating.

²**tſaasi** [tʃààsì] *v.* to imitate, to mimic • *tí tſāasī à báàl dí válíi tſérá, gá-ràgá káá jāāō kéj*. Do not imitate the man's walk, sickness made him so. *Syn:* **dīŋa**

tſabaríga [tʃàbárígà] *n.* wickedness.

¹**tſaga** [tʃàyà] *v.* to face, be or go towards • *kpá iì sié tſágà wítſé-líi*. Face west. *såå à díànōå tſágà dàázèŋ háij*. Build the door such that it faces this big tree. *líi iì sów ká tſágà?* Where are you going?

²**tſaga** [tʃàyà] *v.* to produce a liquid through straining with sieve or filter, e.g. in making soap or in brewing local beer • *tſágà sín̄tſárá já pñå*. Strain the malt to make beer so we can drink.

³**tſaga** [tʃàyà] *n.* type of basket made out of a gourd suspended from the roof by fibre. [*obso*]. *pl.* **tſágá**.

⁴**tſaga** [tʃàyà] *v.* to cause an increase in number, to grow and multiply • *ṇŋ̄ pén̄izéŋ háij tſágáv*. My large sheep produces multiple lambs regularly. *téŋ̄sì iì tſélélé púú nò, á tſágá*. Prune your tomatoes, they will shoot more branches.

*tʃaga**tʃaŋsi*

⁵**tʃaga** [tʃàyà] *n.* to support • *ŋmènà dáá wà tʃàgà gbélnáá tíŋ jà kàà sáŋjá ò múŋ ní kékj.* Cut a stick and come support the branch we sit under.

tʃagalı [tʃàyálì] *v.* to teach, show, or indicate • *bà fí tʃágálíjá wā báñ-tʃáóhíwíí kùò ní.* They taught us how to trap at the farm. *tʃágálíj à kùò tíwíí.* Show me the road to the farm. *ò tʃágálí òò tǐntin ná kíŋkájì.* He shows off too much.

tʃagamı [tʃàyàmì] *Cf:* tie *v.* to chew, to masticate • *tʃágamı à kpááj à lí-lé.* Masticate and swallow the yam.

tʃagasi [tʃàyáši] **1** *pl.v.* to wash, e.g. clothes, floor, house • *ŋ ŋmá nñ nùhõ wá pāā nñ kíndóŋjó kà tʃágási.* I told my grandchild to come and take my dirty clothes and wash them. **2** *v.* to menstruate • *dì hääŋj kà tʃágási àká kòɔrì siimáà ŋ píná wàá dì.* If a woman menstruates and cooks food, my father will not eat.

tʃagasıı [tʃáyásıı] *n.* menstrual period • *tʃágásıı jáá nihááñá wíí rá.* Menses is a women's phenomenon. *Syn:* doñojai *Syn:* nisənnıı

tʃagtʃag [tʃáyétfák] *n.* tattoo. *pl. tʃagtʃagsa.*

tʃagtʃagasa [tʃáytʃáyásá] *n.* **1** individual who washes the clothing of a diseased person. **2** person menstruating. *pl. tʃagtʃagasa.*

tʃagbariga [tʃàgbárígá] *Cf:* tɔta

n. palm leaf whip. *pl. tʃagbarigasa.*

¹**tʃakalıı** [tʃákálíí] *n.* ethnically Chakali person. *pl. tʃakalee.*

²**tʃakalıı** [tʃákálíí] *n.* Chakali language.

tʃal [tʃál] (*var. tʃel*) *n.* blood. *pl. tʃal-*
la.

tʃalası [tʃálásı] *v.* (*var. tʃelısı*) **1** to pay attention to, to keep track of, be careful • *tʃálásí nőð à wfé wí-wíré.* Pay attention and listen to the matter carefully. **2** to wait • *bà tʃá-lásòò bá nái.* They are waiting to see you.

tʃalihõõ [tʃálíhõõsa] *n.* type of grasshopper. *pl. tʃalihõõsa.*

tʃama (*var. of tʃema*)

tʃamìnä [tʃámìnä] *pl.n.* boil, small abscesses. *pl. tʃamìnisa.*

tʃaŋ [tʃáj] *n.* fishing net. *pl. tʃanna.*

tʃáŋŋjı [tʃáŋŋjí] *v.* to offer willingly • *dì ò dí siimáà òò wàá tʃáŋŋjí ná-rá.* When he is eating he offers reluctantly to people and hopes for a refusal. *dì ò dí siimáà òò já tʃáŋŋjí ná-rá.* When he is eating he offers willingly to people.

¹**tʃáŋsi** [tʃàŋsi] *v.* to catch or receive something with two hands • *tʃàŋ-sí bóòl à jùò tíéj.* Catch the ball and throw it to me. *à bié tʃáŋsi làà mòlèbíí àní gírimé ní.* The child received the money with respect.

²**tʃáŋsi** [tʃàŋsi] *v.* to be striped, typically on fabric • *à tágátà tʃáŋsi á-búlünsö àní ápùlünsá rā.* The shirt has black and white stripes.

*tſaŋſɪ**tſele*

³**tſaŋſɪ** [tʃàŋʃì] *v.* to give birth to both male and female in one's life, not at the same time • à *hááŋ lõlāà tſaŋſò*. The woman has given birth to both sexes.

tſaŋtſieŋ (*var. of tſaantſim*)

tſaŋtſul [tʃàŋtʃúl] *n.* absorbent cloth material used as diaper *Syn: tambú*. *pl. tſaŋtſulo*.

tſap [tʃáb] *ideo.* red-handed, in the act of committing a crime • *bátón kpágá ò ñmíér tím tſap*, ò *sòmmì dí ó tó ò mún ní*. Baton finally caught his thief red-handed, he begged for his silence.

tſaparapíí [tʃàpàràpíí] *n.* Four-Banded Sandgrouse (*Pterocles quadricinctus*). *pl. tſaparapíína*.

¹**tſara** [tʃàrà] *v.* to straddle, to sit with a leg on each side of something • *báál sáyéé tſarà dáánáá ní*. A man straddles a tree branch.

²**tſara** (*var. of tſera*)

tſaratſara [tʃàràtʃàrà] (*var. tſatſara*) *ideo.* visual pattern of a heterogeneous design, like in the description of fabric or animal skin • *bósá dó tſaràtſarà*. The snake has a certain skin pattern. *pl. tſaratſarasa*.

tſaree [tʃàréé] *n.* Western Wattled Cuckoo-Shrike, type of bird (*Lobotos lobatus*). *pl. tſareesa*.

tſarga [tʃárágà] *n.* intersection. *pl. tſargasa*.

tſasi [tʃásí] *v.* Cf: **maja**; **tugo** (*var. kasi*) **1** to knock, to slap • *tſásí òò*

gàntà́l ú síí dūō ní. Slap his back to wake him up. **2** to pound in order to spread fibres and make soft, e.g. meat, tuber • *tſásí kpòŋkpóŋ tá bī ní*. Pound the cassava and leave it on a rock to dry. **3** to cough • *òò fófótà tſóngáó*, *ò dí tſásí*. His lungs have deteriorated, he is coughing.

tſasia [tʃàsíá] *nprop.* Chasia village.

tſasíe [tʃàsíè] *n.* cough.

tſasilí [tʃàsílí] *n.* **1** person from Chasia. **2** lect of Chasia. *pl. tſasilíee*.

tſasízéŋ [tʃásízéŋ] *lit.* cough-big *n.* tuberculosis, deadly infectious disease.

tſatí [tʃáti] *n.* type of guinea corn. *pl. tſatí*.

tſatſara (*var. of tſaratſara*)

tſatſawilee [tʃátsàwíléé] *n.* type of weaver bird (*Ploceus gen.*). *pl. tſatſawilesa*.

¹**tſaw** [tʃáó] *n.* **1** termites that attack yams under the ground by feeding on the sprouting vines of the yam setts (*Macrotermes*). **2** small termite mound. **3.** *pl. tſawna*.

²**tſaw** [tʃáó] *n.* tongs, grasping device. *pl. tſawa*.

tſawa (*var. of tſewa*)

tſel [tʃéł] *n.* tree gum. *pl. tſel*.

tſele [tʃéłé] *v.* **1** to fall • *dí tſálásí i káá tſéłé*. Mind you don't fall. **2** to be deflated • à *hááŋ sákiri tſéłé pɔn-tſà*. The woman's bicycle wheel is deflated.

*tsele nñ**tſera*

tſele nñ [tſèlè nñ] *lit.* fall water (*var. tſelesi nñ*) *v.* to swim • ḷ *tſélé nñ à gí góy*. He swam across the river. ḷ *jáà tſélésì nñ rá*. She can swim.

tſelesi nñ (*var. of tſele nñ*)

tſelii [tſélli] *Cf.* *kalie* *n.* tomato. *pl. tſelees.*

tſelle [tſéllé] *n.* 1 a person who breaks or disregards a law or a promise. 2 guilt. *pl. tſellese.*

tſeme [tſémè] *v.* to meet • *jáá tſémè dñjá kálá dià nī*. We are going to meet each other at Kala's house.

tſemii [tſémíi] *n.* load-support, rag twisted and put on the head to support a load. *pl. tſemie.*

tſemíi (*var. of (Gu. var. of temíi)*)

tſensi [tſénsi] *n.* roofing zinc plate. *pl. tſensise.*

tſendži [tſéndži] *n.* loose change, money returned as balance. (*ultm. English <change>*).

tſerim [tſérím] *Cf.* *surum* *ideo.* quietly • à *hááj sáŋà tſérím*. The woman sat quietly.

tſesi [tſésí] (*var. kesi*) *v.* to sieve, to sift • *tſésí sàó*. Sift the flour.

tſesu [tſèsü] *interj.* expression of surprise and unexpectedness.

tſeti (*var. of keti*)

tſetſe [tſètſé] *n.* wheel. (*Hausa <keke>*). *pl. tſetſese.*

tſetſeleſe [tſétſélésé] *Cf.* *kpuŋkpu-luŋso* *Cf.* *kpuŋkpulintſeleſe* *n.* a

person who has epilepsy • *tſétſélé-sé wáá tùò dùsèè nī*. No one is epileptic in Ducie.

tſewii [tſéwíi] *n.* dowry. *pl. tſewie.*

tſe (*var. of tſa*)

tſeetſi [tſéetſi] *n.* church. (*ultm. English*).

tſeetſibie [tſéetſibié] *n.* Christian.

tſeē [tſéē] *interj.* newness and attractiveness of an item • *bákúrí jáwá gàfɔ́líi tſeē à tiè ḷò hááj*. Bakuri bought a brand new cloth to give to his wife. ḷ *ká lísí mòlébié tſeē bán-kì nī*. He went to the bank to withdraw new money. (*Akan <tʃi>*).

tſel (*var. of tſal*)

tſela [tſèlá] *v.* to reward for a performance • *lìi gòà iì hááj tſelíi há-gásì*. Go and dance, your wife will reward you with candies.

tſelintſie [tſélintſiè] *n.* type of grasshopper. *pl. tſelintſiesa.*

tſelisi (*var. of tſalasi*)

tſema [tſémà] (*var. tſama*) *v.* to stir and mash with hands flour and water to make a solid substance, Gh. E. smash • ḷ *tſámá sísí là*. She smashed the dawadawa powder. *làà kól tſémà, já nōñå*. Take this t.z. and mash it so we can eat.

tſena [tſéná] *n.* friend. *pl. tſensa.*

tſenitſeni [tſénitſénì] *ideo.* type of visual perception • *nàὸnámíñà nőđđ dō tſenitſení*. The cow fat is brownish-yellow.

¹**tſera** [tſérá] *n.* waist. *pl. tſerasa.*

tſera

tſimmehvſlɪ

2tſera [tʃɛrə] (*var.* ²**tſara**) *v.* to exchange, to trade for goods or services without the exchange of money • àj kàá tſerà nőd ní kpōj-kpōj? Who wants to trade oil against cassava? ḷ kpá ḷṇ kisié tſerà kàrántiè. I exchanged my knife for a cutlass.

tſerakij [tʃérákij] *n.* waist beads. *pl.* *tſerakma*.

tſerbɔ̄a [tʃérəbɔ̄á] *n.* hip. *pl.* *tſerbɔ̄sa*.

tſerigí [tʃèrìgì] *v.* to look different in appearance • à kpáámá tſerígí dójá nī rā. The yams are different in size. [*Tp*].

tſetſera [tʃétʃerà] *Cf:* **tſitſara** *n.* bathroom. [*Ka*].

tſewa [tʃèwà] *v.* (*var.* **tſawa**) 1 to grab with fingers, tongs or teeth, to hold in place • à váá tſewá à áá láró, bá kpó̄. The dog held the bush-buck's testicles, they killed it. gárgázatíí tſewá òò púpóná. A hair-band holds her hair. 2 to operate upon swelling pores • bá tſewá kàlá náññáññá. They operated upon the guinea worm on Kala's leg.

1tſi [tʃí] *v.* to spit through the upper incisors • *tſi* mún̄tò̄sá ḷ ná. Spit saliva for me to see.

2tſi [tʃí] *Cf:* **tɔri** *v.* really, certainly, verbal which puts emphasis on the event, the event is a priority for the speaker and must happen • ḷ kàá báñ tſi tùgíí rē. I will really beat you. ḷ ȳmá wié dí tíè à bié ré, ká

ò wà tſíjé dí nó̄. I am talking to the child but he really does not want to listen. ḷ kàá tſí kàálò̄. I will definitely go. kàlá kàá tſí wàà báñ ná. Kala will certainly come here.

tſiesii (*var. of* **kiesii**)

tſig [tʃig] *n.* fishing trap. *pl.* *tſige*.

tſige [tʃigè] *v.* *Cf:* **tɔ** 1 to cover, to trap under, to put on face down, to turn upside down, to be upside down • í tſigè ññ píytſigè. I am going to put on my hat. à vií tſigé à dààkpútíí ní. The pot is face down on the tree stump. 2 to inhabit • já bírá à wà tſigè dùùséé. Let's return to inhabit Ducie.

tſigesi [tʃigèsi] *pl.v.* to turn, to cover many things • mìn páá à hënsá à tſigésüü. I am turning the bowls upside down.

tſii (*var. of* **kii**)

tſiime [tʃìimé] *n.* headgear, scarf, or cloth used to cover the head of a woman • ò vóó tſiimé ré. She wears a head gear. *pl.* *tſiinse*.

tſiini (*var. of* **kiini**)

tſiir [tʃìír] *Cf:* **kii** (*var.* **kiir**) *n.* taboo, traditionalism. *pl.* *tſiite*.

tſiirkalengbögötí (*var. of* (*Gu.* *var. of* **kalengbögötí**))

tſimmää [tʃímmää] *Cf:* **kilimie** (*var.* **kimmää**) *n.* pepper. *pl.* *tſimmää*.

tſimmehvſlɪ [tʃímmehvſlɪ] *n.* dried pepper. *pl.* *tſimmehvſlie*.

tſimmesav

tſimmesav [tſímmèsàó] *n.* ground dried pepper.

tſimmesɔŋ [tſímmèsóŋ] *n.* fresh pepper. *pl. tſimmesəna.*

¹tſinie [tſínìè] *n.* type of climber (*Ipomoea* gen.). *pl. tſinise.*

²tſinie [tſínìè] *n.* rash, itchy pimples usually situated on the head and neck. *pl. tſinise.*

tſintſeli [tſíntſéli] *n.* piece of broken clay pot. *pl. tſintſele.*

tſinisi [tſínìsi] *v.* to jump down • *gbìà tſinisi tſùòmò ní.* A monkey jumped down on a togo hare.

tſitſa [tſítſà] *Cf:* karima (var. titſa) *n.* teacher. (ultm. English). *pl. tſitſasa.*

tſitſara [tſítſàrá] *Cf:* tſetſera *n.* bathroom. *pl. tſitſarasa.*

tſitſarabṣa [tſítſarabṣa] *n.* bathroom gutter.

tſitſasɔrṇ [tſítſasórñ] *n.* roof gutter. *pl. tſitſasɔriε.*

tſitſi [tſitſi] *ono.* cockroach sound.

tſiusūū [tſíúsūū] *nprop.* tenth month. (Waali <tſíúsūū>).

tſí [tſí] *pv.* tomorrow • *ṇ tſí kàá mà-si kpó à kírinsá rá.* I will be beating and killing the tsetse flies tomorrow.

tſiā [tſiā] *n.* (var. tſiē) 1 type of fly usually found in houses. 2 gun sight. *pl. tſiāsa.*

tſiābii [tſiābíí] *n.* dawadawa seed. *pl. tſiābie.*

tſieri

tſiābummo [tſiābúmmò] *n.* flesh fly, big black fly which feeds on carcasses (*Sarcophagidae fam.*).

tſiagí [tſiágí] *v.* to crack an object • *kùò ní, dì hìj tſiagí fálá bá kàá fíá-bíí rā.* At farm, if you break a calabash they will cane you. *Syn:* tesi¹

tſiāma [tſiāmá] *n.* 1 noise • *má tá tſiāmá.* Stop the noise. *Ant:* surum 2 quarrel • *má gílà mà tſiāmá tìŋ.* Stop your quarrel.

tſiāmi [tſiāmì] *v.* to make a noise • *tſiāmì báán ní ká ṇ púsíí.* If you make noise, I will deal with you. *ì kà ȣmá kéjì ṇ wà n̄dá dí bá tſiāmì.* I could not hear what you said, they were making noise.

tſiāpetíi [tſiāpétíí] *n.* dawadawa seed shell. *pl. tſiāpetíe.*

tſiāre [tſiārè] *v.* to winnow, to blow the chaff away from the grain • *má ká tſiārè míí, mínzogá dúá à ní.* Winnow the guinea corn, there is chaff in it.

tſiāsí (var. of kiasí)

tſiāsiama [tſiāsiàmá] *n.* small red fly usually found around domestic animals.

tſiē (var. of tſiā) *n..*

tſiemí (var. of kiemí)

tſiéjí [tſiéjí] (var. kíejí) *v.* to crack, to break pot or cup into pieces • *à bōóñá tſiéjí à vií bárá báliè.* The goats have broken the cooking pots in two parts.

tſieri [tſiéří] (var. kieri) *v.* to take leaves from branches for preparing

*tʃii**tfonsi*

food • *tʃiérf kpòŋkpòŋpààtʃágá à tòŋà disá*. Take some cassava leaves and prepare a soup.

tʃii [tʃii] Cf: *sommää* *n.* dawadawa seed *Syn:* *sɔlbii* *Syn:* *sɔlbii* . *pl. tʃiā.*

tʃiiŋ [tʃiiŋ] Cf: *bintiratʃiiŋ* *n.* pair of ankle-rattles, percussion instrument. *pl. tʃiiŋma.*

tʃiiŋgbáŋsii [tʃiiŋgbáŋsíí] *n.* noise made by ankle bells worn by dancers.

tʃiiři [tʃiiři] *v.* to make tight, to be too tight • *sígmààjúú tʃiiřijáó, púró támá*. The mask is too tight, loosen it a little.

tʃiiřii [tʃiiřii] Cf: *kiiřii* *n.* type of wasp. [Gu]. *pl. tʃiiřee.*

tʃima [tʃimà] (*var. kíma*) *v.* to borrow, to lend • *tʃímíŋ mòlèbíí ñ ká jàwà disá*. Lend me some money to buy soup. ñ kàá kìn *tʃimà mòlèbíí ré i pé nii?* Can I borrow money from you?

tʃinini [tʃíníní] Cf: *tʃaaŋtʃiiŋ* *n.* insect which produces a loud noise in the hottest part of the dry season, especially in the afternoon. It marks the end of harmattan. [Gu].

tʃininiša (*var. of* (Gu. *var. of tʃaaŋtʃiiŋ*))

tʃintſerii [tʃíntʃéríí] *n.* edge • *zòv ñ ñ diá, ñ ñ kàrántià tʃóá à diá tʃintſeríí ní*. Go in the house, my cutlass is at the edge of my room, somewhere along a wall. *pl. tʃintſere.*

tʃiŋ kej [tʃiŋ kék̄] *lit. stand like.that v. to ask someone to stop from moving, to stay in a position • tʃiŋ kék̄, púúpù káá wàà*. Stop, a motorbike is coming.

tʃiŋja [tʃiŋá] *v. to stand • à báál tʃiŋja à diá núú ní*. The man stands on the roof of the house. *dáá fí tʃiŋja à diá háj sōō ní*. A tree used to stand in front of that house.

tʃiŋası [tʃiŋásí] *v. to put down, set down, especially of non-flat things • kpá à bié tʃiŋası háglií ní*. Put the child on the ground.

tʃiriňo [tʃiriňó] *n.* gun firing pin. (Akan). *pl. tʃiriňosa.*

1tʃogo [tʃògò] *v. to ignite, to light a torch or a light • tʃògò díŋ*. Ignite the fire. *tʃògò díŋ*. Open your torch light.

2tʃogo [tʃògò] Cf: *tʃogosi* *v. to peck, to strike with beak • à zímbié tʃógó mímbíí dígíí dígíí à dí dí*. The chick is pecking guinea corn grains one by one.

tʃogosi [tʃògòsí] Cf: *tʃogo* *pl.v. to peck • à zál tʃógósí mímbié à dí dí*. The fowl pecks guinea corn grains and eats.

tʃokoli [tʃókòlí] *n.* spoon. (Waali).

tʃokpore [tʃòkpòrè] *n.* type of bird. *pl. tʃokporoso.*

tfonsi [tʃónsí] *v. 1 to join • làà à ñméŋ tʃónsí ñ kín ní*. Take the rope and join it to yours. *2 to put in a row, or be in a straight line • tié à*

tʃɔŋgolii

dààsá *tʃónsí dóŋjá nī*. Let the sticks be in a row.

tʃɔŋgolii [tʃóŋgólíi] *n.* type of tree (*Gardenia erubescens*). *pl.* *tʃɔŋgolee*.

tʃoɔri [tʃòɔri] *v.* to strain water to get impurity out • *tʃòɔri gónníi à pñåå, tñá wàá bì ɔrìi ní*. Strain the river water then drink it, so guinea worms do not swell you up again.

tʃopetii [tʃópétíi] *n.* type of fish. *pl.* *tʃopetie*.

tʃosi [tʃósí] *v.* to scout, to search for someone or something going from place to place • *à báál tʃósíjé à búúrè òò hääŋ, ò há wà zímá bátij ò kà káálíjé*. The man is searching for his wife, he does not know where she has gone.

tʃɔ [tʃó] *v.* 1 to run • *tí tíé ii váà gilà à bññá tfɔ*. Do not let your dog make the goats run. ò *tʃɔ lñà kàwàà tívii*. She ran along the pumpkin road. 2 to flee • *nñà hääŋ tfɔ já dià ní*. My wife fled from our house.

tʃɔbiel [tʃóbiél] Cf: *pakpaté* *n.* type of termite. *pl.* *tʃɔbiella*.

tʃɔbul [tʃóbúl] (*var.* *tʃɔnuzeŋ*) *n.* termites that build giant mounds. *pl.* *tʃɔbulo*.

tʃɔga [tʃóyà] *v.* to spoil, to be spoiled, to destroy • *mñm mñaábié tʃɔgá ññññ pár rá*. My brother spoiled my hoe.

tʃɔgdø [tʃóyødø] *n.* rotten meat. *pl.* *tʃɔgdøsa*.

¹**tʃɔgii** [tʃógíi] *n.* type of weevil (*Curculionoidea*). *pl.* *tʃɔgii*.

tʃɔra

tʃɔgní [tʃógñí] *n.* credulous, naive, or easily imposed person • *tʃɔgñí wáá kññ kàràmì sùkúù*. A credulous person cannot learn in school.

tʃɔgɔmí [tʃóyñmí] *v.* to retrogress, to change to the worse • *kàlá mñaá àní ò pñá sówá, ò wíé tʃɔgɔmí*. The mother and father of Kala died, his condition has changed to the worse. *mñm mñlbíé tʃɔgómíjññ*, ññ wàá *kññ bì jàwà púpù*. My money situation has changed to the worse, I cannot afford to buy a motorbike any longer.

tʃɔgsí [tʃógɔsí] *v.* 1 to move an arm and hand up and down, especially to make a hole • *má tʃɔgsí bññsá, já dññ*. Make holes for us to sow. 2 to arrange in order, to organize • *dì hñj tʃɔgsáá wéré, à kpáámá kàá zññ*. If you arrange them well, the yams will all fit.

tʃɔgtaa [tʃóyëtáá] *n.* appeasing gift as apology. *pl.* *tʃɔgtaasa*.

tʃɔři [tʃóří] *n.* ramrod, stick used to press gunpowder in the barrel. *pl.* *tʃɔřna*.

tʃɔkdaa [tʃóyødáá] *n.* dibble, farm instrument with long shaft and spoon-shape extremity but no concavity. *pl.* *tʃɔkdaasa*.

tʃɔkñja [tʃókñjá] *n.* large termite mound. *pl.* *tʃɔkñjasa*.

tʃɔnuzeŋ (*var. of* *tʃɔbul*)

tʃɔpisi (*var. of* *tʃɔosin písá*)

tʃɔra [tʃórà] *v.* for plants, to sprout after cutting • *tímá ká ñméná sùñj*

tʃɔrigi

sàà tütó, à súój bí tʃráv. Toma cut the shea tree to make a mortar, it sprouted with shoots from the stump.

tʃɔrigi [tʃɔrɪgɪ] *v.* to smash fresh tubers, intentionally or by accident • *ùù bié tʃɔŋá à kpáámá à lìi kúó dì wāā à tselè, ámúj tʃɔrigi.* His child carried the yams from farm and fell on his way back, they were all smashed.

tʃɔrimi [tʃɔrìmɪ] *n.* to be unreliable, cannot be trusted • *tí wá kpā mó-lébíé dì tíé kálá, òò tʃórmíjáǎ.* Do not give money to Kala, he is unreliable.

tʃɔzvər [tʃózvər] *n.* infection. *pl. tʃɔ-zvəra.*

tʃugo [tʃùgò] *v.* 1 to shove, to push forward or along, or push rudely or roughly • *à nǎnñí tʃugó ùù bié tá.* The cow pushed her calf away. 2 to be deep and long • *à nàmbùgò bòs tñj tʃugó tòú.* The hole of the aardvark is deep down.

tʃugosi [tʃùgòsí] *pl.v.* to shove repeatedly • *tí tʃugòsí ḥñj bámbíí kéj.* Do not shove at my chest like this.

tʃúítʃúí [tʃúítʃúí] *Cf. siama* *ints.* pure, complete, or very red • *siàmá tʃúítʃúí.* very or pure red.

tʃumo [tʃùmò] *Cf. furusi* *v.* to take large sips, large quantities at once • *hákúri tʃúmó à kùbíí múj.* Hakuri drank all the porridge in large sips.

tʃuur

tʃuomo [tʃùómó] *n.* Togo hare, Gh. E. rabbit (*Lepus capensis*). *pl. tʃuoŋso.*

tʃuomonaatɔwa [tʃùómónàatɔwá] *lit.* rabbit-shoes *Cf. tomo* *n.* thorny and dried flower of the tree named *tomo*. *pl. tʃuomonaatɔwsa.*

tʃuoŋ [tʃúój] *Cf. suoŋ* *n.* shea nut seed. *pl. tʃuono.*

tʃuoŋbul [tʃùòmbùl] *n.* liquid waste of shea butter making process.

tʃuori [tʃùòrì] *n.* to strain liquid through sieve in making porridge.

tʃurugi [tʃúrúgí] *pl.v.* to pull out many with force • *pèú tʃúrúgì nñ tʃénsi hembíé.* The wind pulled the roofing nails out.

tʃurutu [tʃúrútú] *ints.* very true, in accordance with facts • *à wíjmáhá bòà ní à báál kpágá wídiíy ná tʃúrútú.* Within the settling of their matter, the man was very right.

tʃuti [tʃútí] *v.* to pull out, e.g. teeth, nail or horn, to pry out, to loosen, to uproot, to unearth • *tʃútí hembíí tñj.* Pull out the nail and give it to me. *nñ pñj dígmájá tʃútijé.* One tooth of mine has been pulled out.

tʃutʃug [tʃùtʃúk] *n.* type of closed single headed gourd drum, second largest after *bintirazey*. *pl. tʃu-tʃugno.*

tʃuur [tʃúúr:] *ideo.* very, exactly, identifying the exact identity of something • *báníé láá dí dí tʃákàlí tñá tʃúúr jáá dùsíélíí.* Some believe that the exact Chakali language is the one from Dicie.

*tſuuri**ugo*

tſuuri [tʃùùrì] *v.* 1 to pour liquid, as in from a water basin held on the head to a container on the ground, or from cup to cup with warm drinks to mix their content or cool them • *tſuūrì à tìi já nñå*. Pour the tea from one cup to the other continuously for us to drink. 2 to pour grains or nuts from the roof of a house to the central ground • *má tſūūrì à zàgá ní*. Drop them on the ground of the house.

tſuuse [tʃùùsè] *v.* to suck in the liquid of a fruit • à *bié tſúúsé à lòm-búrò ró*. The child sucked the juice from the orange.

¹**tſva** [tʃòà] *Cf:* *saga; suguli; tɔŋa* *v.* to lie down • ñ *tſóawáá*. I'm lying down.

²**tſva** [tʃòá] *lit.* lie *interj.* shut up.

tſva duo [tʃùò dúò] *lit.* lie sleep *v.* to sleep • *dià tómā kàà tſvá dūō rò*. People in the house are sleeping.

tſvar [tʃóár] *n.* line, may describe a pattern on an animal skin or a mark on someone's face. *pl.* *tſvara*.

tſvøl [tʃól] *n.* clay. *pl.* *tſvøl*.

tſvøma [tʃòmà] *v.* 1 to be bad • *kpââñtſvømá ì kpá tñéñ*. You gave me a bad yam. *Ant: were* 2 to be ugly • à *báál tſvømåñ*. The man is

ugly. 3 to be lower than expectation, in terms of customs • à *báál tſvømåñ*. The man's behaviours are not correct. *pl.* *tſvønsa*.

tſvøja [tʃóñjá] *v.* to carry load on the head • *gòmáttíná wàá kìn tſvøjá bñnnä*. A hunchback cannot carry loads on his head.

tſvøgøñ [tʃóñgðñ] *n.* chewing gum. (ultm. English <chewing gum>). *pl.* *tſvøgøñsa*.

tſvøñ [tʃóñj] *n.* type of fish. *pl.* *tſvø-na*.

tſvøsa [tʃòbsá] *n.* morning. *pl.* *tſvø-sa*.

tſvøsin písá [tʃòbsímpísá] (*var.* *tſo-písí*) *n. phr.* day break, early morning • *tſvøsin písá hájì ní à lúhò té-léjé*. This early morning, the funeral came to us.

tſvøri [tʃóñrí] *v.* to tear into pieces, or be torn, beyond possibilities of reparation • *ññ gátzólfí múñ tſvø-ríjé*. My cloth is torn all over.

tſvøsí [tʃóñsí] *v.* to tut, expressing disdain, to make an ingressive derogatory sound with the mouth, Gh.E to *paf* • *bà wà tſvøsí lòbisé, bà wà nñjá kéjé*. They do not make derogatory sound to Lobis, they do not like this.

U

u (*var. of v*)

¹**ugo** [?ùgò] *v.* 1 to proliferate, to

multiply • ññ *náñná úgóó*. My cattle have multiplied. ññ *pññá ká*

ugo

sīārī síí párff ní, ᵐ kpààmpàréé úgóó. Because my father is taking farming seriously, his yam farm has increased in size. *Syn:* wasí 2 to swell, to expand • *jàà nī dò à gààríí ní à úgò.* Pour water in the 2*ugo* [?ùgò] *v.* to bring up food purposely, push up food from the stomach to the mouth • à *váà úgó nàmíá tiè iùù bisé.* The dog brought up meat from his stomach for its puppies to eat.

ugul [?úgúl] *n.* type of fish. *pl. ugulo.*

uguli [?úgúlí] *v.* to push up earth, as when seedlings germinate • *kpááñj-sié káá úgúlū.* The yam shoots are coming out.

ul [?úl] *n.* navel. *pl. ulo.*

ulo [?ùlò] *v.* to carry in arms • *síí lâàrì kíná túú kâàlì ká lâà ìì jíná úló kpáámá à wâā.* Stand up, get dressed, go down to your father and bring yams.

V

vaa [váà] *n.* dog *SynT:*¹ **nõätiina**. *pl. vasa.*

vää [vää] *v.* to be beyond one's power • *ásibítí kântsimá vää ñìn fôjá ní râ.* The hospital bill is beyond my capacity.

vaanj [vâánj] *Cf:* **hii** *n.* animal front leg. *pl. vaansa.*

vaanper [vâàmpéř] *n.* shoulder

vaasi

ulzsa [?ùlzvá] (*var. zsa*) *n.* umbilical cord. *pl. ulzasa.*

uori [?ùòri] *v.* to shout to alert others, especially done at the farm • ù *úórí kînkájì, bà tfô wâà lágá.* He shouted very loud, they ran quickly to him.

uu (*var. of v*)

üü [?úü] *v.* to bury • *òv náàl zibilim üü mòlèbié à ká sòwâ.* His grandfather Zibilim buried money and died.

v [*v*] (*var. uu, vv, u*) *pro.* third person singular pronoun • *óó tómà kódi já tûgúú.* Either he works or we beat him.

völi (*var. of ööli*)

vti [?òtì] *v.* to knead by folding, mixing and working into a mass, especially fufu • *òtì à kápálà já dí.* Knead the fufu so we can eat.

vv (*var. of v*)

vvwa [óówâ] *pro.* third person singular emphatic pronoun.

blade. *pl. vaapeta.*

vaari [vâàrì] *v.* to do abruptly • *ò kpá à tón nà váári téébùl juú ní.* He put the book down on the table abruptly.

vaasi [vâàsi] *v.* to rinse • *nàmíá tfélé hâglíí ní ḥ zòrò vâàsí níí.* The meat fell on the ground I picked it up and rinsed it.

vagan

VIĘJ

vagan [vágáŋ] *n.* rabies.

vala [válà] *v.* to walk, to travel
• *nihááná válá kàálì sòglá lú-hò*. Women walked to the funeral in Sawla.

valor [válórf] *n.* female puppy.

vaníi [váníi] *n.* bitch, female dog.

vara [várá] *v.* to castrate • *ṇ kàá várá ñì vawál lá*. I will castrate my male dog. (Waali).

vatíō (*var. of batíō*)

vawal [vawál] *n.* male dog.

vawalee [vawáléè] *n.* male puppy.

vawie [vawíé] *n.* puppy. *pl. vawise.*

vési [vésí] *v.* to grow a little in height
• *ñì kà wáā nā à bié dì òò bí vésí*. When I came to see the child he had grown a bit.

vétíi [vétíi] *n.* mud. *pl. vétíi.*

vige [vígè] *v.* to skim out, to move or push away obstacles • *vígè nífdójó tá, ká dòò*. Skim the debris from the water and draw some out. *bákúríí vígé à bisé tā*. Bakuri pushed the children away in order to pass.

vii [víí] *n.* cooking pot (type of). *pl. viine.*

viibagéna [vílbáyəná] *n.* neck of a container.

viigi [víigí] *v.* 1 to swing around • *nibáálā kàá víigí tébín-sígmáá*. Men will swing the bull-roarer. 2 to shake head from side to side • *à tóótīnā víewó ká víigí ùù púù*. The landlord refused and shook his head.

viisiama [víísàmá] *n.* type of water container made out of reddish clay. *pl. viisiansa.*

viisugulii [víísugulíi] *n.* type of cooking pot which forms a stack when put together. *pl. viisugulee.*

vil [víl] *Cf:* *kɔlɔŋ* *n.* a well, a deep hole into the earth to obtain water. *pl. ville.*

vilimi [vílímí] *v.* to spin round and round • *jìnè ñì sákìrnáá nà, òò márà à vílímüü?* Look at my bicycle tire, is it turning well?

viwo [víwò] *n.* 1 to wag • *à váá kàà víwò ò zín nē*. The dog is wagging his tail. 2 to suffer from erectile dysfunction • *kàlá zín wàà víwò*. Kala suffers from erectile dysfunction.

via (*var. of vię*)

vię [víè] *v.* (*var. via*) 1 to refuse, to reject, to neglect • *bà víé dí bá wá tòmà jà tòmā*. They refused to come to do our work. 2 to abandon • *à hááñ víé ùù bisé tā*. The woman abandoned her children.

vięhiegá [víéhíégá] *Cf:* *vięhiegę interj.* title and praise name for the *vięhiegę* clan.

vięhiegę [víéhíégíé] *Cf:* *vięhiegá nprop.* clan found in Gurumbele.

vięŋ [víèŋ] *pv.* other, in addition • *kúórù zàgá dígíí víéŋ dòà lóólíbānń ní*. The chief has another house in the Looli section. *vięŋ kàálì à hááñ pē*. Return to the woman. *nárá bá-tòrò víéŋ wàà*. Three persons came

viéra

in addition. *kàlá kàá vièn dī*. Kala will eat in addition to what he has eaten already.

viéra [víérá] *n.* dirt, rubbish. *pl. viéra.*

viéri [víérí] *v.* to miscarry • *nìñ hääj ná sígmàásá wá ò wà dí lúlíí, à víréi tà*. My wife saw the masks and she did not take the medicine, she had a miscarriage.

viezintʃia [víèzintʃá] *lit.* refuse-know-tomorrow *n.* ungrateful.

vinnnnni [vínnínní] *ideo.* long and thin • *à tántàànñí dó kén vinnnn-ní*. The earthworm is long and thin.

víra [vírà] *v.* to hit with fast and hard motion, to hit with a stone using a catapult in order to kill, to kick with the foot in order to wound, to push or knock over something • *bákúrí lísf òò nää́ vírà ùù bié múŋ*. Bakuri hit the child's buttock with his foot. *làà táájá vírà zímbié tíëj*. Take the catapult and shoot the bird for me.

vísí [víssí] *v.* to pull with a quick or strong movement, to pull away with force • *vísí à jínéé, ù díù*. Pull in the fish, it is eating the bait. *vísí à bié wà lìt dià ní, díj kàá díù*. Pull the child out of the room, or else the fire will burn him.

vísíŋ [víssíŋ] *n.* type of climber (*Psychotria conuta*). *pl. visima.*

vítí [vítí] *pl.v.* to prance, to spring forward on the hind legs, to kick the legs • *bà vówá à piésí ré ò dí*

vɔwa

vítí näǟsá. They tied the sheep and it was kicking, thrashing about.

vongolii [vóngólíí] *n.* hollow percussion wood instrument made resonant through one or more slits in it. *pl. vongolie.*

votii [vótíi] *n.* election. (ultm. English <vote 'vote').

vög [vòg] *n.* south.

vøgla [vóyølá] *n.* Vagla person. *pl. vøglasa.*

vøgtimüpeu [vòyøtìmúñpèù] *lit.* south-east-wind *n.* south-east wind.

vøløjvøløj [vòløjvòløj] *ideo.* smooth and slippery, even, or flat surface • *à diápátʃigíí dó vøløjvøløj káálí à zágá*. The floor of the room is smoother than the cement in the yard.

vøtì [vòtì] *pl.v.* 1 to tie • *kpá záá-líé vøtì à dáá ní*. Tie the fowls to the tree. 2 to braid • *nithääñá vøtf bà júú nō*. The women braid their hair.

vøwa [vòwà] *v.* Cf: *lije*; *laari* 1 to tie, to attach, to wind around • *ò vówá à bøññ nā*. She tied up the goat. *bøññá tíj kà wà vówá, má kpágásāā wà*. The goats are not tied, you catch them and bring them. *Ant: puro* 2 to braid hair with thin plastic thread • *bàà vówá wà júú rò à dáámúj ní*. They are braiding hair under the tree. 3 to wear, as a cloth attached around

vuugi**wa**

the waist • *kpá gár vòwà ñ táfárá*. Wear a cloth around your waist.

¹**vuugi** [vúúgí] *v.* to stir • *jàà sàó vuúúgí nñí ní já pñáá*. Fetch some flour and stir it in the water for us to drink.

²**vuugi** [vúúgí] *v.* to be rude and impolite • *nååttífná biniháán tñj vuúgijö, ø záámì níhiësá rà kii ø sñá*. My uncle's daughter is rude, she greets elders like her age mates.

vøg [vòg] *n.* shrine. *pl. vøga.*

²**vøg** [vòg] *n.* prediction made using a shrine • à *vòg jáá dí i kàá sòwàð tómøsø*. The prediction is that you will die the day after tomorrow.

vøga [vògà] *Cf: piásí* *v.* to soothsay, to divine • *làà mòlèbíí ká vøgà tñj, nòðmá dí dòmåñ*. Take some money and soothsay for me, a scorpion bit me yesterday.

vøgjonj [vògđjóñ] *n.* shrine slave, person who is compelled to admit his witchcraft intention and becomes the servant of the shrine that found out about his or her intention. [*obso*]. *pl. vøgjoso*.

W

¹**wa** [wa] *Cf: waa* (*var. ⁵waa*) *pv.* not • ø *wà dí gbiññiàmá, ø kír ré*. He does not eat monkey, he taboos it. à *dáánój ká ïmá ørø sfárf ørø há wà sárijé* The fruit wants to be ripe but is not yet ripe. *sígá déñíí wàá tñj-gáá*. Preserving the cow peas will

vøgnihíñ [vògññihíñ] (*var. fawietrina*) *n.* the most elderly person at a shrine event, member of the lodge, who can take responsibility in case the leader is absent.

vøgtína [vòyòtífná] *n.* a single person who owns a shrine, whose ownership is passed on by patrilineal inheritance. *pl. vøgtøma*.

vølvøvvø [vòlòvøvvø] *n.* type of wasp (*Hymenoptera apocrita*). *pl. vølvøvvøsa*.

vøsø [vòsø] *v.* to release pus at intervals • *bà tñwá ññ náá rä, ø dí vòsø*. They operated my leg, it has an intermittent flow of pus.

vøta [vòtå] *n.* prophecy, blessing or curse which can be uncovered by soothsaying • *kà lñsí i vòtå síinárárá pë ní*. Go and remove your curse with the soothsayer.

vøvøri [vòvøri] *v.* to arrange, to decide, to make a plan or agreement • *jàà vòvørø já válà tñjá*. We are arranging to travel tomorrow.

vøvøta [vòvøtå] *n.* soothsayer *Syn: siinaara*. *pl. vøvøtasa*.

not let them go bad.

²**wa** [wa] *Cf: ka* *pv.* ingressive particle, conveys the process from the starting point of an event • *jà kpàgà dàà dígíí rá jà jírúú ?ámbúlùñ dì ø wá nñnà à wàà bñi à nñj jáá bíréñ*.

wa

were

³wa (*cntrvar.* wara)¹waa [wàá] *nprop.* Wa town.²waa [wàà] *Cf.* baa *v.* to come • ɳɳ wáá. I am coming. *lágálágá háñ nì* ɔ wàà. He came just now. ɳ wáá-wáá. I arrived.³waa [wáá] *pro.* third person singular strong pronoun • wáá híéj. He is older than me.⁴waa [wàá] *Cf.* wa *pv.* will not • hámój fíríí wàá tìè ɔ zímà ná-híé. Forcing a child will not make him clever. à gérégíí wàá pítí. The sick person will not survive.⁵waa (*var. of* wa)waal [wáál] *n.* Waala, person from Wa. *pl.* waala.waalinzaŋ [wálínzáŋ] *n.* type of tree. *pl.* waalinzaŋsa.waaln̄ [wáálíí] *n.* language of Wa town and surroundings.waapélé [wààpélè] *nprop.* former settlement between Ducie and Katua.¹waasi [wáásí] *v.* 1 to state of liquid reaching the boiling point • wáásí nñ í kɔ́srè tíi. Boil some water, I am going to make tea. 2 to be angry • ɔ́ò bárá káá wāásí. He is angry.²waasi [wààsí] *v.* to pour libation, to communicate with the shrine • jàà nñ wààsí ìì vóg. Fetch water and pour libation on your shrine.waasíwíe [wààsíwíé] *n.* issues concerning a clan, clan rights and related performances in times of funerals, and taboos • wààsíwíé bààjáá. They are doing their clan performance. *pl.* wɔ́sawíe.walanse [wólánsè] *n.* radio. (ultm. English <wireless). *pl.* walansisa.walanzan̄ [wálánzán̄] *n.* type of tree. *pl.* walazanza.war [wàř] *n.* cold weather.wara [wárà] *cntr:* ³wa *dem.* specific, certain, particular, very • à tñj háj wárà, ɳ wá zímá ɔvɔ wíé. This particular book, I do not know about it. ɳ dià kíná jáá hámā mñj, ká kà-lèj háj wá ɳ dià kín lěí. All those items are mine, but this mat is not my belonging.wasí [wàsí] *v.* to reproduce, to breed, to multiply by producing a generation of offspring • nñ bðñj tñj wásí-jóé. My goat has reproduced many offspring. *Syn:* ¹ugo¹watʃehéé [wátʃéhéé] *n.* Gambian mongoose (*Mungos gambianus*). *pl.* watfesa.wegimi [wègimí] *v.* to be wild, to be untamed • tí gílá à súñó wé-gímí. Do not let the guinea fowls be wild.wej [wèj] *interrog.* which • kpàăñj wèj ká nñj? Which type of yam is this? lùlí wémé ìì kàà búúrè íí jáwá? Which drugs you want to buy? séjwèj i kàá wàà? When will you return? *pl.* weme.were [wèrè] *v.* to be good, to be handsome, to be beautiful • i gá-rà háj wéréú. Your cloth is beauti-

weti

ful. à báál wéré kinkán nā. The man is handsome. *Ant:* **ts̥oma¹**

weti [wèti] *v.* 1 to be independent, being able to live and judge on his or her own • *tiè ìì bié wétì.* Let your child do things and reason on its own. 2 to be active and competent • à biè wétíjó àní saákìr zénìi né. The child is competent in bicycle riding.

wèga [wègà] *v.* to open up slightly, to widen • *wègà ìì lóganváñ ñá òvò pátíggíí.* Open your pocket for me to look inside. *wègà à tiwíí lóguñ níí dí válà dē.* Create a gutter for the water to pass by the road. *Syn: pñáni*

wie [wìé] *n.* small, young *Ant:* **hiñ** . *pl. wise.*

wieme [wìémé] *n.* bohor reedbuck, type of antelope. *pl. wiense.*

¹**wii** [qìì] *v.* to weep, to cry • *dí ñì máññì, i káá wiiñü.* If I hit you, you will cry.

²**wii** [wìi] *n.* cannabis. (ultm. English <weed). *pl. wii.*

wiile (*var. of wilie*)

wiisi [qìisì] *v.* 1 to put fresh meat near hot coals *Syn: pewa* . 2 to heat one's body by placing a towel over the head and around the body, trapping the steam or heat produced by the hot water or burning coal • *sùgùli sònñé lúlí tíenj ñí wíisi.* Boil some malaria medicine for me, I will trap its steam.

wiwilií

wile [wìlé] *n.* opposite position or direction than expected • à góy káá pálà wile ré zàhájì. The river is flowing in the opposite direction today. *tàgàtà wilese bàmùñ làà-rì.* They are wearing their shirt inside out.

wilie [wíliè] (*var. wiile*) *n.* sound that alerts people of a danger, made with the mouth • *dzètìí káá dóng-níñj, tñò màñà wíliè tiè nárñ ní.* A lion is coming after me: run and alert the people. *ùù wílë káá tñá-mòvò.* His crying is unpleasant.

wiliñ [wiliñ] *n.* perspiration, sweat • *wiliñ káá jálá ñí ní.* Perspiration is coming out of me. *pl. wiliñse.*

wiliñsaña [wiliñsánjà] *lit.* perspiration-time *n.* hottest period of the dry season.

wir [wír] *n.* snake skin after moulting. *pl. wire.*

wire [qìrè] *v.* 1 to undress • *já wíré jà kfná rá àká válà gó dùùsèé müñj nàáváñ bftorò.* We undressed then walked around Ducie three times. 2 to remove the skin of an animal, to shave a head • *wirè à píésí tñj wàà.* Remove the skin of the sheep and come. 3 to moult, as when a snake cast off its skin • *bíná müñj hágltíkñj já wirèò.* Every year snakes moult.

wisi [wísí] *v.* to shake up and down as in winnowing.

wiwilií [wìwilií] *n.* type of bird, large in size with shiny black feath-

WI-

WO

- ers. *pl. wiwilee.*
- wi-** [wi] *Cf: wii* (*var. wo, ws-*) classifier particle for abstract entity.
- widimj** [wídííñ] *Cf: dñm;* **nidimj;** **krijdmj;** **bidimj** *n.* truth. *pl. widimja.*
- widimjtna** [wídííntífnà] *n.* loyal and committed person.
- 1wii** [qìi] *v.* to be ill, to be sick • ò wàà wíi. She is not sick. *Ant:* **1laanfia**
- 2wii** [qíí] *Cf: wi-* *n.* matter, palaver, issue of abstract nature. *pl. wie.*
- wila** [qííflá] *n.* sickness • **bàáj wíí-lá ká kpágí?** What sickness do you have? *pl. wila.*
- wiilii** [wìílfì] *n.* quality of being injured or ill • **ii nébíwiilié ká jàà á-wéñ?** Which fingers are those injured? *pl. wiiie.*
- wijaalii** [wfjáálñ] *n.* duty, moral obligation and activities that must be carried out • **síimákóóríí jáá hääj wíjáálñ rà.** Food preparation is a woman duty.
- wijalii** (*var. of tiimuñ*)
- wikpagni** [wókpágíf] *n.* behaviour or deeds. *pl. wikipagee.*
- wikpegelegii** [wókpégélégíí] *n.* difficulty. *pl. wikipegelegee.*
- wil** [wíl] *n.* mark on body made by incision or paint. *pl. wila.*
- wiligi** [wílígí] *v.* to dismantle • **à lóólikrórá wilígí à lóóli índzì rē.** The mechanic dismantled the car's engine.
- 1wiln** [wílífí] *n.* star. *pl. wile.*
- 2wilii** [wílífí] *n.* tortoise. [Mo, Ka, Tu, Ti]. *pl. wile.*
- wilus** [wílífó] (*var. wilos*) *n.* kob (*Kobus kob*). *pl. wilisa.*
- willaaj** [wílláájñ] *n.* simple, light, trivial matter • **wílláámá** Any simple matters happening and my child gets angry. *pl. willama.*
- wilos** (*var. of wilus*)
- wimuj** [wímùñ] *quant.* anything, everything • **wímùñ wàà tûó ñ kàá jááñ kùsi.** There is nothing I cannot do. **wímùñ nō òò zimà.** She knows everything.
- wijmahä** [wójmháháá] *n.* word, speech. *pl. wijmahääsa.*
- wijmalagamíí** [wíjmálágámíí] *n.* dictionary.
- wisi** (*var. of* (*Mo. var. of wsasa*))
- witselii** (*var. of tiipuu*)
- wizaama** (*var. of jarie*)
- wizimii** (*var. of naqzinna*)
- wizosor** [wízóór] *n.* interruptive person. *pl. wizosora.*
- 1wo** (*var. of ra*)
- 2wo** [wó] *v.* 1 to produce and harvest the second yam, after the first has been cut off the plant • **díi wà híré ñ kpáámá à wàá wō.** If you do not dig your yams, they will not produce seedlings. 2 to excel at one's occupation • **à néési wójòō àní hèmbíí tówíí ní.** The nurse excels at giving injections.

wojo [wòjò] *nprop.* Wojo, person's name.

wondzomo [wòndzómò] *n.* person who performs male circumcision. (Hausa, ultm. Arabic <*wanzaamī*>).

woŋ [wòŋ] *Cf.* **dígimbirinse** *Cf.* **dígimbirinsetíma** *n.* deaf person or mute person, or both. *pl.* **wonno**.

woŋli [wòŋli] *v.* to act boastfully • *kàlá fí jā wòŋli dó jà nī rā sùkúù nī*. Kala used to boast at school.

woo [wòó] *v.* to be empty, to be vacant • à *kàràŋbiè dígíí wá wāāwā òò báṣáŋíí tʃòà wòó*. One student did not come, his place is vacant.

woori [wòòrì] *v.* to hoot at someone, especially of derision or contempt • *dí i wá ymìè bá káá wōōrīi*. If you steal they will hoot at you.

wosi [wósí] *v.* to bark • à *váá kàá wósòò*. The dog is barking.

wou [wóù] *n.* second yam harvest. *pl.* **woto**.

wɔ (*var. of wi-*)

wəgadí [wýyádi] *n.* time. (Hausa, ultm. Arabic <*wokaci*>).

wəleɛ [wóléɛ] *n.* type of fish. *pl.* **wəle̩sa**.

wəlī [wólíí] *n.* 1 group of people considered colleagues or age mates • *tébín nì, ḷ ní ḷ sò̀wáwóléé ká và-là*. At night me and my colleagues hang out. 2 blood related people forming a clan • *tʃíá gàŋwóléé tʃí káá sāŋjā à bóntí báluíkóré nàmìà rā*. Tomorrow the Gan clan will

share their funeral meat. 3 ego's inferior, staff • *bàmùŋ jáá kùòrùwó-léé wá*. Everyone is under a chief. ḷ *télé jáúsā ǎlìè dí ḷ wólkéé wá bī náj túmá bár nī*. It is two weeks now that my staff has not seen me at work. *pl.* **wɔlēe**.

wɔɔlì [wòɔlì] *v.* to skim off, to shake, to bring refuse to top • *wòɔlì à háá-sá múj à mǐá ní*. Skim off the chaff from the guinea corn.

wɔra [wòrà] *v.* to strip, to come off, to shell (maize) • *tʃíá jà tʃí káá wɔrà à jàmmíí múj*. Tomorrow we will shell all the maize.

wɔsakuolo [wòsíkūolō] *Cf.* **iko** (*var. (Mo. var. wɔsikuole)*) *nprop.* clan found in Sawla, Motigu, Tiisa, Tuosa, and Gurumbele.

wɔsalɛela [wòsíléélá] *Cf.* **ile** *nprop.* clan found in Motigu.

wɔsasiile [wòsísíilé] *Cf.* **isi** *nprop.* clan found in Sawla, Motigu and Gurumbele.

wɔsatʃaala [wòsítʃáálá] *Cf.* **itʃa** *nprop.* clan found in Ducie and Gurumbele.

wɔsatʃii [wòsítʃii] (*var. wɔsikii*) *n.* taboo inherited by clan affiliation. *pl.* **wɔsatʃiite**.

wɔsawnla [wòsíwíílá] *Cf.* **iwé** *nprop.* clan found in Sawla and Tuosa.

¹**wɔsi** [wòsí] *v.* to roast, to cook with dry heat in ashes, sand or over fire without oil, or to put directly on

fire • *iì bié wósí kpááj pétūú*. Your child finished roasting the yam. *ò ymá dí ýń kpóssí à sùú áká wósí tīēō*. She said I should singe off the guinea fowl and roast it for her.

wósí [wósí] *v.* to summon, to bring a case to a chief • *ṇ wà kpágá mó-lèbíé káá kàálí kùòrdíá kà wósí bákúrí*. I do not have money to go to the chief's house and summon Bakuri.

wósikii (*var. of wósatfii*)

wósikuole (*var. of (Mo. var. of wósakuolo)*)

wósina [wósínà] *n.* type of yam. *pl. wósinasa*.

wósíwíjaalí [wósíwíjáálí] *n.* clan funeral performance, includes duties like marks on a corpse, ways to handle a corpse, or accepting offerings. *pl. wósíwíjaalíe*.

wótímáí [wótímáí] *n.* security guard. (ultm. English <watchman). *pl. wótímáísa*.

wusi [wúsí] *v.* to throb, to ache • *à bié ymá dí ùù júú kàá wúsí ùù ní*. The child said that he felt a throbbing in his head.

wuuli [wúulí] *v.* to cook partially • *wúulí à námíá bilé, já tfí tó-yá*. Cook the meat partially, tomorrow we will boil it.

wó- (*var. of wr-*)

wóhää [wóhää] *lit.* sun-bitter *n.* afternoon, approx. between 12 p.m. and 3 p.m..

wójalií [wójálí] *n.* east.

wóra [wórrà] *v.* to thresh maize, or remove soil from a tuber • *ná-mùnáá káá kíŋ wórrà jámmité*. Everyone can thresh maize. *wórrà kpáámá háglíí tā*. Remove the sand from the yams.

wórigí [wórigí] *v.* to collapse, to make collapse • *à zámpárágíí wórígíjó*. The resting area collapsed. *bóónná wórígí ḥáglíí tā*. Goats scattered my heap of bricks.

wósa [wóssá] *n.* Cf: **kuoso** (*var. (Mo. var. wísi))* 1 god. 2 sun. 3 clan. *pl. wóssasa*.

wótfelíi [wótfélíí] *n.* west.

wózaandíá [wózààndíá] *lit.* God-greet-house (*var. misiri*) *n.* mosque.

wózaníhíí [wózàníhíí] *n.* leader of any modern religion activities. *pl. wózaníhíesa*.

wózóóri [wózóórì] *n.* day • *wózóórì wéj lóólì káá wàà?* On which day comes the car? *à wózóórì ḥá wàà tówò ní*. That day I was not there. *wózóórì wéj i kà lìi dùséé wàà wàá?* On what day did you leave Ducie to come to Wa?

zaa

zagansa

Z

zaa [zàà] *v.* to fly • záárá hámà záá dì gó já tɔ̄. These birds are flying over our village.

zaa paari [zàà pààri] *v.* to nag, to excessively remind, to constantly bring back a matter • gbóló mǎá záá dì pāärīj ò tséñdžì wfé. Gbolo's mother keeps nagging me about her change.

zaajaga [zàjàgà] *n.* tiny bird with light weight, seen flying from tree to tree. *pl. zaajagasa.*

zaalí [zààlì] *v.* to float • à níjszwü záálí nījúú nī. The dead fish floats on the water.

zaami [zààmì] *v.* 1 to greet • ñ záá-míí rā. I am greeting you. 2 to pray • ñ záámì kúòsò rō dí ó wáá záàj. I pray to God that he comes today.

zaaŋ [zàáj] (*var.* (Mo. *var.* ziləŋ)) *n.* today • ì káá tómá tiè à kúórù rō zááŋ káá tʃìá? Will you work for the chief today or tomorrow?

zaaŋberi (*var. of* kuudiginsa)

zaar [záár] *Cf:* zimbie *n.* bird. *pl. zaara.*

zaarhíř [zààrhíř] *n.* type of vulture
Syn: nákpaazugo . *pl. zaarhířsa.*

zaasi [zààsì] *pl.v.* to jump • sóm-pòrësáá záásí à wāā. The frogs are jumping towards us.

zaawi [zààwì] *v.* to work or decorate with leather • zìàŋ zááwí ùù kísiè

rē. Ziang decorated his knife with leather.

zaaza [zààzázáá] *ideo.* up standing, upright • mìm bié káá tṣíjá zààzázáá rá, òvò há wà válá. My child is standing upright, but cannot walk yet. (Oti-Volta (partly) <za).

zabaga [zàbáyà] *n.* Gonja person. *pl. zabagasa.*

¹**zaga** [zàyá] *n.* courtyard, compound. *pl. zagasa.*

²**zaga** [zàyà] *v.* to be furious • dżé-bùnì páá ñùñù bié zómó, ñùñù bárá zàgà. Jebuni insulted my son, I was furious.

³**zaga** [zàyà] *v.* Cf: tuti 1 to push, to shove • má ká zàgà à lóólì ú sii. You go and push the car for it to start. 2 to blow, of breeze or wind • pè-lèjì káá zàgà. We are experiencing a good breeze.

zagafii [záyáffii] *n.* yellow fever. *pl. zagafiiſa.*

¹**zagali** [zàyàlì] *v.* to be worn out • tómá bié kinlàrfè zágáljéó. The clothes of Toma's child are worn out.

²**zagali** [záyálí] *v.* to shake in order to empty, or to dust • zágálí à tágàtà, à búmbór lii. Shake the shirt to remove the dust.

zagan [záyán] *n.* leper. *pl. zagan.*

zagansa [záyànsá] *n.* leprosy disease. *pl. zugansa.*

zagasi

zagasi [zàgàsì] *v.* 1 to press down and support oneself when standing up • à níhîé zágásí à kór siì. The elder supported himself on the chair to stand up. 2 to shake for fruits to fall • kà zágásí súōŋ. Go and shake the shea tree for the fruits to fall.

zagati [zàgàtì] *v.* to be holey, tattered, or damaged • híj gílá à kàdáásì zágátì kékì. It is you who made the paper to be so damaged. i kálèj zágátijáó, jàwà áfslíl. Your mat is tattered, buy a new one.

zahal [záhál] *n.* hen egg. *pl.* **zahala**.
zahalbapɔmma [záhálbápɔmmá] *n.* egg white.

zahalbasıama [záhálbásıàmá] *n.* egg yolk.

zahulii [záhúlí] *n.* type of tree (*Afzelia africana*). *pl.* **zahulee**.

zakvøl [zák"vøl] *lit.* fowl-t.z. *Cf:* **kvø** *n.* yam tuber beetle grub (*Heteroligus*). *pl.* **zakvøla**.

zal [zál] *Cf:* **zimñ** *n.* chicken, fowl. *pl.* **zalie**.

zamba [zàmbá] *Cf:* **daware** *n.* spitefulness, plotting, action against the benefit or prosperity of someone. (Hausa <zambaa>). *pl.* **zamba**.

zamparagui [zámpárágít] *Cf:* **zaŋ** (*var.* **gbelmuŋ**) *n.* covered wooden platform used as a resting area. *pl.* **zamparagie**.

zantere [zántéréé] *n.* type of grass that germinates in early July.

zantøg [zántøg] *n.* basket used as fish trap in shallow water. *pl.* **zantøga**.

zazehë̃

zanzig [zànzíg] *n.* type of plant. *pl.* **zanziga**.

zaŋ [zánj] *n.* *Cf:* **zamparagui** 1 wooden platform erected as a rest area. 2 nest. *pl.* **zaŋa**.

zaŋguoŋmuŋsulisu [zàŋgùòm-mùnsùlisù] *n.* type of grasshopper.

zaŋgbiera [zàŋgbìèrà] *nprop.* Hausa people. *pl.* **zaŋgbierasa**.

zaŋgbiersabulugo [zàŋgbìèrìsábúlúgò] *lit.* Hausa-spring *nprop.* location south of Ducie. (Oti-Volta (partly)).

zaŋsa [zàŋsá] *Cf:* **gbege** *Cf:* **kontii** *n.* early farm preparation, just after bush burning, involving clearing the land and cutting trees. [Du].

zaŋsi [zàŋsì] *v.* to clear land, in preparation for new farm • mìn búúré pápátásá ká zaŋsí kùó tiēŋ biná hájì. I need farmers to clear the land for a new farm this year.

zaŋtſagaln̩ [zàŋtſágàlin̩] *n.* hall, common room where visitors are received *Syn:* **lumbu**.

zapega [zàpègá] *n.* outer part of a house, outside a house and its yard • wòsá gó zàpègàsá, ó ká kpàgà záál. Wusa went at the outskirt of the house to catch a fowl. *pl.* **zapegasa**.

zapuo [zápùó] *n.* hen, adult female fowl. *pl.* **zapuoso**.

zapuwie [zápúwié] *n.* pullet, young female chicken.

zazehë̃ [zàzèhë̃] *n.* roofing pillar, supporting *dolo*. *pl.* **zazehësa**.

zene [zènè] *v.* to be big, to be large
• wòsá zéné káálí bá. Wusa is the biggest among them. sàŋkòáj kùò wá zénē, ùù kùó jáá wièwiè rē. Sankuang's farm is not big, it is very small.

zenii [zénii] *n.* big. *pl.* *zenie.*

zeŋ [zèj] *n.* big *Ant:* ¹boro . *pl.* *ze-ne.*

zeŋsi [zèŋsi] *Cf:* duŋusi *v.* to limp in a way to avoid the heel • òò náá tíŋ gílá ò dí zéŋsi. His leg makes him limp.

zepégor [zèpèg^wóř:] *n.* type of hyena
Syn: badaare . *pl.* *zepégoro.*

zesá [zèsá] *n.* type of gecko (*Hemidactylus*). *pl.* *zesasa.*

zigilii [zígílí] *v.* to shake, to shiver
• wà́r tíé ò dí zígílí. The cold weather makes him shiver.

ziige [zíigé] *v.* to make shake • pèú káá zíigé dàásá. The wind makes the trees shake.

zimbal [zímbál] *n.* cock, adult male fowl. *pl.* *zimbala.*

zimbelee [zímbélée] *n.* cockerel, young rooster.

zimbie [zímbié] *n.* *Cf:* zaar **1** any small bird. **2** chick of the fowl. *pl.* *zimbise.*

zimbimunzvalonzva [zímbímùnzòálónzòá] *n.* pin-tailed wydah, type of bird (*Vidua macroura*).

zij [zíj] *n.* tail of mammals. *pl.* *zise.*

zi [zí] **1** *pv.* expected outcome, finally • bà zi lááwáá dí bà káá kàá-

kòó. They finally agreed that they will go. **2** *adv.* after, then • dí gbàmgbàj wá pétí áwèjí zí jā kà wàä? When harmattan finishes, which season follows?

zíā (*var. of* *zíē*)

zíē [zíě] (*var. zíā*) *n.* wall. *pl.* *zíësa.*

zíęŋ [zíéŋ] *n.* **1** spiritual protection after homicide • ò só zíęŋ nā. She washed her spiritual action away, so she is now clean. **2** snake venom. *pl.* *zíęŋ.*

zíezie [zíézíé] *Cf:* kūŋsūŋ *ideo.* light weight and weak, for person or crop • bíná hájì ḥ kpáámá dó zíēzíē. This year my yam plants are weak and poor.

ziga [zígà] *v.* to be protruded, to bulge out or project from its surroundings, to have one's skin made tough and thick through use • nìñ nèpíélá zígáá. My palms are hard through working. à járébáàl tilé zígáá. Muslim men have a circle of callused skin on their forehead, a prayer bump.

zígítí [zígítí] *v.* to learn, to study • bà pé nìjá zígítí nààsàrtàá. We learned English from them.

zíñ [zíñ] *v.* to have bushy hair, to have hair grown beyond normal • ḥí búú-rè i já kà fónà ìì púú dí ò há wà zíñwá. I want you to shave your head before it becomes bushy.

ziimí [zíimí] *v.* to be wrinkled due to fluid loss or bodily substance • à hâáñ lùmbúròsó zífmíjáá. The

zilaj

woman's oranges are wrinkled. *hă-hiēsă sīē já zīmōō*. The face of old women are generally wrinkled.

zilaj (*var. of (Mo. var. of zaaj)*)

zilimbil [zìlìmbìl] *n.* describe how an item or a person is covered or smeared with matter • à fègá míntí kóó zilimbil lā. The stirring stick is covered with t.z.

zilijtɔɔnɔ̄ã (*var. of zolojtnɔ̄ã*)

zima [zìmà] (*var. ¹ziŋ*) *v.* to know, to understand, to be aware • ḡ zímá púmiì rē. She knows how to hide.

zima sii [zìmà síi] *lit.* know eye *cpx.v.* to confirm • iŋyì btéri há wà zímá ḡ wíé síi. My senior brother has not yet confirmed his issues.

zimatiina (*var. of zimna*)

zimñ [zímn̄] *Cf. zal* *n.* fowl, chicken. [*Gu*]. *pl.* **zimñ̄e**.

zimkpaganɔ̄ã [zìŋkpàgànɔ̄ã] *lit.* know-have-mouth *n.* discretion • zìŋkpàgànɔ̄ã wíréó. Discretion is good.

zimkpaganɔ̄ãtūma [zìŋkpàgànɔ̄ãtífína] *lit.* know-have-mouth-owner *n.* discreet person, someone who can keep secrets • kàlá wá jāā zìŋkpàgànɔ̄ãtífína. Kala is not a discreet person.

zimna [zímn̄á] (*var. zimatiina*) *n.* knowledgeable, professional. *pl.* **zimnasa**.

zin (*var. of zina*)

zina [zíná] *v.* *Cf. tuu* (*var. zin*) 1 to drive or ride, or sit on, e.g. bicycle,

zolojtnɔ̄ã

motorcycle, horse • ḡ wà bùurè hà-mónà dì zíná iŋyì púúpù háj. I do not want children to ride on my motorbike. 2 to climb, to go up, to be with a great deal of volume • ḡ zíná sàl lá iŋyì páá tsūōnō. I go up on the roof to collect my shea nuts. iŋmá á dí zinà. Speak loud.

zinahɔ̄ã [zìnàhɔ̄ã] (*var. pompo*) *n.* type of locust which comes in large quantity and destroys crops rapidly.

zinzapuree [zànzàpúrèè] *Cf. dandafulee* (*var. zinzinpulie*) *n.* house bat. *pl.* **zinzapuruso**.

zinzipulie (*var. of zinzapuree*)

¹ziŋ (*var. of zima*)

²ziŋ [zìŋ] *n.* large-eared slit-faced bat (*Nycteris macrotis*). *pl.* **zinna**.

³ziŋ (*var. of ziŋñ*)

ziŋja [zíŋjá] *v.* to be tall, to be long • báál hàn ní zíŋjá kààlì ḡ jñína. This man is taller than his father. wàà ní dùsèè tíwíí zíŋjáð. The Wa-Ducie road is long.

ziŋbanñ [zíŋbànñ] *lit.* tall-section *nprop.* section of Ducie.

ziŋñ [zíŋñ̄] (*var. ³ziŋ*) *n.* length, height • à dőð zíŋñ̄ jáá mításá ànáá-sé rā. The length of the python is four meters. *pl.* **ziŋje**.

zisa [zìsá] *n.* slender-tailed squirrel, squirrel which lives on trees (*Protoxerus aubinnii*). *pl.* **zisasa**.

zolojtnɔ̄ã [zólójtnɔ̄ã] (*var. zilijtɔɔnɔ̄ã*) *n.* Black Wood-Hoopoe,

zomie

type of bird (*Rhinopomastus aterrimus*). *pl. zolonyɔnɔñāsa*.

zomie [zòmìé] *n.* person who wishes and acts for the downfall of somebody else. *pl. zomise*.

zonj [zónj] *n.* insult. *pl. zomo*.

zonjbii [zònjbíí] *n.* specific insult or mockery, usually targeting appearances • à hááj zònjbíí múj náá jáá gríízéññé. They mock the woman with her big cheek. *pl. zoŋbie*.

zungoree [zónggöréè] *n.* mosquito. *pl. zoŋgoruso*.

zoro [zòrò] *v.* to pick someone or something up from the ground, or as in providing transportation, to raise, to lift or pick up something • à biè zóró òvò píná ságà móto ní. The child picked up his father on his motorbike. zòrò à siimáà lii dèndíl. Pick up the food and send it outside.

zɔgsiéŋ [zògsiéŋ] *n.* maize silk. *pl. zoŋsiema*.

zɔ̄i [zɔ̄i] *ideo.* exclusively • lààbòkòsá máŋá zɔ̄i ñ píná dì párà. My father produces exclusively the

zoŋj [zòj] *n.* weak from birth • kò-lókòlózɔŋj wáá tòò ñ kòlókòlòsò ní. There are no weak turkeys among my rafter. *pl. zoŋna*.

zoŋkogosiaŋ [zòŋkógósíāŋ] *n.* large pit formed naturally. *pl. zoŋkogo-siama*.

zoŋkɔŋjeɛ [zóŋkòŋjéɛ] *n.* type of slate rock. *pl. zoŋkɔŋjeſa*.

zvgv̄si

¹zugo (*var. of duu*)

²zugo [zùgò] *v.* 1 to be thick, stiff but flexible • à kàpálà zúgóú. The fufu is well pounded and starchy. 2 to be slow • gbólò zúgó kíñkán nà, ḥ wà písí bárā dì jáá wiē. Gbolo is very slow, she does not get on with things.

zugumi [zùgùmì] *v.* 1 to not receive good care and suffering the consequences • làliwisé káá zúgúmì. Orphans are not receiving good care. 2 to be stunted, to stop, slow down, or hinder the growth or development of • ḥ kàá tiè t zúgúmì. I will hinder your development.

zul [zúl] *Cf:* kòlì *n.* millet, used in making porridge and t.z.. *pl. zulo*.

zunguŋ [zúnjgún] *n.* elongated carved log drum, beaten with curved stick. *pl. zuŋgunso*.

zungv̄o [zùŋgòɔ] *n.* type of dance for women and men, not specific to a particular event. *pl. zuŋv̄o*.

zuu [zùù] *n.* dull weather, no sun and no rain. *pl. zuu*.

²zuu [zùù] *n.* the biggest part of a share • i totii jaa zuu. Your share is the biggest share.

zva (*var. of ulzva*)

zv̄ã [zv̄á] (*var. zv̄ɔ*) *n.* waterbuck, type of antelope (*Kobus ellipsiprymnus*). *pl. zv̄äta*.

zvgsi [zóysíí] *n.* type of tree. *pl. zvgsie*.

zvgv̄si [zv̄gɔsì] *v.* to shrink, to become small by sickness, implies

zɔɔ̄j

unattractive thinness, as with undernourishment • à zál kàà wííð ìì wà ná òò kà zògòsijéë? The fowl is sick, haven't you seen it has shrunk?

zɔɔ̄ (var. of zɔɔ̄ā)

zvɔ̄mi [zvɔ̄mì] *v.* for leaves, to be dehydrated, have spots and be wrinkled • à mûró pààtfágá zvɔ̄mîñ. The rice plant is dehydrated.

zvø̄ [zvø̄] *v.* Cf: In 1 to enter, to go inside • dì zóð. Come in! à kúòrū zóð dià mûñ nō à làà kpâá-má fí fí. From each house the chief took 10 yams. 2 to live somewhere and not necessarily be a native of that place • kùmáásí ò dì zóð. He lives in Kumasi. 3 to join, to cooperate • nitàmá káá zóð kóólí lágálà-gá háj. Few people join the shrine Kuolii these days. já zóð dɔñà à pèñì bìnà háj. Let us cooperate and

zvø̄ni

do the first weeding this year.

zvø̄ [zvø̄] *n.* laziness, lack of courage, or dullness originating from depression, unhappiness or illness • zàájì tñ bárá dó zvø̄. Today I am lazy and lack courage. *pl.* zvø̄.

zvø̄dø̄ja [zvø̄dø̄jà] 1 *n.* work relation or process, when each works for the other in turn • já kàá zvø̄dø̄jà à tɔ̄ pié wó bìná háj. We will come together to raise yam mounds this year. 2 *pl.n.* neighbours or people one stays with.

zvø̄l [zvø̄l] *n.* tuber. *pl.* zvø̄la.

zvø̄ni [zvø̄ni] (var. tø̄vni) *v.* to pout, to protrude the lips in an expression of displeasure • à sùkúù bisé wàá kìn zvø̄ni nɔñá dó tfítfà ní. The students cannot pout at a teacher. tí tóóní ìì nɔñá dó ñ ní kéj. Do not protrude your mouth at me like that.

Part III

English-Chakali reversal index

*aardvark**alms***a**

aardvark	nanbugo <i>n.</i>	adultery (to commit)	sama <i>v.</i>
abandon	ta ₁ <i>v.</i> ; viɛ ₂ <i>v.</i>	adze	säätsjɔŋ <i>n.</i>
abdomen	patʃiŋui <i>n.</i>	afraid (be)	ɔma <i>v.</i>
able	km <i>v.</i> ; kpege ₂ <i>v.</i>	African	nibubummo <i>n.</i>
abound	gaali ₂ <i>v.</i>	after	zi ₂ <i>adv.</i>
abrasion (branch)	daasiiga ₁ <i>n.</i>	afternoon	wɔhää <i>n.</i>
abruptly (do)	vaari <i>v.</i>	again	bɪ <i>itr.</i>
abscess	tʃamimä <i>pl.n.</i>	age	hī̥ <i>v.</i>
abstract entity	wi-	age mate	swawalii <i>n.</i>
abundant	kana <i>v.</i>	age mate (relation)	sua <i>n.</i>
abused (person)	nudoŋ <i>n.</i>	agitation	nɔnnɔŋj ₂ <i>n.</i>
Accra	akraa <i>nprop.</i>	agree	nõä digimarpa <i>v.</i>
ache	wusi <i>v.</i>	agree (to leave)	ta dɔŋa <i>v.</i>
Achilles tendon	nääpol <i>n.</i>	agree with	laa ₄ <i>v.</i>
acquire	wealth buure ₂ <i>v.</i>	AIDS	eesi <i>n.</i>
acre	eeka <i>n.</i>	aim at	frii ₁ <i>v.</i> ; pɔ ₂ <i>v.</i>
across (be)	kaga <i>v.</i>	airplane	oluplen <i>n.</i> ; oripere <i>n.</i>
act proudly	dʒigisí <i>v.</i>	akee tree	tii <i>n.</i>
active	nɔma ₂ <i>v.</i> ; weti ₂ <i>v.</i>	albino	gbambala <i>n.</i>
add	pe <i>v.</i> ; tuosi ₁ <i>v.</i>	alcoholic drink	pataasi <i>n.</i> ; sɪŋ <i>n.</i>
add (condiment)	gbaani <i>v.</i>	alcoholism	sɪŋnɔhää <i>n.</i>
added amount	tuosii <i>n.</i> ; tuoso <i>n.</i>	alert	pɔt̪i <i>v.</i>
additional	viɛŋ <i>pv.</i>	alight (become)	büü <i>v.</i>
adhere	mara ₁ <i>v.</i> ; maragi <i>pl.v.</i>	all	muŋ <i>quant.</i>
adhere to a religion	dva ₂ <i>v.</i>	all (hum+)	bamuŋ <i>quant.</i>
adjacent (be)	kpara <i>v.</i>	all (hum-)	amuŋ <i>quant.</i>
adjust	gbiasi ₁ <i>pl.v.</i>	alleviate	fɔgɔsi ₂ <i>v.</i>
adjuster	kaleŋbileŋjë̄̄ <i>n.</i>	alley	fɔgbaan̄ <i>n.</i>
adopt	laa dɔ cpx.v.	allow	gila ₁ <i>v.</i>
adopted child	sanlare <i>n.</i>	alms	sereka <i>n.</i>

alone

alone teŋteŋ *n.*
already baanj *pv.*; foo₃ *v.*; maasi₁ *v.*
also gba *quant.*
always taar₃ *n.*
amaranths (vegetable) aleɛfʊ *n.*
ammunition pouch tɔg *n.*
amount ŋmena₂ *n.*; zuu *n.*
ancestor faal *n.*; laln₂ *n.*
ancestors (line) ləl *n.*
ancient faa *n.*
and a conn.; aka conn.; ani₁ conn.; ka₁ conn.
anger baaj *n.*; pagi *n.*
angry (be) waasi₂ *v.*
animal sel *n.*
animal skin tɔŋ₁ *n.*
ankle nāāsii *n.*; nāātʃvəg *n.*
ankle-rattles (pair) tʃim̩ *n.*
announce hēsi *v.*
announcer hēhēse *n.*
annoyed (be) hāāsii₂ *n.*
answer laa₃ *v.*
ant (type of) daapuuukpoŋkpolo *n.*; gogo *n.*; gogosama *n.*; guurii *n.*; haglibie *n.*; haglibisiansa *n.*; minĩä *n.*; solibie *n.*; temiï *n.*; tii *n.*
antelope (type of) ãä *n.*; kuo *n.*; wieme *n.*; zðä *n.*
anus muŋputii *n.*
anxious siri *n.*
anyone namuij *quant.*
anything wimuij *quant.*
appear gaŋi *v.*

asthma

appearance sii *n.*
append mara₁ *v.*
appendicitis momuij *n.*
appetite hĩera *n.*
apply titi *v.*
argue tva₂ *v.*
argument hakila *n.*
arm neŋ *n.*
arm joint nekpun *n.*
arm ring kana *n.*
armpit lugbṣa *n.*
armpit hair lugbṣapuŋ *n.*
arrange dvasi *pl.v.*; tʃɔgsi₂ *v.*; vɔvṣri *v.*
arrow hẽj *n.*
arthritis gaŋabulo *n.*
articulated vehicle lɔɔlimunzvalun-zva *n.*
as kii₁ conn.; kii₂ *v.*
as well ko *adv.*
ascaris niŋar *n.*
ascite patʃgiŋsunno *n.*
ash fuful *n.*; tapulsa *n.*
ash (type of) fõä *n.*
Ashanti (person) kɔmbɔrja *n.*
ask piasi₁ *v.*
ask (for forgiveness) dibi *v.*
asking (farm help) parisumii *n.*
asleep duo *n.*
asphalt kotaal *n.*
assassin bug hamɔnanãð *n.*
assemble sira₁ *v.*
assist in crossing water duori *v.*
asthma hĩesipugo *n.*

*at (be)**bath*

at (be) d̥sa₁ *v.*
at all times taar̥ *n.*
atlas vertebra bagensorii *n.*
attach mina₁ *v.*; vɔwa₁ *v.*
attempt to catch gbarmi *v.*

b

baboon fɔɔ̄ *n.*
baby bifɔla *n.*
bachelor buzor̥ *n.*
back gantal₁ *n.*; gantal₃ *reln.*; habvɔ *n.*
back (part of) kanya₁ *n.*; kanya₂ *n.*
back area lumo *n.*
backtalk gantal lɔha *n.*
backtalking lɔgantal *n.*
backwards bira *v.*
bad boj *n.*; h̥i interj.; tʃɔma₁ *v.*
bad (be) bɔma₁ *v.*
bad (person) nibuboj *n.*
Badiga (person's name) badiga *nprop.*
bag bwɔtra₁ *n.*; pur *n.*
bag (type of) lɔga₁ *n.*
Bakuri (person's name) bakuri *nprop.*
balance deŋsi₁ *v.*
bald headed nukpaltima *n.*
baldness kpaliqe *n.*; nukpal *n.*
ball bol *n.*
ball (dawadawa) svommāā *n.*
ball (groundnut) kpulikpulii *n.*

attitude dɔnna *n.*; dʒogo *n.*
avoid (spill) mɔra *v.*
Awie (person's name) abie *nprop.*; awie *nprop.*
axe sāā *n.*

ball (pumpkin seed paste) kan-tʃaŋgulumo *n.*
ball (shea butter) nɔɔ̄lɔgɔsii *n.*
ball of the thumb nebikaŋkawalnan-punii *n.*
balloon baluu *n.*
bambara bean sibii *n.*
bambara bean (fried) sibihalii *n.*
bamboo sima *n.*
banana kuodu *n.*
baobab seed tolibili *n.*
baobab tree tolii *n.*
bark daapetii *n.*; wosi *v.*
barrel aŋkvɔrɔ *n.*
barrel (gun) maafatuo *n.*
barren hambara *n.*
barren (be) fire *v.*
barter tʃera *v.*
base muŋ₃ *reln.*; sontogo *n.*
Basig (person's name) basig *nprop.*
basin katasazeŋ *n.*; tasazeŋ *n.*
basket (type of) kuzaa *n.*; tisie *n.*; tʃaga *n.*
bat (type of) dandafulee *n.*; filinʃintii *n.*; zinzapuree *n.*; ziŋ *n.*
bath sɔ *v.*

bathroom

bird (*type of*)

bathroom tʃetʃera *n.*; tʃitʃara *n.*

baton (*gun*) maafamundaapňā *n.*

battery baatribii *n.*

Bayong (*person's name*) bajorj
nprop.

be dɔ̃*v.*; jaa₁ *v.*

be about jaŋŋri *v.*

be on saga₁ *v.*

beach muŋn̩ā *n.*

beadless (*be*) sɪŋkpal *n.*

beam (*wood*) daaluhii *n.*

bean (*black*) sigbummo *n.*

bean (*type of*) gbena *n.*; siggongo *n.*

bean (*white*) sigpumma *n.*

bean cake kansii *n.*

bear (*foetus*) lsla *v.*

bear fruit nōna *v.*

beard dandapusa *n.*

bearing device (*type of*) garinjanee
n.

bearing tray dzaanjāā *n.*

beat maŋa₁ *v.*; masi *pl.v.*; tugo₁ *v.*; tu-
gosi *pl.v.*

become wa *pv.*

bee tūubii *n.*

beetle (*type of*) bimbilinsi *n.*;
mīfābiwa᷑ *n.*; niŋjuugbanjbulii *n.*

beetle grub zakw̩ol *n.*

before mōā *adv.*

beg sōlimi *v.*; sōmmi₃ *v.*

beggar susumma *n.*

behaviour dɔ̃nna *n.*; wiŋpagii *n.*

behaviour (*type of*) mōta *n.*; negeke
n.

behind gantal₃ *reln.*

believe laa di *cpx.v.*

bell (*finger*) prega *n.*

bell (*type of*) daworo *n.*; gbeliŋe *n.*

belly patſigii₁ *n.*

belt belenti *n.*

bench kor *n.*

bend goro₁ *v.*

bend back hele *v.*

bend down bɔ̃ŋja *v.*; fela *v.*

bend outward gɔ̃rigi *v.*

bend over gaali₁ *v.*

betray miñni *v.*

better (*be*) bo *v.*

between (*be*) faari *v.*

beyond (*be*) vāā *v.*

Bible baabv̩l *n.*

biceps nekpegi₁ *n.*

bicycle saakir *n.*

big kana *v.*; zene *v.*; zenii *n.*; zeŋ *n.*

bile kpɔ̃rimii *n.*

bilharzia fiŋniŋtʃoro₁ *n.*

billy goat bʊŋŋbal *n.*

bird zaar *n.*

bird (*small*) zimbie₁ *n.*

bird (*type of*) bendiir *n.*; biŋzimii *n.*;
buzaal *n.*; daakňā *n.*; daakňājalee
n.; daakňāwoŋ *n.*; daaŋmenkoŋkoŋ
n.; diŋtʃena *n.*; diŋte₂ *n.*; diŋbel-
gʊv̩ *n.*; dulugu *n.*; duu *n.*; galin-
gaa *n.*; gatuolie *n.*; gbelingbi *n.*;

biscuit

gbiekie *n.*; gbřāsɔɔnřā *n.*; kantev *n.*; katſig *n.*; katſiguol *n.*; katſiguolſiaj *n.*; kiesii *n.*; kilee *n.*; kileesiaj *n.*; konsiaj *n.*; konjbugul *n.*; konjjelemři *n.*; konjogulepřamma *n.*; konjpršlŋ *n.*; konjzaazug *n.*; kɔsagbegbe *n.*; kuu *n.*; kuudigmsa *n.*; kusiaj *n.*; kuuwolie *n.*; kpaŋkpagtři *n.*; kpaŋkpajlerie *n.*; kpolunjkpoo *n.*; kpoŋkpõŋbzazimbie *n.*; laleek-pakparee *n.*; lanjbę̥₁ *n.*; luho *n.*; luhosiaj *n.*; māabřoři *n.*; mɔgzmibie *n.*; ŋmalŋŋmřiři *n.*; paatſarančoř *n.*; pititeo *n.*; pɔlzimbal *n.*; samkpajtuluļu *n.*; saŋbaŋ-dugulee *n.*; saŋboŋ *n.*; sigmaazimbie *n.*; tiijagř *n.*; tintuolii *n.*; tntaa *n.*; tɔvɔgzmibie *n.*; tuntuolisama *n.*; tʃaparapři *n.*; tʃaree *n.*; tʃatſawilee *n.*; tʃokpore *n.*; wiwilii *n.*; zaajaga *n.*; zimbimunzsalvonzva *n.*; zolontonřā *n.*

biscuit bisiketi *n.*

bitch vanři *n.*

bite dɔsma *v.*; dɔsmi *n.*; dɔnsi *pl.v.*; ŋmena₂ *v.*; pɛmpel *n.*

bite (attempt) gagatř *v.*

bitter (be) hääſi *v.*

bitterness hääſii₁ *n.*

black bummo *n.*; doŋ₂ *n.*

black (be) bire₂ *v.*

black (person) níbubummo *n.*

Black berry aŋbuluj *n.*

Black thorn sɔbummo *n.*

blacksmith lɔksta *n.*

blade bileedi *n.*

bore

blame paani *v.*

blame (without) sol ideo *v.*

blanch foro *v.*

blanket kuntuj *n.*

bless kisi *v.*

blind pubirintima *n.*; ɲvkvŋ *n.*

blink kamsi₁ *v.*

blink (eye) dɔssi₃ *v.*

blister maali *v.*

blood tʃal *n.*

blood relationship hřena *n.*

bloom jele *v.*

blooming jelii *n.*

blow fuuri *v.*; hōř *v.*; pewo *v.*; zaga₂ *v.*

blow nose mři *v.*

blue bluu *n.*

blunt gbul *n.*

blunt (be) gbulo *v.*

board (wooden) daapelimpɛ *n.*

boast foro *v.*

boastful tankama *n.*

boastfully (act) wonli *v.*

boat kokoluň *n.*

body bara *n.*

body joint kpuŋ *n.*

bohor reedbuck wieme *n.*

boil tʃammiřā *pl.n.*; waasi₁ *v.*

boiling tɔŋi₁ *n.*

bolt jɔtri₁ *n.*

bone hog *n.*

book tɔŋ₂ *n.*

bore lugɔ₁ *v.*

*boredom**bullroarer*

boredom haamii <i>n.</i>	breathe with difficulty kiiri <i>v.</i>
borehole p̄ompivigii <i>n.</i>	breed wasi <i>v.</i>
borrow s̄ummi ₁ <i>v.</i>	breeze pelej <i>n.</i>
bother dama <i>v.</i>	brewing t̄oŋii <i>n.</i>
bottle k̄olbaa <i>n.</i> ; pirintsa <i>n.</i>	bridge kodorogo <i>n.</i>
bottom (river) niisii <i>n.</i>	bright tʃääni ₁ <i>v.</i>
boundary b̄ɔɔ ₃ <i>n.</i>	brightness batſaaŋ <i>n.</i>
bow tuo <i>n.</i>	bring kpa wa <i>cpx.v.</i>
bowed (be) ḡorigi <i>v.</i>	bring out kiini ₁ <i>v.</i>
bowl tasazer <i>n.</i>	bring up food ugo <i>v.</i>
bowl (grinding) dantig <i>n.</i>	broken (be) f̄ɔɔmi <i>v.</i> ; k̄ogɔli ₂ <i>v.</i>
bowl (plastic) r̄ebakatasa <i>n.</i>	broken part baketii <i>n.</i>
bowl (type of) h̄embie <i>n.</i> ; h̄emb̄ola <i>n.</i> ; h̄ena <i>n.</i> ; h̄engbaa <i>n.</i> ; katasa <i>n.</i> ; tasa <i>n.</i>	broken piece of gourd fakelia <i>n.</i>
box daga <i>n.</i>	broken pot (piece) tsintseli <i>n.</i>
boy (young) binibaal <i>n.</i>	broom kimpungii <i>n.</i> ; tʃää <i>n.</i>
bracelet gbin <i>n.</i>	brother (senior) b̄ieri <i>n.</i>
braid v̄oti ₂ <i>pl.v.</i> ; v̄owa ₂ <i>v.</i>	brother's wife (junior) h̄awie ₁ <i>n.</i>
brain kuŋkuŋ <i>n.</i>	bruised (be) f̄orrigi <i>v.</i>
branch (forked) daatsaraga <i>n.</i>	bucket bakti <i>n.</i>
branch (tree) daanää <i>n.</i>	bud f̄iř <i>v.</i>
branch of a river ḡoŋnää <i>n.</i>	buffalo k̄osanäš <i>n.</i>
brave bambiitima <i>n.</i> ; džiga <i>v.</i>	build sää ₃ <i>v.</i>
bravery baalii <i>n.</i> ; bambii ₃ <i>n.</i> ; nnibata <i>n.</i>	building saal ₁ <i>n.</i>
bread paanuu <i>n.</i>	bulb (light) b̄ɔɔna <i>n.</i>
break git̄i ₁ <i>v.</i> ; kerigi <i>pl.v.</i> ; keti ₁ <i>v.</i> ; t̄f̄ieiŋi <i>v.</i>	Bulenga (lect of) buleŋii ₁ <i>n.</i>
break off kpesi <i>v.</i> ; kp̄erigi <i>pl.v.</i>	Bulenga (person from) buleŋii ₂ <i>n.</i>
breast il <i>n.</i>	bulge out ziga <i>v.</i>
breathe h̄iēsi ₂ <i>v.</i>	bulges kpuogii <i>n.</i>
	bull nōwal <i>n.</i>
	bullet maafabii <i>n.</i>
	bullroarer dendilh̄ësi <i>n.</i> ; sigmawiili <i>n.</i>

*burial specialist**cassava (dried)*burial specialist *pel n.*burn *fūñ v.; tɔgɔsi v.*burning *fūññ n.*burnt slightly (be) *baari v.*burp *garisi v.*burst *jala₁ v.*bury *sogoli₂ v.; ûñ v.*bush *kɔsa₁ n.*bush animal *kɔsasel n.*bush cat (type of) *amənəs n.*bush dog (type of) *bele n.; bɔwaliɛ n.*bush guinea fowl *kɔsasññ n.*bushbuck *ãã n.*bushy hair (have) *zññ v.*but *ka₂ conn.*butcher *nanjogul n.*butterfly *pɛŋpəglimpɛ n.*buttock *muñkaaŋ n.*buttocks *muñ₁ n.*buttress *kpotokporogo n.*buy *jɔusi pl.v.; jɔwa v.*by *pe n.*by force (do) *fāã₁ v.***C**calculator *km̩kurokʊɔri n.*calf *näätsigii n.; nōwii n.*calf (bull) *nōwalee n.*call *jra v.; jirigi pl.v.; sira₂ v.*calling *jirii n.*camel *ŋɔgma n.*camp (farm) *bugumuñ n.*camphor *kafuura n.*can *km̩ v.; kɔŋkɔŋ ono.*cancel *dɔssi₂ v.*candle *tʃaandiri n.*candy (type of) *hagasi n.*cane *friebi₂ v.*cane-rat *aarii n.*cannabis *wii n.*capsule *lulibii n.*car *lɔɔli n.; turuñkaa n.*care (guest) *kpaga huor v.*care (not receive) *zugumi₁ v.*careful (be) *tʃalasi₁ v.*carefully *bõëñbõëñ ideo.*careless (be) *faasi v.*careless (person) *siinəmatiina n.*carelessness *faasii n.*caretaker *jinne n.*carpenter *kapenta n.*carry *baasi v.; kolo v.; nɔŋa₂ v.; tʃuŋa v.; ulo v.*carry (fire) *mɔna v.*caruncle *simɔŋ n.*carve *sãã₁ v.*carver *daasãär n.; sãsaar₁ n.*cassava *kpõŋkpõŋ n.*cassava (dried) *kpõŋkpõŋhɔlii n.; kpõŋkpõŋte n.*

cassava (*red*)

chest

cassava (<i>red</i>) kpõŋkpõŋsiama <i>n.</i>	cerebro-spinal meningitis kaŋgbeli <i>n.</i>
cassava (<i>white</i>) kpõŋkpõŋpʊmma <i>n.</i>	certain wara <i>dem.</i>
cassava flour lumps kpõŋkpõŋiŋma <i>n.</i>	certainly tɔrɪ <i>v.</i> ; tʃi <i>v.</i>
cassava peel kpõŋkpõŋpɛtɪ <i>n.</i>	chaff hääsa <i>n.</i> ; nɔɔr <i>n.</i>
cassava plant kpõŋkpõŋdaa <i>n.</i>	chaff (guinea corn) minzɔga <i>n.</i>
cassava tuber kpõŋkpõŋzvsl <i>n.</i>	chaff (rice) murpɛtɪ <i>n.</i>
castrate vara <i>v.</i>	chair kor <i>n.</i>
cat diebie <i>n.</i> ; dʒebalaŋ <i>n.</i>	Chakali (ethnically) tʃakalɪ <i>n.</i>
catapult taja <i>n.</i>	Chakali (language) tʃakalɪ <i>n.</i>
catarrh kabirime <i>n.</i>	chameleon sɪŋbəglɪŋ <i>n.</i>
catch kpaga ₂ <i>v.</i> ; kpagasi <i>pl.v.</i> ; tʃanṣɪ <i>v.</i>	chance bar ₂ <i>n.</i>
catch breath sigisi <i>v.</i>	change birgi ₂ <i>v.</i>
caterpillar (type of) sansandugulii <i>n.</i> ; sansanduguliibummo <i>n.</i> ; sansanduguliihɔhɔla <i>n.</i> ; sansanduguliinier <i>n.</i> ; taantuni <i>n.</i>	change (direction) biegɪ <i>v.</i>
cattle pen nōgar <i>n.</i>	change (money) tʃeŋdʒɪ <i>n.</i>
Caucasian (person) naasaara <i>n.</i>	change appearance (plant) maŋa ₃ <i>v.</i>
Caucasian man naasaarbaal <i>n.</i>	change name lugo ₂ <i>v.</i>
Caucasian woman naasaarhääñ <i>n.</i>	character džogo <i>n.</i>
cause a blister maali <i>v.</i>	character (type of) nihäsii <i>n.</i> ; niŋage <i>n.</i> ; zomie <i>n.</i>
cause someone's laughter lugusi <i>v.</i>	charcoal (piece) hɔl <i>n.</i>
caution na ₃ <i>v.</i>	charcoal (small pieces of) dandafulii <i>n.</i>
cave bii b ɔɔ <i>n.</i>	charcoal fire diŋhala <i>n.</i>
cave name narabɔɔ <i>nprop.</i>	charge tʃaagi <i>n.</i>
cavity (wood) lor <i>n.</i>	chase dɔgɔnɪ <i>v.</i>
cedi siidi <i>n.</i>	Chasia (lect of) tʃasili ₂ <i>n.</i>
ceiling sapete <i>n.</i>	Chasia (person from) tʃasili ₁ <i>n.</i>
celebration (type of) binšäŋsiŋ <i>n.</i>	Chasia village tʃasia <i>nprop.</i>
cement selemente <i>n.</i>	chasing women hääbuura <i>n.</i>
centipede (type of) dokeg <i>n.</i>	cheat fulumi <i>v.</i> ; tie ₂ <i>v.</i>
	cheating fuŋfuluŋ <i>n.</i>
	cheek girii <i>n.</i> ; lehEE <i>n.</i>
	chest bambii ₁ <i>n.</i>

chest hair

chest hair bambiipəŋ *n.*
chest pains bambiigeraga *n.*; bambi-wnla *n.*
chest problem baŋsiaŋ *n.*
chew ɻmʊvri₁ *v.*; tie₁ *v.*; tʃagamɪ *v.*
chewing gum tʃʊŋgoŋ *n.*
chewing stick gbesa *n.*
chick zimbie₂ *n.*
chicken zal *n.*; zimii *n.*
chickenpox sepambi *n.*; taŋgara *n.*
chief kuoru *n.*
chieftanship koro *n.*
child bie *n.*; bisɔ̃na *n.*; hamɔ̃ŋ *n.*
child (adopted) bilaadulii *n.*
child (bad) bibɔ̃ŋ *n.*
child (small) bisɔ̃nbie *n.*; hamɔ̃wie *n.*
child (youngest) biwie *n.*
children of a paternal line ɲinabise *n.*
chimney sumbol *n.*
chin daatvoma *n.*
chisel ɻməna *n.*
chock lesi *v.*
choke fɔra₁ *v.*; laŋsi *v.*
choked (be) fɔti₁ *v.*
choose lisɪ₃ *v.*
Christian tʃeetʃibie *n.*
Christmas bɔrrɪja *n.*
church tʃeetʃi *n.*
cigarette sigaari *n.*
circle gorɔ₃ *v.*

cloth (type of)

circuit nääval₁ *n.*
circular guloŋgulor̩ ideo.
circumciser wondzomo *n.*
clan wɔsa₃ *n.*
clan name itolo *nprop.*; ijela *nprop.*; jaŋsuwælɛe *nprop.*; vičhiegrie *nprop.*; wɔsakuolo *nprop.*; wɔsaleela *nprop.*; wɔsasiile *nprop.*; wɔsatſala *nprop.*; wɔsawilla *nprop.*
clan rights waasiwiae *n.*
clan title danta *n.*
claw lɔga *v.*; näätſig *n.*
clay tʃʊl *n.*
clean dɔsi₂ *v.*; tʃääni₂ *v.*
clean (not be) ɔɔli *v.*
clear penteŋ ideo.
clear land zaŋsi *v.*
clear throat kaasi *v.*
climb zma₂ *v.*
climber (type of) fɔl₁ *n.*; gumpéra *n.*; kogulinpaa *n.*; laginjasii *n.*; lieŋ₁ *n.*; nɔ?čorɔŋ *n.*; siŋera *n.*; tʃinie *n.*; visiŋ *n.*
clitoris mɔŋzig *n.*
close tɔ₃ *v.*
close (eyes) ɲʊmmi *v.*
closing tɔr *n.*
cloth gar *n.*
cloth (cover) gatɔɔlii *n.*
cloth (type of) fɔðfɔð *n.*; gapumma *n.*; gbagala *n.*; kɔbinii *n.*; kpaŋk-pamba *n.*; sɔɔla *n.*; tambɔ *n.*; tʃanjſul *n.*

<i>clothing (piece)</i>	<i>cooking place</i>
clothing (piece) kmlarri <i>n.</i>	come to do wa <i>pv.</i>
cloud taal <i>n.</i>	community tɔv <i>n.</i>
cloud state gāänigāäni <i>ideo.</i> ; tmāð <i>n.</i>	community (old) tɔhīë <i>n.</i>
clove mūsooro <i>n.</i>	community member (prominent) tɔvpval <i>n.</i> ; tɔvsii ₂ <i>n.</i>
clumsy (person) gbetrë <i>n.</i>	compete kaŋŋi <i>v.</i>
co-wife handorj <i>n.</i>	competent weti ₂ <i>v.</i>
coal pot kəlpotri <i>n.</i>	complain (to oneself) nɔññmi <i>v.</i>
cock zimbal <i>n.</i>	complaint kanaaga <i>n.</i>
cock-a-doodle-doo koŋkoliilikoo <i>ono.</i>	computer kiŋkurokvara <i>n.</i>
cockerel zimbelee <i>n.</i>	comrade dɔŋ <i>n.</i> ; dɔŋtima <i>n.</i> ; tɔgama ₂ <i>n.</i>
cockroach hogul <i>n.</i> ; holiŋ <i>n.</i>	conceal sogoli ₁ <i>v.</i>
cockroach (type of) hogulbummo <i>n.</i> ; hogulpumma <i>n.</i>	concrete entity particle km-
cockroach sound tʃitʃi <i>ono.</i>	confess puoti ₂ <i>v.</i>
cocoa kuokuo <i>n.</i>	confirm zima sii <i>cpx.v.</i>
coconut kube <i>n.</i>	confused (be) buti <i>v.</i>
cocoyam mankani <i>n.</i>	conjunctivitis siwila <i>n.</i>
coil guti <i>v.</i> ; kaasi <i>v.</i>	consider tɔgumi <i>v.</i>
cold kinsçøj <i>n.</i> ; scøj ₁ <i>n.</i> ; saçoni ₁ <i>v.</i>	constellation boloŋbuɔtra <i>nprop.</i>
colic pain patṣign gbaŋasa <i>n.</i>	contagious (be) loŋŋi ₂ <i>v.</i>
collapse buro <i>v.</i> ; wɔrigi <i>v.</i>	container (gunpowder) dʒebu- gokpurgii <i>n.</i> ; maafaluro <i>n.</i>
colleague tɔgama ₂ <i>n.</i>	container (kola nut) kapüsifala <i>n.</i>
collect laa ₁ <i>v.</i>	container (tobacco) tɔvkurgii <i>n.</i>
collect (contribution) kɪε <i>v.</i>	container (type of) rɔbagalan <i>n.</i> ; vi- isama <i>n.</i>
comb tʃaasa <i>n.</i> ; tʃaasi ₁ <i>v.</i>	convert tuubi ₂ <i>v.</i>
comb (rooster) kɔŋja <i>n.</i>	cook kvaari ₂ <i>v.</i> ; saa <i>v.</i> ; suguli ₁ <i>v.</i> ; tɔŋja <i>v.</i>
comb (wooden) tʃaasadaa <i>n.</i>	cook partially wuuli <i>v.</i>
come baa <i>v.</i> ; waa <i>v.</i>	cooked (be) bii ₁ <i>v.</i>
come (close) lieri ₂ <i>v.</i>	cooking place dalia <i>n.</i>
come loose kɔgɔli ₁ <i>v.</i>	
come low tuu <i>v.</i>	

*cooking pot (type of)**cut*

cooking pot (type of) dansane *n.*; tempilie *n.*; tuolie *n.*; vii *n.*; viisugulii *n.*

cool sɔŋ₁ *n.*

cool down pulisi *v.*

cooperate zɔɔʒ₃ *v.*

cooperative group nɔdigmajə *n.*

core (central) daa₃ *n.*

corpse lalii₁ *n.*; sʊwii₁ *n.*

corpse uniform kasima *n.*

cotton guno *n.*

cotton thread guŋmen̩ *n.*

cough tʃasi₃ *v.*; tʃasiɛ *n.*

count kuro *v.*

counting kurii *n.*

courage kpaga bambii *v.*

court koɔt̩ *n.*; svga *v.*

courtyard zaga *n.*

cousin jinabie₂ *n.*

cousin (female) määbinihääj̩ *n.*

cousin (male) määbinibaal *n.*

cousin (younger) määbie₂ *n.*

cover liŋe₂ *v.*; muuri *v.*; pu₁ *v.*; tɔ₁ *v.*; tʃige₁ *v.*; tʃigesi *pl.v.*

cover partially gaali₁ *v.*

cow näǟ *n.*; nñnii₁ *n.*; nñ̄ *n.*

coward ɔŋgbiar *n.*

cowherd nõgbar *n.*

cowpea sig *n.*

cowpea aphid pupuree *n.*

cowrie molebip̩m̩ma *n.*

crack kpeti₂ *v.*; tʃiag̩i *v.*; tʃieŋ̩i *v.*

crack and remove kpe *v.*

cracked skin nääjel̩ee *n.*

crackle parasi *v.*

crane leŋsi *v.*

craving hĩera *n.*

craw-craw saŋgbena *n.*

crawl gbaani *v.*

cream (body) nõõtit̩ *n.*

create grave b̩ega *v.*

creature (supernatural) g̩oma₂ *n.*

credulous tʃ̩g̩n̩ *n.*

creep taari *v.*

cricket poj *n.*

cricket (type of) lel̩repoj *n.*

cripple gberi₁ *n.*

crippled (be) gbera *v.*

crocodile j̩rog *n.*

crooked (be) f̩om̩i *v.*; golem̩i *v.*; goro₁ *v.*

cross gi *v.*; kaga *v.*; mina₄ *v.*

crow jele *v.*

crowd j̩ðð *v.*

crowded gbiŋgbij *ideo.*

crush-and-spoil p̩ti₁ *v.*

cry tʃaasi *v.*

cry out h̩ɔ̄si₁ *v.*

cup bonso *n.*; kɔp̩ *n.*

cure kpege₂ *v.*; tiime *v.*

curse kaabi₁ *v.*; nuvvuo *n.*; suo *v.*

curtain patiisa *n.*

curved (be) goro₁ *v.*

cut baf̩rign̩ *n.*; freri *v.*; git̩i₁ *v.*; kɔt̩i₁ *v.*; kp̩v₃ *v.*; l̩oga₂ *v.*; ñm̩ena₁ *v.*; teŋ̩e₁ *v.*; teŋ̩esi *pl.v.*

*cut (power, network)**dent*cut (power, network) *g̊it̊r̊₂ v.*cutlass *karant̊e n.*cut off head (plant) *k̊wma v.*cut throat *k̊ɔrig̊i v.*cystitis *f̊im̊f̊it̊ʃoro₂ n.*

d

Dagaare (language) *dagataa n.*deafness *d̊ig̊imbirinse n.*Dagaare (person) *daga₉ n.*death *se₉ n.*dagger *daŋgorugo n.*debate *t̊et̊ɔsa n.*dam *damp₉ n.*debt *kantʃima n.*damaged *zagat̊i v.*debt (without) *sol ideo.*damaged (be) *p̊ot̊i v.*decay *ɔla v.*dance *g̊va v.; g̊va n.*deceive *dara v.; m̊vga v.*dance (type of) *baawa n.; bawaa n.;
dv̊gv̊ n.; dzanse n.; firig̊v̊ n.; gaŋ̊-
gar̊ n.; kpaa n.; kpaanāā n.; sii n.;
zuŋ̊gv̊ n.*decide *v̊v̊v̊ri v.*dance-floor *kil n.*decrease (swelling) *f̊v̊v̊li v.*dancer *gv̊agv̊ar n.*deeds *wikpagii n.*dangerous (be) *b̊oma₁ v.*deep *luŋ̊o v.*dark *bire₁ v.*deep and long *t̊f̊ugo₂ v.*darkness *birge n.*defamation *sɔntʃøga n.*date *deti n.*defamer *sɔntʃøgat̊ima n.*dawadawa *sɔl̊₁ n.*defeat *k̊ela₃ v.*dawadawa flower *sɔŋ̊kpulii n.*defecate *j̊ã₁ v.*day *wuzwurri n.*defilement *sɔkɔsii n.*day after tomorrow *t̊om̊s̊s̊o n.;
t̊om̊s̊s̊o gantal n. phr.*deflated (be) *t̊f̊ele₂ v.*day before yesterday *t̊om̊s̊s̊o n.;
t̊om̊s̊s̊o gantal n. phr.*deformed (person) *kundrija n.;
nibukperii₂ n.*day break *t̊v̊os̊m̊ p̊isa n. phr.*dehydrated (plant) *zv̊om̊i v.*deaf (person) *dig̊mbirinset̊ima n.;
woŋ̊ n.*delay *birgi v.*demolish *kputi v.*demonstrate *bigisi v.*dense (be) *gb̊v̊ŋ̊a v.*dent *f̊v̊v̊mi v.*

dental abscess

dental abscess piŋ?ɔrɪ *n.*
deny t̪va₁ *v.*
depend on fāă₂ *v.*; jalasi₂ *v.*; pine₂ *v.*
dependent parage *v.*
depressed patſigſogſa *n.*
deprive haari *v.*
derogatory sound (make) p̪v̪v̪si *v.*
descend tuu *v.*
descending position among siblings ſiŋſagal₁ *n.*
desert date gongobiridaa *n.*
desiderative ɻma₂ *pv.*
desperation n̪v̪n̪v̪ŋ₂ *n.*
destroy t̪ʃga *v.*
destroy with fire mara *v.*
detached folo *v.*
develop k̪v̪ri₆ *v.*
device to carry fire diŋkumonii *n.*
dew meŋ *n.*
dial ferigi₂ *pl.v.*
diarrhoea dv̪g̪v̪sa *n.*; t̪faari₂ *v.*; t̪faari *n.*
diaspora (person) k̪ozvor *n.*
dibble t̪ʃkdaa *n.*
dictionary wiŋmalagamĩ̩ *n.*
die sv̪ti *pl.v.*; ſswa₁ *v.*
die prematurely koti *v.*
difference k̪v̪rkii *n.*
different k̪v̪ra *v.*
difficult (be) b̪oma₅ *v.*
difficulty w̪kpegelegii *n.*
dig daari *v.*; hire *v.*

doctor

digging hirii *n.*
dilute pulisi *v.*
dirge (type of) dendilsigmaa *n.*; nāălomo₂ *n.*; tebinsigmaa *n.*
dirt doŋ₁ *n.*
dirtiness donji *n.*
dirty (be) doŋo *v.*
disappear nigimi *v.*; p̪is̪i *v.*
disappearance (spiritual) nigimii *n.*
discouraged bajv̪ora *n.*
discourse manner kp̪anjkp̪anj *ideo.*
discreet (person) zimkpaganõătima *n.*
discretion zimkpaganõă *n.*
discussion (place) baŋmaaln *n.*
disdain (express) t̪v̪v̪si *v.*
disease dzeręga *n.*; geregę *n.*
disease (type of) ſiŋgiliŋgi *n.*
dish p̪ereṭe *n.*
dishonest (be) goro₂ *v.*
dismantle wiligi *v.*
disrespect sidi *n.*
dissolve m̪v̪v̪ri *v.*
distaff gundaabii *n.*; ɻmedaa *n.*
disturb dama *v.*
disturbances laadimii *n.*; nimisa *n.*
dive miiri *v.*
divide bonti *v.*; po *v.*
division between the buttocks muŋtii *n.*
dizziness ſiŋgiliŋgi *n.*
dizzy (be) sii bire *v.*
do d̪i comp; ja *v.*
doctor d̪okta *n.*

dog

dog nõ̃ätm̄na *n.*; vaa *n.*
dog (female) vanii *n.*
dog (male) vawal *n.*
dog name andrajääwie *nprop.*; jasaŋjabv̄eŋ *nprop.*; kuosozima *nprop.*; ḥnõ̃äwajahoo *nprop.*
Doga d̄oga *nprop.*
donkey kaakumo *n.*; kogumie *n.*
door dianõä *n.*
dormant bareḡe *v.*
doubt maŋsi₂ *v.*
dowager's hump bagentfugul *n.*
dowry t̄ewii *n.*
drag tuuri₁ *v.*
dragonfly annulie *n.*
drain belege *n.*
draw close t̄ovri *v.*
draw milk from fää₃ *v.*
dream diese *n.*; diesi₁ *v.*
drench taalı *v.*
dress laari₁ *v.*; liŋe₁ *v.*
drink ḥõ̃ä₁ *v.*
drink (hot) tii *n.*
drink from stream pu *v.*
drink preparation (step) sm̄bötii *n.*; sm̄waasi₂ *n.*
drip toŋsi₁ *v.*
drive milimi₂ *v.*; sää₂ *v.*
driver draaba *n.*; sāsaar₂ *n.*
driver (car) lõ̃olimilima *n.*; lõ̃olisääär *n.*
driving milimii *n.*

each other

drop kpa ta₂ cpx.*v.*; t̄fuuri₂ *v.*
drop inadvertently foti₂ *v.*
drought hil *n.*
drum (type of) bafragugu *n.*; b̄mtra n.; bintirawie *n.*; bintirazen *n.*; ganj-ganja *n.*; kokorowie *n.*; lojo *n.*; timpanni₂ *n.*; timpantii *n.*; timpanwal *n.*; t̄sutfug *n.*; zuŋguŋ *n.*
drum rattles bintiratſ̄iŋ *n.*
drummer kiŋmaŋana *n.*
drumming stick loŋodaa *n.*
drunk bugo₂ *v.*; diɛsi *v.*
dry bera *v.*; h̄sla *v.*
dry season (period within) wil-iŋsaŋa *n.*
dry up h̄iſi *v.*
drying h̄olii *n.*
Ducie (lect of) duselii₂ *n.*
Ducie (person from) duselii₁ *n.*
Ducie village dusie *n.*
duck bĩ *n.*; gbagba *n.*
duiker (red-flanked) t̄esiama *n.*
dull gbul *n.*
dullness zõ̃õ̃ *n.*
dust belege *v.*; b̄ombv̄ *n.*
dusty (be) b̄vra *v.*
dusty weather korumbv̄ra *n.*
duty wijaalii *n.*
dying s̄owii *n.*
dysentery d̄vksa *n.*
each other d̄oŋa *recp.*

*ear**enumeration***e**

ear digma <i>n.</i>	elbow (interior) negbarja <i>n.</i>
earache diginwili <i>n.</i>	elder nihīč <i>n.</i>
earlier (be) maasi ₁ <i>v.</i>	election votii <i>n.</i>
early te <i>v.</i>	electricity dij ₂ <i>n.</i>
early stage fɔŋfɔŋ <i>ideo.</i>	elephant bɔla <i>n.</i> ; džigela <i>n.</i> ; nejtrima <i>n.</i> ; selzen <i>n.</i>
early stage of pregnancy (be in) lomo ₂ <i>v.</i>	elephant trunk bolakanj <i>n.</i>
earth hagla <i>n.</i> ; hagli <i>n.</i> ; tagla <i>n.</i>	elephantiasis of the leg nāătuto <i>n.</i>
earthworm tantaanii <i>n.</i>	eleven fididigii <i>num.</i>
east tiimuj <i>n.</i> ; wojali <i>n.</i>	eleventh month dojumakuna <i>nprop.</i>
eat di ₁ <i>v.</i> ; fuosi <i>v.</i>	empty woo <i>v.</i>
eat (without soup) jaŋa <i>v.</i>	enclose go <i>v.</i>
ebony tree anī <i>n.</i>	enclosed (location) bagorii ₁ <i>n.</i>
edge tʃintʃerii <i>n.</i>	end pe <i>n.</i>
edge (cloth) garnōă <i>n.</i>	endow with power bōma ₄ <i>v.</i>
educated (person) karatfi <i>n.</i>	enemy dōŋ <i>n.</i>
eel (type of) digilii <i>n.</i>	engine indzi <i>n.</i>
effort baharaga ₁ <i>n.</i>	enjoyment leŋ <i>n.</i>
egg hal <i>n.</i>	enough maasi ₂ <i>v.</i>
egg (guinea fowl) sūūhal <i>n.</i>	enskinned (be) di ₂ <i>v.</i>
egg (hen) zahal <i>n.</i>	enter zv̥v ₁ <i>v.</i>
egg white zahalbapšamma <i>n.</i>	entertain daŋŋi sie cpx.v.
egg yolk zahalbasıama <i>n.</i>	entertainment siidaŋŋa <i>n.</i>
eggplant jaŋva <i>n.</i>	enthusiasm baharaga ₂ <i>n.</i>
eight ħmenjet ₂ <i>num.</i>	enthusiastic hīřri <i>v.</i>
eighteen fidijħmenjet <i>num.</i>	entirely kpaleŋkpaleŋ <i>ideo.</i>
eighth month andzelindze <i>nprop.</i>	entrance nōă ₂ <i>reln.</i>
eject out ɔgħi <i>v.</i>	entrance of a spiritual location duguġnōă <i>n.</i>
elastic mana <i>n.</i>	entropion siipwnejwile <i>n.</i>
elbow neguma <i>n.</i>	enumeration kiŋkurugie <i>n.</i>

epidemic

fair-skinned (person)

epidemic baleo <i>n.</i>	exclusively z̄ñ̄ ideo.
epilepsy kpuñkpuluñso <i>n.</i>	excrement bina <i>pl.n.</i>
epileptic (person) kpuñkpulinjtse- lese <i>n.</i> ; tsetselese <i>n.</i>	excuse gaafra <i>interj.</i>
equal jaa ₂ <i>v.</i> ; maasi ₄ <i>v.</i>	exercise d̄ens̄ hogo <i>v.</i>
erase d̄v̄s̄i ₂ <i>v.</i>	exist ta <i>v.</i>
erectile dysfunction viwo ₂ <i>n.</i>	exist (not) tuo <i>v.</i>
erode m̄v̄v̄ri <i>v.</i>	exit (many) kpuluño <i>n.</i>
escape fuosi <i>v.</i>	expand ugo ₂ <i>v.</i>
escort t̄s̄ <i>v.</i>	expatriate kɔz̄s̄v̄r <i>n.</i>
essence bii ₂ <i>n.</i>	expectation gbarjasa <i>n.</i>
essence (of someone) pat̄sign ₂ <i>n.</i>	expected zi ₁ <i>pv.</i>
ethnic division balv̄v̄ ₁ <i>n.</i>	expected (be) kp̄s̄e <i>v.</i>
even maasi ₄ <i>v.</i> ; v̄cl̄v̄v̄cl̄ ideo.	expensive (be) b̄oma ₂ <i>v.</i>
evening dadv̄oñ <i>n.</i> ; dvana <i>n.</i>	experienced (person) nebm̄ññ <i>n.</i>
everyone namuñ <i>quant.</i>	explode jala ₁ <i>v.</i>
everything wimurñ <i>quant.</i>	expose jaabi <i>v.</i>
evil sitaani <i>n.</i>	extraordinary pāñsii <i>n.</i>
exactly t̄juur ideo.	extraordinary (person) nibukperii ₁ n.; nibupāñsii <i>n.</i>
examination tees̄i <i>n.</i>	eye sii ₁ <i>n.</i>
exceed gala ₂ <i>v.</i> ; gara ₃ <i>v.</i> ; kaali ₂ <i>v.</i>	eye discharge silogto <i>n.</i>
excel wo ₂ <i>v.</i>	eyeball siibii <i>n.</i>
exchange t̄s̄era <i>v.</i>	eyebrow siikonjo <i>n.</i>
excited basv̄ona <i>n.</i>	eyelash siip̄v̄ñ <i>n.</i>
exclamation (type of) abba <i>interj.</i> ; mufu <i>interj.</i>	eyelid siitõñ <i>n.</i>

f

fabric (piece) p̄eñ *n.*
face sie *n.*; t̄s̄aga *v.*
fail b̄i₁ *v.*
fail to attend b̄i₂ *v.*

fail to thrive kere *n.*
faint buro *v.*; sie viigi₁ cpx.v.
fair pat̄sigip̄v̄mma *n.*
fair-skinned (person) nibutʃāññ *n.*

<i>fairy</i>	<i>finger (little)</i>
fairy kõntõj <i>n.</i> ; puz̄it̄ima <i>n.</i>	father's sister h̄iñna <i>n.</i>
faithful bidim̄ <i>n.</i>	fear ñoma <i>v.</i>
faithful (be) degini ₃ <i>v.</i>	fearfulness ñngbia <i>n.</i>
fall t̄sele ₁ <i>v.</i>	fearless (person) siinvmatima <i>n.</i>
fall off luore <i>v.</i>	feather p̄v̄j ₂ <i>n.</i>
fall on saga ₂ <i>v.</i>	fed up (be) p̄i <i>v.</i>
fall short panti <i>v.</i>	feed diësi ₁ <i>v.</i>
false accusation džonkoho <i>n.</i>	feel na ₂ <i>v.</i>
family drat̄ma <i>n.</i>	fellow t̄gama ₂ <i>n.</i>
family relationship h̄iñna <i>n.</i>	female hääñj ₂ <i>n.</i>
famous (be) laa sõj <i>n.</i>	female pubic hair mõjpr̄aj <i>n.</i>
fan limpeu <i>n.</i>	ferment nagam̄i <i>v.</i>
far bolo <i>v.</i>	fermented liquid pagee ₁ <i>n.</i>
far place babuolii <i>n.</i>	fermenting substance b̄sra <i>n.</i>
farm kuo <i>n.</i> ; para <i>v.</i> ; peñi <i>v.</i>	fetch d̄o <i>v.</i>
farm (period) džefē <i>n.</i> ; pepeña <i>n.</i>	fetch (liquid) jaa ₁ <i>v.</i>
farm (state) džefebummo <i>n.</i> ; džefep̄m̄ma <i>n.</i> ; gaha <i>n.</i> ; kalpaaga <i>n.</i> ; koko <i>n.</i> ; kõlpi ₂ <i>n.</i>	fever sõn̄iñ ₁ <i>n.</i>
farm preparation gbege <i>n.</i> ; kontii <i>n.</i> ; zañsa <i>n.</i>	few tama <i>quant.</i>
farm rest area (type of) gbvḡslmuñ <i>n.</i>	few (be) kiesi <i>n.</i>
farmer papata <i>n.</i>	fiber t̄ta ₁ <i>n.</i>
fast laga <i>v.</i> ; n̄manv̄ma <i>ideo.</i> ; n̄nnnñj ₄ <i>n.</i>	fibre (type of) baga <i>n.</i> ; b̄g ₂ <i>n.</i>
fast (movement) lerete <i>ideo.</i>	fibrous meat pempiam̄i <i>n.</i>
fat nõõ <i>n.</i> ; p̄oli ₂ <i>n.</i>	field pakri <i>n.</i>
fat (be) p̄ola <i>v.</i>	fifteen fidaj̄ñ <i>num.</i>
father jima <i>n.</i>	fifth month dambafulanaan <i>nprop.</i>
Father faara <i>n.</i>	fight juo <i>n.</i>
father's junior brother p̄ijwie ₁ <i>n.</i>	fight: throw away juo ₁ <i>v.</i>
father's senior brother p̄ijhiñ ₁ <i>n.</i>	fill holes f̄sti <i>v.</i>
	filled dira <i>v.</i>
	find mõna <i>v.</i>
	finger nebib ₂ <i>n.</i>
	finger (index) fakiine <i>n.</i>
	finger (little) nebisunu <i>n.</i> ; nebiwie <i>n.</i>

<i>finger (middle)</i>	<i>food (scooped ball)</i>
finger (middle) bambaajnebii <i>n.</i> ; nebizejji <i>n.</i>	fleshy part n̄vḡsl <i>n.</i>
finger (ring) bambaajnebiwie <i>n.</i>	flintlock frizzen maafadiḡma <i>n.</i>
fingerling dondoli <i>n.</i>	flintlock hammer l̄edaa ₂ <i>n.</i>
fingernail nebipet̄i <i>n.</i>	flintlock leather pad t̄et̄ēi <i>n.</i>
fingerprint nebiifet̄i <i>n.</i>	flintlock locking screw n̄ot̄i ₂ <i>n.</i>
finish peti <i>v.</i>	flintlock pan maafadığ̄mb̄sa <i>n.</i>
fire diŋ ₁ <i>n.</i>	float zaali <i>v.</i>
fire (make) m̄os̄i <i>v.</i>	flour saw <i>n.</i>
firewood diŋdaa <i>n.</i>	flour (dawadawa) s̄ols̄av ₁ <i>n.</i>
firing pin (gun) t̄s̄irib̄o <i>n.</i>	flow ln ₂ <i>v.</i> ; pala <i>v.</i>
first buŋbuŋ <i>n.</i>	flower jelii <i>n.</i>
first month džimbent̄o <i>nprop.</i>	flower (dawadawa) s̄vŋkpulii <i>n.</i>
fish pinee <i>n.</i>	flower (groundnut) manṣijelii <i>n.</i>
fish (type of) ammani <i>n.</i> ; b̄m̄b̄iel <i>n.</i> ; f̄iŋ <i>n.</i> ; k̄oŋkwaŋgi <i>n.</i> ; m̄om̄d̄ā <i>n.</i> ; priŋ <i>n.</i> ; sol <i>n.</i> ; t̄s̄opetii <i>n.</i> ; t̄s̄oŋ <i>n.</i> ; ugul <i>n.</i> ; w̄l̄ee <i>n.</i>	flower (type of) kpalimaalige <i>n.</i> ; lololo <i>n.</i> ; t̄suomonaat̄wa <i>n.</i>
fish bone niŋhog <i>n.</i>	flute lon̄wie <i>n.</i>
fish egg niŋhal <i>n.</i>	flute (type of) busunu <i>n.</i>
fishing hook kokolentebii <i>n.</i>	fly zaa <i>v.</i>
fishing net t̄san <i>n.</i>	fly (tsetse) k̄irma <i>n.</i> ; nakaw <i>n.</i> ; nakpafugul <i>n.</i>
fishing trap t̄fig <i>n.</i>	fly (type of) t̄ʃ̄ā ₁ <i>n.</i> ; t̄ʃ̄ābummo <i>n.</i> ; t̄ʃ̄āsiama <i>n.</i>
fist kummii <i>n.</i>	foam f̄sga ₂ <i>v.</i> ; f̄vŋfv̄gv̄l <i>n.</i>
fit maasi ₃ <i>v.</i>	focus particle ra <i>foc.</i>
five aŋ̄š <i>num.</i> ; j̄š <i>num.</i>	foetus t̄ia ₂ <i>n.</i>
fixed on (be) mara ₁ <i>v.</i> ; maragi <i>pl.v.</i>	fog k̄or̄umb̄ra <i>n.</i>
flame diŋtol <i>n.</i> ; t̄s̄l <i>n.</i>	Foga (person's name) f̄oga ₁ <i>nprop.</i>
flat talala <i>ideo.</i>	fold guti <i>v.</i>
flat roof sal <i>n.</i>	follow gantal ₂ <i>n.</i> ; t̄nja ₁ <i>v.</i>
flee t̄ʃ̄ɔ ₂ <i>v.</i>	food siimaa <i>n.</i>
flesh nam̄d̄ā <i>n.</i> ; nanpunii <i>n.</i>	food (scooped ball) b̄ɔt̄ii <i>n.</i>

food (type of)

gallbladder

food (type of) fəvra *n.*; gaarii *n.*; kaara *n.*; kpogulo *n.*; svamanziga *n.*; timpaanii *n.*

food left-overs kəvətʃva *n.*

food preparation (incorrect) mul *n.*

food storage room siimaadria *n.*

fool fugusi₁ *v.*; genii *n.*

fool (be) gəna *v.*

foolishness genna *n.*

foot nääpiel *n.*

foot (sole of) nääpielpatʃigii *n.*

foot (top of) nääpielgantal *n.*

footprint nääñasii *n.*

forbid kii *v.*

force fira *v.*; firii *n.*

forehead tile *n.*

forest kər *n.*

forge ləga₁ *v.*

forget svəgvli *v.*

forgive gila t̥e cpx.v.

form bilesi *pl.v.*

four anaase *num.*; naase *num.*

fourteen fidanaase *num.*

fourth month dambakokoroko *nprop.*

fowl zal *n.*; zimii *n.*

fowl (type of) pitii *n.*; sūū *n.*

fowl house dembelee *n.*

fowl tick pala *n.*

g

gaiety balalla *n.*

fragile kintʃiagii *n.*

freeze kpaŋa *v.*

fresh sɔŋ₂ *n.*

Friday aridžima *n.*

friend tʃena *n.*

frog (type of) səmporee *n.*; sərii *n.*

front svət₁ *n.*; svət₃ reln.

front sight (gun) mii *n.*

fruit daanʒi *n.*; noŋ *n.*

fruit (dawadawa) səlnɔŋ *n.*

fruit (type of) gojonoŋ *n.*; lieŋ₂ *n.*

fry hala *v.*; piŋ *n.*

frying halii *n.*; piŋii *n.*

fuel paturuu *n.*; petro *n.*

fufu kapala *n.*

full biriŋ *n.*; piŋa *v.*; piŋisi *pl.v.*

full (be) su *v.*

funeral luho *n.*

funeral (first) lunusii *n.*

funeral (last) lusinna *n.*

funeral event (type of) bəvətɔi *n.*; həvərakaalii *n.*; kəmīäkrai *n.*; kəmīäjanarii *n.*; kəzaakrai *n.*; kəzaalimmii *n.*; selekpənii *n.*; sigmaa *n.*; simbətii *n.*; simjɔäi *n.*; simjwaasi *n.*; wəsiwijaali *n.*

funeral ground ludendil *n.*

furious (be) zaga *v.*

gallbladder kpərnii *n.*

<i>game (type of)</i>	<i>government</i>
game (type of) bombo <i>n.</i> ; dara <i>n.</i> ; sejsegelie <i>n.</i>	giving birth kɔlɪ <i>n.</i>
game reserve geem <i>nprop.</i>	glance (furtive) silɛr <i>n.</i>
garden dabaga <i>n.</i> ; gaadin <i>n.</i>	glance at limmi <i>v.</i>
garden egg nadva <i>n.</i>	glide (close) liɛrɪ <i>v.</i>
gather lagamɪ₁ <i>v.</i> ; lajsɪ₁ <i>pl.v.</i> ; tigsɪ <i>v.</i>	glue mara₁ <i>v.</i>
gather close go <i>v.</i>	glue (type of) maataa <i>n.</i>
gather together gama <i>v.</i> ; guro <i>v.</i>	go ka <i>pv.</i> ; kaalɪ₁ <i>v.</i>
Gbolo (person's name) gbolo <i>nprop.</i>	go away lɪɪ₁ <i>v.</i>
gear hɔŋ <i>n.</i>	go down tuu <i>v.</i>
gecko (type of) toro <i>n.</i> ; zesa <i>n.</i>	go in and out turo₂ <i>v.</i>
generous patʃigipʊmmma <i>n.</i> ; sɔŋtumna <i>n.</i>	go over gala₁ <i>v.</i>
genet (type of) tɔnɔñā <i>n.</i>	go up zina₂ <i>v.</i>
gentility bvnðā <i>n.</i>	goal gool <i>n.</i>
germinate jala₂ <i>v.</i> ; jnɔ̄ <i>v.</i>	goat bɔ̄ñj <i>n.</i>
gesture bigise <i>n.</i>	goat (young) bɔ̄ñjbie <i>n.</i>
get by force fɔsɪ <i>v.</i>	god wusa₁ <i>n.</i>
get lost sie viigi₂ <i>cpx.v.</i>	God (supreme) kuoso <i>n.</i>
ghost lɔsɪ <i>n.</i>	goitre bagenapʊɔggɪ <i>n.</i>
gift (type of) tʃɔgtaa <i>n.</i>	gold salij <i>n.</i>
ginger kokoduro <i>n.</i>	Gonja (person) zabaga <i>n.</i>
gingivitis paŋ?ɔrɪ <i>n.</i>	gonorrhoea baabaasv <i>n.</i>
girl binihääŋ <i>n.</i>	good lɛmɪ₁ <i>n.</i>
girl (beautiful) tulor₂ <i>n.</i>	good (be) lɛma₁ <i>v.</i> ; were <i>v.</i>
girl (mature) tulor₁ <i>n.</i>	gourd fala <i>n.</i>
girl (mature, young) sunjuru <i>n.</i>	gourd (type of) bɔɔl₂ <i>n.</i> ; fabummo <i>n.</i> ; fapʊmma <i>n.</i> ; fataga <i>n.</i> ; fawie <i>n.</i> ; fazeŋ <i>n.</i> ; gbentaga <i>n.</i> ; kpʊrgɪ <i>n.</i> ; lon <i>n.</i> ; lonjbol <i>n.</i> ; lonkporgɪ <i>n.</i>
girl (young) nihäwie <i>n.</i> ; tulorwiev <i>n.</i>	gourd ladle daazwɔnɪ₂ <i>n.</i>
give trɛ₁ <i>v.</i>	gourd node fa?ul <i>n.</i>
give birth lɔla <i>v.</i>	gourd seed (type of) fobii <i>pl.n.</i> ; pɔn-tɔrɔtʃɪ₁ <i>n.</i>
give birth (history) tʃaŋsɪ <i>v.</i>	gourd stem falaneŋ <i>n.</i>
give way briagɛ <i>v.</i>	government gɔmɔnanti <i>n.</i>

governor

governor gɔmna *n.*
grab kpaga₂ *v.*; tʃewa₁ *v.*
grab firmly gurugi₁ *v.*
grab hold faami₁ *v.*
grain (guinea corn) mimbii *n.*
grain weevil pakpate *n.*
gramophone garamʃɔɔ̯ *n.*
grandchild nuhū *n.*
grandfather naal *n.*
grandmother nahā *n.*
grass kɔsa₂ *n.*
grass (type of) fiel *n.*; fɔgoł₁ *n.*; golii
n.; kɔpul *n.*; pemballvɔɔ̯ *n.*; pul *n.*;
sambalkuso *n.*; sambalŋaŋa *n.*; sing-
beglɪŋnebie *n.*; zanteree *n.*
grass bundles kuntunbṣa *n.*
grasscutter aarii *n.*
grasshopper (type of) hɔɔ̯ *n.*;
kɔkɔlikɔ *n.*; kpekpe *n.*; tʃalihɔɔ̯ *n.*;
tʃelintʃie *n.*; zaŋguoŋmujsulisu *n.*
grate nɔga *v.*
gratefulness patſigritɔɔ̯ra *n.*
grave bɔɔ̯₂ *n.*
grave (closed) bil *n.*
grave section bʊsbie *n.*
grease nɔɔ̯ *n.*
great-grandfather naalbilie *n.*; naal-
tulo *n.*
great-grandmother nahābilie *n.*
greedy sii₃ *n.*
greet zaamri₁ *v.*
greet (evening) dɔanri *v.*
grief patſigtfɔgsa *n.*
grill pewa *v.*
grilling meat pewii *n.*

gutter (roof)

grind kɔtri₂ *v.*; nama₂ *v.*; jaari *v.*;
saasi *v.*; tiisi *v.*
grinder (stomach) kantige *n.*
grinding area nɔŋ₂ *n.*
grinding stone (type of) kɔŋkɔlbii
n.; nɔmbukutii *n.*; nɔŋ₁ *n.*; nɔŋbu-
luŋ *n.*; nɔŋburaarii *n.*; nɔŋbutiisii
n.; sasibii *n.*
grip kummi *v.*
groan pəma *n.*
groin nâānawɔsii *n.*
ground hagla *n.*; haglii *n.*; tagla *n.*
ground (hard) haglikpeg *n.*
ground (soft) haglijɔgsii *n.*
groundnut maŋsii *n.*
groundnut flower maŋsijelii *n.*
group tigsii *v.*
grow sii₃ *v.*; vesri *v.*
grow old hiɛ̯ *v.*
grumble ŋmɔɔ̯ri *v.*
guilt tʃelle₂ *n.*
guinea corn mĩ *n.*
guinea corn (cooked) timpitie *n.*
guinea corn (type of) mĩsiamā *n.*;
pogo *n.*; tʃati *n.*
guinea fowl sū̯ *n.*
guinea worm īā *n.*
gum til *n.*
gum (tree) tsel *n.*
gun maafa *n.*
Gurumbele (lect of) belili₂ *n.*
Gurumbele (person from) belili₁ *n.*
gutter (bathroom) tʃitsarabṣa *n.*
gutter (roof) tʃitʃasɔrri *n.*

*habit (drinking)**heal*

h

habit (drinking) sɪŋŋɪshā <i>n.</i>	happy basoona <i>n.</i> ; patſigitsoora <i>n.</i>
habitually jaa <i>pv.</i>	happy (be) sosoñi ₃ <i>v.</i>
hail dobii <i>n.</i>	harassment ffn̄ñ <i>n.</i>
hair pɔŋ ₁ <i>n.</i>	hard kpege ₁ <i>v.</i> ; kpegii <i>n.</i>
hairdressing (type of) jupeñii <i>n.</i> ; ju-	hardship nənnəñj ₃ <i>n.</i>
vcwii <i>n.</i>	harmattan gbañgbaj <i>n.</i>
half kamboro <i>n.</i>	harmonize gbiasi ₁ <i>pl.v.</i>
half asleep daari <i>v.</i>	harsh (be) naga ₂ <i>v.</i>
half of a bird kie <i>n.</i>	hartebeest lɔɔ <i>n.</i>
half side loguŋbembel <i>n.</i>	harvest aari <i>v.</i> ; koma <i>v.</i> ; ηmena ₃ <i>v.</i>
half-full logo <i>v.</i>	harvest (shea) pinti ₂ <i>n.</i>
half-sibling juñabie ₁ <i>n.</i>	harvest second yam wo ₁ <i>v.</i>
hall lumbu <i>n.</i> ; zantʃagalñj <i>n.</i>	Hasik (person's name) hasig <i>nprop.</i>
hallucination gagamí <i>n.</i>	hasten poleme <i>v.</i>
ham nããkorbwa <i>n.</i>	hat pintſige <i>n.</i>
hamerkop samkpañtuluju <i>n.</i> ; sañg-	hatch tesi ₂ <i>v.</i>
banđugulee <i>n.</i>	hate hă <i>v.</i>
hammer hamba <i>n.</i>	Hausa zañgbiera <i>nprop.</i>
hammer (lightly) tama <i>v.</i>	have kpaga ₁ <i>v.</i>
hammock dʒvɔŋj <i>n.</i>	Hayong (person's name) hajon <i>nprop.</i>
hand neŋ <i>n.</i> ; nepiel <i>n.</i>	he o <i>pro.</i> ; uswa <i>pro.</i> ; waa <i>pro.</i>
hand (back of) nepielgantal <i>n.</i>	he-goat bvsŋbal <i>n.</i>
hand (palm of) nepielpatſigu <i>n.</i> ;	head juu ₁ <i>n.</i>
netisiŋ <i>n.</i>	head hair jupuŋj <i>n.</i>
hand up tala <i>v.</i>	head of animal jukpulii <i>n.</i>
handkerchief ankiti <i>n.</i>	headache juwilla <i>n.</i>
handle neļbakpagii <i>n.</i>	headache (frontal) juufugo <i>n.</i>
hang laga <i>v.</i>	headgear tſiime <i>n.</i>
hang limp loori <i>v.</i>	headpan tasazenj <i>n.</i>
happiness balalla <i>n.</i>	heal ηmñri <i>v.</i>

<i>healer</i>	<i>hot (be)</i>
healer lulibummojaar <i>n.</i> ; paatʃak-jaara <i>n.</i> ; patʃakjaar <i>n.</i>	hip tʃerbsa <i>n.</i>
health (good) laanfra <i>n.</i>	hippopotamus bvn̩sh̩ <i>n.</i>
hear nõõ̩ ₁ <i>v.</i>	hire ha <i>v.</i>
heart begii <i>n.</i>	hit gogo <i>v.</i> ; jaga ₁ <i>v.</i> ; jagasi <i>p.l.v.</i> ; vira <i>v.</i>
heat nõma ₁ <i>v.</i>	hit down repeatedly pila <i>v.</i>
heat a wound nagasi <i>v.</i>	hoe par <i>n.</i>
heaven aridžana <i>n.</i>	hoe (type of) pagbetii <i>n.</i> ; patila <i>n.</i> ; pawie <i>n.</i> ; pazeŋ <i>n.</i> ; säädiili <i>n.</i> ; säägbulie <i>n.</i> ; säätʃõŋ <i>n.</i>
heavy jugii <i>n.</i>	hoe blade pabii <i>n.</i>
hedgehog nagenpentii <i>n.</i>	hold kogo <i>v.</i> ; kpaga ₃ <i>v.</i> ; tʃewa ₁ <i>v.</i>
heel näälumo <i>n.</i>	hold on kpaga kaalı <i>cpx.v.</i>
heifer nõlor <i>n.</i>	hole bõõ ₁ <i>n.</i>
height zimii <i>n.</i>	hole (grave) bõabie <i>n.</i>
help sõmmri ₂ <i>v.</i> ; tiise <i>v.</i>	holey zagati <i>v.</i>
helper susummana <i>n.</i>	hollow (be) pena ₂ <i>v.</i>
helpful sõjtrina <i>n.</i>	hollow behind the collarbone bagenbasa <i>n.</i>
helpless child janvsgii <i>n.</i>	homer dendilsajana <i>n.</i>
hen zapuo <i>n.</i>	honest (be) degini ₃ <i>v.</i>
hen (bush) buzaal <i>n.</i>	honest (person) nibupõmma <i>n.</i> ; nibuwerii <i>n.</i>
henna džabelan <i>n.</i>	honey tõõ̩ <i>n.</i>
herbalist patʃakjaar <i>n.</i>	hooked (be) goroo ₁ <i>v.</i>
herd gbaa <i>v.</i>	hoot at woori <i>v.</i>
herder gbaar <i>n.</i>	hope liisi ₂ <i>v.</i> ; tamää <i>n.</i>
here baanj ₁ <i>adv.</i>	hopping (one leg) nääkeliŋke <i>n.</i>
hernia põoga <i>n.</i>	horn piŋdaa <i>n.</i>
hide pumo ₁ <i>v.</i> ; sogoli ₁ <i>v.</i>	horn flute kabil <i>n.</i>
hiding pumii ₁ <i>n.</i>	horse kmzinii <i>n.</i>
high (be) gat ₁ <i>v.</i>	hospital asibiti ₁ <i>n.</i>
highland kuŋkuŋ <i>n.</i>	hot nõma ₁ <i>v.</i> ; nõmii <i>n.</i> ; nõŋ <i>v.</i>
hill gradient gimii <i>n.</i>	hot (be) bõma ₃ <i>v.</i>
hinder teŋe ₃ <i>v.</i>	
hinge (door) levra <i>n.</i>	

hot (feeling)

incubation (hen)

hot (feeling) nɔnnɔŋj₁ *n.*

hour gbelij *n.*

house dia *n.*

how jin̩f̩ interrog.

how many ɣm̩na₁ interrog.

how much ɣm̩na₁ interrog.

human being nr̩buluj *n.*

human entity particle ni-

hump g̩ma₁ *n.*

hunchback g̩matiina *n.*

hundred kɔwa *num.*

hunger kɔsa *n.*

hunt kp̩āni₁ *v.*; sewa *v.*

hunter naŋkp̩āŋj *n.*

hunter rank digboj *n.*; kurungboj *n.*; nbuoŋj₃ *n.*

hunting period naŋkp̩ālm̩j *n.*

hurry (in a) n̩manɔma ideo.

husband baal₂ *n.*

husk hääsa *n.*

hut (farm) lau *n.*

hyena (type of) badaare *n.*; dambia *n.*; kpatakpare *n.*; siŋsigiri_i *n.*; tebin-tiina *n.*; tɔɔ̄ *n.*; zep̩egor *n.*

hypocrite juudər *n.*

I miŋ *pro.*; n *pro.*; nwa *pro.*

i

idol (type of) tɔm̩i *n.*

if dr₁ *conn.*

if so am̩f̩ conn.

ignite ɣm̩na *v.*; tʃogo *v.*

ill wii *v.*

illegitimate child sansanbie *n.*

imam limaan *n.*

imitate diŋa *v.*; tʃaasi *v.*

imitating sia *n.*

immediately baaj *pv.*

imperfective dr *pv.*

impotent hambara *n.*

imprison tɔ₄ *v.*

improper kɔlɔmbɔl *n.*

in (be) dva₁ *v.*

in line jɔrɔtɔ ideo.

in spite of ani a muŋ *adv.phr.*

in that case am̩f̩ conn.

in vain baga *adv.*

in-law hila *n.*

in-law (brother) datſibaal *n.*

in-law (brother, sister) datſie *n.*

in-law (father) hilibaal *n.*

in-law (mother) hilihääŋj *n.*

in-law (sister) datſihääŋj *n.*

inability gbɛt̩i *v.*

inability to sleep sii baraga *n.*

inactive (be) kɔɔle *v.*

incline keŋe *v.*

increase pε *v.*

increase in weight dusi *v.*

incubation (hen) pumii₂ *n.*

independent (be)

independent (be) weti₁ *v.*
indicate tʃagali *v.*
indiscreet (person) nɔ̃ātiina *n.*
inevitably hur *n.*
inexpensive haraha *n.*
inexperienced (with men) su hääŋ *v.*
infection tʃɔzzvər *n.*
inferior wɔlli₃ *n.*
infertile land lalasa *n.*
infest dugo *v.*
inflate fɔ̃ssi *v.*
information duoso *n.*
inhabit tʃige₂ *v.*
inhabit (spiritually) diesi₂ *v.*
inhabitant dñl *n.*
initiate ta₂ *v.*
initiation (type of) file *n.*; jwası *n.*
inject tawa *v.*
injure pira *v.*
injured wñli₁ *n.*
insect (type of) bajɔ̃äluro *n.*; batĩõ
n.; daadugo *n.*; dunlatuo *n.*; ise₁ *n.*;
kuukuu *n.*; naɔpiŋa *n.*; nɔpiŋa *n.*;
peomää *n.*; tʃaaŋtʃim *n.*; tʃimini *n.*;
tʃɔgii *n.*
insert po₁ *v.*; tɔ̃õ₁ *v.*

j

jathropha nakuj *n.*
jaundice nnisota *n.*
jaw eglä *n.*

Jebuni (person's name)

inserted (be) tɔ̃õ₁ *v.*
inside patſigii₃ *reln.*
inside the village tɔ̃spatſign *n.*
insincerity dɔ̃nkafuuri *n.*
insist tiine *v.*
insufficient (be) bowo *v.*
insult lɔ̃ *v.*; zoj *n.*; zojbii *n.*
insult (type of) nɔ̃vkpuogohena *n.*;
ʃõ̃ēē *interj.*
intentionally (do) pagá *v.*
interest (someone) diŋv *n.*
interruptive wizvər *n.*
intersection tʃarga *n.*
intestine looto *n.*
intestine (big) lootozeŋ *n.*
intestine (small) lootowie *n.*
invalidity gbetri *v.*
investigate piası₂ *v.*
iron kɔ̃gi₁ *n.*; nama₁ *v.*
Islam jarri *n.*
issue wii *n.*
it v *pro.*; uswa *pro.*; waa *pro.*
itch tɔ̃rigi *v.*
item (necessary) bɔ̃jbɔ̃wa *n.*
ivory bɔ̃lapuŋ *n.*

jaw (lower) ledaal₁ *n.*
jealousy handɔ̃jmisa *n.*
Jebuni (person's name) džebuni

*jewellery (type of)**lament**nprop.***jewellery (type of)** kpaga *n.*join pus₁ *v.*; tʃonsi₁ *v.*; zvʊs₃ *v.*joke sāān₁ *v.***joking partner** nasāān₁ *n.*joy (do with) naŋsi *v.*jump loŋŋi₁ *v.*; zaasi *pl.v.*jump (fowl) pati *v.*jump down tʃinjisi *v.***junction** tiwiitsaraga *n.***junior** hamõj *n.*just baaj *pv.***k****Kala (person's name)** kala₁ *nprop.***Kandia village** kandia₂ *nprop.*kapok koŋ *n.***Katua (lect of)** katʊɔlɪ₂ *n.***Katua (person from)** katʊɔlɪ₁ *n.***Katua village** katʊɔ *nprop.*keep kpaga kaal₁ *cpx.v.*; pɔ₃ *v.*keep (tell to) pus₂ *v.*keep from falling kogo *v.*keep long birgi *v.*kenkey daakɔnɔ *n.*kerosene karansiin *n.*kettle buuta *n.*key gborobii *n.*; safibii *n.***key (car)** lɔɔlɪgberbii *n.*kick maŋa₂ *v.*kidney suoŋbii *n.***kidney stones** suoŋbigariga *n.*kill kpɔ₁ *v.*kitchen dindia *n.*; dinjbamɔsii *n.*knead ʊt₁ *v.*knee nāähhūū *n.***kneecap** nāähhūfowie *n.*kneel gbinti *v.*knife kisie *n.*knock jaga₁ *v.*; kpaasi₁ *v.*; tʃasi₁ *v.*knock bark off pomo *v.*know zima *v.*knowledge naŋzima *n.*knowledgeable siilalla *n.*; zimna *n.*kob wili₅ *n.***kola nut** guori *n.*; kapɔsie *n.***Kole (person's name)** kole *nprop.***Kpong village** kpoŋ *nprop.***l****labour (extensive)** paanõñā *n.*lack jaŋa₁ *v.*ladder sanzŋ *n.*lamb pelor *n.*lamb (ram) pembelee *n.*lament mɔs₁ *v.*

lamp

lamp dintma *n.*; diŋtʃääŋ *n.*
landlord diatima *n.*; tindaana *n.*;
 tōtima *n.*
lane fɔgbaaŋ *n.*
language taa *n.*
language (foreign) naasartaa *n.*
lantern dintma *n.*; diŋtʃääŋ *n.*
lantern (type of) najeliŋgbieie *n.*
lantern holder diŋtʃääŋdaa *n.*
lantern oil karansiin *n.*
large badaazenie *n.*; zene *v.*
large (make) peuli *v.*
last birgi *v.*
lateral goitre bagenapɔɔgii *n.*
laterite pãŋŋa *n.*
laugh mɔma₁ *v.*
laughing mɔmii *n.*
laughter mɔma *n.*
laughter (stifled) murisi *v.*
lavish spender foga₂ *n.*
law beŋ *n.*
lawyer lɔja *n.*
lay eggs pã₂ *v.*
lay head on sila *v.*
laziness bawiiha₂ *n.*; zõõ *n.*
laziness (dog) bev *n.*
lazy bajvɔra *n.*
lazy (be) jaari *v.*
lead gara₃ *v.*; kpānna *n.*
leader suuter *n.*
leaf paatfag *n.*

lethargic (be)

leaf (baobab) sãjkumsɔna *n.*; toli-
 paatfag *n.*
leaf (bean) sigpaatfag *n.*
leaf (black berry) svamanziga *n.*
leaf (cassava) kpõŋkpõŋpaatfag *n.*
leaf (onion) gaabu *n.*
leaf (tobacco) tōpaaatfaga *n.*
leaf (type of) biel *n.*
leaf (white bean) svɔsa *n.*
leak lɪ₂ *v.*; lulo *v.*; sɔra *v.*
lean against tele *v.*; telegi *pl.v.*
lean back jalasi₁ *v.*
lean on pela *v.*
learn zigriti *v.*
leave gila₂ *v.*; ta₁ *v.*
left gal₂ reln.
left (side) gal₁ *n.*
left-over (fufu) kapalasoŋ *n.*
leg nää₁ *n.*
leg (amputated) nääkputi *n.*
leg (front) vaaj *n.*
leg (hind) hii *n.*
lend tʃima *v.*
length ziŋii *n.*
leopard bɔɔmanni *n.*; nebietima *n.*;
 juwietima *n.*
leper zagan *n.*
leprosy zagansa *n.*
less (make) foga₁ *v.*
let gila₁ *v.*; tʃe₂ *v.*
let free ta₁ *v.*
lethargic (be) kɔɔle *v.*

level

level buti *v.*
 liar patſigibummo *n.*
 lick lenti *v.*
 lie dara *v.*; heŋsi *v.*; mɔga *v.*; tʃɔa *v.*
 lie across gara₂ *v.*; kagale *v.*
 lie on stomach pu₂ *v.*
 lie on top saga₁ *v.*
 life mɪlbua₂ *n.*
 lifestyle diŋs *n.*
 lift arm hää₂ *v.*
 light diŋ₂ *n.*; fɔga₁ *v.*
 lightning initiation duɔŋsɔr *n.*
 like kii₁ conn.; kii₂ *v.*; nɔŋa₁ *v.*
 like that keŋ *adv.*
 like this niŋ *adv.*
 limb badaa *n.*
 limp duŋusi *v.*; zeŋsi *v.*
 limping näägbanjene *n.*
 line tʃvar *n.*
 lines (make) piŋi *pl.v.*
 linguist kpambia *n.*
 liniment tree pontii *n.*
 lion dʒetri *n.*; nuzenjima *n.*
 lip nɔtunii *n.*
 liquid (of sore) nɪprʊmma₁ *n.*
 liquid (type of) dənii *n.*
 listen nɔɔ̯₁ *v.*
 little finii *ints.*; negeke *ideo.*; tantama
ideo.
 live zvʊ₂ *v.*
 liver pval *n.*

lover

lizard (type of) dʒedžerr *n.*; gagatin
n.; ger *n.*; gegeera *n.*; gegeta *n.*; gbaga
n.; tiwibaŋlengeregie *n.*
 load bɔŋ *n.*
 load (gun) pama *v.*
 load-support tʃemii *n.*
 Lobi lobi *n.*
 location (type of) bagorii₁ *n.*
 bagorii₂ *n.*; bintuk *n.*; bɔntɔna₂
n.; daamunj₂ *n.*; dendil *n.*; dugunj
n.; gbɔgɔl *n.*; laŋzaŋ *n.*; sɪnlɔg *n.*
 zapɛga *n.*
 lock hara *v.*
 locust (type of) zimahɔɔ̯ *n.*
 log daakputii₁ *n.*; dolo *n.*
 log part daabii *n.*
 lonely (person) nɪdɪgɪmaŋa *n.*
 long (be) zɪŋa *v.*
 long and thin vinnimni *ideo.*
 look at fɪrlɪ₂ *v.*
 look different tʃerigɪ *v.*
 look to buure₄ *v.*
 loose paani *v.*
 loose (be) kɔla₁ *v.*; tɔgołɪ *v.*
 loose (make) folo *v.*
 lose sight of juŋsi *v.*
 lose weight fuori₂ *v.*
 loser (person) tɔɔleɛ₁ *n.*
 loss bɔna *n.*
 lost (get) juŋsi *v.*
 louse kpibii *n.*
 love buure₃ *v.*; nɔŋa₁ *v.*
 lover sɔnna *n.*

low land

masquerade (funeral)

low land falm̩ *n.*

low-toned (be) səɔnɪ₂ *v.*

lower tma *v.*

lower back fõð *n.*

lower than expectation tʃʊma₃ *v.*

loyal (person) widiŋtima *n.*

luck s̩vma *v.*

luck (bad) juub̩eŋ *n.*

luck (have) juusv̩ *v.*

lukewarm t̩lat̩la *ideo.*

lumps luguso *pl.n.*

M

maize m̩m̩m̩na *n.;* pamm̩ *n.*

maize cob namm̩daa *n.*

maize husk pamm̩pet̩ *n.*

maize silk zəgsieŋ *n.*

maize tassel f̩gɔl₂ *n.*

make k̩v̩r̩i₁ *v.*

make hole ludi *v.*

make love buure₃ *v.*

make soft bugo₁ *v.*

malaria s̩ɔn̩f̩₂ *n.*

male baal₁ *n.*

male (handsome) binv̩an̩ *n.*

male pubic hair pen̩p̩n̩ *n.*

malnourished child j̩esa *n.*

malt tamputie *n.*

malt (guinea corn) k̩om̩f̩ *n.*

man baal₁ *n.;* nibaal *n.*

man (old) bah̩f̩ *n.*

man (young) bip̩l̩ *n.*

lumpy (be) lugusi₁ *v.*

lung f̩f̩ta *n.*

lung pains f̩f̩trw̩la *n.*

lying flat hambajala *n.*

lytta n̩sh̩eŋ *n.*

machine m̩äänsiŋ *n.*

mad (person) galajz̩s̩r *n.*

madness galaja *n.*

maggot (type of) d̩v̩ns̩ *n.*

mahogany pr̩n̩ *n.*

manager (farm) kuonih̩f̩ *n.*

mandible (head) lotoremuŋ *n.*

mane l̩v̩oŋ *n.*

mango mõŋgo *n.*

Mangu (person's name) ɻ̩määñj̩v *prop.*

manhood baaln̩ *n.*

manipulate tiiri *v.*

manner nää₂ *n.*

many kriŋkaŋ *quant.*

mark dääna *n.;* pempel *n.;* p̩i *v.;* sige *v.;* tii₁ *v.;* tii₂ *v.;* wil *n.*

mark (animal) dääni₁ *v.*

mark (mouth) n̩ñätf̩s̩r *n.*

market j̩wa *n.*

marks (make) p̩iŋi *pl.v.*

marry j̩v̩ *v.;* kpa₃ *v.;* paa₂ *pl.v.*

mash purusi *v.;* t̩ʃ̩ema *v.*

mason meesin *n.*

masquerade (funeral) sigmaa *n.*

master

master dʒiga *v.*
 masticate tʃagam̩i *v.*
 mat kalɛŋ *n.*; kintʃvali *n.*
 mat (door) džaana *n.*
 mat (grass) pisa *n.*
 matches maŋkisi *n.*
 maternal lineage māabise *n.*
 matter wii *n.*
 matter (trivial) willaaj̩ *n.*
 mattress kintʃvali *n.*
 mature dʒiga *v.*
 maybe a bən̩iñ ni *adv.phr.*
 meal kindiili *n.*
 meaning muŋj₂ *n.*
 measles takatʃuune *n.*
 measure maŋsi₁ *v.*
 measurement (farm) gala *n.*; kagal
 n.; kogulii *n.*; naakpaaga *n.*
 meat nam̩iñ *n.*; naŋguruŋ *n.*
 meat (boiled) nantɔŋi *n.*
 meat (forbidden) bulumbunti *n.*
 meat (porcupine) saŋnammi *n.*
 meat (raw) nānhuor *n.*
 meat (type of) nanfenta *n.*
 meat for sale nambera *n.*
 Mecca maka *n.*
 medical powder lulisaꝝ *n.*
 medicine lulii *n.*
 medicine (type of) asibiti₂ *n.*;
 birisitꝝ *n.*; bukvurora *n.*; gbaraga₂
 nprop.; lulibummo *n.*; naasaarlulii
 n.; nigimiilulii *n.*; sel *n.*

mistake (to do by)

meet tʃeme *v.*
 meeting lagamii *n.*; mintin̩ *n.*
 melt ŋmieri *v.*
 members of a paternal relation jni-
 nawələe pl.n.
 membrane pətɪdmdagal *n.*
 menses doŋojar *n.*; nisɔnii *n.*
 menstruate tʃagasi₂ *v.*
 menstruating (person) tʃagtʃagasa₂
 n.
 message h̩esee *n.*
 metal (type of) daŋ̩e *n.*
 metamorphose birgi₂ *v.*
 metre mita *n.*
 middle bambaaj₁ *n.*; bambaaj₂ reln.;
 galinja reln.
 midnight t̩ch̩iñ *n.*
 mile meeli *n.*
 mill fiebi₁ *v.*; nikanika *n.*
 millet zul *n.*
 millet ergot (fungi) disease
 naŋgɔŋ *n.*
 millipede (type of) halinguomii *n.*;
 n̩õõmanier *n.*
 mimic tʃaasi *v.*
 minute minti *n.*; t̩la *quant.*
 miscarry vieri *v.*
 miserliness siitmina *n.*
 misery sigii *n.*
 miss out gara *v.*
 mist meŋ *n.*
 mistake (make) p̩sti *n.*; tulemi *v.*
 mistake (to do by) tulemi *v.*

mix

mix būū *v.*; kuosi *v.*
mixture of kinds džaabirídža *n.*
mocking sia *n.*
mocking relation nasata *n.*
molar paŋ *n.*
mole saŋkpajzígł *n.*
mollusc (type of) kpānna *n.*
Monday ataníš *n.*
money molebii *n.*
mongoose (type of) maŋāš *n.*;
 maŋāštuogu *n.*; watſehéę *n.*
monitor dāāni₂ *v.*
monitor lizard (type of) bāā *n.*;
 badžogv *n.*
monkey gbřā *n.*; neŋgaltiňa *n.*
monkey (type of) foori *n.*; gbřāsíama
n.; kaníš *n.*; polpiesii *n.*
monkey's scream angum ono *.n.*
moon břoga *n.*; pena *n.*
more than (do) gara₃ *v.*
morning třossa *n.*; třossim pisa *n.*
phr.
morsel bøtii *n.*
mortar tuto *n.*
mortar (centre) tutosii *n.*
mortar (farm) kuotuto *n.*
mosque wɔzaandia *n.*
mosquito zoŋgoree *n.*
mother mää *n.*
mother (new) hasvɔŋ *n.*
mother's brother näätiňa *n.*; niéra
n.
mother's senior sister määhříš₁ *n.*
mother's younger sister määwie₁ *n.*

mute (person)

Motigu (lect of) mətigii₂ *n.*
Motigu (person from) mətigii₁ *n.*
motion (manner) felfel ideo *.n.*
motorbike pupu *n.*
motorbike (type of) rɔbarɔba *n.*
mould mo *v.*
moult wire₃ *v.*
mound (form) tɔ₅ *v.*
mourn mɔsi₂ *v.*
mouse (type of) dagbojo *n.*; gvořee
n.; mandvɔgii *n.*; ol *n.*; ombul *n.*; on-
 sīaj *n.*; ontolee *n.*; onzasii *n.*; tugul
n.
mouth nðā₁ *n.*
move kiige *v.*; vige *v.*
move (up and down) tʃɔgsi₁ *v.*
move (wavily) tuuri₂ *v.*
move neck leŋsi *v.*
move over tɔssi *v.*
move with difficulty talimi *v.*
much kriŋkaŋ *quant.*
mud vətii *n.*
mud (bank) hřihř *n.*
mud block haglibii *n.*
multi-storey building disugulii *n.*
multiply tʃaga *v.*; ugo₁ *v.*
mumps tʃaančimsa *n.*
murder kpɔ̄i *v.*
murderer nibukpɔ̄r *n.*
Musa (person's name) mɔsaa *nprop.*
muscle pain nampuniwiňla *n.*
Muslim jarie *n.*
must foo₂ *conn.*
mute (person) wonj *n.*

nag

nut (half)

n

nag tinti *v.*; zaa paari *v.*

nail kpaasi₁ *v.*

nail (metal) hembii *n.*

naive (person) tʃɔgii *n.*

naked bakpal *n.*

name sɔŋ *n.*

namesake tɔgama₁ *n.*

narrate biisi *v.*

narrow fɔrii *n.*

narrow (be) fɔra₂ *v.*

nasal congestion mɪfɔti *n.*

nausea (have) hogo *v.*

navel ul *n.*

near dɔgvli *v.*

necessary (be) daga *v.*

necessity kparaama *n.*

neck bagena *n.*

neck of a container viibagena *n.*

needle (type of) n̩esa *n.*; piraago *n.*

neem tree naasaarsintʃaw *n.*

negative action daware *n.*

negligent (be) faasi *v.*

neighbours zvudɔŋa₂ *pl.n.*

nest zaŋ₂ *n.*

nest (guinea fowl) tuk *n.*

never dance (person) sɔgbiaři *n.*

new fɔlii *n.*; fɔŋfɔŋ *ideo.*

newness tʃɛi *interj.*

nice (be) lɛma₂ *v.*

nickname sɔŋgięgi *n.*

night baratʃɔgoš *n.*; sankara *n.*; tebin *n.*

night blindness teteňse *n.*

nine digituo *num.*

nineteen fididigituo *num.*

ninth month sɔnkare *nprop.*

nipple ilnɔã *n.*

no ař *interj.*

nod gusi *v.*

noise gbarjasa *n.*; tʃiāma₁ *n.*

noise (make) kiemí *v.*; tʃiāmí *v.*

noise (type of) tʃiŋgbanjsii *n.*

non-resident tɔbou *n.*

north kandia₁ *n.*

nose mīisa *n.*

nose bleed mījalii *n.*

nostril mībua₁ *n.*

not lei neg.; ti neg.; wa *pv.*

nothing baga *adv.*

notice kɔla₂ *v.*

number namba *n.*

numbness dadāř *n.*

nurse nɛesi *n.*

nurse seeds pugo *v.*

nut jɔtri *n.*

nut (half) banpeg *n.*

*oath**pain (be in)***O**

oath ɳm̩̑es̑ie *n.*
obedient bid̑n̑ *n.*
obey t̑n̑a₂ *v.*
obligatorily baan̑ *pv.*
obstruct laŋs̑i *v.*
odor s̑ɔra *n.*
offer willingly t̑ʃan̑ji *v.*
offering d̑o *n.*
offspring kinduho *n.*
oil n̑õõ *n.*
okay õõ *interj.*; maasi₂ *v.*; tou *interj.*
okro ɳmen̑ *n.*
okro (dried) ɳmeŋh̑vlii *n.*
okro (fresh) ɳmeŋs̑eŋ *n.*
old b̑na *v.*
old (be) h̑õsi₁ *v.*
omit gara *v.*
on ni *postp.*
on (be) d̑sa₁ *v.*; suguli₂ *v.*
one dieke *num.*; d̑igim̑aŋa₁ *num.*
onion albasa *n.*
only maŋa *n.*; ten̑teŋ *n.*
open lala₁ *v.*; m̑oma₂ *v.*; paani *v.*; p̑iã
n.
open mouth h̑ää₁ *v.*
operate t̑ʃ̑ewa₂ *v.*

opportunity (lost) gaŋgaarõõ *n.*
opposite wile *n.*
or kaa *conn.*; ko *conn.*
orange lumburo *n.*
orchitis luro?ɔrlii *n.*
oribi teh̑õõ *n.*
originate l̑i₄ *v.*
orphan laliwie *n.*; sulumbie *n.*
other vien̑ *pv.*
otitis d̑igim̑l̑il̑i *n.*
outlaw t̑jelle₁ *n.*
outside gantal *n.*; p̑etlii *n.*
outsider (be) lugusi₂ *v.*
outskirts laŋzaŋ *n.*
oval shape b̑õol̑₁ *n.*
over (be) gaali₁ *v.*
over-abundant (be) gbugo *v.*
over-prune gbinti *v.*
overcome kpege₂ *v.*
overgrown (be) kosi *v.*
overtake kpõ₂ *v.*
own way pere *n.*
owner t̑ima *n.*
owner (farm) kuot̑ma *n.*
owner (shrine) v̑sg̑t̑ma *n.*

P

pace n̑äaval₂ *n.*
paddler kat̑iere *n.*

page tel *n.*
pain (be in) gana₁ *v.*

*pain (body)**pick*

pain (body) bawiiha ₁ <i>n.</i>	pay attention to tjalasi ₁ <i>v.</i>
paint laari ₃ <i>v.</i>	peck t̪ogo <i>v.</i> ; t̪ogosi <i>pl.v.</i>
pair muno <i>n.</i>	peel f̪onti <i>v.</i> ; paasi ₁ <i>v.</i>
pair (be in) kpara <i>v.</i>	peep at limmi <i>v.</i>
palaver wii <i>n.</i>	peg (type of) t̪oŋfəŋtidaa <i>n.</i>
palm tree (type of) abe <i>n.</i> ; benie <i>n.</i> , kp̪or <i>n.</i> ; t̪ota ₂ <i>n.</i>	pelvis nääñawɔ̄sii <i>n.</i>
palm wine s̪impwɔ̄mma <i>n.</i>	pen kelembi <i>n.</i> ; pen <i>n.</i>
pamper jiesi <i>v.</i> ; liiri ₂ <i>v.</i>	pendant kinliemii <i>n.</i>
pangolin maŋgbij <i>n.</i>	penis perj <i>n.</i>
pant pugo <i>v.</i>	people nara <i>pl.n.</i> ; toma <i>pl.n.</i> ; wɔ̄lpi ₁ <i>n.</i> ; wɔ̄lpi ₂ <i>n.</i>
pantaloons kuruso <i>n.</i>	pepper kilimie <i>n.</i> ; t̪immää <i>n.</i>
pants pata <i>n.</i>	pepper (dried) t̪immeħslii <i>n.</i>
papaya kɔ̄glaabɔ̄l <i>n.</i>	pepper (fresh) t̪immesɔ̄j <i>n.</i>
paper kadaasi <i>n.</i> ; piipa <i>n.</i> ; t̪oŋ ₃ <i>n.</i>	pepper (ground dried) t̪immesau <i>n.</i>
parasitic plant (type of) suwakandikuro <i>n.</i>	perceive na ₂ <i>v.</i> ; nðð ₂ <i>v.</i>
parentless niŋnāš <i>n.</i>	percussion instrument (type of) nääłomo ₁ <i>n.</i> ; prega <i>n.</i> ; t̪iñj <i>n.</i>
parents bilɔ̄lla <i>pl.n.</i>	perform (poorly) kwoſi <i>v.</i>
park pakı <i>n.</i>	perform ceremony koɔri ₅ <i>v.</i>
part lie ₂ <i>n.</i>	perfume tulaadi <i>n.</i>
particular wara <i>dem.</i>	perhaps a bɔ̄nīš ni <i>adv.phr.</i>
partner lagami ₂ <i>v.</i>	period saŋja <i>n.</i>
party paati <i>n.</i>	period (menstrual) t̪agashii <i>n.</i>
pass gaasi <i>v.</i> ; paasi <i>v.</i>	permit gila ₁ <i>v.</i>
pass centre bega <i>v.</i>	person nar <i>n.</i>
past fi <i>pv.</i>	person (type of) niinne <i>n.</i>
pastor pasita <i>n.</i>	person (weak) t̪oɔlɛɛ ₂ <i>n.</i>
path (type of) fɔ̄ra <i>n.</i>	perspiration wilij <i>n.</i>
patience kapeti <i>n.</i>	perspire jala ₁ <i>v.</i>
paw-paw kɔ̄glaabɔ̄l <i>n.</i>	pestle tundaa <i>n.</i>
pay bo <i>v.</i>	pestle (piece) tundaaboro <i>n.</i>
	phlegm kaasibii <i>n.</i>
	pick gbiashi ₂ <i>pl.v.</i> ; keti ₂ <i>v.</i> ; kp̪eti ₁ <i>v.</i>

pick (fruit)

porridge

- | | |
|--|--|
| pick (fruit) kp̥vra <i>v.</i> | plant (type of) dz̥ora <i>n.</i> ; gɔŋ₂ <i>n.</i> ; gberegilegii <i>n.</i> ; gbəntagası <i>n.</i> ; kiesimunluo <i>n.</i> ; nagiŋ <i>n.</i> ; piel <i>n.</i> ; zanzig <i>n.</i> |
| pick fast tuosi₂ <i>v.</i> | plant product (type of) gurba <i>n.</i> |
| pick out t̥wası <i>v.</i> | plantain bərdia <i>n.</i> |
| pick up p̥inti₁ <i>pl.v.</i> ; zoro <i>v.</i> | planting p̥ɔɪ <i>n.</i> |
| pickaxe gangaları <i>n.</i> ; p̥iŋgaası <i>n.</i> | plaster faari₁ <i>v.</i> |
| picture foto <i>n.</i> | plate p̥erete <i>n.</i> |
| pierce p̥ɔɪ <i>v.</i> ; tawa <i>v.</i> ; t̥ɔsi <i>pl.v.</i> | play d̥ɔ̥ga <i>n.</i> ; d̥ɔ̥gi <i>v.</i> ; sāāni <i>v.</i> |
| pierce through gara₁ <i>v.</i> | playmate nasāāj <i>n.</i> |
| pierced (be) n̥vra <i>v.</i> | playmate relation nasata <i>n.</i> |
| pig parakun <i>n.</i> | plead mɔ̥si₁ <i>v.</i> |
| pill lulibii <i>n.</i> | pleasant lemii₁ <i>n.</i> |
| pillar (type of) zazehēē <i>n.</i> | plenty kana <i>v.</i> |
| pillow kaputi <i>n.</i> | plotting zamba <i>n.</i> |
| pin gurpe <i>n.</i> ; pini <i>n.</i> | plough buti <i>v.</i> |
| pineapple laanfra <i>n.</i> | pluck g̥brası₂ <i>pl.v.</i> ; t̥ɔrığı <i>pl.v.</i> ; t̥ɔti <i>v.</i> |
| pipe taavii <i>n.</i> | plug f̥uti <i>v.</i> |
| pit (natural) zəŋkogosıaŋ <i>n.</i> | plumage lalaga₁ <i>n.</i> |
| pito s̥iŋ <i>n.</i> | pocket dz̥ifa <i>n.</i> |
| pito (fermented) s̥iŋbiili <i>n.</i> ;
s̥iŋsiama <i>n.</i> | pointed p̥lapvla <i>ideo.</i> |
| pito (less fermented) s̥iŋhūor <i>n.</i> | pointless bagabaga <i>ideo.</i> |
| pito (unfermented) s̥iŋbɔl <i>n.</i> ;
s̥iŋt̥aara <i>n.</i> | poison beraa <i>n.</i> |
| place bar₁ <i>n.</i> | pole leŋ <i>n.</i> ; sungoro <i>n.</i> |
| place (type of) batielii <i>n.</i> | police poruso <i>n.</i> |
| place down t̥iŋası <i>v.</i> | polish belęge <i>v.</i> |
| place name gunnāāsinq̥sa-
muŋ <i>nprop.</i> ; j̥wl̥ndv̥ola <i>nprop.</i> ;
katſalkpuŋiimun <i>nprop.</i> ; kuŋkuk-
sieŋ <i>nprop.</i> ; waapele <i>nprop.</i> ; zang-
bierisabulugo <i>nprop.</i> | pomade n̥ð̥tit̥i <i>n.</i> ; tulaadi <i>n.</i> |
| placenta d̥ɔ̥ŋ <i>n.</i> | pond gb̥etara <i>n.</i> ; nn̥taaŋ <i>n.</i> |
| plant d̥ūū <i>v.</i> ; p̥ɔɪ <i>v.</i> | poor (be) n̥āā₂ <i>v.</i> |
| | poor (person) n̥āā₃ <i>n.</i> |
| | porcupine (type of) saŋ <i>n.</i> |
| | porridge kubii <i>n.</i> |

porridge (type of)

properly (do)

porridge (type of) dʒebere *n.*; kag-
baama *n.*; kɔtɔra *n.*; svl₂ *n.*

porter bɔntɔɔna₁ *n.*; kajajo *n.*

portion boro *n.*

portion (unwashed) kaleŋtʃia *n.*

pot (type of) kʊvii *n.*; leu *n.*;
npiŋvarvii *n.*; sielii *n.*; sıntɔg *n.*;
sınvii *n.*; tɔg *n.*; tɔgrı *n.*

potassium nitrate dɔɔ *n.*; kâð *n.*

pouch (type of) lɔga₂ *n.*

pouched rat sapuhı̄e *n.*

pound frəbı₁ *v.*; svagi *v.*; tugo₂ *v.*;
tʃası₂ *v.*

pound (currency) pəŋ *n.*

pound lightly purusi *v.*

pour tʃuuri₁ *v.*

pour all bitı *v.*

pour down tʃaari₁ *v.*

pour libation waasi *v.*

pour off liile *v.*

pour some jolo *v.*

pout zʊɔni *v.*

poverty nãã *n.*

powder saɔ *n.*

powder (cosmetic) pɔɔda *n.*

power dabaara *n.*

powerless (become) tɔgvı̄si *v.*

praise ii *v.*

praise name danta *n.*; iko *interj.*; isi
interj.; ito *interj.*; iŋe *interj.*; ilę *in-*
terj.; itʃa *interj.*; iwe *interj.*; jaŋu *in-*
terj.; vɪɛhı̄ega *interj.*

prance vitı̄ *pl.v.*

pray zaami₂ *v.*

praying mantis (type of) saleŋgojo
n.

precede bumo *v.*

precedent svɔɔ₂ *n.*

prediction vɔɔg *n.*

predisposed (be) summe tuu cpx.v.

pregnancy luo *n.*; tra₁ *n.*

pregnant woman třekpagar *n.*

prepare kʊɔri₂ *v.*

prepare (new wife) sanjası *v.*

prepare skin fɔ̄ *v.*

press ensı *v.*; ferigi₁ *pl.v.*; ferigi₃ *v.*;
feti₁ *v.*

press out fāā₄ *v.*

press together foma *v.*

prey kinkpagasıı *n.*

price jogulo *n.*

price (high) jogulibɔ̄j *n.*

price (low) haraha *n.*

price (moderate) jogulileŋ *n.*

price (reduce) alıbaraka *n.*

prick tawa *v.*; tʃugosi *pl.v.*

prison haradıa *n.*

problem nɔnnɔŋ₃ *n.*; tɔɔra *n.*

process lugo₂ *n.*; nãã₂ *n.*

produce liquid tʃaga *v.*

professional zimna *n.*

profit tɔna *n.*

prolapse of rectum mɔmɔŋ *n.*

proliferate ugo₁ *v.*

prop logo *n.*

proper dıŋ *n.*

properly (do) mara pv.

prophecy

radio

prophecy v̑ta <i>n.</i>	puncture lurigi <i>v.</i> ; lut̑i <i>v.</i>
prostitution sansanna <i>n.</i>	puncture (tyre) p̑ontſa <i>n.</i>
protect kisi <i>v.</i> ; p̑ɔ̑ <i>v.</i> ; tɔ̑ <i>v.</i>	punish d̑ogs̑i <i>v.</i>
protect (against lightning) s̑o duon̑ <i>v.</i>	punishment (type of) finii <i>n.</i>
protection kogii <i>n.</i>	puppy vawie <i>n.</i>
protruded (be) ziga <i>v.</i>	puppy (female) valor <i>n.</i>
proud basuona <i>n.</i> ; foro <i>v.</i>	puppy (male) vawalee <i>n.</i>
prove gila zima cpx. <i>v.</i>	pure seweree <i>n.</i> ; tʃāāni ₂ <i>v.</i>
proverb sian̑ā <i>n.</i>	push ȋ <i>v.</i> ; tuti <i>v.</i> ; vige <i>v.</i> ; zaga ₁ <i>v.</i>
proverb (share) ta <i>v.</i>	push down fela <i>v.</i>
puerperal fever niis̑ota <i>n.</i>	push up earth uguli <i>v.</i>
pull tarage pl.v.; tati <i>v.</i> ; visi <i>v.</i>	put d̑v̑ <i>v.</i>
pull out tsurugi pl.v.; tsuti <i>v.</i>	put (in a row) t̑onsi ₂ <i>v.</i>
pull out (from liquid) luoli <i>v.</i>	put arm around faami ₁ <i>v.</i> ; konti <i>v.</i>
pullet zapuwie <i>n.</i>	put down bile <i>v.</i> ; tʃ̑m̑as̑i <i>v.</i>
pulsate lugusi <i>v.</i>	put down brusquely jaga ₂ <i>v.</i>
pump (water) p̑ompi <i>n.</i>	put effort fȓig̑i <i>v.</i>
pumpkin plant kawaa <i>n.</i>	put on face down t̑sige ₁ <i>v.</i>
punch t̑fugosi pl.v.	put spell on h̑iwa ₂ <i>v.</i>

q

quarrel t̑f̑āma ₂ <i>n.</i>	quiet (be) s̑əoni ₂ <i>v.</i> ; s̑ōō <i>v.</i>
quarter k̑ota <i>n.</i>	quietly t̑jerim <i>ideo.</i>
quench d̑v̑si ₁ <i>v.</i>	quietness surum <i>n.</i>
quick n̑ənn̑əŋ̑ ₄ <i>n.</i>	quills (porcupine) saŋ̑p̑ŋ̑ <i>n.</i>
quickly laga <i>v.</i> ; lagalaga <i>ideo.</i>	quiver tol̑g̑ <i>n.</i>

r

rabbit t̑suomo <i>n.</i>	race batſ̑salii <i>n.</i>
rabies gaȓ <i>n.</i> ; vagan <i>n.</i>	radio walanse <i>n.</i>

<i>rag</i>	<i>reserve (lack of)</i>
rag garzagattii <i>n.</i>	reduce puuri <i>v.</i>
ragged s̄owa ₂ <i>v.</i>	reduce by sharpening selli <i>v.</i>
rain duoj <i>n.</i>	refuse viε ₁ <i>v.</i>
rain gently m̄ssi <i>v.</i>	regularly jaa <i>pv.</i>
rainbow dokagal <i>n.</i>	rehearse ḡoɔsi <i>v.</i>
rainwater donii <i>n.</i>	reject viε ₁ <i>v.</i>
raise leŋsi <i>v.</i> ; sii ₁ <i>v.</i>	rejected (person) niv̄etaalii <i>n.</i>
raise body deŋsi ₂ <i>v.</i>	relation (biological) l̄ol <i>n.</i>
raised bed jolo <i>n.</i> ; sampentie <i>n.</i>	relative h̄iɛŋ <i>n.</i>
ram pembal <i>n.</i>	release pus v̄oɔsi <i>v.</i>
ramrod tʃ̄ɔ̄r <i>n.</i>	relocate sii ₂ <i>v.</i>
rape gurugi ₂ <i>v.</i>	reluctance daraga <i>n.</i>
rapid n̄nnnɔŋj ₄ <i>n.</i>	rely on d̄ela <i>v.</i> ; jalasi ₂ <i>v.</i>
rash tʃinie <i>n.</i>	remain t̄fa <i>v.</i>
rat (type of) m̄t̄ol <i>n.</i> ; saabii <i>n.</i>	remaining siŋsagal ₂ <i>n.</i>
ravage dugo <i>v.</i>	remember liisi ₁ <i>v.</i>
raw huor <i>n.</i>	remind tinti <i>v.</i>
reach b̄iesi <i>v.</i> ; tele <i>v.</i>	remote (place) bagorii ₂ <i>n.</i>
read karimi <i>v.</i>	remove bolo <i>v.</i> ; l̄isi ₁ <i>v.</i> ; lugusi <i>pl.v.</i> ; ηm̄v̄sri ₂ <i>v.</i> ; wire ₂ <i>v.</i> ; w̄ora <i>v.</i>
reading karmii <i>n.</i>	remove (shea nut) tes̄i ₁ <i>v.</i>
ready siri <i>n.</i>	remove part of a whole fieri <i>v.</i>
real d̄m̄ <i>n.</i> ; t̄mtm ₂ <i>n.</i>	repair k̄ɔɔri ₃ <i>v.</i> ; ligili <i>v.</i>
really t̄r̄i <i>v.</i> ; t̄fi <i>v.</i>	repair leakage f̄st̄i <i>v.</i>
rear d̄iesi ₁ <i>v.</i>	repeatedly tuuti <i>ideo.</i>
rebuke h̄ɔ̄si ₃ <i>v.</i>	repent tuubi ₁ <i>v.</i>
receive laa ₁ <i>v.</i>	reply laa ₃ <i>v.</i>
reclusive (person) diḡiŋviens̄ra <i>n.</i>	reply to greetings awoo <i>interj.</i>
red siama ₁ <i>n.</i> ; siari ₁ <i>v.</i>	report puoti ₁ <i>v.</i>
red (person) nibusiamma <i>n.</i>	reproduce wasi <i>v.</i>
red bean s̄igsiamma <i>n.</i>	reputation s̄ɔŋbɔŋ <i>n.</i>
Red thorn s̄ɔ̄siamma <i>n.</i>	resent juima <i>v.</i>
red-handed t̄sap <i>ideo.</i>	reserve (lack of) n̄ðāp̄v̄amma <i>n.</i>

<i>reservoir</i>	<i>rough (be)</i>
reservoir damp ₂ <i>n.</i>	ripe (stage) məl <i>n.</i>
resistant kūñsūj <i>n.</i>	ripe (under-) ganagana <i>ideo.</i>
respect girime <i>n.</i> ; kpa jug <i>v.</i> ; kpa su <i>v.</i>	rise jala ₃ <i>v.</i>
respect (with) bṣŋe <i>n.</i>	rival (woman) handəŋ <i>n.</i>
respectfulness hīsa <i>n.</i>	river gəŋ ₁ <i>n.</i>
respond sīā <i>v.</i>	river (big) məg <i>n.</i>
respond to laa ₃ <i>v.</i>	river (large) gəŋzeŋ <i>n.</i>
responsibility karifa <i>n.</i> ; tñja <i>n.</i>	river (long) gəŋzeŋii <i>n.</i>
rest hīesi ₁ <i>v.</i>	river bank gəŋnõā <i>n.</i>
rest area zamparagii <i>n.</i> ; zaŋ ₁ <i>n.</i>	river path gəŋbəč <i>n.</i>
resting area daamuŋ ₁ <i>n.</i>	road birindin <i>n.</i> ; munii <i>n.</i> ; tiwii <i>n.</i>
restore ligili <i>v.</i>	roam guugi <i>v.</i>
retaliation kapaaga <i>n.</i>	roast wiisi ₁ <i>v.</i> ; wəsi <i>v.</i>
retrogress tʃɔgɔmri <i>v.</i>	rock jegisi <i>pl.v.</i>
return bira <i>v.</i>	roll bilinsi <i>v.</i>
reward tʃela <i>v.</i>	roll up guti <i>v.</i>
rewind guti <i>v.</i>	roof juo ₂ <i>v.</i> ; pile <i>v.</i>
rheumatism batfasie <i>n.</i>	roof top sabaan <i>n.</i>
rib kugdaabii <i>n.</i> ; logun ₁ <i>n.</i>	roofing beam dolo <i>n.</i> ; pel <i>n.</i> ; seŋebii <i>n.</i>
rib cage kugso <i>n.</i>	room (back) dilumo <i>n.</i>
rice muro <i>n.</i>	room-mates zəvədəŋa ₂ <i>pl.n.</i>
rice (grain) murobii <i>n.</i>	root luto <i>n.</i>
rich bundaana <i>n.</i>	root (tree) daaluto <i>n.</i>
ride on zina ₁ <i>v.</i>	rope ŋmeŋ <i>n.</i>
right dul ₂ reln.; maasi ₂ <i>v.</i>	rope (make) kala <i>v.</i>
right (side) dul ₁ <i>n.</i>	rope (type of) gənie <i>n.</i>
ring neŋbiŋ <i>n.</i> ; nepitii <i>n.</i>	rotten põā <i>v.</i>
ringworm kawaadadag <i>n.</i>	rotten (almost) kɔɔri <i>v.</i>
rinse lugusi <i>v.</i> ; vaasi <i>v.</i>	rotten meat tʃɔgdv <i>n.</i>
ripe (be) bii ₂ <i>v.</i> ; hīesi ₂ <i>v.</i> ; siama ₂ <i>n.</i> ; siaři ₂ <i>v.</i>	rough kɔgɔsəg <i>ideo.</i>
	rough (be) fɔna <i>n.</i>

round

second month

round go *v.*

route nääval₁ *n.*

row sää₂ *v.*

rub biligi *v.*; fögöli *v.*; laari₂ *v.*; liiri₁ *v.*; nama₂ *v.*; tiga *v.*; titi *v.*; turo₁ *v.*

rub along faari₂ *v.*

rubbish viera *n.*

rude (be) vuugi *v.*

rude (child) bipõä *n.*

run tʃɔ₁ *v.*

rush gime *v.*; poleme *v.*

rush at gbõvri *v.*; taari₁ *v.*

rush at in anger (to) iiri *v.*

rust jañ₃ *v.*; jañ₃ *n.*

S

sacrifice pɔ *v.*

sadness patſigtfõgsa *n.*

saline soil lebva *n.*

saliva muñtɔɔ *n.*

salt jisa *n.*

salt (grain) jibii *n.*

saltpetre dwo *n.*; kăš *n.*

same digimarpa₃ *n.*

sample lemana *n.*

sand hagla *n.*; haglin *n.*; tagla *n.*

sandal näätɔɔ *n.*

sandals (type of) näätɔosinqiringisa *n.*

sap niipõmma₂ *n.*; til *n.*

satisfied (be) piñsi *pl.v.*

satisfy piña *v.*

Saturday asibiti *n.*

Sawla səgla *nprop.*

Sawla (lect of) səgilin₂ *n.*

Sawla (person from) səgilin₁ *n.*

say ñma₁ *v.*

say (unable) mara₂ *v.*

scald foro *v.*

scare ɔnsı *v.*

scatter bitı *v.*; jaari *v.*; lanjsı₂ *v.*; pisı *v.*

scattered gatigatrı *ideo.*

scent svɔra *n.*

school sukuu *n.*

scissors namekasa *n.*

scoop lõga₁ *v.*; lõgisi *pl.v.*; paasi₂ *v.*

scorpion nõõma *n.*

scout tʃosi *v.*

scrape against faari₂ *v.*

scrape off fiise₁ *v.*

scraper bel₁ *n.*

scratch fõrigi *v.*; lala *v.*; lõga *v.*

scrotum luro *n.*

sculpt mɔ *v.*

sea mvg *n.*

search buure₄ *v.*

season tötfaaj *n.*; tötfaajbummo *n.*; tötfaajsıama *n.*

season (dry) limmaja *n.*; kõnja *n.*

season (rainy) joø *n.*

seat kor *n.*

second month sifra *n.*

secretive

secretive patſigbummo *n.*
section ban_{II} *n.*; bar₁ *n.*
section of Ducie gbɔŋwɔlɛɛ *nprop.*; kuoruban_{II} *nprop.*; loban_{II} *nprop.*; paŋban_{II} *nprop.*; ziŋban_{II} *nprop.*
security guard wɔtʃimāř *n.*
see na₁ *v.*
see (part) niise *v.*
seed bii₁ *n.*; daanđŋ̊ *n.*
seed (Afzelia) holbii *n.*
seed (Akee tree) tibii *n.*
seed (baobab) tolibii *n.*
seed (dawadawa) sʊlbii *n.*; tʃībii *n.*; tʃīř *n.*
seed (gourd) sar *n.*; sarabii *n.*
seed (half) banpeg *n.*
seed (maize) nammibii *n.*
seed (shea nut) tſuoŋ *n.*
seed (type of) niagimbii₁ *n.*
seed shell (Afzelia) holnɔŋpetii *n.*
seed shell (dawadawa) tʃīp̊etii *n.*
seedling duho *n.*
seek buure₄ *v.*
seem dɔ₂ *v.*
seep out bulo *v.*
seize fɔsi *v.*
self tntin₁ *n.*
self-denial daamri *n.*
self-sufficient (not be) poɔgi *v.*
sell joguli *v.*
seller jawadiir *n.*
selling jogulii *n.*

shave

semi-trailer loolmunzsalunzoa *n.*
send tɔma *v.*
send (someone) hele *v.*
senior sibling kpriema *n.*
sense nahīš *n.*; nõõ₂ *v.*
separate laasi *v.*; peligi₁ *v.*
seriousness sisama *n.*
set fire tɔga *v.*
set in a direction degini₁ *v.*
set up roofing structure dewa *v.*
settle saja₂ *v.*
settlement bia *n.*; saal₁ *n.*; tɔv *n.*
settlement (deserted) dabuo *n.*
seven alvpe *num.*; lvp̊e *num.*
seventeen fidalvpe *num.*
seventh month kpinituu *nprop.*
sew ora *v.*
sewing machine tila *n.*
sexton pel *n.*
shade basɔŋ *n.*
shade (yam mounds) pasi *v.*
shake jege *v.*; jegisi *pl.v.*; pisi *v.*; wisí *v.*; zagali *v.*; zagasi₂ *v.*; zigili *v.*
shake (make) ziige *v.*
shake head viigi₂ *v.*
shake up jerisi *v.*
shallow tisr *v.*
shape bilesi *pl.v.*
share parage *v.*; totii *n.*; zuu *n.*
sharp (be) di₃ *v.*
sharpen kola *v.*; sisí₁ *v.*
shave fɔna *v.*; wire₂ *v.*

<i>shaving knife</i>	<i>similar (be)</i>
shaving knife fɔŋ <i>n.</i>	shrine (Bulenga) safokala <i>nprop.</i>
she <i>v pro.; vswa pro.; waa pro.</i>	shrine (Gbanwale) gbaraga ₁ <i>nprop.</i>
shea butter nɔɔ̄ <i>n.</i>	shrine (Gurumbele) daabāntolugu <i>nprop.</i>
shea nut seed tʃuoŋ <i>n.</i>	shrine (Holumuni) dɔga <i>nprop.</i>
shea tree suoŋ <i>n.</i>	shrine (Motigu) hantsele <i>nprop.</i> ; liegu <i>nprop.</i>
sheath tɔ̄ā <i>n.</i>	shrine (Sawla) kɔɔ̄lı <i>nprop.</i>
shed luore <i>v.</i>	shrink zvgv̄si <i>v.</i>
sheep penii <i>n.; piesii n.</i>	shrub (type of) gagt̄ı <i>n.; miimi n.; muŋtuolie n.</i>
sheet tel <i>n.</i>	shut up tʃva <i>interj.</i>
shell wɔra <i>v.</i>	shyness h̄īsa <i>n.</i>
shell (palm nut) kokobeg <i>n.</i>	sibling (younger) määbie ₁ <i>n.</i>
shilling sulee <i>n.</i>	sick wii <i>v.; wiilii n.</i>
shine lɪɪ ₃ <i>v.; palsı v.; tʃääni₁ v.</i>	sick (be) gereḡe <i>v.</i>
shirt takta <i>n.</i>	sick (person) džergii <i>n.; geregii n.</i>
shiver zigilii <i>v.</i>	sickness banv̄ma <i>n.; džerega n.; gereḡa n.; wila n.</i>
shoe näǟtɔ̄s <i>n.</i>	sickness (type of) kpantii <i>n.; tɔ̄ja n.</i>
shoemaker näǟtɔ̄v̄kɔɔ̄r <i>n.</i>	side loguŋ ₂ <i>reln.; pe n.</i>
shoes (pair) näǟtɔ̄wa <i>n.</i>	sieve džiera <i>n.; məŋŋj̄ı v.; toŋsi₂ v.; t̄sesi v.</i>
shop sitɔ̄ <i>n.</i>	sift t̄sesi <i>v.</i>
shore mvgn̄d̄ā <i>n.</i>	sifter džiera <i>n.</i>
short boro <i>v.</i>	sight (gun) tʃřā ₂ <i>n.</i>
shoulder embeli ₁ <i>n.</i>	sign to come kamsi ₂ <i>v.</i>
shoulder blade vaŋper <i>n.</i>	signing bigise <i>n.</i>
shoulder joint embeltfugul <i>n.</i>	Sigu language sigu <i>nprop.</i>
shout gbieli <i>v.; hɔ̄sı₁ v.; hū̄usi v.; tʃaasi v.; uori v.</i>	silence surum <i>n.</i>
shove tʃugo ₁ <i>v.</i>	silo buu <i>n.</i>
shovel sɔbɔl <i>n.</i>	similar (be) kpara <i>v.; näǟni v.</i>
show tʃagalı <i>v.</i>	
show-off tanjkama <i>n.</i>	
shrine vvg <i>n.</i>	
shrine (Buge) kala ₂ <i>nprop.</i>	

<i>sincere (person)</i>	<i>snake (type of)</i>
sincere (person) nibupomma <i>n.</i> ; nibuwerii <i>n.</i>	sleep tʃva duo <i>v.</i>
sing buoli <i>v.</i>	sleeping place batʃvali <i>n.</i>
singe off kpusi <i>v.</i>	sleeping room dɪtʃʊəli <i>n.</i>
singer buolbuolo <i>n.</i>	slip foosi <i>v.</i> ; saari <i>v.</i>
singer (good) laŋbe₂ <i>n.</i>	slip of tongue (do) foti₁ <i>v.</i>
single teŋteŋ <i>n.</i>	slippery place sosolii <i>n.</i>
sip furusi₁ <i>pl.v.</i> ; tʃumo <i>v.</i>	slit drum vonjolii <i>n.</i>
Sisaala (person) hɔlɪ <i>n.</i>	slow səɔnɪ₄ <i>v.</i>
sister (senior) kpriema <i>n.</i>	slow (be) zugo₂ <i>v.</i>
sit dɛla <i>v.</i> ; pumo₂ <i>v.</i> ; saga₁ <i>v.</i> ; sanja₁ <i>v.</i>	slowly bɔ̃ɛibɔ̃ɛi <i>ideo.</i>
site bar₁ <i>n.</i>	smack pəsi <i>v.</i>
sitting place basaqi <i>n.</i>	small tama <i>quant.</i> ; wie <i>n.</i>
six aloro <i>num.</i> ; loro <i>num.</i>	smash (tuber) tʃɔrɪgi <i>v.</i>
six pence tɔgɔfa <i>n.</i>	smear faari₁ <i>v.</i>
sixteen fidaloro <i>num.</i>	smeared zilimbil <i>n.</i>
sixth month kpinitʃuumaaŋkuna <i>nprop.</i>	smell sɔ̃ā <i>n.</i> ; sɔɔri₁ <i>v.</i>
skim vige <i>v.</i>	smile mɔma₁ <i>v.</i>
skim off wɔɔli <i>v.</i>	smock (type of) dansatfi <i>n.</i> ; dansatfi-wie <i>n.</i> ; tintaaraa <i>n.</i> ; togo <i>n.</i>
skin batɔŋ <i>n.</i> ; kwti₁ <i>v.</i>	smoke jɔ̃ā₂ <i>v.</i> ; jɔ̃āsa <i>n.</i>
skin disease (dog) tɔr <i>n.</i>	smoking away jɔgii <i>n.</i>
skink (type of) gbol <i>n.</i>	smooth logo <i>v.</i> ; solisi <i>v.</i> ; soloŋsoloŋ <i>ideo.</i> ; vɔlɔŋvɔlɔŋ <i>ideo.</i>
skip gara <i>v.</i>	snail golewiegɔ <i>n.</i>
sky kuosopuu <i>n.</i>	snake haglikin <i>n.</i>
sky appearance dʒinedʒine₁ <i>ideo.</i>	snake (type of) ajāā <i>n.</i> ; bɔsa <i>n.</i> ; brige <i>n.</i> ; bɔdaŋ <i>n.</i> ; dʒhāā <i>n.</i> ; dɔkpeni <i>n.</i> ; dɔŋmey <i>n.</i> ; dɔŋmeybummo <i>n.</i> ; dɔŋmeysiama <i>n.</i> ; dɔŋwie <i>n.</i> ; dɔ̃š <i>n.</i> ; dɔ̃gal <i>n.</i> ; kɔŋ <i>n.</i> ; määbiewaatelepusiŋ <i>n.</i> ; nigsia <i>n.</i> ; nnitina <i>n.</i> ; pagimbii₂ <i>n.</i> ; sɔmpɔrlilese <i>n.</i> ; suon-daawie <i>n.</i> ; sɔɔsanii₃ <i>n.</i>
slam into hii <i>v.</i>	
slap maŋa₁ <i>v.</i> ; pəsi <i>v.</i> ; tʃasi₁ <i>v.</i>	
slaughter kɔrɪgi <i>v.</i>	
slave joŋ <i>n.</i>	
slave (shrine) vɔgjon <i>n.</i>	

*snake skin (moulted)**spiritual protection*

snake skin (moulted) wir <i>n.</i>	soup disa <i>n.</i>
snatch mɔna <i>v.</i>	soup (type of) dmii <i>n.</i> ; footuo <i>n.</i> ; kpāññiñdisa <i>n.</i>
sneak kɔɔri <i>v.</i>	
sneeze kpisi <i>v.</i>	soup ingredient dʒumburo <i>n.</i> ; fɔl₂ <i>n.</i> ; kɔntɔŋ <i>n.</i>
sniff in furusi₂ <i>v.</i>	
snore kɔɔri <i>v.</i>	sour pagɛɛ₂ <i>n.</i>
snuff tɔɔsaɔ <i>n.</i>	sour (be) naga₁ <i>v.</i>
so be it ame <i>interj.</i>	south vɔg <i>n.</i>
soak pñ <i>v.</i> ; sima <i>v.</i>	south-east wind vɔgtimunjpeu <i>n.</i>
soak soil gbera <i>v.</i>	sow dñū <i>v.</i>
soap kɔwia <i>n.</i>	soya bean bɛŋkpale <i>n.</i>
soft jɔgɔsi₁ <i>v.</i>	space (little) dira <i>v.</i>
soft spot jupwusa <i>n.</i>	space between the eyebrows miidaa <i>n.</i>
soften buti <i>v.</i>	spark (fire) diŋpapareɛ <i>n.</i>
soil hagla <i>n.</i> ; haglin <i>n.</i> ; tagla <i>n.</i>	spasm (throat) sinsige <i>n.</i>
soil (type of) haglibummo <i>n.</i> ; haglinzgvol <i>n.</i> ; haglitʃää <i>n.</i>	speak ɻma₁ <i>v.</i>
soldier sodža <i>n.</i>	spear tiŋ <i>n.</i>
solid kpegii <i>n.</i>	spear grass kumpii <i>n.</i>
solve kɔɔri₄ <i>v.</i>	species balɔɔ₂ <i>n.</i>
some banñë <i>quant.</i>	specific wara <i>dem.</i>
someone digimaŋa₂ <i>num.</i> ; džagala <i>n.</i>	speckled lagasi <i>pl.v.</i>
song buol <i>n.</i>	speech wiŋmahä <i>n.</i>
song track buolnää <i>n.</i>	spherical object kpulii <i>n.</i>
soothsay prasi₂ <i>v.</i> ; vɔga <i>v.</i>	spider ɻmeŋtel₁ <i>n.</i>
soothsayer siinaara <i>n.</i> ; vɔvɔta <i>n.</i>	spider (type of) mɔŋtuosii <i>n.</i>
sore kinwili <i>n.</i> ; nääwal <i>n.</i> ; niŋ <i>n.</i> ; pempel <i>n.</i>	spill biti <i>v.</i>
sort sii <i>n.</i>	spin taari₂ <i>v.</i> ; vilimi <i>v.</i>
soul dɔma <i>n.</i> ; nɪdɔma <i>n.</i>	spindle gundaabii <i>n.</i> ; ɻmedaa <i>n.</i>
soul (lacking) dɔŋtʃɔ <i>n.</i> ; näähääta <i>n.</i>	spine gantalbaanhog <i>n.</i>
sound (alert) wilie <i>n.</i>	spirit (type of) jɔɔsa <i>n.</i> ; ɻmaara <i>n.</i>
	spiritual leader (type of) limaan <i>n.</i> ; vɔgnihñë <i>n.</i> ; wɔzanihiñë <i>n.</i>
	spiritual protection zięŋ₁ <i>n.</i>

*spiritual weapon**stirring-stick*

spiritual weapon lalaga ₂ <i>n.</i>	stamp trigimi <i>v.</i>
spit mət̪i <i>v.</i> ; pɔ̄ <i>v.</i> ; tʃi <i>v.</i>	stand tara ₂ <i>v.</i> ; tʃɪŋa <i>v.</i>
spitefulness zamba <i>n.</i>	stand against tele <i>v.</i> ; telegi <i>pl.v.</i>
spleen pɔ̄nt̪ɔ̄lɪe <i>n.</i>	staple food kɔ̄l <i>n.</i> ; kʊʊ <i>n.</i>
split up pɛgsɪ <i>v.</i>	star wili <i>n.</i>
spoil tʃɔ̄ga <i>v.</i>	starch (lacking) tufutufu <i>ideo.</i>
spoiled (child) bipɔ̄ñā <i>n.</i>	stare frili ₂ <i>v.</i>
sponge gbəra <i>n.</i>	start kpa ₂ <i>v.</i> ; piili <i>v.</i>
spoon daazʊvna ₁ <i>n.</i> ; tʃokoli <i>n.</i>	station tiisa <i>n.</i>
spoon (wooden) lehɛe <i>n.</i>	stay long birgi <i>v.</i>
spot baarj ₂ <i>n.</i> ; lalaga ₁ <i>n.</i>	steal ɻmĩ̃e <i>v.</i>
spotted lagasi <i>pl.v.</i>	stealing ɻmĩ̃ē <i>n.</i>
sprain kpeŋŋe <i>v.</i>	steam kusi <i>v.</i>
spread pisi <i>v.</i>	steam (trap) wiisi ₂ <i>v.</i>
spread (news) pɔ̄t̪i <i>v.</i>	steer sää ₂ <i>v.</i>
spring bulugo <i>n.</i>	steering setia <i>n.</i>
sprinkle misi <i>v.</i>	stem kɔ̄lɪ ₁ <i>n.</i>
sprout jala ₁ <i>v.</i> ; jala ₂ <i>v.</i> ; sii ₂ <i>n.</i> ; tɔ̄t̪i <i>v.</i> ; tʃɔ̄ra <i>v.</i>	step on nasi <i>v.</i>
spy pigsɪ <i>v.</i>	step-father ɻnɻhĩ̃ ₂ <i>n.</i> ; ɻnɻwie ₂ <i>n.</i>
square logumoanaase <i>n.</i>	step-mother määhĩ̃ ₂ <i>n.</i> ; määwie ₂ <i>n.</i>
squashed (be) pɔ̄ntri <i>v.</i>	sternum bambileo <i>n.</i>
squat toguni <i>v.</i>	stick (forked) daatʃaraga <i>n.</i>
squeeze ensi <i>v.</i>	still ha <i>pv.</i> ; haali <i>conn.</i>
squirrel (type of) hele <i>n.</i> ; muŋzeŋt̪una <i>n.</i> ; zisa <i>n.</i>	sting (bee) tɔ̄ɔ̄fɪl <i>n.</i>
stable gar <i>n.</i>	stinger (bee) fnl <i>n.</i>
stage (chick life) bugo <i>v.</i>	stinginess siit̪ima <i>n.</i>
stagger geŋene <i>v.</i>	stingy nekpeg <i>n.</i>
stained kpoŋo <i>v.</i>	stink kʊʊri <i>v.</i> ; sʊɔ̄ri ₂ <i>v.</i>
stalk kɔ̄lɪ ₁ <i>n.</i>	stinky pɔ̄ipɔ̄̄ <i>ideo.</i>
stammer bʊmsɪ <i>v.</i>	stir fega <i>v.</i> ; kuosi <i>v.</i> ; tʃɛma <i>v.</i> ; vuugi <i>v.</i>
	stirring-stick fega <i>n.</i>

*stock (bean leaves)**Suglo (person's name)*

stock (bean leaves) sɔɔsanññ ₁ <i>n.</i>	strike frɛbl ₂ <i>v.</i>
stock (gun) maafadaa <i>n.</i>	strip fuori ₁ <i>v.; wɔra v.</i>
stomach pumpunma <i>n.</i>	strip off sñl ₁ <i>v.</i>
stomach ache patʃigwñla <i>n.</i>	striped (be) tʃaŋsi <i>v.</i>
stone bñ <i>n.; boř n.</i>	strive lvgä ₂ <i>v.</i>
stone (big) bizej ₁ <i>n.</i>	strong kpege ₁ <i>v.</i>
stone (flat) bital <i>n.</i>	strong (person) fɔŋatima <i>n.</i>
stone (small) biwie <i>n.</i>	struggle lvgä ₂ <i>v.</i>
stone (smooth) logologobi ₁ <i>n.</i>	stubborn child bivie ₁ <i>n.; bivielii n.</i>
stone (stove) dælembii <i>n.</i>	stubbornness nukpeg <i>n.</i>
stone (type of) gbenni ₁ <i>n.;</i> kpaakpugur <i>n.; zɔŋkɔŋee n.</i>	stuck fɔra ₁ <i>v.</i>
stop gila ₂ <i>v.; kpa ta₁ cpx.v.; peti v.;</i> terej ₃ <i>v.; tʃɪŋ keŋ v.</i>	student karanjbie <i>n.</i>
store sitco <i>n.</i>	study zigit ₁ <i>v.</i>
storing (grain) deŋñ ₁ <i>n.</i>	stump (tree) daakputii ₂ <i>n.; daa-</i> <i>munjputii n.</i>
story mør <i>n.</i>	stunt zugumi ₂ <i>v.</i>
stove (three-stone) dalibwa <i>n.</i>	stupid (be) bugomi <i>v.; gëna v.</i>
stove (type of) kɔlpɔt ₁ <i>n.</i>	stupidity bugunso <i>n.</i>
straddle tʃara <i>v.</i>	stutter bømsi <i>v.</i>
straight degini ₁ <i>v.</i>	submerged (be) lime <i>v.</i>
straightness deginii <i>n.</i>	substance (type of) ise ₂ <i>n.</i>
strain tʃoɔri <i>v.; tʃuɔri n.</i>	substandard (meat) sɪε <i>v.</i>
stranger hɔɔr ₁ <i>n.</i>	subtract lisi ₂ <i>v.</i>
straw hat kagba <i>n.</i>	success juwerii <i>n.</i>
stream goŋwie <i>n.</i>	suck in tʃuuse <i>v.</i>
strength fɔŋa <i>n.</i>	suck on (breast) ɔsi <i>v.</i>
stretch dənsi <i>v.; tala v.; tarage pl.v.;</i> tat ₁ <i>v.; tɔɔni v.</i>	suck out mogvsi <i>v.; tat₁ v.</i>
stretch drum skin bugo ₁ <i>v.</i>	suddenly baaj <i>pv.</i>
stretching tɔɔnii <i>n.</i>	suffering ãänuuba <i>n.; nuui n.; sigii n.</i>
stride nãäval ₂ <i>n.</i>	sugar sikiri <i>n.</i>
	sugar cane kakanɔɔ <i>n.</i>
	Suglo (person's name) suglo <i>nprop.</i>

*suicide**tasteless*

- suicide** daasiiga₂ *n.*
suicide (commit) mara *n.*
summon wɔ̄si *v.*
sun wɔ̄sa₂ *n.*
Sunday alahaadi *n.*
support tara₁ *v.*; tiise *v.*; t̄saga *n.*;
 zagasι₁ *v.*
surpass kaali₂ *v.*
surprise kaabaako *interj.*; kõõ₄ *v.*;
 mamaatſi *interj.*; oi *interj.*; t̄sesu *interj.*
surprise (take by) piregi *v.*
survive foti *v.*; pit̄i *v.*
suspect ãāni *v.*
suspend laga *v.*; liemi *v.*

t

- table** teebul *n.*
taboo kii *n.*; t̄jiir *n.*; wɔ̄satſii *n.*
tadpole gburugulugee *n.*
tail muñzaŋ *n.*; zir̄ *n.*
take kpa₁ *v.*; kpaga₃ *v.*; laa₁ *v.*; paa₁
pl.v.
take (food) kiini₂ *v.*
take (grains) jaa₂ *v.*
take (leaves) t̄sieri *v.*
take (many) gbaasi *v.*
take (meat) nieri *v.*
take (mud) po *v.*
take a direction laa₂ *v.*
take a picture teje₂ *v.*
take care d̄s t̄s cpx.*v.*; ila *v.*

- swagger** gaani *v.*
swallow lile *v.*; lilesi *pl.v.*
swear ñmiñsi *v.*
sweep t̄faasi₂ *v.*
sweet lemii₂ *n.*; lerete *ideo.*; loroto
ideo.
sweet potato kalemazv̄l *n.*
swell ora *v.*; òti *pl.v.*; ugo₂ *v.*
swelling ba?orii *n.*; kinsɔŋ *n.*; kpogo
n.
swim t̄sele nii *v.*
swindle fɔ̄sɪ *v.*; tie₂ *v.*
swing viigi₁ *v.*
sword (type of) tokobii *n.*

- take care (child)** d̄iesi₂ *v.*
take care of ñine₁ *v.*
take excessively kūū *v.*
take off tojo *v.*
take off (meat) f̄orv *v.*
take off the top daari *v.*
take pity simisi *v.*
talisman sewa *n.*
tall (be) zim̄a *v.*
tamarind sisia *n.*
Tangu (person's name) t̄ääñõ *prop.*
taste lagale *v.*; lema na *v.*; lemsi *pl.v.*;
 taga *v.*
taste (good) lerete *ideo.*
tasteless b̄vla *v.*

tattered

tattered zagat̚i *v.*
tattoo tʃagtʃag *n.*
tax lompoo *n.*
teach tʃagali *v.*
teacher karima *n.*; tʃitʃa *n.*
tear kiasi *v.*; pnli *v.*; siinni *n.*; tʃɔɔri *v.*
teasing sia *n.*
telegraph tangaraf̚s *n.*
telephone foon *n.*
telephone line foonjmeŋ *n.*
tell puoti₁ *v.*
tell (story) mɔra *v.*; sianı *v.*
temper baaŋ *n.*
ten fi *num.*
tenth month tʃiusū ŋ *prop.*
tenure nihīslŋ *n.*
termite (type of) tʃaɔ̚i *n.*; tʃɔbriel *n.*; tʃɔbul *n.*
termite mound tʃaɔ̚i₂ *n.*; tʃɔkɔŋa *n.*
test t̚eesi *n.*
testicle luro *n.*; lurobii *n.*
texture (type of) kələlɔ̚i *ideo.*; kpatsakpatſa *ideo.*
thanks ansa₂ *interj.*
that di *comp.*; keŋ *adv.*
that (particular) awa *dem.*
the a *art.*; t̚iŋ *art.*
theft ɻmīš *n.*
then a *conn.*, aka *conn.*; zɪ₂ *adv.*
there de *adv.*
therefore a juu ni *conn.*; awiɛ *conn.*
thereupon de ni *adv.phr.*

throat

they (hum+) ba *pro.*; bawa *pro.*; bawaa *pro.*
they (hum-) a *pro.*; awa *pro.*; awaa *pro.*
thick gbuktv̚ *ideo.*
thick (be) gbvŋa *v.*; kɔsi *v.*; zugoi *v.*
thief nezejet̚i *n.*; ɻmīř *n.*
thigh nāăpegi *n.*
thin badaawise *n.*; kɔŋa *v.*; lewalewa *ideo.*; puoli *v.*
thin (be) fuori₂ *v.*
thin (person) kɔɔli *n.*
thing km *n.*
thing (bad) kmbaŋ *n.*; kimboŋ *n.*; kin-tʃɔma *n.*
thing (big) kinzeŋ *n.*
thing (bush) kɔsakŋ *n.*
thing (greenish) kimpaaſag *n.*
thing (long) kinziŋi *n.*
thing (valuable) kinđimŋ *n.*
think liisi₃ *v.*
third month damba *prop.*
thirst niŋoksa *n.*
thirteen fidatoro *num.*
this haŋ *dem.*; niŋ *adv.*
thorn sɔta₁ *n.*
thought hakila *n.*; liise *n.*
thousand tusu *num.*
thread tɔɔ̚i₂ *v.*
threaten fugusi₂ *v.*
three atoro *num.*; toroo *num.*
three pence sɔmpwa *n.*
thresh wɔra *v.*
throat lile *n.*

<i>throat (opening)</i>	<i>tradition</i>
throat (opening) lilebwa <i>n.</i>	toe (big) nääbikanjkawal <i>n.</i>
throb lugusi <i>v.</i> ; wusi <i>v.</i>	toe (fourth) nääbibaambajwie <i>n.</i>
throw fôra <i>v.</i>	toe (index) nääbizijii <i>n.</i>
thrush nshög <i>n.</i>	toe (little) nääbiwie <i>n.</i>
thumb nebikaŋkawal <i>n.</i>	toe (middle) nääbibaambaj <i>n.</i>
thunder hɔsi ₂ <i>v.</i> ; nasie <i>n.</i>	Togo hare tʃuomo <i>n.</i>
Thursday alamossa <i>n.</i>	tolerant degini ₂ <i>v.</i>
tibia näägbajahog <i>n.</i>	Toma (person's name) tɔma <i>nprop.</i>
tick kpagal <i>n.</i>	tomato kalie <i>n.</i> ; tʃelii <i>n.</i>
ticket tigiti <i>n.</i>	tomorrow tʃi <i>pv.</i> ; tʃiɛ <i>n.</i>
tie lomo ₁ <i>v.</i> ; vɔti ₁ <i>pl.v.</i> ; vɔwa ₁ <i>v.</i>	tongs tʃaɔ̄ <i>n.</i>
tie in packages fɔti ₂ <i>v.</i>	tongue nɔzɔlɔŋ <i>n.</i>
tigernuts muhiɛ <i>n.</i>	too gba <i>quant.</i> ; ko <i>adv.</i>
tight tʃiri <i>v.</i>	tool (type of) sampil <i>n.</i>
tight (be) faami ₂ <i>v.</i>	tool (yam digging) kpääŋhiredaa <i>n.</i>
tighten tʃvri <i>v.</i>	tooth jnɔ̄ <i>n.</i>
Tiisa (lect of) tiisaali ₂ <i>n.</i>	tooth (back) jnɔ̄tielii <i>n.</i>
Tiisa (person from) tiisaali ₁ <i>n.</i>	tooth (canine) jnɔ̄vaa <i>n.</i>
Tiisa village tiisa <i>nprop.</i>	tooth of a comb tʃaasajnɔ̄ <i>n.</i>
tilt kulo <i>v.</i>	toothache kaka <i>n.</i>
time gbeliŋ <i>n.</i> ; saŋa <i>n.</i> ; wɔgadri <i>n.</i>	top of juu ₂ <i>reln.</i>
tin kɔŋkɔŋ <i>ono.</i>	tortoise kpaakpuro <i>n.</i> ; wlñ <i>n.</i>
tiny tʃla <i>quant.</i>	totality biriŋ <i>n.</i>
tip bəma <i>v.</i>	totally not fio <i>ideo.</i>
tip (arrow) gerege <i>n.</i>	touch biligi <i>v.</i> ; gbaŋası <i>v.</i> ; laari ₄ <i>v.</i>
tipped (be) keŋe <i>v.</i>	tough kūŋsūŋ <i>n.</i>
tire kɔɔ̄ ₁ <i>v.</i>	towards (be) tʃaga <i>v.</i>
tiredness kɔɔ̄sa <i>n.</i>	town tɔzeŋ <i>n.</i>
tobacco tɔwa <i>n.</i>	tracks lugo ₁ <i>n.</i>
tobacco (powdered) tɔvsav <i>n.</i>	trade di jawa <i>v.</i>
today zaaj <i>n.</i>	trade for tʃera <i>v.</i>
toe nääbii <i>n.</i>	trader jawadiir <i>n.</i>
	tradition lesiriye <i>n.</i>

trail

trail kpääni₂ *v.*
trail (animal) lugo₁ *n.*
traitor digie₁ *n.*
transform birgi₂ *v.*
trap banjtšo₂ *n.*; h̄wa₁ *v.*; t̄fige₁ *v.*
trap (big) banjtšoozeŋ *n.*
trap (type of) banjtšoowie *n.*; h̄č₂ *n.*;
t̄n̄gbəh̄čč *n.*; zantog *n.*
tray (wood) filii *n.*
treat tiime *v.*
tree daa₁ *n.*
tree (bitter) daahää *n.*
tree (type of) alakadee *n.*; anii₂ *n.*;
anbulun₂ *n.*; badžegvbagena *n.*; bēl₂
n.; beŋ₂ *n.*; b̄ib̄og *n.*; bombosvərni₂
n.; b̄og₁ *n.*; buło *n.*; daasiama *n.*;
daasčta *n.*; duoňkiir *n.*; f̄sfvgeę₂
n.; fofol *n.*; gojo *n.*; gontoga *n.*;
gbel *n.*; gbřākvol *n.*; gbřātii₂ *n.*; gboŋ
n.; hambag *n.*; hol *n.*; kaakę *n.*;
katſal *n.*; koŋ *n.*; kuolie *n.*; k̄wrvsg
bāňv *n.*; kpolunkpoo *n.*; lorjpoglii
n.; naasaardaa *n.*; naasaargbęsa
n.; naasaarsm̄tʃav *n.*; nakelni₂ *n.*;
nakodol *n.*; nakpagtii₂ *n.*; napara-
prii₂ *n.*; nasol *n.*; nokun *n.*; paamää
n.; pitiijara *n.*; pitisolo *n.*; poŋ-
poglii *n.*; poŋpogo *n.*; priŋ *n.*; saŋk-
paŋtuluŋ *n.*; sm̄kpilii *n.*; sm̄tʃav
n.; sisia *n.*; sokie *n.*; sōbummo *n.*;
sokoro *n.*; s̄esiama *n.*; s̄ota₂ *n.*; sug
n.; suoŋ *n.*; suoŋbeŋa *n.*; tii *n.*; tolii
n.; tomo *n.*; t̄songolii *n.*; waalinzjaŋ
n.; walajzaŋ *n.*; zahulii *n.*; zvgsii *n.*
tree hole daalor *n.*
tree scar daakpuogii *n.*

tut

tree trunk bambii₂ *n.*
tribe balv̄v̄i₁ *n.*
trigger (gun) maafapeŋ *n.*
trip garisi *v.*
trot j̄osi *v.*
trouble dama *v.*; t̄sora *n.*
trousers kuruso *n.*; pata *n.*; tradža *n.*
true d̄m̄j *n.*
trunk bambaanj₁ *n.*
truth w̄dm̄j *n.*
truthful bidm̄j *n.*
truthful (person) n̄dm̄j *n.*
try hariḡi *v.*
try to solve bila *v.*
tube tupu *n.*
tuber zv̄v̄l *n.*
tuber (cassava) kpōŋkpōŋzv̄v̄l *n.*
tuber (type of) asii *n.*
tuberculosis t̄fasizeŋ *n.*
Tuesday atalaata *n.*
tumble bilinsi *v.*
Tuosa (lect of) t̄osaalii *n.*
Tuosa (person from) t̄osaal *n.*
Tuosa village t̄osaalaa *nprop.*
turkey kolokolo *ono.*
turn birgi₁ *v.*; milimi₁ *v.*; mina₂ *v.*
turn back bira *v.*
turn into biŋ₃ *v.*; birgi₂ *v.*
turn upside down t̄fige₁ *v.*; t̄figesi
pl.v.
turning milimii *n.*
turtle buter *n.*
tut t̄sv̄v̄si *v.*

*twelfth month**uterine fibroids*twelfth month *doŋu nprop.*twisted (be) *mina₃ v.*twelve *fidalia num.*two *alie num.; newā num.*twenty *matseo num.*two *Ghana Pesewas bwɔtia₂ num.*twin *dʒiendəŋ n.*type *ferigi₂ pl.v.; irii n.; sii n.*twine around *mina₃ v.*tyre *kɔba n.*twins *dʒiensa n.*t.z. *kol n.; koo n.*twist *ensɪ v.; milimi₁ v.*t.z. (cold) *kʊssoŋ n.***U**ugly *tʃʊma₂ v.*unless *foo₁ conn.*ulcer (type of) *kaŋkabulo n.*unmarried (woman) *hanzon n.*umbilical cord *ulzwa n.*unreliable (be) *tʃɔrimi n.*unable (be) *gbeti v.; kusi v.*unripe *gal n.; hema₂ n.*unable to take (be) *bire v.*unroll *peligi₂ v.*unavoidably *hur n.*unset *jɔgɔsi₂ v.*unbeliever *kaafra n.*unsure *sige n.*unbend *deginī₁ v.*untamed *wegimi v.*under *muŋ₃ reln.*untie *puro v.*under-sized (be) *kere n.*untrusty (person) *nibukamboro n.*undergarment *bɔɔbɪ n.*unused *seweree n.*underpants *pata n.; pittɔɔ n.*unusual *kperii n.*undigested (be) *gere v.*unusual (be) *kpere v.*undress *wire₁ v.*unwillingness *daraga n.*uneven (be) *kegeme v.*up *zaaza ideo.*unexpected *ŋääsii n.*upon this *de ni adv.phr.*unexpectedness *t̪esu interj.*uproot *tʃurugi pl.v.; tʃuti v.*unfold *peligi₂ v.*upset (be) *kɔɔŋ₃ v.*ungrateful *viezintʃia n.*urinate *fii v.*unhealthy (be) *kɔlɔlɔ₂ ideo.*urine *fiiñii n.*unhygienic (person) *dojotimā n.*used to *mɔna v.*unhygienic nature *sɔkɔsi n.*usually *jaa pv.*unknowingly *dzaa adv.*uterine fibroids *mɔŋsugo n.*

vacant

warm up

V

vacant woo <i>v.</i>	village tɔv <i>n.</i>
vagina mɔŋ <i>n.</i>	village (small) tɔwie <i>n.</i>
Vagla person vogla <i>n.</i>	village's centre tɔvsii ₁ <i>n.</i>
valley faln̩bwa <i>n.</i>	virginity (take) mɔv <i>v.</i>
valuable (be) jugo ₂ <i>v.</i>	virus (cassava) kpõŋkpõŋpaatʃak-tʃɔgii <i>n.</i>
vanish nigimi <i>v.</i> ; pisi <i>v.</i> ; sogoli ₁ <i>v.</i>	visual pattern tʃaratʃara <i>ideo.</i>
vehicle lɔɔlɪ <i>n.</i>	visual perception (type of) bɔs-abusa <i>ideo.</i> ; dʒinedzine ₂ <i>ideo.</i> ; dzu-modžumo <i>ideo.</i> ; gbenii ₂ <i>n.</i> ; hɔlahɔla <i>ideo.</i> ; ile?ile <i>ideo.</i> ; kɔlakɔla <i>ideo.</i> ; ŋmɔnajmɔna <i>ideo.</i> ; sɔɔsanii ₂ <i>n.</i> ; tʃenitʃeni <i>ideo.</i>
veil lambaraga <i>n.</i>	visual power (extra-natural) sinahã <i>n.</i>
vein pol <i>n.</i>	vomit t̩resi <i>v.</i> ; t̩resie <i>n.</i> ; ugo <i>v.</i>
vein (arm) nepol <i>n.</i>	vomit (bile) smlog <i>n.</i>
venom (snake) zιεŋj ₂ <i>n.</i>	voracious hĩɛri <i>v.</i>
version totii <i>n.</i>	vulture (type of) nãkpaazugoo <i>n.</i>
very t̩uur <i>ideo.</i> ; wara dem.	vulture (type) zaarhiɛ <i>n.</i>
very (black) jiriti <i>ints.</i>	vulva mɔŋ <i>n.</i>
very (cold) julullu <i>ints.</i>	
very (early) pipi <i>ints.</i>	
very (hot) kpaŋkpaj <i>ints.</i>	
very (red) t̩ʃūtʃūi <i>ints.</i>	
very (true) t̩surutu <i>ints.</i>	
very (white) jarata <i>ints.</i> ; peupeu <i>ints.</i>	

W

Wa (language) waaln <i>n.</i>	walk vala <i>v.</i>
Wa town waa <i>nprop.</i>	walk (way of) mɛŋŋj̩i ₂ <i>v.</i>
Waala (person from Wa) waal <i>n.</i>	walk stealthily dɔsi <i>v.</i>
wag viwo ₁ <i>n.</i>	walking stick dankpala <i>n.</i>
waist tʃera <i>n.</i>	wall zĩɛ <i>n.</i>
waist beads tʃerakinj <i>n.</i>	want buure ₁ <i>v.</i> ; ŋma ₂ <i>pv.</i>
wait tʃalasi ₂ <i>v.</i>	war lal <i>n.</i>
wake up lala ₂ <i>v.</i>	warm up gʊɔsi <i>v.</i>

<i>warm up moderately</i>	<i>white (be)</i>
warm up moderately <i>ŋεesi v.</i>	weak (person) <i>nizɔŋ n.</i>
warn <i>kpaasi₂ v.</i>	wear <i>laari₁ v.; tɔ₂ v.; tɔ̃ɔ̃₁ v.; vɔwa₃ v.</i>
warthog <i>teu n.</i>	weather (cold) <i>war n.</i>
warthog ivory <i>teukarj n.</i>	weather (type of) <i>zuu n.</i>
wash <i>belege v.; sama v.; sis₁₂ v.; tʃagasi₁ pl.v.</i>	weave <i>pera v.; sɔ̃ā v.</i>
washer (person) <i>tʃagtʃagasa₁ n.</i>	weaver <i>garsɔ̃ɔr n.; sɔ̃āsɔɔr n.</i>
wasp (type of) <i>kaləŋgbvɔgɔt̚i n.; kiirii n.; tʃiirii n.; vɔlɔŋjvɔv n.</i>	weaver's workshop <i>kvɔree n.</i>
wasp's nest <i>kiisaaal n.</i>	Wednesday <i>alarba n.</i>
waste (type of) <i>tʃuoŋbul n.</i>	weed <i>gana₂ v.; paasi₃ v.; para v.</i>
watch <i>jine₁ v.</i>	weep <i>wii v.</i>
water <i>nii n.</i>	weevil <i>tʃegii n.</i>
water (bitter) <i>niihā n.</i>	weigh <i>jugo₁ v.</i>
water (deep) <i>niiļuŋ n.</i>	weight <i>feti₂ v.</i>
water (high flow) <i>pɔlpɔl ideo.</i>	welcome <i>ansa₁ interj.</i>
water (lock) <i>hiihii n.</i>	well <i>kɔlɔŋ n.; vil n.</i>
water (potable) <i>niiṁālii n.</i>	well (do) <i>mara pv.</i>
water (running) <i>niiрala n.</i>	west <i>tiipuu n.; wɔtʃelii n.</i>
water (sour) <i>niiŋagan n.</i>	wet <i>sɔɔni₅ v.</i>
water pot <i>boŋ n.; bugulie n.</i>	what <i>baarj interrog.; jiiře interrog.</i>
water sachet <i>piaawata n.</i>	wheel <i>tsetse n.</i>
water seller <i>nijogulo n.</i>	when <i>di₂ conn.; saja weŋj interrog.</i>
water source <i>pol n.</i>	where <i>lie₁ interrog.</i>
water-yam <i>kpääjnii n.; sieribile n.</i>	where about <i>kaa interrog.</i>
waterbuck <i>zɔ̃ā n.</i>	which <i>weŋj interrog.</i>
way <i>lugo₂ n.; nää₂ n.</i>	while <i>di conn.</i>
we <i>ja pro.; jawa pro.; jawaa pro.</i>	whip <i>friebi₂ v.; kpaasa n.</i>
weak <i>jvɔri v.; kɔnti v.; ziezziɛ ideo.; zɔŋ n.</i>	whip (palm leaf) <i>tʃagbariga n.</i>
weak (be) <i>biełi v.; kvɔle v.</i>	whirlwind <i>kaləŋvilime n.</i>
weak (become) <i>tɔgvɔsi v.</i>	whisper <i>misi v.</i>
	whistle <i>fuoli v.; fuolo n.</i>
	white <i>pɔmma n.</i>
	white (be) <i>pɔla v.; tsala v.</i>

*White thorn**write*

White thorn s̥opomma <i>n.</i>	witness sierie <i>n.</i>
white-tailed mongoose bilii <i>n.</i>	Wojo (person's name) wojo <i>nprop.</i>
who aŋ <i>interrog.</i>	woman hāāŋ ₁ <i>n.</i> ; nihāāŋ <i>n.</i>
whole biriŋ <i>n.</i> ; kinbirin <i>n.</i>	woman (fertile) nihālolla <i>n.</i>
why jinīš <i>interrog.</i>	woman (old) hāhīš <i>n.</i>
wickedness jinjara <i>n.</i> ; patfighāā <i>n.</i> ; tʃabariga <i>n.</i>	wonder k̥ɔ̥ð ₂ <i>v.</i>
wide pənii <i>n.</i>	wood (piece) daa ₂ <i>n.</i>
wide (be) pena ₁ <i>v.</i>	wood shaving sel <i>n.</i>
wide (make) peuli <i>v.</i> ; p̥iāni <i>v.</i> ; w̥ega <i>v.</i>	word wiŋmahā <i>n.</i>
widow luhāāŋ <i>n.</i>	work t̥oma <i>v.</i> ; t̥oma <i>n.</i>
widower buzoŋ <i>n.</i> ; lubaal <i>n.</i>	work (bad) t̥ontʃuma <i>n.</i>
wife hāāŋ ₃ <i>n.</i>	work leather zaawi <i>v.</i>
wife (most recent) hāwie ₂ <i>n.</i>	work relation (type of) zəvđəŋa ₁ <i>n.</i>
wild wegimi <i>v.</i>	workers (farm) parasa <i>pl.n.</i>
will kaa <i>pv.</i>	working place t̥umbar <i>n.</i>
will not waa <i>pv.</i>	world dvnīš <i>n.</i>
wind gaari <i>v.</i> ; peu <i>n.</i>	worm (type of) nandala <i>n.</i> ; neŋaŋ <i>n.</i>
wind around v̥owa ₁ <i>v.</i>	worn out (be) zagalı <i>v.</i>
window dianðâbwie <i>n.</i> ; tokoro <i>n.</i>	worries laadimii <i>n.</i> ; nimisa <i>n.</i>
wing embəli ₂ <i>n.</i> ; s̥iebii <i>n.</i>	worse (be) jaŋŋji <i>v.</i>
winnow peusi <i>v.</i> ; tʃiare <i>v.</i>	worthy maasi ₃ <i>v.</i>
wipe fiise ₂ <i>v.</i>	would f̥i <i>pv.</i>
wise (person) naŋzinna <i>n.</i>	wound daŋii <i>n.</i> ; pəmpel <i>n.</i> ; pira <i>v.</i>
wish liisi ₂ <i>v.</i>	woven mat mərəkete <i>n.</i>
witch hil <i>n.</i>	wrap f̥owa <i>v.</i>
witchcraft hita <i>n.</i>	wrestle l̥uga ₃ <i>v.</i>
witchweed kirimaməmpusa <i>n.</i>	wrestling l̥ugii <i>n.</i>
with ani ₂ <i>conn.</i> ; pe <i>n.</i>	wrinkle ŋmiire <i>v.</i> ; ziimi <i>v.</i>
withdraw lugo ₃ <i>v.</i>	wrist netʃug <i>n.</i>
wither loori <i>v.</i>	write sewa <i>v.</i>

yam

zinc plate

Y

- yam kpāāŋ *n.*; pii *n.*
yam (big) kpāāŋbāāŋ *n.*
yam (boiled) kpāāŋbuso *n.*
yam (cooked) kpaambilii *n.*
yam (medium) kpāāŋbeje *n.*
yam (new) kpāāŋfəlpi *n.*
yam (old) kpāāŋbinii *n.*
yam (spoiled) kpāāŋtʃɔgii *n.*
yam (type of) beso *n.*; bokpāāŋ *n.*; ferii *n.*; gutugu *n.*; kpamamuro *n.*; kpasadžɔ *n.*; kponno *n.*; laaboko *n.*; mankir *n.*; singeta *n.*; tiglaa *n.*; wɔsina *n.*
yam farm (portion) kpaamparii *n.*
yam field (state) pikete *n.*
yam flesh kpāānugul *n.*
yam harvest wou *n.*
yam hut kpāāŋlaw *n.*
yam mound pii *n.*
yam mound (part) piimisa *n.*

- yam mound (small) piipeləe *n.*
yam mound row pitʃɔŋ *n.*
yam outer skin kpāāŋpətii *n.*
yam seedlings kpāāŋduho *n.*; kpāāŋwou *n.*
yam stem kpāānsii *n.*
yawn hääsi *v.*
yaws saŋberəma *n.*
year bina *n.*
yeast bora *n.*
yellow fever zagafti *n.*
yellowish svlsavɔ₂ *n.*
yes ɛɛ *interj.*
yesterday dɪ *pv.*; diare *n.*
yet ha *pv.*; haalı *conn.*
yield laa₅ *v.*
you hiŋ *pro.*; i *pro.*; iiwa *pro.*
you (pl.) ma *pro.*; mawa *pro.*; mawaa *pro.*
young həma₁ *n.*; wie *n.*

Z

zeal baharaga₂ *n.*

zinc plate tʃensi *n.*

Part IV

Grammatical outlines

3 Phonology outline

3.1 Introduction

This section presents a brief outline of Chakali phonology. An inventory of phonetic and phonemic vowels and consonants, the syllable structures, the phono-tactics and the suprasegmentals are introduced. The description makes use of the International Phonetic Alphabet (IPA) symbols to represent the sounds of the language. These should not be confused with the same IPA symbols used to represent sets of phonological features, i.e. distinctive feature bundles. This domain representation mismatch is usually resolved by containing phonemes and underlying representations within slash brackets and speech sounds and surface forms within square brackets, e.g. /kæt/ vs. [k^hæʔ] ‘cat’. The former is an abstraction, while the latter represents a perceived utterance. For the rest of this exposition, if a Chakali expression is presented without the slash or square brackets, it should be interpreted as a broad phonetic transcription. All abbreviations are listed on page ix. The parts of speech of Chakali expressions are provided in many instances: on the one hand, having the information on the part of speech avoids ambiguity since the English gloss is often inadequate. On the other hand, it assists the search for phonological behaviour conditioned by lexical category. All the examples used as evidence are candidates for look-up in the dictionary of Part II.

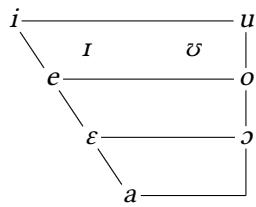
3.2 Segmental phonemes inventory

This section introduces the segmental phonemes of Chakali and their contrasts by determining the phonetic properties in minimal contexts of speech sound patterns. Some near-minimal pairs may appear, but the majority of the evidence provided is based on minimal pairs. The vowels are examined first, followed by the consonants.

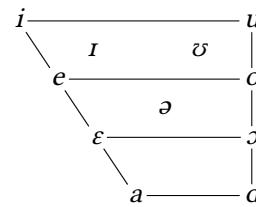
3 Phonology outline

3.2.1 Vowels

Chakali is treated as a language with nine underlying vowels and eleven surface vowels. They are presented in Figure 3.1 in vowel diagrams. The surface vowels [a] and [ə] are discussed at the end of this section.



(a) Vowel Phonemes



(b) Surface Vowels

Figure 3.1: *Vowel phonemes and surface vowels in Chakali*

Each vowel is presented below with minimal contrasts to motivate their phonemic status. Two sounds are contrastive if interchanging the two can change the meaning of the word. The vowels are presented in opposition for their height, roundness, and tongue root properties. Since Chakali does not show any contrast of roundness and backness in the non-low vowels, roundness, and backness are put together in the description under a *ro(und)* feature. The tongue root distinction, often identified either as a tense and lax distinction, or as a close and open one, is gathered under the feature *ATR* (i.e. advanced tongue root). Low and high are treated under *HEIGHT* in the subsequent tables, but are captured in the summary Table 3.1 with the features *HI* and *LO*, and the feature values *+* and *-*.

3.2 Segmental phonemes inventory

3.2.1.0.1 Close front unrounded *i*. The vowel [i] is perceived as front, unrounded, high, and tense.

Contrast	cli. example	Gloss	PoS
HEIGHT	zíŋ	tail	n
	záŋ	rest area	n
	bíí	seed	n
	bíé	child	n
RO	dííl	inhabitant	n
	dúl	right (side)	n
	kísí	pray	v
	kùsí	unable	v
ATR	píŋ	sore	n
	pínŋ	tooth	n
	dí	eat	v
	dí	if	conn

3.2.1.0.2 Near close near front unrounded *i*. The vowel [i] is perceived as front, unrounded, high, and lax.

Contrast	cli. example	Gloss	PoS
HEIGHT	písí	scatter	v
	pésí	slap	v
	híl:	witch	n
	hál	egg	n
RO	tísí	shallow (be)	v
	tósí	move over	v
	tʃíŋá	stand	v
	tʃóŋá	carry load	v
ATR	fí	would	pv
	fí	ten	num
	zíŋ	bat	n
	zíŋ	tail	n

3 Phonology outline

3.2.1.0.3 Close-mid front unrounded *e*. The vowel [e] is perceived as front, unrounded, mid, and tense.

Contrast	cli. example	Gloss	PoS
HEIGHT	bèlè	type of bush dog	n
	bilè	put down	v
	péŋ	penis	n
	páŋ	molar	n
RO	zèŋ	big	n
	zóŋ	insult	n
	pél	roofing beam	n
	pól	vein	n
ATR	béŋ	law	n
	béŋ	type of tree	n

3.2.1.0.4 Open mid front unrounded *ɛ*. The vowel [ɛ] is perceived as front, unrounded, mid, and lax.

Contrast	cli. example	Gloss	PoS
HEIGHT	tʃèrà	barter	v
	tʃàrà	straddle	v
	pélá	lean on	v
	pílà	hit down repeatedly	v
RO	mèŋ	dew	n
	móŋ	vagina	n
	pé	add	v
	pò	protect	v
ATR	sél:	animal	n
	sél	wood shaving	n

3.2 Segmental phonemes inventory

3.2.1.0.5 Close-mid back rounded o. The vowel [o] is perceived as back, rounded, mid, and tense.

Contrast	cli. example	Gloss	PoS
HEIGHT	?ól	type of mouse	n
	?úl	navel	n
	hól	type of tree	n
	hál	egg	n
RO	bój	big water pot	n
	bèj	law	n
	pól	pond	n
	pél	roofing support	n
ATR	kóŋ	Kapok tree	n
	kóŋ	cobra	n
	hól	type of tree	n
	hól	charcoal	n

3.2.1.0.6 Open-mid back rounded ɔ. The vowel [ɔ] is perceived as back, rounded, mid, and lax.

Contrast	cli. example	Gloss	PoS
HEIGHT	pò	protect	v
	pó	spit	v
	kólá	sharpen	v
	kàlá	rope	v
RO	móŋ	vagina	n
	mèj	mist	n
	pòlá	fat	v
	pélá	lean on	v
ATR	pò	protect	v
	pó	collect	v
	kóŋ	type of snake	n
	kóŋ	type of tree	n

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3.2.1.0.7 Close back rounded *u*. The vowel [u] is perceived as back, rounded, high, and tense.

Contrast	cli. example	Gloss	PoS
HEIGHT	pú	lie on stomach	v
	pó	collect	v
	súl	mud fish	n
	sáł	flat roof	n
RO	bùú	silo	n
	bíí	seed	n
	kùsì	unable	v
	kísì	pray	v
ATR	zúl	millet	n
	zóól	tuber	n
	pú	cover	v
	pó	spit	v

3.2.1.0.8 Near close near back rounded *ø*. The vowel [ø] is perceived as back, rounded, high, and lax.

Contrast	cli. example	Gloss	PoS
HEIGHT	vóg	shrine	n
	vòg	south	n
	lólá	give birth	v
	lálá	open	v
RO	mósí	rain	v
	mísí	sprinkle	v
	bòlá	tasteless	v
	bílá	try to solve	v
ATR	tjóórfí	torn	v
	tsùùrì	pour	v
	zóól	tuber	n
	zúl	millet	n

3.2 Segmental phonemes inventory

3.2.1.0.9 Open front unrounded a. The vowel [a] is unrounded and low.

Contrast	cli. example	Gloss	PoS
e	gáŕ	stable	n
	gèŕ	lizard	n
ɛ	para	farm	v
	pèrà	weave	v
i	záŋ	rest area	n
	zíŋ	tail	n
ɪ	tàtì	stretch	v
	títì	rub	v
o	hál	egg	n
	hól	type of tree	n
ɔ	pàlā	flow	v
	pòlā	be fat	v
u	páŋ	molar	n
	púŋ	feather	n
ʊ	bár	chance	n
	bór	dust	n

When considering Rowland & Rowland (1965); Crouch & Smiles (1966); Bergman, Gray & Gray (1969); Toupin (1995); Crouch & Herbert (2003), the Chakali vowel phoneme inventory appears to match one of the two posited types of phonemic inventories found in other Southwestern Grusi (SWG) languages.¹ In Rowland & Rowland (1965: 15) the chart of Sisaala phonemes gives one [LOW, CENTRAL] vowel /a/ and one [MID, OPEN, CENTRAL] vowel /ʌ/. Crouch & Smiles (1966: 17)

¹ ‘Phonemic’ is used in its broad sense. Since phonology has diverse theoretical orientations, an inventory of phonemes does not mean much unless the features making those phonemes are expressed in the model. Thus in the phonological descriptions of the five SWG languages cited (i.e. Sisaala, Vagla, Tampulma, Pasaale, and Deg), it is assumed that the phonemic inventory in each monograph is built upon the classification proposed in their tables and charts, which use features like ATR, ROUND, BACK, etc.

3 Phonology outline

provides the same symbols /a/ and /ʌ/ for Vagla, the former for a [LOW, OPEN, CENTRAL] vowel and the latter for a [LOW, CLOSE, CENTRAL] one. In Crouch & Herbert (2003: 3), the same symbols /a/ and /ʌ/ are found for Deg. For them /a/ represent a [LOW, -ATR, CENTRAL] vowel and /ʌ/ a [LOW, +ATR, CENTRAL] vowel.² The phoneme inventories of Toupin (1995: 16) and Bergman, Gray & Gray (1969: 21) do not report the distinction. The former identifies the contrast phonetically and claims that [a] and [ʌ] occur in free variation. In fact, Toupin provides the reader with [a] and [ʌ] in exactly the same environment: the word for ‘hoe’ and ‘back’ are both transcribed with [a] and [ʌ] (Toupin 1995: 26). He postulates one [LOW] phoneme (i.e. /a/) in the inventory (Toupin 1995: 16).

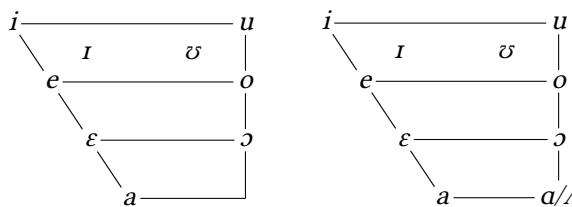


Figure 3.2: 9- vs. 10-vowel inventory in some Southwestern Grusi languages

Even though Manessy (1979) reconstructs a 7-vowel inventory for Proto-Central Gur, the phonological inventories appearing in Figure 3.2 are common to many Volta-Congo languages (Dakubu (1997: 81), Casali (2003a: 18)). Further, they usually encode a phenomenon known as Cross-Height Vowel Harmony (CHVH) (Stewart 1967; Casali 2003b; 2008), in which harmony is operative at more than one height. In Chakali, the two ATR harmony sets {i, e, u, ɔ̄} and {I, ɛ, ɔ̄, ɔ̄̄} contain high and non-high vowels, and as a rule, vowels agree in ATR value within the stem domain. Typically the vowel /a/ co-occurs with -ATR vowels within monomorphemic words.³ The topic is discussed in details in Section 3.4.2, but for now let us say that a monomorphemic word cannot carry two vowels of different ATR sets, that is, [lɔpe] is possible (it means ‘seven’) but *[lɪpe], *[lɛpe] *[lɔ̄pe] and *[lɔ̄̄pe] are ungrammatical strings.

Apart from the nine vowels presented above, the surface vowels [a] and [ə̄] can

² Modesta Kanjiti, a Deg speaker, and I reviewed in April 2009 the words given as evidence for the contrast /a/ and /ʌ/ in Crouch & Herbert (2003: 20–21). Despite Crouch & Herbert’s assertion, she could not confirm that /a/ and /ʌ/ were different sounds based on the word list provided. This contrast needs to be verified, although dialect difference could account for this.

³ This is common among 9-vowel inventory according to Casali (2008: 528). However, some English loans violate that statement, e.g. *sigáári* ‘cigarette’, *zéékà* ‘acre’, *sódzà* ‘soldier’, and *mítá* ‘meter’.

3.2 Segmental phonemes inventory

be heard; [a] is perceived as if it was produced with the tongue further back in the mouth when compared to [a]. In addition the vowel [a] is often found following the –ATR vowels (i.e. i, ε, ɔ, ʊ). Despite the fact that vowel harmony predicts a ‘lax version’ of /a/ in some environments (Section 3.4.2), a distinction between [a] and [a] is not established. Yet, there is evidence which shows that Chakali should be considered to have only one phonemic low vowel, which would make its vowel inventory equivalent the one described for Pasaale by Toupin (1995). And, as written in the description of the noun class system (Section 4.3.2.1), Chakali behaves similarly to other 9-vowel languages (see Casali 2003a: 41).

The vowel [ə] is either an epenthetic vowel or a reduction of a full vowel. It surfaces only in specific environments and is never a part of the underlying form (see Section 3.3). While both [a] and [ə] are treated as phonetic vowels, only [ə] appears in the dictionary in the phonetic form of an entry. Table 3.1 displays the set of features which determines the nine vowel phonemes.

Table 3.1: *Vowel inventory and distinctive features bundles*

IPA	features
i	[+ATR, +HI, -LO, -RO]
ɪ	[-ATR, +HI, -LO, - RO]
e	[+ATR, -HI, -LO, -RO]
ɛ	[-ATR, -HI, -LO, -RO]
o	[+ATR, -HI, -LO, +RO]
ɔ	[-ATR, -HI, -LO, +RO]
u	[+ATR, +HI, -LO, +RO]
ʊ	[-ATR, +HI, -LO, +RO]
a	[-ATR, -HI, +LO, - RO]

3.2.1.0.10 Nasal vowels. Except for ə, all vowels have a nasalized counterpart. As expected, nasal vowels are less frequent than their oral counterparts. Nasalized low vowels are the most frequent, whereas close-mid back rounded vowels are the least frequent. Consider the examples in Table 3.2.

At first glance the treatment of nasal vowels may be reduced to the influence of a nasal speech sound. Overall, nasal vowels are mainly found adjacent to a nasal consonant (or sometimes preceded by a glottal fricative). So it may be more accurate to specify them as oral and explain the perception of nasality as

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Table 3.2: *Nasal vowels*

Contrast	cli. example	Gloss	PoS
ẽ	héhésè sápúhié kálénj-bílènjeé	announcer pouched rat adjuster	n
ɛ	héŋ tʃé̄i jé̄sà	arrow attractiveness malnourished child	n
ĩ	hĩi mĩi záyãfĩi	hind leg gun front sight yellow fever	n
ĩ	fĩi fĩi pĩ	type of fish urinate be fed up	n v v
õ	mȭngò kpȭŋkpȭŋ	mango (ultm. Eng.) cassava	n n
ɔ	nàɔ̄ àŋɔ̄ hɔ̄ɔ̄	cow five type of grasshopper	n num n
ü	dù̄ū sù̄ū fù̄ū	sow guinea fowl burn	v n v
ɔ̄	bɔ̄ɔ̄ŋ̄ dɔ̄ɔ̄̄ kɔ̄ɔ̄̄	goat type of snake to be tired	n n v
ã	?áá̄ báá̄ sáá̄	bushbuck type of monitor lizard carve	n n v

3.2 Segmental phonemes inventory

a coarticulation phenomenon. Nonetheless, nasal vowels are attested where adjacent nasal features are absent. The (near-) minimal pairs *fáà* ‘ancient’ / *fãã* ‘do by force’, *ft* ‘preverb particle’ / *ft̄* ‘type of fish’, *zv̄v* ‘enter’ / *zv̄v̄* ‘laziness’ and *tùù* ‘go down’ / *t̄ūū* ‘honey’ show that nasal and oral vowels do contrast.

3.2.1.1 Vowel sequences

This section is concerned with the duration of vowel sounds and their segmental content. It is shown that Chakali contrasts word meanings based on vowel length. Section 3.3.1 will present the syllable types in which various vowel sequences can occur.

3.2.1.1.1 Vowel length. The fourth column of Table 3.3 gives the CV-form of selected words. Judging from this data, which consists of (near-) minimal pairs, a difference in vowel length can change the meaning of a word. In fact, as we will see in Section 4.4.2, there are in addition slight differences in meaning when some preverb particles are lengthened.

Table 3.3: *Vowel duration. Abbreviation: cli = Chakali, Gloss = English gloss, σ = syllable type, PoS = part of speech, and V-duration = mean of vowel duration for six speakers in milliseconds.*

cli.	Gloss	PoS	σ	V-duration
tá	abandon	v	CV	142
tàá	language	n	CVV	227
la	foc	foc	CV	123
làà	collect	v	CVV	203
kpà	take	v	CV	139
kpáá	type of dance	n	CVV	255
mà	2.pl.w	pro	CV	170
mãá	mother	n	CVV	202
ná	see	v	CV	102
nãã	leg	n	CVV	233

Evidence from syllable structures (Section 3.3.1) shows that noun words in the language cannot have a CV surface form, whereas verbs can. Still, many noun roots are of the type CV. The lexical database contains a single pair of verbs with

3 Phonology outline

exactly the same consonant and vowel quality but differing in length, i.e. *nā̄* ‘lack’ and *nā̄* ‘defecate’. The following sections present evidence for two types of vowel-vowel sequence in the language.

3.2.1.1.2 V_iV_i vowel sequences. A V_iV_i vowel sequence identifies a sequence of two vowels of the same quality without intervening consonants or vowels. Table 3.4 provides some attested cases of V_iV_i sequence.

The V_iV_i sequences can also surface nasalized, except for the [-RO, -LO, -HI] vowels: only one instance of *ēē* (i.e. *káléybilèŋēē* ‘adjuster’) and one instance of *ɛɛ* (i.e. interjection *ɛɛɛ* ‘yes’). The vowel sequences in Table 3.4 can either be treated as cases of long vowels or as a sequence of two short vowels, a decision which would rely on a morphophonemic analysis of the given sequence. The two underlying structures assumed are presented in (1).

- (1) a. $V_i]-V_i$: a morpheme boundary intervenes
 $mī]ī \rightarrow mīī$ ‘guinea corn’, pl. *mīā* (CLASS 4, Section 4.3.2.1.4)
 $lehe]e \rightarrow lēhēé$ ‘cheek’, pl. *lēhēsá* (CLASS 1, Section 4.3.2.1.1)
- b. V_iV_i : no morpheme boundary intervenes
núù ‘head’, pl. *núúnò* (CLASS 5, Section 4.3.2.1.5)
bō̄vñ ‘goat’, pl. *bō̄vñá* (CLASS 3, Section 4.3.2.1.3)

3.2.1.1.3 V_iV_j vowel sequences. A V_iV_j vowel sequence identifies a sequence of two vowels of different quality without intervening consonants or vowels. Most of the sequences in the data involve the set of high vowels {i, u, ɪ, ʊ} as first vowel.⁴

Similar to the V_iV_i vowel sequences, the V_iV_j sequences in Table 3.5 may be the result of two underlying structures; one with a morpheme boundary intervening and the other without such a boundary. They are shown in (2). It includes

⁴ An analytical option could treat them as the set of glide consonants {j, w}. The notion of ‘suspect sequences’ was coined by GILLBT/GIL fieldworkers when faced with transcription alternatives involving the segments {i, u, ɪ, ʊ} (Bergman, Gray & Gray (1969: 4), Toupin 1995: 8, among others). “Suspect” is an old SIL heuristic term for phonetic sounds which may have different phonemic function in different language” (T. Naden, p.c.). Some tokens of V_iV_j vowel sequences would then be treated as suspect sequences under their analyses. For instance, *bie* ‘child’, a monosyllabic word, would be represented as *bije*, a disyllabic word (see also Kedrebéogo 1997: 100). Or ‘arrow’ could be transcribed as *tuo*, *t^wo* or *tuwo*. My decision is purely based on the impression of consultants who do not favor a syllable break. Further, unlike Deg, Chakali consonants do not have corresponding labialized phonemes. In Crouch & Herbert (2003: 2), 13 of the 22 phonemes have a labialized counterpart. I also perceive the labialized consonants of Deg (see footnote 2).

3.2 Segmental phonemes inventory

Table 3.4: $V_i V_i$ sequence

$V_i V_i$	Gloss	PoS	$V_i V_i$	Gloss	PoS
<i>aa</i>			<i>ãã</i>		
váà	dog	n	fáà	draw milk from	v
táál	cloud	n	jáá	poverty	n
táá	language	n	sáá	axe	n
báán	temper	n	tjáá	broom	n
<i>ii</i>					
wíì	sick (be)	v	fiíí	harassment	n
?áríí	grasscutter	n	míí	guinea corn	n
níí	water	n	fií	urinate	v
bíí	stone	n	tjííñ	ankle-rattles	n
<i>ee</i>					
lèhééé	cheek	n	bòòbí	undergarment	n
sómpòrééé	type of frog	n	lósílì	car	n
wátföhééé	type of mongoose	n	bósíl	type of shape	n
?áléèfó	type of leaf	n			
<i>oo</i>					
fòòsì	inflate	v	bóóñ	goat	n
jòó	rainy season	n	dóó	African rock python	n
jòò	marry	v	fóó	lower back	n
tjóórí	torn	v	nóó	shea butter	n
<i>ii</i>					
bàmbíí	chest	n	?íí	push	v
píèsíí	sheep	n	hií	bad	interj
píí	yam mound	n	míí	gun front sight	n
tíísí	grind roughly	v	záyáñíí	yellow fever	n
<i>ee</i>					
dém'bélèé	fowl house	n	tjòòrì	strain	v
zàn'zápúrééé	type of bat	n	lòòtó	intestine	n
zóngörééé	mosquito	n	mùsóóró	clove	n
téébùl	table (ultm. Eng.)	n	kpogúlóò	soya bean dish	n
<i>uu</i>					
bùú	silo	n	súú	guinea fowl	n
púúrí	reduce	v	túú	honey	n
púú	head	n	?úúñ	bury	v
túú	go down	v	dúú	sow	v

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Table 3.5: $V_i V_j$ sequence

$V_i V_j$	Gloss	PoS	$V_i V_j$	Gloss	PoS
<i>ɔɪ</i>			<i>ui</i>		
bóí	stone	n	múfúí	exclamation	ideo
póí	spitting	n	súí	being full	n
<i>ɔɔ</i>			<i>uo</i>		
sòòrá	odor	n	bùól	song	n
lòóŋj	animal chest hair	n	túò	bow	n
<i>oa</i>					
tʃòà	lie	v			
dòà	be in/at/on	v			
<i>ie</i>			<i>ie</i>		
sìè	poor quality meat	n	bíé	child	n
kìè	collect contribution	v	fiél	type of grass	n
<i>iw</i>			<i>iu</i>		
wílfó	kob	n	kásiù	cashew (ultm. Eng.)	n
<i>ia</i>			<i>io</i>		
diá	house	n	fió	totally not	interj
tíásí	vomit	v			
<i>ɛv</i>			<i>eu</i>		
lé̄rá	door hinge	n	pèú	wind	n
sè̄	death	n	tèú	warthog	n
<i>ei</i>			<i>eo</i>		
léí	not	neg	màtſéó	twenty	num
bìvíéí	stubborn child	n	bàléò	calamity	n
<i>ɔɪ</i>			<i>oi</i>		
póí	planting	n	?óí	surprise	interj
tóí	covering	n			
<i>ɔv</i>			<i>ou</i>		
lóò	hartebeest	n	tóù	o.k. (ultm. Hausa)	interj
tóò	settlement	n	wóù	yam harvest	n
<i>aɔ</i>			<i>ai</i>		
láó	hut	n	?àí	no	interj
tʃàó	type of termite	n	jáí	rusty	n

3.2 Segmental phonemes inventory

both underlying structures, and among them, examples of words formed with the nominalizer suffix -[+HI, -RO], e.g. *tɔ* v. ‘cover’ → *tɔí n.* ‘covering’, and the verbal assertive suffix -[+HI, +RO], e.g. *jele* v. ‘bloom’ → *jéléù* v. ‘bloom.FOC’ (Sections 4.3.2.2.2 and 4.5.3). These two productive morphological mechanisms are responsible for the prevalence of V_iV_j sequences, of which V_j is a high front vowel or a high rounded one. Their surface forms depend on phonotactics, which is the topic of Section 3.3.

- (2) a. $V_i]-V_j$: a morpheme boundary intervenes
 $tɔ]l \rightarrow tɔí$ ‘covering’ (see CLASS 4, Section 4.3.2.1.4)
 $jele]u \rightarrow jeleu$ ‘bloom.FOC’ (see Section 4.4.1.4)
 $bile \rightarrow bié$ ‘child’, *bisé pl.*, (see CLASS 1, Section 4.3.2.1.1)
- b. V_iV_j : no morpheme boundary intervenes
 $dòà] \rightarrow dòà$ ‘be in/at/on’
 $tʃáó] \rightarrow tʃáó$ ‘type of termite’

The V_iV_j vowel sequences are summarized in Figure 3.3. Each vowel diagram displays possible vowel-to-vowel transitions. For the first two diagrams, i.e. (a) and (b), the transitions are arranged according to the first vowel on the basis of their ATR value. The third diagram displays the transitions in which the vowel /a/ is the first vowel.

The direction of the arrow reproduces the transitions. A step in the analysis of vowel sequences would be to identify them as either unit diphthongs or two independent vowels. On the one hand there are relatively few languages with unit diphthongs (Maddieson 1984: 133), and on the other hand it is necessary to understand better syllable structures, phonotactics, and the effect of coarticulation when vowel features are suffixed to vowel-ending stems in Chakali. In theory, true restrictions are due to obligatory harmonies, specifically with regard to the ATR and RO features: more sequences should be attestable than those presented in Figure 3.3. The most common sequences are {øa, œœ, ie, ia, œi, uo, ie, eu, av}, the remaining ones being very rare or unattested. For instance, the *ei* and *æe* sequences never occur, the *ea* sequence occurs only once (and *?àtànéà* ‘Monday’ is ultimately of Hausa origin), and the sequence *aɔ*, which occurs in *májñàð* ‘type of mongoose’, is found twice. In the latter case both tokens are nasalized so it affects the vowel quality and how I perceived it.

3.2.2 Consonants

The consonantal phonemes amount to twenty-five, a number close to the average number of consonants in the consonant inventories of documented languages

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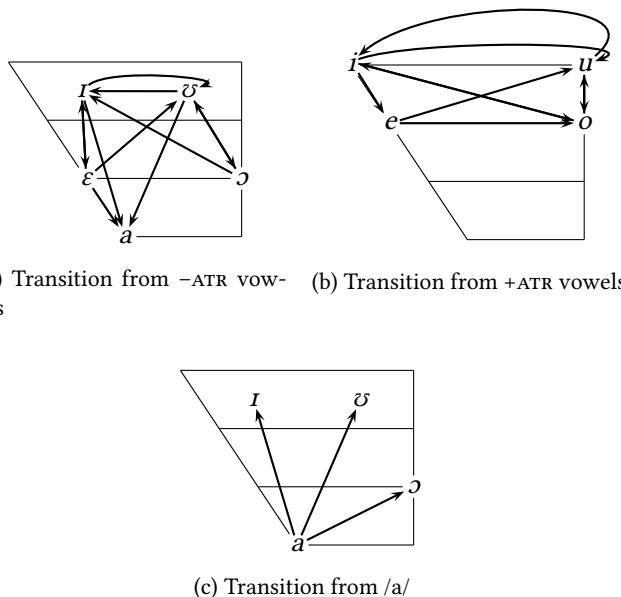


Figure 3.3: *Attested vowel transitions*

(Maddieson 2009). In this section the phonemic status of the consonants is identified using distributional criteria. When possible the segments are aligned in three word positions: initial, medial, and final. Although it is crucial to identify a stem boundary in a word in order to differentiate between the onset of a non-initial stem (e.g. in a compound word) and the medial position of a monomorphemic word, this is often not possible given our knowledge of the language. The feature VOICE represents glottal stricture, i.e. voicedness, and is reflected in the way the description is organized below.

3.2.2.1 Plosives and affricates

All plosives and affricates contrast pairwise for the glottal stricture feature VOICE (except the glottal plosive /ʔ/). They are moderately aspirated word initially. They all involve simple articulation, except the doubly articulated [dʒ], [f], [kp] and [gb]. The affricates [dʒ] and [f] have two sequential parts while labiovelars [kp] and [gb] have two parts which overlap temporally.⁵

⁵ For the remaining, the linking diacritic over the labial-velars is not used since there are just a few ambiguous contexts and these are accounted for by the syllabification procedures presented in Section 3.3.1.

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3.2.2.1.1 Bilabial plosives. The bilabial plosives can occur in word-initial and -medial positions, although, in many cases, when they are found in word-medial positions, the domain is the onset of a non-initial stem. This domain can be problematic since one cannot always treat words as compounds in the synchronic sense. For instance, *àlòpè* ‘seven’ is treated in Section 4.3.6.1 as monomorphemic, however, it is obvious that taken from a Proto-SWG perspective it is not. Bilabial plosives can also be found in borrowed words’ medial positions, e.g. *kàpèntà* (ultm. Eng.) ‘carpenter’ and *kàpálà* (Waali) ‘type of staple food’ known in Gh. Eng. as *fufu*. Neither the voiceless nor the voiced bilabial plosive are attested word finally. Table 3.6 provides examples of contrast between /p/ and /b/ for the VOICE opposition, and non-contrastive examples in medial positions.

Table 3.6: *Bilabial plosives*

(a) Voiceless bilabial plosive

páŋ	molar	n
pérà	weave	v
pílè	cover with	v
púl	type of river grass	n
kúmpíí	thorny spear grass	n
àlòpè	seven	num
kàpèntà	carpenter (ultm. Eng.)	n
kàpálà	staple food, Gh. Eng. <i>fufu</i>	n

(b) Voiced bilabial plosive

bàn	here	adv
bérà	dry	qual
bílè	put	v
búl	type of tree	n
?àbé	palm tree (Akan)	n
fièbì	whip	v
hámbák	type of tree	n

3.2.2.1.2 Alveolar plosives. The alveolar plosives can occur in word-initial and -medial positions. Similar to the bilabial plosives, the voiceless and the voiced

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alveolar plosives are not attested word finally.⁶ When it occurs in word-medial position, [d] is found only at the onset of a non-initial stem of polymorphemic words or in loans, whereas [t] does not have such a restriction. Examples of such loans are *síídi* ‘Cedi’, *kùòdú* ‘banana’, and *bòrdíá* ‘plaintain’ for words of Akan origin, and *gáádin* ‘garden’, *biléédi* ‘blade’, and *póódà* ‘powder’ for words of English origin. An example of occurrences in onset of non-initial stem of polymorphemic word is *fi-dír-anaase* [fídànáásé] ‘fourteen’ (Section 4.3.6.1), *nín-dáá* ‘horn’, and *ni-dòmá* ‘spirit’. Examples *kàndíá* ‘Kandia’ and *kódí* ‘or’ appear to be lexicalized polymorphemic words or loans. The rhotic [r] may be argued to be an allophone of /d/ as [r] occurs mostly where [d] is never found, e.g. intervocally in monomorphemic words (Section 3.2.2.4.2). Table 3.7 provides examples of contrast between the two alveolar plosives for the VOICE opposition in word-initial and -medial positions.

Table 3.7: *Alveolar plosives*

(a) Voiceless alveolar plosive			(b) Voiced alveolar plosive		
té	early	adv	dé	there	adv
tíŋ	spearhead	n	díŋ	fire	n
tóŋ	book	n	dóŋ	enemy	n
túò	bow	n	dùò	sleep	v
tómá	work	n	dòmá	soul	n
kàjítí	patience (Hausa)	n	síídi	cedi (Akan)	n
kètí	break	v	lè-dáá	lower jaw	n
sòtá	thorn	n	kàndíá	Kandia	propn

The segment [t] can surface when [r] is expected. For instance, the plural form of the word *gér* ‘lizard’ is *gété* ‘lizards’ and the plural form of the word *sótá* ‘thorn’ is *sòràsá*. The underlying segmental representation /get/ may be given for the lexeme ‘lizard’. Rule 1 is postulated, which turns a /t/ into [r] in word-final position and in weak syllable (see Section 3.3.1.2).⁷

⁶ On one of the field trips, I was given a dog and called it [taat]. People in Dacie would repeat its name and call the dog [táátá]. The way they pronounced the name suggests that alveolar plosives are disallowed in word-final position.

⁷ Since the voiced alveolar plosive never occurs in word-medial position, there may be another rule involved which devoice the /d/ in *gété* ‘lizards’. In fact, by omitting [-VOICED], Rule 1 captures /d/ as well. Notice that Rule 1 undergenerates in some instances, e.g. *bütér* ‘turtle’, *bütéte* ‘turtles’ **burete*.

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Rule 1 Lenition

An alveolar stop changes into a trill in word-final position or in weak syllable.

[ALVEOLAR, OBSTRUENT] → r / _ # or CV._ V.CV

Rule 1 operates only on a few nouns, probably due to the fact that an underlying coda /t/ is rare. Further, all the examples involve [+ATR, -RO] vowels, e.g. *bùtéř* - *bùtéřé* ‘turtle(s)’ and *tsííř* - *tsííté* ‘taboo(s)’. Examples of minimal pairs involving a [r]-[t] contrast are *pàrà* ‘farm’ - *páta* ‘trousers’, *lúró* ‘scrotum’ - *lùtó* ‘root’, and *tsáři* ‘diarrhoea’ - *tsátt* ‘type of guinea corn’.

3.2.2.1.3 Velar plosives. The velar plosives are found in word-initial and -medial positions. In addition, among the plosives, the velar plosive is the only one which is allowed word finally. This is shown in Table 3.8(a) and 3.8(b). Further the segment [γ], which appears between vowels in a weak syllable (see Section 3.3.1.2), is underlyingly a /k/ or a /g/.⁸ Since the notion of weak syllable has not been justified, Rule 2 partially accounts for the spirantization of velar plosives.

Rule 2 Spirantization

The velar obstruents /k/ and /g/ change into [γ] when they occur between vowels in a weak syllable.

[VELAR, OBSTRUENT] → γ / V._ V or _ . C

As shown in Table 3.8(c), the segment [γ] appears in word-medial position, but never in word-initial or -final position. A voicing distinction between [γ] and a potential voiceless velar fricative [x] is not perceived, which, if identified, would create two corresponding pairs with /g/ and /k/ respectively. However, it seems that /g/ and /k/ are spirantised medially except when adjacent to a [+ATR, +HI, -RO] vowel. Nevertheless a few counterexamples, such as *kpégií* ‘hard’ and *sígií* ‘misery’, must be taken into account.⁹

3.2.2.1.4 Glottal plosive. The glottal plosive occurs only at the beginning of vowel-initial word stems. Word-initially it is optional, but it is obligatory at the beginning of a vowel-initial stem contained within polymorphemic words such as *nʒɿʒrɔŋ* ‘type of tree’ and *fáláʔúl* ‘calabash node’. Table 3.9 provides examples of word-initial and stem-initial word-medial positions.

⁸ I use [g] throughout instead of the more accurate IPA symbol for the voiced velar plosive [g].

⁹ In Môoré and Koromfe /g/ is spirantised medially except when adjacent to a [+ATR, +HI] vowel (John Rennison, p.c.). Chakali *hóyúl* ‘cockroach’ and *nànjóyúl* ‘butcher’ are clear spirantization cases.

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Table 3.8: *Velar plosives and derived fricative*

(a) Voiceless velar plosive		(b) Voiced velar plosive		
kààsì	clear throat	v	gáásí	pass
kóŋ	cobra	n	góŋ	type of plant
kòtì	fine grinding	v	gòtí	roll
hákìlá	cognition	n	bégíí	heart
kákà	toothache	n	kùgsó	rib cage
sòk	type of tree	n	hóg	bone
pààtʃák	leaf	n	vóng	small god
			kàtfíg	type of bird of prey
(c) Velar fricative				n
/kpaga/	[kpàyà]		have	v
/døga/	[dòyà]		Doga	propn
/tʃaktʃak/	[tʃáyətʃák]		tattoo	ono
/tig-si/	[tíyísí]		gather	v
/hogul/	[hóyúl]		cockroach	n

Table 3.9: *Glottal plosive*

?àbé	palm tree (Akan)	n
?áá	bushbuck	n
?íl	breast	n
á?ílè?ílè	type of colour	qual
bà?òrì	swelling	n
nó?óróŋ	type of tree	n

3.2.2.1.5 Labial-velar plosives. Among the twenty-five consonants, five are complex segments. These include the plosives /kp/ and /gb/. The term complex in this context means that two primary places of articulation are involved in the production of the sounds, that is, the velum and the lips. Nonetheless, they behave as single phonemes. The labial-velar plosives can occur in initial and medial positions, but as the bilabial plosives, when they are found in a word-medial position, the domain is typically the onset of a non-initial stem. Table 3.10 gives examples of labial-velar plosives in word-initial positions and shows that they contrast with both the labial and the velar plosives.

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Table 3.10: *Labial-velar plosives*

(a) Voiceless labial-velar plosive			(b) Voiced labial-velar plosive		
kpà	take	v	gbà	also	quant
kpáá	type of dance	n	gbáà	control animal	v
kpòý	location	propn	gbóý	type of tree	n
(c) Contrast with /k/ and /p/			(d) Contrast with /g/ and /b/		
kpòý	location	propn	gbár	watcher	n
kóý	Kapok	n	gárá	stable	n
kpísí	sneeze	v	gbéníí	pink	qual
písí	scatter	n	géñíí	fool	n
kpò	kill	v	gbòñà	dense	v
pó	spit	v	bòñà	bend	v

3.2.2.1.6 Affricates. The affricates /tʃ/ and /dʒ/ are treated as single phonemes. They can occur in word-initial and word-medial positions, although the voiced affricate is comparatively less used. Notice that while /kp/ and /gb/ do contrast with /p/, /b/, /k/, and /g/, /ʃ/ and /ʒ/ do not exist in the language (except for the interjection *ʃíáá* ‘insult’). Table 3.11 provides (near-) minimal pairs, when available.

Table 3.11: *Affricates*

(a) Voiceless affricate			(b) Voiced affricate		
tʃòðý	type of fish	n	dʒòðý	hammock	n
tʃáásá	comb	n	dʒááá	unexpectedly	adv
tʃáání	shine	v	dʒáñáá	bearing tray	n
kátʃál	type of tree	n	təráádʒà	trousers (ultm. Eng.)	n
páàtʃák	leaf	n	bádʒògú	type of lizard	n

Also, the sound [tʃ] is pronounced [k] by some members of the oldest generation, e.g. *tsííř - kííř* ‘taboo’, *tsímmáá - kímmáá* ‘pepper’, *tsiéŋé - kíéŋé* ‘break’, etc. This could be evidence that, in the recent past, the affricates originated as stops in an environment conditioned by a high front vowel. Concurrently, examples of minimal pairs [tʃ]-[k] exist: *tʃògò* ‘ignite’ - *kògò* ‘hold’, *tsóí* ‘clay’ - *kóí* ‘type

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of staple food', *tfàyà* 'to face' - *kàyà* 'to choke', among others.¹⁰

3.2.2.2 Fricatives

Chakali has five fricatives: /f/, /v/, /s/, and /z/. They are distinguished by their phonation: /f/ and /s/ are voiceless whereas /v/ and /z/ are voiced.

3.2.2.2.1 Labio-dental fricatives. In general, the segments /f/ and /v/ have the same distribution: they can occur in word-initial and -medial positions, but never in a final position, and they both can precede any vowel. They contrast exclusively on the feature VOICE, as shown in Table 3.12. Contrasts with alveolar fricatives are given in Table 3.13 of Section 3.2.2.2.2.

Table 3.12: *Labio-dental fricatives*

fàà	ancient time	n
váà	dog	n
fää	do by force	v
vää	be beyond	v
faárfí	be between	v
vààrì	do abruptly	v

3.2.2.2.2 Alveolar fricatives. The alveolar fricatives /s/ and /z/ can occur in word-initial and -medial positions, but never word finally. The glottal stricture is the only property which differentiates the alveolar and labio-dental fricatives. Overall, the voiceless alveolar fricative is more frequent than the voiced one. In word-medial positions, the voiceless alveolar fricative acts mainly as the onset of a non-initial stem. Table 3.13(a) presents the alveolar fricatives in opposition for the feature VOICE, and Table 3.13(b) presents the alveolar fricatives contrasting with the labio-dental fricatives in word-initial positions.

3.2.2.3 Nasals

There are five distinct nasal consonants in the language: a bilabial, an alveolar, a palatal, a velar, and a labial-velar. Phonological processes involving the nasal

¹⁰ It could be that the lexemes involve in these minimal pairs underwent semantic change and phonological change but originated from a single source. Vagla sources suggest that a conditioning of front vowel is not unique to Chakali. Looking at the form/meaning of cognates in other related languages would be revealing.

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Table 3.13: *Alveolar fricatives*

(a) Alveolar fricatives		(b) Contrast with /f/ and /v/		
síé	imitating	n	sàá	axe
zìé	wall	n	fää	do by force
sój	name	n	zìé	wall
zòj	weakling	n	vìè	refuse
sóó	front	n	sii	bambara bean
zòò	enter	v	víí	cooking pot
písá	grass mat	n		
kózàà	basket	n		
tʃásíè	cough disease	n		
ztézíé	light weight	ideo		

feature are frequent in the language. One is discussed in Section 3.3.2.1.2. In word-initial position, only [ŋ] is not attested. The distribution of nasals in word-final position is as follows: rare cases with the bilabial [m], a few words with the alveolar [n], and the large majority with the velar [ŋ]. Based on lexical data, Chakali appears to have one velarization alternation, as stated in Rule 3.

Rule 3 Velarization

Nasals surface as η word finally.

[+NASAL] → η / _ #

3.2.2.3.1 Bilabial nasal. The bilabial nasal /m/ occurs in word-initial and -medial positions. This is shown in Table 3.14. It is rarely found in word-final positions: the onomatopoeia *?ángùm* ‘monkey’s scream’, the adverb *tférim* ‘quietly’, the noun *súrúm* ‘silence’ (ultm. Hausa), and *géem* ‘game reserve’ (ultm. Eng.) are the only examples. However, the languages Vagla and Kasem, surely among others, allow final [m]. Both languages are genealogically related, but only the former is in contact with Chakali. It is assumed that Chakali speakers are not alien to hearing a bilabial nasal in final position. However, an underlying final /m/ is possible, e.g. /dəm/ → *dój* sg. *dómá* pl. ‘enemy’ and /dəŋ/ → *dój* sg. *dóŋà* pl. ‘comrade’ (see Section 4.3.2.1). Table 3.14(b) displays two minimal pairs involving the bilabial nasal in opposition with a bilabial plosive and a labial-velar.

3.2.2.3.2 Alveolar nasal. The alveolar nasal /n/ can occur in all three positions: word-initial, word-medial and word-final. Table 3.15(a) presents the alveolar

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Table 3.14: *Bilabial nasal*

(a)			(b) Contrast with a /b/ and /ŋm/		
mǎá	mother	n	mèj	mist	n
mó	work clay	v	béj	type of tree	n
múr:	story	n	ŋméj	okro	n
dòmá	soul	n			
ŋòmè	blind	n			
kìm-bój	bad thing	n			

nasal in those positions. However, as mentioned in Section 3.2.2.3.1, Generalization 3 turns word-final nasals into a velar nasal. The number of words which allow word-final alveolar nasal is very limited, and the majority are ultimately ‘non-native’: *dàmbàfúlánáán* ‘fifth month’ (Waali), *límáàn* ‘imam, prayer-leader’ (Arabic), *méésin* ‘mason’ (Eng.), *zólùpléñ* ‘airplane’ (Eng.), *pèn* ‘pen’ (Eng.), and *gáádin* ‘garden’ (Eng.). In Table 3.15, the alveolar nasal is found in word-final positions in *nòkún* and *sábáán*. If these words were uttered at the end of a phrase in normal speech, they would be velarized. Nonetheless, when elicited in isolation the alveolar nasals do not always surface velarized, which is the reason Generalization 3 is not a rule. Table 3.15(b) provides evidence that the alveolar nasal, the lateral, and the trill are indeed distinct phonemes.

Table 3.15: *Alveolar nasal*

(a)			(b) Contrast with a /l/ and /r/		
náàl	grand-father	n	layane	fast	adv
ná	see	v	làyàlè	taste	v
kànà	arm ring	n	náhíé	sense	n
zùpɔná	millet crazy top disease	n	lèhéè	wooden spoon	n
nòkún	type of tree	n	pèná	moon	n
sàbáán	roof top	n	pèrà	weave	v

3.2.2.3.3 Palatal nasal. The palatal nasal /ɲ/ is found in word-initial and word-medial positions, but never in a word-final position. It never precedes another consonant and only one word where a consonant precedes the palatal nasal is identified, i.e. *sámbálñànjá* ‘type of grass’. Table 3.16(a) provides examples where

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the palatal nasal occurs word initially and medially. The examples in Table 3.16(b) show that [n] and [ŋ] contrast in word-initial position.

Table 3.16: *Palatal nasal*

(a)			(b) Contrast with a /n/		
jàáá	poverty	n	jàáá	poverty	n
jínè	look	v	nàáá	leg	n
jínà	father	n	jíŋ	tooth	n
jòóá	smoke	v	níj	this	adv
jépnáj	worm	n	jòóó	crowd	v
?àjnáá	type of snake	n	nòóó	hear	v
bòjné	respect with (Waali)	n			

3.2.2.3.4 Velar nasal. The segment [ŋ] is by far the most frequent nasal sound found in word-final position. When it precedes a consonant, the velar nasal is the last segment of a preceding syllable. Unlike the other nasals it never appears in word-initial position. Table 3.16(a) provides examples of the velar nasal in word-medial and final positions. In Table 3.16(b), [n] and [ŋ] show contrast in word-medial positions.

Table 3.17: *Velar nasal*

(a)			(b) Contrast with a /n/		
bòŋjà	bend	v	kàŋjá	back	n
dóŋjá	people	n	kànà	arm ring	n
pìŋjá	be satisfied	v	tòŋjá	type of sickness	n
kónsiáj	red dove	n	tòná	profit	n
ŋméŋj	okro	n	tìŋjá	follow	v
kùŋkùŋj	brain	n	tìnà	cloud gather	v

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3.2.2.3.5 Labial-velar nasal. The labial-velar nasal /ŋm/ is one of the four doubly-articulated segments in the language. It occurs in both word-initial and word-medial positions, as shown in Table 3.18(a), but never in a word-final position. Table 3.18(b) displays minimal pairs involving the labial-velar nasal in opposition with the other nasals. A single near-minimal pair with a palatal nasal is identified, but no minimal pair involving the labial-velar and the velar nasal is found. The labial-velar nasal mainly occurs in word-initial position, whereas the velar nasal occurs in word-final position. All SWG languages of Ghana have been reported with a phonemic contrast between a labial-velar and a velar nasal (Crouch & Smiles 1966; Bergman, Gray & Gray 1969; Toupin 1995; Crouch & Herbert 2003) Even though the labial-velar nasal is sometimes perceived as slightly palatalized when followed by a non-high front vowel, e.g. /ŋm'ɛná/ 'chisel', it is not rendered in the transcription.

Table 3.18: *Labial-velar nasal*

(a)			(b) Contrast with /m/, /n/, and /ŋ/		
ŋmá	tell	v	ŋmá	say	v
ŋmédàà	thread holder	n	má	you	2.pl.wk
ŋménjtél	eight	num	já	defecate	v
ŋmíér	thief	n	ná	see	v
dɔŋméŋ	type of snake	n	ŋménj	okro	n
ŋmɔnàŋmɔnà	type of colour	ideo	mèj	dew	n

3.2.2.4 Lateral and trill

3.2.2.4.1 Alveolar lateral approximant. The alveolar lateral approximant /l/ is found in word-initial positions, as well as word-medial and word-final positions. This is shown in Table 3.19(a). There is only one token where the alveolar lateral precedes a nasal vowel, e.g. /kɔlɔŋ/ 'well' (but see Section 3.2.1.0.10 on nasal vowels). In Table 3.19(b) [r] and [l] are shown to contrast in word-medial and word-final positions.

3.2.2.4.2 Alveolar trill or flap. In careful speech, the rhotic consonant is often produced with the blade of the tongue vibrating against the alveolar ridge. However, it would be wrong to treat the production of /r/ in Chakali and, for instance, the /r/ in Spanish, as similar. In normal speech, the rhotic consonant is usually

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Table 3.19: Alveolar lateral approximant

(a)			(b) Contrast with /r/		
làà	take	v	pàlà	flow	v
lìì	go out	v	pàrà	farm	v
jálá	burst	v	sòòlá	type of cloth	n
pàtlá	small hoe	n	sòórá	odor	n
gántál	outside	n	púl	type of river grass	n
?il	breast	n	púr:	skin bag	n

perceived as a flap-like sound. For instance, the rhotic in *pàrà* ‘to farm’ sounds as if the tongue strikes its point of articulation once, instead of repetitively. There is only one rhotic consonant, but even though it is not perceived as an alveolar flap in most cases, it is transcribed as *r*, instead of (the standard and more precise but less practical) *r̥*. Nonetheless, /r/ in coda position is especially subject to tongue vibration, e.g. *gàř* ‘cloth’.

Rhotic /r/ is found both word medially and word finally. In coda position, it is often emphasized; in such cases a diacritic is used to represent a lengthy trill, i.e. [r̥]. It is also the only consonant which occurs in the second position of a CC sequence (Section 3.3.1 example 5). It never occurs word initially, except for the focus marker *ra*, which is nevertheless treated as a word unit (see Section 3.3.2.2 for the different forms the focus marker can take), and the English loan *ròbà* ‘rubber’ in *ròbàkàtásà* ‘plastic bowl’. Given that [r] can be found in coda position but never in word-initial onset, and [d] is mainly found in word-initial onset but never in the word-medial position of a monomorphemic word, the rhotic consonant could be treated as an allophone of /d/ (see Awedoba 2002: 30–31 and Dakubu 2002: 62–64). Provisionally, though, this solution is not favored since it creates two issues which cannot be accommodated at this stage: (i) the CC sequence in onset becomes /Cd/, e.g. /pd/ in *príŋ* ‘type of tree’ and /dd/ in *dráábà* ‘driver’, and (ii) [r] and [t] are sounds distinguished by several minimal pairs, as opposed to [d], e.g. *tfáři* ‘diarrhoea’ and *tfáti* ‘type of guinea corn’, *pàrà* ‘farm’ and *pátá* ‘trousers’, *lúró* ‘scrotum’ and *lútó* ‘root’.¹¹

Minimal pairs involving the alveolar rhotic and alveolar lateral approximant are given in Table 3.20(b).¹²

¹¹ Another piece of evidence would be the alveolar flap as the realization of a /t/ in a weak syllable, e.g. (*sg/pl*) *sòtá/sòrásá*.

¹² In 3.20(b), the word *kùòdú* ‘banana’ is part of a minimal pair used as evidence for a nonal-

3 Phonology outline

Table 3.20: *Alveolar trill*

(a)		(b) Contrast with /l/ and /d/			
pàrà	farm	n	fòrò	blanch	v
kò̀rì	built	v	fòlò	make loose	v
?àrfí	grass cutter	n	hàrà	lock	v
gríí	cheek	n	hàlà	fry	v
gárá:	stable	n	bílígí	rub	v
gérí:	lizard	n	bírigí	delay	v
kórí:	bench	n	kùórù	chief	n
kpórí:	palm tree	n	kùòdú	banana	n

3.2.2.5 Glides

3.2.2.5.1 Voiced labio-velar approximant. The voiced labio-velar approximant /w/ appears both in word-initial and word-medial positions, but never in a word-final position.¹³ There are a few words which are transcribed with superscript [ʷ] (e.g. *bʷ́y* ‘difficult’ and *zákʷ́ɔ́l* ‘beetle’), representing a labialized consonant, but there are no definite regularities. When it occurs, it is in front of a round vowel.¹⁴ In Table 3.21(b) five examples are offered which set in opposition the voiced labio-velar approximant and the palatal approximant.¹⁵

3.2.2.5.2 Palatal approximant. The palatal approximant /j/ appears both in word-initial and word-medial positions, as shown in table 3.22(a), but never in a word-final position. Table 3.22(b) provides additional minimal pairs in which the palatal approximant and the voiced labio-velar approximant contrast.

lophonic alternation between [r]/[d]. However, the word *kùòdú* is ultimately borrowed as it “exists all over West Africa in some form or other” (M. E. Kropp-Dakubu, p. c.). It is the only minimal pair [r]/[d] in the current lexicon.

¹³ Whether /w/ and /j/ occur word-finally results from one’s decision about syllable structure. Is [av] phonologically /av/ or /aw/? This question will not be resolved without a finer phonological model.

¹⁴ As mentioned in footnote 4, the language Deg is claimed to have an inventory of 13 phonemic labialized consonants (Crouch & Herbert 2003: 2).

¹⁵ In field notes I transcribed [q] a highly aspirated and palatalized version of /w/ found before high front vowels, e.g. *qii* ‘weep’ and *qff* ‘matter’. This sound needs further investigation because I did not perceive it consistently in that environment. It is transcribed here with w throughout.

3.2 Segmental phonemes inventory

Table 3.21: *Voiced labio-velar approximant*

(a)			(b) Contrast with /j/		
wáá	he, she, it	3.sg.st.	wàá	Wa town	propn
wíí	matter	n	jàà	fetch	v
wóŋ	deaf person	n	wàà	come	v
fɔwà	wrap	v	jà	we, our	1.pl.wk
jɔwá	market	n	tàwà	inject	v
pèwò	blow	v	tájà	catapult (ultm. Eng.)	n

Table 3.22: *Palatal approximant*

(a)			(b) Contrast with /w/		
júò	fight, quarrel	n	jàà	fetch	v
tájà	catapult (ultm. Eng.)	n	wáá	he, she, it	3.sg.st.
bájúòrà	lazy	qual	jóŋ	slave	n
íjèlà	clan name	propn	wón	deaf	n

3.2.2.5.3 Glottal approximant. The glottal approximant /h/ occurs only in word-initial and -medial positions. Table 3.23(b) shows examples in which [h] contrast with the fricatives and the glottal plosive.

Table 3.23: *Glottal approximant*

(a)			(b)		
há	hire	v	hàlà	fry	v
hól	piece of charcoal	n	vàlà	walk	v
hìrè	dig	v	fàlá	calabash	n
náhá	ego's grand-mother	n	híéŋ	relative	n
lúhò	funeral	n	zíéŋ	snake venum	n
lèhéé	wooden spoon	n	hól	type of tree	n
			sól:	clearly	adv
			?ól	type of mouse	n

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3.2.2.6 Summary

The consonants of Chakali were introduced and the majority were presented in a pairwise fashion to highlight specific contrasts. In Table 3.24, the consonantal phonemes are arranged according to their place and manner of articulation. Among them, the surface consonant [y] is derived from underlying phonemes, i.e. /g/ or /k/. Due to the limited scope of the present section, the phonological features making up the consonant phonemes were not introduced. They will be presented along the way when necessary.¹⁶

Table 3.24: *Phonetic and phonemic consonants in Chakali*

	Bilabial	Labial-dental	Alveolar	Postalv.	Palatal	Velar	Glottal	Labial-velar
Plosives	p b		t d			k g	?	kp gb
Fricatives		f v	s z			(y)	h	
Affricates				tʃ dʒ				
Nasals	m		n		jn	ŋ		ŋm
Liquid			l r (r)					
Semi-vowels					j			w (ɥ)

3.3 Phonotactics

3.3.1 Syllable types

This section deals with the restrictions on possible syllable types. The necessary generalizations responsible for (im)possible segment sequences are introduced. Again, the syllabification procedure used to extract the syllable types is implemented in *Dekereke* and uses the database's pronunciation field. The.¹⁷ First, syllabic nasals are marked with a diacritic and are treated as one syllable. Secondly, all word-initial consonant clusters are assigned to the onset of the first syllable, and all word-final consonant clusters to the coda of the last syllable. Then, inter-vocalic consonant clusters are syllabified by maximizing onsets, as long as the resulting onsets match an attested word-initial consonant sequence or segment,

¹⁶ In order to maintain neatness the label 'Liquid' was given to laterals, approximants and trills.

¹⁷ Software written and maintained by Rod Casali (version 1_0_0_180 <http://casali.canil.ca/>).

3.3 Phonotactics

and the resulting coda matches an attested word-final consonant sequence or segment. An onset cluster respects a sonority slope similar to the one given in (3).

- (3) Phonetically grounded sonority scale for consonants (Parker 2002: 236)
laterals > trills > nasals > /h/ > voiced fricatives > voiced stops > voiceless fricatives > voiceless stops > affricates

This means that (i) as one proceeds towards the nucleus the sonority must increase, and (ii) as one proceeds away from the nucleus the sonority must decrease. This sonority-based implementation generates the ill-formed onset clusters given in (4).

- (4) a. *mb
.?ε.mbe.ll. ‘shoulder’ (.?em.be.ll.)
 b. *yl
.ha.yll.bie. ‘type of ants’ (.hag.ll.bie.)
 c. *yj
.pa.tfi.yja.ra. ‘healer’ (.pa.tsig.ja.ra.)

The forms in parentheses following the glosses in (4) are correctly syllabified. The forms preceding the glosses are clusters that either satisfy (i.e. yl, yj) or do not satisfy (i.e. mb) the sonority requirement, but are nonetheless not correctly syllabified. To remedy this problem, *mb, *yl, and *yj become *ad hoc* constraints on onset clusters. This leaves us with a few attested C₁C₂ sequences in (5), which will be discussed below.

- (5) C₁= SONORANT C₂ = TRILL
.priŋ. ‘type of Mahogany’
.bri.ge. ‘type of snake’
.draa.ba. ‘driver’ (Eng.)

The first column of Table 3.25 displays the ten syllable types attested. The other columns display the number of instances of a given syllable in three positions, i.e. word-initial, word-medial, and word-final, regardless of grammatical category distinctions. The table shows that Chakali words mainly comprise CV, CVC, and CVV syllables. Table 3.26 provides examples of words which contain each of the ten syllable types. They are given in the same order as in Table 3.25.

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Table 3.25: Attested syllable types (version 10/09/15)

Syllable type	Word initial	Word medial	Word final
CV	1528	1184	1483
CVV	717	242	903
CVC	572	222	388
CVVC	79	22	122
V	25	0	5
N	5	0	3
CVVV	5	0	12
CCVC	2	0	2
CCVV	2	0	1
CCV	1	0	1

The low-frequency syllable types of Table 3.25 need explanation. The syllabic nasal has a few tokens, e.g. the various surface forms of the first person singular pronoun, the word *.m.bu.o.nõ*. ‘hunter’s rank’ (borrowed from Gonja), and the name of one of my consultants, Fuseini Mba Zien, whose second name originally means ‘my father’ (in several Oti-Volta languages and beyond) and is syllabified [.m.ba.]. Adding to these examples, there are contexts in which a nasal makes the syllable peak following an onset consonant. For instance, when involved in some compounds, the stem /*bagena*/ ‘neck’ yields [.ba.gn.], as in *.ba.gn.pvɔ̄.gii*. ‘lateral goiter’, *.ba.gn.bsa*. ‘hollow behind the collarbone’, and *.ba.gn.tsu.gul*. ‘dowager’s hump’.

For the CC sequences, it was mentioned in Section 3.2.2.5.1 that labialized consonants are rarely perceived. Still, a few words are transcribed as [Cʷ], a sequence that could be read as [Cw] by the syllabification procedure, i.e. *bʷɔ̄j* ‘bad’ and *zákʷɔ̄ɔ̄l* ‘beetle grub’. That leaves us with one instance of the syllable type CCVC, i.e. [.prŋ̊.], a sequence mentioned in (5) above. Syllable types CCVV and CVVV are scarce, but for different reasons. The former involves a CC onset cluster which is infrequent, as mentioned in Section 3.2.2.4.2. The latter is also rarely attested in the lexical database, but could become very frequent if some cases of suffixation were consistently included in the lexicon. That is, given a verbal lexeme with a CVV final syllable, a CVVV sequence is produced by adding the nominalization or the assertion suffix (i.e. CVV-i/i and CVV-u/v, respectively). These are described in Sections 4.3.2.2.2 and 4.4.3. Finally, there are restrictions

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Table 3.26: *Tokens for each syllable type*

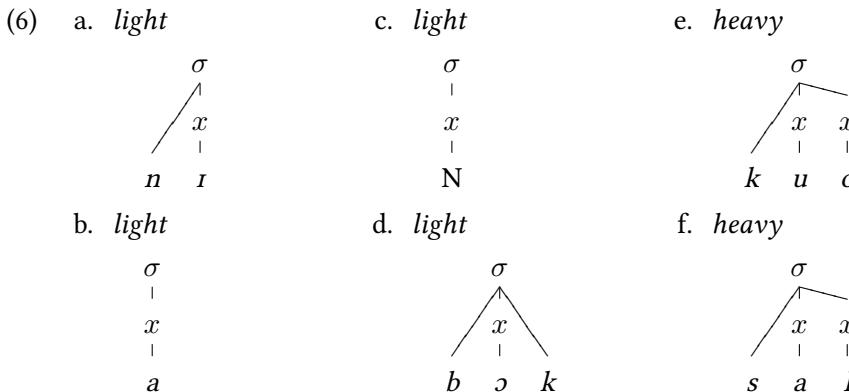
Syllable type	Instantiation	Gloss	PoS
CV	.pa.tʃɪ.gɪ.	abdomen	n
	.gbε.ta.ra.	pond	n
	.?ɔ.ma.	fear	v
CV _α V _α	.bāā.	type of lizard	n
	.?a.lεε.fʊ.	type of leaf	n
	.sɪɪ.maa.	food	n
CV _α V _β	.dia.tɪɪ.na.	landlord	n
	.ba.juo.ra.	lazy	qual
	.tɔɔ.niñā.	type of genet	n
CVC	.?em.be.li.	wing	n
	.ga.lan.zvər.	mad person	n
	.nāā.pol.	Achilles tendon	n
CVVC	.baal.	man	n
	.bɔɔñŋ.	goat	n
	.tʃiir.	taboo	n
V	.i.	you, your	2.sg.wk.
	.a.	the	art
N	.n.	I, my	1.sg.wk
	.m.buo.jõ.	hunter's rank (Gonja)	n
CCVC	.prɪŋ.	type of Mahogany	n
CCV	.bri.ge.	type of snake	n
CCVV	.draa.ba	driver (ultm. English)	n
CVVV	.bɔɔññ.bɔɔññ.	carefully	ideo
	.ŋmĩññ.	stealing	n
	.paaω.	collect.FOC	v
	.paaʊ.	collect.3.SG	v
	.fiāā.	insult	interj

on the type of segments which can act as coda. All velars are permitted in coda position, i.e. {*k*, *g*, *y*, *ŋ*} . The alveolar nasal *n*, lateral *l*, trill *r*, plus rare instances of *m*, are also permitted.

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3.3.1.1 Syllable representation

In this section, a unified representation of the syllable is provided. The notion of *weight unit* captures aspects of the internal structure of a syllable. Weight units are counted in mora, which has been proposed as an intermediate level of structure between the segments and the syllable (Hyman 1985). The mora is of particular importance since it determines vowel length and tone assignment, among other things. In (6) the top node symbol σ represents the syllable. At a level under the syllable, the symbol x represents the mora. The main opposition is between monomoraic (light) and bimoraic (heavy) syllables, but trimoraic (superheavy) syllables are also possible. The light syllables are composed of a single consonant and a single vowel (CV), a single vowel (V), or a syllabic nasal (N). The heavy and superheavy syllables are CVV, CVVC, CCVC, CCV, CVVV, and CCVV. The type CVC can be both light and heavy.



The syllable structure in (6a) is found in many verbs and function words (e.g. postposition *ni*, focus marker *ra*, preverbal particles *ka*, *bi*, and *ha*, verbs *na* ‘see’, *pe* ‘add’, and *ta* ‘cover’, etc.) The light syllable in (6b) can be instantiated by the definite article *a* ‘the’ and the second and third person singular weak pronouns *I* ‘you, yours’ and *v* ‘he, she, it, his, her, its’. Vowel coalescence (i.e. when two consecutive vowels fuse into a long one) suggests that these pronouns are not CV-syllables with glottal plosives in onset positions (see Section 3.3.2.1). Syllabic nasals instantiate the light syllable in (6c). Apart from their segmental content, structure (6b) and (6c) are identical; they are also both syllable structures of singular pronouns. Another light syllable is the one in (6d). The choice of treating a CVC sequence as light comes from a certain division in the consonants, that is, those which are perceived with a tone and those which are not. Thus both

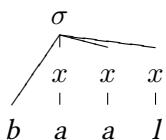
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(6d) and (6f) can represent the structure of a CVC sequence, but only the latter contains a moraic coda.

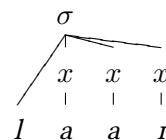
The heavy syllables are those with two moras. The structure in (6e) represents any vowel sequence, e.g. *sǎǎ* ‘axe’ or *kùó* ‘farm’, and the one in (6f) a sequence in which the final consonant projects a mora, e.g. *sà́* ‘flat roof’. Thus, the set of consonants which are found to bear tones are those which project moras; these are *I*, *r*, and the nasals. This suggests that at least a feature SONORANT must be involved for a segment to bear tone. However, a tone on a SONORANT segment in syllable final position is not always perceived or transcribed. This distinction between (6d) and (6f) would need to be spelt out carefully in a phonological study.

The superheavy syllables are commonly described as consisting of CVCC or CVVC. The former syllable is not attested; a coda consisting of two or more consonants does not exist. The latter type is instantiated in (7a) with the word *báál* ‘male’: other examples are *húór* ‘raw’, *vááj* ‘front leg’, among others. Although not attested in a single morpheme (except perhaps in the ideophone *bõëéibõëéi* ‘slowly’ and the interjection *fíáá* ‘insult’), the CVVV syllable types are treated as trimoraic. The words in (7b) ‘collect.NMLZ’ and (7c) ‘collect.FOC’ are made from the verbal CVV stem *laa* ‘collect’. In these examples, CVVV syllables arise from the suffixation of nominal and assertive morphology, (7b) and (7c) respectively. As presented in Sections 4.3.3.1 and 4.4.3.1, cliticized pronouns in object positions also create CVVV syllables.

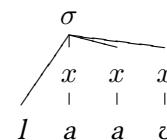
(7) a. *superheavy*



b. *superheavy*



c. *superheavy*



Likewise, some of the representations in (6) can either be projected by a single lexeme or by the combination of one lexeme and a vowel suffix. For example, the word *bié* ‘child’ is analysed as being composed of the stem *bi* and a singular suffix vowel, but the word *táá* ‘language’ is formed by the stem *taa* and a zero-suffix for singular. Noun class morphology is discussed in Section 4.3.2.1.

3.3.1.2 Weak syllable

It has already been noted in Section 3.2.2.1.3 that a segment may change into another in a phonological domain called a weak syllable. This is defined as the

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state resulting from a reduction or augmentation of a syllable in a specific environment. For instance, in noun formation, the generalizations in (8) are observed when a CV number suffix attaches to a CVC stem, i.e. CVC] -CV, or a CVCV stem, i.e. CVCV] -CV.

- (8) a. Vowel epenthesis

Insert a [+SYLL] segment between medial adjacent consonants

- b. Vowel weakening

Reduce the duration and loudness of a vowel between medial consonants

- c. Intervocalic lenition

Velar stops become fricatives between vowels

In the case of a CVC stem, vowel epenthesis creates a vowel between the stem's coda consonant and the suffix's onset consonant (more on epenthesis in Section 3.3.2.1.3). In a resulting CVCVCV environment the quality of the second interconsonantal vowel is not perceived as full as other vowel(s) in the same word: possible outcomes are the reduction of any vowel to [ə], shortening (marked as extra-short, e.g. [ă]), or its deletion. Also in the same CVCVCV environment, intervocalic spirantization operates on the onset consonant of the second syllable, turning the velar obstruents /k/ and /g/ into [y] (see Sections 3.2.2.1.2 and 3.2.2.1.3).

3.3.1.3 Gemination

The gemination of consonants is not phonologically distinctive and many tokens are the results of place assimilation. Gemination is treated as a repetition of adjacent and identical segments within a word, closing one and opening the next syllable. Only the set of consonants {n, l, m, ɳ} is found geminated.

- (9) Transparent polymorphemic

- a. kpâ̄n-nî̄̄ YAM-WATER ‘water yam’
- b. gón-nâ̄̄ RIVER-LEG ‘branch of a river’
- c. bà-lál-là BODY-OPEN-NMLZ ‘happiness’

- (10) Opaque

- a. kúmmì ‘fist’
- b. págjí ‘be worse’
- c. tñímmâ̄̄ ‘pepper’

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Example (9) shows gemination in fully transparent polymorphemic lexical items, while (10) in morphologically opaque ones. While in the former the instances display consonants belonging to two different recognizable morphemes, the latter is morphologically opaque.¹⁸

3.3.2 Sandhi

In this section, some morphophonological processes are introduced. First, the processes occurring within the word are presented, then the processes occurring at word boundaries.

3.3.2.1 Internal sandhi

Internal sandhi refers to insertions, deletions, or modifications of sounds at morpheme boundaries within the word.

3.3.2.1.1 Nasal place assimilation. In words composed of more than one stem, a nasal ending the first stem assimilates the place feature of the following consonantal segment. In this manner, the bilabial [m] surfaces when the first consonant of the second stem is LABIAL, the velar [ŋ] when it is VELAR and the alveolar [n] elsewhere. Yet, in front of [h], the underlying velar nasal stays unchanged. The same process takes place when a stem and a noun class suffix are combined, e.g. /g̊sm/ → g̊smá and g̊snsá ‘hump(s)’. Rule 4 captures the phenomenon.

Rule 4 *N-regressive assimilation*

A nasal consonant assimilates the place feature of the following consonant (conditions: internal and external sandhi).

$N \rightarrow [\alpha PLACE] / _ C [\alpha PLACE]$

Table 3.27 provides some examples (see Section 3.3.2.2.1 for similar processes at word boundaries).

3.3.2.1.2 Nasalization of verbal suffixes. The two suffixes under consideration are discussed in Section 4.4.1.4.1 and 4.5.3. The first is the perfective suffix. It takes either the form -je/jə or -wa. The quality of the surface vowel depends on (i) whether the verb takes the assertive suffix (glossed FOC, standing for ‘in focus’), and (ii) the vowel quality of the verbal stem. To isolate each effect, negating

¹⁸ Despite being infrequent in Chakali ($n = 19$, $l = 6$, $m = 54$, $\eta = 8$), “the verb *náŋŋí* ‘be worse’ is a Vagla verb with normal-for-Vagla form” (T. Naden, p.c.).

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Table 3.27: *Word-internal nasal place assimilation*

Stems	Literal meaning	Word	Gloss	PoS
km̩-bɔ̄ŋ	THING-BAD	kimbóŋ	bad	n
loŋ-bɔ̄la	CALABASH-OVAL	lómbɔ̄l	calabash type	n
nɔ̄ŋ-buluŋ	STONE-BLACK	nɔ̄mbúluŋ	grinding stone type	n
sɪŋ-tʃaʊ	DRINK-TERMITE	síntʃáʊ	type of tree	n
sɪŋ-pɔ̄mma	DRINK-WHITE	símpɔ̄mmá	palm wine	n
sɪŋ-síama	DRINK-RED	sínsíàmá	fermented pito	n
galanja-zwɔ̄s-r	MADNESS-ENTER-AGENT	gàlànzungóṛ	mad person	n

a proposition makes sure that the assertive suffix does not appear on the verb. The second is the assertive suffix, which can appear on a verb stem both in the imperfective and perfective aspects. To portray the two suffixes in a non-nasal environment, the verb *kpe* ‘crack and remove’ in Table 3.28 is placed in two paradigms (reproduced from Section 4.4.3).

Table 3.28: *kpe* ‘crack and remove’ (c&r)

(a) Positive

FUT	ò kàá kpē	‘She will c&r’
IPFV	òò kpéū	‘She is c-&r-ing’
PFV	ò kpéjòō	‘She c-&r-ed’
IMP	kpé	‘C&r!’

(b) Negative

ò wàá kpè	‘She will not c&r’
ò wàà kpé	‘She is not c-&r-ing’
ò wà kpéjè	‘She did not c-&r-ed’
té kpéi	‘Don’t c&r!’

Since this section is concerned with nasalization, the meaning and function of each form is not dwelled on. As seen from the examples, and leaving tones aside, the verbal stem *kpe* has two forms in the negative and three in the positive. The positive is seen as a paradigm in which the event is in focus, as opposed to the argument *v* ‘she’ of the predicate *kpe*. Because of ATR-harmony (Section 3.4.2),

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the perfective suffix *-je/-jɛ* agrees in ATR with the stem vowel and is rendered *-je* (perfective negative form *kpéjè*). In the affirmative, when assertive suffix *-u/-v* follows *-je*, the two vowels coalesce, the assertive suffix is lowered and the two are perceived on the surface as [oo]. A process similar to (11) accounts for the negative and positive perfective forms.

- (11) *kpe-j*[−HI, −RO] → αATR → *kpe-je* → *kpeje-*[+HI,+RO] → *kpejoo*

The explanation for the form *kpeu* is equivalent, except that the perfective suffix is not involved. Thus, the verbal stem triggering the ATR agreement on the assertive suffix is the only step accounted for. The process is shown in (12).

- (12) *kpe-*[+HI,+RO] → αATR → *kpeu*

Nasalisation takes place within these two processes. For instance, when the verb stem *sáŋá* ‘sit’ is placed in the same environment as *kpé* in Table 3.28, all vowels following the velar nasal are nasalized.¹⁹ The process is shown in (13).

- (13) a. *saya-j*[−HI, −RO] → αATR → αNASAL → *say(ə)jɛ̃(ɛ)-*[+HI,+RO] → *say(ə)jɔ̃ɔ̃*
 b. *saya-*[+HI,+RO] → αATR → αNASAL → *sayɔ̃ɔ̃*

In this environment, the vowels are automatically nasalized, even when the approximant of the perfective suffix intervenes. Rule 5 attempts to capture the process.

Rule 5 *N*-harmony

A non-nasal vowel assimilates the nasal feature of a nasal segment, with or without an intervening consonant.

$V \rightarrow [+NASAL] / [+NASAL] C^* -$

3.3.2.1.3 Vowel epenthesis and vowel reduction. Vowel epenthesis refers to the insertion of a vowel in specific phonological contexts. First, the pronunciation of loan words is treated.²⁰ Second, the occurrences of the surface vowel [ə] are regarded as either cases of vowel epenthesis or the reduction of underlying vowels in specific environments.

One should be careful in assuming that the insertion of [ə] are phonologically-driven. Take the case of loan words, particularly those ultimately coming from

¹⁹ The interplay of vowel coalescence and length is not yet fully understood. This is reflected in the current state of the orthography.

²⁰ On loan nouns in particular, see Section 4.3.2.6. Section 3.3.1.2 touches upon a similar topic.

3 Phonology outline

English. It is not clear whether the presence of [ə] in the Chakali word *[bəɬùù]* ‘blue’ is an example of vowel epenthesis, i.e. (< *bluu*), or perhaps a case of vowel reduction, i.e. (< *buluu*). On the one hand, the consonant sequence /bl/ is not attested, therefore vowel epenthesis in an impossible consonant sequence could provide an explanation for the presence of the vowel [ə]. On the other hand, given our knowledge of the sociolinguistic situation, the majority of the English words used by Chakali speakers were introduced by speakers of neighboring languages. Thus it is more likely that a speaker borrows the form *bəluu* – with the schwa – than without it. The latter scenario suggests that [ə] in *bəluu* does not come from vowel epenthesis produced by the phonology of Chakali, but perhaps from other phonologies. Other examples of loan words from English are *tšárdžà* ‘trouser’ and *báátərbíí* ‘battery’, to mention a couple. However if [ə] in *bəluu* is rejected as a case of vowel epenthesis, ‘live’ examples of borrowing which are or have been nativized are needed.

On a field trip, I was given a dog and named it ‘Taat’, but the community members called him *táátə* (see footnote 6). In this case the vowel [ə] could be treated as a true case of vowel epenthesis: alveolar plosives are prohibited in word-final position and the vowel [ə] is inserted, which allows for the syllabification of the expression as CVV.CV, i.e. *.taa.tə.* In general, it seems that vowel epenthesis in loan words should be treated case by case. Nonetheless there are good reasons to believe that Chakali uses vowel epenthesis as a common strategy to allow the syllabification of some phonological sequences (see Section 3.3.1.2).

Rule 6 Vowel reduction

A vowel changes into a schwa in a weak syllable.

$V \rightarrow \text{ə} / C.V.C _ .CV$

Rule 7 Vowel epenthesis

A schwa is inserted between a coda consonant and an onset consonant.

$\emptyset \rightarrow \text{ə} / VC. _ .CV$

In addition to its presence in loan words, the vowel [ə] is found in cases of vowel reduction and vowel epenthesis conditioned by the position of certain segments and syllabification procedures. A vowel reduction takes place when a vowel occurs in a weak syllable (Section 3.3.1.2). Also, as mentioned above, vowel epenthesis can create proper sequences for syllabification. In Table 3.29, the first three examples are cases of vowel reduction whereas the four at the bottom of the table are cases of vowel epenthesis. Rules 6 and 7 account for the observed phenomena.²¹

²¹ Rule 7 overgenerates: an improvement would say that the less sonorant the flanking conso-

3.3 Phonotactics

Table 3.29: *Vowel reduction and epenthesis*

	Underlying form	Phonetic form	Gloss
Vowel reduction			
	bugulie	.bù.yà.liè.	big water pot
	bifɔla	bìfɔlá	baby
	mankir	.mán.kèr.	type of yam
Epenthesis			
	maŋsa	.má.ŋá.sá.	groundnuts
	tſerbua	.tſé.rà.bòá.	hip
	tſagtſag	.tſá.yá.tſák.	tattoo

The words in Table 3.29 show that it is either in the weak syllables, or in order to create a weak syllable (due to the adjacency of two consonants in the underlying form), that a vowel [ə] surfaces. The position of the vowel [ə] in the word *mánkèr*: ‘type of yam’ is not consistent with the three others and its realization can only be explained by the presence of the trill in coda position, which may cause a vowel to lose the exclusive control of the nucleus of the syllable. However, in Chakali most of the yam names are borrowed.²² This section gave an overview of why and how the surface vowel [ə] appears, and further established that whenever two stems meet to form a word, if the first ends with a consonant and the second begins with a consonant, i.e. $VC_i][C_jV$, the vowel [ə] is inserted between the two consonants. After syllabification the last consonant of the first morpheme becomes onset of a syllable and the vowel [ə] functions as the nucleus of that syllable, i.e. $V]_σ[C_iə]_σ[C_jV$.

3.3.2.2 External sandhi

External sandhi refers to processes found at word boundaries. Two cases of assimilation are presented.

3.3.2.2.1 Nasal place assimilation. Nasal place assimilation occurs in the environment where the subject pronoun 1.SG.WK ‘I’ immediately precedes a verbal

nants are, the more likely the schwa is perceived.

²² The tone melody HL on disyllabic words is rare and typical of English loan words, but, obviously, no yam appellations come from English.

3 Phonology outline

lexeme. The 1.SG.WK pronoun is represented by /N/ in (14).

- (14) a. /N_{wb} kaal_i sukuu FOC/ → [ŋ kááli sùkúù rō] ‘I go to school’
- b. /N_{wb} buure-3.SG FOC/ → [m búúrúú rō] ‘I love it’
- c. /N_{wb} sɔ níi FOC/ → [n̩ sɔ níi rā] ‘I’m bathing’

Moreover, the same nasal place assimilation occurs in an environment where the possessive pronoun immediately precedes a nominal lexeme. As in (14) /N/ stands for the first person singular possessive pronoun in (15). Rule 4 of Section 3.3.2.1.1 describes both word-internal and -external nasal place assimilation.²³

- (15) a. /N_{wb} gar/ → [ŋ gáí] ‘My cloth’
- b. /N_{wb} par/ → [m pář] ‘My hoe’
- c. /N_{wb} ?ul/ → [n̩ ?úl] ‘My navel’

3.3.2.2.2 Focus particle’s place assimilation and vowel harmony. Focus encodes assertive information and has different forms in the language (Section 4.5.3). One of the forms is a focus particle which always follows a noun phrase. This particle is glossed as FOC and represented as /RV/, in which R is an abstract consonant (the surface default is [r]) and V a vowel. The possible patterns responsible for the form of the focus particle are listed in (16).²⁴

- (16) a. V[−ATR] C[−LAT, −NAS]]_{wb} /RV/ → [ra]
 par ra ‘hoe FOC’
- b. V[−ATR] C[+LAT]]_{wb} /RV/ → [la]
 tl̩ la ‘gum FOC’
- c. V[−ATR] C[+NAS]]_{wb} /RV/ → [na]
 tɔn na ‘skin FOC’
- d. V[+ATR+RO] C[−LAT, −NAS]]_{wb} /RV/ → [ro]
 hog ro ‘bone FOC’
- e. V[+ATR+RO] C[+LAT]]_{wb} /RV/ → [lo]
 pul lo ‘river FOC’
- f. V[+ATR+RO] C[+NAS]]_{wb} /RV/ → [no]
 lon no ‘calabash FOC’
- g. V[+ATR−RO] C[−LAT, −NAS]]_{wb} /RV/ → [re]
 ger re ‘lizard FOC’

²³ The possessive pronouns are sometimes perceived as lengthened (Section 4.3.3.5).

²⁴ Note that this is not a case of syntactic gemination since no underlying segments are doubled.

3.4 Suprasegmentals

- h. $V[+ATR-O] C[+LAT]]_{wb} /RV/ \rightarrow [le]$
bil le ‘grave FOC’
- i. $V[+ATR-RO] C[+NAS]]_{wb} /RV/ \rightarrow [ne]$
nen ne ‘arm FOC’

The patterns presented in (16) are exhaustive. Taking (16a) as an example, it should be read as follows: [ra] is the surface form of the focus particle if the preceding vowel is –ATR and the immediately preceding consonant is {-LAT(ERAL), -NAS(AL)}. The quality of the vowel is predicted by the harmony rules of Section 3.4.2. When there is no immediately preceding consonant, the surface consonant is [r], e.g. à *tàà rá* ‘the language FOC’, à *píí ré* ‘the yam mound FOC’, and à *kpólúnkpōō rò* ‘the type of bird FOC’. The surface consonant [w] is sometimes found in environments where [r] is expected. An alternation [w] - [r] as onset of the focus marker is presented in Section 4.4.3.1.

3.4 Suprasegmentals

At a word level, nasalization, tone patterns, and vowel harmony are phenomena which are treated as suprasegmentals. Nasalization phenomena were discussed under sandhi processes. In this section, two suprasegmental aspects of language are treated: tone and intonation, and vowel harmony.

3.4.1 Tone and intonation

For the most part an impressionistic transcription and description of tones and intonation is offered. Tone and intonation in Chakali deserves a separate study. However there are crucial aspects which must be stated.

Chakali is a tone language with both lexical and grammatical tone. Tones are perceived as distinctive pitch variations and are contrastive in the language since they can affect the meaning of words/phrases, where the words/phrases consist of exactly the same segmental sequences. Chakali is a tone language, and not a pitch accent language, because each mora must be associated with a particular tone, whereas in a pitch-accent language one particular syllable in a word is pronounced with a special tone or accent.²⁵

²⁵ Scandinavian languages, among others, are often treated as pitch-accent languages (with tonal word accents) in the literature. What differentiates, say, (some dialects of) Norwegian and Chakali is that the former language is restricted to two tone patterns for polysyllabic words, whereas the latter allows each mora to bear any tone. In recent years Larry Hyman has expressed scepticism to the notion of pitch-accent (Hyman 2007).

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Distinct tonal melodies at the lexical level provide evidence that a pitch distinction affects the meaning of words comprising identical sequences of segments. An example of three different tonal melodies, using the minimal triplet, is *ŋméná* ‘okro’, *ŋménà* ‘to cut’ and *ŋmèná* ‘chisel’. The same can be said about tonal melodies at the phrasal level. Thus, the sentences *ŋì dí kóvá rá* ‘I am eating t.z.’ and *ŋ dí kóvá rá* ‘I ate t.z.’ are composed of the same sequence of segments (except the length of the pronoun in subject function), but it is mainly the tonal melody which distinguishes the former utterance from the latter. Minimal examples involving intonation are shown in Section 4.4.1.4.3.

Based on the evidence of nominal paradigms, two tones are suggested, i.e. high (H) and low (L). They are transcribed on segments with an acute and a grave accent respectively. Since tones are assigned to moras, light syllables can get a single tone (i.e. H or L). The heavy syllables may get high (H) or low (L), or either one of the contour tones, i.e. falling (HL) or rising (LH). A mid tone is often perceived but no contrast is found at the lexical level. Provisionally, the mid tone is said to be a derived tone, that is, a raised low tone or a lowered high tone. On rare occasions I perceived a falling tone on the last vowel of a word, e.g. *bùgùnsô* ‘stupidity’.

Table 3.30 displays the tonal melodies of the singular noun category. These are words uttered in isolation, so the tones are cut off from contextual influences. The subtables are divided according to the moraic content of the syllable. The logical possibilities are accommodated with an example.

The assumption that Chakali has a two-tone system is not controversial: Vagla, Deg, Tampulma, Sisaala, and Pasaale are all described with two tones (Rowland & Rowland 1965; Crouch & Smiles 1966; Bergman, Gray & Gray 1969; Toupin 1995; Crouch & Herbert 2003). One finds in this literature descriptions of two-tone systems and a considerable number of tone rules. I am not going to delve in that area in detail, but among them, a downstep rule lowers a high tone (i.e. $\tilde{\text{H}}$) when a low tone intervenes between two high tones, e.g. *d᷑᷑* (*sg. HL*), *d᷑᷑᷑sá* (*pl. HLH*). This is however not consistently identified in the dictionary: instead such a downtrend would be transcribed as a mid tone.

Intonation declinaison is a phrasal property by which a sequence of tones is cumulatively lowered; underlyingly though, the tones are either high or low. This gradual pitch fall may result in a low tone at the beginning of a phrase being as high as a high tone at the end of the phrase. Example (17) illustrates the phenomenon. While the first line shows how the tones are perceived, the second line provides the lexical tones normally associated with each of the words.²⁶

²⁶ There is an important level of analysis lacking in this description in that there are no tone

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Table 3.30: *Tonal patterns of singular nouns*

(a) One light syllable CVC: non-moraic coda	H hóg bone H vóg small god L bòg type of tree L sùk type of tree	(b) One heavy syllable CVC: moraic coda	H kór: seat L sòl: dawadawa HL fòl type of creeper LH pòl pond
(c) One heavy syllable CVVC	H fiél type of grass L tʃòrà line HL báál male LH vàáŋ front leg	(d) One heavy syllable CVV	H bíí seed L zùù type of weather HL lóò hartebeest LH bié child
(e) Two light syllables CVCV	H bíná excrement L bòlá elephant HL góñò type of tree LH bìná year	(f) One heavy CVC: non-moraic coda, one light	H tʃéllé outlaw L kpànnà lead HL dántà clan title LH kùksó ribs
(g) One light CV, one heavy CVC	H búzónj bachelor HL bázál: type of bird LH kàtfíg type of bird		
(h) One heavy CVV, one light CV	HHH díésé dream HHL kpáásà whip LHL kúórù chief LHH tùósó added amount LLH fùòló whistle LLL bòògà moon		
(i) Three light syllables CVCVCV	HHH kásímá corpse uniform HHL bélégè drain LHL dùlúgù type of bird LLH gérègá sickness LLL dìgìnà ear LLH tʃíribó gun firing pin LHH ?àmónó type of bush cat HLL dókpènì Royal python		

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(17)	- - - - -	- - -
	váà tʃɔá dìá nɔá ní	
	dog lie house mouth	POSTP
	'A dog lies at the entrance of a house.'	

Rule 8 Polar question drop

A tone (or a series of tones) changes into an extra-low tone at an utterance-final boundary (condition: polar question).

$$H^*|L^* \rightarrow XL / _{\#}$$

Generally seen as a discourse function, Chakali has an extra-low tone which appears at the end of polar question (see Section 4.2.2.2). It is marked with the diacritic [˘]. Rule 8 describes the intonation (drop of pitch) of polar questions.

3.4.2 Vowel harmony

Vowel harmony is a process in which all the vowels in a particular domain come to share one or more phonological feature(s). This agreement is triggered in specific phonological domains and has a particular direction which is often treated as the spreading of one or more vowel feature(s). In Section 3.2.1, evidence was provided for the establishment of nine underlying vowels with five -ATR and four +ATR vowels. This type of vowel inventory has been referred to as a five-height (5Ht) system (Casali 2003b: 308), in which the feature ATR is contrastive within both the +HI and [-HI, -LO] vowels (see Table 3.1). Dakubu (1997: 81–82) and Casali (2003b: 312) maintain that it is the most common inventory among Gur and Kwa languages.

In Section 3.2.1.0.9, the -ATR specification of the low vowel at the phonemic level was assumed on the basis of its behavior with the set of -ATR vowels. In fact, the realization of the low vowel in vowel harmony suggests that the set of vowels specified as -ATR contains the low vowel. To illustrate the properties of vowel harmony, let us consider how they function in monosyllabic noun roots. Consider the data in Table 3.31.

Chakali is a language with noun classes (see Section 4.3.2.1). A class is defined as a pair of singular and plural suffixes associated with a particular root. Looking first at the plural suffixes in Table 3.31, from the underlying nine vowels of Chakali, only three can occur in such a position, i.e. -a, -e, and -o. The distribution is such that when the suffixes occur after a stem containing any member of

rules to account for phrasal and lexical intonations, so example (17) must be interpreted with vigilance.

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Table 3.31: *Vowel harmony in noun words*

Root vowel feature	Root	Singular	Plural	Gloss
[+ATR, -HI, -LO, -RO]	sel	sél:	sélé	animal
[+ATR, +HI, -LO, -RO]	bi	bíí	bíé	seed
[+ATR, -LO, -RO]	kie	kíé	kíété	half of a bird
[+ATR, +HI, -LO, +RO]	?ul	?úl	?úló	navel
[+ATR, -HI, -LO, +RO]	hol	hól	hóló	type of tree
[+ATR, -LO, +RO]	buo	bùó	bùósó	funeral item
[-ATR, +HI, -RO]	bí	bíí	bíá	stone
[-ATR, -HI, -LO, -RO]	béł	béł	béllá	type of tree
[-ATR, +HI, -LO, +RO]	jvøg	jvøg	jvøgá	crocodile
[-ATR, -HI, -LO, +RO]	høł	hól	hólá	piece of charcoal
[-ATR, -LO, +RO]	bøɔ	bǿó	bǿøsá	hole
[-ATR, +LO]	vaa	váá	vásá	dog
[-ATR, +LO]	baal	báàl	báàlá	male

the set {i, ε, o, u, a}, they are realized as -a. The plural suffix vowel -e is realized when the root features are [+ATR, -RO], whereas the plural suffix vowel -o is realized when the root features are [+ATR, +RO]. Notice that the height feature(s) of a vowel is irrelevant in all cases (see Stewart & Leynselee (1979) for cross-height vowel harmony). Rules 9 and 10 accommodate the surface forms of Table 3.31.

Rule 9 Noun classes realization (1)

A noun class suffix vowel becomes +ATR if preceded by a +ATR stem vowel, and shares the same value for the feature RO as the one specified on the preceding stem vowel.

$$-V_{nc} \rightarrow [\beta RO, +ATR, -HI] / [\beta RO, +ATR] C^* _$$

Rule 10 Noun classes realization (2)

A noun class suffix vowel becomes -a if the preceding stem vowel is i, ε, o, u or a.

$$-V_{nc} \rightarrow +LO / -ATR C^* _$$

The same rules may be used to account for the vowel quality of the focus marker (Section 3.3.2.2.2) and the verbal suffixes (Section 3.3.2.1.2). Yet, the rules need to be rewritten in order to be applicable to wider domains and elements than those defined in their definition. Rules 11 and 12 break down Rules 9 and 10 into components able to be applied to other relevant domains.

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Rule 11 ATR harmony

A vowel suffix agrees with the ATR value of the preceding stem/word vowel (domains: noun classes, verbal suffixes, focus marker).

$$V \rightarrow [\alpha \text{ATR}] / [\alpha \text{ATR}] C^* \underline{\quad}$$

Rule 12 RO harmony

A vowel suffix agree with the RO value of the preceding stem/word vowel (domains: noun classes, verbal suffixes, focus marker).

$$V \rightarrow [\alpha \text{RO}] / [\alpha \text{RO}] C^* \underline{\quad}$$

Up to the present, the data suggest that the low vowel is excluded from co-occurring with +ATR vowels. So the prediction seems to be that if a word contains a +ATR vowel, either the low vowel /a/ cannot be realized and is thus changed by (one of) the above rules, or the low vowel is banned altogether from the underlying form. Caution is necessary however since complex stem nouns (Section 4.3.2.3) are attested containing both low vowels and +ATR vowels, e.g. *pàzèj* (*par-zej*, HOE-BIG) ‘big hoe’. Moreover, some multisyllabic words which cannot be treated as morphologically complex due to their lack of morphological transparency do appear with both a +ATR vowel and the low vowel, e.g. *dáári* ‘dig’ vs. *dààri* ‘be half asleep’. When they do co-occur the general tendency is for a low vowel to precede any +ATR vowels in a word.

3.4.3 Vowel harmony across phrase boundaries

When the postposition occurs between the focus particle and the preceding nominal (see Section 4.2.6.4 on the postposition and Sections 4.3.8 and 4.5.3 on the focus particle), the focus particle’s vowel agrees with the vowel features of the preceding word despite the fact that the required adjacency is no longer satisfied (Section 3.3.2.2.2). This can be noticed especially in normal-speech rate and context.

- (18) a. à *máŋkfsi] núú] ni] rò/rè].*
 ART match RELN POSTP FOC
 ‘on the top of the matchbox’
- b. à *pùl] ní] rò/rē].*
 ART river POSTP FOC
 ‘on/at the river’

There is a retention of harmony across phrase boundaries, either because the postposition becomes ‘transparent’ and vowel-harmony can still operate (i.e. though

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not the place assimilation of consonant) or because the high vowel of the postposition itself acquires the relevant vowel features of the preceding word. The fact that either *ro* or *re* can surface shows that i) the *ro* feature may be controlled by a non-adjacent word, and/or ii) +ATR may be a vowel feature of the postposition.²⁷ Because it is more reduced, the quality of the high front vowel is difficult to hear at normal speech rate in that position, thus the distinction between the –ATR and +ATR versions is not always reflected in the transcription of the postposition .

²⁷ A more extreme case is found in example (71c).

4 Grammar outline

4.1 Introduction

This chapter provides a broad outline of the grammar and introduces those aspects needed to understand the formations of words and sentences found in the dictionary. Further, it acts as a preliminary grammar of the language, which is and will always be essential for future description and analysis since it sets forth claims to be confirmed, rejected, challenged, or improved. First, the common clause structure, the main elements of syntax and clause coordination and subordination are presented. Then, elements of the nominal domain are introduced, followed by the elements of the verbal domain. Finally, aspects of grammatical pragmatics and selected language usage phenomena are examined. The work is descriptive and employs theory grounded in traditional grammar but influenced by recent work in linguistic typology. When necessary, the relevant theoretical assumptions are introduced and the relevant literature provided. Recall that the full list of glossing tags is available on page ix and the glossing convention is discussed in Section 2.3.

4.2 Clause

A clause is a grammatical unit that can express a proposition. The clause which can stand as a complete utterance is an independent clause. When a grammatically correct clause cannot stand on its own, it is dependent on a main clause. Three sorts of speech act are covered: the statement, the question, and the command. The former is by default encoded in a declarative clause (Section 4.2.1), and the latter two are usually encoded in interrogative clauses (Section 4.2.2) and imperative clauses (Section 4.2.3) respectively. Constructions are treated as clause-types; constructions are persistent formal and semantic frames which are conventionalized and display both compositional and non-compositional characteristics. In this section the components of the common independent clauses and constructions encountered are presented. In Section 4.2.5, clause coordination and subordination are introduced. Section 4.2.6 covers the adjunct constituents

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responsible for modifying a main predicate and the function of the postposition.

4.2.1 Declarative clause

Statements may be expressed by a series of declarative clause types. The structure of most common clauses consists of a simple predicate, one or two arguments and an optional adjunct. This structure is represented in (1)

$$(1) \quad S | A + P \pm O (\pm ADJ)$$

where the symbol + requires for the presence of the element preceding and following it, whereas \pm means that the term following it is optional. The symbol *S* stands for the subject of an intransitive clause, *A* for the subject of a transitive clause, *P* for the predicate, *O* for the object of a transitive clause, and finally *ADJ* stands for an adjunct to a clause. The main instantiations of this common structure are shown in (2).¹

- $$(2) \quad \begin{array}{l} a. \quad S + P \\ b. \quad A + P + O \\ c. \quad S + P + ADJ \\ d. \quad A + P + O + ADJ \end{array}$$

The predicate (*P*) is represented by a verbal syntactic constituent (*v*) whereas the arguments (*S*, *A*, *O*) are represented by nominal syntactic constituents (*n*). The adjunct constituent (*ADJ*) may consist of words or phrases referring to time, location, manner of action, etc. (see Section 4.5 on adjunct types). An argument may be seen as core or peripheral. The core argument of an intransitive clause is realized in the subject position (*S*), which precedes the predicate.

- | | |
|--|--|
| $(3) \quad \begin{array}{l} a. \quad \dot{\text{a}}\text{ffá} \text{ díjōō.} \\ \qquad S \quad P \\ \qquad n \quad v.FOC \\ \qquad 'Afia ate.' \end{array}$ | $\begin{array}{l} c. \quad \dot{\text{a}}\text{ffá} \text{ dí} \text{ siimáá} \text{ rā.} \\ \qquad A \quad P \quad O \\ \qquad n \quad v \quad n \quad FOC \\ \qquad 'Afia ate food.' \end{array}$ |
| $b. \quad \dot{\text{a}}\text{ffá} \text{ díjōō} \text{ kínkáj.}$
$\begin{array}{lll} S & P & ADJ \\ n & v.FOC & qual \end{array}$
$'Afia ate a lot.'$ | $d. \quad \dot{\text{a}}\text{ffá} \text{ dí} \text{ siimáá} \text{ kínkáj} \text{ nà.}$
$\begin{array}{llll} A & P & O & ADJ \\ n & v & n & qual \end{array}$
FOC
$'Afia ate food a lot.'$ |

¹ The way I represent the components of a clause is inspired by Bonvini (1988: 31).

4.2 Clause

The core arguments of a transitive clause are realized in the subject (A) and object (o), the former preceding and the latter following the predicate in their canonical positions. These characteristics are illustrated in (3).²

The grammatical relations are primarily determined by constituent order. Thus, the subject and object functions are not morphologically marked, except that the subject pronouns in s and A positions can have strong or weak forms (see Section 4.3.3.1). This is extraneous to the marking of grammatical functions but pertinent to the emphasis put on an event's participant. A peripheral argument consists of a constituent foreign to the core predication, that is, an argument which is not part of the core participant(s) typically attributed to a predicate. As peripheral argument, an adjunct (ADJ) may be realized by a single word or a phrase. Reference to space, manner, and time are the typical denotations of peripheral arguments. Adjuncts will only be discussed in brief here; details are offered in Sections 4.2.6 and 4.5.

Adjuncts are optional to the main predication and can be added to both intransitive and transitive clauses, as shown in (4a), as well as (3b) and (3c) above (see Sections 4.2.1.6, 4.2.6.4, and 4.2.6.3 for discussions on the postposition).

- (4) a. Manner expression in intransitive clause

ò pñáà lìyá nì.
PSG drink IDEO POSTP

'He drank quickly.'

- b. Manner expression in transitive clause

ò pñá à nñí lìyálàyá nì.
PSG drink ART water IDEO POSTP

'He drank the water quickly.'

A variation of the prototype clause in (1) is a clause containing an additional core argument. Dixon (2010: 116) calls a clause which contains an additional core argument, that is, an extended argument (i.e. E), an *extended* (intransitive or transitive) clause. The difference between an adjunct and an additional core argument is not a clear-cut one; still, the locative phrase in (5) is treated as an additional core argument of the predicate *bile* 'put'. In Section 4.2.6.3, an oblique phrase is defined as a clause constituent whose semantics is characterized by an affected or effected object, although realized in a postpositional phrase. Thus, the extended argument in (5) should be treated as an oblique object.

² Focus (FOC) may be integrated into the verb or coded in a focus particle, among others. Section 3.3.2.2 presents the various forms FOC can take.

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(5) A + P + O + E

ŋméŋtél siì à bilè *ò kùó* *tiwizéŋ nɔ̃à ñí.*

A P O E

spider raise.up CONN put 3.SG.POSS farm road.large RELN POSTP

'Spider went establish his farm by a main road.' (LB 003)

A ditransitive clause consists of a transitive clause with an additional core argument. In Chakali, the verb *tte* 'give', a predicate that conceptually implies both a Recipient (R) and a Theme (T), restricts its (right-) adjacent argument in object position as beneficiary of the situation. The thing transferred (i.e. Theme) can never follow the verb if the beneficiary of the transfer (Recipient) is realized. This is shown in (6).

(6) a. *kàlá tié áfiá à lɔ́lì.*

A P O_R E_T

K. give A. ART car

'Kala gave Afia the car.'

b. *kàlá tié ò à lɔ́lì.*

A P O_R E_T

K. give 3.SG ART car

'Kala gave her the car.'

c. **Kala tie a lɔ́lì Afia*

d. **Kala tie ò Afia*

The assumption is that the verb *tie* 'give' is transitive and its extended argument is always the transferred entity (i.e. Theme) in a ditransitive clause. This is supported by the extensive use of the *manipulative serial verb construction* (see Section 4.2.1.5), used as an alternative strategy, in order to express transfer of possession and information.

(7) *kàlá kpá à lɔ́rì / ò tié áfiá.*

A P O_T P O_R

K. take ART car / 3.SG give A.

'Kala gave the car/it to Afia.' (lit. Kala take the car/it give Afia.)

The extended argument in sentence (6a) and (6b) above is the Theme argument of the verb *kpa* 'take' in a serial verb construction in (7). Ditransitive clauses are very rare in the text corpus despite their grammaticality. If both Recipient and

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Theme occur in one clause it is usually when the Recipient is pronominal. Perhaps for not overloading a predication with new information, multi-verb clauses, which are discussed in Section 4.2.1.5, may offer better strategies to arrange arguments and predicates than ditransitive clauses. The following subsections present various clause types and constructions which are based on the declarative clause structure introduced above.

4.2.1.1 Identificational clause

An identificational clause can express generic and ordinary categorizations, or assert the identity of two expressions. Generic categorization involves the classification of a subset to a set (e.g. Farmers are hard-working), whereas an ordinary categorization holds between a specific entity and a generic set (e.g. Wusa is a farmer). The clause can assert the identity of the referents of two specific entities, a clause also known as equative (e.g. Wusa is the farmer). The examples in (8) illustrate the distinctions.

- (8) a. Generic categorization

<i>bòlà</i>	<i>jáá</i>	<i>kòsásēl</i>	<i>lē</i>
elephant	IDENT	bush.animal	FOC
‘The/An elephant is a bush animal.’			

- b. Ordinary categorization

<i>wòsá</i>	<i>jáá</i>	<i>pápátá</i>	<i>rá</i>
W.	IDENT	farmer	FOC
‘Wusa is a farmer.’			

- c. Identity

i.	<i>wòsá</i>	<i>jáá</i>	<i>à</i>	<i>tóótīnā</i>
	W.	IDENT	ART	landlord
‘Wusa is the landlord.’				

ii.	<i>wòsá</i>	<i>jáá</i>	<i>à</i>	<i>báàl</i>	<i>tìŋ</i>	<i>ká</i>	<i>sáŋééž</i>	<i>kéj̩</i>
	W.	IDENT	ART	man	EGR	sit.PFV	DXM	
‘Wusa is the man sitting like this.’								

iii.	<i>à</i>	<i>báàl</i>	<i>tìŋ</i>	<i>ká</i>	<i>sáŋééž</i>	<i>kéj̩</i>	<i>jáá</i>	<i>wòsá</i>
	ART	man	EGR	sit.PFV	DXM	IDENT	W.	
‘The man sitting like this is Wusa.’								

The verb *jaa* (*gl.* IDENT) always occurs between two nominal expressions, and, as shown in the last two examples in (8c), their order does not matter, except for

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the generic categorization where the order is always [*hyponym jaa hypernym*]. So, the sentences *pápátá rá jāā wòsá* ‘farmer FOC is Wusa’ and *à tóótíinā jāā wòsá* ‘landlord FOC is Wusa’ are as acceptable as in the order given in (8b) and the first example in (8c).

4.2.1.2 Existential clause

One type of existential clause is the basic locative construction, which is described in Section 4.2.1.6. Its two main characteristics are the obligatory presence of the postposition *nī*, which signals that the phrase contains the conceptual ground, and the presence of a locative predicate or the general existential predicate *dva*. An example is provided in (9).

- (9) à báál dós à dìà nī.
 ART man be.at ART house POSTP
 ‘The man is at/in the house.’

The existential predicate *dva* is glossed ‘be at’, but it is not the case that it is only used in spatial description. For instance, adhering to a religion may be expressed using the existential predicate *dva* and the postposition *nī*, e.g. *ò dóá járrí nī* ‘he/she is a Muslim’, even though no space reference is involved in such an utterance.

An existential clause is also used in order to express that something is at hand, accessible or obtainable. The clause in (10a) is called here the availability construction. It slightly differs from the locative construction in (10b) because of the absence of the postposition *nī*.

- (10) a. Availability construction
 à mòlèbíí dósá dé.
 ART money be.at DEM
 ‘There is money (available).’
- b. à mòlèbíí dósá dé nī
 ART money be.at DEM POSTP
 ‘The money is there.’

Another use is the attribution of a property ascribed to a participant. The example in (11) reads literally ‘a sickness is at Wojo’, i.e. a person named Wojo is sick. In addition to the clause presented in (11), ascribed property may also be conveyed in a possessive clause (see Section 4.2.1.3).

4.2 Clause

- (11) *gàràgá dóá wòjò nī.*
 sickness be.at W. POSTP
 'Wojo is sick.'

The verb *dva* is the only verb with an allolexe (i.e. a combinatorial variant) used only in the negative. Consider (12).

- (12) a. *ò dóá dià nī.*
 3.SG be.at house POSTP
 'She is in the house.'
 b. *ò wáá tòò dià nī.*
 3.SG NEG NEG.be.at house POSTP
 'She is not in the house.'
 c. **ò tuo dia ni*
 d. **ò wa dva dia ni*

4.2.1.3 Possessive clause

A possessive clause expresses a relation between a possessor and a possessed. It consists of the verb *kpaga* 'have', and two nominal expressions acting as subject and object; the former being the possessor (PSOR) of the relation, while the latter being the possessed (PSED).

- (13) *kálá kpágá nàñ rā.*
 K. have cow FOC
 PSOR PSED
 'Kala has a cow'

Example (13) says that an animate alienable possession relates Kala (possessor) and a cow (possessed). Since the *have*-construction does not encode animacy or alienability features, staple food can 'have' lumps, i.e. *kápálà kpágá bīē*, and someone can 'have' a senior brother, i.e. *ò kpágá bíérì*. Abstract possession may also be conveyed using the same construction. In (14), shame, hunger, thirst, and sickness are conceived as the possessors, the possessed being the person experiencing these feelings.

- (14) a. *híisáá kpágá à hááñ kíñkáì.*
 shame have ART woman much
 'The woman was ashamed ...' (CB 034)

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- b. *lòsá kpágáñ nà.*
hunger have.1.SG FOC
'I am hungry.'
- c. *níjpòksá kpágáñ nà*
thirst have.1.SG FOC
'I am thirsty.'
- d. *gàràgá kpágáñ nà*
sickness have.1.SG FOC
'I am sick.'

Some characteristics ascribed to animate entities are expressed by the relational term *tíma* 'person characterized by, or in possession of' and thus may be expressed in an existential clause (15a) rather than a possessive clause (15).

- (15) a. *ò jáá sisfámà-tífná.*
3.SG IDENT seriousness-owner
PSOR PSED
'He is serious'
- b. *ò kpágá sísiámà rá.*
3.SG have seriousness FOC
'He is serious'

4.2.1.4 Non-verb clause

As its name suggests, a non-verb clause is a clause without verbal elements. Its main function is to identify or assert the (non-) existence of something. The examples in (16b) and (17) assert the (non-) existence of a referent with a single nominal expression, followed by the focus particle in the affirmative and the negative particle in the negative (see Section 4.3.8 on focus and negation).

- (16) a. *áj kíñ ká jàà kíñ háj?*
Q.who thing IPFV IDENT thing DEM
'Whose thing is this thing?'
- b. *ñ ktn nā.*
1.SG thing FOC
'It is mine.'

4.2 Clause

- (17) a. *fɔ́n ná*.
knife FOC
'It is a shaving knife.'
- b. *ṇ fɔ́n ná*.
1.SG.POSS knife FOC
'It is my shaving knife.'
- c. *fɔ́n lèí*.
knife NEG
'It is not a shaving knife.'
- d. *ṇ fɔ́n lèí*.
1.SG.POSS knife NEG
'It is not my shaving knife.'

Correspondingly the manner deictics *keŋ* and *nɪŋ* are also found in non-verb clause. For instance, *kéŋ né* means 'That is it!', but the same string is more often heard as *kéŋ nèë* 'Is that so/it?', i.e. constructed as a polar question (see Section 4.2.2.2 on polar questions, and Section 4.5.1 on *keŋ* and *nɪŋ*).

Finally, a speaker may utter *mín nà* 'it is me' in order to say that him or her must be identified by the addressee. This utterance consists solely of the third singular strong pronoun, which refers to the discourse-given entity and someone whose identity will be established by the addressee, and is followed by the focus particle (see Section 4.3.3 on pronouns).

4.2.1.5 Multi-verb clause

A multi-verb clause is a clause containing more than one verb. The main type of multi-verb clause is the serial verb construction (SVC), the definition of which is still subject to contention. Let us start by stating that the SVC in Chakali has the following properties: (i) a SVC is a sequence of verbs which act together as a single predicate, (ii) each verb in the series could make up a predicate on its own, (iii) no connectives surface (coordination or subordination), (iv) tense, aspect, mood, and/or polarity are marked only once, (v) a verb involved in a SVC may be formally shortened, (vi) transitivity is common to the series, so arguments are shared (one argument obligatorily), (vii) the verbs in the series are not necessarily contiguous, and (viii) the grammar does not limit the number of verbs. These characteristics are not uncommon for SVCs in West-Africa (Ameka 2005).

Even though the construction has more than one verb, it describes a single event and does not contain markers of subordination or coordination. The first sequence of verbs in (18) illustrates the phenomenon.

- (18) à *kírinsá* ḥ *màsi kpó áká dògòni tá*.
ART tsetse.fly.PL 1.SG beat kill CONN chase let.free
[v] [v] [v]

'I beat and killed the tsetse flies, and drove them away.' (CB 023)

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Together, the verbs *masi* ‘beat’ and *kp̄v* ‘kill’ in (18) constitute a single event. The same can be said about the verbs *dsgvni* ‘chase’ and *ta* ‘let free’ in the second clause following the connective. If the clause following the connective *aka* lacks a subject, the subject of the preceding clause shares its reference in the two clauses (see Section 4.2.5.1.2 on the connective *aka*). The situation in (18) is one where an SVC is separated from another multi-verb clause by the connective *aka*, and the three verbs *masi*, *kp̄v* and *dsgvni* share the reference of the nominal *a kirmsá* ‘the tsetse flies’ as their Theme argument and *ŋ̄* as their Agent argument, i.e. o and s respectively. The role of the verb *ta* in the sentence depicted in (18) is discussed at the end of this section.

Tense/aspect (19a), mood (19b), and/or polarity value (19c) are marked only once, usually with preverb particles. This means that they are not repeated for each verb of which a predicate is composed. The preverb particles are discussed in Section 4.4.2.

- (19) a. *ŋ̄ t̄fí kàá m̄as̄i kp̄s à k̄ir̄insá rá.*
 1.SG CRAS FUT.PROG beat kill ART tsetse.fly.PL FOC
 ‘I will be beating and killing the tsetse flies tomorrow.’
- b. *ŋ̄ há m̄as̄i kp̄s à k̄ir̄insá rá.*
 1.SG MOD beat kill ART tsetse.fly.PL FOC
 ‘I am still beating and killing the tsetse flies.’
- c. *ŋ̄ wà m̄ás̄i kp̄s à k̄ir̄insá.*
 1.SG NEG beat kill ART tsetse.fly.PL
 ‘I did not beat and kill the tsetse flies.’

SVCs must share at least one core argument. The example (20) is an instance of argument sharing: the two verbs in the construction share the (referent of the) noun *foto* ‘picture’ and are not contiguous. The transitive verb *tawa* ‘pierce’ takes *foto* as its object, and similarly *laga* takes *foto* as its subject. A representation of object-subject sharing (or switch sharing) appears under the free translation in (20).

- (20) Object-subject sharing
hèmbíí tawá fótò làgà dáá ní.
 nail pierce picture hang wood POSTP
 v v
 ‘A picture hangs from a nail on a wooden pole.’
foto < x >

4.2 Clause

tawa <A= *y* , O= *x* >

laga <A= *x* , O = *z* >

Subject-subject and object-object sharing are more common than object-subject sharing. In example (21), which is repeated below, the nominal expression *a kirimsa* is the shared object of three verbs, i.e. *masi*, *kpv* and *dsgvni*, and similarly the pronoun *m* is the shared subject for the same three verbs. However, only *masi* and *kpv* make up the SVC.

(21) Subject-subject and Object-object sharing

à *kirimsa* *ㄇì* *màsi kpó áká dègònì* tá.
ART tsetse.fly.PL 1.SG beat kill CONN chase let.free

'I beat and killed the tsetse flies, and drove them away.'

m < *x* >

kirimsa < *y* >

masi <A= *x* , O= *y* >

dsgvni <A= *x* , O = *y* >

SVCs often involve two verbs, but there can be three or more verbs involved. Examples of three-verb and four-verb sequences are given in (22). Each of the verbs involved can otherwise act alone as main predicate. Notice that the free translations provided do not accommodate well the idea that the two examples in (22) are conceived as single event. In Section 4.2.5, it will be shown that connectives are usually present when one wishes to distinguish events.

(22) a. *ò síí kààlì nà*.

3.SG rise go see

v₁ *v₂* *v₃*

lit. 'She stood, went, and saw'

b. *ò brá tùù tfó kààlì*.

3.SG turn go.down run go

v₁ *v₂* *v₃* *v₄*

'She return down and ran away' (from a tree top or hill)

A manipulative serial verb construction (Ameka & Essegbe 2006: 378) is a SVC which expresses a transfer of possession (e.g. give, bring, put) or information (e.g. tell). It consists of the verb *kpa* 'take' and another verb following it. The example in (7), repeated in (23), illustrates a transfer of possession.

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- (23) Manipulative serial verb construction

kàlá kpá à lóòlì / ṥ tìè áffá.

K. take ART car / 3.SG give A.

v

v

'Kala gave the car/it to Afia' (*lit.* Kala take the car give Afia.)

Frequent co-locations of the type presented in (7) are *kpa wa*, *lit.* take come, 'bring', *kpa kaalz*, *lit.* take go, 'send', *kpa pe*, *lit.* take add, 'add', *kpa ta*, *lit.* take let free, 'remove', *kpa bile*, *lit.* take put, 'put (on)' and *kpa ds*, *lit.* take put, 'put (in)'. The two verbs may or may not be contiguous; usually the Theme argument of the verb *kpa* 'take' is found between the two verbs.

Finally, some multi-verb clauses are not SVCs. There are a few verbs which bear a relation to the main predication and contribute aspects of the phase of execution or scope of an event.³ For instance, a *terminative* construction describes an event coming to an end or reaching a termination, and a *relinquishment* construction describes an event whose result is the release or abandonment of someone or something. The verbs *peti* 'finish' and *ta* 'abandon' in (24a) and (24c), together with a non-stative predication, determine each construction.

- (24) a. Terminative construction

làyálàyá hán nì ñ kòtì à ʔáá pétí.
IDEO DEM POSTP 1.SG skin ART bushbuck finish
v v

'I just finished skinning the bushbuck.'

- b. *ñ pétí à tómá rá.*

1.SG finish ART work FOC

'I have finished the work.'

- c. Relinquishment construction

kpá ñ néj tà.
take 1.SG hand let.free
v v

'Leave my hand' (Let me go!)

- d. *à bɔɔŋj tá ḫò biè rē.*

ART goat abandon 3.SG.POSS child FOC

'The goat abandoned its kids.'

³ These verbs are similar to what Bonvini (1988: 108) calls *auxiliants*.

4.2 Clause

The examples in (24a) and (24c), which may be called *phasal constructions*,⁴ are treated as multi-verb clauses since the predication is expressed with more than one verb. Yet, they are not SVCs because the second verb in each example only specifies aspects of the process of the event and does not contribute to the main predication as verb sequences in SVCs do. Nonetheless, these verbs can function otherwise as main predicate, as shown in (24b) and (24d). Similarly, the verb *baga* ‘attempt to no avail’ conveys nonachievement, e.g. *ò búúré kísíē báyá*, *lit.* he look.for knife fail, ‘he looked for a knife to no avail’, and the verb *na* ‘see’ conveys confirmation or verification, e.g. *sòòrè à disá nā*, *lit.* smell soup see, ‘smell the soup’. Going back to example (21) above, the verb *ta* contributes to a *relinquishment* multi-verb construction, similar to (24c) above, and not to a SVC.

4.2.1.6 Basic locative construction

The basic locative construction of a language is the prototypical and predominant construction used to locate a figure with respect to a ground (Levinson & Wilkins 2006: 15). In Chakali it resembles the construction given in (25), although some sentences produced in elicitation contexts appear with the focus particle following the postposition *ni*. The focus particle is a pragmatic marker which identifies for the addressee the topical subject (i.e. may be distinct from the grammatical subject) and does not convey locative meaning (Section 4.5.3). The focus particle will be ignored in the discussion. The third line in (25) associates parts of the sentence with a ‘conceptual level’. On that line one can find notions such as *figure* and *ground*, and TRM, which stands for topological relation marker (see Brindle & Atintono 2012). These are the linguistic expressions which convey the spatial relationships in Chakali. The nominal phrase *a gar* ‘the cloth’ functions as subject and the postpositional phrase *a teebul jnuu ni* ‘on the table’ functions as oblique object of the main predicate. The last line is a free translation which captures the general meaning of the situation. It is accompanied by a reference to the illustration which the first line describes.

- (25) [à gár] [ságá] [à téébùl jnúù ni].
 ART cloth be ART table RELN POSTP
figure TRM *ground+TRM*
 ‘The cloth is on the table.’ (PSPV 4)

In (25), the spatial relation is expressed via topological relation markers: the

⁴ The analysis of the progressive and prospective in Ewe and Dangme in Ameka & Dakubu (2008) influences the way I approach and name the phenomenon.

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main predicate *saga* ‘be on’ or ‘sit’ and the relational nominal predicate *juu* ‘top of’. The main predicate *saga* denotes a stative event which localizes the figure with respect to the ground. The relational nominal predicate *juu* designates the search domain and depends on the reference entity of the ground (i.e. *teebul*). The postposition *ni* has no other function than to signal that the oblique object is a locative phrase. The latter two topological relation markers are discussed in more detail in Sections 4.3.2.7 and 4.2.6.4.

4.2.1.7 Comparative construction

A comparative construction has the semantic function of assigning a graded position on a predicative scale to two (possibly complex) objects. The comparative construction of inequality can be expressed with the transitive predicate *kaalí* ‘exceed, surpass’, whose two arguments are the objects compared.⁵ One of the arguments represents the standard against which the other is measured and found to be unequal. The nominal expression in subject position is the *comparatee*, i.e. the objective of comparison, whereas the one in object position is the *standard*, i.e. the object that serves as yardstick for comparison (Stassen 2008). The gradable predicative scale is verbal and is normally adjacent to the comparee, but may be repeated adjacent to the standard. Given that both the scale and the transitive predicate *kaalí* are verbs, a comparative construction is a type of multi-verb clause. If the predicative scale is absent, as in (26b), one may still interpret the construction as a comparative one, in which case both the context and the meaning of the nominals involved would provide the property on which the comparison is made. These characteristics are illustrated in (26).

(26) Comparative transitive construction

- a. *wòsáá zítjá kààlì áftá.*
W. grow surpass A.
[n]_{comparatee} [v]_{scale} v [n]_{standard}
'Wusa is taller than Afia.'
- b. *wòsá bàtfɔ́lì káálí kálá bàtfɔ́lì.*
W. running surpass K. running
[n n] v [n n]
'Wusa's running is better/faster than Kala's running.'

⁵ Brindle et al. (2005) presents a lexical-functional grammar (LFG) account of the comparative construction in Gã, a language also exhibiting an ‘exceed’- or ‘surpass’-comparative.

4.2 Clause

Another way to compose a comparative construction of inequality is with the identificational clause bounded with a postpositional phrase. It is referred to as a comparative intransitive construction since the standard is not encoded in the grammatical object of a transitive verb. Instead, the predicative scale is embedded in a nominalized property following the identificational verb *jaa* (see Section 4.3.10.2 on classifiers).

(27) Comparative intransitive construction

wòsá	jáá	níh̩é	àfíá	ní.
W.	IDENT	old	A.	POSTP
[n] _{comparee}	v	[v] _{scale}	[n] _{standard}	

‘Wusa is older than Afia.’

The same two strategies are used to express a superlative degree: surpassing or being superior to all others is explicitly expressed by a phrase containing the pronoun *ba* ‘they, them’. This is shown in (28).

(28) Superlative construction

a.	wòsá	zíŋá	kāálí	bá.
	W.	grow	surpass	3.PL
		v	v	

‘Wusa is the tallest.’

b.	wòsá	jáá	níh̩é	ba	ní.
	W.	IDENT	old	3.PL	POSTP

‘Wusa is the oldest.’

A comparison of equality (i.e. X is same as Y) consists of a subject phrase containing both objects to be compared joined by the connective (*a*)*ni* followed by the scale, the verb *maasi* ‘equal, enough, ever’ and the reciprocal word *dɔŋá* ‘each other’ (see Section 4.3.3.6 on reciprocity and reflexivity). This is shown in (29).

(29) Comparison of equality construction

wòsá	ni	àfíá	bìnsá	máásé	dɔŋá	rā.
W.	CONN	A.	year	equal	RECP	FOC

‘Wusa is as old as Afia.’

Finally, the verb *bɔ* in (30) is a comparative transitive verb which can be translated with the English comparative adjective and preposition ‘better than’.

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- (30) zàái tómá bó díàrè tìj tōmā.
 today work better.than yesterday ART work
 v
 ‘Today’s work is better than yesterday’s work’

4.2.1.8 Modal clause

A modal clause is a clause expressing ability, possibility, obligation, desire, etc. The two following sections exemplify the modal clause.

4.2.1.8.1 Ability-possibility An ability-possibility construction is a clause containing the verbal *kij* immediately preceding the main verb(s). The construction conveys either the physical or mental ability of something or someone, or probability or possibility under some circumstances. The construction is more frequent in the negative, but affirming an ability or possibility is also possible in the positive using this construction. The word *kij* is glossed ABL to refer to ‘ability’.

- (31) Ability-Possibility construction
- a. ḵ wà kíj wàà.
 3.SG NEG ABL come
 ‘He is not able to come.’
 - b. i kàá kíj kààlōó.
 2.SG FUT ABL go.FOC
 ‘You may go.’
 - c. ñ kàá kíj wàò tñà?
 1.SG FUT ABL come.FOC tomorrow
 ‘May I come tomorrow?’

However the elicitation data in (32) shows that, unlike most preverbs (Section 4.4.2), *kij* may take inflectional morphology, in this case the perfective suffix (Section 4.4.1.4.1).

- (32) a. A: ḵ wà kíj wàà?
 3.SG NEG able come
 ‘Couldn’t he come?’ (declarative: ḵ wà kíj wàà.)
- b. B: èééé, ḵ wà kínjé wàà
 yes 3.SG NEG able.PFV come
 ‘Yes, he couldn’t come.’

4.2 Clause

The dubitative modality construction is a construction marked by the presence of *abɔníñí* clause-initially. Despite the expression being transcribed into a single word, the adjunct word is analysed as *a-baníñ-í-ni*, *lit.* ART-some-POSTP. It is used when the occurrence of a situation or an achievement is in doubt (see *ni* in Section 4.2.6.4).

(33) Dubitative construction

- a. *àbóníñí dósáj kàá wàáò*.
DUB rain FUT come.FOC
'Perhaps it is going to rain.'
- b. *àbóníñí ò dì wááwáò*.
DUB 3.SG HEST come.PFV.FOC
'Perhaps he came yesterday.'

In some contexts, a speaker may prefer to use a cognitive verb in a phrase like *η lisie* 'I think (...)' or the phrase *a kɔɔ̄η na*, *lit.* it tires me FOC, 'I wonder (...)' as an alternative to the dubitative construction.

4.2.1.8.2 Desiderative As an independent verb *ŋma* means 'say'. The same verb can also function in a construction [NP *ŋma* [NP VP]] conveying a desiderative mood, corresponding to the English modal expression 'want to'.

- (34) *ìj ŋmá [íj káálì dùsèè tʃíá]*.
1.SG say 1.SG go D. tomorrow
'I want to go to Ducie tomorrow.'

Notice that the high tone on the 1.SG pronoun subject of *kaalì* 'go' in (34) suggests that the embedded clause is in the subjunctive mood (Section 4.4.1.4.5).

4.2.2 Interrogative clause

An interrogative clause consists either of a clause (i) with an initial interrogative word/phrase (Section 4.3.3.4 on pro-form interrogatives), or (ii) with the absence of an initial interrogative word but the presence of an extra-low tone at the end of the clause. The former is called a 'content' question and the latter a 'polar' question.

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4.2.2.1 Content question

A content question contains an interrogative word/phrase whose typical position is clause-initial. In (35), *baaq* ‘what’ replaces the complement of the verb *jaa*, whereas *(a)aq* ‘who’ replaces the subject constituent of the clause. The inventory of interrogative words/phrases can be found in Section 4.3.3.4.

- (35) a. *báaq kàlá kàà jáà?*
 Q.what 3.SG IPFV do
 ‘What is Kala doing?’
- b. *àáq káá wáá báñ?*
 Q.who IPFV come here
 ‘Who is coming here?’

When an interrogative word/phrase cannot be located clause-initially, it is found at the canonical position of the constituent replaced. There are rare cases, but in (36a), which is equivalent to (36b), the question word *aq* ‘who’ appears in the object position following the transitive verb *maya* ‘beat’ and is slightly lengthened.

- (36) a. *zièn ká màŋà àjy?*
 Z. EGR beat Q.who
 ‘Zien beat who?’
- b. *àjy zièn ká màŋà?*
 Q.who Z. EGR beat
 ‘Who did Zien beat?’

4.2.2.2 Polar question

A polar question is characterized by an interrogative intonation, consisting primarily of an extra-low tone at the end of the utterance. Additionally, lengthening on the penultimate vocalic segment takes place. The properties differentiating an assertive clause from a polar question are illustrated in (37). The extra-low tone is represented with a double grave accent (i.e.”).

(37) Assertion vs. question

- | | |
|--|---|
| a. <i>ò wááò.</i>
3.SG come.IPFV.FOC
‘He is coming.’ | b. <i>ò wāāòò.</i>
3.SG come.IPFV.Q
‘Is he coming?’ |
|--|---|

Possibly common to all Ghanaian languages, the agreeing response to a negative polar interrogative takes into account the logical negation, as (38) illustrates.

4.2 Clause

- (38) a. Speaker

i wàà kāálíi.

2SG NEG go.Q

'Aren't you going?'

- b. Addressee

ɛ̄ɛ̄ɛ̄.

yes

'No' (*lit.* Yes, I am not going)

A negative polar interrogative in English usually asks about the positive proposition, i.e. with 'Aren't you going?', the speaker presupposes that the addressee is going, while in Chakali it questions the negative proposition, i.e. with *i wàá káálíi*, the speaker's belief is that the addressee is not going. That is probably why we get 'yes' in Chakali and 'no' in English for a corresponding negative polar interrogative.

4.2.3 Imperative clause

An imperative clause consists of a clause expressing direct commands, requests, and prohibitions. It can be an exclusively addressee-oriented clause or can include the speaker as well. This distinction, i.e. exclusive-inclusive, is rendered in (39). In (39a) the speaker excludes herself from the performers of the action, i.e., only the addressee(s) is urge to perform the action, while in (39b) the speaker includes herself among the performers.

- (39) a. Exclusive

fùùrì à díŋ dòsì.

blow ART fire quench

'Blow on this flame (to extinguish it).'

- b. Inclusive

tiè jà mùŋ làyàmè kààlì tóóttífná pé.

give 1PL all gather go landlord end

'Let's all go to the landlord together.'

When an order is given directly to the addressee, as in (40), the clause may be introduced with the particle *di*. Some consultants believe that omitting the particle may be perceived as rude. The particle *di* can also code the information that performing the action is requested by someone else than the speaker.⁶. In

⁶ It is not known whether these '*di*-strategies' give rise to multiple interpretations

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addressing a command to a group the second person plural subject pronoun usually appears in its canonical subject position, but it may be absent if the speaker believes that the context allows a single interpretation.⁷

- | | |
|--|---|
| (40) a. (<i>dí</i>) <i>wàà.</i>
COMP come
'Come!' | c. <i>máá wáà.</i>
2.PL come
'Come!' |
| b. <i>dí</i> <i>wáá.</i>
COMP come
'Come!' (keep coming! or
follow me!) | d. <i>dí</i> <i>máá wáā.</i>
COMP 2.PL come
'Come!' (requested by
someone else than speaker) |

Example (41a) expresses a wish of the speaker and no addressees are called for. Such a meaning is sometimes associated with optative mood. Similarly but not identically, an utterance like the one in (41b) assumes one or more addressees, yet the desired state of affairs is not in the control of anyone in particular but of everyone. As in (39b), the strategy in both cases is to use the verb *tiε* 'give'.

- | |
|---|
| (41) a. Optative
<i>tiε</i> <i>ṝm</i> <i>mibɔà bírgì.</i>
give 1.SG.POSS life delay
'Let me live long!' |
| b. Hortative
<i>tiε</i> <i>à</i> <i>gòà pílé.</i>
give ART dance start
'Let the dance begin!' |

A prohibitive clause consists of a negated proposition conveying an imperative (or hortative) mood. It is marked by the negative particle *ti/te* 'not' (gl. NEG.IMP) occurring clause-initially.

- | |
|---|
| (42) <i>té</i> <i>káálí, dɔ́ʒŋ kàà wáð.</i>
NEG.IMP go rain IPFV come.FOC
'Don't go, rain is coming.' |
|---|

The prohibitive also involves a high front vowel suffixed to its verb. The quality of the vowel, i.e. *-i/-ɪ*, is determined by the quality of the verbal stem.

⁷ If A asks 'What does he want?', B may reply *dí má dí wáā* 'That you (pl.) should be coming'. In this case the first *dí* heads a clause which introduces indirect speech and the second is an imperfective particle, the latter being covered in Section 4.4.1.4.4.

4.2 Clause

- (43) a. *gó.* circle ‘Move in a circle around.’
- b. *té góíí.* NEG.IMP circle ‘Don’t move in a circle around.’
- c. *kpóó.* kill ‘Kill.’
- d. *tí kpóíí.* NEG.IMP kill ‘Don’t kill.’

In addition, a distinction within the prohibitive can be made between a prohibition (or advice) for a future situation (44a), and for an on-going situation (44c).

- (44) a. *kòɔrì à siimáà.* make ART food
‘Make the food.’
- b. *té kóɔrf siimáà*
NEG make food
‘Do not make food.’
(addressee not in the process)
- c. *tíí kòɔrī.* NEG.IMP make
‘Do not make (food).’
(addressee in the process of making)
- d. *tíí kòɔrì à siimáà.* NEG.IMP make ART food
‘Do not make the food.’
(addressee in the process of making)

4.2.4 Exclamative clause

It is generally known that the difference between a declarative and an exclamative clause is that the former is meant to be informative and the latter expressive. One criterion for determining the class of exclamative clause is the use of exclamatory codas (Allan 2014: 242), i.e. exclamatory words or particles such as *woo* in (45), which modify the illocution of the clause and are usually found clause-finally.

- (45) a. *bèlèé tíjì mùŋ nè kékì wòòò.*
G. ART meaning FOC DXM INTERJ
‘That is the meaning of Gurumbele!’ (Bele-history 1.16)
- b. *dóó pú kpárá rá wōōō.*
python head double FOC INTERJ
Python is double-headed woo (so it can see more than us)! (Python

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After offering a chronicle on the history of his village and the reason why it has its name, the speaker uttered (45a) to intensify his stance in the presence of other community members. In (45b), the narrator of the folktale wants to mark the surprising fact that the African rock python is equipped with extraordinary visual power.

- (46) a. *ò kà báj wà zú dià*, *ò bàj ymá dí èhēéé*.
 3.SG IPFV just come enter room 3.SG just say COMP INTERJ
 ‘When he entered the room, she said: “yes!”’ (Python 8)

b. *dí ?ábbá!*, *dí òò bàmbíí nár wáawáó*.
 COMP INTERJ COMP 3.SG.POSS heart person come.PFV.FOC
 (Mother said) ‘Indeed, her love has finally come.’ (Python 9)

In (46a), the speaker is a mature girl who waited a long time and met many aspirants to finally encounter the right man to marry. In this context, the exclamative word *ɛhɛɛ*, which generally code a positive reaction (Section 4.5.6.1), can be translated into ‘yes, exactly, finally’ and paraphrased as ‘this is the person I like’. The speaker confirms that the man is the right one, with a strong emotional reaction, allowing the addressee – in this case her parents – to know about her stance and feeling. The sequence in (46b) is the reaction of her mother who confirms the daughter’s reaction. Notice however that the interjections *ɛhɛ*, *?abba*, and *woo* are not specific to Chakali: they are *Ghanaianism*, i.e. words found in most, if not all, languages of Ghana, and surely beyond (see Section 4.5.6.1 for interjections).

4.2.5 Clause coordination and subordination

A relation between two clauses is signaled with or without a morpheme, and various structures and morphemes are used to relate clauses. Two relations are discussed below: coordination and subordination.

4.2.5.1 Coordination

The distribution of four clausal connectives which are used in coordinating clauses is presented: these are *a*, *ka*, *aka* and *di*.⁸

⁸ See McGill, Fembeti & Toupin (1999: 143–149) for an account of similar clausal connectives in Pasaale.

4.2 Clause

4.2.5.1.1 Connective *a* The connective *a* ‘and’ introduces a clause without overt subject. When it is used between two clauses, the subject of the first clause must cross-refer to the covert subject of the second clause (and subsequent clauses). It links a sequence of closely related events carried out by the same agent, and the events are encoded in verb phrases denoting temporally distinct events. The example in (47) is an illustration of four consecutive clauses introduced by the connective *a*. This phenomenon is often referred to as ‘clause chaining’.⁹

- (47) *diàrè tìy ñ dì káálí bélèè rá, à [jàwà nàmíé], à [kpá wàà diá], à [wà tìè ñ háàñ], à [ymá tìè ñ háàñ] dí óó tóñà. ò tóñà jà dí.*
 yesterday ART 1.SG HEST go G. FOC CONN buy meat CONN take come home CONN come give my wife CONN say give my wife COMP 3.SG cook 3.SG cook 1.PL eat

‘Yesterday I went to Gurumbele, bought some meat, brought it home to my wife, told her to cook it. She cooked and we ate.’

4.2.5.1.2 Connectives *ka* and *aka* Generalizing from the examples available, for both the connectives *ka* and *aka* ‘and’, either (i) the subject of the clause preceding the connective is inferred in the second clause, i.e. as for the connective *a* in Section 4.2.5.1.1, or (ii) a different subject surfaces in the second clause. Each case is shown in (48) and (49) respectively.

- (48) *[yméjtéí láá nɔ̄á ní] ká [ymá dí óó wá nɔ̄á ní]*
 spider collect mouth POSTP CONN say COMP 3.SG come drink water
 ‘(Monkey went to spider’s farm to greet him.) Spider accepted (the greetings) and (Spider) asked him (Monkey) to come and drink water.’ (LB 011)

- (49) a. *[dì ì wáà párà] ká [kírimá wá dómíí]*
 CONN 2.SG INGR farm CONN tstse.fly.PL INGR bite.2.SG
 ‘When you are doing the weeding and tsetse flies bite you (...)’ (CB 003)
 b. *[dí námùñ tí bí wàà jírà kíŋkúrùgíé yméjtéí sóñ] àká*
 COMP anyone NEG ITR INGR call enumeration eight name CONN

⁹ The last sentence of example (47) can be analysed as a coordination by clause apposition.

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[*i jirà kéj*]

2.SG call DXM

‘(The monkey said: “They said) that anyone should not say the number eight and you have called the number eight”:’ (LB 017)

Secondly, the connectives *ka* and *aka* may encode a ‘logical’ or ‘natural’ sequence of events. For instance, in (48), someone traveling (or coming from the road) expects to be offered water to drink after the greetings are exchanged. The connectives *ka* and *aka* appear to suggest a causal relation between interdependent clauses. In (50), it is the counting of the mounds which caused Spider to be confused, which can be seen as an unexpected outcome.

- (50) óówà *ŋméjtél já kùrò àkà bùtì*
3.SG.EMPH spider do count CONN confuse

‘(Because) he himself (Spider) did count and he became confused’ (LB 007)

Nevertheless the connectives *ka* and *aka* can introduce a clause denoting an event which is not necessarily related to the event of the previous clause. It looks as if the connectives in (51) is used to integrate an unrelated event to the overall situation.

- (51) [*nànsá sú bárá múŋ.*] *ká [dóð tìŋ ŋmá dí kindígíí dóð à dìá ní]*
meat fill place all CONN python ART say COMP something is ART
house POSTP

‘Meat was all over the place. Then, Python said: “there is something in the room”.’ (Python 69)

- (52) [*à bìpòlíí siì tʃíŋá] àká [ŋmá, ámiɛ̂̂ i píná] ...*
ART young.man raise stand CONN said, ADV 2.SG.POSS father ...
‘The young man stood up and said: “So, when your father (...)”:’ (CB 010)

Notice that the ‘standing’ and ‘saying’ events in (52) are strictly transitional, but this is not the case in (51). The connective *ka* in (51) opens a sentence which marks a shift from a scene description (i.e. ‘there was meat all over the place’) to a character’s intervention (i.e. ‘Python speaking’). Perceived event integration seems to be what predicts the choice between *ka* and *aka*, but no firm conclusions can be drawn.

4.2 Clause

- (53) a. *kàlá káálf jàwá ká jàwà mûrò rō.*
 K. go market CONN bought rice FOC
 ‘Kala went to the market and bought rice.’
- b. *kàlá káálf jàwá àká pièsì bùlèŋà tíísà.*
 K. go market CONN ask B. station
 ‘Kala went to the market and asked for the Bulenga station.’

The cause-consequence relation in (53a) may be seen as ‘tighter’ than the relation between the clauses in (53b). Buying items is a stronger effect of going to the market than looking for a location; market is where buying items happens. The examples in (53) thus suggest that *aka* connects ‘less-integrated’ clauses.

- (54) a. *ጀ zóó́ diá ká dí siìmáá rā.*
 3.SG enter house CONN eat food FOC
 ‘She entered the house and ate the food.’ (expected)
- b. *ጀ zóó́ diá àká vrà siìmáá rā.*
 3.SG enter house CONN knock food FOC
 ‘She entered the house and knocked the food over.’ (unexpected)
- c. *ጀ zóó́ diá ká vrà siìmáá rā.*
 3.SG enter house CONN knock food FOC
 ‘She entered the house and knocked the food over.’ (knowledge of intention)

Commenting on each hypothetical situation in which (54) may be uttered, one consultant agreed that in (54c) the intention of the subject’s referent are known and confirmed in the second clause, which is not the case in (54b). The events expressed in the second clause in (54a) and (54c) are perceived as more predictable given the first clause (and world knowledge) than the event expressed in the second clause in (54b).¹⁰

4.2.5.1.3 Connective *di* The clausal connective *di* ‘and’ or ‘while’ is homophonous with a complementizer particle (Section 4.2.5.2.1), a connective used in conditional constructions (Section 4.2.5.2), and a preverb particle signaling the imperfective aspect (Section 4.4.1.4.4). It connects two clauses which encode different events, yet these events must be interpreted as occurring simultaneously. A

¹⁰ The connectives *aj* and *ka* in Pasaale (McGill, Femebti & Toupin 1999) offers a good baseline for comparison.

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clause introduced by the connective *dì* has no overt subject, instead the subject is inferred, as it has the same referent as the subject of the preceding clause. Two examples are provided in (55).

- (55) a. *líé ò kààlì dì wá.*
 Q 3.SG go CONN come
 ‘Where is he coming from?’ (*lit.* where he left and come)
- b. *kpá siimá hájì dì káálì.*
 take food DEM CONN go
 ‘Take this food away! (*lit.* take this food and go)

4.2.5.2 Subordination

The morpheme *tíŋ* is mainly used as a determiner in noun phrases (see Section 4.3.1.2). However, there are instances where the discourse following *tíŋ* must be treated as subordinated and related to the noun phrase of which *tíŋ* is part. One may argue that the morpheme *tíŋ* can function as a relativizer.

- (56) *kúrò [[pié tíŋ]NP òi kà tó à kùò ní kéj]NP*
 count yam.mound.PL ART 3.SG EGR cover ART farm POSTP DXM
tièòi
 give.3.SG
 ‘(Spider_i asked Buffalo to) count for him_i the yam mounds which he_i
 covered at the farm.’ (LB 006)

In (56), the phrase *ò kà tó à kùò ní kéj* is (i) in apposition to the noun phrase *pié tíŋ*, and (ii) in a subordination relation with the noun phrase. The low tone *ka* frequently appears in subordinated clauses with *tíŋ* (see example 178b in Section 4.4.2.1). In a conditional construction like the one in (57a), the subordinate clause is headed by the particle *dì*, whereas the main clause follows the subordinate clause.

- (57) a. *dì ñ fí tú kààlì dē, bá kàá tÙgúñ nō.*
 CONN 1.SG MOD go.down go DXL 3.PL.H+ FUT beat.1.SG FOC
 ‘If I was to go down there, they will beat me.’
- b. *dì i zíŋ wā zìŋjà, i wàá kìŋ gáálí díŋ nI.*
 CONN 2.SG tail INGR long 2.SG NEG.FUT ABL be.over fire POSTP
 ‘If you have a long tail, you cannot cross fire.’

4.2 Clause

Proverbs are typically conditional constructions. An example is given in (57b).

- (58) a. ḡ wáawáó ànáàmùŋ dí ḡ wííw.
3.SG come.PFV.FOC CONN COMP 3.SG sick.FOC
'He came in spite of his illness.'
- b. ḡ wà kpágá sákìr, àpñúúnì ḡ dì válà náàsá.
1.SG NEG have bicycle CONN 1.SG IPFV walk leg.PL
'I don't have a bicycle, therefore I am walking.'

The subordinate clause of a concessive construction is introduced by the expression *aní amuj* [ànáàmùŋ], *lit.* and-all, 'despite', 'in spite of', 'although' or 'even though'. A subordinate clause which conveys a consequence or a justification of the proposition in the main clause is introduced by the expressions *a juu ni* [àpñúúnì] or *a wre* [àwíé], *lit.* the-head-on and the-matter, respectively, 'therefore' or 'because'. Examples are shown in (58).

4.2.5.2.1 Complementizer *dí* Example (59) shows that the complementizer *dí* introduces indirect speech.

- (59) kùórù bìnìhááŋ ñjmá dí "ééééé".
chief young.girl say COMP yes
'The chief's daughter answered "yes".' (CB 011)

Direct speech is usually introduced by a speech verb only, e.g. *ñma* (*tie*) 'say (give)', *tʃagali* 'teach, show, indicate', *hësi* 'announce', etc. This is shown in (60) with *hësi* 'announce'.

- (60) tṣótíiná ñjmá dí bá hësi má ká pàrà kùó.
landlord say COMP 3.PL.GB announce 2.PL EGR farm farm
'The landowner says that they announced: "You go and work at the farm".'

In (61a), the complementizer *dí* introduces a clause which conveys the intention of the event in the main clause. In a literal sense, the husband *lala* 'open', in the sense of waking up, the wife *in order to* have her *sii* 'raise up'.

- (61) a. tfòòsá písì, ḡ báàl tìŋ té lálá à hääáŋ
morning scatter 3.SG.POSS husband ART early wake.up ART wife
dí ḡ síí dùò nì.
COMP 3.SG raise.up asleep POSTP
'Early in the morning her husband woke up the wife from sleep.' (*lit.* that she must stand up) (CB 030)

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- b. *ð káálí (dí) óó ká pñɔ́å nñ.*
 3.SG go COMP 3.SG EGR drink water
 ‘He went to have a drink of water.’

In (61b) it is shown that a purpose (or an intention) can be encoded when *dr* introduces the goal. In the latter case however consultants say that the complementizer *dr* is optional.

4.2.5.2.2 Clause apposition Example (62) shows that a desire can be encoded by two clauses in apposition. In this example the pronominal subject of the final clause carries high tone (see Section 4.2.1.8.2 on desiderative).

- (62) *já búúré nñ rā já pñɔ́å.*
 1.PL want water FOC 1.PL drink
 ‘We want some water to drink.’

4.2.6 Adjunct adverbials and postposition

The notion ‘adverbial’ is used in the sense of ‘modifying a predicate’, that is, adding information to a state of affair. An adverbial is an expression, clause or non-clause, which is not an argument of the main predicate and is positioned at the periphery in an adjunct constituent (ADJ). The clause frame in (1) is repeated in (63).

- (63) S|A + P ± O ± ADJ

Adjuncts are usually found following the core constituent(s), but may also be found at the beginning of a clause. As shown in (64), reference to time may be found at the beginning of a clause before the subject.

- (64) ADJ + S + P + O
[tʃòòsá pìsi] à bìpòlñí kpá ò pár
 ADJ S P O
 morning scatter ART young.man take 3.SG.POSS hoe
 ‘The following day the young man took his hoe along...’ (CB 005)

In Section 4.2.1.7, the dubitative construction was identified with the expression *àbóní* ‘perhaps’ opening the clause. There are other constructions in which temporal, locative, manner, or tense-aspect-mood meaning is signaled by the presence of an adjunct adverbial initially that introduces new information.

4.2 Clause

- (65) a. Temporal
[támá finii] ò fí sówá.
 few little 3.SG MOD die
 'A little longer and she would have died.'
- b. Evidential
[wídííj ná] dí ò náč rā.
 truth FOC COMP 3.SG see.3.SG FOC
 'It is certain that he saw him.'

In (65a), the phrase *tama finii* 'a little' is not inherently temporal, but must be interpreted as such in the given context. In (65b) the verbless clause *widííj na* can be seen as adding an illocutionary force; it additionally signifies that the speaker has evidence and/or wish to convince the addressee about the proposition. In the next sections, temporal and manner adverbials, then the postposition *nr* and the oblique phrase are discussed.

4.2.6.1 Temporal adjunct

A temporal nominal adjunct is an expression which typically indicates when an event occurs.

- (66) a. *[àwòzóórì dígíí] kòsánáž válá (...)*
 the.day one buffalo walked
 'One day a buffalo walked (by and greeted the spider) (...)' . (LB 005)
- b. *[déní], [sáyà dígíí] à häǟj já pàà à báál zōmō*
 thereupon time one ART wife HAB take.PL ART husband insult.PL
 (...)
- 'Then, during their life, it happened on one occasion that the woman did insult the man (...)' . (CB 017)
- c. *ṇ já kààlì ò pé rè [tfɔpìsì bíí-mùŋ].*
 1.SG HAB go 3.SG end FOC day.break ITR-all
 'I visit him every day.'
- d. *[làyálàyá hán ní] ṇ kòtì à ʔää́ péti.*
 IDEO.fast DEM POSTP 1.SG skin ART bushbuck finish
 'I just finished skinning the bushbuck.'

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Some expressions tagged as temporal nominal are treated as complex, though opaque, expressions. For instance, *awɔzzwɔri* is translated into ‘that day’ in (66a), but the forms *wɔsa* ‘sun’ and *zvv* ‘enter’ are perceptible. The phrase *làyáláyá hán̄ nī* in (66d) literally means ‘now.now this on’ (IDEO DEM POSTP), but ‘only a moment ago’ is a better translation. Similarly, *dénī*, analysed as the spatial demonstrative *de* and the postposition *nī* and translated into English as ‘there-upon’, ‘after that’, ‘at that point’, or simply ‘then’, is a temporal nominal, but usually functions as a connective. It is mainly used at the beginning of a sentence to signal a transition between the preceding and the following situations; (67) suggests a transition indicating what happens ‘next’ or ‘afterward’.

- (67) *dénī rè, òò hääj tñj ñjmá dñ “àái, (...).*
 thereupon FOC 3.SG.POSS wife ART say COMP no
 ‘[The man said: ‘Don’t cry, if you tell your father that I drove the tsetse flies away, weeded the farm and took you as a wife, I will also tell your father you are relieving yourself in bed.’] ‘Then, the wife said: “No, (I won’t say anything to my father)”.’ (CB 036)

4.2.6.2 Manner adjunct

A manner expression describes the way the event denoted by the verb(s) is carried out. Manner expressions tend to appear at the right periphery of an utterance. The examples in (68) illustrate the meaning and distribution of manner expressions.

- (68) a. *dì sää bðëëbðëë.*
 COMP drive IDEO.carefully
 ‘Drive carefully.’
- b. *dì ñjmá bðëëbðëë.*
 COMP talk IDEO.slowly
 ‘Talk slowly.’
- c. *ò tʃjé kààli félfél.*
 3.SG run.PFV go IDEO.lightly
 ‘She ran away lightly (manner of movement, as a light weight entity).’
- d. *ñ kàà wáá dì à hääj sájá tferím.*
 1.SG IPFV come COMP ART woman sit IDEO.quietly
 ‘When I was coming, the woman sat quietly.’

4.2 Clause

It is common for an ideophone to function as a manner expression (Section 4.5.5). One could argue that all the manner expressions in (68) are ideophones, i.e. they display reduplicated forms and *tserim* is one of a few words which ends with a bilabial nasal. The examples in (69) show the repetition of two expressions; one is an ideophone, i.e. *kajkalaj* ‘crawl of a snake’, and the other a reduplicated manner expression, i.e. *lagalaga* ‘quickly’ from *laga* ‘now’. The formal repetition depicts the motion occurring with great speed and the inceptive sense of *kpà* marks the initial stage of the activity.

- (69) a. à *bààj kpá kàñkàlànj kàñkàlànj kàñkàlànj*
 CONN just take IDEO.rapidly
 ‘(She was after the python) but (he) started to crawl away like a shot.’
 (PY-137)
- b. *kà bààj kpá làyàlàyà làyàlàyà*.
 CONN just take IDEO.quickly
 ‘(She) started to (walk) quickly.’

The manner adverb *kijkaj* ‘abundantly’, which is composed of the classifier *kin* and the verb *kana* ‘abundant’, typically quantifies or intensifies the event and always comes after the word encoding the event. Notice in (70a) and (70b) that *kijkaj* follows a verb and a nominalized verb respectively. However, in (70c), *kijkaj* does not function as a manner adverb but as a quantifier.

- (70) a. *gbíá i jááríjé kíñkáj nà (...)*
 monkey you unable.PFV DXM FOC
 ‘Monkey, you are so incompetent, (...).’ (LB 016)
- b. *dúó tñòòì kíñkáj wà wíré*.
 asleep lie.NMLZ DXM NEG good
 ‘Sleeping too much is not good.’
- c. *kùórù kùò tñj kà kpágá kírìnsá ktíñkáj, dé rē jà kààlì*
 chief farm ART REL have tsetse.fly.PL QUANT.many DXL FOC 1.PL
 go
 ‘The chief’s farm that has many tsetse flies, there we went.’

4.2.6.3 Oblique phrase

The oblique phrase is an element of a clause realized as a postpositional phrase. It usually follows the verbal predicate. In Section 4.2.6.4, it is claimed that the post-

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position *ni* (i) identifies an oblique phrase, (ii) conveys that the oblique phrase contains the ground object in localization, and (iii) follows its complement. While *ni* mainly appears in sentences expressing localization, the postposition can also be found when there is no reference to space.

For instance, in Section 4.2.6.2, the connective *deni* (i.e. DEM+POSTP) is said to signal a temporal transition and not a spatial one. It is also analysed in adverbials and connectives: *a-bɔn̩ē-ni* ‘maybe, perhaps’, *a-nuu-ni* ‘therefore’, *bunbun-ni* ‘at first’, etc. These expressions do not have a purely locative function, but are rather used as clausal adjuncts or to introduce logical conclusion (see Sections 4.2.5.2 and 4.2.6).

- (71) a. *bááj i fí kàà sóɔgì [tʃɔɔsá tím ni]*.
 Q 2.PL PST EGR crush morning ART POSTP
 ‘What were you crushing this morning?’
- b. *ɔ pñáá [làyálàyá ní]*.
 PSG drink IDEO.fast POSTP
 ‘He drinks quickly.’
- c. *à kùórù ymá dí ɔ bááj káá sii [ñ ní] rē*.
 ART chief say COMP 3SG.POSS temper EGR raise 1.SG POSTP FOC
 ‘The chief told me that he was very angry with me.’

The examples in (71) illustrate some of the non-spatial uses of the oblique phrase headed by *ni*. The postposition’s complement is a temporal nominal phrase in (71a), an ideophone in (71b), and a personal pronoun in (71c).

4.2.6.4 Postposition *ni* and (non-) locative adjunct

The ground object in localization is found in an oblique phrase (see Section 4.2.6.3 for oblique phrase and 4.2.1.6 for basic locative construction), therefore the postposition *ni* is present irrespective of the locative verb involved or whether or not a relational noun occurs. Only a few exceptions can be found, and they are systematically accounted for by two factors: (i) non-locative and transitive verbs do not co-occur with *ni*, e.g. *tɔ* ‘cover’, *kpaga* ‘have’ and *su* ‘fill’, and (ii) some situations are described using an intransitive clause, e.g. *à bónsó tʃíégijō* ‘the cup is broken’ (TRPS 26). In describing the illustrations of the TRPS, Ameka & Essegbe (2006: 370) showed that it is the verb *le*, glossed ‘be at’, in Ewe which is used in the majority of the sentences. The translation of Ewe *le* to Chakali would

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then be equivalent to *dṣa* NP *ni*.¹¹

- (72) a. [[[à *dià*]_{NP} *júú*]_{RelP} *ni*]_{PP} ‘on the roof of the house’
 b. [[à *dià*]_{NP} *ni*]_{PP} ‘in/at the house’
 c. [[báj]]_{NP} *ni*]_{PP} ‘here’
 d. [[dé]]_{NP} *ni*]_{PP} ‘there’
 e. [[ð]]_{NP} *ni*]_{PP} ‘at/on/in him/her/it’

As shown in (72), the postposition always follows its complement (see Section 4.3.2.7 for relational nouns). Since there are no prepositions in the language, the abbreviation PP in (72) unambiguously stands for Postposition Phrase. None of the concepts of proximity, contiguity, or containment is encoded in *ni*. The postposition does not inform the addressee on any of the elementary topological spatial notions. It never selects particular figure-ground configurations but must be present for all of them.

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The term ‘nominal’ identifies a formal and functional syntactic level and lexemic level. At the syntactic level, a noun phrase is a nominal which can either function as core or peripheral argument. Its composition may vary from a single pronoun to a noun with modifier or series of modifiers. At the lexeme level, two categories of lexemes are assumed: nominal and verbal. These two types correspond roughly to the semantic division *entity* and *event*, but do not correspond to the syntactic categories *noun* and *verb*. That is because lexemes are assumed to not be specified for syntactic category. The diversity of forms and functions of nominals is presented below.

4.3.1 Noun phrases

A noun phrase (NP) consist of a nominal head, and optionally, its dependent(s). In this section, the internal components of noun phrases and the roles these components have within the noun phrase are described. First, indefinite and definite noun phrases are considered. Then, the elements which can be found in the noun phrase are introduced.

¹¹ The Ewe verb *le* may also function as predicator of qualities (Ameka & Essegbe 2006: 373). In Chakali, it was shown in Sections 4.2.1.1 and 4.3.10.2 that *jaa* predicates over qualities, not *dṣa*.

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4.3.1.1 Indefinite noun phrase

Indefinite noun phrases are used when “the speaker invites the addressee to construe a referent [which conforms with] the properties specified in the term” (Dik 1997: 184). In Chakali, a noun standing alone can constitute a noun phrase (N = NP). Such a noun phrase can be interpreted as indefinite, i.e. the noun phrase is a non-referring expression, or generic, in the latter case the noun phrase denotes a kind or class of entity as opposed to an individual. In rare cases, a definite noun phrase can be interpreted from a single noun, i.e. lacking an article. Each interpretation is obviously dependent on the context of the utterance in which the noun occurs.

(73) N = NP

- a. *kàlá jàwá [píéŋ]_{NP} ná.*
Kala buy mat FOC
'Kala bought a MAT'
- b. *[dʒètì]_{NP} kím-bón ná.*
lion.SG CLF-dangerous.SG FOC
'A lion is DANGEROUS.'

In (73), the noun phrase *píéŋ* describes any mat and is interpreted as a novelty in the addressee's knowledge of Kala, while *džetì* describes the entire class of lions.

- (74)
- a. *píésì dígíí à búkù jògùló.*
ask one ART book price
'Ask someone the price of the book.'
 - b. *nàdígíí búmó zòvò ìì dià hájì ká bà kpá tīēl.*
person.one precede enter 2.SG room DEM CONN 3.PL.H+ take give.2.SG
'Someone was in your room before they gave it to you.'

The examples in (74) show that noun phrases containing the numeral *dígíí* ‘one’ may be translated as English ‘a certain’, ‘one of them’, or ‘someone’.

4.3.1.2 Definite noun phrase

Definite noun phrases are employed when “the speaker invites the addressee to identify a referent which he (the speaker) presumes is available to the addressee”

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(Dik 1997: 184). Proper nouns are assumed to be definite on the basis that they are identifiable by both the speaker and the addressee. A definite noun phrase may consist of a single pronoun (pro = NP), as shown in (75).

- (75) pro = NP
 $[\emptyset]_{NP} s\acute{w}\acute{a}\acute{o}$.
 3.SG die
 'She died.'

A possessive noun phrase is always definite. A possessive pronoun followed by a noun is analysed as a succession of a noun phrase and a noun. Thus, the noun phrase in (76) is analysed as a sequence of the noun phrase \emptyset and the noun *māā* (pro + N = NP).

- (76) pro + N = NP
 $[\emptyset m\grave{a}\grave{a}]_{NP} \eta m\acute{a} d\acute{f} "o\acute{i}"$.
 3.SG.POSS mother say COMP INTERJ
 'Her mother said, "Oi!".'

The treatment of possessive noun phrase is motivated by the possibility of recursion of an attributive possession relation. The complex stem noun *pàbii* (< *par-bii*, hoe-seed) 'hoe blade' is the head in the three possessive noun phrases *súgló pàbii* 'Suglo's hoe blade', *súgló jīnā pàbii* 'Suglo's father's hoe blade', and *súgló jīnā bíérì pàbii* 'Suglo's father's brother's hoe blade'. Notice that in these examples the nominal head consists of the right-most element in the noun phrase, e.g. [[[súgló]_{NP} [jīnā]_N]_{NP} [bíérì]_N]_{NP} [pàbii]_N]_{NP}. Section 4.3.2.3 discussed complex stem nouns.

4.3.1.2.1 Articles *a* and *tij* There are two articles in Chakali: *a* (gl. ART1) and *tij* (gl. ART2). The article *a* is translated with the English article 'the'. It must precede the head noun and cannot co-occur with the possessive pronoun. In the context of (77), the speaker assumes that the addressee is informed about Kala's interest in buying a mat.

- (77) a + N = NP
 $k\grave{a}\grave{l}\acute{a} j\acute{a}\acute{w}\acute{a} [\grave{a} p\acute{t}\acute{e}\acute{\eta}]_{NP} n\acute{a}$.
 Kala buy ART1 mat FOC
 'Kala bought the MAT.'

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The type of mat, its colour or the location where Kala bought the mat and so on are not necessarily shared pieces of information between the speaker and addressee in (77). The only information the speaker believes they have in common is Kala's interest in purchasing a mat. The article *a* is treated as a functional word which makes the noun phrase specific but not necessarily definite. When a noun phrase is specific, the speaker should have a particular referent in mind whereas the addressee may or may not share this knowledge.

The article *tñj* (gl. ART2) can also be seen to correspond to English 'the', but a preferable paraphrase would be 'as referred previously' or 'this (one)'. The article *tñj* appears when the speaker knows that the addressee will be able to identify the referent of the noun phrase. In that sense, the referent is *familiar*.¹² When *tñj* follows a noun, the referent must either have been mentioned previously or the speaker and addressee have an identifiable referent in mind. Thus, compared to the examples (73) and (77) above, a proper interpretation of example (78) requires that both the speaker and addressee have a particular mat in mind. In terms of word order, the article *a* initiates the noun phrase and the article *tñj* belongs near the end of the noun phrase. The article *a* in (78) is optional.

- (78) (a +) N + tñj = NP
kàlá jåwá [à píéj tñj]NP nã.
 Kala buy ART1 mat ART2 FOC
 'Kala bought the MAT.'

Consider the slight meaning difference between (79a) and (79b).

- (79) a. *pínšé i píná kà dó.*
 Q.how 2.SG.POSS father EGR be
 'How is your father?'
 b. *pínšé i píná tñj kà dó.*
 Q.how 2.SG.POSS father ART2 EGR be
 'How is your father?'

Both sentences may be translated with 'How is your father?'. However, whereas the sentence (79a) can request a general description of the father (i.e. physical description, general health, etc.), the sentence in (79b) asks for a particular aspect of the father's condition which both the speaker and the addressee are aware of,

¹² In the givenness hierarchy of Gundel, Hedberg & Zacharski (1993: 278), the status *familiar* is reached when "the addressee is able to uniquely identify the intended referent because he already has a representation of it in memory."

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for instance the father's sickness. As sketched above, the article *tŋŋ* in (79b) establishes that a particular disposition of the father is known by both the speaker and the addressee, and the speaker asks, with the question word *jimñe* 'how', for details.

The two articles *a* and *tŋŋ* are not in complementary distribution. The article *tŋŋ* may occur following the head of a possessive noun phrase, although it is not attested following a weak pronoun. When the articles *a* and *tŋŋ* co-occur, language consultants could omit the preposed *a* without affecting the interpretation of the proposition.

While the two articles in Chakali are presented under the same heading, they are believed to be of different origin. Evidence shows that pre-nominal articles are not found in the SWG group, nor in Kasim (Bonvini 1988: 153). Assuming that specificity and definiteness morphemes always come after the noun in Grusi languages, and that Waali and Dagaare make use of an identical pre-nominal article *a*, the article *a* in Chakali is believed to be a contact-induced innovation. However, a preposed article in the northwestern languages is alien to the general Oti-Volta pattern as well. The phenomenon needs more study to see if a locus for this areal innovation can be identified. Apparent cognates of *tŋŋ* are attested in Grusi. For example Bonvini (1988: 180) writes that Kasim *tim* "sert à thematiser ce qui est déjà connu" (i.e. used to thematize what is already known). Chakali *tŋŋ* is discussed in Section 4.2.5.2 in relation to its role as a relativiser in subordination.

Now that the indefinite and definite noun phrases have been presented, the subsequent sections introduce the elements which can compose either indefinite or definite noun phrases.

4.3.2 Nouns

In this section the elements admitted in the schematic representation (80) are discussed.

$$(80) \quad [[\text{LEXEME}]_{stem} - [\text{NOUN CLASS}]]_n$$

A stem may have nominal or verbal lexeme status. The latter has either a state (i.e. stative) or a event (i.e. active) meaning. A stem can be either atomic or complex and a noun class suffix may be overt or covert. In a process which turns a lexeme into a noun-word, the noun class provides the syntactic category *noun*.

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4.3.2.1 Noun classes

The accepted view is that “the Gurunsi languages, and indeed all Gur languages, had historically a system of nominal classification which was reflected in agreement. The third person pronominal forms and other parts of speech were at a certain time a reflection of the nominal classification” (Naden 1989). Similar affirmations are present in Manessy (1969b); Wilson (1971); Naden (1982); Crouch & Naden (1998); Tchagbalé (2007). In this section and in Section 4.3.10.1, it is suggested that an eroded form of this ‘reflection’ is still observable in Chakali. Brindle (2009) claims that in Chakali inflectional class (i.e. noun class) and agreement class (i.e. gender) should be distinguished and analysed as separate phenomena at a synchronic level.

The identification of noun classes is based on non-syntagmatic evidence; noun class is a type of inflectional affix, independent of agreement phenomena, where the values of number and class are exposed. In Chakali, as in all other SWG languages,¹³ the values are exposed by suffixes: number refers to either singular or plural, and class can be regarded as phonological and/or semantic features encoded in the lexemes for the selection of the proper pair of singular and plural suffixes. This will be considered in Section 4.3.2.1.8.

Table 4.1: *The five most frequent noun classes*

	CL.1	CL.2	CL.3	CL.4	CL.5
SING	-V	Ø	Ø	-V	Ø
PLUR	-sV	-sV	-V	-V	-nV

One method used to identify the noun classes of a language appears in Rowland (1966: 23). The author writes that “[t]he nouns in Sissala may be assigned to groups on the basis of the suffixes for singular and plural”. According to this

¹³ Crouch & Naden (1998: 136) state that “[i]n Vagla most traces of this [noun-class system where paired singular/plural noun affixes correlate with concord pronouns and other items] system have been lost. The morphological declensions of nominal pluralization have not yielded to a clear analysis”. Even though the authors do not attempt to allot nouns into classes, Marjorie Crouch’s field notes (1963, Ghana Institute for Linguistics, Literacy and Bible Translation (GILLBT)) present seven classes. Nominal classifications are proposed for other SWG languages (number of classes for each language in parenthesis): Sisaala of Funsi in Rowland (1966) (2), Sisaala-Pasaale in McGill, Femebeti & Toupin (1999) (5) and Isaalo in Moran (2006) (4). The number of classes is of course determined by the linguist’s analysis.

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definition, there are nine noun classes, of which four are rare. A synopsis is displayed in Table 4.1, and each of them is discussed below.¹⁴

4.3.2.1.1 Class 1 Class 1 allows a variety of stems: CV, CVC, CVVCV, and CVCV are possible. It gathers the nouns whose singular is formed by a single vowel suffix *-V* and plural by a light syllable *-sV*.

Table 4.2: *Class 1*

CLASS	STEM	SG.	PL.	GLOSS
CL.1	va	váà	vá'sá	dog
CL.1	pén	pèná	pènsá	moon
CL.1	gun	gùnó	gùnsó	cotton
CL.1	tjuom	tjùòmó	tjùònsó	Togo hare
CL.1	bi	bíé	bisé	child
CL.1	gbiegi	gbìèkíè	gbìèkísé	type of bird

The quality of the vowels of the singular and plural is determined by the quality of the stem vowel and the harmony rules in operation. The rules were stated in Section 3.4.2 and correspond to the noun class realization rules given in (81).

- (81) a. $-(C)V_{nc} > [\beta\text{RO}, +\text{ATR}, -\text{HI}] / [\beta\text{RO}, +\text{ATR}] C^*_-$
A noun class suffix vowel becomes +ATR if preceded by a +ATR stem vowel, and shares the same value for the feature RO as the one specified on the preceding (stem) vowel. A noun class suffix is always -HI.
- b. $-(C)V_{nc} > +\text{LO} / -\text{ATR} C^*_-$
A noun class suffix vowel becomes +LO if the preceding stem vowel is either i, e, o or a.

4.3.2.1.2 Class 2 Table 4.3 displays nouns assigned to class 2. Typically, this class consists of nouns whose stems are CVV or CVCV. While the singular form displays no overt suffix, *-sV* is suffixed onto the stem to form the plural.

¹⁴ Some scholars treat each singular type as a class, and each plural type as a class. In their terminology a *nominal declension* is a singular/plural marker pairing, which corresponds to a *noun class* in this work.

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Table 4.3: *Class 2*

CLASS	Stem	SG.	PL.	Gloss
CL.2	daa	dáá	dààsá	tree
CL.2	bøla	bølø	bølásá	elephant
CL.2	kuoru	kùórù	kùòrùsó	chief
CL.2	tomo	tòmó	tòmòsó	type of tree
CL.2	bele	bèlè	bèlèsé	type of bush dog
CL.2	tii	tíi	tísè	type of tree

The rules in (81) capture the majority of the singular/plural pairs of class 1 and 2. However, it is insufficient in some cases, that is, there are cases which raise uncertainty in the allotment of the pairs into one class or the other. Consider the examples in Table 4.4.

Table 4.4: *Uncertain class 1 or 2*

SG.	PL.	Gloss
dõõ	dõs ⁺ á	African rock python
kìrìmá	kìrìnsá	tsetse fly
léhéé	lèhèsá	cheek
tíi	tísè	type of tree
bíé	bísé	child

Two questions are raised by looking at the data in Table 4.4: (i) What is the stem of these nouns and how are they analysed? (ii) Is there a good reason to favor final vowel deletion instead of insertion, e.g. /kírima/ vs. /kírim/ ‘tsetse fly’? Addressing the first question, consider the first pair of words of Table 4.4, i.e. *dõõ* and *dõsa*. On the one hand, if *dõ* is treated as the stem and the word for ‘African rock python’ is assigned to class 1, the refutation of the rule in (81) must be explained, i.e. vowel suffixes are always -HI. On the other hand, if the stem is *dõõ*, a deletion rule which reduces the length of the vowel, i.e. /dõõ-sa/ → [dõs⁺á], must be stated. Such a decision would assign a stem /dõõ/ to class 2. The decision taken here is to respect the rule in (81), which is empirically supported, and assume an *ad hoc* deletion rule. This deletion rule, which may

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be driven by general prosody or phonological structure will not be considered here. The word pairs in Table 4.4 are assigned the following classes: ‘African rock python’ is in class 2 and the last stem vowel is deleted in the plural, ‘tsetse fly’ is in class 1 and its stem is /kirim/, and ‘cheek’ is in class 2 and the last stem vowel is deleted in the plural. Finally the final vowel of the stem /tii/ is deleted in the plural, and a vowel is added to the stem of /bi/ in the singular.

4.3.2.1.3 Class 3 Table 4.5 shows that the noun stems allotted to class 3 generally have a sonorant coda consonant, i.e. *l*, *n*, *r*, *g*, etc. Class 3 is analysed as containing nouns whose singular forms have no overt suffix and whose plural forms have a single vowel as suffix. As for class 1 and 2, the plural vowel suffix of class 3 is determined by the harmony rule given in (81).

Table 4.5: *Class 3*

CLASS	Stem	SG.	PL.	Gloss
CL.3	n̩n̩	n̩n̩ŋ	n̩ná	fruit
CL.3	hāān̩	hāān̩ŋ	hāān̩à	woman
CL.3	p̩w̩ŋ	p̩w̩ŋ	p̩w̩ŋá	hair
CL.3	nar	nár	nárá	person
CL.3	?ol	?ól	?óló	type of mouse
CL.3	butet	bütér:	bütéte	turtle
CL.3	sel	sél:	sélé	animal

4.3.2.1.4 Class 4 As shown in Table 4.6, the major characteristic of class 4 is that all the stems are analysed as having a final syllable consisting of a [+HI, -RO] vowel. In class 4 a vowel is added to the stem on both the singular and the plural, i.e. V]# > V]-V#. The suffix vowel of the singular is always an exact copy of the stem vowel. If the stem vowel is [+ATR] the plural suffix vowel is *-e*, and if the stem vowel is [-ATR], the plural suffix vowel *-a*. This low vowel is then raised due to the height of the stem vowel. In normal speech, one can perceive either *-a* or *-ɛ* in that position. A similar noun class is found in other SWG and Western Oti-Volta languages (see Section 4.3.2.1.10).

Class 4 also includes nominalized verbal lexemes. In Section 4.3.2.2, it is observed that one way to make a noun from a verbal lexeme is to suffix a high-front vowel to the verbal stem. For instance, the verbal lexeme *zin* may be translated

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Table 4.6: Class 4

CLASS	Stem	SG.	PL.	Gloss
CL.4	begi	bégíí	bégié	heart
CL.4	si	síí	síé	eye
CL.4	fili	filíí	filié	bearing tray
CL.4	bí	bíí	bíá	stone
CL.4	wí	wíí	wíé	matter
CL.4	wílì	wílífí	wílfé	star

into the English verb ‘drive’, ‘ride’ or ‘climb’. The suffix $-[+HI, -RO]$ can be added to the verbal lexeme *zm* making it nominal, i.e. *kínziníí* ‘horse’, *lit.* thing-riding. Consequently, the plural of *kínziníí* ‘horse’ is *kínziníé*. The sequences *-ie* and *-re* of class 4 often coalesce and may be perceived as *-ee* and *-ee* respectively, e.g. *féríí/féréé* (sg./pl.) ‘air potato’.

4.3.2.1.5 Class 5 The monosyllabic stems of class 5 can either be CVV or CVC. Class 5 consists of nouns which form their singular with no overt suffix and their plural with the suffix *-nV*. The quality of the suffix’s consonant is determined by the stem and the place assimilation rules introduced in Section 3.3.2.2.2, some of which are repeated in (82). The vowel of the plural suffix is determined by the stem vowel and the rules in (81).

- (82) *Class 5 suffix $-nV$ surfaces $-[IV]$ if the coda consonant of the stem is [l].*
-/[NASAL]V/_nc > -/[LATERAL]V/_nc / [LATERAL] _

4.3.2.1.6 Nasals in noun classes’s morpho-phonology Apart from the singular of class 4, much of the same vocalic morpho-phonology is found in all classes. This was reduced to the two rules in (81). Furthermore, in all the noun classes, the nasal consonants surface differently depending on the phonological context. The rules in (83) predict the observed outputs and are derived from the nasal assimilation rules in Section 3.3.2.1.1.

- (83) *Possible outputs of nasals*

- a. *C[+NASAL] > ñ / _ #*
/hääñ-Ø/ > [hääñ] ‘female’ CL.3.SG

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Table 4.7: Class 5

CLASS	Stem	SG.	PL.	Gloss
CL.5	zin	zíj	zínná	type of bat
CL.5	hõn	hõj	hõnná	farmer or hunter gear
CL.5	kuo	kùó	kùónò	farm
CL.5	juu	júù	júúnò	head
CL.5	vii	víí	vííné	type of cooking pot
CL.5	din	díj	dínné	fire
CL.5	pel	pél	péllé	burial specialist

- b. /m/ > n / _ C [-LABIAL, -VELAR]
/tʃuom-sV/ > [tʃùønsó] ‘Togo hares’ CL.1.PL
- c. /ŋ/ > n / _ C [-LABIAL, -VELAR]
/kɔlɔŋ-sV/ > [kɔlɔnsá] ‘wells’ CL.2.PL

The rule in (83a) says that any nasal consonant occurring word finally becomes [ŋ]. The rule in (83b) changes a bilabial nasal into an alveolar when it precedes a non-labial and non-velar consonantal segment. The rule in (83c) changes a velar nasal into an alveolar in the same environment.

4.3.2.1.7 Generalization and summary While the method proposed suggests that one should look for pairs of forms, the present classification treats phonologically empty suffixes as ‘exponents’. What counts as a noun class is the paradigm determined by the inflectional pattern of the lexeme. The five most frequent pairs were presented in Tables 4.2 to 4.7 and the exponents are gathered in Table 4.8.¹⁵

In practice the most productive and regular patterns are those recognized as noun classes. However, some words do not fit perfectly into the patterns described above but are not totally alien to genetically related languages and the reconstructions of Proto-Grusi in Manessy (1969a,b) and Proto-Grusi-Kirma-Tyurama in Manessy (1982). In fact, there are more possibilities and surface forms when the classes (sg./pl.) Ø/Ø, Ø/ta, Ø/ma and η/sV are included in the classification. Examples are given in Table 4.9.

¹⁵ The percentage is based on a list of 978 singular/plural pairs (02/10/10). The five classes in Table 4.8 make up 88% of the nouns which are assigned a class in the lexicon.

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Table 4.8: *The five most frequent noun classes*

	CL.1	CL.2	CL.3	CL.4	CL.5
SING	-V	Ø	Ø	-V	Ø
PLUR	-sV	-sV	-V	-V	-nV
	8%	32%	23%	17%	8%

Table 4.9: *Noun classes 6, 7, 8, and 9*

CLASS	Stem	SG.	PL.	Gloss
CL.6	džiensa	džiénsá	džiénsá	twin
CL.6	kapúsiε	kàpósiè	kàpósiè	kola nut
CL.6	kpibii	kpíbii	kpíbii	louse
CL.7	kuo	kúó	kùótó	roan antelope
CL.7	kie	kíé	kièté	half of a bird
CL.7	fɔð	fɔð	fɔtá	baboon
CL.8	naal	náàl	nááləmà	grand-father
CL.8	jíma	jínà	jínámà	father
CL.8	hřeñj	hřeñj	hřémbá	relative
CL.9	jo	jój	jósò	slave
CL.9	zi	zíj	zísè	tail
CL.9	ŋmε	ŋméj	ŋmésà	rope

The nouns in class 6 do not formally differentiate singular and plural. Those in class 7 mark their plural with the suffix *-tV* and class 8 with the suffix *-mV*. The singular exponent of class 7 and 8 is covert. Finally, the nouns of class 9 have a suffix *-ŋ* in the singular and *-sV* in the plural. In Table 4.10, the percentage of occurrence of the less productive noun classes 6, 7, 8 and 9 is given.

In addition, there are pairs which can only imperfectly be reduced to the nine classes presented until now. However, the problem lies in the stem and not in the inflectional pattern, and thus suggests suppletion rather than phonotactics. For example the colour terms (*sg./pl.*) *pòmmá/pòlònsá* ‘white’ and *búmmó/bùlùnsó* ‘black’ do not have comparable pairs and do not fit the noun classes described

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Table 4.10: *Less productive noun classes*

	CL.6	CL.7	CL.8	CL.9
SING	Ø	Ø	Ø	-N
PLUR	Ø	-tV	-mV	-sV
	7%	1.8%	0.9%	0.8%

above. One would expect **p̩smmasa* to be the plural form for ‘white’ (also **t̩n̩nama* for *ti̩ná/tórmà* ‘owner’). Other examples are the pairs *t̩ié/tésà* ‘foetus’ and *túò/tósó* ‘bow’ (see Brindle 2015a for an account of a similar situation in Waali). Also here, one expects the last vowel to delete in each of the plural forms instead of the penultimate one. Moreover, inconsistent class assignment across speakers, across villages, and even different forms (predominantly in the plural) from the same speaker on different elicitation sessions do arise.

4.3.2.1.8 Semantic assignment criteria Several authors have presented their views on the semantic classification of nominals. The general idea is that there must be an underlying system which can explain, first, why some words display identical number morphology, and second, how these words are related in meaning. Tchagbalé (2007: 23) shows that Tem organizes its nominals on the basis of semantic values such as humanness, size, and countability. Awedoba (2007: 41) argues that nominal groupings in Kasem should take into consideration phonological and semantic characteristics, in addition to other more cultural factors. Amidu (2007) argues at length on the shortcoming of traditional semantic rules and argues for abandoning them.

The semantic value of the noun class suffixes has proven difficult to establish. It is possible that there are analogies in class assignment based on semantic criteria but it is more likely that synchronically (i) the phonological shape of the stem triggers the suffix type, and that (ii) some classes can be identified as residues of former semantic assignment. Let me comment on each of these points.

First, most class 3 nouns have a sonorant consonant in the coda position, the stems of class 4 nouns must have their last vowel specified for [-HI, -RO] and a typical class 2 noun is either CVV or CVCV. These are some of the characteristics described for the noun classes. It seems that the phonological shape of the stem plays a role in class assignment and that there is no productive class where most of its members are assigned to a particular semantic domain. Using

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four features of the animacy hierarchy of Comrie (1989), i.e. human [HUM], animal (exclude human) or other-animate and insects [ANIM], concrete inanimate [CONC] and abstract (inanimate) [ABST], Brindle (2008b) shows that the noun classes do not encode any of these distinctions. Such distinctions may have been expected given the nominal classification of other Gur languages. For instance in Dagaare, a Westerns Oti-Volta language in contact with Chakali, Bodomo (1994: 124) presents the Class 2 (V/ba) as “unique in that it is the only class that has exclusively [+human] nouns in it”. From a diachronic point of view, this could suggest that Chakali has dropped all animacy distinctions in the noun class system while preserving one distinction in agreement (see Section 4.3.10.1).

Secondly, languages related to Chakali, i.e. geographically and genetically, have or had noun class systems whose classifications were based, at least partially, on semantic criteria (Naden 1982). To my knowledge, the most conservative system today within Grusi is Tem (see *identification sémantique* in Tchagbalé 2007). When and how the speakers of Chakali classified nouns based on semantic criteria is impossible to know, but traces can be detected in the *less productive noun classes*, that is class 6, 7, 8, and 9 (see Table 4.10). Some members of class 6 consist of nouns with mass or abstract denotations, i.e. rice, louse, struggle, profit, etc. Recall that number has no exponent in class 6. Class 7 also contains mass and abstract nouns, i.e. oil, honey, water, and taboo, but also bush animals such as bushbuck, waterbuck, baboon, roan antelope and hartebeest. Class 7 represents approximately 2% of the noun sample (see Table 4.10) and mass/abstract nouns and bush animals represent each 30% of class 7 membership. Class 8 is likely to be the class where kinship and human classification terms were assigned, as mother, father, and ‘owner of’ are among remnant members of that class. Finally, a common trait of class 9 may be ‘elongated things’, since words referring to rope, arm, tail, and ladder are members. Yet, only eight nouns are assigned to class 9. Despite the arbitrary nature of the semantic assignment of class 9, Manessy (1975: 94) maintains that there are Oti-Volta languages which show relics of the Proto Oti-Volta class **ŋu-* **u*, which is itself a remnant of Proto-Gur class 3 according to Miehe & Winkelmann (2007: 11), and that this class contains “*les noms du bâton, du pilon, du balai, de la corde, de la peau et du chemin*”. Although these nouns seem to denote ‘elongated things’, Manessy claims that they cannot contribute to an hypothesis. Generally, however, the fact that members of classes 6, 7, 8, and 9 are similarly clustered in other languages suggests that these classes are remnants of a more productive semantic assignment system. Beside semantic domains, the simple empirical fact that homonyms are allotted different classes excludes a purely phonologically-based assignment. There is no way a speaker

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can correctly pluralize the stems *kuo* (CL.5) ‘farm’ and *kuo* (CL.9) ‘type of antelope’ based entirely on their (segmental) phonological shape.¹⁶ It seems that apart from phonological and semantic features, combinatorial features on lexical units are necessary to account for noun class assignment.

4.3.2.1.9 Tone patterns of noun classes In spite of variations, nouns have recurrent tonal melodies and representative examples are presented in Table 4.11. The general tendency for nouns is for the singular and plural forms to display the same tonal melody. For instance, a HL melody may be associated with both the singular and the plural, e.g. *zíj/zísé* ‘tail’ (CL.9) and *kó/l/kólá* ‘biological relation’ (CL.3). These cases are tonally regular. Another common pattern is when a singular noun displays a H melody, but the plural a LH melody, e.g. *dáá/dàásá* ‘tree’ (CL.2). While it seems that the plural suffix *-sV* depresses a preceding H, it does not do so in class 9 nouns. The majority of class 4 nouns in the data available are high tone irrespective of the number of moras and they are all tonally regular. An exception is the LHL melody, of which a dozen or so pairs are attested, e.g. *tʃíirí/tʃíiréé* ‘type of wasp’ and *lögfi/lögéé* ‘iron’. Some cases involving singular CVC words with moraic coda exhibit the deletion of a low tone; *zítí/zínná* ‘bat’ (CL.5), *gérí/gété* ‘lizard’ (CL.3), and *sáál/sállá* ‘flat roof’ (CL.5) have a LH tonal melody in the singular but H in the plural. A downstep rule (Section 3.4.1) predicts that a high tone preceded by a low tone is perceived as lower than a preceding high tone, e.g. *váà* HL, *váá* HLH ‘dog’ (CL.1).

4.3.2.1.10 Noun class reconstruction The numerical labeling of the noun classes in Table 4.8 and 4.10 is arbitrary. Nonetheless, some observations on similarities between the noun class system in Chakali and other SWG noun class systems can be put forward. The information sources are my own field notes on neighboring languages, the reconstruction of the noun class suffixes of Grusi in Manessy (1969a,b), and the reconstruction of noun classes in Gur in Miehe & Winkelmann (2007); the latter being for the most part an up-date and synthesis of Manessy’s work (Manessy 1969a,b; 1975; 1979; 1982; 1999). Needless to say, the following statements are first impressions.

¹⁶ I put segmental in parenthesis since homonyms *with the same tonal melody* belonging to two different classes have not yet been found. The pair *pól/pólló* (CL.5) ‘water source’ and *pól/póló* (CL.3) ‘vein’ may be treated as one example, but their meanings could be thought of as pointing to a common etymology. Another is the pair *tíi/tísé* (CL.2) ‘type of tree’ and *tíi/tíisé* (CL.2) ‘tea’, but the latter is a recent loan from English. Nevertheless, Bonvini (1988), Awedoba (2007) and Tchagbalé (2007) provide data to support a similar claim.

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Table 4.11: *Tonal melodies in noun classes 1–5*

CLASS	Tone	Singular	Tone	Plural	Gloss
	melody	sg.	melody	pl.	
CL.1	HL	váà	HLH	vá́sá	dog
	LH	gùnó	LH	gùnsó	cotton
	HL	tsíníè	HL	tsínisé	type of climber
	L	dìgìnà	LH	dìgìnsá	ear
CL.2	H	síé	LH	sièsé	face
	L	bòlà	LH	bòlásá	elephant
	LH	tòmó	LH	tòmósó	type of tree
	LH	jùó	LH	jùósó	quarrel
	HL	kánà	HLH	kánásá	arm ring
CL.3	H	hóǵ	H	hóǵó	bone
	HL	háǎñj	HL	háǎnná	woman
	LH	gér	H	gété	lizard
	LH	pàatʃák	LH	pàatʃágá	leaf
CL.4	H	síí	H	síé	appearance
	H	tʃíí	H	tʃíá	dawadawa seed
	LHL	ààríí	LHL	ààríè	grasscutter
CL.5	H	víí	H	vííné	cooking pot
	LH	béńj	H	bénné	law
	LH	sál	H	sállá	flat roof
	HL	tsál	LH	tsàllá	blood
	HL	pél	H	pélé	burial specialist

Field notes on neighboring languages, supported with unpublished material produced by GILLBT's staff,¹⁷ provided relevant information on the (dis-)similarities of Chakali with other SWG languages. As in all SWG languages, a typical Vagla noun class is characterized by suffixation. The most frequent plural markers in

¹⁷ In 2008, Tony Naden gave me a copy of his ongoing Vagla and Dég lexicons. I am also indebted to: Kofi Mensa (New Longoro) for Dég, Modesta Kanjiti (Bole) for Vagla and Dég, Joseph Kipo (Bole) for Vagla and Yusseh Jamani (Bowina) for Tampulma.

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Vagla are *-zi*, *-nr* and *-ri*. The pattern found in Chakali class 4 is similar to the one found in Vagla, i.e. (sg./pl.) *bàmpírí/bàmpíré* ‘chest’, *hūbí/hūbé* ‘bee’ and *gíngímí/gíngímé* ‘hill’. In Deg, the most frequent plural markers are mid-vowel suffixes, often rounded, and the *-rV*, *-nV* and *-IV* suffixes, with which the vowel harmonizes in roundness and ATR with the stem vowel. Both Vagla and Deg display miscellaneous classes which are characterized by a simple difference in vowel quality between the last vowel of the singular and the plural, e.g. Deg *dala/dale* ‘cooking place’. Attested alternations (sg./pl.) in Vagla are *-i/-e*, *-i/-a*, *-a/-i*, *-u/-a*, *-o/-i* and *-e/-i*, and in Deg *-a/-e*, *-e/-a*, *-i/-e*, *-o/-i* and *-i/-a*.¹⁸ The noun classes of Tampulma and Pasaale correspond more to those of Chakali. Tampulma has at least the following class suffix pairs (sg./pl.): $\emptyset/-V$, *-i/-e*, $\emptyset/-nV$, $\emptyset/-sV$, *-V/-sV*, *-hV/-sV* and $\emptyset/-tV$. Tampulma displays similar harmony rules to those found in Chakali. Apart from the singular suffix *-hV*, all the noun class suffixes in Tampulma are manifested in Chakali. Correspondingly, Pasaale reveals pairs and harmony rules similar to those of Chakali and Tampulma.¹⁹

It is important to keep in mind that the analysis in Manessy (1969a,b) is based on a very limited set of SWG data, most of the data being extracted from Bendor-Samuel (1965). He stresses often the tentative nature of his claims and sets forth more than one hypothesis on several occasions. Based on a comparison of word forms and meanings, Chakali plural suffix of class 8 *-mV* may be treated as a descendant of the Proto-Grusi Class **B₁A* (Manessy 1969b: 32), class 9 *-ŋ* as a descendant of the Proto-Grusi Class **NE* (Manessy 1969b: 37, 41), class 1 *-V* as a descendant of the Proto-Grusi Class **K₁A* (Manessy 1969b: 39), classes 1, 2, and 9 *-sV* as descendants of the Proto-Grusi Class **SE* (Manessy 1969b: 39) and class 7 *-tV* as a descendant of the Proto-Grusi Class **TE/O* (Manessy 1969b: 43). The vowel suffixes of class 1 and 4 may also descend from the Proto-Grusi Class **YA* (Manessy 1969b: 34). In consulting Miehe & Winkelmann (2007: 7–22), Chakali’s most frequent plural suffix *-sV*, found in class 1, 2, and 9, would seem to correspond to Proto-Gur Class 13 **-sɪ*, the plural suffix of class 5 *-nV* to Proto-Gur Class

¹⁸ These singular/plural pairings are extracted from the Vagla and Deg lexicons (fn. 17) and are not exhaustive.

¹⁹ As mentioned in footnote 13, the number of noun classes is determined by the linguist’s analysis. McGill, Fembeti & Toupin (1999: 5–12) is a good example of the consequence of analyzing noun classes differently. For instance, McGill, Fembeti & Toupin (1999: 7) postulate a subclass (sg./pl.) *-l/-la* for word pairs like *baal/baala* ‘man’, *gul/gulo* ‘group’, *miibol/miibolo* ‘nostril’ and *mol/mol* ‘stalk’. If these words were part of the Chakali data, they would have been allotted to class 2 (*-Ø/-V*), that is, I would have treated the */l/* as a coda consonant of the stem instead of a noun class suffix consonant. In addition, whereas I derive the quality of the vowel entirely from harmony rules, McGill, Fembeti & Toupin assume archiphonemes (underspecified segments), like A and E, which surface depending on harmony rules.

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2a *-*n.ba* or Proto-Gur Class 10 *-*ni*, class 7 -*tV* to Proto-Gur Class 21 *-*tv* and class 8 -*mV* to Proto-Gur Class 2 *-*ba*. The singular suffix -*ŋ* would correspond to Proto-Gur Class 3 *-*ŋv*.

Needless to say, these observations deserve further investigation. Even though there is literature to support the reconstruction of the Gur classes, little can be done in the SWG area unless descriptions of nominal classifications in the languages Winyé, Vagla, Tampulma, Phuie, Deg, Siti/Kyitu, and the dialects of Sisaala are made available. A synthesis of these descriptions could be compared to ‘better-documented’ nominal classifications of Grusi languages such as Kasem (Northern Grusi, Awedoba 1979; Bonvini 1988; Awedoba 2003), Lyélé (Northern Grusi, Delplanque 1979), Lama (Eastern Grusi, Aritiba 1987; Ourso 1989), Kabiye (Eastern Grusi, Tchagbalé 2007), Chala (Eastern Grusi, Kleinewillinghöfer 2000) and Tem (Eastern Grusi, Tchagbalé 1972; 2007), to evaluate the Proto-Grusi noun class suffixes of Manessy (1969b) and Proto-Gur of Miehe & Winkelmann (2007), and to reconstruct the nominal classifications of SWG languages.

4.3.2.2 Atomic stem nouns

The notion of stem in the present context refers to the host of a noun class suffix or the host of a nominalizer, i.e. the element which conveys the lexical meaning and to which affixes attach. A stem can be either irreducible or reducible morphologically: they are referred to as atomic and complex stem respectively. Complex stems are presented in Section 4.3.2.3. An atomic stem is always a nominal or a verbal lexeme. A verbal lexeme may either be of the type ‘process’ or ‘state’ (Sections 4.3.2.2.2 and 4.3.2.2.3). Three types of nominalization formation (i.e. nominalizers) are attested: suffixation, prefixation, and reduplication.

4.3.2.2.1 Nominal stem A nominal stem denotes a class of entities. Nouns composed by the combination of a nominal stem and a noun class affix are the most common. A nominal stem has the potential to be juxtaposed with various noun class affixes, yielding forms with different meanings. For instance, the lexeme *baal* is associated with the general meaning ‘male’. In a context where the lexeme is used in the singular, *baal* can mean either ‘a man’ or ‘a husband’. Given the same context but used in the plural, the lexeme *baal* is disambiguated by the plural suffix it takes; *báàlá* ‘men’ (CL.3) and *bààlsá* ‘husbands’ (CL.2). Evidence from other Grusi languages suggests that the situation where lexemes are found in different noun classes was certainly a more common phenomenon than it is today (Bonvini 1988: 126–128). This may coincide with semantically richer noun class

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suffixes. In addition, for many noun classes the singular forms are not overtly marked and the plural forms are by and large less frequent. This situation makes it difficult to provide the necessary evidence which would demonstrate that nominal stems are attested with different noun classes.

Nominal stems exist in opposition to the verbal ones. To classify a stem in such a dichotomy, the simple test carried out consists of placing the stem in several core predicative positions, i.e. positions where an argument must appear. If the sentence is perceived as grammatical and felicitous by language consultants, it cannot be nominal. The examples in (84) illustrate the procedure. It uses a frame where the predicate is in the perfective aspect and the same predicate, as opposed to the argument, is in focus. The assumption is that this position cannot be satisfied by nominal lexemes.

- (84) a. /di/ 'eat' → ϑ *díjōó* |3.SG eat.PFV.FOC| 'he ate'
 b. /kpeg/ 'hard' → ϑ *kpégéó* |3.SG hard.PFV.FOC| 'he is strong'
 c. /siama/ 'red' → * ϑ *siamao*, but ϑ *stárēó* |3.SG red.PFV.FOC| 'it is red'
 d. /bi/ 'child' → * ϑ *bio*

The grammatical sentences in (84) show that *di* and *kpeg* are verbal, whereas *siama* and *bi* are not. In Section 4.3.4, it will be shown that some colour properties change forms depending on whether they occur in a nominal or verbal context, so 'red' can be verbal but *siama* is not.

4.3.2.2 Verbal process stem Verbal process stems denote non-stative events. Table 4.12 displays two types of nominalization formation – suffixation and reduplication – involving verbal process stems, 'agent of X' and 'action of X', where X replaces the meaning of the verbal process stem.

In Table 4.12, the column entitled semantic value (i.e. Sem. value) identifies the meaning of the verbal nominalization. In such a context, 'agent of X' refers to the instigator or doer of the state of affairs denoted by the predicate X and the nominalization is generally accomplished by the suffix *-/r(a)/*. However, there are some expressions with the equivalent agentive denotation which do not suffix *-/r/* to the predicate, e.g. *?ɔra* 'to sew' vs. *?ɔta* 'sewer' and *maya* 'to beat' vs. *kiymajana* 'drummer'. The singular forms are given in the fourth column: the plural of agent nominals of this type, i.e. nominalized by the suffix *-/r/*, is made by a single vowel suffix (CL.3) whose surface form depends on harmony rules.²⁰

²⁰ One language consultant had a problem retrieving the plural of some agent nouns. He often repeated the singular entry for the plural. I interpret this as either a situation where agent

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Table 4.12: Examples of nominalization of verbal process stem

Sem. value	Verb. process stem	NMLZ	Form
Agent of X	gòò ‘dance’	-/r/	góór ‘dancer’
Agent of X	kpó ‘kill’	-/r/	kpóórá ‘killer’
Agent of X	búól ‘sing’	reduplication	bùòlbúóló ‘singer’
Agent of X	sùmmè ‘help’	reduplication	súsúmmá ‘helper’
Action of X	gòò ‘dance’	-/[+HI, -BK]/	góóíí ‘dancing’
Action of X	kpó ‘kill’	-/[+HI, -BK]/	kpóóíí ‘killing’
Action of X	búól ‘sing’	-/[+HI, -BK]/	búólíí ‘singing’
Action of X	sùmmè ‘help’	-/[+HI, -BK]/	súmmíí ‘helping’

Another verbal nominalization process conveying ‘agent of X’ is reduplication. The evidence suggests that only the first syllable is reduplicated.

The second nominalization process is interpreted as ‘action of X’ or ‘process of X’ and consists of the suffixation of a high front vowel to the verbal stem.²¹ The surface form of the vowel depends on the quality of the stem vowel and ATR-harmony (Section 3.4.2). Consider example (85).

- (85) ḩ piílè wáíí rá.
 v pile wa-I-I ra
 3.SG start come-NMLZ-CL.4 FOC
 ‘He begins coming.’

The final vowels in the words referring to ‘the process of X’ are analysed as a sequence of two vowels: first a nominalizer suffix (i.e. NMLZ) on the verbal stem, and second, a noun class suffix. Such nominalized verbal stems are allotted to noun class 4; their singular suffix is a copy of the NMLZ vowel, and their plural suffix is the low vowel *a*, raised to a mid height, e.g. *pərn/pərɪə* ‘weaving(s)’ (<*pəra* ‘weave’, see class 4 in Section 4.3.2.1.4).

nouns do not show differences in the singular and plural (cl. 6), or different sg./pl. forms exist but he could not retrieve them. The pair *kpɔra/kpɔrəsa* ‘killer(s)’ is unusual. The word *sāsaar* means ‘woodcarver’ and not ‘car driver’ even though *sāā* can mean both ‘carve’ and ‘drive vehicle’. People usually use *lɔɔlisāár*, or the English word *dərávɛ*, which is common all over Ghana, to refer to any driver of a vehicle.

²¹ The nominalization ‘the process X’ is often not distinguishable from ‘the result of a process X’. Does ‘dancing’ refer to ‘the process of dance’, ‘the result of the process of dance’ or both?

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4.3.2.2.3 Verbal state stem Verbal state stems denote static events. They generally function as verbs, but they can take the role of attributive modifiers in noun phrases, referred to as ‘qualifiers’ in Section 4.3.4. In that role, their semantic value is similar to the value of adjectives in English: they denote a property assigned to a referent. To function as a qualifier, some verbal state predicates must be nominalized. As with verbal process stems, verbal state stems are found in nouns which have been nominalized by suffixation of a high front vowel, i.e. ‘the state of X’. For instance, the verbal state predicate *kpeg* has a general meaning which can be translated into English as ‘hard’ and ‘strong’. The expression *kpégíí* in a *teebul kpégíí dva de* ‘The hard table is there’ functions as qualifier in the noun phrase *a teebul kpégíí lit.* ‘the table hard’.

- (86) Verbal state stem *kpeg* ‘hard’ in complex stem nouns

- a. *núú⁴kpég* < HEAD-HARD ‘stubbornness’
- b. *nékpég* < ARM-HARD ‘stingy’
- c. *dààkpég* < WOOD-HARD ‘strong wood’

Examples are provided in (86) using *kpeg* again for the sake of illustration. Notice that only (86c) has a transparent and compositional meaning. Verbal state stems are mainly found in complex stem nouns (Section 4.3.2.3).

4.3.2.3 Complex stem nouns

A complex stem noun, as opposed to an atomic one, is formed by the combination of at least two stems (XY). Either X or Y in a XY-complex stem noun may be atomic or complex. Nominal stems (ns), verbal state stems (ss) and verbal process stems (ps), together with a single noun class suffix (and/or other types of nominalizer) are the elements which take part in the formation of complex stem nouns.

- (87)
- a. *nébíí* ‘finger’
ne-bi-i > ARM-SEED
 NS + NS + CL.3.SG
 - b. *pàtfigíbúmmò* ‘liar’
patfigi-bummo > STOMACH-BLACK
 NS + NS (+ CL.1.SG)
 - c. *ŋméjħòlì* ‘dried okro’
ŋmej-hv̥l-i-i > OKRO-DRY
 NS + SS + NMLZ + CL.4.SG

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- d. *jàwàdíř* ‘business person’
jawa-di-r > BUY-EAT-AGENT
 PS + PS + NMLZ (+ CL.3.SG)

In (87a) and (87b), all stems are nominal. In (87c), the verbal state stem *hwl* ‘dry’ follows a nominal stem, and in (87d) both stems are of the type verbal process. In these stem appositions, it is the noun class suffix of the rightmost stem which appears. Further, stems are lexemes, as opposed to nouns or verbs. This is readily apparent in (87a) and (87b), in which the leftmost stems *ne* and *patſigɪ* would appear as *neŋ* and *patſigɪŋ* if they were full-fledged nouns. Thus, although complex stem nouns contain more than one stem, there is only one noun class associated with the noun and it is always the noun class associated with the rightmost stem. This was mentioned in Section 4.3.2.1.8 to support the claim that semantic criteria in noun class assignment may be nonexistent.

If stems are treated as lexemes, there is still a problem in accounting for the ‘reduced’ form of some lexemes when they occur in stem appositions. That is, the first stem of a complex stem noun is often reduced to a single syllable in the case of a polysyllabic lexeme, or a monosyllabic lexeme of the type CVV is reduced to CV. For example, *lúhò* and *lúhòsó* are respectively the singular and plural forms for ‘funeral’ (CL.2). The expectation is that when the lexeme takes part in position X of a XY complex stem noun, it should exhibit its lexemic form, i.e. *luho*. Yet, the word for ‘last funeral’ is *lúsínnà*, lit. funeral-drink, and not **luhosinna*. Not all lexemes get reduced in that particular environment, nevertheless, it is more discernible for polysyllabic lexemes or monosyllabic ones built on a heavy syllable. Moreover, some lexemes are more frequent in that environment than others.

The relation between the stems in a complex stem noun is asymmetric. The relation is defined in terms of what the referents of the stems and the complex noun as a whole have to do with each other. As in a syntactic relation between a head and a modifier, one of the stems modifies while the other stem is modified. The semantic relations between the stems are of two types: ‘completive’ modification and ‘qualitative’ modification. These distinctions are discussed in Sections 4.3.2.3.1 and 4.3.2.3.2.

4.3.2.3.1 Completive modification A completive modification in a complex stem noun XY can translate as ‘Y of X’ of which Y is the head. For instance *siipóŋ* ‘eyelash’, lit. eye-hair, is a kind of hair and not a kind of eye. And *?ilnɔ́čá* ‘nipple’, lit. breast-mouth, is most likely seen as a kind of orifice than as a kind of

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breast. In both cases, the noun class is suffixed to the rightmost stem, incidentally to the head of the morphological construction, i.e. *siipóy/siipóná* (CL.3) and *?ilnɔ́á/?ilnɔ́ásá* (CL.2). As mentioned earlier, either X or Y in a complex noun XY can be complex. The word *népiélpatfigíí* ‘palm of the hand’ is an example of two completive modifications. It consists of a complex stem *nepiel* ‘hand’, which is composed of *ne* ‘arm’ and *piel* ‘flat’, and the atomic stem *patfigi* ‘stomach’, yielding in turn ‘flat of hand’ and then ‘inside of flat of hand’.

4.3.2.3.2 Qualitative modification A qualitative modification in a complex stem noun is the same as the syntactic modification noun-modifier. The difference lies in the formal status of the elements: when the relation is held at a syntactic level the elements are words, whereas at the morphological level they are stems. As mentioned earlier, either X or Y in a complex noun XY can be complex. For instance, the word *nebiwie* consists of the combination of *ne* ‘arm’ (CL.9) and *bi* ‘seed’ (CL.4), then the combination of *nebi* ‘finger’ and *wi* ‘small’. The noun class of *wi* ‘small’ is CL.1, so the singular and plural forms for the word ‘little finger’ are *nébíwié* and *nébíwisé* respectively. The first relation involved is a completive modification, i.e. ‘seed of arm’, while the second is a qualitative one, i.e. ‘small seed of arm’ or ‘small finger’. A qualitative modification in a complex noun XY can translate as ‘X has the property Y’ of which X is the head. Therefore, unlike many languages, it is not necessarily the head of the morphological construction which determines the type of inflection.

The examples in Table 4.13 illustrate the distinction between the completive and qualitative modification. The form *daa* conveys either the meaning ‘tree’ or ‘wood’. Both meanings may function as head or as modifier. If the head stem follows its modifier, it is a completive modification, and vice-versa for the qualitative modification. A semantic relation between the stems may be a whole-part relation, a characteristic added to define an entity or a purpose associated with an entity.

So far, XY-complex stem nouns were assumed to be endocentric compounds whose head is X in qualitative modification and the head is Y in completive modification. However, a word such as *pàtfigibúmmò* ‘liar, secretive’, lit. stomach-black, suggests that some XY-complex stem nouns may either lack a head or have more than one head. These possibilities are not ignored, but in this particular case the complex stem noun may be seen as involving the abstract senses of *patfigi* and *bummo*, that is ‘essence’ and ‘subtle, restrained’ respectively, making *patfigibummo* a qualitative modification which can be formulated literally as ‘subtle/restrained essence’, i.e. a property applicable to humans. Thus, the stem

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Table 4.13: Distinction between compleutive and qualitative modification using /daa/ ‘tree’ or ‘wood’. Abbreviations: H= head, M= modifier, NS= nominal stem, SS= verbal state stems, PS= verbal process stem,

	Structure			Stems	Word
	Lex. type	Function	Semantic		
Compleutive	NS-NS	M-H	WHOLE-PART	/daa/-/luto/ ‘tree’-‘root’	dààlútó ‘root of tree’
	NS-SS	M-H	WHOLE-PART	/daa/-/pēti/ ‘tree’-‘end’	dààpétí ‘bark’
	NS-NS	M-H	WHOLE-PART	/kpōñkpōñ/-/daa/ ‘cassava’-‘wood’	kpōñkpōñdāā ‘cassava plant’
Qualitative	NS-NS	H-M	THING-CHARAC	/daa/-/sōta/ ‘tree’-‘thorn’	dààsòtá ‘type of tree’
	NS-NS	H-M	THING-CHARAC	/jin/-/daa/ ‘tooth’-‘wood’	jíndáá ‘horn’
	PS-NS	H-M	PURPOSE-THING	/tʃaasa/-/daa/ ‘comb’-‘wood’	tʃáásàdāā ‘wooden comb’

patfigii is treated as the head, and *bummo* as the stem functioning as the qualitative modifier. Another example is *dààdùgó*. This word consists of the stems *daa* ‘tree’ and *dugo* ‘infest’ and refers to a type of insect. Unlike the analysed expressions displayed in Table 4.13 none of the stems can be treated as the head of the expression and the meaning of the whole noun cannot be transparently predicted from its constituent parts. This leads me to provisionally consider the expression *dààdùgó* as an exocentric compound, i.e. a complex stem noun without a head.

4.3.2.3.3 Compound or circumlocution For a few expressions, it is hard to tell whether they are compounds, i.e. the results of morphological operations, or circumlocutions, i.e. the results of syntactic operations (Allan 2001: 165). Clear cases of circumlocution nevertheless exist. For instance, the word *kpatakpal* ‘type of hyena’ is treated by one language consultant as *kpa ta kpa lli lit.* ‘take let.free take leave’.²² Another example is *sówàkándíkùró* ‘parasitic plant’. This expression refers to a type of parasitic plant lacking a root which grows upon

²² Yet *kpatakpari* is the word for ‘hunting trap’ in Gonja (Rytz n.d.).

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and survives from the nutrients provided by its hosts. The word-level expression originates from the sentence *sòwà ká ý dí kùórò*, *lit.* die-and-I-eat-chief, ‘Die so that I can become the chief’. It is common to find names of individuals being constructed in this way: the oldest woman in Ducie is known as *ṇwábipē*, *lit.* *ṇ wa bɪ pe* ‘I-not-again-add’. Since two successive husbands died early, she used to say that she will never marry again. For that reason people call her *ṇwábipē*.

4.3.2.4 Derivational morphology

A derivational morpheme is an affix which combines with a stem to form a word. The meaning it carries combines with the meaning of the stem. By definition, a derivational morpheme is a bound affix, and thus cannot exist on its own as a word. This property keeps apart complex stem nouns and derived nouns. Yet, the distinction between a bound affix and a lexeme is not obvious, mainly because some bound affixes were probably lexemes at a previous stage, or still are today (see the morpheme *br* in Section 4.3.6.5).

4.3.2.4.1 Maturity and sex of animate entities The specification of the maturity and sex of an animate entity is accomplished in the following way: male, female, young, and adult are organized in morphemes encoding one or two distinctions. These morphemes are suffixed to the rightmost stem. To distinguish between male and female, the morphemes (sg./pl.) *wal/wala* ‘male’ and *nii/nuita* ‘female’ are used as (88) illustrates.

- (88) a. *bòlà-wál-Ø / bòlà-wál-á*
elephant-male-sg / elephant-male-pl (cl.3)
- b. *bòlà-níi-Ø / bòlà-níi-tá*
elephant-female-sg / elephant-female-pl (cl.7)

The language employs two strategies to express the distinction between the adult animal and its young, which is called here ‘maturity’. The first is to simply add the morpheme *-bi* ‘child’ to the head, e.g. *bòla-bié/bòla-bise* ‘young elephant(s)’. In the second strategy both the sex and maturity distinctions are conveyed by the morpheme. This is shown in Table 4.14.

Some examples are more opaque than others. For instance, the onset consonant of the morpheme *wal/wala* ‘male’ may surface as a bilabial plosive, e.g. *bòlbál* ‘male goat’. One can also observe a difference in form between the word *pìèsíi* ‘sheep’, *pèmbál* ‘male sheep’ and *pèníi* ‘female sheep’. The words displayed in the first three rows of Table 4.15 show the least transparent derivations.

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Table 4.14: *Morphemes encoding maturity and sex of animate entities*

	MALE	FEMALE
YOUNG	-w(a e)lee	-lor
ADULT	-wal	-nii

The annotation of tone is a first impression and the symbol - indicates that the consultants could not associate a word for the intended meaning.

Table 4.15: *Maturity and sex/gender of animals*

Animal	Generic	Adult		Young	
		Male	Female	Male	Female
fowl	záì	zím ^b ál	zápúò	zímbéléè	zápúwié
sheep	píésíí	pèmbál	pèníí	pémbéléè	pélór
goat	bɔ̃ɔ̃ŋ	bɔ̃ɔ̃mbál	bɔ̃níí	bɔ̃mbéléè	bɔ̃ɔ̃lór
pouched rat	sàpùhíé	sàpúwál	sàpúníí	sàpúwáléè	sàpúlór
antelope	?áá	?ááwál	?ááníí	?ááwéléè	?áálór
dog	váà	váwál	váníí	váwáléè	válór
cat	diébié	diébáwál	diébáníí	diébáwáléè	diébálór
cow	náá	náwál	náñíí	náwáléè	nállór
elephant	bɔ́lá	bɔ́lwál	bɔ́léníí	bɔ́wáléè	bɔ́llór

4.3.2.4.2 Native or Inhabitant of To express ‘I am from X’, where ‘be from X’ refers to the place where someone is born and/or the place where someone lives, the verb *lìi* is used, e.g. *sɔylá ñì lìi* ‘I am from Sawla’. Expressions with the meaning ‘native of X’ or ‘inhabitant of X’ can be noun words referring to this same idea, that is ‘being from X’. Table 4.16 shows that the suffixes -(l)ii/(l)ee/la express the meaning ‘native of X’ or ‘inhabitant of X’. The suffixes display vowel qualities in the singular and plural similar to those found in noun class 4 (Section 4.3.2.1.4).

4.3.2.4.3 Category switch The phenomenon called ‘category switch’ refers to a derivational process whereby two words with related meanings and composed

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Table 4.16: Native or Inhabitant of

Location	sg.	pl.	Location	sg.	pl.
Chakali	<i>tfákálíí</i>	<i>tfákáléé</i>	Katua	<i>kàtóžlíí</i>	<i>kàtóžléé</i>
Motigu	<i>mòtígíí</i>	<i>mòtígíé</i>	Tiisa	<i>tíísálí</i>	<i>tíísálá</i>
Ducie	<i>dùsélíí</i>	<i>dùséléé</i>	Chasia	<i>tfàsílíí</i>	<i>tfàsíléé</i>
Bulinga	<i>búléñíí</i>	<i>búléñéé</i>	Wa	<i>wáálíí</i>	<i>wáálà</i>
Gurumbele	<i>gròmbèlílíí</i>	<i>gròmbèlíléé</i>	Tuosa	<i>tòòsálíí</i>	<i>tòòsálá</i>

of the same segments change category based entirely on their tonal melody. Examples are provided in (89).

- (89) *tòmà* (*v*) ‘work’ ↔ *tórmá* (*n*) ‘work’
 gòà (*v*) ‘dance’ ↔ *gòá* (*n*) ‘dance’
 jòwà (*v*) ‘buy’ ↔ *jòwá* (*n*) ‘market’
 mòmà (*v*) ‘laugh’ ↔ *mòrmá* (*n*) ‘laughter’
 gorò (*v*) ‘circle’ ↔ *góró* (*n*) ‘bent’

4.3.2.4.4 Agent- and event-denoting nominalizations Apart from their roles in complex stem nouns, it was shown in Section 4.3.2.2.2 that both verbal state and verbal process stems undergo these two nominalizations processes in order to function as atomic nouns. The two processes are summarized in (90) and (91).

(90) Agent nominalization

- a. A verb stem takes the suffix -[r] to express agent-denoting nominalization.

- sòðásvór / sòðásvórá* (CL.3) ‘weaver(s)’
 ← *sòðá* (*v*) ‘weave’
lúlibùmmùjár / lúlibùmmùjárá (CL.3) ‘healer(s)’
 ← *Ilibummo* (*n*) ‘medicine’ + *ja* (*v*) ‘do’

- b. A verb stem gets partially reduplicated to express agent-denoting nominalization.

- súsúmmá / súsúmmásá* (CL.2) ‘helper(s)’
 ← *sùmmè* (*v*) ‘help’
sássáár / sássáará (CL.3) ‘carver(s)’
 ← *sássá* (*v*) ‘carve’

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(91) Event nominalization

A verb stem takes the suffix -/[+HI, -BK]/ to express event-denoting nominalization.

lɔ́líí / ló́líé (CL.4) ‘giving birth’

← *lɔ́la* (v) ‘give birth’

kpégíí / kpégíé (CL.4) ‘hard’ or ‘strong’

← *kpeg* (v) ‘hard’ or ‘strong’

Some consultant prefer agent nouns ending with (*sg./pl.*) *-r/-rV*, others offer *-r/-rV* (CL.3) and *-ra/-rəsV* (CL.2) as possible alternatives. In addition, there is another agent-denoting word formation which simply adds the word *kɔɔri* ‘make’ to the noun denoting the product, e.g. *nāá̄tɔ̄kɔ̄rá / nāá̄tɔ̄kɔ̄sá* (CL.1) ‘shoe-maker(s)’ < *nāá̄tɔ̄s* (n) ‘shoe’ + *kɔɔri* (v) ‘make’.

4.3.2.5 Proper nouns

As a rule, proper nouns have unique referents: they name people, places, spirits, and so on. So in the area where Chakali is spoken, there is only one river named *gòlögòló*, only one hill named *dàlbíí*, one village named *mòtigú*, only one shrine named *dàbàjtílögú*, etc. Nevertheless more than one person can have the same name, and the same applies to a lesser extent to villages. For instance, *sɔylá* ‘Sawla’ may refer to the Chakali village situated between Tuosa and Motigu, or to a Vagla village situated at the junction of the Bole-Wa and Damongo-Wa road. To identify the former, one must say *tfákàlsɔylá* ‘Chakali Sawla’.

A Chakali person may bear two or three names: his/her father’s name, the name of his/her grandfather or great-grandfather, and his own (common) name. In the case of the (great-) grandfather’s name, it is a feature of the newborn or an external sign which suggests the child’s name. The common name may be changed in the course of one’s life. Today, regardless of whether a person is Muslim or not, common names are mainly from Arabic, Hausa, and Gonja origins, probably due to the Islamization of Chakali (Brindle 2015b).

Common names among the elders (over 50 years old) consist of the name of a non-Chakali village, together with *nàà* ‘chief’. In Tuosa, Ducie, and Gurumbele, one finds one or more Kpersi Naa, Mangwe Naa, Jayiri Naa, Wa Naa, Sing Naa, Busa Naa, etc. The next generation (approximately below 50 YO) tend to have either ‘Muslim’ names or ‘English-title’ names. Common Muslim names are Idrissu, Fuseini, Mohamedu, Ahmed, Mohadini, etc. Typical ‘English-title’ names are *Spéntà* ‘inspector’, *Dóktà* ‘doctor’, *Títfà* ‘teacher’, etc. Apart from

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‘teacher’, which can identify actual teachers in communities in which schools are present, none of the individuals are actual teachers, doctors or inspectors. The same can be said about the older generation, none of them are/were chief of Kpersi, Mangwe, Jayiri, etc.. These villages are not Chakali villages and these individuals have no real connections with the villages used in their names. It seems that these common names were trendy nicknames peers assign to each other. One consultant claims that the elders can be ranked in terms of power and influence according to their nicknames. In Chakali society, one may have two additional names, a drumming name and a Sigu name. A drumming name is used in drummed messages sent to other villages about weddings or deaths, while a *sígù* name is a name one receives when initiated to the shrine *dààbàñ-tólúgú* at *dáámúj*.

Because of their pragmatic function, proper nouns are rarely observed in a plural form, but some contexts may allow this. In (92), the proper name *Gbolo* takes the plural marker *-sV*.²³

- (92) *gbòlò-só bá-ŋmènàá ká dòà dùsèè ní.*
gbolo.(G.b)-PL G.b-Q.many EGR exist Ducie POSTP
 ‘How many Gbolos are there in Ducie?’

Finally, circumlocution is a common process found in names of people and dogs (e.g. the example of *ɳwabipe*, lit. *ɳ wa bi pe* ‘I-not-again-add’, was given in Section 4.3.2.3.3). A few examples of dog names are given in (93).

(93) Dog names

- a. *jàsáŋábɔ̄ɛ́i* ‘Let’s keep peace’
ja-sanya-bɔ̄ɛ́i > we-sit-slowly
- b. *ɳnɔ̄áwàjáhóò* ‘I will not open my mouth again’
ɳ-nɔ̄á-wa-ja-hoo > my-mouth-not-do-hoo
- c. *kùósòzímá* ‘God knows’
kuoso-zima > god-know

²³ The context of (92) makes sense when one understands that the name ‘Gbolo’ has a particular meaning. It is understood that when a couple has a fertility problem, it is common to travel to the community of Mankuma and to consult their shrine. If the woman gets pregnant after the visit, they must return to Mankuma to appease the shrine. Subsequently, the child must be named ‘Gbolo’ and automatically acquires the Red Patas monkey as totem.

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4.3.2.6 Loan nouns

A loan noun, or more generally a loanword, can be defined as “a word that at some point came into a language by transfer from another language” (Haspelmath 2008: 58). When a word is found in both Chakali and in another language, many loan scenarios are conceivable. However, for some semantic domains such as bicycle or car parts, school material, and so on, the past and present sociolinguistic situations suggest that Chakali is the recipient language and Waali, English, Hausa, and Akan are the donor languages. Loan scenarios differ and are harder to establish when other SWG languages are involved. It is often unfeasible to demonstrate whether the same form/meaning in two languages was inherited from a common ancestor, or borrowed by one and subsequently passed on to other SGW languages. Moreover, it may be unwise to assume that in all cases Chakali is the recipient language, especially for loan words in domains which were in the past fundamental in Chakali lifestyle, but to a lesser degree for neighboring ethnic groups. Thus, Chakali as a donor language can be evaluated in a wider Grusi-Oti Volta genesis, or at a micro-level where the influence of Chakali on Bulengi is established. It is unlikely that Chakali borrowed from English through contact. And Ghanaian English, in Wa town and Chakali communities, is not an effective mode of communication, at least in social spheres where the majority of Chakali men and women interact (see discussion in Section 1.3 and in Brindle 2015b). Nonetheless, the situation is different for school children who are exposed to Ghanaian English on a regular basis. I believe that Ghanaian English spoken by native speakers of Waali, Dagaare, or Chakali is the only potential variety of English which can function as a donor language. Examples of words ultimately from English origin are: *bɔ̄lìù* ‘blue’, *?ásibítì* ‘hospital’, *dóktà* ‘doctor’, *bàlúù* ‘balloon’, *béléntí* ‘belt’, *tšrádžà* ‘trouser’, *détì* ‘date’, *míntí* ‘minute’, *džánsè* ‘type of dance’, *kápéntà* ‘carpenter’, *kálpòtè* ‘coal pot’, *ká-tà* ‘quarter’, *lɔ̄lí* ‘lorry (any four-wheel vehicle)’, *sákàr* ‘bicycle’, *pèn* ‘pen’, *sùkúù* ‘school’, *tʃítʃà* ‘teacher’ and many more. There is a recurrent falling tonal melody (i.e. HL) among the loan nouns of ultimately English origins. Many of them, if not all, can be found in other languages of the area (GILLBT 1975; Dakubu, Atintono & Nsoh 2007).

When a word is found both in Waali and Chakali, it is not automatically classified as borrowed from Waali, yet it is only suspected to be non-Chakali. Examples such *džiérá* ‘sieve’, *džùmbùrò* ‘type of medicine’, *gbàgbá* ‘duck’, *kákádùrò* ‘ginger’, *kàpálà* ‘fufu’, *káú* ‘mixture of sodium carbonate’, *násárá* (Hausa) ‘white man’, and *sénsénná* ‘prostitute’ are some of the Waali/Chakali nouns found in transcribed texts, or by chance.

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The weekdays are from Arabic (probably via Hausa). Vagla and Tumulung Sisaala, but not Deg, use similar expressions (Naden 1996: 60): *?àtàníé* ‘Monday’, *?àtáláátà* ‘Tuesday’, *?àlárba* ‘Wednesday’, *?àlámósà* ‘Thursday’, *?àridzímà* ‘Friday’, *?ásibítì* ‘Saturday’ and *?àláháádi* ‘Sunday’. The expressions for the lunar months seem to be borrowed from Waali, but Dagbani and Mamprusi have similar expressions. In these Oti-Volta languages, some of the names correspond to important festivals, i.e. 1, 3, 7, 9, 10, and 12 below. In Chakali, only *džimbèntó* is celebrated and is considered the first month.²⁴ The lunar months are: *džimbèntó* ‘first month (1)’, *síférà* ‘second month (2)’, *dùmbá* ‘third month (3)’, *dùmbá-fúlánàán* ‘fourth month (4)’, *dùmbákókórikó* ‘fifth month (5)’, *kpínítfùmààjñkùná* ‘sixth month (6)’, *kpínítfù* ‘seventh month (7)’, *?àndzélindzé* ‘eighth month (8)’, *sójkaré* ‘ninth month (9)’, *tʃíjsùnjù* ‘tenth month (10)’, *dùyúmààjñkùnà* ‘eleventh month (11)’ and *dùgú* ‘twelfth month (12)’. It was understood that these terms and concepts are not known by the majority, especially the younger generations.

4.3.2.7 Relational nouns

Many languages present formal identity between body parts terms and expressions used to designate elements of space. The widely accepted view is that diachronically spatial relational nouns – sometimes called spatial nominals, (Hellwig 2007: 895), or adpositions, (Heine 1997: 137) – are “the result of functional split” and that “they are derived from nouns denoting body parts or locative concepts through syntactic reanalysis” (Heine & Reh 1984: 256).

Chakali relational nouns are formally identical to body part nouns although not all body part nouns have a relational noun counterpart. For instance, whereas *juu* can have both a spatial meaning, i.e. ‘on top of X’, and a body part one, i.e. ‘head’, the body part terms *bembii* ‘heart’, *hog* ‘bone’ or *fɔð* ‘lower back’, among others, cannot convey spatial meanings. Table 4.17 displays the body parts found in the data which convey spatial meaning.²⁵

How can we distinguish a relational noun from a noun? Above all, the differentiation between relational nouns and body part nouns cannot rely solely on surface syntax criteria, precisely because the configuration of a possessive noun phrase and a relational noun phrase are identical. This is shown in (94).

- (94) a. Possessive attributive phrase

²⁴ Dagbani *buyum* and Waali *džimbénti* are both treated as first month by the speakers of these languages.

²⁵ The body part term *gántál* ‘back’ is from the Ducie lect and corresponds to *hàbòá* in the Motigu, Gurumbele, Katua, Tiisa, and Tuosa lects.

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Table 4.17: *Spatial nominal relations and body part nouns: similar forms and different, but related, meanings*

Projection	Spatial relation	PoS: <i>reln</i>	Body parts	PoS: <i>n</i>
Intrinsic				
	TOP	<i>juu</i> (x,y)	head	<i>juu</i> (x)
	CONTAINMENT	<i>patfiguu</i> (x,y)	stomach	<i>patfiguu</i> (x)
	SIDE	<i>logun</i> (x,y)	rib	<i>logun</i> (x)
	MOUTH	<i>nðā</i> (x,y)	mouth	<i>nðā</i> (x)
	BASE/UNDER	<i>mug</i> (x,y)	arse	<i>mug</i> (x)
	MIDDLE	<i>bambaaj</i> (x,y)	chest box	<i>bambaaj</i> (x)
Relative				
	LEFT	<i>neŋgal</i> (x,y)	left hand	<i>neŋgal</i> (x)
	RIGHT	<i>nendul</i> (x,y)	right hand	<i>nendul</i> (x)
	BACK	<i>gantal</i> (x,y)	dorsum	<i>gantal</i> (x)
	FRONT	<i>sʊv</i> (x,y)	front	<i>sʊv</i> (x)

[N₁-N₂]_{NP} where N₂=body part, e.g. *báál juúù* ‘a man’s head’

b. Spatial nominal phrase

[N₁-N₂]_{NP} where N₂=spatial relation, e.g. *téébùl juúù* ‘top of the table’

Even though the two corresponding nominal structures may cause ambiguities, the interpretation is generally disclosed by the meaning of the nominal preceding the N₂ in (94). The term *juu*, for instance, can only mean ‘top of’ in a phrase in which it follows another nominal and refers to a projected location of N₁’s referent. In (94a), even though *juu* immediately follows a nominal, it would not normally refer to the projected location ‘on the top’ but only to the man’s head. Nevertheless, despite any attempts to identify structural characteristics which may contribute to the disambiguation of a phrase involving a body part term, ambiguities may still arise.

Another aspect of body part terms is their different function in morphological and syntactic structure. While a relational noun is a syntactic word, body part terms may also function as morphemes in compound nouns to express a specific part-whole relationship or a conventionalized metaphor (Heine 1997: 141). Whereas the distinction may be formally and semantically hard to distinguish, the number of body part terms which can be the stem in a compound noun is larger than those functioning as relational nouns. Some examples are shown in Table 4.18.

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Table 4.18: *Body part terms in compound nouns*

Body part term	Compound noun	Morph. gloss	Gloss
eye	<i>tɔ́ó-⁺síí</i>	village-eye	village's center
	<i>kpààn-síí</i>	yam-eye	yam stem
	<i>niì-síí</i>	water-eye	deepest area of a river
	<i>nàà-síí</i>	leg-eye	ankle bump
mouth	<i>gɔ̄ŋ-nɔ̄á</i>	river-mouth	river bank
	<i>?il-nɔ̄á</i>	breast-mouth	nipple
	<i>díà-nɔ̄á</i>	house-mouth	door
leg	<i>gɔ̄n-⁺nàá</i>	river-leg	split of a river
	<i>dáá-⁺nàá</i>	tree-leg	branch
head	<i>kùósò-púú</i>	god-head	sky
	<i>tíi-púú</i>	land-head (<i>etym</i>)	west
arse	<i>tíi-múŋ</i>	land-arse (<i>etym</i>)	east
neck	<i>víi-báyžná</i>	pot-neck	neck of a container
testicle	<i>mááfà-lúró</i>	gun-testicle	gun powder container
penis	<i>mááfà-péŋ</i>	gun-penis	gun trigger
ear	<i>mááfà-dígfná</i>	gun-ear	flintlock frizzen
arm	<i>fálá-néŋ</i>	calabash-arm	calabash stem
navel	<i>fá-?úl</i>	calabash-navel	calabash node
nose	<i>píi-mífsà</i>	yam mound-nose	part of a yam mound
liver	<i>tɔ́ó-pójł</i>	village-liver	important community member

Ignoring for the moment the structure in which they are involved, there seem to be two types of spatial interpretation accessible with body part terms. And there also seems to be a gray zone between the two.²⁶ The first interpretation is the literal attribution of human characteristics (i.e. anthropomorphic) in reference to parts of object. In a such a case, a body part term refers to a part of an object in analogy to an animate entity. For instance, a trigger of a gun (i.e. the lever that activates the firing mechanism) is called its ‘penis’, to characterize its physical appearance. The second interpretation does not designate a fixed part of an object but a location projected from a part of an object. In such a case it designates a spatial environment in contact with or detached from an object

²⁶ This gray zone may receive a diachronic interpretation. In Ameka (2007: 1072), the postpositions in Sékpélé are seen as evolving “from body part and environment terms” and have a similar, but not identical, function as those of Chakali relational nouns. For instance, Sékpélé’s postpositions “cannot be modified” nor can they vary “with respect to number marking”.

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(Heine 1997: 44). To make the distinction clear, in the sentence ‘a label is glued on the neck of the bottle’ the body part term ‘neck’ designates a breakable part of the bottle, whereas in the sentence ‘John is standing at the back of the car’ the body part term ‘back’ does not designate any part of the car but a relative spatial location, the area behind the car.

Relational nouns are rarely found in the plural. Yet, on grammatical grounds, nothing prevents them from being expressed in the plural. To describe a situation where for every bench there is a calabash sitting on it, the sentence in (95) is appropriate.

- (95) à fálásá ságá à kóró júúnó nī.
 ART calabash.PL sit ART bench.PL RELN.PL POSTP
 ‘The calabashes sit on top of the benches.’

One may argue that the ‘top of a bench’ is a spatial environment in contact with the bench, even a physical part of the bench, so pluralization may simply suggest that the ‘top of a bench’ is a word referring to an entity, and not a locative phrase. Two pieces of evidence go against this view: first, notice that *koro* ‘bench’ in *koro jūuno* is plural. Recall Section 4.3.2.3 in which a noun class (sg./pl. marking) was argued to appear only at the end of a word. If ‘top of a bench’ was a word and not a phrase, we would expect its plural form to be **korjūuno*. Secondly, deciding whether or not the ‘top of’ is indeed in contact with or detached from the bench is not conclusive. To describe a situation where several balls are under several tables, one may use the sentence in (96), in which case it cannot be argued that under of the table is a physical part of the table.²⁷

- (96) à bólsá dóá à téébùlsō pátfigíē nī.
 ART ball.PL be.at ART table.PL RELN.PL POSTP
 ‘The balls are under the tables.’

Another aspect of relational nouns and oblique phrases in general is that they are structurally very rigid, that is, they are not easily extracted or preposed. The sentences in (97a) and (97b) are nevertheless acceptable.

- (97) a. à téébùl júú nī, à fálá ságà.
 ART table RELN POSTP ART calabash sit
 ‘On top of the table, the calabash sits.’

²⁷ One may argue that it is indeed a part of the table, identical to the interior space of a container.

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- b. *téebùl lō, à fàlá ságá ᵐ jnúú nī.*
table FOC ART calabash sit 3.SG.POSS RELN. top POSTP
'Table, the calabash sits on top of it.' (lit. 'sits on its head')
- c. * *teebul lo, a fala saga nuu ni*
- d. * *᷑ nuu ni, a fala saga teebul*
- e. * *jnuu ni, a fala saga teebul*

The sentence in (97b) is acceptable but odd. It shows that the nominal complement of the relational noun *nūu* can be uttered at the beginning of the sentence while the possessive pronoun *᷑* is located in the complement slot of the relational noun, functioning as anaphora. The sentence is ungrammatical if the pronoun is absent *in situ* (97c), or if the oblique phrase is preposed but the nominal *teebul* stranded, whether an anaphora referring to *teebul* is present (97d) or absent (97e).

We now have evidence for treating the relational nouns as members of a closed class of lexical items whose function is to localize the figure to a search domain. It is not only that body part terms acquire spatial meaning following a noun referring to inanimate entities, but that, in diachrony, only a limited set of body part terms has acquired that spatial meaning, and, in synchrony, they form a subtype of nominal identified as relational noun. They are nouns since they can pluralize, but they acquire the status of functional words since they constitute a formal class with limited membership where each of the members expresses spatial meaning and requires a nominal complement.

- (98) *[[[a dia]_{NP} nuu]_{RelP} ni]_{PP} 'on the roof of the house'*

In (98), the relational noun *nūu* is within the complement phrase of the postposition *ni*. A relational noun phrase (RelP) consists of a head and noun phrase complement. We are now in a better position to state that the complement phrase of the postposition is a (nominal) phrase which corresponds to the conceptual ground.

To summarize, on a diachronical basis, it is believed that the function of relational nouns as locative adpositions originates from their purely 'entity' meaning through grammaticalization (Heine & Reh 1984: 44, 83). The form of Chakali body part terms supports the claim. On a synchronical basis, only *patfign̩* 'stomach', *logun* 'rib', *gantal* 'dorso', *muŋ* 'arse', *nvā* 'mouth', *səv* 'front', *bambaan* 'chest box' and *nūu* 'head' are relational nouns. Relational nouns are nouns which lack the referential power of the default interpretation of body part term (i.e. inter-

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preted in isolation), and which take a complement which must obligatorily be filled by an entity capable of projecting a spatial environment.

4.3.3 Pronouns and pro-forms

A pronoun is a type of pro-form. The difference between pronouns and pro-forms depends on whether they can be anaphors of nominal arguments. In this section, the personal, impersonal, demonstrative, and possessive pronouns are introduced, followed by the expressions used to convey reciprocity and reflexivity. In Section 4.5.1, the adverbial pro-forms are introduced.

4.3.3.1 Personal pronouns

Table 4.19 gives an overview of the personal pronoun forms.

Table 4.19: *Weak, Strong, and Emphatic forms of personal pronouns*

Pronoun Gram. function	Weak (wk) s A and o	Strong (st) s A	Emphatic (EMPH) s A
1.SG.	<i>n</i>	<i>míŋ</i>	<i>íwà</i>
2.SG.	<i>I</i>	<i>híŋ</i>	<i>ííwà</i>
3.SG.	<i>o</i>	<i>wáá</i>	<i>óówà</i>
1.PL.	<i>ja</i>	<i>jáwáá</i>	<i>jáwà</i>
2.PL.	<i>ma</i>	<i>máwáá</i>	<i>máwà</i>
3.PL.GA	<i>a</i>	<i>áwáá</i>	<i>áwà</i>
3.PL.GB	<i>ba</i>	<i>báwáá</i>	<i>báwà</i>

The weak form first person singular pronoun is a syllabic nasal which assimilates its place feature from the following phonological material (Section 3.3.2.2.1). All weak forms may be lengthened in the imperfective (Section 4.4.1.4.3). The personal pronouns do not encode a gender distinction in the singular but an animacy distinction is made between non-human and human in the plural. They are glossed 3.PL.GA and 3.PL.GB respectively (Section 4.3.10.1). The weak forms can surface either with a low or high tone; when an action has not yet occurred or a wish is expressed the pronoun is perceived with a high tone (Section 4.4.1.4.5). Otherwise the weak forms normally have low tones. The strong and emphatic forms are attested with the melodies with which they are associated in Table 4.19.

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- (99) a. *ø dí kɔɔ̤ rā.*
 3.SG eat t.z. FOC
 ‘She ate t.z.’
- b. *wáá dí kɔɔ̤ (*ra).*
 3.SG.ST eat t.z. FOC
 ‘SHE ate t.z.’
- c. *óɔ́wà dí kɔɔ̤ rā.*
 3.SG.EMPH eat t.z. FOC
 ‘It is her who ate t.z.’
- d. **v m̩ manɔ̤s ra*
- e. *wáá m̩ màŋà (*ra).*
 3.SG.ST 1.SG beat FOC
 ‘Him, I beat.’
- f. *óɔ́wà m̩ máŋɔ̤́ rā.*
 3.SG.EMPH 1.SG beat.3.SG FOC
 ‘It is him who I beat.’

The sentences in (99a)-(99c) show that while a weak or an emphatic pronoun can co-occur with a focus particle, a strong pronoun cannot. In addition, (99d)-(99f) confirm that both emphatic and strong pronouns may be fronted but weak pronouns cannot. While both emphatic and strong pronouns typically appear at the beginning of a sentence, their difference is that the emphatic pronoun is always coreferential with a weak pronoun in the clause, as the pair (99e-99f) demonstrates. The distinction between weak and strong is relevant when pronouns function as subject. Their proper use is conditioned by the emphasis placed on the participant(s) of the event or the event itself, and by the polarity of the clause in which they appear.²⁸ In this way, strong pronouns cannot co-occur in a sentence in which another constituent is in focus, that is a nominal phrase flanked by the focus marker or a verb ending with the assertive suffix vowel -[+RO, +HI] (compare examples (100b) and (100f) with (100a) and (100e)). In addition, in sentences where a negative operator occurs, strong pronouns are disallowed, as (100d) and (100h) show.

²⁸ The purpose of such distinctions derives mainly from the articulation of information. Purvis (2007) offers an analysis for Dagbani whereby personal pronoun forms vary depending on their position in relation to their lexical host.

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- (100) a. *míj jáwàà kinzíní.*
 1.SG.ST buy horse
 'I bought a horse.'
- b. **míj jawa kinzini ra*
- c. *ñ wà jáwá kinzíní.*
 1.SG.WK NEG buy horse
 'I did not buy a horse.'
- d. **míj wa jawa kinzini*
- e. *ñ pétijó.*
 1.SG.WK terminate.PFV.FOC
 'I finished.'
- f. **míj petijo*
- g. *míj pétijé.*
 1.SG.ST terminate.PFV
 'I finished.'
- h. **míj wa petije*

4.3.3.2 Impersonal pronouns

An impersonal pronoun does not refer to a particular person or thing. The form *a* is treated as an impersonal pronoun in some particular context.

- (101) *à māáséjó kékj.*
 3.SG.IMPS enough.PFV.FOC DXM
 'That's enough' or 'That's it' or 'Stop'

Example (101) is treated as a type of impersonal construction. It is characterized by its subject position being occupied by the pronoun *a*, which may be seen as referring to the situation, but not to any participant: this particular example is appropriate in contexts involving pouring liquids or giving food on a plate, or when people are quarrelling. In these hypothetical contexts, using the personal pronoun *v* instead of the impersonal pronoun *a* would be unacceptable.

The language does not have a passive construction as one finds in English, for example. Nonetheless, an argument can be demoted by placing it in object position, here as o-clitic (see Section 4.4.3.1). This is shown in (102).

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- (102) *ká à nàmìá? bá tíéú rò.*
 Q.where ART meat 3.PL.Gb eat.PFV.3.SG.O FOC
 'Where is the meat? It has been eaten.'

This type of impersonal construction illustrated in (102) is characterized by the personal pronoun *ba* (3.PL.Gb) in subject position. In this context, the subject is not a known agent and the pronoun *ba* does not refer to anyone/anything in particular. Therefore, the pair *a/ba* is treated as the singular and plural impersonal pronouns, only when they occur in impersonal constructions, as shown above.

4.3.3.3 Demonstrative pronouns

In the examples (103) to (104), the demonstrative pronouns function as noun phrases. All the examples below were accompanied with pointing gestures when uttered.

- (103) Replies to the question: Which cloth has she chosen?

- a. *háñ nā.*
 DEM.SG FOC
 'It is this one'
- b. *hámà rā.*
 DEM.PL FOC
 'It is these ones'

- (104) The speaker asks the addressee whether he had moved a certain object.

- i jáá háñ nā.*
 2.SG do DEM.SG FOC
 'You did THIS?'

- (105) How the fingers cooperate when they scoop t.z. from a bowl.

- hámàā ká zì péjèè à zí já wà tiisè háj.*
 DEM.PL EGR then add.PFV CONN then do come support DEM.SG
 'These (two fingers) are then added, and then they come to support this one.'

The expressions *háj* (sg.) and *hámà* (pl.) are employed for spatial deixis, specifically as proximal demonstratives, corresponding to English 'this' and 'these' respectively. The language does not offer another set for distal demonstratives.

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4.3.3.4 Interrogative words

Interrogative constructions are of two types: yes/no interrogatives and pro-form interrogatives (see Section 4.2.2). The former type, as the dichotomy suggests, requires a ‘yes’ or a ‘no’ answer. A pro-form interrogative uses an interrogative word which identifies the sort of information requested. In Chakali, some interrogative words may be treated as pronouns, while others may be treated as the combination of a noun and a pronoun. Table 4.20 gives a list of interrogative words, together with an approximate English translation, the sort of information requested by each and a link to an illustrative example of pro-form interrogatives. Some examples are listed in (106) where the question words are marked as Q together with a compatible gloss.

Table 4.20: *Interrogative pronouns*

Pronoun	Gloss	Meaning requested	Example
<i>bàáj</i>	what	non-animate entity, event	106a
<i>àj</i>	who	animate entity	106b
<i>lié</i>	where	location	106c
<i>pìn̊é</i>	why/how	condition, reason	106d
(<i>ba/a</i>) <i>wèj</i>	which	entity, event	106e
(<i>ba/a</i>) <i>ŋmènà</i>	(how) much/many	entity, event	106f
<i>sáj(a)-wèj</i>	when	time	106g

- (106) a. *bàáj* *i* *kàà* *jáà*.
 Q.what 2.SG EGR do
 ‘What are you doing?’
- b. *àj* *i* *kà* *ná* *à* *tóó* *ní*.
 Q.who 2.SG EGR see ART village POSTP
 ‘Whom did you see in the village?’
- c. *lié* *ní* *dì* *tfòòlíí* *kà* *dòò*.
 Q.where POSTP COMP sleeping.room EGR exist
 ‘Where is the room for sleeping?’
- d. *pìn̊é* *i* *já* *kà* *jááó*.
 Q.how 2.SG HAB EGR do.3.SG.O
 ‘How do you do it?’

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- e. áwèj̊ i kà kpàyà.
Q.which 2.SG EGR catch
'Which one did you catch?'
- f. àŋmèná i kà kpàgàsì.
Q.many 2.SG EGR catch.PV
'How many of them did you catch? (non-human reference)'
- g. sáŋwèj̊ i kàà wáá.
Q.when 2.SG EGR come
'When are you coming?'

When the question word *lie* ‘where’ is followed by the locative postposition *ni*, a request for a particular location is interpreted. This question word can also be followed by the noun *pe* ‘end’ in which case it should be interpreted as ‘where-towards’ or ‘where-by’, e.g. *líe pé i kà válà?* ‘Where did you go by?’. Another form used to request information on a location is *ká(á)*. This form is neither specific to Chakali nor to location *per se*: Waali uses it for the same purpose and the form is even used to request other types of information. For instance, *káá tómá?* means ‘how is work?’ in the two languages. It might be that Chakali borrowed the form from Waali. It was employed consistently in an experiment which appears in Brindle (2011). Example (102), repeated in (107), illustrates the use of *ká(á)* as interrogative word.

- (107) ká à nàmíá? bá tiéú rò.
Q.where ART meat 3.PL.B chew.PFV.3.SG.O FOC
'Where is the meat? It has been eaten.'

When they stand alone as interrogative words, the expressions *wej* and *ŋmena*, roughly corresponding to English ‘which’ and ‘how much/many’, must be prefixed by either *a-* or *ba-* reflecting a distinction between non-human and human entities respectively (see Section 4.3.10.1). The expression *saya-wej* in (106g) is literally translated as ‘time which’. The question word *baaj* can be used together with *wii* to correspond to English ‘why’, i.e. *báaj wíí ká wàà i dì wíí?* ‘Why are you crying?’. The expression *baaj wii* is equivalent to English ‘what matter’.

4.3.3.5 Possessive pronouns

The possessive pronouns are displayed in Table 4.21.

A possessive pronoun with a form C or V tend to be lengthened, although their length has no meaning. These pro-forms can function as possessor (PSOR), but

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Table 4.21: Possessive pronouns

Pronoun Gram. function	Form Possessive
1.SG.POSS	<i>ŋ(:</i>)
2.SG.POSS	<i>I(:</i>)
3.SG.POSS	<i>v(:</i>)
1.PL.POSS	<i>ja</i>
2.PL.POSS	<i>ma</i>
3.PL.A.POSS	<i>a(:</i>)
3.PL.B.POSS	<i>ba</i>

never as possessed (PSED), in an attributive possessive relation. This is shown in (108).

- (108) à kùórù *ŋmá dí* òò *hǎáŋ* *tʃʒjēó*.
 ART chief say COMP PSOR.3.sg.POSS PSED.wife ran.PFV.FOC
 ‘The chief said that his wife ran away.’

The weak personal pronouns and the possessive pronouns have the same forms, the differences between the two being their respective syntactic positions and their argument structures. The weak pronoun normally precedes a verb while the possessive pronoun normally precedes a noun, and the weak pronoun is an argument of a verbal predicate while the possessive pronoun can only be the possessor in a possessive attributive construction.

4.3.3.6 Reciprocity and reflexivity

Reflexive and reciprocal pronouns do not exist in Chakali. Instead, reciprocity and reflexivity are encoded in the nominals *dɔŋa* and *tntn*, which are glossed in the texts as RECP and REFL respectively. Reciprocity is illustrated in (109) and reflexivity in (110).

- (109) a. à *nibáálá báliè kpó dɔŋá wā*.
 ART men two kill RECP FOC
 ‘The two men killed EACH OTHER.’

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- b. *jà kàá kpō dōŋá wá.*
1.PL FUT kill RECP FOC
'We will kill EACH OTHER.'
- c. *à hàmōwísè káá júó dōŋá rā.*
ART children EGR fight RECP FOC
'The children are fighting against one another.'

- (110) a. *à báál kpō ḡ tìntìŋ.*
ART man kill 3.SG.POSS REFL.SG
'The man killed himself.'
- b. *jà kàá kpō já tìntìnsá wá.*
1.PL FUT kill 1.PL.POSS REFL.PL FOC
'We shall kill OURSELVES.'
- c. *à bié kpá kísié dō ḡ tìntìŋ dáŋíí.*
ART child take knife put 3.SG.POSS REFL.SG wound
'The child wounded himself with his knife.'

4.3.4 Qualifiers

Qualifiers are treated as part of the nominal domain. They display singular/plural pairs, as nouns do. Examples are presented in (111).²⁹

- (111) a. *siàmá sg., siànsá pl.* (CL.1) 'red'
b. *bóŋ sg., bómá pl.* (CL.3) 'bad'
c. *dítíŋ sg., dítímá pl.* (CL.3) 'true, real'

The examples in (112) are complex stem nouns of which the qualifier 'fat' is a property of the head 'woman' (Section 4.3.2.3.2).

- (112) a. *à hǎ-pɔ̄lī̄*
ART woman-fat.CL.4.SG
'The fat woman'
b. *à hǎ-pɔ̄lī̄e.*
ART woman-fat.CL.4.PL
'The fat women'

²⁹ Qualifiers are marked as *n.* in the dictionary since they are treated as nominal lexemes.

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Many qualifiers are assigned to noun class 4, the reason being that qualifiers are often nominalized verbal stems (Section 4.3.2.4.4), e.g. *pólíí/pólíé (qual)* ‘fat’ ← *pólà (v)* ‘fat (be)’. Examples are provided in (113).

- (113) a. *jírà* ‘call’ > *jírrí* ‘calling’
 b. *kòlà* ‘give birth’ > *kóllí* ‘giving birth’
 c. *sòwà* ‘die’ > *sówíí* ‘corpse’

Nonetheless, the two categories, noun and qualifier, are differentiated by the following characteristics: (i) while a qualifier must be semantically verbal (i.e. denoting a state or an event), a noun must not necessarily be, and (ii) while a qualifier modifies a noun, a noun functions as the nominal argument of the qualifier. The asymmetry is reflected in (114).

- (114) /nɔm/ ‘hot’
- a. *nìinój* *ná.*
 nII-nvJ na
 water-hot FOC
 ‘It is HOT WATER.’
 - b. à *níí* *nómáč̥.*
 a nII nɔma-ʊ
 ART water hot-PFV.FOC
 ‘The water is HOT.’
 - c. à *níí* *nómíí* *dóá* *dé* *nI.*
 [a nII nɔm-I-I]NP dva de ni
 ART water hot-NMLZ-CL.4 exist DXL POSTP
 ‘The hot water is there.’

In (114a) the stem *nɔm* ‘hot’ is part of the complex stem noun *nìinój* ‘water-hot’ (see Section 4.3.2.3). In this morphological configuration, a qualitative modification is established between the stem *nɔm* and the stem *nII*. In (114b), *nɔm* functions as a verbal predicate in the intransitive clause, and the definite noun phrase *a nII* ‘the water’ occupies the argument position. In (114c) the stem *nɔm* is nominalized and the singular of noun class 4 is suffixed. The word *nómíí* may be translated as ‘the result of heat’. It is treated as a qualifier since *nII* ‘water’ is (the head of) the argument of the predicate, and *dva* is a predicate which needs one core argument. Since *nɔm* can neither function as main predicate nor as head

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noun of the argument phrase, and since *nvm* is understood to be a property of the entity and not of the event, then *nvm* in (114c) is viewed as a qualifier.

Given the arguments put forward, one could analyse the qualifiers as adjectives. Both are seen categorically as nominals and semantically as properties or states. However, there are no lexemes in Chakali which can be assigned the category adjective, that is, no lexeme which, in all linguistic contexts, can be identified as categorically distinct from nouns and verbs. Qualifiers are either derived linguistic entities or idiomatic expressions. More than one procedure is attested to construct qualifiers. In (115), some types of qualifiers are provided.

- (115) a. *àbúmmò* ‘black’
- b. *àpólápólá* ‘pointed, sharp’
- c. *wiézímíí* ‘wise’

The expression *bummo* ‘black, dark’ in (115a) is treated a nominal lexeme. When it functions as a qualifier within a noun phrase, the prefix vowel *a-* is suffixed to the nominal stem (see Section 4.3.6). The type of qualifier found in (115b) is ideophonic and is used to describe perceived patterns, including colour, texture, sound, manner of motion, e.g. *gááñigááñi* ‘cloud state’, *adžinèdžinè* ‘yellowish-brown’, *túfútúfú* ‘smooth and soft’. Reduplication characterises the form of this type of qualifiers. When a reduplicated qualifier occurs in attributive function, i.e. following the head noun, it takes the prefix *a-* as well.³⁰ The word in (115c) is segmented as [[[THEME-V]-NMLZ]-CL.4]. The verbal stem *zim* ‘know’ sees its theme argument incorporated, i.e. *wie-zim* ‘matters-know’, a structure which is in turn nominalized by what is called event-nominalization in Section 4.3.2.4.4.

There are limitations on the number of qualifiers allowed within a noun phrase. Noun phrases with more than three qualifiers are often rejected by language consultants in elicitation sessions. The language simply employs other strategies to stack properties. In fact noun phrases with two qualifiers are rarely found in the texts collected. The linear order of qualifiers within the noun phrase are provided in Section 4.3.11.

Chakali has phrasal expressions which correspond to monomorphemic adjectives in some other languages. These expressions have the characteristic of being metaphorical; their lexemic denotations may be seen as secondary, and phrasal denotations as non-compositional. For instance, a speaker must say *ò kpáyá bàmbíí*, lit. ‘he has heart’, if he/she wishes to express ‘he is brave’. The word ‘brave’

³⁰ Although the prefix *a-* on qualifiers tends to disappear in normal speech. The prefix *a-* is unacceptable in (115c).

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cannot be translated to *bambii*, since its primary meaning is ‘heart’, but to *kpaya bambii* ‘to be brave’. Another way of expressing ‘brave person’ is *bàmbìi-tífná*, lit. ‘owner of heart’. Other examples are *síi-nòmà-tífná*, lit. ‘eye-hot-owner’, ‘wild, violent person’ and *síi-tífná*, lit. ‘eye-owner’, ‘stingy, greedy person’. These expressions are more frequently used as nouns in the complement position of the identificational construction, such as in *ø jáá sísiámátfífná*, lit. she is eye-red-owner (*si-siama-tfina*), ‘she is serious’. As mentioned in Section 4.5.6.2, it is often hard to establish whether an expression is idiomatic when only one of the its components is used in a non-literal sense.

4.3.4.1 Intensifiers

An intensifier is a predicate modifiers and appears following the word it modifies.. It marks a degree and make a statement stronger.

- (116) a. *ásìàmā tfõítfõí* ‘very/pure red’
- b. *ábúmmò jírití* ‘very/pure black’
- c. *ápòmmá píópíó* ‘very/pure white’
- d. *sóɔnì júlúllú* ‘very cold’
- e. *nòmà kpáŋkpáŋ* ‘very/pure hot’

The intensifier ideophones *tfõítfõí*, *jiriti*, *piopio*, *julullu*, and *kpáŋkpáŋ* are translated into English ‘very’ (or ‘pure’ in the case of colour) in (116). They are treated together as one kind of degree predicate modifier. Note that no other properties have been found together with a (unique and) corresponding degree modifier. For instance, if one wishes to express ‘very X’, where X refers to a colour other than black, white, or red, one has to employ the degree modifier *pááá* ‘very’ following the term, which is a common expression in many Ghanaian languages.

4.3.5 Quantifiers

Quantifiers are expressions denoting quantities and refer to the size of a referent ensemble. The words *mùŋ* ‘all’, *báníé* ‘some’ and *tàmá* ‘few, some’ constitute the monomorphemic quantifiers. The former can be expanded with a nominal prefix. For instance, in *ba-muŋ* ‘HUM-all’ and *wi-muŋ* ‘ABST-all’, the prefixes identify the semantic class of the entities which the expressions quantify (see Section 4.3.10.2). The form of the quantifier *báníé* ‘some’ is invariable: **aníe*, **abaníe* and **babaníe*

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are unacceptable words. The same can be said for the word *tàmá* ‘few’, which stays unchanged even when it modifies nouns of different semantic classes.

The expression *kìŋkáj* ‘a lot, many’ is made out of the classifier *kìŋ-* plus the quantitative verbal state lexeme *kan* ‘abundant’ (Sections 4.3.10.2 and 4.4.1.2, respectively). The lexeme *kan* ‘abundant’ is semantically verbal but turns into a quantifier when *kìŋ-* is prefixed to it. Other evidence for its verbal status is the utterance à kánáð ‘they are many’ compared to à jáá *tàmá* ‘they are few’. In the former, *kana* is the main verb of an intransitive perfective clause, while in the latter, *tama* is the complement of the verb *jaa* in an identificational construction (Section 4.2.1.1). Other plurimorphemic (or complex) quantifiers are based on the suffixation the morpheme *-lei* ‘not’. The expression *wi-muŋ-lei*, lit. ABST-all-not, as well as *kìŋ-muŋ-lei*, lit. CONC-all-not, both correspond to the English word ‘nothing’ (Section 4.3.10.2 on negation).

- (117) à *aymènà máŋá tʃájéé*.
amount only remain.PFV
‘Only a few are left.’

The meaning ‘a few’ can be conveyed by the word *aymena* ‘how much/many’, which was introduced in Section 4.3.3.4 as an interrogative word. Example (117) suggest that the word *aymena* can also be used in a non-interrogative way, co-occurring here with *maya* ‘only’, in which case it is interpreted as ‘amount’ or ‘a certain number’. Another way to express ‘(a) few’ is to duplicate the numeral *digiɪ* ‘one’, e.g. *digiɪ-digiɪ ra* ‘There are just a few of them’. The examples in (118) show that the numeral *digiɪ* ‘one’ can participate in the denotations of both total and partial quantities.

- (118) a. *mùŋ* ‘all’ (total collective)
b. *dígíɪ mùŋ* ‘each’ (total distributive)
c. *dígíɪ dígíɪ* ‘some, few’ (partial distributive)

The word *gàlìŋgà* ‘waist’ or ‘middle’ can also carry quantification. In (119), the word is equivalent to *bákánà* (< *bar-kaŋ*, lit. part-abound), and means ‘most’.

- (119) à *kpáámá gàlìŋgà/bákánà tʃájéé* à *láó* *ní*.
ART yam.PL most remain.PFV ART farm.hut POSTP
‘Most of the yams remain/are left in the farm hut.’

The word *gba* ‘too’ is treated as a quantifier and restricted to appear after the subject, e.g. (120c)-(120f). In (120a), the speaker considers himself/herself as part

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of a previously established set of individuals who beat their respective child. The quantifier is additive such that the denotation of the subject constituent is added to this previously established set. In (120b), it is shown that negating the quantified expression results in an interpretation where the speaker asserts that he/she is not a member of the set of individuals who beat their child. Since generally there is only one ‘in focus’ constituent in a clause and that negation and focus cannot co-occur (see Sections 4.3.8 and 4.5.3), example (120) suggests that *gba* is not a focus particle.

- (120) a. *ŋ̩ gba máŋá ḥn bìè rē.*
 1.SG QUANT.too beat 1.SG.POSS child FOC
 ‘I beat my child too.’ (*lit.* I too/as well/also beat my child)
- b. *ŋ̩ gba lèfí máŋá ḥn bìé.*
 1.SG QUANT.too NEG beat 1.SG.POSS child
 ‘I do not beat my child.’ (*lit.* I am numbered with those known who
 refrain from beating my child)
- c. **gba ḥn maya a bie re*
 d. **m̩ maya gba a bie re*
 e. **m̩ maya a bie gba re*
 f. **m̩ maya a bie re gba*

4.3.6 Numerals

4.3.6.1 Atomic and complex numerals

Following Greenberg (1978: 263), I assume that the simplest lexicalisation of a number is called a numeral atom, whereas a complex numeral is an expression in which one can infer at least one arithmetical function. A numeral atom can stand alone or can be combined with another numeral, either atomic or complex, to form a complex numeral. Atoms are treated as those forms which are not decomposable morpho-syntactically at a synchronic level. Table 4.22 displays the twelve atoms of the numeral system.

The term for ‘one’ is expressed as *dígímáŋá*, but *dígíí* alone can also be used. In general, the meaning associated with the morpheme *máŋá* is ‘only’, e.g. *bahíē maya n̩ na old.man-only-I-saw* ‘I saw only an old man’. The number 8 is designated with *ŋméŋtél*, an expression which is also used to refer to the generic term for ‘spider’. Whether they are homonyms, or whether their meanings enter into a polysemous/heterosemous relationship is unclear. Another characteristic

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Table 4.22: *Atomic numerals from 1 to 8, 10, 20, 100, and 1000*

Chakali	English	Chakali	English
dígímáñjá	one	àlòpè	seven
álfè	two	ηménjtél	eight
átòrò (HML)	three	fí	ten
ànáásè	four	màtféó	twenty
àjn᷑	five	kòwá (pl. kòsá)	hundred(s)
álòrò (HML)	six	tóssà (pl. tóssà)	thousand(s)

is that the higher numerals 100 and 1000 have their own plural form. To say a few words about some of the possible origins of higher numerals, the genesis of most of SWG higher numerals involves diffusion from non-Grusi sources, rather than from common SWG descents. I believe that higher numerals in the linguistic area where Chakali is spoken have two origins: one is Oti-Volta and the other is Gonja. The forms for 100 and 1000 in Vagla and Deg are similar to Gonja's forms with the same denotation, i.e. Gonja *kilàfá* '100' and *kígbín* '1000'. Similar form-denotation can be found in other North Guang languages (e.g. Krache, Kplang, Nawuri, Dwang, and Chumburung) and *lafa* is found in many other Kwa languages, as well as non-Kwa languages, e.g. Kabiye (Eastern Grusi) (Chan 2009). Borrowing is supported by the claim that the Vaglas and Degs were where they are today before the arrival of the Gonjas (Goody 1954: 12-13; Rattray 1932a: 516), and the fact that they, but mostly the Vaglas, are still in contact with the former conquerer, the Gonjas. Another Grusi language, Tampulma, has had more contact with Mampruli than with any other Western Oti-Volta languages, whereas the Chakali and the Pasaale have contact with Waali, a language close to Dagbani and Dagaare, all of them classified as Western Oti-Volta languages. Variations of Manessy's *oti-volta commun* reconstructed forms *KO / *KOB 'hundred' and *TUS 'thousand' are found distributed all over Northern Ghana, cutting across genetic relationship. It seems that the two high numerals are areal features spread by Western Oti-Volta languages, and that Chakali, Pasaale, and Tampulma speakers may have borrowed them from languages with which they had the most contact, i.e. Waali, Dagbani, Dagaare, and Mampruli.

From the atoms, the complex numerals are now examined. The arithmetical functions inferred are called operations. In Chakali three types of operation are found: addition, multiplication, and subtraction. An operation always has two

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arguments which are identified in Greenberg (1978) as:

Augend:	A value to which some other value is added.
Addend:	A value which is added to some other value.
Multiplicand:	A value to which some other value multiplies.
Multiplier:	A value which is multiplied to some other value.
Subtrahend:	The number subtracted.
Minuend:	The number from which subtraction takes place.

The numeral *dígítūō* expresses the number 9. It is the only expression associated with subtraction. The subtrahend is the expression *digii* ‘one’. In *dígítūō*, the last syllable is analysed as the operation. It may originate from the state predicate *tùó* which is translated ‘not exist’ or ‘absent from’ (Section 4.2.1.2). Thus, assuming the covert minuend 10, the numeral expression receives the functional notation [1 ABSENT FROM 10], or 10 minus 1. The number 9 may also be expressed as *sàndòsó* (or *sandosə* in Tuosa and Katua). This expression is used by some individuals in Ducie, Tuosa, and Katua, all of them from the most senior generation. One language consultant associates *sàndòsó* with the language of women, but his claim is not sustained by other language consultants. For the number 9, Goody (1954: 33) reports *saanese* from the village Katua and Rattray (1932b: 117) puts *sandoso* as the form for 9 in Tampulma.

A proper treatment of atomic versus complex numerals relies on evidence as to whether a numeral is synchronically decomposable. In that spirit, numbers from 11 to 19 are expressed with complex numerals: one piece of evidence, which is presented in Section 4.3.10.1 and repeated in section 4.3.6.2, comes from the gender agreement between the head of a noun phrase and the cardinal numeral functioning as modifier. Table 4.23 provides the numerals from 11 to 19 with a common structure [*fi*₁₀-d(i)-X₁₋₉].

The criterion employed for the distinction between augend and addend is that an augend is serialized, that is, it is the expression which is constant in a sub-progression. This expression is called the base. In the progression from eleven to nineteen shown in Table 4.23, the augend is *fi* and the addends are the expressions for one to nine. Given the above definition of a base, the expression *fi* is the base in complex numerals from 11 to 19. The operator for addition is *dr* and its vowel surfaces only when the following word starts with a consonant (i.e. *fídigméjtéi* ‘18’, but *fídànáásə* ‘14’). Table 4.24 provides the sequences of numeral atoms forming the complex numerals referring to numbers from 21 to 99. Some numeral forms will come after an explanation of the table.

Table 4.24 shows us that either (i) an atom can follow another atom without

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Table 4.23: *Complex numerals from 11 to 19*

Chakali	English
<i>fídídígíí</i>	eleven
<i>fídáálíè</i>	twelve
<i>fídáátlòrò</i>	thirteen
<i>fídánáásè</i>	fourteen
<i>fídápíí</i>	fifteen
<i>fídáálòrò</i>	sixteen
<i>fídálópè</i>	seventeen
<i>fídínjméjtél</i>	eighteen
<i>fídídígítúò</i>	nineteen

any intervening particle or (ii) the particle *aní* can step in between two atoms, or between one atom and one complex numeral. Case (i) is understood as a phrase which multiplies the numerical values of two atoms. For instance, *màtséó ànáásè* [20 times 4] results in the product ‘eighty’. All numeral phrases from 20 to 99 use *matfeo* ‘20’ in their formation. In case (ii), the particle *aní* is treated as an operator similar to the semantics of ‘and’ in English numerals since it adds the value of each argument, either atom or complex *màtséó ànáásè aní àltè* [20 times 4 + 2]. The same form is also found in noun phrases expressing the union of two or more entities (see Section 4.3.9.1). The vowels of *aní* are reduced when preceded and followed by vowels. The same criterion applies for the distinction between multiplier and multiplicand: the latter is identified on the basis of what Greenberg calls ‘serialization’. A base may be a serialized multiplicand as well since it is the constant term in the complex expressions involved in a sub-progression. The expression *matfeo* ‘20’ is therefore the base in complex numerals from 21 to 99. The composition of complex numerals is summarized in Table 4.25.

As earlier mentioned, in subtraction the minuend *y* is covert. The only case of subtraction is the numeral *dígítúò* ‘nine’. Both addition and multiplication take two overt arguments *x* and *y*. They are presented in the first column of Table 4.25 with their surface linear order. The operator for addition *di* is used only for the sum of 10 and numbers between 1 and 9. The form *aní* is found in a variety of structures, but it restricts the right sister *y* to be lower than the left sister *x*. In multiplication the value of the argument *y* depends on the value of *x*. For the numerals designating 2000 and above, the argument *x* must be the atom *twsv*.

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Table 4.24: *Complex numerals from 21 to 99*

Number	Numeral	Meaning
21-29	atom <i>anı</i> atom	$20 + (1 \text{ through } 9)$
30	atom <i>anı</i> atom	$20 + 10$
31-39	atom <i>anı</i> complex	$20 + (11 \text{ through } 19)$
40	atom atom	20×2
41-49	atom atom <i>anı</i> atom	$20 \times 2 + (1 \text{ through } 9)$
50	atom atom <i>anı</i> atom	$20 \times 2 + 10$
51-59	atom atom <i>anı</i> complex	$20 \times 2 + (11 \text{ through } 19)$
60	atom atom	20×3
61-69	atom atom <i>anı</i> atom	$20 \times 3 + (1 \text{ through } 9)$
70	atom atom <i>anı</i> atom	$20 \times 3 + 10$
71-79	atom atom <i>anı</i> complex	$20 \times 3 + (11 \text{ through } 19)$
80	atom atom	20×4
81-89	atom atom <i>anı</i> atom	$20 \times 4 + (1 \text{ through } 9)$
90	atom atom <i>anı</i> atom	$20 \times 4 + 10$
91-99	atom atom <i>anı</i> complex	$20 \times 4 + (11 \text{ through } 19)$

Table 4.25: *General structure of complex numerals*

Argument	Meaning	Restriction
$(y) x$ tuo	subtraction	$y = 10$ $x = 1$
x <i>anı</i> y	addition	$x > y$
x <i>dr</i> y	addition	$x = 10$ $y = 1-9$
xy	multiplication	$x = 20$ $y = 2, 3, 4$
xy	multiplication	$x = 100$ $y = 2-9$
xy	multiplication	$x = 1000$ $y = 2-999, 1000$

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‘thousand’ and *y* any atom or complex numeral between 2 and 999. There are no terms to express ‘million’ in Chakali. One can hear individuals at the market using the English word ‘million’ when referring to currency. According to my consultants, the expression *tossə tɔssə* [1000 · 1000] ‘million’ was common, but became archaic even before the change of currency in July 2007. Examples of numerals are presented in (121).

- (121) a. *màtféó ànáásè àní àliè.*
twenty four and two
'82'
- b. *kòwá àní màtféó àní dígímájá.*
hundred and twenty and one
'121'
- c. *kòsá átòrò àní màtféó ànáásè àní fídāāñ.*
hundreds three and twenty four and fifteen
'395'
- d. *kòsá ápn̩ àní dígímájá.*
hundreds five and one
'501'
- e. *tòsə àní kòsá áliè àní màtféó àní ápn̩.*
thousand and hundreds two and twenty and five
'1225'
- f. *tòsà màtféó àní dígímájá àní kòsá áliè àní màtféó àní fídīdígíí*
thousands twenty and one and hundreds two and twenty and eleven
'21231'

In summary, the numeral system of Chakali is decimal (base-10) and vigesimal (base-20) and the base-20 operates throughout the formation of 20 to 99. In Comrie (2008), numeral systems similar to the one described here are called *hybrid vigesimal-decimal*.

4.3.6.2 Numerals as modifiers

To a certain extent, Chakali offers a rigid word order within the noun phrase (Section 4.3.8). The heading of (122) offers an overview of the linear order of elements in a noun phrase containing a numeral. The data shows that the numeral

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occurs following the head and the qualifier(s) and precedes the demonstrative and the quantifier.³¹

- (122) ART/POSS HEAD QUAL₁ QUAL₂ NUM QUANT DEM FOC/NEG
- a. à *niháán-á* *mùŋ* wáawáó.
ART woman-PL QUANT.all come.PRF.FOC
'All women came.'
 - b. à *niháán-á* *fí* *mùŋ* wáawáó.
ART woman-PL NUM QUANT.all come.PRF.FOC
'All ten women came.'
 - c. à *nihápʃlēē* *fí* *mùŋ* wáawáó.
ART woman-QUAL NUM QUANT.all come.PRF.FOC
'All ten fat women came.'
 - d. ò *nihápʃlōmá* *pòlēē* *bálé* *mùŋ* wáawáó.
POSS woman-QUAL QUAL NUM QUANT.all come.PRF.FOC
'Both his two fat blind wives came.'
 - e. à *nihápʃlēē* *fí* *háŋ* *mùŋ* wáawáó.
ART woman-QUAL NUM DEM QUANT.all come.PRF.FOC
'Those all ten fat women came.'
 - f. à *nihápʃlēē* *fí* *mùŋ* *lèɪ* wáawá.
ART woman-QUAL NUM QUANT.all NEG come.PRF
'Not all ten fat women came.'
 - g. à *nihápʃlēē* *fí* *háŋ* *mùŋ* *lèɪ* wáawá.
ART woman-QUAL NUM DEM QUANT.all NEG come.PRF
'Not all those ten fat women came.'

When they appear as noun modifiers, a limited number of numerals act as targets in gender agreement, i.e. only the forms 2-7. This grammatical phenomenon provides us with a motivation to treat the expressions for numbers 11-19 as complex numerals. In Section 4.3.10.1, Chakali is analysed as having two values for the feature gender (i.e. *ga* or *gb*, see also the personal pronouns in Section 4.3.3.1). The assignment is based on the humanness property and plurality of a referent. Table 4.28(c) is repeated as Table 4.26 for convenience.

³¹ Note that the noun phrases in (122) and (161) were collected on an elicitation session. They were elicited in subject position of the sentence frame *X wáawáó/wáawá* 'X has come'.

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Table 4.26: Prefix forms on the numeral modifiers from 2 to 7

	-HUM=Ga	+HUM=Gb
SG	a	a
PL	a	ba

The following examples display gender agreement between the numeral *a-naase* ‘four’ and the nouns *bɔ̄ðnà* ‘goats’ in (123a), *vííné* ‘cooking pots’ in (123b), *táatá* ‘languages’ in (123c) and *bisé* ‘children’ in (123d). Again, the only numerals that agree in gender with the noun they modify are *áliè* ‘two’, *átòrò* ‘three’, *ànáásè* ‘four’, *àjnɔ̄* ‘five’, *álòrò* ‘six’, and *àlòpè* ‘seven’ (see examples 123e and 123f). The data in (123a)-(123d) tells us that, when they function as controllers of agreement, nouns denoting non-human animate, concrete inanimate and abstract entities trigger the prefix form [a-] on the modifying numeral whereas nouns denoting human entities trigger the form [ba-].

(123) Agreement Domain: Numeral + Noun

- a. *ŋ kpágá bɔ̄ð-ná à-náásè rā.*
1.SG have goat(Ga)-PL 3PL.Ga-four FOC
‘I have four goats.’
- b. *ŋ kpágá víí-né à-náásè rā.*
1.SG have pot(Ga)-PL 3PL.Ga-four FOC
‘I have four cooking pots.’
- c. *ŋ ŋmá táá-tá à-náásè rā.*
1.SG speak language(Ga)-PL 3PL.Ga-four FOC
‘I speak four languages.’
- d. *ŋ kpágá bì-sé bá-náásè rā.*
1.SG have child(Gb)-PL 3PL.Gb-four FOC
‘I have four children.’
- e. *ŋ kpágá víí-né ŋméjtél rā/dígítūō rō (*anjmejtēl/*adigitvus).*
1.SG have pot(Ga)-PL eight FOC/nine FOC
‘I have eight/nine cooking pots.’
- f. *ŋ kpágá bì-sé ŋméjtél rā/dígítūō rō*
1.SG have child(Gb)-PL eight FOC/nine FOC

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(**baŋmeytel*/**badigitwɔ*).

‘I have eight/nine children.’

- g. *ŋ kpágá víí-né fidànaásè rā*
1.SG have pot(GA)-PL fourteen

‘I have fourteen cooking pots.’

- h. *ŋ kpágá bì-sé fidibànaásè rā (*fidanaase ra)*.
1.SG have child(GB)-PL fourteen FOC

‘I have fourteen children.’

Recall that in Table 4.23 the numbers from 11 to 19 were all presented with the form *fid(i)X* ‘Xteen’. Their treatment as complex numerals makes one crucial prediction: since they have a common structure $[f_{10-d(i)}-[X_{1-9}]_{atom}]_{complex}$ and not $[fid(i)X]_{atom}$, agreement has access to the atoms X_{2-7} within *fid(i)X*. This is illustrated with the examples (123g) and (123h) using the word *fidanaase* ‘fourteen’. These two examples show that in cases where a controller is specified for both *gb* and *PL*, it must trigger the form [ba-] on X_{2-7} within the expressions referring to the numbers 12-17.

4.3.6.3 Enumeration

Chakali has enumerative forms. These are numerals with a purely sequential order characteristic and are used when one wishes to count without any referential source or to count off items one by one.

- (124) *dièkèè, n̄éwáá, tòròò, náásè, p̄ñ, lòrò, lòpè, ŋmémjtél, dígítūo (...)*
one two three four five six seven eight nine
'One, two, three, four, five, six, seven, eight, nine, (...)'

Basically, what differentiate the forms in (124) from the forms in Table 4.22 are: (i) a specific enumerative use, (ii) the tendency to lengthen the last vowel,³² (iii) the numerals expressing two, three, four, five, six, and seven do not usually display the agreement prefix, and (iv) the forms for ‘one’ and ‘two’ differ to a greater extent. The rest of the enumerative numerals, i.e. eight, nine, ten, etc., correspond entirely to those shown in Table 4.22. In (125), an excerpt of a folk tale displays the enumerative use of numerals.

³² I also perceived lengthening in Waali, Deg and Vagla for the corresponding enumerative sequence.

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- (125) *gbiáá píílí diékèè, némwáá, tòròò, náásè, nɔ́, lòrò, kòpè, àní hájì ñ kà sájéé níñj, dígítúo, fí*
 Monkey starts one two three four five six seven CONN DEM 1.SG
 EGR sit DXM nine ten
 ‘The monkey started to count: one, two, three, four, five, six, seven, the one I’m sitting on, nine, ten.’ (CB 013)

4.3.6.4 Distribution

Reduplication has several functions in Chakali and example (126) shows that the meaning of distribution is expressed by the reduplication of a numeral.

- (126) *nií-tá áliéé-liéé ñ dí tíébá digí-dígíí.*
 water-PL two-two 1.SG HEST give.3.PL.GB one-one
 ‘Yesterday I gave two water bags to each individual.’

In (126) the phrase containing the thing distributed and its quantity opens the utterance. The recipient of the giving event is suffixed to the verb and is understood as being more than one individual. From left to right, the reduplicated forms express the quantity of things distributed and the number of recipients per things distributed, respectively. This is how the distributive reading is encoded in the utterance. Compare (127a) and (127b) with (127c).

- (127) a. à *kùórù zóó zágá múj nò à làà kpááámá fí-fí.*
 ART chief enter compound.sg all FOC CONN collect yam.PL ten-ten
 ‘From each house the chief takes 10 yams.’
- b. à *zágá múj tíé à kùórù rō kpááámá fí-fí.*
 ART compound all give ART chief FOC yam.PL ten-ten
 ‘Each house gives 10 yams to the chief’
- c. à *zágá múj tíé à kùórù rō kpááámá fí.*
 ART compound all give ART chief FOC yam.PL ten
 ‘All the houses (the village) give 10 yams to the chief’

In (127b) and (127c), the sources of the giving event are kept constant. The reading in which ten yams per house are being collected by the chief is accessible only if the numeral *fí* ‘ten’ is reduplicated (i.e. *fífí*).

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- (128) a. *tìè à gár n̩dž̩ zènè à n̩dž̩ná jáà zɔ̩ɔ̩ álìè-lìè.*
 give ART fence mouth big ART cow.PL do enter two-two
 ‘Make the door large enough since the cows often enter two by two.’
- b. *à tíí bániéé jāā átò-tòrò wō, à bániéé jāā àná-náásē.*
 ART akee.apple some IDENT three-three FOC ART some IDENT
 four-four
 ‘Akee apples (have) sometimes three (seeds), sometimes four (seeds).’

The reduplication of the numeral *álìè* ‘two’ in (128a) makes the addressee understand that not only two cows might enter the cattle fence but a possible sequence of pairs. Similarly, example (128b) conveys a proposition which tells us that the fruit *tíí* ‘Akee apple’ (*Blighia sapida*) can reveal sometimes three and sometimes four seeds.

4.3.6.5 Frequency

When the morpheme *br* (Section 4.4.2.3.6) is prefixed to a cardinal numeral stem, it specifies the number of times an event happens.

- (129) A duty of the male’s initiation for funeral caretaker
jà wíréjà kíná rá àkà vàlà gó dùsèe móy nàvàl
 1.PL undress 1.PL.POSS thing FOC CONN walk cross Ducie QUANT.all circuit
bí-tòrò.
 ITR-NUM
 ‘We undress then walk around Ducie three times.’

The meaning of *br*-NUM corresponds to English ‘times’. Example (129) illustrates a case where the morpheme *br* is prefixed to the numeral stem *tòrò* ‘three’ and translates into ‘three times’.

4.3.6.6 Ordinals

Ordinal numerals are seen as those expressions conveying ranks or orders. The investigation carried out showed that the language does not have a morphological marker or unique forms responsible for such a phenomenon. Chakali expresses ranking and order by other means.

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- (130) a. *A: lié i kà tá à pár?*
 where 2.SG EGR leave ART hoe
 ‘Where did you leave the hoe?’
 B: ñ gflá à pár rá pié ãtòrò tñ gántàl nñ.
 1.SG leave ART hoe FOC Yam.mound.PL three ART RELN POSTP
 ‘I left the hoe behind the third Yam mound.’

In example (130a), the expression *pié ãtòrò tñ gántàl nñ* is best translated as ‘behind the third Yam-mound’ and not as ‘behind the three Yam-mounds’. In the context of B’s utterance, there is no salient set of three mounds.

The word *simsagal* is frequently used in combination with a numeral to express a non-specific amount. For example *tósò nñ sínasyál* can be translated into English as ‘thousand and something’. In addition, the word *simsagal* can be combined with a numeral to identify sibling ranks. In (131) *simsagal* is understood as ‘follower(s)’.

- (131) Sibling relationship
- a. *ò sínsgál bátòrò jáá-ñ.*
 3.SG.POSS follower three IDENT-1.SG
 ‘After him/her, I’m the third.’
 - b. *ñ gántàl tómá jáá báliè wā.*
 1.SG.POSS back owners IDENT two FOC
 ‘I have two siblings younger than me.’
 - c. *ñ súó tómá jáá báliè wā.*
 1.SG.POSS front owners IDENT two FOC
 ‘I have two siblings older than me.’

Further, in a situation where a speaker wishes to express the fact that he/she won a race by getting to an a priori agreed goal, a natural way of expressing this would be *ñ jaa digimaya tuna*, lit. I-is-1-owner, ‘I am first’. The second and third (and so on) positions can also be expressed using the same construction, e.g. lit. I-is-N-owner, ‘I am Nth’). However, there are other ways to express the same proposition: any of the expressions given in (132) is appropriate in this context.

- (132) Position on a race
- a. *à bátfóálíí nñ ñ ná àliè rā*
 ART race POSTP 1.SG see two FOC
 ‘At the race, I arrived second.’

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- b. *míŋ díjèē*
1.SG.ST eat.PFV
'I arrived first.' or 'I won.'
- c. *míŋ ní té sōō, i sàγà*
1.SG.ST postp early front 2.SG be.on
'I arrived first, you followed.'

Finally, the word *búmbúŋ* is translated into the non-numeric English idiom 'at first' and refers to a past state, its beginning or origin.

- (133) *búmbúŋ ní ñí fí wàà nñāñ sīŋ.*
first POSTP 1.SG PST NEG drink alcoholic.drink
'At first, I was not drinking alcoholic beverage.'

4.3.6.7 Miscellaneous usage of number concept

In the performance of some rituals or customs, the number concepts 3 and 4 are associated with male and female respectively. Let us illustrate this phenomenon with some examples. The *lóbánñ* section of Ducie has a funeral song which is performed at the death of a co-inhabitant. The song is repeated three times if the deceased is a man and four in the case of a woman. When a person is initiated to *sígmáá*, a male must drink the black medicine in three successive occurrences and a female in four. On the fifth day of the last funeral (*lúsínná*), the children of the deceased are given food in a particular way which involves offering the food and pulling it back repeatedly: three times for a male and four for a female. The same associations number-sex (i.e. *three-male* and *four-female*) are found in Cardinall (1920: 68-70) where it is reported that, among the Kasena, a woman must stay in her room three days after delivering a boy but four after delivering a girl. Also, the navel-string of a boy is twisted three times around her finger after being removed, but four times in the case of a girl.

Two unusual phenomena involving numbers must be included. The first is also found in neighboring languages (Dagaare, Waali, Buli, and probably others). The phrase *tʃɔpisí áltè* is used in greetings (Section 4.5.6.1). It literally means 'two days', yet it implies that the speaker has not met the addressee for a long period (i.e. days, weeks or years), or an interval longer than usual interactions between co-inhabitants. In other languages, I have been informed that one can say 'two months' or 'two years', but in Chakali, even if someone has not seen another person for years it is appropriate to say *tʃɔpisí áltè* 'two days'. The second concerns the reference to the number of puppies in a litter. When a speaker

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wishes to express the number of puppies a bitch has delivered, then she/he must add ten to the actual number. For example, to express that a dog has given birth to two puppies, one must say *ø kólá fídāliè*, *lit.* ‘She give.birth twelve’.

4.3.6.8 Currency

One peculiarity of Chakali appears when numerals are used in the domain of currency. For example, in (134) the speaker needs to sell a grasscutter (cane-rat) for the price of seven Ghana cedis.

- (134) *kɔ́sá átòrò àní mágféo àlìè àní fí.*
hundred.PL three and twenty two and ten

‘Seven new Ghana Cedis, or seventy thousand old Ghana Cedis’ (*lit.* three hundred and fifty)

Accounting for the reference to seven Ghana cedis with an expression literally meaning three hundred and fifty (as was demonstrated in the previous sections) is done in two steps. First, Chakali speakers (still) refer to the old Ghanaian currency (1967–2007), which after years of depreciation was redenominated (July 2007). Today, one new Ghana cedi (\$) is worth 10,000 old Ghana cedis.³³ Secondly, the Chakali word denoting ‘bag’ is *bɔ́ɔtìà* (*pl.* *bɔ́ɔtísá*, *etym.* *bɔ́ɔ-tia* ‘hole-give’). There is evidence that the word has at least one additional sense in the language. In (135) the prices of some items are presented.³⁴

- (135) a. *bɔ́ɔtìà mágféo átòrò àní fí dì àpñé.*
bag twenty three and ten and five
‘15,000’ (for three yam tubers)
- b. *bɔ́ɔtìà tóṣò.*
bag thousand
‘200,000’ (for a bag of groundnuts)
- c. *bɔ́ɔtìà kɔ́sá àlìè.*
bag hundred two
‘40,000’ (for a basin of dried cassava)

³³ The term *old* and *new* were especially used in the period of transition. The redenomination of July 2007 is the second in the cedis history. The cedi was introduced by Kwame N’krumah in 1965, replacing the British West African pound (2.4 cedis = 1 pound), but lasted only two years. Thus, the first redenomination actually occurred in 1967.

³⁴ The prices are those recorded at the market in Ducie in February 2008.

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- d. *bòòtià kòsá ñméytlé*.
bag hundred eight
'160,000' (for a bag of dried cassava)
- e. *bòòtià màtséó ànáásè àní fí*.
bag twenty four and ten
'18,000' (for a bowl of rice)
- f. *bòòtià tósò àní kòsá àñí*.
bag thousand and hundred five
'300,000' (for a bag of rice)

In (135) the word *bwɔtia* initiates each expression. Since the expressions refer solely to the amount of money, it is clear that the word *bwɔtia* does not have the meaning 'bag' but that the meaning of a numeral, i.e. 200 can be inferred. The distinction between *bwɔtia*₁ (=bag) and *bwɔtia*₂ (=200) is supported by the following observations: On some occasions where *bwɔtia* is used, the word cannot refer to 'bag' since there are no potential referents available. In the position it occupies in (135) *bwɔtia* is usually not pluralized, which is obligatory for a modified noun. Further, the word *kómbòrò* 'half' can modify *bwɔtia*₁ to mean 'half a bag' (i.e. maize, groundnuts, etc), but the expression *bòòtià kómbòrò* cannot mean '100 cedis' in the language.³⁵ Going back to the form of the expression given in (134), it was also observed that in a conversation in which the reference to money is understood, *bwɔtia*₂ is often not pronounced. One can use the utterance *tósò* 'thousand' to refer to the price of a bag of groundnuts, that is an amount of two hundred thousand old cedis.³⁶ The distinguishing characteristic of *bwɔtia*₁ is that it is a common noun and refers to 'bag' and that *bwɔtia*₂ is an atomic (and a base)

³⁵ This claim was recently challenged by one of my consultants who recalls his mother using *bwɔtia komboro* to mean '100 cedis'. Compare this with English where one can say *half a grand* to mean 500 dollars. The reason why *bwɔtia komboro* was originally rejected was perhaps that 100 old cedis was a very small sum in 2008 and it was almost impossible to hear the expression. In 2009, another informant claimed never to have heard such an expression to mean 100 old cedis.

³⁶ While a synchronic account of a sense distinction for the form *bwɔtia* in Chakali is introduced, a diachronic one is complicated by the reliability of oral sources and a lack of written records. The origin of a sense distinction of the form *bwɔtia*, and its equivalent, is found to be widespread in West Africa. The lexical item being discussed here is in Yoruba *?ákporó*, Baatonum *bwɔrɔ*, Hausa *kàtákù*, Dagbani *kpaliya*, Dagaare *bwɔra*, Dagaare (Nandom dialect) *vwɔra*, Sisaala *bɔtɔ* and Waali *bwɔra*. Whether the word is polysemous in all these languages as it is in Chakali, I do not know. Akan and Gā had something similar but seem to have lost the reference to currency: a study of the words *bɔtɔ* and *kotoko/kɔtɔkɔ* is needed.

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numeral. The latter is a kind of hybrid numeral, a blend of a measure term and a numeral term, which is only used in the domain of currency.

4.3.7 Demonstratives

Unlike the pronominal demonstrative which acts as a noun phrase, a demonstrative within the noun phrase modifies the head noun. The demonstratives in the noun phrase are identical to the demonstrative pronouns introduced in Section 4.3.3.3, i.e. *haŋ/hama* (sg./pl.).

- (136) Priest talking to the shrine, holding a kola nut above it

má láá [kápósiè háj]NP ká já mōsē tìè wíí tìŋ bà tàà
2.PL take kola.nut DEM CONN 1.PL plead give matter ART 3.PL.B EGR
búúrè
want

‘Take this kola nut, we implore you to give them what they desire.’

Demonstrative modifiers are mostly used in spatial deixis, but they do not encode a proximal/distal distinction. Further, when a speaker uses *haŋ* in a non-spatial context, he/she tends to ignore the plural form (see example (138b) below). In example (137), the demonstrative is placed before the quantifier, which is not its canonical position, as will be shown in the summary examples in Section 4.3.11.³⁷

- (137) dí ḵ nő̄d dí [tʃákàlì tósá háj mùŋ]NP, dí biísáà jáá
COMP 3.SG hear COMP Chakali villages DEM QUANT.all COMP Biisa IDENT
níhīé, bánīé ká bì ɻmá dí sɔylá jáá níhīé
old some EGR ITR say COMP Sawla IDENT old

‘He hears that of all Chakali settlements, some say that Biisa (Bisikan) is the oldest, some also say Sawla is the oldest.’ (*Katua, 28/03/08, Jeo Jebuni*)

The examples in (138) show that the typical position of the demonstrative is after the head noun and before the postposition, after the numeral, but before the article *tìŋ*.

- (138) a. [tʃò̄sá háj]NP ní ḷṇ dí kōō rā.
morning DEM POSTP 1.SG eat t.z. FOC

‘This morning I ate T. Z.’

³⁷ The plural form of *tɔv* ‘village’ in Katua is *tɔsɪ*. In the lect of Katua, the noun classes resemble the noun classes of the Pasaale dialect, especially the lect of the villages Kuluŋ and Yaala.

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- b. [nárá bálìè háj]NP nā séwíjé à móṛ.
person two DEM FOC write ART story
'THESE TWO MEN wrote the story.'
- c. làà [móssá záál háj tñj]NP.
collect Musa fowl DEM ART
'Collect Musah's fowl'

4.3.8 Focus and negation

When the focus is on a noun phrase, the free-standing particle *ra* appears to the right of the noun phrase (see Section 3.3.2.2.2 for the various forms the focus particle can take). The particle *lèi* 'not' also appears free-standing to the right of the noun phrase, but it is part of the word in the case of a complex quantifier (see Sections 4.3.5 and 4.3.10.2). Focus and negation particles cannot co-occur together in a single noun phrase.

- (139) Identification repair for sets of cats shown on an illustration

[à dièbísè hámà]NP lèí, [hámà]NP rā.
ART cats DEM.PL NEG DEM.PL FOC
'Not these cats, THESE CATS.'

In (139), *lèi* 'not' negates the noun phrase *a diebise hama* and *ra* puts the focus on the demonstrative pronoun *hama*, referring to a different set of cats. Both focus and negation particles can be thought as having scope over the noun phrases, functioning as discourse particles.

- (140) a. mòlibíí léí kàà tfé nárá tòɔrà
money NEG IPFV give people problem
'It is not money that gives people problems.'
- b. mòlibíí wàà tíè nárá tòɔrà
money NEG.IPFV give people problem
'Money does not give people problems.'

Example (140) compares similar propositions involving negation. While (140a) presupposes it is something else than money that gives problems to people, (140b) says that money does not give people problems.

- (141) a. wáá/káláá kpágá bòŋé.
3.SG.ST/K.FOC have respect
'HE/KALA has respect for others'

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- b. *ø/kàlá kpágá bøpjé rá.*
3.SG/K. has respect FOC
'He/Kala has RESPECT FOR OTHERS.'
- c. *wáá/bèléé kpágá záál.*
3.SG.ST/bush.dog.FOC catch fowl
'IT/BUSH DOG catches fowls.'
- d. *ø/bèlè kpágá záál là.*
3.SG/bush.dog catch fowl FOC
'It/bush dog catches FOWLS.'

The focus contrast offered in (141) is still in need of validation: one consultant insisted that if the focus particle does not appear after the object of *kpaga*, the subject – in this case a pronoun or a proper noun – needs to be lengthen and display high tone. This appears to co-relate to the distinction offered for personal pronoun in Section 4.3.3.1.

4.3.9 Coordination of nominals

4.3.9.1 Conjunction of nominals

The coordination of nominals is accomplished by means of the conjunction particle *ani* (*gl. conn*). The vowels of the connective are heavily centralized and the initial vowel is often dropped in fast speech. The particle can be weakened to [nə], or simply [ŋ], when the preceding and following phonological material is vocalic. A coordination of two indefinite noun phrases is displayed in (142).

- (142) *váá àní dièbiè káá válà.*
dog CONN cat EGR walk
'A dog and a cat are walking.'

The coordination of a sequence of more than two nouns is given in (143). It is possible to repeat the connective *ani*, but a pause between the items in a sequence is more frequently found.

- (143) *bóóŋ, váá àní dièbíè káá válà.*
goat, dog CONN cat EGR walk
'A goat, a dog and a cat are walking.'

When a sequence of two modified nouns are conjoined, the head of the second noun phrase may be omitted if it refers to the same kind of entity as the first head noun. This is shown in (144).

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- (144) *ñ kpáyá tàytà zén nē àní (tàytà) ábúmmò.*
 1.sg have shirt large FOC CONN (shirt) black
 'I got a large shirt and a black shirt.'

If the conjoined noun phrase is definite, the article *tñj* follows both conjuncts. This is shown in (145) where the connective appears between two qualifiers.

- (145) *à kór ábúmmò àní ápømmá tñj.*
 ART bench black CONN white ART
 'the black and white chair (one particoloured chair)'

When the weak personal pronouns (Section 4.3.3.1) are conjoined there are limitations on the order in which they can appear. The disallowed sequences seem to be caused by two constraints. First, consultants usually disapproved the sequences where a singular pronoun is placed after a plural one. Examples are provided in (146).

- (146) a. Acceptable
- 1.sg CONN 2.pl > /ñ ani ma/ [ìnínmā]*
 'I and you (pl)'
 - 1.sg CONN 3.pl.Ga > /ñ ani a/ [ìnánāā]*
 'I and they (-hum)'
 - 3.sg CONN 2.pl > /v ani ma/ [ònímā]*
 'she and you (pl)'
 - 3.sg CONN 3.pl.Gb > /v ani ba/ [òníbā]*
 'she and they (+hum)'
- b. Unacceptable
- 2.pl CONN 1.sg > */ma ani ñ/*
 - 3.pl.Ga CONN 1.sg > */a ani ñ/*
 - 2.pl CONN 3.sg > */ma ani v/*
 - 3.pl.Gb CONN 3.sg > */ba ani v/*

Secondly, the first person pronoun *ñ* cannot be found after the conjunction, irrespective of the pronoun preceding it. The reason may be a constraint on the syllabification of two successive nasals. In (147), it is shown that the vowels of the conjunction *ani* either drop or assimilate the quality of the following vowel. In addition, a segment *n* is inserted between the conjunction and the following pronoun.

- (147) */v ani v/ 3.sg. CONN 3.sg. > [ònónñ] 'she and she'*

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- /ɔ̄ ani i/ 3.sg. CONN 2.sg. > [ɔ̄n̄im̄] ‘she and you’
 /ŋ̄ ani ɔ̄/ 1.sg. CONN 3.sg. > [ŋ̄n̄óññ̄] ‘I and she’
 /ŋ̄ ani i/ 1.sg. CONN 2.sg. > [ŋ̄n̄íñ̄] ‘I and you’
 /i ani n̄/ 2.sg. CONN 1.sg. > *[m(V)n̄]

If the first person pronoun *n̄* were to follow the conjunction, there would be (i) no vowel quality to assimilate, and (ii) three successive homorganic nasals, i.e. one from the conjunction, one inserted and one from the first person pronoun, which would give rise to a sequence *n(V)n̄n̄*. As shown in Table 4.27, these problems do not arise when the strong pronouns (st) are used.

Table 4.27: Conjunction of pronouns; weak pronoun (wk) and strong pronoun (st)

	3.SG. & 3.SG.	3.SG. & 2.SG.	3.SG. & 1.SG.	2.SG. & 1.SG.
WK CONN WK	vn̄vn̄v	vn̄vn̄ri	*	*
WK CONN WK	vn̄vn̄v	in̄vn̄v	ŋ̄vn̄vn̄	ŋ̄nn̄ni
WK CONN ST	vniwa	vnihiŋ̄	vniim̄iŋ̄	in̄niim̄iŋ̄
ST CONN WK	wan̄vn̄v	hinn̄vn̄v	minn̄vn̄v	minn̄ni
ST CONN ST	waniwa	wanihiŋ̄	wanim̄iŋ̄	minnihiŋ̄

In Section 4.4.2.3.2, the temporal nominal *diare* ‘yesterday’ and *tſia* ‘tomorrow’ are said to have preverbs counterpart in a three-interval tense subsystem. The temporal nominal *zaaŋ* (or *zilag*) expresses ‘today’, and *tɔm̄vsv* can express either ‘the day before yesterday’ or ‘the day after tomorrow’, yet neither have a corresponding preverb. Thus *diare* ‘yesterday’, *tſia* ‘tomorrow’, and *zaaŋ* ‘today’, which typically function as adjunct and can be disjunctively connected by the nominal connective *ani*, as in (148), are treated as nominals.

- (148) *diare*, *ziláŋ* *àní* *tſíá* *mūŋ̄* *jáá* *dígímáŋ̄á* *rá*.
 yesterday today CONN tomorrow QUANT.all IDENT one FOC
 ‘Yesterday, today, and tomorrow are all the same.’

4.3.9.1.1 Apposition

- (149) *kùórù binihááŋ̄* *ŋ̄má tìè* [ò *jíná kùórù*]NP *dí* à *báál párá*
 chief young.girl say give 3.SG.POSS father chief that ART man farm
 à *kùó pétùù* (...)
 ART farm finish.FOC

‘The daughter told her father the chief that the young man had finished

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weeding the farm (...)’ (CB 014)

There is another conjunction-type of nominal coordination. The noun phrase *ɔ̄ j̄ma kuoru* ‘her father chief’ in (149) is treated as two noun phrases in apposition. In this case, apposition is represented as [[*ʊ̄ j̄ma*]_{NP} [*kuoru*]_{NP}]_{NP}.

4.3.9.2 Disjunction of nominals

In a disjunctive coordination, the language indicates a contrast or a choice by means of a high tone and long *káá*, equivalent to English ‘or’. The connective *káá* is placed between two disjuncts. The alternative questions in (150) are given as examples.

- (150) a. *i búúrè tí rē káá kófí*.
2.SG want tea FOC CONN coffee
'Do you want tea or coffee?'
b. *i búúrè tí rē káá kófí rā i dì búúrè*.
2.SG want tea FOC CONN coffee FOC 2.SG IPFV want
'Do you want tea or do you want coffee?'

This connective should not be confused with the three conjunctions used to connect verb phrases and clauses, i.e. *aka*, *ka* and *a* (see Section 4.2.5.1).

- (151) *i káá tòmà tìè à kùórù ró zàáj káá tʃíá*.
2.SG FUT work give ART chief FOC today or tomorrow
'Will you work for the chief today or tomorrow?'

Example (151) shows that the same particle may also occur between temporal nominals.

4.3.10 Two types of agreement

Agreement is a phenomenon which operates across word boundaries: it is a relation between a controller and a target in a given syntactic domain. In Corbett (2006) agreement is defined as follow: (i) the element which determines the agreement is the controller, (ii) the element whose form is determined by agreement is the target and (iii) the syntactic environment in which agreement occurs is the domain. Agreement features refer to the information which is shared in an agreement domain. Finally there may be conditions on agreement, that is, there is a particular type of agreement provided certain other conditions apply. Chakali

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has two types of agreement based on animacy. They are presented in the two subsequent sections.

4.3.10.1 The gender system

Gender is identified as the grammatical encoding of an agreement class. Chakali has four domains in which agreement in gender can be observed; antecedent-anaphor, possessive-noun, numeral-noun and quantifier-noun. The values shared reflect the humanness property of the referent, dichotomizing the lexicon of nominals into a set of lexemes *a* (i.e. human-) and a set *b* (i.e. human+), thus GENDER *a* or *b* (Brindle 2008b; 2009). The values for the feature GENDER are presented in Table 4.28.

Table 4.28: *Gender in Chakali*

(a) Criteria for gender

GENDER	Criteria
<i>a</i>	<i>residuals</i>
<i>b</i>	things that are categorized as human

(b) Gender in weak and strong third-person pronouns

Pronoun	WK	ST
Grammatical function	s o	s
3.sg.	<i>v</i>	<i>waa</i>
3.pl. <i>ga</i>	<i>a</i>	<i>awaa</i>
3.pl. <i>gb</i>	<i>ba</i>	<i>bawaa</i>

(c) Agreement prefix forms

-HUM=G <i>a</i>		+HUM=G <i>b</i>
sg.	<i>a-</i>	<i>a-</i>
pl.	<i>a-</i>	<i>ba-</i>

In addition to the gender values proposed in Table 4.28(a), a condition con-

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strains the controller to be plural to observe the humanness distinction in agreement. As Tables 4.28(b) and 4.28(c) show, the personal pronouns in the language do not distinguish humanness in the singular but only in the plural.

The boundary separating human from non-human is subject to conceptual flexibility. In storytelling non-human characters are “humanized”, sometimes called personification, as (152) exemplifies: animals talk, are capable of thoughts and feelings, and can plan to go to funerals. If one compares the non-human referents in example (152) and (153b), the former reflects personification, while the latter does not.

- (152) Domain: antecedent-anaphor

váá mää́ sówá. ḵ ymá dí ḵ tṣená ymálñyymiš̤ ḵ dí
dog.SG mother.SG die he said COMP his friend bird's name COMP
bá káálì ḵ mää́ lúhō
3PL.Gb go his mother funeral

'The Dog's mother died. Dog asks his friend Bird (*Ardea purpurea*) to accompany him to his mother's funeral.' (lit. that they should go to his mother's funeral.)

In (153) the quantifier *mùŋ* 'all' agrees in gender with the nouns *nibáálá* 'men' and *bòlásá* 'elephants'. The form *àmìùŋ* is used with non-human, irrespective of the number value, and for human if the referent is unique. The form *bàmìùŋ* can only appear in such a phrase if the referent is human and the number of the referent is greater than one. In this example a contrast is being made between human-reference and animal-reference to show that it is not animacy in general but humanness which presents an opposition in the language.

- (153) Domain: Quantifier + Noun

- a. *nì-báál-á* *bā-mùŋ.*
 person(Gb)-male-PL Gb-ALL
 'all men'

b. *bòlà-sá* *ā-mùŋ.*
 elephant(Ga)-PL Ga-ALL
 'all elephants'

In Section 4.3.3.5, it was shown that the possessive pronouns have the same forms as the corresponding weak pronouns. In (154), the target pronouns agree with the covert controller, which is the possessor of the possessive kinship relation. The nouns referring to goat and human mothers, trigger G(ENDER)*a* and

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G(ENDER)b respectively. In cases where the possessor is covert the proper assignment of humanness is dependent on the humanness of the possessed argument (i.e. ‘their child’ is ambiguous in Chakali unless one can retrieve the relevant semantic information of the possessed entity).

(154) Domain: Possessive (possessor) + Noun

- a. à bő̄n-á.
POSS.3PL.GA goat.(GA)-PL
‘their goats’ (possessor = goat mothers)
- b. bà bi-sé.
POSS.3PL.GB child.(GB)-PL
‘their children’ (possessor = human mothers)

Example (155) displays agreement between the numeral à-náásè ‘four’ and the nouns *bő̄nà* (CL.3) ‘goats’, *táatá* (CL.7) ‘languages’, *víiné* (CL.5) ‘cooking pots’ and *bisé* (CL.1) ‘children’. The numerals that agree in gender with the noun they modify are á-*lìè* ‘two’, á-*tòrò* ‘three’, à-náásè ‘four’, à-*nɔ̄* ‘five’, à-*lòrò* ‘six’ and á-*kòpè* ‘seven’. Here again, animate (other than human), concrete (inanimate) and abstract entities on the one hand, and human on the other hand do not trigger the same agreement pattern (ANIM in (155a), ABST in (155b), CONC in (155c) vs. HUM in (155d)). Clearly, as shown below, noun class membership is not reflected in agreement (*táatá* (CL.7) ‘languages’ triggers GA in (155b) and *bisé* (CL.1) ‘children’ triggers GB in (155d)).

(155) Domain: Numeral + Noun

- a. ññ kpáyá bő̄n-á à-náásè rā.
1SG have goat(GA)-PL 3PL.GA-four FOC
‘I have four goats.’
- b. ññ ɻmá tàà-tá à-náásè rā.
1SG speak language(GA)-PL 3PL.GA-four FOC
‘I speak four languages.’
- c. ññ kpáyá víi-né à-náásè rā.
1SG have cooking.pot(GA)-PL 3PL.GA-four FOC
‘I have four cooking pots.’
- d. ññ kpáyá bi-sé bà-náásè rā.
1SG have child(GB)-PL 3PL.GB-four FOC
‘I have four children.’

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Example (156) shows that in a coordination construction involving the conjunction form (*a*)*ni*, the targets display consistently *Gb* when one of the conjuncts is human-denoting. In (156a) the noun phrase *a baal* ‘the man’ and the noun phrase *v kakumuso* ‘his donkeys’ unite to form the noun phrase acting as controller. The noun phrase *a baal ni v kakumuso* ‘the man and his donkeys’ triggers *Gb* on targets. Consequently, the form of the subject pronoun, the quantifier, the possessive pronoun and the numeral must expose *ba* (3.PL.*b*). The rule in (156f) constrains coordinate noun phrases to trigger *Gb* if any of the conjuncts is specified as *Gb*. No test has been applied to verify whether the alignment of the conjunct noun phrases affects gender resolution.

- (156) Domain: Coordinate structure with *ni*

- a. [à báál nì ḥò kààkúmò-sō]NP váláà kááli támàlè rā
 ART man CONN 3.SG.POSS donkey-PL walk go Tamale FOC
 'The man and his donkeys walked to TAMALE'

b. bà k̩v̩̩wáá̩.
 3PL.Gb tire.PFV.FOC
 'They are tired'

c. bà-mùŋ náá̩sá tʃ̩gáá̩.
 3.PL.Gb-all feet.PL spoil.PFV.FOC
 'They all had painful feet.' (lit. the feet of all.of.them)

d. bà náá̩sá tʃ̩gáá̩.
 3.PL.POSS.Gb feet.PL spoil.PFV.FOC
 'Their feet were hurting them'

e. bà jáá bà-nj̩ rā.
 3.PL.Gb IDENT 3.PL.Gb-five FOC
 'They were five altogether'

f. RESOLUTION RULE: *When unlike gender values are conjoined (i.e. GENDER a and GENDER b), the coordinate noun phrase determines GENDER b (i.e. Ga + Ga = Ga, Ga + Gb = Gb, Gb + Ga = Gb and Gb + Gb = Gb).*

Examples (152) to (156) demonstrate how one can analyse the humanness distinction as gender. The comparison between humans, animals, concrete inanimate entities and abstract entities uncovers the sort of animacy encoded in the language. Section 4.3.10.2 presents a phenomenon which shows some similarity to gender agreement.

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4.3.10.2 The classifier system

While there is abundant literature describing Niger-Congo nominal classifications and agreement systems, the grammatical phenomenon described in this section has not received much attention. Consider the examples in (157):

- (157) a. *džétì kìm-bón ná.*
lion.SG ANIM-dangerous.SG FOC
'A lion is DANGEROUS' (generic reading)
- b. *džétisá kìm-bómá rá.*
lion.PL CONC;ANIM-dangerous.PL FOC
'The lions are DANGEROUS' (individual reading)
- c. *ɪ̄n bìèrəsá nì-bómá rá.*
POSS.1.SG brother.PL HUM-dangerous.PL FOC
'My brothers are DANGEROUS'
- d. *bà jáá nì-bómá rá.*
3PL.Gb IDENT HUM-dangerous.PL FOC
'They are DANGEROUS' (human participants)
- e. *à jáá kìm-bómá rá.*
3PL.Ga IDENT CONC;ANIM-dangerous.PL FOC
'They are DANGEROUS' (non-human, non-abstract participants)
- f. *záíí wì-bón ná.*
fly.NMLZ ABST-dangerous.SG FOC
'Flying is dangerous'
- g. *à tfígísíí wì-bómá rá.*
ART turn.PV.NMLZ ABST-dangerous.PL FOC
'The turnings are DANGEROUS' (repetitively turning clay bowls for drying)

The sentences in (157) are made of two successive noun phrases. The referent of the first noun phrase is an entity or a process while the second noun phrase is semantically headed by a state predicate denoting a property. Although speakers prefer the presence of the identificational verb *jaa* 'to be' between the two noun phrases, its absence is acceptable and does not change the meaning of the sentence. In these identificational constructions, the comment identifies the topic as having a certain property, i.e. being bad, dangerous, or risky. The focus particle follows the second noun phrase, hence [NP1 NP2 *ra*] means 'NP1 is NP2' in which salience or novelty of information comes from NP2.

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The form of /bɔm/ ‘bad’ is determined by the number value of the first noun phrase. Irrespective of the animacy encoded in the referent, a singular noun phrase triggers the form [bɔŋ] while a plural triggers [bɔma] (i.e. CL.3, Section 4.3.2.1.3). The number agreement is illustrated in (157a) and (157b).³⁸

Properties do not appear as freestanding words in identificational constructions. To say ‘the lion is dangerous’, the grammar has to combine the predicate with a nominal classifier (or dummy substantive) that will license a noun, i.e. *lit.* ‘lion is *thing*-dangerous’, where *thing* stands for the slots where animacy is encoded. This is represented in (158).

- (158) [[*thing*_{animacy}-property]NP FOC]NP

There are three dummy substantives in (157): *nr-*, *wi-*, and *km-*. Each of them has a fully fledged noun counterpart; it can be pluralized, precede a demonstrative, etc. Those forms are *km/kma* (CL.3) ‘thing’, *nar/nara* (CL.3) ‘person’ and *wíi/wié* (CL.4) ‘matter, palaver, problem, etc.’. Table 4.29 provides the three possible distinctions.

Table 4.29: *Classifiers and Nouns*

Classifier	Animacy	Noun class	Sing.	Plur.
nr-/na-	[HUM]	Class 3	nár	nárá
wi-	[ABST]	Class 4	wíí	wié
km-	[CONC;ANIM]	Class 3	kìn	kìnà

Since there are form and sense compatibilities between the inflecting noun pairs and the forms of the expressions preceding the qualitative predicate, a common radical form for each is identified; *km-* [CONC;ANIM] ‘concrete, non-human, non-abstract’, *nr-* [HUM] ‘person, human being’ and *wi-* [ABST] ‘non-concrete, non-person’ are the three classifiers.³⁹

All the sentences in (157) are ungrammatical without a classifier. The three classifiers combine with *bɔŋ/bɔma* to make proper constituents for an identificational construction. The structural setting is the result of a combination of

³⁸ Notice that the nominalized verbal lexemes in (157f) and (157g) each triggers a different form for /bɔm/. The form *tfigisii* ‘turning’ is analysed as a nominalized pluractional verb (see Section 4.4.3.2).

³⁹ The classifier and the semantic information encoded in the head of the first noun phrase reflects one major analytical criterion for classifier systems (Dixon 1986; Corbett 1991; Grinevald 2000).

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grammatical constraints which specify that: (i) a property in predicative function cannot stand on its own, (ii) in predicative function, a property must be joined with a classifier, (iii) the merging of the classifier and the property forms a proper syntactic constituent for an identificational construction, and (iv) the form of the classifier is dependent on the animacy encoded in the argument of a qualitative predicate.

Finally, classifiers are also found in the formation of the words meaning ‘something’ and ‘nothing’. Consider the examples in (160) and (159):

- (159) a. *ná-mùŋ-léí*.
 HUM-all-not
 ‘no one’
- b. *wí-mùŋ-léí*.
 ABST-all-not
 ‘nothing’
- c. *kín-mùŋ-léí*.
 CONC;ANIM-all-not
 ‘nothing’
- (160) a. *ní-dígíí*.
 HUM-one
 ‘someone’
- b. *wí-dígíí*.
 ABST-one
 ‘something’
- c. *kín-dígíí*.
 CONC;ANIM-one
 ‘something’

As with the role of classifiers in identificational constructions, here again the classifiers narrows down the tracking of a referent when one of those quantifiers is used. Again, the grammar arranges animacies into three categories, i.e. ABST, CONC;ANIM, and HUM. A distinction is also made in English between HUM (i.e. someone, no one) and ANIM;CONC;ABST (i.e. something, nothing), however English does not have a distinction which captures specifically abstract entities.

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4.3.11 Summary

The term nominal in the present context was argued to represent two separate notions. The first is conceptual. Nominal stems denote classes of entities whereas verbal stems denote events. The second notion is formal. A nominal stem was opposed to a verbal stem in noun formation. As a syntactic unit, the nominal constitutes an obligatory support to the main predicate and was presented above in various forms: as a pro-form, a single noun, or noun phrases consisting of a noun with a qualifier(s), an article(s), a demonstrative, among others. The heading of (161) represents the order of elements in the noun phrase in Chakali.⁴⁰

- (161) ART/POSS HEAD QUAL NUM QUANT DEM QUANT ART FOC/NEG
- a. *i wáawáó* 'you came'
HEAD
 - b. *hááj wāawāó* 'a woman came'
HEAD
 - c. *à hááj wāawāó* 'the woman came'
ART1 HEAD
 - d. *à hááj tìj wāawāó* 'the woman came'
ART1 HEAD ART2
 - e. *òò hááj wāawāó* 'his woman came'
POSS HEAD
 - f. *òò hááj tìj wāawāó* 'his woman came'
POSS HEAD ART2
 - g. *hámā mùj wāawāó* 'all these came'
HEAD QUANT.all
 - h. *níhááná hámā mùj wāawāó* 'all these women came'
HEAD DEM QUANT.all
 - i. *hááj háj wāawāó* 'this woman came'
HEAD DEM
 - j. *níhááná mùj wáawáó* 'all women came'
HEAD QUANT.all
 - k. *níhákáná wāawāó* 'many women came'
HEAD-QUANT
 - l. *nárá bátòrò wāawāó* 'three persons came'
HEAD NUM

⁴⁰ In (161) 'woman' may also be interpreted as 'wife'.

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- m. à *niháñá pólē bálìè wāāwāð* ‘the two fat women came’
ART1 HEAD QUAL NUM
- n. à *niháñá bálìè hámà wāāwāð* ‘these two women came’
ART1 HEAD NUM DEM
- o. à *nihápólómá pólē bálìè wāāwāð* ‘the two fat blind women came’
ART1 HEAD QUAL QUAL NUM
- p. à *nihápólē káná wāāwāð* ‘many fat women came’
ART1 HEAD QUAL QUANT.many
- q. à *nihápólē pólókáná wāāwāð* ‘many fat blind women came’
ART1 HEAD QUAL QUAL QUANT.many
- r. à *nihápólē pólókáná hámà wāāwāð* ‘these many fat blind women
came’
ART1 HEAD-QUAL QUAL-QUANT.many DEM
- s. à *nihápólē pólókmá fí bāníñé wāāwāð* ‘some of the ten fat blind women
came’
ART1 HEAD-QUAL QUAL NUM QUANT.some

To summarize, each noun phrase in (161) is a grammatically and semantically acceptable noun phrase and respects the linear order offered on the first line. They were all elicited in a frame ‘X came’. Certain orders are favored, but a strict linear order, especially among the qualifiers, needs further investigation. Notice that each noun phrase in (161), except for the weak personal pronoun in (161a), may or may not be in focus and may or may not be definite (i.e. accompanied by the article *tij*). Also, the slot HEAD in (161) is not only represented in the examples by a noun or pronoun; example (161g) is headed by a demonstrative pronoun. Needless to say, this list of possible distributions of nominal elements within the noun phrase is not exhaustive. Again, caution should be taken since the examples in (161), particularly those towards the end of the list, are the result of elicitation. Their order of appearance can only be interpreted as an approximation of the noun phrase.

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Any expression which can take the place of the predicate *P* in (162) is identified as *verbal*.

$$(162) \quad \text{ADJ} \pm s|A + P \pm O \pm \text{ADJ}$$

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The term can also refer to a semantic notion at the lexeme level. The language is analysed as exhibiting two types of verbal lexeme. In Section 4.3.2.4.4, the *stative* lexeme and the *active* lexeme were both shown to take part in nominalization processes. The verbal stem in (163) must be instantiated with a verbal lexeme.

(163) $[[\text{preverb}]_{\text{EVG}} [[\text{stem}]-[\text{suffix}]]_{\text{verb}}]_{\text{VG}}$

In addition, the term can refer to the whole of the verbal constituent, including the verbal modifiers. The verbal group (VG) illustrated in (163) consists of linguistic slots which encode various aspects of an event which may be realized in an utterance. A free standing verb is the minimal requirement to satisfy the role of a predicative expression. The verbal modifiers, which are called preverbs (Section 4.4.2), are grammatical items which specify the event according to various semantic distinctions. They precede the verb(s) and take part in the expanded verbal group (EVG). The expanded verbal group identifies a domain which excludes the main verb, so a verbal group without preverbs would be equivalent to a verb or a series of verbs (see SVC in Section 4.2.1.5).⁴¹

While a verbal stem provides the core meaning of the predication, a suffix may supply information on aspect, whether or not the verbal constituent is in focus and/or the index of participant(s) (i.e. o-clitic, Section 4.4.3.1). Despite there being little focus on tone and intonation, attention on the tonal melody of the verbal constituent is necessary since this also affects the interpretation of the event. These characteristics are presented below in a brief overview of the verbal system.

4.4.1 Verbal lexeme

4.4.1.1 Syllable structure and tonal melody of the verb

There is a preponderance of open syllables of type CV and CVV, and the common syllable sequences found among the verbs are CV, CVV, CVCV, CVCCV, CVVCV, and CVCVCV. In the dictionary, monosyllabic verbs make up approximately 13% of the verbs, bisyllabic 65%, and trisyllabic 22%. All segments are attested in onset position word initially, but only *m*, *t*, *s*, *n*, *r*, *l*, *g*, *ŋ*, and *w* are found in onset position word-medially in bisyllabic verbs, and only *m*, *t*, *s*, *n*, *l*, and *g* are found in onset position word-medially in trisyllabic verbs. All trisyllabic,

⁴¹ The term and notion are inspired from analyses of the verbal system of Gā (Dakubu 1970). A verbal group is unlike the verb phrase in that it does not include its internal argument, i.e. direct object. I am aware of the obvious need to unify the descriptions of the nominal constituent and the verbal constituent.

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CVVCV, and CVCCV verbs have one of the front vowels ($\{e, \varepsilon, i, l\}$) in the nucleus of their last syllable. The data suggests that ATR-harmony is operative, but not R0-harmony, in these three environments, e.g. *fùòlì* ‘whistle’. There is no restriction on vowel quality for the monosyllabic or bisyllabic verbs and both harmonies are operative.

Table 4.30 presents verbs which are classified based on their syllable structures and tonal melodies. Despite the various attested melodies, instances of low tone CV verbs, CVV verbs other than low tone, and rising or falling CVCV, CVCCV, and CVVCV verbs are marginal.

Table 4.30: *Tonal melodies on verbs*

Syllable type	Tonal melody	Form	Gloss
CV	H	<i>pó</i>	plant
	L	<i>sò</i>	wash
CVV	L	<i>pàà</i>	take
	H	<i>kíí</i>	forbid
	LH	<i>wòó</i>	vacant (be)
	HL	<i>gbáà</i>	herd
CVCV	H	<i>kúló</i>	tilt
	L	<i>bilè</i>	put
	HL	<i>lúlò</i>	leak
	HM	<i>pílē</i>	cover
CVCCV	H	<i>bóntí</i>	divide
	H	<i>kámsí</i>	blink
	L	<i>sùmmè</i>	beg
	L	<i>zèñsi</i>	limp
CVVCV	H	<i>píllí</i>	start
	H	<i>tfásí</i>	vomit
	L	<i>kààlì</i>	go
	L	<i>bùòlì</i>	sing
CVCVCV	H	<i>zágálí</i>	shake
	H	<i>vílímí</i>	spin
	L	<i>hàrigì</i>	try
	L	<i>dògònì</i>	chase

Typically, CV verbs have a high melody, while CVV verbs are a low one. The mid tone (M) is not contrastive. Only a handful of minimal pairs can be found in the dictionary, e.g. *pò* ‘protect’ and *pó* ‘plant’.

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4.4.1.2 Verbal state and verbal process lexemes

A general distinction between stative and non-stative events is made: *verbal state* (stative event) and *verbal process* (active event) lexemes are assumed. A verbal state lexeme can be identificational, existential, possessive, qualitative, quantitative, cognitive or locative, and refers more or less to a state or condition which is static, as opposed to dynamic. The ‘copula’ verbs *jaa* and *dva* (and its allolexe *tuo*) are treated as subtypes of verbal stative lexemes since they are the only verbal lexemes which cannot function as a main verb in a perfective intransitive construction (see Section 4.4.1.4.1). Their meaning and distribution was introduced in the sections concerned with the identificational construction (Section 4.2.1.1) and existential construction (Section 4.2.1.2). The possessive verb *kpaga* ‘have’ is treated as a verbal state lexeme as well (see possessive clause in Section 4.2.1.3). A qualitative verbal state lexeme establishes a relation between an entity and a quality. Examples are given in (164).

(164) Qualitative verbal state lexeme

- bòró* ‘short’ > à dáá bóróó ‘The tree is short.’
- gòrò* ‘curved’ > à dáá góróó ‘The wood is curved.’
- jógósí* ‘soft’ > à bié bátój jójgósíjòó ‘The baby’s skin is soft.’

Similarly, a quantitative verbal state lexeme establishes a relation between an entity and a quantity. Yet, in (165), the subject of *maasi* is the impersonal pronoun *a* which refers to a situation and not an individual. The verb *hiẽ* ‘age’ or ‘old’ is a quantitative verbal state lexeme since it measures objective maturity between two individuals, i.e. *míŋ hiẽ-i*, lit. 1.SG.ST age-2.SG.WK, ‘I am older than you’.

(165) Quantitative verbal state lexeme

- kánà* ‘abundant’ > bà kánáó ‘They are plenty (people).’
- mààsì* ‘enough’ > à máásíjóó ‘It is sufficient.’
- hiẽ* ‘age’ > míŋ hiẽi ‘I am older than you’

Cognitive verbs such as *liise* ‘think’, *kõõ* ‘wonder’, *kisi* ‘wish’, *tsii* ‘hate’, etc. are also treated as verbal state lexemes.

Verbal process lexemes denote non-stative events. They are often partitioned along the (lexical) aspectual distinctions of Vendler (1957), i.e. activities, achievements, accomplishments. Such verbal categories did not formally emerge, so I am not in a position to categorize the verbal process lexemes at this point in the research (but see Bonvini 1988: 51 for a thorough description of a Grusi verbal system), although Section 4.4.3 suggests that there is a system of verbal derivation that uses verbal process lexemes which needs to be uncovered. Thus, verbs

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which express that the participant(s) is actively doing something, undergoes a process, performs an action, etc. all fall within the set of verbal process lexemes.

4.4.1.3 Complex verb

A complex verb is composed of more than one verbal lexeme. For instance, when *laa* ‘take’ and *di* ‘eat’ are brought together in a SVC (Section 4.2.1.5), they denote separate taking and eating event. A complex verb denotes a single event.

- (166) a. *ṇ láá kúòsò díūū*.
 1.SG take G. eat.FOC
 ‘I believe in God.’
- b. *ṇ láá bié dóō*.
 1.SG take child put.FOC
 ‘I adopted a child.’

The sequences *laa+di* ‘believe’ and *laa+dó* ‘adopt’ are non-compositional, and less literal. Also, unlike complex stem nouns, but like SVCs, the elements which compose a complex verb must not necessarily be contiguous, as (166) shows. Other examples, among others, are *zímà síí*, *lit. know raise*, ‘understand’, *kpá tā*, *lit. take abandon*, ‘drop’ or ‘stop’, and *gílà zímà*, *lit. allow know*, ‘prove’.

4.4.1.4 Verb forms and aspectual distinction

The inflectional system of Chakali verbs displays few verb forms and is closer to neighbor Oti-Volta languages than, for instance, a ‘conservative’ Grusi language like Kasem (Bonvini 1988: 51).⁴² Besides the derivational suffixes (Section 4.4.3.3), the verb in Chakali is limited to two inflectional suffixes and one assertive suffix: (i) one signals negation in the negative imperative clause (i.e. *kpó* ‘Kill’, *tíí kpóří* ‘Don’t kill’), (ii) another attaches to some verb stems in the perfective intransitive only, and (iii) the other signals assertion and puts the verbal constituent in focus. Since the negative imperative clause has already been presented in Section 4.2.3, the perfective and imperfective intransitive constructions are discussed next. Both are recurrent clauses in data elicitation. The former may

⁴² Dagbani is described as a language where the “inflectional system for verbs is relatively poor” (Olawsky 1999: 96). It has an imperfective suffix *-di* (Olawsky 1999: 97) and an imperative suffix *-ma/mi* (Olawsky 1999: 101). Bodomo (1997: 81) writes that Dagaare has four verb forms: a dictionary form, a perfective aspectual form, a perfective intransitive aspectual form and an imperfective aspectual form. Also for Dagaare, Saanchi (2003) talks about four forms: perfective A and B, and Imperfective A and B.

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contain both the perfective suffix and the assertive suffix simultaneously, while the latter displays the verb, with or without the assertive suffix.

4.4.1.4.1 Perfective intransitive construction As its name suggests, a perfective intransitive construction lacks a grammatical object and implies an event's completion or its reaching point. In the case of verbal state, the perfective implies that the given state has been reached, or that the entity in subject position satisfies the property encoded in the verbal state lexeme. In (167), two suffixes are attached on one verbal process stem and one verbal state stem (see Section 3.3.2.1.2 for the general phonotactics involved).⁴³

(167) Perfective intransitive construction

- a. *Verbal process*: S + P
àfíá díōō.
A. di-j[-LO, -HI, -RO]-[+HI,+RO]
'Afia ate.'
- b. àftá wá díjē 'Afia didn't eat.'
- c. *Verbal state*: S + P
à dáá télejōó.
ART daa tele-j[-LO, -HI, -RO]-[+HI,+RO]
'The stick leans'
- d. à dáá wá tēləjē 'The stick doesn't lean.'

The first suffix to attach is the perfective suffix, i.e. -j[-LO, -HI, -RO] or simply /jE/. Although it appears on every (positive and negative) stem in (167), it does not surface on all verb stems. The information in Table 4.31 partly predicts whether or not a stem will surface with a suffix, and if it does, which form this suffix will have.

Table 4.31 shows that, in a perfective intransitive construction, a CV stem must be suffixed with -jE and a CVV verb with -wA. The examples in (168) are negative in order to prevent the assertive suffix from appearing (see Section 4.5.3 on why negation and the assertive suffix cannot co-occur).

(168) a. CV
po > àfíá wá pójē 'Afia didn't divide'

⁴³ The presence of a schwa (ə) in a CVCəCV surface form, as in (167c), is explained in Sections 3.3.2.1.3 and 3.3.1.2.

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Table 4.31: *Perfective intransitive suffixes*

Suffix /-jE/	Suffix /-wA/	No suffix
CV	CVV	CVCV ¹
CVCV ²		

- pɔ* > àfiá wá pójē ‘Afia didn’t plant’
pu > àfiá wá pújē ‘Afia didn’t cover’
pɔ > àfiá wá pójē ‘Afia didn’t spit’
kpe > àfiá wá kpéjē ‘Afia didn’t crack and remove’
kpa > àfiá wá kpájē ‘Afia didn’t take’

b. CVV

- tuu* > àfiá wá tūūwō ‘Afia didn’t go down’
tie > àfiá wá tīēwō ‘Afia didn’t chew’
sii > àfiá wá sīīwō ‘Afia didn’t raise’
jov > àfiá wá jōōwā ‘Afia didn’t marry’
te > àfiá wá tēēwā ‘Afia didn’t give’
wii > àfiá wá wīīwā ‘Afia is not ill’

The surface form of the perfective suffix which attaches to CV stems is predicted by the ATR-harmony rule of Section 3.4.2. Notice that RO-harmony does not operate in that domain.

Rule 13 *Prediction for perfective intransitive /-wA/ suffix*

If the vowel of a CVV stem is +ATR, the vowel of the suffix is +RO, and if the vowel of a CVV stem is –ATR, the vowel of the suffix is -RO.

$$-/wA/ > \alpha RO_{suffix} / \alpha ATR_{stem}$$

The CVV stems display harmony between the stem vowel(s) and the suffix vowel which is easily captured by a variable feature alpha notation, as shown in Rule (13), which assumes that the segment [o] is the [+RO, +ATR]-counterpart of [a].

Predicting which of set CVCV¹ or set CVCV² in Table 4.31 a stem falls has proven unsuccessful. Provisionally, I suggest that a CVCV stem must be stored with such an information. One piece of evidence supporting this claim comes from the minimal pair *tèlè* ‘reach’ and *télé* ‘lean against’: the former displays CVCV² (i.e. tele-jE), whereas the latter displays CVCV¹ (i.e. tele-Ø). The data

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shows that a CVCV stem with round vowels is less likely to behave like a CVCV¹ stem, yet *púmó* ‘hatch’ is a counter-example, i.e. *a zal wa puməje* ‘the fowl didn’t hatch’. The CVCCV, CVVCV, and CVCVCV stems have not been investigated, but *kaalɪ* ‘go’, a common CVVCV verb, takes the /-jE/ suffix.

4.4.1.4.2 Imperfective intransitive construction The imperfective conveys the unfolding of an event, and it is often used to describe an event taking place at the moment of speech. In addition, the behavior of the egressive marker *ka* (Section 4.4.2.1) suggest that the imperfective may be interpreted as a progressive event. As in the perfective intransitive, the assertive suffix may be found attached to the verb stem.

- (169) [[verb stem]-[+HI,+RO]]_{verb in focus}

Again, the constraints licensing the combination of the verb stem and the vowel features shown in (169) are (i) none of the other constituents in the clause are in focus, (ii) the clause does not include a negation element, and (iii) the clause is intransitive, that is, there is no grammatical object.

- (170) a. Positive
 ጀ kàá kpá ‘She will take’
 ጀጀ kpáጀ ‘She is taking/takes’
- b. Negative
 ጀ wàá kpá ‘She will not take’
 ጀጀ wàá kpá ‘She is not taking/does not take’
- c. *kalaₙ kpav Kala is taking/takes’
- d. *waa kpav ‘SHE is taking/takes’
- e. *v kpav a bii ‘She is taking/takes the stone’
- f. *vv waa kpav ‘She is not taking/does not take’

In (170), the forms of the verb in the intransitive imperfective take the assertive suffix to signal that the verbal constituent is in focus, as opposed to the nominal argument. The assertive suffix cannot appear when the subject is in focus (170c) or when the strong pronoun is used as subject (170d), when a grammatical object follows the verb (170e), or when the negation preverb *waa* is present (170b).

4.4.1.4.3 Intransitive vs. transitive Many verbs can occur in either intransitive or transitive clauses. The subject of the intransitve in (171a) and (171c) correspond to the subject of the transitive in (171b) and (171d), and the same verb is found with and without an object.

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- (171) a. *kàlá díjōō.*
 Kala eat.PFV.FOC
 ‘Kala ATE.’
- b. *kàlá dí sìmáá rā.*
 Kala eat.PFV food FOC
 ‘Kala ate FOOD’
- c. *øø búólùū.*
 PSG sing.IPFV.FOC
 ‘He is SINGING.’
- d. *øø búólù bùol lō.*
 PSG sing.IPFV song FOC
 ‘He is singing a SONG.’

It is possible to promote a prototypical theme argument to the subject position. However, informants have difficulty with some nominals in the subject position of intransitive clauses. The topic needs further investigation, although it is certainly related to a semantic anomaly. The data in (172), where the prototypical o(bject) is in A-position, illustrates the problem. In order to concentrate on the activities of ‘goat beating’ and ‘tree climbing’, and turn the two clauses (172b) and (172c) into acceptable utterances, the optimal solution is to use the impersonal pronoun *ba* in subject position (see impersonal pronoun in Section 4.3.3.2).

- (172) a. *à bøj káá hírèū* ‘the hole is being dug’
 b. **a bøvñj kaa maŋãõ* ‘the goat is being beaten’ → *bàà máŋà à bøvñj ná*
 c. **a daa kaa zinãõ* ‘the tree is being climbed’ → *bàà ziná à dáá rá*

Given that the inflectional system of the verb is rather poor, and that the perfective and assertive suffixes occur only in intransitive clauses, how does one encode a basic contrast like the one between a transitive perfective and transitive imperfective? The paired examples in (173) and (174) illustrate relevant contrasts.

- (173) Transitive perfective
- a. *ṇ dí køɔ̄ rā*
 ‘I ate T. Z..’
- b. *ṇ pɔ̄ dāā rā*
 ‘I planted a TREE.’
- c. *ṇ tsígé vii rē*
 ‘I turned a POT.’

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- d. *ṇ̄ lómó b᷑̄d̄j ná*
'I tied a GOAT.'
 - e. *ṇ̄m̄ móná díj né*
'I carried FIRE.'
- (174) Transitive imperfective
- a. *ṇ̄ṇ̄ dí kóó rá*
'I am eating T. Z.'
 - b. *ṇ̄m̄ pó dáá rá*
'I am planting a TREE.'
 - c. *ṇ̄ṇ̄ tʃígè vüü rē*
'I am turning a POT.'
 - d. *ṇ̄ṇ̄ lómò b᷑̄d̄j nā*
'I am tying a GOAT.'
 - e. *ṇ̄m̄ mónà díj nē*
'I am carrying FIRE.'

Each pair in the verbal frames of (173) and (174) presents fairly regular patterns: the high tone *versus* the falling tone on the CVCV verbs, the systematic change of the tonal melodies on the grammatical objects in the two CV-verb cases, and the length of the weak pronoun in the imperfective. The data suggest that it is the tonal melody, and not exclusively the one associated with the verb, which supports aspectual function in this comparison. When the verb is followed by an argument, both perfective and the imperfective are expressed with the base form of the verb. However, the tonal melody alone can determine whether an utterance is to be understood as a bounded event which occurred in the past or an unbounded event unfolding at the moment of speech.

Tonal melody is crucial in the following examples as well. The examples in (175) are three polar questions (see Section 4.2.2.2), one in the perfective and two in the imperfective. The two first have the same segmental content, and the last contains the egressive preverb *kaa* with a rising tone indicating the future tense. In order to signal a polar question, each has an extra-low tone and is slightly lengthened at the end of the utterance.

- (175) a. — — — — — — — —
- 1 tejesi a namřā raa
2.SG cut.PV ART meat FOC
- 'Did you cut the meat (into pieces)?'

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- b. _ — — — — — —
 i tejesi a namĩā raa
 2.SG cut.PV ART meat FOC
 ‘Are you cutting the meat (into pieces)?’
- c. _ — — — — — —
 i kaa tejesi a namĩā raa
 2.SG IPFV.FUT cut.PV ART meat FOC
 ‘Will you (be) cut(ting) the meat (into pieces)?’

The only distinction perceived between (175a) and (175b) is a pitch difference near the third syllable of the verb. The tonal melody associated with the verb in (175c) is the same as the one in (175b).

4.4.1.4.4 Ex-situ subject imperfective particle One topic-marking strategy is to prepose a non-subject constituent to the beginning of the clause. In (176), the focus particle may or may not appear after the non-subjectival topic. Notice that one effect of this topic-marking strategy is that the particle *dr* appears between the subject and the verb when the non-subject constituent is preposed and when the clause is used to describe what is happening at the moment of speech.

- (176) a. Imperfective
sígá (rá) ḷ dì tíē.
 bean (FOC) 3.SG IPFV chew
 ‘It is BEANS he is chewing’
- b. Perfective
sígá (rá) ḷ tiè.
 bean (FOC) 3.SG chew
 ‘It is BEANS he chewed’
- c. Imperfective
wàà (rá) ḷ dì káálì.
 Wa (FOC) 3.SG IPFV go
 ‘It is to WA that he is going’
- d. Perfective
wàà (rá) ḷ kààlì.
 Wa (FOC) 3.SG go
 ‘It is to WA that he went’

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The position of *di* in (176a) and (176c), that is between the subject and the verb, is generally occupied by linguistic items called *preverbs*, to which the discussion turns in Section 4.4.2. Provisionally, the particle *di* may be treated as a preverb constrained to occur with a preposed non-subject constituent and an imperfective aspect.⁴⁴

4.4.1.4.5 Subjunctive In Section 4.2.1.8.2 the preverbal *ŋma* is said to convey a desiderative mood, corresponding to the English modal expression ‘want to’, in a construction [NP *ŋma* [NP VP]]. The embedded clause is said to be in the subjunctive mood, which is singled out by its high tone on the subject pronoun and the non-actuality and potentiality of the event. In the examples (177a) and (177b) a subjunctive is interpreted because it involves clauses expressing a future hypothetical time and realization. In all these cases, the clauses of which the high tone pronoun is the subject seem to depend on and complement a more central event.

- (177) a. ḡ káálì ó ká dí mòtigú jáwà.
3.SG go 3.SG IPFV eat M. market
'She is going to trade at the Motigu market.' (*lit. eat-market, 'trade'*)
- b. zòv̥ mìn måǻ pé, ó kpá ñì kòv̥ fàlá tíéí, í
enter 1.SG mother end 3.SG take 1.SG POSS t.z. bowl give.2.SG 2.SG
kííni.
clean.bowl
'Go to my mother, she will give you my t.z. bowl so you can finish it.'

In (177a), according to the speaker, the trading activity is the intention of the woman and it will take place in all likelihood, and in (177b), the speaker tells about two situations that the addressee will most likely experience.

4.4.2 Preverb particles

Preverb particles encode various event-related meanings. They are part of the verbal domain called the expanded verbal group (EVG), discussed in (4.4) and schematized in (163). This domain follows the subject and precedes the main verb(s) and is generally accessible only to a limited set of linguistic items. These grammatical morphemes are not verbs, in the sense that they do not contribute to

⁴⁴ I do not treat topicalization in this work, although the left-dislocation strategy in (176) is the only one I know to exist.

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SVCs as verbs do, but as ‘auxiliaries’. Still, some of the preverbs may historically derive from verbs, and some others may synchronically function as verbs. Examples of the latter are the egressive particle *ka* and ingressive particle *wa*, which are discussed in Section 4.4.2.1. Nevertheless, given the data available, it would not be incorrect to analyse some of the preverbs as additional SVC verbs. A preverb differs from a verb in that it exposes functional categories, cannot inflect for the perfective or assertive suffix, and never takes a complement, such as a grammatical object, or cannot be modified by an adjunct. But again, a first verb in a SVC and a preverb are categories which can be hard to distinguish. Structurally and functionally, many of them may be analysed as grammaticalized verbs in series. These characteristics are not special to Chakali; similar, but not identical, behavior are described for Gă and Gurene (Dakubu 2007; 2008).

4.4.2.1 Egressive and ingressive particles

The egressive particle *ka(a)* (gl. EGR) ‘movement away from the deictic centre’ and the ingressive particle *wa(a)* (gl. INGR) ‘movement towards the deictic centre’ are assumed to derive from the verbs *kaali* ‘go’ and *waa* ‘come’.⁴⁵ Table 4.32 shows that *kaali* ‘go’ and *waa* ‘come’, like other verbs, change forms (and are acceptable) in these paradigms, but *ka(a)* is not.

When the verbs *kaal* 'go' and *waa* 'come' occur in a SVC, they surface as *ka* and *wa* respectively. In (178), both *ka* and *wa* take part in a two-verb SVC in which they are first in the sequence.

⁴⁵ A discussion on some aspects of grammaticalization of ‘come’ and ‘go’ can be read in Bourdin (1992). In the literature, egressive is also known as *itive* (i.e. away from the speakers, ‘thither’) and ingressive is known as *ventive* (i.e. towards the speakers, ‘hither’).

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Table 4.32: *Deictic verbs and preverbs*

Verb	σ	Aspect	Positive	Negative
<i>waa</i> ‘come’	CVV	PFV	ò wááwáó ‘she came’	ò wà wááwá ‘she didn’t come’
		IPFV	òò wááò ‘she is coming’	ò wà wáá ‘she is not coming’
<i>kaali</i> ‘go’	CVVCV	PFV	ò kááljó ‘she went’	ò wà kááljé ‘she didn’t go’
		IPFV	òò káálò ‘she is going’	ò wà káálí ‘she is not going’
<i>ka(a)</i>	CV	PFV	*ò kaw	*ò wa kajε
		IPFV	*ò kaw	*ò wa ka

Because they derive from deictic verbs (historically or synchronically), the preverbs have the potential to indicate non-spatial ‘event movement’ to or from a deictic centre. This phenomenon is not uncommon cross-linguistically. Nicolle (2007: 62) maintains that when a movement verb becomes a tense marker, it may be reduced to a verbal affix and its meaning can develop “into meaning relating temporal relations between events and reference times”. In Chakali, the preverb *ka(a)* contributes temporal information to an expression. Consider in (179) the distribution and contribution of *ka(a)* to the clauses headed by the verbs *kpe* ‘crack a shell and remove a seed from it’ (henceforth ‘c&r’) and *mara* ‘attach’.⁴⁶

- (179) a. ò kàá *kpe* ‘She will c&r’
 òò *kpéū* ‘She is c-&r-ing/c-s&r-s’
 ò *kpéjòō* ‘She c-&r-ed’
 kpé ‘C&r!’
- b. ò kàá *márā* ‘She will attach’
 òò *máráò* ‘She is attaching/attaches’
 ò *márijò* ‘She attached’
 márá ‘Attach’

⁴⁶ In Gurene (Western Oti-Volta), it is the ingressive particle which has a similar role. The ingressive is commonly used before the verb, and can, among other things, express future tense (see Dakubu 2007: 59).

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When the preverb particle *kaa* is uttered with a rising pitch it situates the event in the future. The preverb particle *kaa* can also be used to express that an event is ongoing at the moment of speech, which I call the present progressive. However, when it is used to describe what is happening now, *kaa* can only appear when the subject is not a pronoun and its tone melody differs from that of the future tense. These contrasts are given in (180).

- (180) ḵ káá mārā ‘She will attach’
 ᷊᷊ mārá᷊ ‘She is attaching’
 w᷊᷊ káá mārā ‘Wusa will attach’
 w᷊᷊ káá mārá᷊ ‘Wusa is attaching’
 *w᷊᷊ mārá᷊ ‘Wusa is attaching’

The paradigm in (180) shows that when the preverb particle *kaa* appears with a rising tonal melody it expresses the future tense, but in order to convey that a situation is ongoing at the time of speech (i.e. present progressive), the preverb particle *kaa* has a high tone. Thus, it is the tonal melody on *kaa* which distinguishes between the future and the present progressive (both treated as imperfective), plus the fact that pronouns cannot co-occur with the preverb particle *kaa* in the present progressive.

- (181) a. à bié káá bili᷊gi ḵ᷊ náál kinkán nà.
 ART child IPFV touch POSS.3.SG grand.father QUANT FOC
 ‘The child touches his grand-father.’
 b. à bie háj káà bili᷊gi ḵ᷊ náál kinkán nà.
 ART child DEM IPFV touch POSS.3.SG grand.father QUANT.many FOC
 ‘This child touches his grand-father.’

In (181b) *kaa*’s melody is shown to be affected by the pitch of the preceding noun *bie* (LH) ‘child’ and the demonstrative *haj* (HL) ‘this’. Although little evidence is available, the preverb *wa* may also be used to express a sort of hypothetical mood. In (182), the preverb *wa* should be seen as contributing a supposition, or a hypothetical circumstance where someone would be found calling the number 8.

- (182) Ȑméjtéł Ȑmā dí, kòsáná᷊, tóótīnā Ȑmá dí, námùŋ wá jírà
 spider say COMP buffalo land.owner say COMP anyone INGR call
 Ȑméjtéł són, bá kpáy᷊v wàà bá kpó
 eight name 3.PL.HUM+ catch.3.SG FOC 3.PL.HUM+ kill
 ‘Spider told Buffalo that landowner said anyone who calls the number 8

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should be brought to him to be killed.' (LB 009)

Finally, the example in (183) intends to show that some elders of Ducie and Gurumbele use *ta* instead of *ka(a)*, as a variant of the preverb.⁴⁷

- (183) Priest talking to the shrine, holding a kola nut above it

má láá kàpósíé háj̊ ká jà móisé tié wíí tìŋ bà tà/kàà búúré
2.PL take kola.nut DEM CONN 1.PL plead give matter ART 3.PL.b EGR want

'Take this kola nut, we implore you to give them what they desire.'

Unfortunately, since the relation between tense, aspect, and tonal melody is not well-understood at this stage of research, the egressive *ka* and the ingressive *wa* are broadly glossed as EGR and INGR respectively, but can also be associated with composite glosses such as IPFV.FUT or IPFV.PRES in cases where a distinction is clear.

4.4.2.2 Negation preverb

There are three different particles of negation in the language: the forms *lət* and *tr* were discussed in Sections 4.2.3 and 4.3.8 respectively. The negative preverb particle *wa(a)* precedes the verb and is used in the verbal group (in non-imperative mood). The same form is found in both main and dependent clauses.

- (184) a. ḡ wàá p̄e.

3.SG NEG add

'She will not add.'

- b. ḡḡ wàà p̄e.

3.SG NEG add

'She is not adding.'

- c. ḡ wà p̄éj̊e.

3.SG NEG add

'She didn't add.'

The examples in (184) show that a tonal quality on the negation particle and following verb distinguishes between the present progressive and the future, as

⁴⁷ I gathered that (i) *ta* is not a different preverb (Gurene is said to have a preverb *ta* signifying intentional action (M. E. K. Dakubu, p. c.)), and (ii) *ta* can be heard in Ducie and Gurumbele from people of the oldest generation, but somebody suggested to me that *ta* is the common form in Motigu (Mba Zien, p. c.). The distinction is in need of further research.

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the preverb *kaa* does (see example 180). The length of the negation particle can also function as a cue.

- (185) a. *námùŋ wà ná-ŋ̩*.
 CLF.all NEG see-1.SG
 ‘Nobody saw me.’ (*lit.* everyone not see me)
- b. *ñ wà ná námùŋ*.
 1.SG NEG see CLF.all
 ‘I did not see anyone.’ (*lit.* I not see everyone)

Example (185) shows that when the negation particle *wa(a)* and a quantifier appear in the same clause the quantifier is in the positive.

- (186) a. *ጀ wà wá dí*.
 3.SG NEG come eat
 ‘She did not come to eat.’
- b. *ጀ wàá wà dí*.
 3.SG NEG come eat
 ‘She will not come to eat.’

The negative preverb always precedes the verb *waa* ‘come’. Although length (CV or CVV) is hard to differentiate in natural speech, the examples in (186) suggest that the tonal melody and length establish meaning differences.

Assertion and negation seem to avoid one another and constrain the grammar in the following way: *If a clause is negated, none of its constituents can be in focus*. In Section 4.3.3.1, it was shown that (i) negation cannot co-occur with the strong pronouns, and (ii) negation cannot co-occur with an argument of the predicate in focus, i.e. with *ra* or one of its variants having scope over the noun phrase. The third non-occurrence of negation concerns the assertive form of the verb (Section 4.5.3). Consider the forms of the verb *mara* ‘attach’ in the two paradigms in (187).

- (187) a. Positive
 ላ *kàá mārā* ‘She will attach’
 ዋ ዋ *máráጀ* ‘She is attaching/attaches’
 ዋ *márijጀ* ‘She attached’
- b. Negative
 ዋ *wàá mārā* ‘She will not attach’
 ዋ ዋ *wàà mārá* ‘She is not attaching/does not attach’
 ዋ *wà mārijጀ* ‘She did not attach’

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The paradigms in (187) suggest that the negation particle and the assertive suffix are in complementary distribution.

4.4.2.3 Tense, aspect, and mood preverbs

4.4.2.3.1 *fi* The preverb *fi* is identified with two different but interrelated meanings. First, as (188) shows, the preverb *fi* (*gl. PST*) is a neutral past tense particle (i.e. as opposed to the specific *di* of Section 4.4.2.3.2), and the event referred to in the past can no longer be in effect in the present.

- (188) a. ḡ̄ jáá ɻ̄ñ tʃítʃà rā.
3.SG IDENT 3.SG.POSS teacher FOC
'He is my TEACHER.'
- b. ḡ̄ fi jáá ɻ̄ñ tʃítʃà rā.
3.SG PST IDENT 3.SG.POSS teacher FOC
'He was my TEACHER.'

Secondly, the preverb *fi* (*gl. MOD*) can have deontic meaning.

- (189) a. ḡ̄ fi jàà ɻ̄ñ tʃítʃà rā.
3.SG MOD IDENT 3.SG.POSS teacher FOC
'He should have been my TEACHER.'
- b. ḡ̄ fi wáá jàà ɻ̄ñ tʃítʃà.
3.SG MOD NEG IDENT 3.SG.POSS teacher
'He should not have been my teacher.'
- c. ḡ̄ fi jáá ɻ̄ñ tʃítʃà rā 'He was my TEACHER.'
- d. ḡ̄ fi wáá ɻ̄ñ tʃítʃà 'He was not my teacher.'

In (189), the presence of the preverb *fi* still conveys past tense, but in addition it expresses that the situation did not really occur, yet it was objectively supposed to occur or subjectively expected to occur or awaited. The lengthening of the preverb *fi* in the positive is not accounted for, but I suspect it signals the imperfective. Compare the first two sentences in (189) with the last two which convey the neutral past. The positive sentence in (189a) can receive a translation along these lines: In a desirable possible world, he was my teacher, but it is not what happened in the real world.

- (190) a. ɻ̄ññ mibòà fi bìrgì.
1.SG.POSS life MOD delay
'May I live long!'

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- b. *tl̩è m̩n̩ m̩lbɔà b̩rg̩t̩.*
 give 1.SG.POSS life delay
 ‘Let me live long!’

Finally, the preverb *fin* (190) still conveys deontic modality, where the speaker prays or asks permission for a situation. Notice, however, that it cannot refer to a past event. The two sentences in (190) have a corresponding meaning. Example (190b) is framed in an imperative clause (see *optative* in Section 4.2.3).

4.4.2.3.2 Preverb three-interval tense Chakali encodes in preverbs a type of time categorization known as three-interval tense (Frawley 1992: 366). It is possible to express that an event occurred specifically yesterday, as opposed to earlier today and the day before yesterday, i.e. *hesternal tense* (*gl. HEST*), or specifically tomorrow, as opposed to later today and the day after tomorrow, i.e. *crastinal tense* (*gl. CRAS*). The hesternal tense particle *dr/de* (*gl. HEST*) refers to the day preceding the speech time. It has the temporal nominal counterpart *diàrè* ‘yesterday’.

- (191) *(diàrè tñ)* ò ní ò *tfèná dí wāāwā (diàrè tñ).*
 (yesterday) 3.SG CONN 3.SG.POSS friend HEST come.PFV (yesterday)
 ‘He arrived with his friend yesterday.’

In (191), the phrase *diare tñ* ‘yesterday’ is optional, and when it is used it must be expressed at the end or at the beginning of the clause.

- (192) Will you work for the chief today or tomorrow?
ṇ tñ káá tòmà tñēጀ rà, zááj, ḡ káá hñ̩sጀv̩.
 1.SG CRAS go work give.3.SG FOC, today, 1.SG EGR rest.FOC
 ‘I shall work for him tomorrow, today, I shall rest.’

The crastinal tense preverb *tñ* (*gl. CRAS*) in (192) functions as future particle, but is limited to the day following the event time. In that sentence the event time referred to follows the utterance time by one day. The temporal nominal counterpart of *tñ* is *tñá* ‘tomorrow’. As for the hesternal tense and the corresponding nominal, the nominal may or may not co-occur with the crastinal tense particle.

The hesternal tense particle *dr* is homophonous with the (*ex-situ subject*) imperfective particle *dr* discussed in Section 4.4.1.4.4. In addition, the question arises as to whether the crastinal tense is inherently future, and if so, whether or not it can co-occur with the future-encoding egressive preverb discussed in Section 4.4.2.1. Consider their distribution and meaning in the examples given in (193).

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- (193) a. Imperfective

sígá (rá) ḷ dí tíē.
bean (FOC) 3.SG IPFV chew
'It is BEANS he is chewing'

- b. Perfective/Past

sígá (rá) ḷ tiè.
bean (FOC) 3.SG chew
'It is BEANS he chewed'

- c. Hesternal past

sígá (rá) ḷ dí tíè.
bean (FOC) 3.SG HEST chew
'It is BEANS he chewed yesterday'

- d. Hesternal past progressive

sígá (ra) ḷ dí tíè.
bean (FOC) 3.SG HEST chew
'It is BEANS he was chewing yesterday'

- e. Future (progressive)

sígá (rá) ḷ kàá tíē.
bean (FOC) 3.SG FUT chew
'It is BEANS he will be chewing / will chew'

- f. Crastinal future (progressive)

sígá (rá) ḷ tñí kàá tíè.
bean (FOC) 3.SG CRAS FUT chew
'It is BEANS he will be chewing / will chew tomorrow'

A specific tonal melody associated with the sequence *dr tie* can express either a present progressive, as in (193a), or a hesternal past, as in (193b). Lengthening the hesternal past particle allows one to express the tense associated with the particle, in addition to indicating progressive (193d). This strategy seems to correspond semantically to the apparent syntactic anomaly **dr dr*, lit. HEST IPFV. The example in (193f) shows that the crastinal tense particle and the egressive particle signaling future can co-occur. Inserting the imperfective particle *dr* between the egressive particle and the verb in (193e) and (193f) is unacceptable. It is unclear whether these two examples must be interpreted as progressive or not.

4.4.2.3.3 te Lacking a corresponding verb to capture its meaning, the verb *te* is glossed with the English adverb 'early'. Even though it is attested as main

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verb, *te* can function as a preverb and it is indeed more common to find it in that function.

- (194) a. *i téjòō*.
2.SG early.FOC
'You are early.'
- b. *gbíá báàŋ té kà sáŋá à píé (...)*
monkey quickly early go sit ART yam.mound.PL (...)
pv pv v v
'Monkey quickly went and sat on the (eighth) yam mounds (...)' (LB 012)

The main verb *te* and the preverb *te* are shown respectively in (194). They contribute a relative time, one in which the event is carried out before the expected or usual time.

4.4.2.3.4 *zí* The preverb *zí* is marginal in the corpus.⁴⁸

- (195) a. A father is giving a sequence of tasks to his son
tòmà à zíé mőá ká kà tòmà kùó àká zí kà tòmà à
work ART wall before CONN go work farm CONN after go work ART
pv v v
gár
cattle.fence

- 'First repair the wall, then go and farm, then repair the cattle fence.'
- b. *kààlì diá ká zí kààlì kùó.*
go house and then go farm
pv v
'Go to the house and then go to the farm.'

⁴⁸ There is a formally similar particle, *ze* (*gl. EXP*), which is still not understood: (i) it occurs after the noun phrase, and (ii) its meaning corresponds to 'expected (by both the speaker and the addressee, or only by the speaker)'. It informs that the referent of the noun phrase was anticipated before the utterance time (or relative time) by the speaker and addressee (or only the speaker). Consider the following example:

(i) *bà zé wāāwāð*. 'They (the expected people) have come.'
3.PL.B EXP come.PFV

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There is no corresponding verb in the language. It is used to express an order of events, in such case words such as *mōā* ‘before’ and *zr* ‘after’ and the connective *ka/aka* ‘and/then’ are used, as (195a) shows. However, as (195b) illustrates, the preceding event may be presupposed, so it is not necessarily uttered.

- 4.4.2.3.5 *baaŋ*** The preverb *baaŋ* (*gl. MOD*) is primarily modal and is usually translated into English ‘must’, ‘immediately’, ‘quickly’ or ‘just’.

- (196) a. *kùórù ymá dí* *ṇà* *kàá bààŋ bó* *bō̄ñá fí* *rē*.
 chief say COMP 1.SG FUT MOD pay goat.PL ten FOC
 ‘The chief says that I must pay him ten goats.’

b. *ii* *kàá bààŋ jáó* *rā*.
 2.SG FUT MOD do.3.SG FOC
 ‘You must do it.’

First, the examples in (196) show that the preverb *baan* conveys an obligation.

Secondly, as illustrated in (197), the preverb *baaj* can express an abrupt or swift manner.

- (198) a. *ò zítmá df jà kàá ñmá òò wíé rá òò bààŋ tʃùò*
 3.SG know COMP 1.PL FUT talk 3.SG.POSS matter FOC 3.SG MOD lie
dúò.
sleep
 ‘He knew that we would talk about him, so he quickly slept.’

b. *kàwàá bààŋ tárì kékéééŋ.*
 pumpkin just creep DXM
 ‘A pumpkin just crept like that ...’

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- c. à kùò ní ḡ bààŋ jírúú kék néé à wà kòò.
 ART farm POSTP 3.SG MOD call.IPFV DXM FOC CONN INGR tire
 ‘At the farm he kept calling (for someone) but got tired (gave up).’
- d. díŋ bààŋ jáà díŋtól.
 fire just IDENT flame
 ‘The fire suddenly became flame.’

Finally, the preverb *baaŋ* may act as a discourse particle used mainly to emphasize or intensify the action carried out, reminiscent of the use of ‘just’ in some English registers. It is often translated in text as ‘immediately’, ‘suddenly’, ‘then’, or simply ‘just’. Examples are given in (198).

4.4.2.3.6 *bí* The examples in (199) show that the preverb particle *bí* expresses iteration, but also the single repetition of an event, and follows the negation particle.

- (199) a. ḡ bí kòòrè sââ sââ ḡ Bí díà rá.
 3.SG ITR make build 3.SG.POSS house FOC
 ‘He rebuilt his hut.’
- b. à bitfèlíí bí sîñú.
 ART child.fall ITR raise.FOC
 ‘The fallen child gets up again.’
- c. ḡ wà bí tûò.
 3.SG NEG ITR be.at
 ‘She is no longer here.’

Unlike other preverbs, *bí* may also appear within noun phrases to express frequency/time. This is shown in (201) (see Section 4.3.6.5).

- (200)
- (201) ñ jáà káálì ùù pé ré tfɔpìsì bí mùŋ.
 1.SG HAB go 3.SG.POSS end FOC day.break ITR all
 ‘I do visit him every day.’

4.4.2.3.7 *bra* The verb *bra* ([bɔ̄rə]) is a motion verb which conveys a change of direction.

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- (202) a. *brà à káálì.*
return CONN go

‘Go back.’ (Hearer coming towards speaker, speaker asks addressee to turn and go back)

- b. *brà àká tfávò.*
return CONN leave.3.SG

‘Return and leave him.’ (Speaker asks addressee to turn and go away from the person the addressee is with)

The examples in (202) present the verb *bra* in imperative clauses separated by the connectives *a* and *aka*.

- (203) *ò brá tòmà à tómá tíj kà wà wíré kéj.*
3.SG again work ART work ART EGR NEG well DXM

‘He redid the work that was badly done.’

When *bra* functions as a preverb, as in (203), it loosely keeps its motion sense and conveys in addition a sort of repetition. It differs from the morpheme *br* introduced in Section 4.4.2.3.6 since it does not mean that an action is done repeatedly. Instead, the preverb *bra* is associated with actions done ‘once more’, ‘over again’, or ‘anew’.

4.4.2.3.8 ja The preverb *ja(a)* (*gl. HAB*) indicates habitual aspect. It expresses that the subject’s referent is accustomed to, familiar with, or routinely do the action described by the predicate.

- (204) *tʃpìsi bí-mújòò jáà jááò.*
day.break ITR-all 3.SG HAB do.3.SG

‘He does it every day.’

A variation in length and intonation suggest an (im)perfective aspectual distinction. In (204) there is a vowel sequence *aa* pronounced with a falling intonation. Compare this with the examples in (205).

- (205) a. *kàlá já tùgòsì bíré ré.*
K. HAB beat.PL child.PL FOC
‘Kala beat children.’ (He used to do it.)
- b. *kàlá jáà tùgòsì bíré ré.*
K. HAB beat.PL child.PL FOC
‘Kala beats children.’ (He regularly does it.)

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The aspectual distinction in (205) is reflected by the preverb's vocalic length and intonation, but also on the following verb's intonation.

4.4.2.3.9 ha The morpheme *ha* (*gl. MOD*) is similar in meaning to the English morpheme 'yet' and is circumscribed to the expanded verbal group. The expression *haalì* (*gl. CONN*) has a similar meaning but is mainly used as a discourse connective. It is not frequent and is ultimately of Arabic origin, but like many other words, have been acquired via another language, in this case Hausa (Baldi 2008: 157-158). An example is provided in (206f).

- (206) a. ḷ᷑ ḥáá díñū. 3.SG MOD eat.FOC
 ‘He is still eating.’
- b. ḷ ḥá wà díjē. 3.SG MOD NEG eat.PFV
 ‘He has not eaten yet.’
- c. bá píné ḷ᷑ gérègá rá àká ḷ᷑ ḥáá wíñ. 3.PL.HUM+ look 3.SG.POSS sickness FOC CONN 3.SG MOD ill
 ‘He has been cared for to no avail; he is still ill.’
- d. ḷ ḥá wà wāā báàj múj. 3.SG MOD NEG come DEM QUANT.all
 ‘He does not come here (ever).’
- e. ḷ ḥá wà wááwá. 3.SG MOD NEG come.PFV
 ‘He has not come yet.’
- f. m̄ búúré mòlèbíé bìrgí háálì n̄ ḥá wà náá. 1.SG want money delay CONN 1.SG MOD come see.3.PL
 ‘I struggled to get money for some time but still have not got any.’

The morpheme *ha* is used when an event is or was anticipated and a speaker considers or considered probable the occurrence of the event. As for the English 'yet', it is frequently found in negative polarity. In such cases *ha* indicates that the event is expected to happen and the negative marker *wa* indicates that the event has not unfolded or happened at the referred time. In the cases where *ha* is found in a positive polarity, it conveys a continuative aspect, that the event is happening at the time, similar to English 'still', as in (206a) and (206c).

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4.4.2.3.10 tu and zin The verbs *tuu* and *zma* are motion expressions making reference to two opposite paths.

- (207) a. ñ zínà sàl lá íp páá tñùònò.
 1.SG go.up flat.roof FOC 1.SG take.PV shea.nut.seed.PL
 'I go up on the roof to collect my shea nuts.'
 b. ñ túú dìà rá.
 1.SG go.down house FOC
 'I went down to the house.'

When they are used as main predicate, as in example (207), they denote ‘go down’ and ‘go up’ and surface as *tuu* and *zin* respectively.

- (208) a. zíná tfj à káálì.
 go.up run CONN go
 ‘Go up, run, and leave’ (*Run upwardly and go)
 b. tñùù tfj à káálì.
 go.down run CONN go
 ‘Go down, run, and leave’ (*Run downwardly and go)

The verbal morphemes *tuu* and *zin* in (208) are not treated as preverbs, but first verbs in SVCs. As explained at the beginning of Section 4.4.2, more criteria are required to be considered in order to categorize verbals of that particular kind.

4.4.3 Verbal suffixes

In Section 4.4.1.4, two suffixes were introduced: the perfective intransitive suffix and the assertive suffix. It was shown that the perfective intransitive suffix surfaces either as *-jE*, *-wA* or *-Ø* depending on the verb stem. The assertive suffix appears in the imperfective and perfective intransitive construction if (i) none of the other constituents in the clause are in focus, (ii) the clause does not include propositional negation, and (iii) the clause is intransitive, that is, there is no grammatical object. Also, as mentioned in Section 4.2.3, the suffix *-i/-i* appears in the negative imperative. In this section, the incorporated object index (o-clitic), the pluractional suffix, and other derivative suffixes whose functions are not fully understood are introduced.

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4.4.3.1 Incorporated object index

The object index is represented as being incorporated into the verb, and together they form a phonological word (e.g. *wòsá tíéñ nā* < *wòsá tɪε-n* *na* ‘Wusa gave-1.SG FOC’). For that reason the incorporated object index is referred to as the o-clitic. Given the constraints governing the appearance of the perfective intransitive suffix and the assertive suffix, it is obvious that the o-clitic cannot coexist with any of them. Table 4.33 shows that the ATR-harmony operates in the domain produced by the o-clitic merging with a CV or CVV stem, but may or may not affect the plural pronouns, as Tables 4.33(b) and 4.33(c) display.⁴⁹

The form of the focus particle is determined by the preceding material (i.e. the phonological word verb+o-clitic) and the harmony rules introduced in Section 3.3.2.2.2. Table 4.33(d) should be seen as displaying various renditions, i.e. with and without ATR-harmony or RO-harmony. I did perceive rounding throughout in conversations (i.e. *wòsá pómá rā* > *wòsá pómó wō* ‘Wusa divided you.PL’), but I was unable to get a consultant produce it in an elicitation session.

A CVCV stem differs from a CV or CVV stem by exhibiting vowel apocope and/or vowel coalescence. Table 4.34 provides paradigms for *kpaga* ‘catch’ and *goro* ‘(go in) circle’.

The schwas (ə) in *kpayaja* and *gorəja* are perceived as fronted, and the ones in *kpayəma* and *gorəma* as rounded. Although this is certainly due to the following consonant, they are so weak that they can only be heard when they are carefully pronounced (see Section 3.3.1.2). The paradigm in Table 4.34(b) can also be uttered in the plural as *górójé rē* (1.PL), *góréma rā* (2.PL), *góráá rā* (3.PL.-H), and *górébá rā* (3.PL.+H). The focus particle *wa* is a variant of *ra*. Some consultants agree that these forms are in free variation, yet the *wa* form coexists only with the plural in the paradigms elicited. Nonetheless, such paradigm elicitations are particularly subject to unnaturalness.⁵⁰

⁴⁹ The question mark following the third person plural non-human examples flags a grammatical but infelicitous example.

⁵⁰ I personally believe that the alteration is determined by some kind of sandhi, not number. As to why *wa* appears only in the plural, a scenario may be that (i) first, I install a routine by starting with ‘ME’ and ending with ‘THEM’, (ii) in the process of eliciting, the passage from third singular to first plural triggers a different verb shape, i.e. CVCVV/CVCN to CVCVCV, and (iii) although formally identical to the verb forms of the singular, the reason why *wa* follows the third plural non-human could be explained by psychological habituation.

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Table 4.33: Incorporated object index on CV(V) stems

(a) <i>tre</i> ‘give’		
wòsá tíé-ń nā	‘Wusa gave ME’	
wòsá tíé-í rā	‘Wusa gave YOU’	
wòsá tíé-ó rā	‘Wusa gave HER’	
wòsá tíé-já rā	‘Wusa gave US’	
wòsá tíé-má rā	‘Wusa gave YOU’	
wòsá tíé-á rā	‘Wusa gave THEM’	
wòsá tíé-bá rā	‘Wusa gave THEM’	
(b) <i>tie</i> ‘swindle’		
wòsá tíé-ń nē	‘Wusa swindled ME’	
wòsá tíé-í rē	‘Wusa swindled YOU’	
wòsá tíé-ú rō	‘Wusa swindled HER’	
wòsá tíé-já rā	‘Wusa swindled US’	
wòsá tíé-má rā	‘Wusa swindled YOU’	
wòsá tíé-á rā	‘Wusa swindled THEM’(?)	
wòsá tíé-bá rā	‘Wusa swindled THEM’	
(c) <i>tie</i> ‘swindle’		
wòsá tíé-jé rē	‘Wusa swindled US’	
wòsá tíé-mé rē	‘Wusa swindled YOU’	
wòsá tíé-é rē	‘Wusa swindled THEM’(?)	
wòsá tíé-bé rē	‘Wusa swindled THEM’	
(d) <i>po</i> ‘divide’		
wòsá pó-jé rē	‘Wusa divided US’	
wòsá pó-mó rō	‘Wusa divided YOU’	
wòsá pó-á rā	‘Wusa divided THEM’	
wòsá pó-bé rē	‘Wusa divided THEM’	

4.4.3.2 Pluractional suffixes

A pluractional verb is defined as a verb which can (i) express the repetition of an event, (ii) subcategorize for a plural object and/or plural subject, and/or (iii) be marked by the pluractional suffix *-sI*, a derivative suffix whose vowel quality is

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Table 4.34: Incorporated object index on CVCV stems

(a) kpaga ‘catch’		
wòsá kpáyí nā	‘Wusa caught ME’	
wòsá kpáyíí rā	‘Wusa caught YOU’	
wòsá kpáyííí rā	‘Wusa caught HER’	
wòsá kpáyéjá wā	‘Wusa caught US’	
wòsá kpáyómá wā	‘Wusa caught YOU’	
wòsá kpáyáá wā	‘Wusa caught THEM’	
wòsá kpáyébá wā	‘Wusa caught THEM’	
(b) goro ‘(go in) circle’		
wòsá górní nō	‘Wusa circled ME’	
wòsá górií rē	‘Wusa circled YOU’	
wòsá góruú rō	‘Wusa circled HER’	
wòsá góréjá wā/rā	‘Wusa circled US’	
wòsá góréjmá wā/rā	‘Wusa circled YOU’	
wòsá góráá wā/rā	‘Wusa circled THEM’	
wòsá górébá wā/rā	‘Wusa circled THEM’	

always high and front and whose ATR value is determined by the stem vowel(s).⁵¹ According to (i) above, the iterativeness may affect the interpretation of the number of participants of an event. Consider the contrasts between the sentences in (209), where none of the arguments are in the plural (i.e. contra (ii)).

- (209) a. *ṇ téjé à nàmìà rā.*
 1.SG cut ART meat FOC
 ‘I cut a piece of meat (i.e. made a cut in the flesh or cut into two pieces).’
- b. *ṇ téjé-sí à nàmìà rā.*
 1.SG cut-PV ART meat FOC
 ‘I cut the meat into pieces.’

In (209b), the formal distinction on the verb ‘cut’, compared to (209a), causes

⁵¹ An exposition of the ‘plural verbs’ in Vagla can be found in Blench (2003). Dakubu, Atintono & Nsoh (2007: viii) calls a similar morpheme ‘iterative’ (i.e. Gurene -se). Among the West African languages, it is the pluractional verbs in Hausa which have received most attention (see José 2008).

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the event to be interpreted as one which involves the repetition of the ‘same’ sub-event. The word *namñā* ‘meat’ is allowed in both the contexts of (209a) and (209b), although one may argue that the word *namñā* is inherently plural but grammatically singular, and that the word is appropriate in both contexts. Despite the fact that ‘meat’ has indeed a plural form, i.e. *nansa*, it is probably the mass term denotation of *namñā* which makes (209b) acceptable.

- (210) a. *ṇ tṣigé à hēná rá.*
1.SG turn ART bowl.SG FOC
'I turn (upside down) the bowl.'
- b. *ṇ tṣigé-sí à hēnsá rá.*
1.SG turn-PV ART bowl.PL FOC
'I turn (upside down) the bowls (one after the other).'
- c. (?) *ṇ tṣige-si a hēna ra.*
1.SG turn-PV ART bowl.SG FOC
'I turn (upside down in a repetitional fashion) the bowl.'

In (210), however, the grammatical object of a pluractional verb *tṣigesi* ‘turn iteratively’ or ‘put on face down iteratively’ must refer to individuated entities. Comparing (210a) and (210c) with (210b), the pluractional verb cannot coexist with a singular noun as grammatical object due to the fact that some ‘turning’ events are hard to conceive as affecting the same object in a repetitive fashion. However, in (211) the ‘beating’ can affect one or several individuals.

- (211) a. *ṇ tūgó à bìè rē.*
1.SG beat ART child.SG FOC
'I beat the child.'
- b. *ṇ tūgó-sí à bisé ré.*
1.SG beat-PV ART child.PL FOC
'I beat the children.'
- c. *ṇ tūgó-sí à bìè rē.*
1.SG beat-PV ART child.SG FOC
'I beat the child (more than once, over a short period of time).'

Whereas (211c) has a possible interpretation, two language consultants could not assign a meaning to (212d) below.

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- (212) a. *ŋ kpágá à zál là.*
 1.SG caught ART chicken.SG FOC
 'I caught a chicken.'
- b. *ŋ kpágá-sí à zálíé rà.*
 1.SG caught-PV ART chicken.PL FOC
 'I caught chickens (i.e. in repeated actions).'
- c. *ŋ kpágá à zálíé rà.*
 1.SG caught ART chicken.PL FOC
 'I caught chickens (i.e. in one move).'
- d. (?) *ŋ kpaga-si a zal la.*
 1.SG caught-PV ART chicken.SG FOC
 'I caught a chicken (i.e. after unsuccessful attempts until finally succeeding with one particular chicken).'

A pluractional verb usually denotes an action, but not a state. Therefore, in (212), the sense of *kpaga₁* is related to 'catch', and not to the possessive sense of the verbal state lexeme *kpaga₂* 'have'.⁵² Beside /-sI/, the suffix /-gE/ may also turn a verbal process lexeme into a pluractional verb, e.g. *tɔtɪ* 'pluck' > *tɔrəgɛ* 'pluck iteratively' and *keti* 'break' > *kerigi* 'break iteratively'.

- (213) a. *kà kpá zál hájì tà.*
 go take.PL fowl.SG DEM let.free
 'Go and take this fowl away.'
- b. *kà páá zálíé hámà tà.*
 go take.PL fowl.PL DEM.PL let.free
 'Go and take these fowls away.'

Finally, a pluractional verb must not necessarily display the suffixation pattern described above. This is confirmed by the pair *kpa/paa* 'take' in (213).

4.4.3.3 Possible derivational suffixes

Dakubu (2009b: 37) and Bonvini (1988: 69) identify some derivational suffixes in Gurene and Kasem respectively, but write that their signification is hard to

⁵² Though I like to treat *dwasí* as a counterexample. The pluractional verb *dwasí* 'be in a row' may be derived from the existential predicate *dwa* 'be on/at/in'. For instance, the verbs *tele* 'lean' and *telege* 'lean' are determined by the number value (sg./pl.) of the subject. If more examples like these arise, *pluractional* would then loose its literal signification.

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establish. However, their descriptions indicate that derivational suffixes mainly encode aspectual distinctions.

As mentioned in Section 4.4.1.1, about 90% of the verbs are monosyllabic or bisyllabic, and only the consonants *m*, *t*, *s*, *n*, *l*, and *g* are found in onset position word-medially in trisyllabic verbs. This situation could suggest that 10% of the verbs in the current lexicon are the product of verbal derivation, and that the consonants found in onset position word-medially in trisyllabic verbs are part of derivational suffixes.

- (214) a. *ɔ wórigí à hàylíbié ré.*

3.SG scatter ART block.PL FOC

‘He scattered the mud blocks.’ (they were piled and packed)

- b. *ɔ wórá à hàylíbií ré.*

3.SG move ART block FOC

‘He moved the mud block.’ (they are uneven, but still piled)

However, apart from the pluractional suffix discussed in Section 4.4.3.2, it is impossible at this stage of the research to establish a systematic mapping between the third syllable of a trisyllabic verb and a meaning.

Table 4.35: Possible derivational suffixes

<i>-gV</i>				
wòrà (v)	‘move, shift’	>	wòrigí (v)	‘scatter’
tàrà (v)	‘support’	>	tàràgè (v)	‘pull’
brà (v)	‘return’	>	bèrègì (v)	‘change direction’
<i>-mV</i>				
jàgà (v)	‘be sour’	>	jàgàmì (v)	‘ferment’
víl (n)	‘well’	>	vílímì (v)	‘whirl’
mìlà (v)	‘turn round’	>	mìlímì (v)	‘turn’
<i>-lV</i>				
kàgà (v)	‘choke’	>	kàgàlè (v)	‘lie across’

The example provided in (214a) and Table 4.35 presents some indications that *m*, *l*, and *g*, i.e. CVCV{*m*, *l*, *g*}V, are involved in some kinds of derivation, although the next step would be to determine their exact meaning.⁵³

⁵³ The verb pair *go* ‘round’ and *goro* ‘(go in) circle’ is manifestly a derivation as well, i.e. CV >

4.5 Grammatical pragmatics and language usage

4.5 Grammatical pragmatics and language usage

In this section are presented aspects of the grammar which do not naturally fit within the distinction *clause*, *verbal* or *nominal* and “which involve encoded conventions correlating between specific linguistic expressions and extra-grammatical concepts” (Ariel 2010: 256). Sections 4.5.1 and 4.5.2 present adverbial deixis particles, Section 4.5.3 offers an overview of what has been stated on *focus*, and the remaining covers selected pieces of language usage and everyday communication.

4.5.1 Manner deictics

Chakali has a two-term exophoric system of manner deixis (Koenig 2012); the expressions *kéj* and *nij* are treated as two manner deictics (*gl.* DXM). Manner is a cover term since the content dimension appears to cover degree and quality as well. Consider the examples in (215).

- (215) a. *kén nè bà já jāà*
DXM FOC 3.PL.H+ HAB do
‘That’s the way to do it (manner)’
- b. *hàylíkíj zéné mààsì nín nà*
snake long equal DXM FOC
‘The snake was that/this big (degree)’
- c. *kàlá máásíí níj*
K. equal.NMLZ DXM
‘Kala is like that (quality) [of size]’
- d. *kàlá dónná kék*
K. type DXM
‘Kala is like that (quality) [of nature]’

The expressions *kéj* and *nij* are very frequent and bring to mind the English ‘like this/that’, that is, an expression which refers to something extralinguistic yet in the context of the utterance. In that sense they can be treated as pro-forms. Example (216) illustrates this point.

- (216) a. *bàáy jnòásá káá siì báj ní níj?*
Q smoke EGR rise DEM POSTP DXM
‘What smoke is rising here like this?’ (Python 59)

CV-rV.

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- b. *bàáj̊ káá jāá kēj̊?*

Q.what EGR do DXM

'What is doing like that?' (Reaction to a sound coming from inside a pot)

The meaning difference between *nij̊* and *kej̊* seem to be motivated by the way they encode a sort of psychological saliency on a proximal/distal dimension. This distinction needs more evidence than the one I provide, but consider the conversation between A and B in (217).

- (217) a. *A: nín nā báàbá ɿmä?*

DXM FOC B. say

'Is this what Baaba said?'

- b. *B: ɛ́ɛ́ kén⁺ nē ḥ ɿmá.*

yes DXM FOC 3.SG say

'Yes, that is what he said.'

Similarly, the (fictional) discourse excerpt in (218) concerns a father (A) addressing his son (B) on the topic of how to ignite kapok fiber. The sentence (218c) is accompanied with a demonstration on how to strike a cutlass on a stone.

- (218) a. *A: kpá kój̊ à ɿmènà díŋ.*

take kapok CONN ignite fire

'Take some kapok and start a fire.'

- b. *B: jìnìé bá já kà ɿmènà.*

Q 3.PL do EGR ignite

'How does one ignite.'

- c. *A: ɿmènà níj̊.*

ignite DXM

'Ignite like this.'

- d. *A: tʃíá dí i tʃí wááwá ɿmènà kéj̊.*

tomorrow CONN 2.SG CRAS come.PFV ignite DXM

'Tomorrow when you come, ignite like that.'

In the context of (218), at the farm the next day, the boy (B) would tell a colleague: *kén nē bá já ɿmènà*, lit. like.that they do ignite, 'that is how one ignites'.

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- (219) *níŋ lèí ḥò dìà hájì já ḥò.*
DXM NEG 3.SG.POSS house DEM HAB be

‘This is not how his room used to be.’ (Python 78)

In (219), *níŋ* refers to the condition of the room, which is not a manner but a property of the room. In addition, *kej* and *níŋ* can function as discourse particles, whose meanings resemble English ‘like’ in some registers (Siegel 2002). In (220), *kej* is considered superfluous since it does not contribute to the manner of motion or the state of the participant.⁵⁴

- (220) *ì káálɔɔ́ kéjì.*

1.SG go.IPFV.FOC DXM

‘I am leaving like that’

Also, depending on the intonation associated with it, and whether or not the focus particle is present, *kej* and *níŋ* can function as interjections used to convey comprehension or surprise. So a phrase like *kén nèé* could be roughly translated as ‘Is that so?’, *kén nè* has a similar function to the English tag-question ‘Isn’t it?’, but *kééèj* or *kén^t nè* could be translated as ‘yes, that is it’.

Finally, McGill, Fembeti & Toupin (1999) presents *nye* and *ee* (variant *gee*) as demonstrative pronouns in Pasaale, which can also modify an entire clause. The former corresponds to ‘this’ and the latter to ‘that’. At this point, it is a matter of comparing the two languages and the terminology employed. Nonetheless, in the majority of the examples provided by McGill, Fembeti & Toupin (1999), Chakali *kej* and *níŋ* seem to have the same function.

4.5.2 Spatial deictics

A speaker-subjective, two-way contrast exists to locate entities in space. The spatial deixis demonstrative *bááj* designates the location of the speaker, while the spatial deixis demonstrative *dé* designates where the speaker is not located. They represent what is known as the ‘proximal’ and ‘distal’ dimensions of place deixis.

- (221) a. *wàà bááj.*
come DXL POSTP
‘Come here.’

⁵⁴ Something identical to the translation of (220) may be heard in all over the country, in both the Ghanaian languages and Ghanaian English.

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- b. *ø dɒá dé (nɪ).*
 PSG be.at DXL POSTP
 ‘He is there.’

In (221a) and (221b), they are translated as ‘here’ and ‘there’ respectively, and glossed DXL, standing for ‘locative deixis’. Notice that unlike the single demonstrative modifier discussed in Section 4.3.7, *bááŋ* and *dé* do encode a proximal/distal distinction.

4.5.3 Focus

Since the notion of focus has been discussed separately in connection with nominals and verbals, this section offers a basic overview of what has been stated. Dik (1997: 326) writes that “the focal information in a linguistic expression is that information which is relatively the most important or salient in the given communicative setting”. In Chakali, there are several ways in which a speaker can integrate focal information, and all of them put ‘in focus’ a constituent.⁵⁵ The first encodes focal information in a particle which always follows a nominal, i.e. *ra* and variants. Its phonological shape is determined by the preceding phonological material (see Sections 3.3.2.2.2 and 4.3.8). The second, which was called the assertive suffix, takes the form of vowel features which are suffixed onto the verb (see Sections 4.4.1.4.1 and 4.4.3). It was claimed that the assertive suffix surfaces only if (i) none of the other constituents in the clause are in focus, (ii) the clause does not include propositional negation, and (iii) the clause is intransitive. The second criterion (ii) is applicable to the particle *ra* as well: thus focal information can only exist in affirmative clauses, negation automatically prevents information from being in focus. In (222), the examples illustrate how the focal information is encoded when the object (222a), the subject (222b) and the predicate (222c) are considered the most important piece of information.

- (222) a. Focus on object: What has the man chewed?

⁵⁵ The terminology employed in the literature is probably the result of complex and still obscure phenomena. For instance, for the post-verbal particle *la* in Dagaare, Bodomo (1997) uses the term ‘factitive’ and ‘affirmative’ particle interchangeably, Dakubu (2005) uses ‘(broad- and narrow-) focus’ and glosses it either as AFF or FOC, and Saanchi (2003) uses post-verbal particle and glosses it as AFF. The latest contribution to the discussion is Sakurai (2014) which uses a Lexical-Functional Grammar formalism to account for the special distribution of *la*. In-depth accounts of focus in Grusi languages can only be found in Blass (1990), but see also McGill, Femebti & Toupin (1999). Anne Schwarz has worked extensively on the topic in some Gur and Kwa languages (Schwarz 2010).

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à báál tíē sígá rá.

ART man chew bean FOC

‘The man chewed BEANS’

kàlá tíē sígá rá.

K. chew bean FOC

‘Kala chewed BEANS’

- b. Focus on subject: Who has chewed the beans?

à báál là tíē sígá.

ART man FOC chew bean

‘The MAN chewed beans’

kàláá tíē sígá.

K. chew bean

‘KALA chewed beans’

- c. Focus on predicate: What happened?

à báál tíewóó.

ART man chew.PFV.FOC

‘The man CHEWED’

The focus particle does not differentiate between grammatical functions and some times appears to be optional. Also, the assertive suffix is quite rare in narratives. Blass (1990: 94) is the only author to my knowledge who identifies the presence of evidentiality – hearsay, more precisely – in Gur languages. According to her the morpheme *re* in Sissala refers to reported or inferred information. This raise the question as to what extent the focus particle and the assertive suffix provide evidential information.⁵⁶

Also, a third way to encode focus is the lengthening and emphasis of vocalic material. The issue remains far from clear and stands in need of more information.

- (223) a. à bòlà tìn dí kòsá rá.
 ART1 elephant ART2 eat.PFV grass FOC
 ‘The elephant ate grass.’
- b. à bòlà tìn: dí kòsá.
 ART1 elephant ART2 eat.PFV grass
 ‘The elephant ate grass.’

⁵⁶ A promising avenue to follow in the study of focus would be the recent work of Anne Schwarz who looks at the phenomenon from a perspective of encoding a thetic vs. categorical distinction.

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- c. *à bòlà tñí: dí kòsá rá.
- d. kàlá káá híérøð.
K. IPFV voracious.FOC.
'Kala is a voracious meat eater.'
- e. káláá káá híérí.
K.FOC IPFV voracious.
'Kala is a voracious meat eater.'
- f. *káláá káá híérøð.

Example (223) shows that since only one constituent can be focused, the lengthening of and special intonation on *kàlá* and *tñí* which is assumed to signal focus, together with another constituent in focus, is ungrammatical (223c-223f).

4.5.4 Linguistic taboos

A linguistic taboo is defined here as the avoidance of certain words on certain occasions due to misfortune associated with those words. These circumstances depend on belief; they can be widespread or marginal. The avoidance of certain words may depend on the time of the day or action carried out. For instance, not only is sweeping not allowed when someone eats, but uttering the word *tʃāã* 'broom' is also forbidden. Also, mentioning certain animal names is excluded as they may either be tabooed by someone present, due to his/her animal totem and/or its meat is forbidden, or attract the animal's attention, i.e. the belief that the animal may feel it is called out. The strategy is to substitute a word with another, often undertaking a metonymic strategy.

The second column of Table (4.36) contains expressions called taboo synonyms; they are substitutes to the words of the first column. The substitutes are usually complex stem nouns with a transparent descriptive meaning. Most of them use the stem *tífná* 'owner of', e.g. *néj-tífná*, lit. arm|hand-owner.of, 'elephant', the one with a big arm. The stem *tífná* 'owner of' can be characterized as a noun with an incomplete semantics which normally requires to be in an associative construction with another noun (i.e. person characterised by, owner of, or responsible for) and always appear following the 'possessed' stem.⁵⁷

⁵⁷ Mampruli *daana*, Hausa *mai*, and Arabic *dhū* seem to correspond to the meaning of Chakali *tnna*.

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Table 4.36: *Taboo synonyms*

Avoided word	Substitute word	Literal meaning	Gloss
<i>bɔ́lā</i>	<i>sé-zèj</i>	animal-big	'elephant'
<i>bɔ́lā</i>	<i>néj-tīnā</i>	arm hand-owner	(trunk->) 'elephant'
<i>dzéti</i>	<i>jú-zéj-tīnā</i>	head-big-owner	'lion'
<i>bó̄máníí</i>	<i>jú-wié-tīnā</i>	head-small-owner	'leopard'
<i>váà</i>	<i>nɔ̄à-tífná</i>	mouth-owner	'dog'
<i>kój</i>	<i>níf-tífná</i>	water-owner	'cobra'
<i>gbíá</i>	<i>néj-gál-tīnā</i>	arm hand-left-owner	'monkey'
<i>hélē</i>	<i>mùn̄-zín̄-tīnā</i>	back-big-owner	'type of squirrel'
<i>tébíj</i>	<i>bárà-tfángsó</i>	place-spoil.PFV.FOC	'night'
<i>nólój</i>	<i>jú-bfríj-tífná</i>	head-full-owner	'blind'
<i>búmmò</i>	<i>dój</i>	dirt	'black'

4.5.5 Ideophones and iconic strategies

Ideophones typically suggest the description of an abstract property or the manner in which an event unfolds.⁵⁸ The majority of ideophones function like qualifiers or intensifiers (Section 4.3.4.1) or adjunct adverbials (Section 4.5). In Chakali ideophones tend to appear at the right periphery of the sentence and with a low tone. Examples are provided in (224).⁵⁹

- (224) a. à *díŋ káá díù gálígálígálí/pépépè.*
 ART fire IPFV eat IDEO
 'The fire is burning at an increasing rate.'
- b. à *dő̄ó síé jáá wərwərwər.*
 ART python eye IDENT IDEO
 'The python's eyes are glittery.'
- c. à *dáánató márá bítóó ligèligèligè.*
 ART tree.fruit well ripe.PFV IDEO
 'The fruit is perfectly ripe.'
- d. à *sibié wàà márá bii à dó nñj wùròwùròwùrò.*
 ART beans NEG well ripe CONN be DXM IDEO
 'The bambara beans are not well cooked, they are still hard.'

⁵⁸ See a discussion in relation to African languages in Samarin (2001), and a review of the term in Newman (1968); Voeltz & Kilian-Hatz (2001); Dingemanse (2011).

⁵⁹ The translations into English in (224) were not tested for consistency across many speakers.

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An onomatopoeia is a type of ideophone which not only suggests the concept it expresses with sound, but imitates the actual sound of an entity or event. Examples of onomatopoeia are *púpù* ‘motorbike’, *tsétsé* ‘bicycle’, *tfɔkɔ́f tʃɔkɔ́f* ‘sound of a guinea fowl’, *kriìri* ‘sound of running’, *pää* ‘sound of an eruption caused by lighting a fire’, *gbàgbá* ‘duck’,⁶⁰ and *kpókòkpókòkpókò* ‘sound of knocking on a clay pot’. Similarly, an iconic strategy to convey an amplified meaning or the idea of continuity is to lengthen the sound of an existing word.

- (225) *kàwáá sìì tárì kékéééééj, àkà dósá bá dìànñá ní.*
 pumpkin rise creep DXM CONN be.at 3.SG.POSS door POSTP
 ‘The pumpkin crept, crept, crept, and crept up to their door mat.’ (Python 56)

In (225) the manner deictics *kej* (Section 4.5.1) is stretched to simulate the extention in time of the event, i.e. the pumpkin grew until it reached the door.⁶¹

Reduplication of one or two syllables is the general structural shape of ideophones and onomatopoeias. A large set of visual perception expressions can be treated as ideophonic expressions (Section 4.3.4), all of which are reduplicated expressions.

- (226) Visual perception expressions and non-attested stems
- a. (*kn/a*)-*hɔlahɔla* [áhɔlahɔlá] **hɔla*
 - b. (*kn/a*)-*ahɔhɔla* [áhɔhɔlá] **hɔla*
 - c. (*kn/a*)-*busabusa* [ábùsàbùsà] **busa*
 - d. (*kn/a*)-*adzumodzumo* [ádzùmòdžùmò] **dzumo*
 - e. (*kn/a*)-*bɔɔbɔɔna* [ábɔɔnàbɔɔnà] **bɔɔna*
 - f. (*kn/a*)-*?ile?ile* [á?ilè?ilè] **?ile*

Assuming that reduplication is a morphological process in which the root or stem is repeated (fully or partially), then it is questionable whether one can treat most of the naming data as reduplication. It is obvious from the examples in (226) that there is a ‘form-doubling’ on the surface, yet such expressions are not made out of attested stems (and they do not have loci in the chromatic space, see Brindle 2016).

⁶⁰ The word for ‘duck’ is probably borrowed from Waali. I was told that the bird was introduced recently. It was hard to find one in the villages visited.

⁶¹ An equivalent meaning may be expressed in some varieties of Gh. Eng. with the adverbial expression *ääää*, as in ‘Today I worked *ääää*, until night time.’

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4.5.6 Interjections and formulaic language

This section introduces some pieces of formulaic language, which is defined as conventionalized words or phrases. It usually include greetings, idioms, proverbs, etc. (Wray 2005). First, common interjections are introduced in Table 4.37,⁶² then some greetings and idioms are presented.

Table 4.37: *Selected interjections*

Interjection	Gloss
?àf	express denial or refusal
?èè	express affirmation
gáafòrà	express excuse when interrupting or disturbing (<i>from Hausa</i>)
tóù	express agreement or understanding (<i>from Hausa</i>)
?àmé	so be it (<i>etym. Amen?</i>)
?óí	express surprise
fió	express strong denial or refusal
?ánsà	1) greet hospitably, welcome, 2) accept and thank (<i>from Gonja</i>)
?ííí	express disappreciation of an action carried out by someone else
?àwó	reply to greetings, a sign of appraisal of the interlocutor's concerns (<i>from Gonja</i>)
?áábbà	express a reaction to an unpalatable proposition, with disagreement and unexpectedness
ñéééé	express a disrespectful attitude towards what is being said and the one saying it

Since they are conventionalized and idiomatic, the translations of formulaic language in Table 4.37 are rough approximations. The dictionary offers various spellings since variations are regularly perceived.

⁶² The etymology of ?àmé has not been confirmed and gáafòrà is ultimately Hausa. The word ñéééé is equivalent to the function associated with the action of *tsuuse* in Chakali (*tʃvvrɪ* in Dagaare, *tʃvvhɛ* in Waali, ‘puf’ or ‘paf’ in Gh. Eng., < English ‘pout’), which is a fricative sound produced by a non-pulmonic, velarized ingressive airstream mechanism, articulated with the lower lip and the upper front teeth while the lips are protruded.

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4.5.6.1 Greetings

Compulsory prior to any communicative exchange, greetings trigger both attention and respect. When meeting with elders, one should squat or bend forward hands-on-knees while greeting. Praise names can be used in greetings, e.g. *ítfā* ‘respect to you and to your clan’. In Table 4.38, typical greeting lines with some responses are provided. Note that the forms for morning and afternoon greetings are also used by the Gonjas.

Table 4.38: *Greetings*

Time	Speaker A	Followed by either speaker A or B
Morning	ánsùmōō	í sìwöö ‘You stood?’, í dì tʃɔàwɔö ‘And your lying?’, í bàtsòàlítí wīrōö ‘Your sleeping place was good?’
Afternoon	ántèrēē	í wísí tèlèë ‘Has the sun reached you?’ í díá ‘And your house?’ í bisé mūŋ ‘And all your children?’
Evening	í dòànāā	í dōñ tèlèë ‘Your evening has reached’, í kúó ‘And your farm?’

The second singular plural *ma* is added, i.e. *ánsùmōō* ↔ *māānsùmōō*, when there is more than one addressee or when there is a single person but the greetings are intended to the entire house/family: thus the number distinction *í/ma* does not correspond to a politeness function. Chakali morning and afternoon greetings resemble those of Waali and other languages of the area. The response to various greetings such as *í díá* ‘and your house?’, *?ánsà* ‘welcome, thanks’ and many others is the multifunctional expression *?àwó*, which is, among other things, a sign of appraisal of the interlocutor’s concerns. The same expression is found in Gonja, but its function is believed to be slightly different. I was told that the more extensive the greetings, the more respect one shows the addressee. For instance, the elders do not appreciate the tendency of the youths to morning-greet as *ãsūmō*, but prefer something like *áánsùùmōōō*.

Other ritualized expressions often used are: *tʃɔpísí álitè* lit. morning two, ‘long time no see’ (Section 4.3.6.7); *bámùŋ káréí* lit. all.+HUM extent (unknown origin), ‘how are all your people?’, *àní mà wòzóráfí tìŋ*, lit. and your day, used after any bad event which happened to someone, e.g. referring to a funeral day, when the speaker has not seen the addressee since that day, among other expressions.

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4.5.6.2 Idioms

An idiom is a composite expression which does not convey the literal meaning of the composition of its parts. Common among many African languages is a strategy by which abstract nominals are expressed in idiomatic compounds. These compounds are made of stems whose meanings are disassociated from their ordinary usage.

Some examples have already been provided in Section 4.3.4. In Chakali, words identifying mental states and habits/behaviors are often idiomatic, e.g. *síínð-màttífnà* (*sii-nwma-tuna*, lit. eye-hot-owner) ‘wild’ or *nðáðpømmá* (*nðã-pømma*, lit. mouth-white) ‘unreserved’. Even though the expression *síínðmàttífnà* is made out of three lexical roots, it is a ‘sealed’ expression and is associated with the manner in which a person behaves, i.e. a wild person. The sequence *jaa nðã digimaya* in (227), lit. do-mouth-one, is also treated as an idiomatic expression.

- (227) *bà jáá nðã dígimájá à sùmmè dójà.*
 3.PL do mouth one CONN help RECP
 ‘They should agree and help each other.’

Needless to say, it is often difficult to distinguish between an idiomatic expression and an expression in which only one of the components is used in a non-literal sense.

4.5.7 Clicks

Naden (1989: 151) writes that clicks⁶³ may be heard in the Gur-speaking area to mean an affirmative ‘yes’, or ‘I’m listening’. This also occurs in the villages where I stayed, but I noticed that one click usually means ‘yes’, ‘I understand’ or ‘I agree’, whereas two clicks mean the opposite. The click is palatal and produced with the lips closed.

⁶³ A click may be roughly defined as the release of a pocket of air enclosed between two points of contact in the mouth. The air is rarefied by a sucking action of the tongue (see Ladefoged 1993).

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A dictionary and grammatical outline of Chakali

This book is the first comprehensive monograph dedicated to Chakali, a Southwestern Grusi language spoken by less than 3500 people in north-west Ghana. The dictionary offers a consistent description of word meaning and provides the basis for future research in the linguistic area. It is also designed to provide an inventory of correspondence with English usage in a reversal index. The concepts used in the dictionary are explained in a grammar outline, which is of interest to specialists in Gur and Grusi linguistics, as well as any language researchers working in this part of the world.

