A GRAMMAR AND DICTIONARY
OF THE GUDE LANGUAGE

DISSERTATION

Presented in Partial Fulfillment of the Requirements for
the Degree Doctor of Philosophy in the Graduate
School of The Ohio State University

By
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1983

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Department of Linguistics
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James Taylor Hoskison
1983.
To Peter Landerman,

whose enthusiasm for linguistics was contagious.
ACKNOWLEDGMENTS

This study is based on five years of field work done in Nigeria between 1970 and 1976. During that time, my wife Nancy and I were working under a cooperative agreement between the Institute of Linguistics (a branch of the Summer Institute of Linguistics, Inc.) and Amadu Bello University. I wish to thank both of these institutions for making this field work possible.

It was our privilege to live during these years in Lamurde village near Mubi, in what is now Gongola State, Nigeria (formerly Northern Sardauna Province, North-Eastern State). We greatly appreciate the warm hospitality of the the Mubi Local Authority and of the Gude people.

In collecting and checking Gude language materials, I have benefited greatly from the help of Mr. David Dahiru Shala, my principal secretary and language teacher. I wish to acknowledge my gratitude to him and to the other men who have patiently tried to teach me their language: Amos Jali Njairi, Halilu Nyada, Mohammed Ahmadu Mashi, and Yusufu Alhaji Nwanwi.

At various times, members of the Summer Institute of Linguistics assisted me in the analysis of Gude phonology and syntax. I wish to especially thank Katy Barnwell, Joseph Grimes, and Roger Mohrlang.

I am indebted to Richard Rhodes for many of the insights into Gude phonology which are enclosed in chapter I and in my previous M.A. thesis Notes on the Phonology of Gude (Hoskinson 1975).

Examination of my bibliography will reveal the names of some of the many Chadic linguists who have influenced the style and content of my work. I am grateful for a brief but stimulating correspondence with Russell Schuh.

This study also benefited from the use of a concordance of Gude texts which was made by computer at the University of Oklahoma under NSF grant GS-1605.

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Finally, I must acknowledge my wife Nancy, who has assisted more than anyone else in the creation of this grammar and dictionary.
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<td>abst.</td>
<td>abstract</td>
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<td>adj.</td>
<td>adjective, adjectival</td>
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<td>adj. id.</td>
<td>adjectival ideophone</td>
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<td>adjectival noun</td>
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<td>adverb</td>
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<td>conj.</td>
<td>conjunction</td>
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<td>especially</td>
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<td>f.</td>
<td>feminine</td>
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<td>F.</td>
<td>Fulani (Fula)</td>
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<td>gr. form.</td>
<td>grammatical formative</td>
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<td>H.</td>
<td>Hausa</td>
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<td>id.</td>
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<td>I.O.</td>
<td>indirect object</td>
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<td>incl.</td>
<td>inclusive</td>
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<td>inher.</td>
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<td>intr.</td>
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<td>IPA</td>
<td>International Phonetic Alphabet</td>
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<td>irr.</td>
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<td>iter.</td>
<td>iterative extension</td>
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<td>kin.</td>
<td>kinship</td>
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<td>literally</td>
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<td>m.</td>
<td>masculine</td>
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<td>n.</td>
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<td>noun phrase</td>
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<td>subj.</td>
<td>subject</td>
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<td>tr.</td>
<td>transitive</td>
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<td>usu.</td>
<td>usually</td>
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<td>v.i.</td>
<td>verb intransitive</td>
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<td>vn.</td>
<td>verbal noun</td>
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<td>v.t.</td>
<td>verb transitive</td>
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KEY TO SIGNS

=    is the same as

<    comes from

→→    changes into

-ә, (-ә)    indicates that the preceding word ends with an underlying high vowel

/ /    used to enclose citations in phonemic transcription

[ ]    used to enclose citations in phonetic transcription
INTRODUCTION

Scope of the present study

Gude is a previously undescribed Chadic language spoken in Nigeria and Cameroon. This dissertation consists of a short reference grammar of Gude and a Gude-English dictionary.

The grammar is essentially a synchronic one. The syntactic description is intended to capture the structure and organization of modern Gude. Nevertheless, the detailed information presented here should be of value to those who are engaged in comparative Chadic studies and to those studying linguistic universals.

The grammar is organized as a reference tool rather than as a pedagogical grammar. It is not meant to be read from start to finish, but rather in a “top down” fashion. Chapters and sections are organized by topic with some earlier sections necessarily presupposing material from later sections. I recommend that the reader first read the introduction, table of contents, chapter 1 (phonology), and the introduction to the dictionary before probing into those chapters which seem most interesting. The reader will find section 1.4 on the standard orthography a prerequisite to understanding most of the examples, and therefore should not proceed without carefully reading that section. Numerous cross-references have been given to reduce redundancy and to clarify obscure passages.

I am convinced that a good reference grammar should be accessible to as wide a variety of people as possible and not just to those who have mastered the arcane notation of some current theoretical school. For that reason, I have tried to present the syntactic structure of Gude in a clear and theoretically neutral way. If I have succeeded, the reader should have no trouble translating the rules and generalizations presented here into the format of his favorite theoretical model, and—unlike some contemporary works—this grammar should be just as readable 200 years from now as I trust it is today.

Typologically, Gude differs from most Chadic languages in being a VSO language—i.e., verbs and other predicates normally occur first in the sentence. Gude phonology has a number of unusual aspects. Among them are a linear vowel system which can be characterized by just two features—height and length—and a consonant system with palatalized, labialized, and plain subsets. The vocalic
features of palatalization and labiovelarization which in most languages associate with vowels phonemically associate with consonants in Gude.

Example sentences in the grammar and entries in the Gude–English dictionary are given in a modified version of the standard Gude orthography. One should read the explanation of this orthography in section 1.4 carefully.

General information

The Gude language is spoken in Northern Nigeria by people living in and near the Mandara mountains to the south and east of Mubi in Gongola State (formerly this area was part of Northern Sardauna Province, North-Eastern State). The language is also spoken by people living in contiguous parts of Mokolo and Guider Provinces in the United Republic of Cameroun. Geographically, the Gude-speaking area forms a square 18 miles to a side with Mubi town at the north-west corner. See the map in Figure 1.

The number of speakers is difficult to determine. Reasonable estimates vary from 40,000 to 80,000 speakers. Approximately three quarters of the Gude speakers live in Nigeria.

In Nigeria, their villages include Cikar (Njairi), Maranyi, Dazala (Dazal), jifanga, Bajila, Giima, Nwui (Lamurde), Muhuda (Muda), Mugura, Ayowa, Buladeega, Bajule, Kaqi, Managa, Nagavahi, Madipi, Kaba, Garagi, Jamtari, Kaka, Gyal (Gella), Gyadkwar, Kwadza (Koja), Dava (Duvu), Tsaba (Caba), Mufara (Mujara), Tsahuda (Sahuda), Darabisa (Dirbishi), Gandira, Madagwa, Faara Nwui, Uudiri (Wadili), Mballama, Nwanwul, Moonwa, Tantila, Yawa, Ngwaba, Madanya, Gujii, Tsaranyi, Taazee, Kada, Tseema, Daala, Yaaza, Soobore, Daga (Digi).

In Cameroun, their villages include Bukala (Boukoola), Mabizhi, Buuta, Gwalla, Dzahura, Ndaguji, Njerandi, Garviiza (Girviza), Muu (Mouna), and others.

In addition, many Gude speakers live in Mubi, Burha, and Doumo, although these are not to be considered “Gude” towns. A large settlement of Gude speakers has also grown recently at Little Gombi some 50 miles west of Mubi.

The neighboring languages are Kilba and South Margi to the west, the Fali languages to the north (for discussion of this language cluster, see below), Daba to the east, Fali of Dourbey to the south-east, and Nzangi to the south.

The name Gude [gudæ], seems to be of rather recent use. C.K. Meek (1931) used the name Cheke in his description of the Gudes. That name however is no longer known or used in the area. Some of the older men say they used to refer to themselves as mapu'ina (a plural form, the singular is mapuda). This older name has been almost completely replaced by the newer name Gude. Until recently there
was little sense of tribal identity and group loyalties did not extend beyond the local village. Growing tribal identity now seems to associate itself with the use of the term Gude. Gude is also the term used officially by the Nigerian Government (Goudé in Cameroun).

**Classification**

Gude has been classified as a Chadic language by Greenberg (1963), Hoffmann (1971) and Newman (1972, 1977). A synthesis of Hoffmann's and Newman's classifications is presented in Figure 2.

Gude is most closely related to the Fali languages spoken to the north of the Gude area—but not to Fali of Kiria, Fali of Mijílú or Fali of Gili which are Higi-Kapsiki dialects, and not to Fali of Dourbey in Cameroun which is an Adamawa Eastern language. The name Fali is a pejorative term first used by the Fulani conquerors to mean “hill savage.” The Fali languages related to Gude are Fali of Vímtimi (Uva) (= C.K. Meek’s Fali of Mubí), Fali of Muchella (Dzara), Fali of Bahuli (Huli), Fali of Bagira (Swagira), Fali of Burha, and Fali of Jilbu (Jilvu). (The exact situation is hard to determine since the Fali area is mountainous and most villages are relatively inaccessible.) C. Kraft (1981) gives wordlists for Fali of Kiria, Fali of Gili, Fali of Jilbu, Fali of Muchella, and Fali of Bwagira. Gude itself is a single dialect which one might wish to group together with some of these Fali languages—treating them as dialects of a larger language.

In spite of the fact that Gude is essentially a single dialect, there is some minor variation from village to village and particularly between the lower (or western) variety spoken in Lamurde and on the plain and the upper (or eastern) variety spoken in the mountains. Throughout the grammar and dictionary it has been useful to characterize these differences as “dialect” differences, but the reader should bear in mind that overall these differences are not great. This study is based on the speech of Lamurde (Nwuvi) village, the village where I lived for five and a half years and the home village of most of my language teachers.
Figure 1. Map of the Gude language area
Figure 2. The position of Gude in the Afro-Asiatic family
History of the people

In about 1823, the Gude area was conquered in the Fulani Jihad and was ruled as a part of the Empire of Adamawa. (For an interesting account of Adamawa history, see Kirk-Greene 1958.) Prior to the conquest, most of the Gudes were organized under three kingdoms: Nwuvi (Lamurde) and Gella in the west, and Burha an the East. Conflicting traditions trace their origins to the north-east and to the west. Oral history would suggest that the Gudes have been living in their present location for at least 300 years and probably longer. Lamurde proudly preserves a list of 26 chiefs going back to their founder, Kanara, and Gella similarly has a list of 22 chiefs.

Under the colonial era, the Gude language area was ruled by the Germans from 1884 to 1915 and by the French from 1915 to 1920. In 1922, it was divided between the French and the English by League of Nations mandate. With Nigerian independence in 1960, the English portion of the area became part of Nigeria. The French portion became part of Cameroun when Cameroun received independence also in 1960.

Since the Fulani conquest, Fulani (Fula) has been an important trade language of the area. At present, all Gude men and most women are fluent in Fulani. Fulani is still used heavily in the market and in local government offices. There are a great many ethnic Fulanis in Mubi town, and Fulani enjoys the status of a holy language among Gudes that have converted to Islam. The Gude men boast that their Fulani is so good that when they visit Garuwa (a major Fulani speaking city in Cameroun), they can pass for ethnic Fulanis. The Fulani language and culture have had a great influence upon the Gudes to the extent that Fulani words have replaced many common Gude words. In Northern Cameroun, Fulani is still the major trade language and the language used in the Christian churches.

With the coming of English colonial administration, Hausa has become the major language of commerce and local administration. In Northern Nigeria, Hausa is the language used in the Christian churches and Bible schools. English is the official language of education beginning in the primary schools while Hausa has a large unofficial role. (In Cameroun, French is the language of education.) Gude is very much alive in this multilingual situation, but as one can well understand it is absorbing heavily both vocabulary and syntactic influence from the languages around it. Many of the Nigerian young men are making a permanent shift to Hausa language and culture.

Previous studies

Three word lists of Gude have been published: (1) that of Friedrich Strümppell (1922)—under the name ‘Mubi’—(2) that of C.K. Meek (1931)—under the name ‘Cheke’—and (3) that of C. Kraft (1981). C.K. Meek (1931) also gives a short ethnographic sketch which is amazingly accurate considering his short stay in the area.
H. Rosser (1979) gives an interesting account of traditional marriage and childbirth customs.

Publications in Gude consist of the following:


Anonymous. 1974. *Lingiila dacii Markus (The Gospel of Mark in Gude)*. Jos, Nigeria: Scriptures Unlimited and Wycliffe Bible Translators. (This translation was the work of David S. Shala and myself).

As for linguistic studies, the first to come to my attention is a short paper by Carl Hoffmann, entitled ‘Some Aspects of Palatalization in Mapuda’ (Hoffmann 1972). The only other Gude linguistic studies that I am aware of are my own, ‘Prosodies and Verb Stems in Gude’ (Hoskison 1974), ‘Focus and Topic in Gude’ (Hoskison 1975a), ‘Notes on the Phonology of Gude’ (Hoskison 1975b), and ‘Ideophones in Gude’ (Hoskison, forthcoming).
PART 1

A GRAMMAR OF THE GUDGE LANGUAGE
Chapter 1. Phonology

Gude phonology has a number of unusual aspects. Among them are a linear vowel system which can be characterized by just two features—height and length—and a consonant system with palatalized, labiovelarized, and plain subsets. The vocalic features of palatalization and labiovelarization which in most languages associate with vowels phonemically associate with consonants in Gude. The analysis of Gude phonology presented in this chapter is a brief summary of that presented in Hoskison (1975). See that paper for more details, examples, and argumentation.

1.1 Consonants

The consonants of Gude may be conveniently divided into three sets: a set of plain (simple) consonants, a set of labiovelarized consonants, and a set of palatalized consonants. Palatalization rules which change plain consonants into palatalized consonants play an important role in the formation of plurals (see section 2.2.1), in marking verb stems for completive aspect (see section 4.1.1), and in the formation of the motion to speaker verbal extension (see section 4.7.2).

Most of these consonants also have phonetically geminate (long) variants, but consonant length in Gude is not phonemic. Phonetically long consonant “allophones” occur automatically—and only—after short vowels. (See the Note on consonant length in section 1.4.)

1.1.1 Plain consonants

The plain consonants are summarized in Table 1.

Note that the glottalic consonants /ɓ/ and /ɗ/ are voiced pre-glottalized stops which are phonetically the same as sounds occurring in other Chadic languages—such as Hausa. The consonant /ʔ/ is a glottal stop. The consonant /ɬ/ is a voiceless lateral fricative. The voiced lateral fricative does not occur in Gude.
<table>
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<tr>
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<th>Veolar</th>
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<td>p</td>
<td>t</td>
<td>k</td>
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<tr>
<td>Stop, vd.</td>
<td>b</td>
<td>d</td>
<td>g</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stop, gl.</td>
<td>безопасности</td>
<td>ds</td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Affricate, vl.</td>
<td></td>
<td>ts</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Affricate, vd.</td>
<td></td>
<td>dz</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fricative, vl.</td>
<td>f</td>
<td>s</td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fricative, vd.</td>
<td>v</td>
<td>z</td>
<td>γ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nasal</td>
<td>m</td>
<td>n</td>
<td></td>
<td>н</td>
<td></td>
</tr>
<tr>
<td>Lateral fricative (vl.)</td>
<td></td>
<td>t</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lateral resonant</td>
<td></td>
<td>l</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tap</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>r</td>
</tr>
</tbody>
</table>
1.1.2 Labiovelarized consonants

In Gude, labiovelarization—simultaneous lip rounding and raising of the tongue back toward the velum—occurs as a secondary articulation with many consonants and as the primary articulation in the semi-vowel /w/. The labiovelarized consonants are summarized in Table 2, where a raised "w" following a consonant symbolizes superimposed lip rounding and velarization. Labiovelarized alveolar (coronal) consonants rarely occur—although instances of /tʷ/ and /dʷ/ are found in a number of words, most of which are ideophonic. The labiovelarized voiced velar fricative does not occur.

Table 2. Labiovelarized consonants

<table>
<thead>
<tr>
<th></th>
<th>Bilabial</th>
<th>Labiodental</th>
<th>Alveolar</th>
<th>Veolar</th>
<th>Glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stop, vl.</td>
<td>pʷ</td>
<td>(tʷ)</td>
<td>(kʷ)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stop, vd.</td>
<td>bʷ</td>
<td>(dʷ)</td>
<td>(gʷ)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stop, gl.</td>
<td>ɸʷ</td>
<td></td>
<td>(ʔʷ)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fricative, vl.</td>
<td>fʷ</td>
<td></td>
<td>xʷ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fricative, vd.</td>
<td>vʷ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nasal</td>
<td>mʷ</td>
<td></td>
<td></td>
<td>նʷ</td>
<td></td>
</tr>
<tr>
<td>Semi-vowel</td>
<td>w</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
1.1.3 Palatalized consonants

In Gude, palatalization—raising of the tongue body toward the hard palate—occurs as a secondary articulation with many consonants and as the primary articulation in the semi-vowel /y/.

The palatalized consonants are summarized in Table 3, where a raised "y" following a consonant symbolizes the feature of palatalization.

With labial consonants and glottal stop, palatalization is realized as simultaneous raising of the tongue body toward the hard palate.

With velar consonants, palatalization is realized as a change in point of articulation from velar to palatal. The palatalized voiced velar fricative does not occur.

With coronal affricates and fricatives, palatalization is realized by a change from the alveolar to the palato-alveolar point of articulation—/ts'y/ [tʃ], /dz'y/ [dɻ], /s'y/ [ʃ], /ʃ'y/ [ʃ].

Laterals change to the palatal point of articulation, and the tap /r/ becomes a sequence of tap plus non-syllabic high front vowel [ry].

Palatalization rules which change plain consonants into palatalized consonants play an important role in the formation of plurals (see section 2.2.1), in marking verb stems for completive aspect (see section 4.1.1), and in the formation of the motion to speaker verbal extension (see section 4.7.2). It is interesting to note that when the plain consonants /t/, /d/, /d'/, and /n/ are changed into palatalized consonants by these morphophonemic rules, the palatalization may be realized as a secondary articulation—resulting in the palatalized stops /t'y/, /d'y/, /d'y/, and /n'y/—but more usually the palatalization is accompanied by an additional optional shift to palatal (or glottal in the case of d') point of articulation—resulting in the palatalized stops /k'y/, /g'y/, /ʔ'y/ and /ŋ'y/ respectively.

Examples:

<table>
<thead>
<tr>
<th>verb root</th>
<th>motion to speaker ext (see section 4.7.2)</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ta/ burst</td>
<td>/t'y/a/ or /k'y/a/ burst toward speaker</td>
</tr>
<tr>
<td>/da/ cook</td>
<td>/d'y/a/ or /g'y/a/ cook and come</td>
</tr>
<tr>
<td>/da'/ do</td>
<td>/d'y/a/ or /ʔ'y/ do and come</td>
</tr>
<tr>
<td>/na/ fill</td>
<td>/n'y/a/ or /ŋ'y/ fill and come</td>
</tr>
</tbody>
</table>
Table 3. Palatalized consonants

<table>
<thead>
<tr>
<th></th>
<th>Bilabial</th>
<th>Labiodental</th>
<th>Alveolar</th>
<th>Palatoalveolar</th>
<th>Palatal</th>
<th>Glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Stop, vl.</strong></td>
<td>p&lt;sup&gt;y&lt;/sup&gt;</td>
<td>t&lt;sup&gt;y&lt;/sup&gt;</td>
<td>k&lt;sup&gt;y&lt;/sup&gt;</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Stop, vd.</strong></td>
<td>b&lt;sup&gt;y&lt;/sup&gt;</td>
<td>d&lt;sup&gt;y&lt;/sup&gt;</td>
<td>g&lt;sup&gt;y&lt;/sup&gt;</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>stop, gl.</strong></td>
<td>b&lt;sup&gt;y&lt;/sup&gt;</td>
<td>d&lt;sup&gt;y&lt;/sup&gt;</td>
<td>2&lt;sup&gt;y&lt;/sup&gt;</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Affricate, vl.</strong></td>
<td></td>
<td></td>
<td>ts&lt;sup&gt;y&lt;/sup&gt;</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Affricate, vd.</strong></td>
<td></td>
<td></td>
<td>dz&lt;sup&gt;y&lt;/sup&gt;</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Fricative, vl.</strong></td>
<td>f&lt;sup&gt;y&lt;/sup&gt;</td>
<td>s&lt;sup&gt;y&lt;/sup&gt;</td>
<td>x&lt;sup&gt;y&lt;/sup&gt;</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Fricative, vd.</strong></td>
<td>v&lt;sup&gt;y&lt;/sup&gt;</td>
<td>z&lt;sup&gt;y&lt;/sup&gt;</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Nasal</strong></td>
<td>m&lt;sup&gt;y&lt;/sup&gt;</td>
<td>n&lt;sup&gt;y&lt;/sup&gt;</td>
<td>η&lt;sup&gt;y&lt;/sup&gt;</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Lateral fricative (vl.)</strong></td>
<td></td>
<td></td>
<td>t&lt;sup&gt;y&lt;/sup&gt;</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Lateral resonant</strong></td>
<td></td>
<td></td>
<td>l&lt;sup&gt;y&lt;/sup&gt;</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Tap</strong></td>
<td></td>
<td></td>
<td>r&lt;sup&gt;y&lt;/sup&gt;</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Semi-vowel</strong></td>
<td></td>
<td></td>
<td>y</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
1.2 Vowels

The four vowels of Gude may be completely characterized by the features of height and length. The vowels are summarized in Table 4.

<table>
<thead>
<tr>
<th></th>
<th>-LONG</th>
<th>+LONG</th>
</tr>
</thead>
<tbody>
<tr>
<td>+HIGH</td>
<td>a</td>
<td>a:</td>
</tr>
<tr>
<td>-HIGH</td>
<td>a</td>
<td>a:</td>
</tr>
</tbody>
</table>

The high vs. non-high (low) contrast divides the upper one-third of the vowel space from the lower two-thirds.

As has become traditional in Chadic linguistic studies, the symbol “a” is being used throughout this grammar and dictionary to represent the high central vowel. In a notation patterned after the conventions of the International Phonetic Alphabet (IPA), one would expect this high central vowel to be symbolized by “ɪ”.

Phonetic description of short vowels

In a narrow phonetic description of Gude short vowels, we find that a complete continuum of vowel timbre qualities (colors) occurs ranging from front unrounded to back rounded. The color of vowels is predictable, however. Short vowels tend to be labiovelarized—back and round—contiguous to labiovelarized consonants, palatalized—front and unrounded—contiguous to palatalized consonants, and central and unrounded elsewhere.

There is some free variation in that vowels in a palatalized or labiovelarized environment vary in successive pronunciations from normally colored to occasionally colorless.
When both preceding and following consonants are of the same coloring, the vowel usually receives a greater degree of color than if only one contiguous consonant is colored—i.e., vowels are higher, tenser, and more peripheral in this environment.

When the preceding and following consonants are of different coloring, the two influences (processes) tend to cancel one another. In such cases, the high short vowel may vary in successive pronunciations from being of the preceding color to being colorless to being of the following color. In this same environment, the low short vowel neutralizes to a colorless phone. Table 5 displays the phonetically short vowel phones as conditioned by environment.

This situation, which is paralleled in certain Caucasian languages, cf. Trubetzkoy (1969) and Miller (1978), may be summarized by saying that vowels are basically colorless but assimilate the coloring of contiguous consonants. See Hoskisson (1975) for more details, examples, and supporting argumentation.

Table 5. Short vowel phones

<table>
<thead>
<tr>
<th></th>
<th>uncolored</th>
<th>with one contiguous palatalized consonant</th>
<th>with two contiguous palatalized consonants</th>
</tr>
</thead>
<tbody>
<tr>
<td>high short vowel</td>
<td>ʰ i</td>
<td>ɪ</td>
<td>ɪ</td>
</tr>
<tr>
<td>non-high short vowel</td>
<td>ʰ ɛ</td>
<td>ɛ</td>
<td>ɛ</td>
</tr>
<tr>
<td></td>
<td>uncolored</td>
<td>with one contiguous labiovelarized consonant</td>
<td>with two contiguous labiovelarized consonants</td>
</tr>
<tr>
<td>high short vowel</td>
<td>ʰ ʊ</td>
<td>ʊ</td>
<td>ʊ</td>
</tr>
<tr>
<td>non-high short vowel</td>
<td>ʰ ɔ</td>
<td>ɔ</td>
<td>ɔ</td>
</tr>
</tbody>
</table>
Phonetic description of long vowels

When not contiguous to colored (palatalized or labiovelarized) consonants, long vowels are more peripheral and less variable than corresponding short vowels. The non-high (low) long vowel /a:/ tends to resist color assimilation. The high long vowel /o:/ completely resists regressive color assimilation, but progressive color assimilation is obligatory and results in the tense phones, which are invariable:

\[
\begin{align*}
/C^w\text{a}/ & \rightarrow [C^w\text{u}] \\
/C^y\text{a}/ & \rightarrow [C^y\text{i}] \\
\end{align*}
\]

Phonetic diphthongs

Certain instances of phonetic long vowels and of phonetic diphthongs arise from an underlying sequence of two syllables. These relationships are summarized as follows (where C represents any consonant):

\[
\begin{align*}
/C\text{aw}\text{a}/ & \rightarrow [C\text{u}] \\
/C\text{ay}\text{a}/ & \rightarrow [C\text{i}] \\
/C\text{aw}\text{a}/ & \rightarrow [C\text{ou}] \\
/C\text{ay}\text{a}/ & \rightarrow [C\text{ei}] \\
\end{align*}
\]

See Hoskison (1975) for supporting argumentation.

Vowels before pause

Before pause, the non-high short vowel /a/ becomes long /a:/ . As a result, non-high short vowels do not occur before pause.

Examples:

<table>
<thead>
<tr>
<th>before pause</th>
<th>elsewhere</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ba:/</td>
<td>/ba/</td>
</tr>
<tr>
<td>/dag\text{aw}\text{a}/</td>
<td>/dag\text{aw}/</td>
</tr>
<tr>
<td>/g\text{aw}\text{a}/</td>
<td>/g\text{aw}/</td>
</tr>
</tbody>
</table>

Before pause, the high short vowel /o/ deletes. This deletion results in phonetically closed syllables—i.e., final consonants—before pause.
Examples:

before pause elsewhere

/mən/ /mənə/ woman
/dəz/ /dəza/ red
/zaə/ /zaəa/ useless
/lanaə/ /lanaəa/ loud

(Some nouns, namely those free class nouns marked with “-ə” in the dictionary, regularly change the final vowel of the stem to /a:/ rather than delete it. See the section 2.1 for discussion of such nouns.)

1.3 Tone

There are two lexical tones in Gude: level high tone, and level low tone. These tones on the syllable serve to distinguish vocabulary items, but do not serve to distinguish the grammatical categories of the language. Tone sandhi phenomena have not been sufficiently investigated, and hence are not discussed in this grammar. Tone marking occurs on most main entries in the dictionary, but is only rarely indicated in the grammar. High tone is indicated by acute accent “´” and low tone is indicated by grave accent “`”.

Examples:

/əywə/ ayuwa grasshopper
/āywə/ ayuwa name of a town
/səwə/ shiwa stirring stick
/səwə/ shiwa come (imperative sing.)
/baː/ ba’a and
/baː/ ba’a back

/táːta/ lhaalha cattle egret
/táːta/ lhaalha prickly fuzz (on plants)

1.4 The standard orthography

At a meeting of prominent Gude community leaders in February of 1972, a standard orthography was agreed upon for all publications and literacy instruction in the language. The orthographic conventions were chosen in an attempt to please Gude speakers who were already literate in one or more of the following languages:
Hausa, Fulani (Fula), English, and French. Most examples in the following chapters are presented in a modified version of this standard orthography.

As with any set of arbitrary conventions, this orthography is not “perfect”, in that any reviewer will undoubtedly find something he wishes were done differently.

Consonants

The plain consonants are written as follows:

/p/  p
/t/  t
/k/  k
/b/  b
/d/  d
/g/  g
/ŋ/  ṅ
/ʤ/  ḍ
/ʧ/  ʧ
/ʃ/  ʃ
/ʒ/  ʒ
/ɻ/  ɻ

Note that in the standard orthography, both /ŋ/ and /ŋɡ/ are written as ‘ng.’ The orthography used in this grammar and the accompanying dictionary differs from the standard orthography in spelling /ŋ/ as ‘ŋ’ when not followed by a homorganic consonant.

Labiovelarized consonants are indicated by writing a following high vowel as ‘u’ and by writing ‘w’ before a following low vowel.

Examples:

/kʷaːla/  kula  fall
/kʷaːla/  kuula  fall repeatedly
/kʷala/  kwala  small calabash
/kʷaːla/  kwaala  fall repeatedly toward speaker

The labiovelarized consonant /ŋʷ/ is written ‘nw.’

Examples:

/ŋʷə/  nwu  answer
/ŋʷə/  nwa  hip

Palatalized consonants are indicated by writing a following high vowel as ‘i’ and by writing ‘y’ before a following low vowel.
Examples:

\[
\begin{align*}
/k\,\text{al}/ & \quad \text{kila} & \text{forked pole} \\
/B\,\text{b}\,\text{a}/ & \quad \text{biibi} & \text{break repeatedly} \\
/k\,\text{aka}/ & \quad \text{kyaka} & \text{roof frame} \\
/p\,\text{a}\,\text{pa}/ & \quad \text{pyapa} & \text{tied well} \\
\end{align*}
\]

Four palatalized consonants have special spellings:

\[
\begin{align*}
/\text{ts}/ & \quad [t\,\text{s}] \quad \text{c} \\
/\text{dz}/ & \quad [d\,\text{z}] \quad \text{i} \\
/\text{s}/ & \quad [\,\text{s}] \quad \text{sh} \\
/\text{z}/ & \quad [\,\text{z}] \quad \text{zh} \\
\end{align*}
\]

By convention, ‘y’ is not written after the palatalized consonants ‘c, i, sh, zh.’

Examples:

<table>
<thead>
<tr>
<th>phonememic</th>
<th>phonetic</th>
<th>orthographic</th>
</tr>
</thead>
<tbody>
<tr>
<td>/\text{ts},\text{ats},\text{a}/</td>
<td>[t,\text{s},\text{at},\text{s},\text{a}]</td>
<td>caca</td>
</tr>
<tr>
<td>/\text{dz},\text{ama}/</td>
<td>[d,\text{z},\text{ima}]</td>
<td>jima</td>
</tr>
<tr>
<td>/\text{s},\text{a}/</td>
<td>[,\text{s},\text{i}]</td>
<td>shi</td>
</tr>
<tr>
<td>/\text{z},\text{atana}/</td>
<td>[,\text{z},\text{ana}]</td>
<td>zhatana</td>
</tr>
</tbody>
</table>

The palatalized consonant /\eta/ is written ‘ny.’

Examples:

\[
\begin{align*}
/\eta\,\text{a}/ & \quad \text{nyi} \quad I \\
/\eta\,\text{a}/ & \quad \text{nya} \quad \text{fill and come} \\
\end{align*}
\]

Vowels

The short high vowel /\text{a}/ is written as ‘i’ after palatalized consonants, as ‘u’ after labiovelarized consonants and as ‘a’ elsewhere. After colored consonants, transition glides /w/ and /y/ are not written before high vowels since the color of the consonant is indicated by the spelling of the vowel. Transition glides are written, however, before low vowels where they do serve to indicate the color of the consonants. (Exception: /y/ is not written after ‘sh, zh, c, i.’)

Vowel length is indicated by doubling the vowel symbol (V = short vowel, VV = long vowel).
Examples:

/tse:ra/    tse:ra   hoe
/6u:bu/    6u:bu   fill mouth repeatedly
/p’i:p’/    p’i:p’   breathe repeatedly
/fa:ra/    fa:ra    stone
/kwa:ra/    kwa:ra   donkey
/6ya:6y’a/    6ya:6y’a   break repeatedly and come

However, by convention, vowel length is not indicated in the final syllable of nouns when the noun falls at the end of the sentence or before a pause where the alternation /a/ → /a:/ is an automatic process.

The phonetic diphthongs are written as follows (where C represents any consonant):

/Cawə/    Cuu
/Cayə/    Cii
/Cawə/    Coo
/Cayə/    Cee

Examples:

/nawə/    nuu    follow
/sawə/    sii    proliferate
/tsawə:na/    coona   elephant
/nayə/    nee    see

Word final high vowels in Gude are not pronounced when the word falls at the end of a sentence or before a pause. (Some nouns, namely those free class nouns marked with “¬a” in the dictionary, regularly change the final vowel of the stem to /a:/ rather than delete it. See the section 2.1 for discussion of such nouns.)

By arbitrary convention, word final high vowels are always written even though the vowel is not pronounced when the word falls at the end of a sentence or before a pause. Thus, the spelling of many words is constant when in fact the pronunciation alternates in context. I emphasize that this is an arbitrary spelling convention and does not necessarily reflect a misunderstanding of Gude phonology.

**Tone**

The standard orthography does not indicate tone. In general, tone is not marked on examples in the grammar. Tone is marked, however, on main entries in the dictionary. Acute accent “´” marks level high tone, and grave accent “¨” marks level low tone.
Note on consonant length

Consonant length in Gude is not phonemic in the classical sense. In other words, nowhere in native vocabulary does a difference in consonant length lead to a difference in meaning or syntactic function. In native vocabulary, phonetic geminate (long) consonants occur automatically—and only—after short vowels. This phonetic gemination is strongest in short, two-syllable words such as /əda/ [ədda:] ‘dog,’ but is much less pronounced as the number of syllables in the word increases. For this reason, the standard orthography does not write double consonants in native vocabulary.

Nearly all Gude speakers are also fluent in Fulani and/or Hausa. In these languages consonant length is contrastive. When borrowed words from these languages are used in Gude sentences—as they commonly are—it appears that many speakers retain the length contrasts of the source language. Educated Gude speakers who are fluent in the orthography of Fulani or Hausa often wish to spell Gude words with geminate consonants. These efforts usually end in inconsistency, disagreement, and frustration. Such difficulties would be expected given the non-contrastive—subphonemic, automatic—nature of consonant gemination in modern Gude.
Chapter 2. Nouns and noun phrases

This chapter contains a description of noun morphology and a survey of noun phrase syntax. In Gude, nouns are inflected for plurality, possessive pronominals, demonstratives, and definiteness. Relative clauses follow the head noun, as do associative phrases, prepositional phrases and numbers. Adjectival modifiers precede or follow the head noun depending on type. See the table of contents for an overview of the chapter.

2.1 Common nouns

Common nouns in Gude are either basic (monomorphemic) or derived (polymorphemic). Basic nouns are subclassified with respect to inflectional morphology (see section 2.1.1) and derived nouns with respect to formation (see section 2.1.2). Nominal inflectional morphology is discussed fully in section 2.2.

Lack of grammatical gender

Unlike the case in other Chadic languages, such as Hausa, there are no grammatical gender or concord distinctions in Gude. Semantic gender, however, is distinguished in the pronouns. The 3rd pers. f. sing. pronoun ki (possessive -ta) 'she' is used to refer to individuals—human or animal—which are of feminine sex, and the 3rd pers. m. sing. pronoun ci (possessive -kii) 'he/it' is used to refer to anything not of inherent feminine sex. Pronouns are discussed in section 2.3.

2.1.1 Basic nouns

All common nouns, basic and derived, belong to one of two arbitrary morphological form classes which I have chosen to label free stems and captive stems. (I hope that in the following pages these labels may be a little easier to remember than labels like "class I" and "class II.") Which form class a common noun belongs to determines how the word is pronounced in different contexts and what stem changes occur when suffixes—plurality, possessives, demonstratives, or definiteness—are added.
'Free' class nouns

Free class nouns do not occur with the special marker -na which is suffixed to nouns of the captive class (see the discussion of captive class nouns below).

In underlying form, all free class nouns end in a short vowel—either /a/ or /a/. However, when the free class noun is followed by a pause—as it is when cited in isolation—this final vowel is usually replaced by the long low vowel /a:/ in other contexts, the surface form of the final vowel is the same as the underlying form.

Examples:

(1) | citation form               | non-citation form          |
    | (used before pause)         | (used elsewhere)           |
    | zama                       | /zama:/                     |
    | nwanwa                     | /nwanwa:/                   |
    | ya                         | /ya:/                      |
    | kuzana                     | /kuzana:/                   |
    | bwada                      | /bwada:/                    |
    | ba                         | /ba:/                       |

    | zama                       | /zama/                      |
    | nwanwu                     | /nwanwu/                    |
    | yi                         | /yi/                       |
    | kuzanu                     | /kuzana/                    |
    | bwada                      | /bwada/                     |
    | ba                         | /ba/                        |

food
chief
compound
grass
strongman
leaf

In the dictionary that accompanies this grammar, the main entries for free class nouns appear in citation form—i.e., all end with /a/. The fact that a given noun has a final high vowel in its underlying or non-citation form is indicated by -a or (-a) following the main entry. This same convention is used in various places throughout the grammar also.

By arbitrary convention, the standard orthography does not indicate length on final vowels such as those occurring in free class citation forms. Thus, the word meaning 'food,' pronounced [zama:], is spelled zama, not zamaa.

There are a few irregular free class nouns which drop an underlying final short /a/ before pause rather than replace it with a long /a:/ Many of these nouns are names for species of plants and animals.

Examples:

(2) | ciiciita               | type of bird             |
    | kutara                | baby dog                |
    | madampiku             | hedgehog                |
    | mbakambaka           | type of bird, saddle-bill |
    | malama               | type of insect          |
    | takujigwadaaku      | type of bird            |
    | tarulete            | snail, snail shell      |
    | uuga                | foreign village         |
    | wanjalabeeta        | type of mythical animal |

‘Captive’ class nouns

Captive class nouns, unlike free class nouns, occur in most contexts with a special semantically empty suffix -nə. The final vowel of this suffix is deleted before pause, rather than being replaced by /aː/ as in the case of final vowels of free class nouns. The entire suffix is deleted (does not occur) before suffixes indicating plurality, demonstratives and definiteness. It is retained, however, before possessive suffixes except where the noun is one of the inherently possessed nouns. This suffix is also deleted from inherently possessed nouns when they follow a preposition and are unmodified. (See section 2.2.2 for a discussion of inherent possession.)

Examples:

(3) kumə-na feast  kuməa-tə that feast
    mi-na woman    mii-ta that woman
    gu-na fire      guu-ta that fire
    tsə-na fence   tsaa-ta that fence
     'wa-na milk    'waa-ta that milk

Note that in the examples in this section the captive class suffix is being set off by a hyphen for the purpose of illustration. In other sections, this morpheme break will not be indicated unless it is important to the topic at hand. In the dictionary accompanying this grammar, this morpheme break is not indicated in the main entry. Hence, any noun ending in the sequence ...nə is a captive class noun unless otherwise stated.

An appealing explanation for the existence and distribution of this special suffix is to consider it to be an instance of what J. Greenberg (1977) has called a “stage II article”—i.e., an affix that is in historical transition from being a definite article (at an earlier time) to being a noun-class marker. (I am indebted to Russell Schuh, personal communication, for this observation.) The complementary distribution of this suffix with the demonstrative and definite suffixes is a very strong argument in favor of this hypothesis. The interesting question yet to be answered is how the present captive class nouns of Gude came to be selected (since the syntactic class in modern Gude does not correspond to any obvious semantic class). Note that in Fali of Vintim—a closely related language—there is a similar captive class which does not correspond exactly to that of Gude—some cognate nouns belong and some do not. A similar situation exists in Fali of Bahuli. In Fali of Bwagira (see C. Kraft 1981), all nouns appear to belong to the captive class—i.e., all nouns occur with the suffix [-n].
2.1.2 Derived nouns

2.1.2.1 Abstract nouns

Abstract derived nouns in Gude may be formed by the use of a derivational suffix -nə. The resulting nouns belong to the captive class, and this suffix is indistinguishable from the captive class suffix -nə.

Nouns from verbs

Verbs may be nominalized by suffixing -nə to a simple verb root or to an extended verb stem. (See section 4.7 for discussion of verbal extension suffixes.)

Examples:

(4) verb stem          verbal noun
     dza             go               dza-nə              going
     shi             come             shi-nə              coming
     daga            hit              daga-nə              hitting
     saba            drive            saba-nə              driving
     dza-gara        go down          dza-gara-nə        going down
     shi-gi           come out        shi-gi-nə           coming out
     daga-paa        beat up          daga-paa-nə        beating up
     shiba           drive here       shiba-nə             driving here
     shaaba         drive here repeatedly shaaba-nə        driving here repeatedly

Certain of these verbal nouns formed from unextended roots have a unique citation form. For these verbal nouns, the nominalizing suffix changes to -nə /nəː/ (with high tone) when the noun is spoken in isolation or before pause. In this citation form, the tone pattern on the root also changes to low tone on all syllables of the root save for the high tone on the suffix.

Examples:

(5) verb root          noun in citation form
                        (with tone pattern)
     va                  give             və-nə
     la                  cut              là-ná
     lhæa                work             lhæ-ná
     abu                boil             abu-ná
     tsə'a              hang             tsə'ə-ná
The following few deverbal nouns (without nominalizing suffixes) occur in addition to the usual verbal nouns. Note their meanings which are also distinct from those of the corresponding verbal nouns.

(6) lhana (-ə) work  cf. lhana  working
     pawa (-ə) birth  cf. pawuña  giving birth
     zəma (-ə) food  cf. zəməna  eating

Nouns from adjectives

Adjectives may be nominalized by suffixing -nə to the adjective.

Examples:

(7) adjective  noun
     dizə  red  dizə-nə  redness
     bwanə  wide  bwanə-nə  wideness
     zhiɾa  steep  zhiɾa-nə  steepness
     ndala  strong  ndalə-nə  strength
     iza'u  hot  iza'u-nə  hotness, heat

Nouns from nouns

Abstract nouns may be formed from common nouns of the free class by suffixing -nə to the root (underlying form) and by lengthening the final vowel of that root.

Examples:

(8) root noun  abstract noun
     gawa (-ə) elder sibling  gawuuna  seniority
     nwanwa (-ə) chief  nwanwuuna  chieftaincy
     dagwa young man  dagwaana  youth
     mətooya  sorcerer  mətooyəna  sorcery

All of the examples found so far involve nouns of the free class. Apparently, the only way to nominalize a captive class noun, such as minə ‘woman,’ is by embedding it in a nominalized verb phrase, such as ndzaana ka minə ‘being a woman (≡ womanhood).’
2.1.2.2 Agentive and instrumental nouns

The prefix ma-

A great many nouns are formed by attaching the prefix ma- to a verb or a verb phrase. Although hundreds of these nouns exist, this prefix does not appear to be productive in modern Gude. Most of these nouns are "agentive", in that the prefix derives a noun which means 'one who (does)…'

Examples:

(9) ma-gara  
    shepherd  
    (one who waits)

    ma-hara (-ə)  
    thief  
    (one who steals)

    ma-jiraka (-ə)  
    liar  
    (one who lies)

    ma-sa-mbala (-ə)  
    drunkard  
    (one who drinks beer)

    ma-zama-ya (-ə)  
    heir  
    (one who eats the house)

    ma-aagha  
    poor person  
    (one who lacks)

    ma-bura-anfwa (-ə)  
    type of bird (woodpecker?)  
    (one who strikes tree)

    ma-gēla  
    marksman, skilled bowman  
    (one who aims)

    ma-ha'wa (-ə)  
    person who likes to make people laugh  
    (one who jests)

    ma-lha'wa  
    person who is unwilling to share  
    with others

    ma-nyadå (-ə)  
    lazy person  
    (one who is lazy)
ma-tala-ga'u-da-na (-a)  type of fish
(one who drills hole with head)

However, an examination of the dictionary reveals many of these words that are not agentive. Some are instrumental, in that they name tools used to perform actions. Others denote people or things that are more abstractly characterized by the action or quality of the root word.

Examples:

(10) ma-aja (-a)  instrument for making scars or scratches
(thing which makes marks)

ma-luu-maîna  container to catch rainwater from roof
(thing which receives water)

ma-'alha'ala (-a)  pimple, swelling
(< alha swell)

ma-lagadâ (-a)  ground roasted tigernuts
(< lagadâ grind)

ma-ngarakikâ  person who has unpleasant personality
(< ngarakiki (become) bitter)

Some other words which appear to be agentive nouns may actually be frozen terms which consist of a head noun modified by a (completive) participle. Modifying participles also occur with a prefix ma-. (See the discussion of participle formation in section 2.6.2.)

Examples:

(11) ma-bura-na (-a)  headache
(< bura strike, na head)

ma-ada-na (-a)  retarded person
(< ada grind, na head)

ma-dza-anja (-a)  crowd of people
(< dza gather, anja people)

ma-faadâ-na (-a)  turban
(< faadâ wrap, na head)

ma-anta-faara  soft or crumbly rock
(< anta die, faara rock)
A possibly distinct prefix ma- is used with the following geographical names to derive nouns that mean 'person of...':

(12) ma-dzara  person of dzara (Muchella village)
     ma-gyala   person of gyala (Gella village)
     ma-puda    person of the Gude tribe (old name)
     moociga    person of the Gude tribe (Fali name)

The prefix ma-

In like manner, many instrumental nouns are formed by attaching the prefix ma- to a verb or verb phrase. This prefix is also no longer productive. Note that nouns derived by ma- tend to denote animate—usually human—things, whereas nouns derived by ma- tend to denote inanimate things.

Examples:

(13) ma-lyalya (-a)  stone or piece of wood used to smooth plaster
               (< lyali smooth)
     ma-tsama     rock used to beat grinding stone to make it rough
               (< tsama pound)
     ma-tsa'wa (-a) woven strainer
               (< tsau strain)
     ma-ganwuna   confluence of rivers
               (< ganwu join together)
     ma-gharawana glory, majesty
               (< gharaw inspire awe)
     ma-jina      streak left on wall by rain leak
               (< ajina make marks)
     ma-lakuta (-a) woven roof for grainery
               (< lakuta cover)
     ma-tikatikan crossroads, fork in trail
               (< taka divide)
A few of the nouns formed by the prefix ma- are agentive in character.

(14)  ma-zamaka (-ə)  *hunter*  
(< zamaka *hunt*)

ma-za  *buangler, useless person*  
(< za *lose, make mistake*)

ma-adara (-ə)  *lame person, cripple*  
(< adara *be lame*)

Often it is difficult to identify with certainty nouns formed from the prefixes ma- and ma- since the root forms from which they are derived may no longer be used in modern Gude. The symbol “†” is used in the dictionary to indicate some of these nouns. Many of the words which are not marked by “†” may well belong to this set also.

2.1.2.3 Compound nouns

Some complex noun phrases behave as if they were simple lexical items. These "compound nouns" may be indentified by the fact that the various nominal suffixes—plurality, possessives, demonstratives, and definiteness (these topics are discussed in later sections of this chapter)—attach themselves to the end of the complex phrase rather than attaching to the head noun where one would expect.

Examples:

(15)  s-a-nga-sa-de-uushi'ina  
*thing-of-drink-with-things*  
cup

s-a-nga-sa-de-uushi'ini-ta  
*[thing-of-drink-with-things]-that*  
that cup

guva-manjeevina  
friend-children  
mönkey

guva-manjeevi-nyina  
*[friend-children]-plural*  
monkeys

kuva'u-ta-bwaya  
*skin-of-leopard*  
leopard skin

kuva'u-ta-bwayaa-kiu  
*[skin-of-leopard]-his*  
his leopard skin
Most of the compound nouns found so far have the overt structure of a head noun followed by a modifying associative phrase. (See sections 2.8 and 3.6 for discussion of associative phrases.) The associative phrase consists of one or more words connected to the head noun by the morphemes nga ‘of,’ or ta ‘of (?),’ or by nothing at all.

Examples with nga:

(16)  
dranä-nga-vana  
pounding-of-rain   thunder  
ha-nga-bana  
place-of-sleeping  bed  
pawu-nga-æññwa  
offspring-of-tree  fruit  
sa-nga-haunä  
thing-of-laughing  joke  
sa-nga-aadana  
thing-of-eating  soft food (see aada in dict.)  
sa-nga-æññana  
thing-of-eating  hard food (see tsæñ in dict.)  
shoñta-nga-ya  
slide-of-compound  person who forgets easily  
(place. home of slipping)  

Note that the unusual morpheme sa— 'thing' occurs only in such compounds and in the following forms:

(17)  
sana  (-a)  this thing  
sætsa  (-a)  that (close) thing  
sata  (-a)  that (far) thing  
sakii  the thing  
sa-ndë  that (which)... (relative clause introducer)  

The morpheme ta used in compounds resembles the homophonous demonstrative -ta (see section 2.2.3), but differs from it in that the ta used in compound nouns never lengths the final vowel of captive nouns as the demonstrative does. Hence, from uužænæ 'child' we get uužæ-æ-æ-æ-æ-æ-mëa ‘female child,’ not *uužæ-æ-ta-mëa. (Compare uužæ-æ-æ-æ-æ-æ-æ-ta ‘that child.’) Semantically the ta used in compounds encodes an
associative relationship—i.e., 'of'—rather than a demonstrative. Historically however, it may have its origin in the demonstrative. Note that the -tə used to introduce relative clauses (see section 2.7) often has the non-demonstrative meaning 'that (which).'

Examples with tə:

(18) ampu-tə-kabana
soft stuff-of-cotton

ampu-tə-ma
soft stuff-of-mouth

ənyə-tə-saŋa
peanut-of-original

dafa-tə-kara
mush-of-calabash

harabə-tə-geəra
dove-of-river

ji-tə-ida
grandchild-of-knee

kəba-tə-saka
cloth-of-stomach

kwalihipi-tə-gina
hull-of-eye

mi-tə-livyara
woman-of-lion

pawu-tə-dagwaana
offspring-of-handsomness

pawu-tə-ramaana
offspring-of-beauty

uuza-tə-nwuvi
child-of-Lamurde

A great many compound nouns are formed by the simple juxtaposition of a head noun with a modifying word or phrase. Often the modifying word or phrase
stands in an associative relationship to the head noun just as in those compounds which are formed with an overt nga or tå. In other cases the relationship is more abstract or idiomatic.

Examples:

(19)  ámbu-lágana
bottle gourd-planting  gourd used for carrying seeds

ǎndà-shinkina
person-hair  human being (i.e., spirits are hairless)

avà-limina
arrow-ear  barbed arrow

àiwiwà-madáfana
grasshopper-hunger  type of grasshopper (brings famine)

baá’wata
leaf-bean  bean leaf

cii-wa
hand-death  cramp in hand

dèhà-uufà
thorn-white  type of thorn tree

dàlà-kà-nwà
beads-for-hips  beads warn around waist

guva-ya
friend-compound  neighbor

guva-láma
friend-name  person with same name as one's own

ngila-kunwa
knife-calabash  type of knife used cut calabash

śhaàra-da-uuga
hawk-from-far-country  type of hawk

uushi-a-nwà
thing-at-hips  back ache
uushi-a-saka  
things-at-stomach  
stomach ache

uusa-nvwu  
hoeing-beer  
community farming (done for a neighbor in exchange for an invitation to a feast)

Finally, a few compound nouns exist in which there is no "head noun." Consider the following which are all nominalized predicate phrases:

(20) da-dzadzudala  
cook-pot  
type of pot used for cooking sauce

dza-da-ni  
gather-with-head(s)  
meeting, gathering (of people)

ya-wana  
without-rain  
person with power to make rain

2.2 Noun inflections

2.2.1 Plurality

Plural noun stems are formed from singular noun stems by adding a palatalized suffix (-nyi-, -ii-, -gi-, -shi-) and/or by palatalizing one or more syllables. The final vowel in the plural stem is always a short high vowel, and in all but two cases the final syllable is palatalized (see discussion of ngwiriwana and mahiriwana in section 2.2.3.1).

In nearly all cases, the plural noun behaves like a captive class noun—i.e., the derived plural stem takes the -na suffix and is inflected like a basic noun of the captive stem class (see section 2.1.1). The only exception to this generalization is the word anja (-a) 'people, persons;' singular: anda (-a), which behaves like a free class noun. Interestingly, this noun is often used as a pronoun, which may explain its anomalous morphology.

Following is a discussion of regular and irregular plural formation.

2.2.1.1 Regular plurals

Captive stem class singular nouns regularly form the plural by adding the suffix -nyi- to the stem. This suffix is followed by the -na suffix required by captive stems.
Examples:

(21) singular                        plural
    gu-na  fire            gu-nyi-na
    tsa-na fence           tsa-nyi-na
    kuku'u-na beobab tree   kuku'u-nyi-na
    bibi-na feather        bibi-nyi-na

Free stem class singular nouns regularly form the plural using one of two suffixes, 
-nyi- or -ii-. Which Plural noun stems are formed from singular noun stems suffix
is used depends on the final vowel of the stem.

Free class -ə final singular stems form the plural by using the suffix -nyi-.

Free class -a final singular stems, on the other hand, regularly form the plural
by deleting the final stem vowel and suffixing -ii- /əya/. These stems may also form
the plural by using the suffix -nyi- as well, although such forms seem to be used
only to emphasize the plurality and are much less common than the -ii- forms.

Examples:

(22) singular                        plural                        alternate plural
    la      cow                lìi-na                      la-nyi-na
    dëva (-ə) basket     dëvii-na                dëva-nyi-na
    gwanda  frog             gwandidi-na              gwanda-nyi-na
    tsaëra  (-ə) hoe        tsaërii-na                tsaëra-nyi-na

Loan words used in Gude generally form plurals by using the -nyi- suffix.

Examples:

(23) singular                        plural
    pasto  pastor          pasto-nyi-na
    mota   automobile      mota-nyi-na
    keekya bicycle       keekya-nyi-na
    gora   kolanut         gora-nyi-na
2.2.1.2 Irregular plurals

The following words form their plurals by adding the suffix -gi-:

(24) singular                   plural
    anfwa (-a)  tree             anfu-gi-na
    nwuya (-a)  non-blacksmith   nwuyi-gi-na
    uya (-a)    sore, wound      uyi-gi-na
    nwuda-na    new mother       nwugi-gi-na

Perhaps uushigina ‘firewood,’ which is now a mass term, belongs to this set also.

The following words form their plurals by adding the suffix -shii-:

(25) singular                   plural
    ndzakonwu-na  sibling         ndzakonwu-shii-na
    dzadza-na    grandfather      dzadza-shii-na
    kaka-na      grandmother      kaka-shii-na

Perhaps uushi‘na ‘things,’ singular: uushi, belongs to this set also.

The following set of nouns form their plurals by palatalizing the final syllable and occasionally another syllable also.

Free class nouns (-a final stems):

(26) singular                   plural
    anfwala (-a)  Fali tribesman  anfwalina
    anshara (-a)  prince          ansharina
    anshiiba (-a) coney           anshiiba (?)
    gudara (-a)   civet cat       gudirina
    huraba (-a)   baboon          hurabina
    jida (-a)     fly              jina
    kazaka (-a)   orphan           kazhikina
    kuzaka (-a)   medicine         kuzhikina
    kwatama (-a)  princess         kwatyamina
    lawara (-a)   adult man        lyawarina
    madara (-a)   cripple          midirina / migirina
    mandzana (-a) Nzanyi tribesman manjanyina
    mazamaka (-a) hunter           mazhimakina
    madzaga (-a)  younger sibling  majigina
    majiraka (-a) liar             majirakina
    maladzana (-a) circumcised man malajanyina
    mangurama (-a) type of wasp   mangurimina
    manyadza (-a) lazy person     manya‘ina
muramurarna (ə) crumb
mu'uma (ə) guest
wulimina (ə) fetish

Free class nouns (ə final stems):

(27) singular plural

əgina bird əginya
gundira village official gundirina
kambina royal clansman kambina
kanshagina ant kanshagina
mapudina Gude tribesman mapu'ina
maroofina widow maroofina

Captive class nouns:

(28) moombina bridesmaid moombina
rmamena young girl rimena

Finally, there is the following set of irregular plurals that differ from the others in various ways. Note again that palatalization always occurs.

(29) singular plural

əhwa (-ə) goat uuhina
ənhyə (-ə) blacksmith mihina
däna father dasanyina
gawa (-ə) elder sibling gasina
hima (-ə) mouse hiimina
kunwa (-ə) calabash kwimina
madana bride madadina
mafuuna (-ə) important person madijarna
mahna (-ə) thief mahiriina
mire woman makinina
nwanwa (-ə) chief myamina
ngura (-ə) man ngwirina
sera'hwa (-ə) parent-in-law shirahina
tahwa (-ə) horse tihina
uuzana child manjeevina
anda (-ə) person ana(ə)
mane mother masejinya
ləndaya master of house lənjiinyina
uncitamina little girl uuji makinina (two words)
There are a number of plural nouns derived from free class nouns which denote the people of a given village or tribe. In these derivations, -a final stems form the plural with -ii- (never -nyi-), and -a final stems form the plural by palatalizing the final syllable. These plurals are listed here for reference:

(30) singular          plural

ændzara          Northern Fali person          ændzariina
mædzara          Muchella person              mædzariina
næsaara          European person               næsaariina
nwuda            Kilba person                  nwudiina
parasana          Fulani person                parasaniina
uuva             Kanuri person                  uuviina

Body parts do not have separate plural forms. The same form is singular or plural depending on its use in context.

Examples:

(31) ciina           hand, hands
     ginæ            eye, eyes
     linyina        tooth, teeth
     sadna           foot, feet

Dead plurals

Many Gude nouns appear to be “dead” plurals. These words are either mass nouns or count nouns that are so seldom used in the singular that separate singular forms no longer exist. Most of the singular nouns in modern Gude which have palatalization in the final syllable of the root appear to derive historically from plural forms. A few of these nouns are listed below. Many more may be found in the dictionary.

(32) antætadiina     fire fly
     ænvwiina        feces
     ciciina         gnat
     hanyina         soil, land
     ivanyina        charcoal
     kazha'ina       wrinkles in skin
     kiina           tears
     moodiina        part of root crop left after harvest
     shashïina       type of firewood
     uujiina         bee larva
     'wan'wiina      small bell
2.2.2 Possessive pronominal suffixes

Common nouns may be inflected by adding the following possessive pronominal suffixes:

\[(33) \quad \text{ki} /\text{kya}/ \quad \text{1st pers. sing.} \\
\text{ku} /\text{kwa}/ \quad \text{2nd pers. sing.} \\
\text{ki} /\text{kya}/ \quad \text{3rd pers. m. sing.} \\
\text{ta} /\text{ta}/ \quad \text{3rd pers. f. sing.} \\
\text{aama} /\text{a:ma}/ \quad \text{1st pers. pl. incl.} \\
\text{ina} /\text{yanə}/ \quad \text{1st pers. pl. excl.} \\
\text{aanwu} /\text{a:nwa}/ \quad \text{1st pers. dual} \\
\text{una} /\text{wanə}/ \quad \text{2nd pers. pl.} \\
\text{ti} /\text{tayə}/ \quad \text{3rd pers. pl.} \]

How these suffixes are joined to the noun stem varies depending on (1) whether or not the stem is inherently possessed, (2) the particular suffix used, and (3) the form class of the stem.

2.2.2.1 Non-inherent possession

Possessive pronominal suffixes are joined to non-inherently possessed noun stems according to the following patterns:

Free class stems (with underlying final low vowel)

\[(34) \quad \text{la} \quad \text{cow} \]

\[
\begin{align*}
\text{laa-ki} & \quad \text{my cow} \\
\text{laa-ku} & \quad \text{your (sing.) cow} \\
\text{laa-kii} & \quad \text{his cow} \\
\text{la-ta} & \quad \text{her cow} \\
\text{la-gaama} & \quad \text{our (incl.) cow} \\
\text{la-geena} & \quad \text{our (excl.) cow} \\
\text{la-gaanwu} & \quad \text{our (dual) cow} \\
\text{la-goona} & \quad \text{your (pl.) cow} \\
\text{la-ti} & \quad \text{their cow}
\end{align*}
\]
Free class stems (with underlying final high vowel)

(35) $\text{ra (–ə)}$  
$\text{farm}$ (underlying final high vowel)

- raa-ki  
  my farm
- raa-ku  
  your (sing.) farm
- raa-kii  
  his farm
- ra-ta  
  her farm
- ra-gaama  
  our (incl.) farm
- ra-geena  
  our (excl.) farm
- ra-gaanwu  
  our (dual) farm
- ra-goona  
  your (dual) farm
- ra-tii  
  their farm

Captive class stems

(36) $\text{tsa-nə}$  
$fence$

- tsa-naa-ki  
  my fence
- tsa-naa-ko  
  your (sing.) fence
- tsa-naa-kii  
  his fence
- tsa-naa-ta  
  her fence
- tsa-n(ə)-gaama  
  our (incl.) fence
- tsa-n(ə)-geena  
  our (excl.) fence
- tsa-n(ə)-gaanwu  
  our (dual) fence
- tsa-n(ə)-goona  
  your (pl.) fence
- tsa-naa-tii  
  their fence

Note the following generalizations:

- The –nə suffix of captive noun stems is retained before the possessive suffixes and is not deleted as it is before plural or demonstrative suffixes.

- The 1st and 2nd pers. pl. suffixes (–ama, –ina, –anwu, –una) are preceded by the morpheme ga. The resulting vowel elision is as expected from phonological rules discussed in section 1.2:

  \[
  \begin{align*}
  \text{aa} & \ [a:] \ < /\text{aa}/ \\
  \text{ee} & \ [e\text{ɨ}] \ < /\text{a\text{ea}}/ \\
  \text{oo} & \ [o\text{u}] \ < /\text{aw\text{a}}/
  \end{align*}
  \]

Historically, this ga may have been an independent preposition, as evidenced by the peculiarity that the captive stem suffix –nə does not change its final vowel to /a/ before it (see below), and that the suffix –nə often drops the final vowel entirely. There is also an obvious similarity between this particle and the preposition ga meaning ‘at the place of.’
• The vowel before the possessive suffix becomes /a/ except when a captive noun suffix is followed by ga (see above). This vowel lengthens before the suffixes -ki, -ku, -kii and is short elsewhere.

2.2.2.2 Inherent possession

Possessive pronominal suffixes are joined to inherently (inalienably) possessed noun stems (see discussion below) according to the following patterns:

Free class stems (with underlying final low vowel)

(37) ma   mouth(s)

ma-ki   my mouth
ma-ku   your (sing.) mouth
ma-kii  his mouth
ma-ta   her mouth
maama   our (incl.) mouth(s)
meena   our (excl.) mouth(s)
maanwu  our (dual) mouth(s)
moona   your (pl.) mouth(s)
ma-tii  their mouth(es)

Free class stems (with underlying final high vowel)

(38) safa (-a)   foot (feet)

safa-ki   my foot (feet)
safa-ku   your (sing.) foot (feet)
safa-kii  his foot (feet)
safa-ta   her foot (feet)
safaama   our (incl.) foot (feet)
safiina   our (excl.) foot (feet)
safaanwu  our (dual) foot (feet)
saafuna   your (dual) foot (feet)
safa-tii  their foot (feet)
Captive class stems

(39) gi-nə eye(s)
    gi-n(a)-ki my eye(s)
    gi-n(a)-ku your (sing.) eye(s)
    gi-n(a)-kii his eye(s)
    gi-nə-tə her eye(s)
    gi-naamə our (incl.) eye(s)
    gi-niina our (excl.) eye(s)
    gi-naanwu our (dual) eye(s)
    gi-nuuna your (pl.) eye(s)
    gi-na-tii their eye(s)

Note the following generalizations:

- The -nə suffix of captive noun stems is again retained before the possessive suffixes. (Note the optional elision: nə + k → n̥k.) Exception: The -nə suffix is not retained, however, before possessive suffixes when the inherently possessed noun follows the preposition a 'at, in, on,' as in a gi-ki 'in my eye,' a cii-ki 'in my hand.' (These phrases are few in number. See section 3.10.2.)

- The 1st and 2nd pers. pl. suffixes (-amə, -inə, -anwu, -unə) are in this case not preceded by ga, as they are for non-inherent possession. Again there is vowel elision in accord with the phonological rules discussed in section 1.2:

  - aa [a:] < /əa/
  - ii [i:] < /əyə/
  - uu [u:] < /awə/
  - aa [a:] < /aa/
  - ee [e] < /ayə/
  - oo [ou] < /awə/

- The vowel before the suffix is retained and is not replaced by /a/, as it is for non-inherent possession. There is also no vowel lengthening before the suffixes -ki, -ku, -kii.

The nouns which may be inherently possessed belong to a closed set. Those found so far are listed in Appendix D. Except for ləma (-ə) 'name,' these nouns are either external body parts or kinship terms. A noun's membership in this class is clearly arbitrary. Not all body parts or kinship terms are in the list. For example, gəva 'friend' is included, but not məna 'wife' or uzəna 'child.'

These inherently possessed nouns may also be inflected as non-inherently possessed nouns but with an accompanying change of meaning. For example, səəfə-ki
‘my leg (inherent)’ can only refer to part of my body, but sədfəa-ki ‘my leg (non-inherent)’ may be used, for example, to refer to a goat’s leg I just bought in the market.

Four words—daαa ‘father,’ maαa, ‘mother’ dzədzəαa ‘grandfather,’ and kakαa ‘grandmother’—have irregular possessive forms. These are displayed in the following paradigms:

<table>
<thead>
<tr>
<th></th>
<th>daαa ‘father’</th>
<th>maαa ‘mother’</th>
</tr>
</thead>
<tbody>
<tr>
<td>daαa+i</td>
<td>yaαyi</td>
<td>1st pers. sing.</td>
</tr>
<tr>
<td>duu</td>
<td>muu</td>
<td>2nd pers. sing.</td>
</tr>
<tr>
<td>dii</td>
<td>maci</td>
<td>3rd pers. m. sing.</td>
</tr>
<tr>
<td>dii</td>
<td>maci</td>
<td>3rd pers. f. sing.</td>
</tr>
<tr>
<td>dasanaama</td>
<td>masanaama</td>
<td>1st pers. pl. incl.</td>
</tr>
<tr>
<td>dasαniina</td>
<td>masαniina</td>
<td>1st pers. pl. excl.</td>
</tr>
<tr>
<td>dasanaanwu</td>
<td>masanaanwu</td>
<td>1st pers. dual</td>
</tr>
<tr>
<td>dasαnuna</td>
<td>masαnuna</td>
<td>2nd pers. pl.</td>
</tr>
<tr>
<td>dasαnatii</td>
<td>masαnatii</td>
<td>3rd pers. pl.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>dzαdzααa ‘grandfather’</th>
<th>kakαa ‘grandmother’</th>
</tr>
</thead>
<tbody>
<tr>
<td>dzαdzα</td>
<td>kaαka/kaαka</td>
<td>1st pers. sing.</td>
</tr>
<tr>
<td>dzαdzuu</td>
<td>kukuu</td>
<td>2nd pers. sing.</td>
</tr>
<tr>
<td>dzαdzαci</td>
<td>kakαci</td>
<td>3rd pers. m. sing.</td>
</tr>
<tr>
<td>dzαdzαta</td>
<td>kakanαta</td>
<td>3rd pers. f. sing.</td>
</tr>
<tr>
<td>dzαdzαama</td>
<td>kakanαama</td>
<td>1st pers. pl. incl.</td>
</tr>
<tr>
<td>dzαdzιiαa</td>
<td>kakanιiαa</td>
<td>1st pers. pl. excl.</td>
</tr>
<tr>
<td>dzαdzαanwu</td>
<td>kakanαanwu</td>
<td>1st pers. dual</td>
</tr>
<tr>
<td>dzαdzuunαa</td>
<td>kakanuunαa</td>
<td>2nd pers. pl.</td>
</tr>
<tr>
<td>dzαdzα(na)tii</td>
<td>kakanatii</td>
<td>3rd pers. pl.</td>
</tr>
</tbody>
</table>

In addition, the inherently possessed noun ngurα (-α) ‘man, husband’ has an alternative possessive form in the first person singular only: ngurα-ki ‘my husband’ (regular) and ngurii ‘my husband’ (irregular).
2.2.2.3 Independent possessive pronouns

The following special forms function as independent possessive pronouns.

(42) naa-ki 1st pers. sing. mine
naa-ku 2nd pers. sing. yours (sing.)
naa-kii 3rd pers. m. sing. his, its
na-ta 3rd pers. f. sing. hers
naama 1st pers. pl. incl. ours (incl.)
neena 1st pers. pl. excl. ours (excl.)
naanwu 1st pers. dual ours (dual)
noonu 2nd pers. pl. yours (pl.)
natii 3rd pers. pl. theirs

In the above forms the possessive pronominal suffixes appear to be attached to an unidentifiable stem beginning in na- whose underlying vowel might be either high or low. In other Chadic languages the independent possessive pronominal is often formed by adding a possessive suffix to the word for ‘head’ (Note Hausa: kai ‘head,’ kaina ‘my head, myself’). This practice may be the origin of the Gude forms as well, but synchronically the Gude independent possessive pronominals are distinct from inflected forms of na ‘head.’ Compare the following:

(43) inherently possessed non-inherently possessed

na-ki
naa-ki
my head, etc.
naa-ku
na-ku
naa-kii
naa-kii
na-ta
na-ta
naama
na-gaama
neena
na-geena
naanwu
na-gaanwu
noonu
na-goona
natii
na-tii

These independent possessive pronominals may also be used in place of the possessive suffixes described earlier to indicate non-inherent possession. When used in this way, they precede the noun they modify. This use of the pronominal forms is very rare however.

Examples:

(44) naaki ya my command
naaku kwaba your money
naakii kuva his hut

Note also the use of these independent possessive pronominals in reflexive forms (see section 5.7).
2.2.3 Demonstratives

2.2.3.1 Demonstrative suffixes

Common nouns may be inflected by adding the following demonstrative suffixes:

(45)  -na (-ȵə)  this
       -tsa (-ʦa)  that (close)
       -ta (-tə)  that (far)

Before pause the underlying final short high vowel /ə/ changes to a long low vowel /əː/.

With free class noun stems, the demonstrative suffix is added directly to the stem, as in the following examples:

(46)  zama (-ə)  food
       zəmə-na  this food
       zəmə-tsa  that food (close)
       zəmə-ta  that food (far)

       nwanwa (-ə)  chief
       nwanwu-na  this chief
       nwanwu-tsa  that chief (close)
       nwanwu-ta  that chief (far)

       ba  leaf
       ba-na  this leaf
       ba-tsa  that leaf (close)
       ba-ta  that leaf (far)

With captive class noun stems, the special -ȵə suffix is dropped from the noun and the final vowel is lengthened before the demonstrative suffix, as in the following examples:

(47)  rə-na  locustbean tree
       rəə-na  this locustbean tree
       rəə-tsa  that locustbean tree (close)
       rəə-ta  that locustbean tree (far)

       kula-na  blacksmith’s workroom
       kulaa-na  this blacksmith’s workroom
       kulaa-tsa  that blacksmith’s workroom (close)
       kulaa-ta  that blacksmith’s workroom (far)
The demonstrative suffixes may be used with singular nouns, plural nouns, and possessed nouns. Note that plural nouns and all derived nouns with the -na suffix undergo the changes described above for captive nouns. The order of the combined morphemes is NOUN + PLURAL + POSSESSIVE + DEMONSTRATIVE.

Examples:

(48)  kuva (-a)   hut
      kuva-na     this hut
      kuva-ta     her hut
      kuva-ta-na   this hut of hers
      kuva-nyi-na  huts
      kuva-nyii-na these huts
      kuva-nyi-na-ta her huts
      kuva-nyi-na-ta-na these huts of hers

      la          cow
      la-tsa      that (close) cow
      l aa-ki     my cow
      laa-ki-tsa  that (close) cow of mine
      l ii-na     cows
      l ii-tsa    those (close) cows
      l ii-naa-ki my cows
      l ii-naa-ki-tsa those (close) cows of mine

      gu-na     fire
      guu-ta    that (far) fire
      gu-na-gaama our (incl.) fire
      gu-na-gaama-ta that (far) fire of ours (incl.)
      gu-nyi-na  fires
      gu-nyii-ta those (far) fires
      gu-nyi-na-gaama our (incl.) fires
      gu-nyi-na-gaama-ta those (far) fires of ours (incl.)

Some irregular forms

Note that the following few captive class nouns and plural forms undergo palatalization—as well as lengthening—of the final stem vowel before a demonstrative suffix. These words all have palatalization elsewhere in the stem which seems to "spread" to the lengthened vowel. They also share a common final (phonetically weak) syllable /ra/.

The plural forms in this list are also the only plural forms found to lack palatalization on the final stem vowel (see section 2.2.1).
(49) Without demonstrative  With demonstrative

\[
\begin{array}{lll}
\text{kajeerə-na} & \text{sirt} & \text{kajeeri-tə} \\
\text{lhikara-na} & \text{seed} & \text{lhikari-tə} \\
\text{ngeerə-na} & \text{strength} & \text{ngeeri-tə} \\
\text{mahırə-na} & \text{thieves (pl.)} & \text{mahırir-tə} \\
\text{ngwiəra-na} & \text{men (pl.)} & \text{ngwiir-tə}
\end{array}
\]

2.2.3.2 Independent demonstrative pronominals

The following special forms function as independent demonstrative pronouns.

(50) \( \text{ana (ana)} \) \( \text{this} \)
\( \text{atsa (atsa)} \) \( \text{that (close)} \)
\( \text{āta (əta)} \) \( \text{that (far)} \)

2.2.4 Definiteness

Common nouns may be inflected to indicate definiteness by adding the suffix –kii /kəya/. This definite suffix is not used with pronouns, proper names, possessive suffixes, or demonstrative suffixes, all of which are inherently definite and require no morphological marking.

With free class nouns, the definite suffix is added directly to the stem, as in the following examples:

(51) \( \text{zama (-a)} \) \( \text{food} \)
\( \text{zama-kii} \) \( \text{the food} \)
\( \text{nwanwa (-a)} \) \( \text{chief} \)
\( \text{nwanwu-kii} \) \( \text{the chief} \)
\( \text{ba} \) \( \text{leaf} \)
\( \text{ba-kii} \) \( \text{the leaf} \)

With captive class nouns and plural noun stems, the special –na suffix is not dropped before the definite suffix is added. (Note that it is dropped before demonstrative suffixes.)
Examples:

(52)  rə-na  
      rə-na-kii  
       locustbean tree  
       the locustbean tree  

      tsa-na  
      tsa-na-kii  
       fence  
       the fence  

      lii-na  
      lii-na-kii  
       cows (plural)  
       the cows  

      kuva-nyi-na  
      kuva-nyi-na-kii  
       huts (plural)  
       the huts  

2.3 Pronouns

The independent pronouns (below) occur in the following contexts: (1) in isolation, (2) as subjects—usually preceded by the subject marking particle na (see sections 3.1 section 5.1), (3) as direct objects—usually preceded by the direct object marking particle ta (see section 5.2), and (4) as indirect objects—usually preceded by the indirect object marking particle ka (see section 5.3).

(53)  nyi / i  
      ha  
      ci  
      ki  
      ama  
      na  
      anwu  
      una  
      (ə)tii  
       1st pers. sing.  
       2nd pers. sing.  
       3rd pers. m. sing.  
       3rd pers. f. sing.  
       1st pers. pl. incl.  
       1st pers. pl. excl.  
       1st pers. dual  
       2nd pers. pl.  
       3rd pers. pl.  

These pronouns normally devoice or lose their final vowel before pause and elide with any preceding syllable. The 1st pers. sing. pronoun nyi has an alternate form, i /ə̃/ə/, which never occurs in isolation and always elides.

Separate pronoun sets are used for possessive pronouns (see section 2.2.2) and for incorporated indirect object pronouns (see section 5.3.2). See also section 5.7 for the formation of reflexives.

The word anja (–ə) ‘people, persons,’ singular: anda (–ə) ‘person,’ often serves as an impersonal subject, as in ‘they say..., it is said...’ (see section 5.1).

Interrogative pronouns (question words) are discussed in section 6.2.3.
The interrogative pronouns also combine with the particle ta (see discussion of the conjunction ta ‘or’ in section 2.9) to form the following set of universal pronouns:

(54)  
\[
\begin{array}{ll}
\text{ta vu} & \text{everyone, anyone, whoever} \\
\text{ta guci} & \text{every time, anytime, whenever} \\
\text{ta mi} & \text{everything, anything, whatever} \\
\text{ta da ma} & \text{everywhere, anywhere, wherever} \\
\text{ta nguta...} & \text{every, any, whichever} \ (\text{=} \text{kala. See section 2.5}) \\
\text{ta yita} & \text{by whatever means, in whatever way, however}
\end{array}
\]

2.4 *Proper names*

As in any language, proper names occur as noun phrases. Proper names in Gude have none of the phonological alternations which are noted for common nouns (see section 2.1.1). In particular, they do not have final vowel changes before pause, and final consonants are common. (Except, final high vowels do devoice before pause by a general phonetic process.)

Examples:

(55)  

\[
\begin{array}{lll}
\text{people} & \text{clans} & \text{places} \\
\text{takushi} & \text{gwareem} & \text{kwatankir} \\
\text{gan} & \text{humbara} & \text{wudir} \\
\text{kapuwa} & \text{mbaga} & \text{meeru} \\
\text{wanja} & \text{malanac} & \text{mirinyi} \\
\text{gar'iy} & \text{namash} & \text{guyi} \\
\text{meda} & \text{uufahya} & \text{gareegaf} \\
\text{abaawa} & \text{gayig} & \text{bantala}
\end{array}
\]

However, personal names do have special calling forms—i.e., forms used when calling to one from a distance. These are formed by adding a suffix -oo (with falling tone) to the name.

Examples:

(56)  

\[
\begin{array}{l}
\text{takushoo} \\
\text{ganoo} \\
\text{kapuwoo} \\
\text{wanjoo} \\
\text{gar'iyoo} \\
\text{medoo} \\
\text{abawoo}
\end{array}
\]
2.5 Numbers and quantifiers

The cardinal numbers

The cardinal numbers are listed below. The reader should remember that the final short high vowel /a/ is not pronounced before pause—as when counting.

\[
\begin{align*}
(57) & \\
1 & \text{te}n\text{a} / \text{toona} \ (\text{r}an\text{wu}) \\
2 & \text{b}a\text{ra}’i / \text{ba}r\text{o}o’i \\
3 & \text{ma}k\text{a} \\
4 & \text{anfwad}’\text{a} \\
5 & \text{tu}f\text{a} \\
6 & \text{ku}w\text{a} \\
7 & \text{ma}d\text{af}\text{a} \\
8 & \text{tagh}\text{asa} \\
9 & \text{ali}n\text{a} \\
10 & \text{pu}’(u) \\
11 & \text{pu}’ \text{a}m\text{anta}’\text{a} \\
12 & \text{pu}’ \text{aji} \text{ba}r\text{a}’i \\
13 & \text{pu}’ \text{aji mak}\text{a} \\
14 & \text{pu}’ \text{aji nfwad}’\text{a} \\
15 & \text{pu}’ \text{aji tu}f\text{a} \\
16 & \text{pu}’ \text{aji ku}w\text{a} \\
17 & \text{pu}’ \text{aji ma}d\text{af}\text{a} \\
18 & \text{pu}’ \text{aji tagh}\text{asa} \\
19 & \text{pu}’ \text{aji ali}n\text{a} \\
20 & \text{pupu}s\text{ara} \\
21 & \text{pupu}s\text{ar a}m\text{anta}’\text{a} \\
22 & \text{pupu}s\text{ar a}j\text{i ba}r\text{a}’i \\
23 & \text{pupu}s\text{ar a}j\text{i mak}\text{a} \\
30 & \text{makapu’una} \\
40 & \text{anfwadapu’una} \\
50 & \text{tu}f\text{apu’una} \\
60 & \text{kuwapu’una} \\
70 & \text{madafapu’una} \\
80 & \text{taghasapu’una} \\
90 & \text{i}l\text{inapu’una} \\
100 & \text{gya}’(a) \\
101 & \text{gya’ da ranwu} \\
102 & \text{gya’ da ba}r\text{a}’i \\
126 & \text{gya’ da pupu}s\text{ar a}j\text{i ku}w\text{a} \\
200 & \text{gya’ ba}r\text{a}’i \\
300 & \text{gya’ mak}\text{a} \\
1000 & \text{dubu}
\end{align*}
\]
2000  dubu baar'ai
5555  dubu tufa da gya' tufa da tufapu'un aji tufa

(Notes: The forms teena or toona 'one' are used when counting. The form ranwu 'one' is used as a noun or noun modifier. The forms toona 'one' and baroo'i 'two' are used by some upper dialect speakers. The particle aji is not used elsewhere in the language. The particle da occurs elsewhere as 'and'.)

Cardinal numbers may serve as noun phrases, as in (58), or they may modify nouns. Normally a modifying cardinal number follows the head noun and its other modifiers. However, the cardinal number may precede the demonstrative suffix (see section 2.2.3.1) in which case the suffix attaches to the number. Compare (59) and (60).

\[(58)\]  ka zii ranwu  \textit{one was lost}
\[\text{ka zii tuf} \textit{five were lost}\]

\[(59)\]  faza-tsə mak  \textit{those three years}

\[(60)\]  faza makə-tsə  \textit{those three years}

With cardinal numbers greater than one, the singular form of the noun is usually used instead of the plural.

Examples:

\[(61)\]  ka ɨɨ ci mbusə pu'  \text{COMPLETEIVE buy he pumpkin ten}
\[\text{ka ɨɨ ci mbusanyiiə pu'} \text{ (less acceptable?) COMUPDATE buy he pumpkins ten}
\text{he bought ten pumpkins}

ɨɨ ə makə nga nwənənə baar'ai
old wives of chief two
two old wives of the chief

ɨɨ ə makə nga memimə baar'ai
old wives of chiefs two
two old wives of chiefs
or old wives of two chiefs

The ordinal numbers

The ordinal numbers are adjectival nouns (see section 2.6.3 for a discussion of adjectival nouns) which are formed from the cardinal numbers by adding the nominalizing suffix -nə (see section 2.1.2.1 for other uses of this suffix).
(62) teena first
bara’ina second
makana third
anfwadana fourth
tufana fifth
kuwana sixth
madafana seventh
taghasanana eighth
aliqana ninth
pu’una tenth
pu’ amantaqana eleventh
pu’ aji bara’ina twelfth
pu’ aji makanana thirteenth
pu’ aji nfwadana fourteenth
pupusarana twentieth
pupusar amantaqana twenty first
pupusar aji bara’ina twenty second
makapu’unana thirtieth
gya’anana one hundredth
gya’ da ranwuna one hundred and first
gya’ da pupusar aji kuwana one hundred and twenty sixth
gya’ bara’ina two hundredth

Examples:

(63) bara’ina nga ngwirana second man
tufana nga tihina fifth horse
pu’ aji makanana nga manjeevina thirteenth child

Quantifiers

The following other quantifiers may modify noun phrases. The positions in which they occur are illustrated in the examples below.

(64) lanu much, many
g’u little, few
pata, patana all
kala every (See section 2.3)
anda’i a certain, another
hara other(s) (pl.)
Examples:

(65) ma'ina laga  much water
 laga
anji laga  many people
ma'ina gi'u  little water
anji gi'u  few people
ma'ina pata  all (of) the water
anji pata  all (of) the people
patana nga ma'ina  all (of) the water
patana nga anji  all (of) the people
kala anda  every person
anda'i anda  a certain person, another person
hara anji  other people

2.6 Attributive adjectives

Attributive adjectival modifiers in Gude are of three types: (1) simple adjectives, (2) participles, and (3) adjectival nouns. These types are discussed in the following sections.

2.6.1 Simple adjectives

Pre-nominal constructions

Attributive simple adjectives normally precede the noun they modify. In this position, they occur with a prefix ma-.

Examples:

(66) ma-gusa mina  short woman
 ma-diza dara  red hat
 ma-ndala anda  strong person

Post-nominal constructions

Attributive simple adjectives may also follow the noun—but rarely do. In this position, they occur with both the prefix ma- and a suffix -kii. (This suffix has an obvious resemblance to the definiteness marker. See section 2.2.4.)

Examples:

(67) mina ma-gusa-kii  short woman
dara ma-diza-kii  red hat
anda ma-ndala-kii  strong person
These post-nominal forms might be viewed as a special case of the reduced relative clause since these forms also occur in predicate position. (See section 2.7 for a discussion of reduced relative clauses.)

**Predicate position**

In predicate position in non-verbal sentences (see section 3.4), the simple adjectives occur either without affixes or with both ma- and -kii as in post-nominal constructions.

Examples:

(68)  
\[
\begin{align*}
gusa \text{ na } mina & \quad \text{the woman is short} \\
ma-gusa-kii \text{ na } mina & \quad \text{the woman is short} \\
diza \text{ na } dara & \quad \text{the hat is red} \\
ma-diza-kii \text{ na } dara & \quad \text{the hat is red} \\
ndala \text{ na } anda & \quad \text{the person is strong} \\
ma-ndala-kii \text{ na } anda & \quad \text{the person is strong}
\end{align*}
\]

**Irregular simple adjectives**

The following 11 words are exceptions. They do not occur with the ma– prefix in either pre-nominal or post-nominal constructions. The –kii suffix is used in post-nominal and predicate positions. The simple stem does not occur in predicate position.

(69)  
\[
\begin{align*}
bwaya & \quad \text{bad} \\
bwayidagwa & \quad \text{ugly (male)} \\
bwayaraman & \quad \text{ugly (female)} \\
bza & \quad \text{much, many} \\
dagwa & \quad \text{handsome (male)} \\
ii & \quad \text{old} \\
kata'wa & \quad \text{raw, uncooked} \\
kura & \quad \text{young, new} \\
ngwaar & \quad \text{big, huge} \\
nwu'i & \quad \text{good} \\
undza & \quad \text{small}
\end{align*}
\]
Examples:

(70) ɓaζa anji  
      anji ɓaζa-kiś  
      ɓaζa-kiś na anji  
      ūra la  
      la ūra-kiś  
      ūra-kiś na la  
      katatwa kudakwa  
      kudakwa katatwa-kiś  
      katatwa-kiś na kudakwa  
      many people  
      many people  
      the people are many  
      old cow  
      old cow  
      the cow is old  
      raw potato  
      raw potato  
      the potato is raw

There are only two adjectival modifiers which must agree with their head noun in number. These are the irregular words undza (pl. uuji) 'small' and maʤuuna (pl. madiigara) 'large.' The first is an irregular simple adjective (see above) and the second is an irregular participle (see next section).

(71) undza gyaagya  
     uuji gyaagyiina  
     maʤuuna gyaagya  
     madiigara gyaagyiina  
     small chicken  
     small chickens  
     large chicken  
     large chickens

2.6.2 Participles

Participles are adjectival modifiers which derive from lexical verbs. These participles often denote final states resulting from the action or process denoted by the root verb. Like the regular simple adjectives, participles occur with the ma- prefix in pre-nominal constructions and with both the prefix ma- and suffix -kiś in post-nominal constructions. Only the post-nominal form is used in predicate position.

Examples:

(72) anta  
     ma-anta la  
     la ma-anta-kiś  
     ma-anta-kiś na la  
     bi  
     ma-bi kada  
     kada ma-bi-kiś  
     ma-bi-kiś na kada  
     die  
     dead cow  
     dead cow  
     the cow is dead  
     break, snap  
     broken stick  
     broken stick  
     the stick is broken  
     (verb)  
     (pre-nominal)  
     (post-nominal)  
     (predicate)  
     (verb)  
     (pre-nominal)  
     (post-nominal)  
     (predicate)
Note that some English adjectives do not have simple adjective counterparts in Gude, but must be translated by participles.

Examples:

(73) participle verb

ma-ˈdunə-kiːi big ˈdunə become big
ma-ˈgara-kiːi tall ˈgara become tall
ma-ˈrafa-kiːi wet ˈrafa become wet
ma-ˈsaβara-kiːi fat ˈsaβara become fat

2.6.3 Adjectival nouns

Certain nouns serve as adjectival modifiers. These adjectival nouns precede the noun they modify and are linked to it by the preposition nga ‘of.’ Simple adjectival nouns are few in number—less than 30 are listed in the dictionary. However, some are quite commonly used.

Examples:

(74) nga la nga ia

nduuda nga la white cow
nduuda nga ia the cow is white

gara nga hanyina

gara nga hanyina damp soil
the soil is damp

buuta nga dara

buuta nga dara cheap hat
the hat is cheap

dzawu nga kabaña

dzawu nga kabaña expensive gown
the gown is expensive

An interesting set of complex adjectival nouns are formed from a suffix -a'(a). This suffix corresponds somewhat in meaning to the English suffix -ish. These words denote properties that are held “slightly” or “to some extent.” The following ten words have been collected. Others, no doubt, exist.
(75) afutahya’a light gray, tan, brown
6ara’a warm
dafwa’a medium gray
danwa’a dark gray, blackish (< danwa black)
diza’a reddish (< diza red)
fuudahya’a greenish (< fuudafuuda green)
nda6aza’a reddish
nduuda’a whitish (< nduuda white)
pwaha’a light gray, tan, brown (< takurakaw’a round)
takurakaw’a roundish

Another interesting set of complex adjectival nouns are those formed by complete reduplication of an existing noun stem. The resulting adjectival noun denotes a characteristic property of the source noun. This lexical formation process is quite regular and productive. Only a few of these words are listed in the dictionary.

Examples:

(76) adjectival noun source noun

ba-ba green, leaf-like ba leaf
6uka-6uka sticky, gum-like 6uda gum
maara-maara oily maara oil
ma’i-ma’i watery ma’ina water
mandza-mandza sandy mandzama sand
taamba-taamba kepok-like taamba kepok

2.7 Relative clauses

Noun phrases may be modified by relative clauses. In Gude, relative clauses occur embedded to the right of the head noun and its other modifiers. Usually, a demonstrative suffix is used to link the head noun to the relative clause. If the head noun does not already contain a demonstrative suffix (-na, -tsa, -ta) or the definite suffix (-kii), then a semantically empty -ta suffix or ata pronoun is used.
Examples:

(77) anda-ta nee nyi a ragwa
person-that saw I on road
person that I saw on the road
(= he who I saw on the road)

nga-la-ta cii ku a dare
knife-that continuous you-sing, neutral buy
knife that you are buying

uuzaa-tsa da’asa ga-dava
child-that(close) seated there
that child (that is) seated over there

kada-na a ci-ki
stick-this in hand-my
this stick (that is) in my hand

ata ci ta a nee
that continuous she neutral see
that which she sees

As with probably all languages, one noun phrase (the “equi-NP”) in the embedded relative clause must be identical to the head noun in the matrix sentence. In Gude the equi-NP is either pronominalized or deleted. If it is deleted, any accompanying preposition is deleted as well. Preference seems to be to delete the equi-NP in most cases unless it is necessary to retain the accompanying preposition to avoid losing information that cannot be inferred from the context.

(78) anda-ta pwayi anji ta ci dava
person-that bore people D.O.-MARKER him there
anda-ta pwayi anji dava
person-that bore people there
person that was born there
lit. person that people bore (him) there
mii-ta vii anji ka ki mara  
woman-that gave people to her oil
mii-ta vii anji mara  
woman-that gave people oil
woman to whom people gave oil
woman that people gave oil (to)

dəbu-ta umbee Musa da ba’a-kii  
grainery-that hid Musa at back-its
grainery that Musa hid behind

dəbu-ta umbee Musa a saka-kii  
grainery-that hid Musa at stomach-its
grainery that Musa hid inside of

Note that the preposition which marks the role of the equi-NP in the embedded clause can never appear with the head noun, nor move, as it can in English, (cf. the boy to whom I gave a book.). This is unlike the case in type-I focus constructions (see section 6.1.1) where such role-marking prepositions do appear on preposed focus elements.

Positive relative clauses

The syntax of the relative clause differs depending on whether the clause is positive or negative. Positive relative clauses have the same structure as the type-I focus constructions (see section 6.1.1 for a discussion of the complex syntax of type-I focus constructions). In the relative clause, however, the equi-NP—which corresponds to the focus element—is deleted from the normal focus position—the beginning of the clause. In most cases, this leaves an incomplete focus construction in the resulting relative clause. The following examples show how a focus construction is altered when it is embedded to form a relative clause.
(79) kä nee nyi ka dagala
completive see I to pig
*I saw the pig*
(declarative sentence)

dagala cii ku a zamaka
pig continuous you-sing. neutral hunt
*it is the pig that you are hunting*
(focus construction)

kä nee nyi ka dagala-ta cii ku a zamaka
completive see I to pig-that continuous you-sing. neutral hunt
*I saw the pig that you are hunting*
(embedded relative clause)

kä nángapaa Ada tə minə
completive greet Ada d.o.-marker woman
*Ada greeted the woman*
(declarative sentence)

minə anlhagi uuda
woman broke pot
*it was the woman that broke a pot*
(focus construction)

kä nángapaa Ada tə mii-ta anlhagi uuda
completive greet Ada d.o.-marker woman-that broke pot
*Ada greeted the woman that broke a pot*
(embedded relative clause)

As mentioned above, positive relative clauses also differ from type-I focus constructions in allowing the equi-NP to be pronominalized. Thus the following sentences are also possible:

(80) kä nee nyi ka dagala-ta cii ku a zamaka tə ci
completive see I to pig-that continuous you-sing.
neutral hunt d.o.-marker him
*I saw the pig that you are hunting (it)*

kä nángapaa Ada tə mii-ta anlhagi ki uuda
completive greet Ada d.o.-marker woman-that broke she pot
*Ada greeted the woman that (she) broke a pot*
Negative relative clauses

Negative relative clauses differ from positive relative clauses in that they have the syntactic structure of declarative sentences rather than that of focus constructions. Contrast the following negative relative clauses with the positive examples given above. Note that in the negative clauses the equi-NP must still be pronominalized or deleted.

(81)  ka nee nyi ka dagala
completive see I to pig
I saw the pig
(declarative sentence)

pooshi ha agi zamakana ta dagala
not you-sing, continuous hunting d.o.-marker pig
you are not hunting the pig
(declarative sentence)

ka nee nyi ka dagala-ta pooshi ha agi zamakana (ta ci)
completive see I to pig-that not you-sing, continuous
hunting (d.o.-marker him)
I saw the pig that you are not hunting
(embedded relative clause)

ka nangapaa Ada ta mina
completive greet Ada d.o.-marker woman
Ada greeted the woman
(declarative sentence)

pooshi mina anhagi uuda
not woman broke pot
the woman did not break a pot
(declarative sentence)

ka nangapaa Ada ta mii-ta pooshi (ki) anhagi uuda
completive greet Ada d.o.-marker woman-that not (she) broke pot
Ada greeted the woman that broke a pot
(embedded relative clause)

Non-verbal predicates in relative clauses

Most non-verbal predicates may be used in relative clauses by expressing them as complements of the “helping” verbs da ‘do, make, become, be’ or ndzaa ‘sit, become, be.’ (See section 3.13 for a discussion of the role of the helping verbs
with non-verbal predicates. Note that the complement of ndzaa is preceded by the preposition ka.) The verb d'a (completive form: d'ii) may also be omitted, giving rise to a reduced relative construction.

Examples:

(82)  
\[ \text{anđa-ta (d'ii) ma-gara-kii} \]
\[ \text{person-that (did) tall} \]
\[ \text{person that is tall} \]

\[ \text{anđa-ta ndzaa ka nwanwa} \]
\[ \text{person-that sat for chief} \]
\[ \text{person that is a chief} \]

\[ \text{ma'ii-ta (d'ii) a gara} \]
\[ \text{water-that (did) at pot} \]
\[ \text{water that is in the pot} \]

\[ \text{anđa-ta pooshi (ci) (d'ii) ma-gara-kii} \]
\[ \text{person-that not (he) (did) tall} \]
\[ \text{person that is not tall} \]

\[ \text{anđa-ta pooshi (ci) ndzaa ka nwanwa} \]
\[ \text{person-that not (he) sat for chief} \]
\[ \text{person that is not a chief} \]

\[ \text{ma'ii-ta pooshi (ci) (d'ii) a gara} \]
\[ \text{water-that not (it) (did) at pot} \]
\[ \text{water that is not in the pot} \]

The existential predicates, t'ai and pooshi, (see section 3.7) and the comparative predicates, bid'a, gid'a, etc., (see section 3.9) occur in relative clauses with the syntax of embedded declarative sentences.
Examples:

(83)  anda-ta ta'i minaa-kii
person-that exists wife-his
person that has a wife
lit. person that there exists his wife

anda-ta gid'a (ci) da ngyarana
person-that exceeds (he) with strength
person that is stronger

anda-ta pooshi minaa-kii
person-that not wife-his
person that does not have a wife
lit. person that there does not exist his wife

anda-ta pooshi (ci) gid'a da ngyarana
person-that not (he) exceeds with strength
person that is not stronger

2.8 Modifying prepositional phrases

A noun phrase may be modified by a following prepositional phrase. Such modifiers may be thought of as reduced relative clauses since they are always equivalent to a corresponding relative clause in which the prepositional phrase is embedded as a predicate. (See section 2.7 for a discussion of relative clauses with embedded non-verbal predicates.)

Examples:

(84)  ramana a kuva
girl at hut
the girl in the hut

ramaa-ta dii a kuva
girl-that did at hut
the girl that is in the hut

maara a gara
oil at pot
the oil in the pot

maara-ta dii a gara
oil-that did at pot
the oil that is in the pot

uushi maka ana
thing like this
thing like this (one)

uushi afa dii maka ana
thing that did like this
thing that is like this (one)

To this class of constructions also belongs the modifying associative prepositional phrase (see section 3.6):

(85) mina nga Musa
wife of Musa
wife of Musa

miit-dii nga Musa
wife-that did of Musa
wife that belongs to Musa

kuvu'una nga aseangwanga
skin of hyena
skin of a hyena

kuvu'uu-ta dii nga aseangwanga
skin-that did of hyena
skin that is of a hyena

mbaara nga sakunwa
bag of guinea-corn
bag of guinea-corn

mbaara-ta dii nga sakunwa
bag-that did of guinea-corn
bag that has guinea-corn in it

Note that a special associative construction is used with inherently possessed nouns: the preposition is omitted—unless one wishes to express a non-inherent relationship—and captive class head nouns (see section 2.1.1) omit the special -na suffix that normally occurs with such nouns.
Examples:

(86)  ciina  hand  
       cii Yada  Yada’s hand  

       na (–a)  head  
       nə Musa  Musa’s head  

       gawa (–a)  elder sibling  
       gawu Mashi  Mashi’s elder sibling  

2.9 Conjoined noun phrases

The conjunction da

The most commonly used noun phrase conjunction is da ‘and.’ For most Gude speakers, this conjunction is obligatorily preceded by a plural pronoun. If the first noun phrase in the pair is not already a pronoun then the pronoun tii ‘they’ is inserted before da. This insertion is not obligatory for some younger speakers who spend much of their time speaking Hausa—where a cognate conjunction da is used, but no such restriction applies.

Examples:

(87)  Musa tii da Yada  Musa and Yada  
       nwanwu tii da minaakii  the chief and his wife  
       lawu tii da dafa  meat and mush  

If the first noun phrase is a pronoun, then it must be plural. Hence pronouns lose singular-plural and gender distinctions in this position.

Examples:

(88)  ina da Musa  I and Musa  
       we (excl.) and Musa  

       una da nwanwu  you (sing.) and the chief  
       you (pl.) and the chief  

       tii da Yada  he/it and Yada  
       she and Yada  
       they and Yada  

As with other Chadic languages (e.g., Tera and Kanakuru), the order of conjoined noun phrases is restricted: Pronouns must precede nouns, and among pronouns the order is always 1st pers., then 2nd pers., then 3rd pers.
Examples:

(89) amə da Musa  we and Musa
      amə da ha  we and you
      unə da ci  you and he

**The conjunction ba’a**

The conjunction ba’a ‘and’ is also used to conjoin noun phrases. This conjunction does not require a preceding plural pronoun. It is the preferred pronoun when enumerating the items in a list.

Examples:

(90) Musa ba’a Yada
      nwanwa ba’a minaakii
      lawa ba’a dfafan
      ba’a dzagu’da ba’a...
      Musa and Yada
      the chief and his wife
      meat, and mush,
      and sauce, and...

**The conjunction ta**

Noun phrases may also be conjoined by ta ‘or’ or by ta...ta... ‘either...or....’

Examples:

(91) Musa ta minaakii  Musa or his wife
    ta Musa ta minaakii  either Musa or his wife

**The particle i**

In addition to the conjunctions discussed above, Gude has another noun phrase operator which should be discussed together with the conjunctions. This is the particle i ‘ya’ which precedes a noun phrase and means ‘and another (others).’

Examples:

(92) i Musa
    ke pyalə i Musa a luuma
    Musa and another (others)
    Musa and another (others) went
to market
The particle i may also be used preceding conjoined noun phrases where the conjunction is da or ba'a. In such cases i apparently adds no meaning to the conjoined noun phrases.

Examples:

(93)  i Musa tii da minaakii  Musa and his wife
      i Musa ba'a minaakii  Musa and his wife
Chapter 3. Non-verbal sentences

Many types of predicates in Gude may occur in "non-verbal" sentences. These are sentences in which there is no explicit aspect marking and no verb. Verbs and the aspectual system are discussed in chapter 4. Verbal sentences are discussed in chapter 5.

Word order

In non-verbal sentences the predicate usually precedes the subject. However, in a few cases where the predicate is complex by virtue of extra prepositional phrases or adverbials, these extra elements may optionally follow the subject. The general pattern for non-verbal sentences is as follows:

PREDICATE + SUBJECT + (optional predicate elements).

Example sentences occur throughout the following pages.

3.1 The subject marker na

The subject of the non-verbal sentence is usually preceded by the special preposition na which serves as a subject marker.

Examples:

(1) nwanwu na Kwali
    chief subject-marker Kwali
    Kwali is a chief

Audu na lama-kii
Audu subject-marker name-his
his name is Audu

magarskii na ci
tall subject-marker he
he is tall
3.2 Predicate nominals

Classification (category membership) is indicated by a noun phrase in predicate position. The predicate nominal must agree with the subject in number and in semantic gender.

Examples:

(2) nyunwun na ci
    chief subject-marker he
    he is a chief

memina na tii
    chief subject-marker they
    they are chiefs

mina nga Musa na ki
    wife of Musa subject-marker she
    she is Musa’s wife

makin nga Musa na tii
    wives of Musa subject-marker they
    they are Musa’s wives

gawaa-ki na magara anda-tsa
    elder-brother-my subject-marker tall person-that
    that tall person is my elder brother

3.3 Equational (identification) predicates

Identification is also indicated by a noun phrase in predicate position. Again the noun phrase must agree with the subject in number and in semantic gender. See section 6.1 for discussion of the role of this predicate in focus constructions.

(3) ci na nwanwa
    he subject-marker chief
    It’s he who is chief

(at)ii na memina
    they subject-marker chiefs
    It’s they who are chiefs

magara anda-tsa na gawaa-ki
    tall person-that subject-marker elder-brother-my
    my elder brother is that tall person
or It’s that tall person who is my elder brother
3.4 Predicate adjectives

Simple adjectives, participles, and adjectival nouns may occur as predicates in non-verbal sentences (For more examples and further discussion see section 2.6).

Examples:

(4)  
gusa na mina  
ma-gusa-kii na mina  
ira-kii na la  
kata'wa-kii na kudakwa  
undza-kii na gyaagya  
uuji-kii na gyaagyiina  
ma-ni-kii na la  
ma-bi-kii na kada  
nduud'a na la  
garasa na hanyina  
buuta na dara  
the woman is short  
the woman is short  
the cow is old  
the potato is raw  
the chicken is small  
the chickens are small  
the cow is dead  
the stick is broken  
the cow is white  
the soil is damp  
the hat is cheap

3.5 Predicate quantifiers

Cardinal numbers and the quantifiers ləŋə 'much, many' and gi'u 'little, few' may occur as predicates in non-verbal sentences (see section 2.5 for further discussion of quantifiers).

Examples:

(5)  
anfwad' na makina nga nwanwa  
four subject-marker wives of chief  
the wives of the chief are four (in number)

ləŋə na anji da Kano  
many subject-marker people at Kano  
the people at Kano are many

gi'u na mara a gara  
little subject-marker oil at pot  
the oil in the pot is little (in quantity)

3.6 Associative predicates

Associative prepositional phrases, formed with nga 'of, possessed by, belonging to, part of, associated with,' may occur as predicates in non-verbal sentences (For a discussion of associative prepositional phrases as noun phrase modifiers see section 2.8).
Examples:

(6) nga Musa na mii-ta
    of Musa SUBJECT-MARKER woman-that
    that woman (wife) is Musa's

    nga asangwa na kuva'uu-tsa ashi anfwa
    of hyena SUBJECT-MARKER skin-that against tree
    that skin (there) on the tree is a hyena's

    nga Abaawa na re-ta ci k' a nee
    of Abaawa SUBJECT-MARKER farm-that CONTINUOUS
    you(sing.) NEUTRAL see
    that field which you see belongs to Abaawa

Note that pronouns may not occur following the preposition nga. The independent possessive pronouns (see section 2.2.2.3) are used to express the notions 'of him, belonging to him,' etc.

Examples:

(7) naakii na rahay
    his SUBJECT-MARKER axe
    the axe is his

    naaki na maduuna yi-ta ci k' a nee gada'ya
    mine SUBJECT-MARKER big compound-that CONTINUOUS
    you(sing.) NEUTRAL there
    the big compound which you see there is mine

3.7 Existential sentences

Existential sentences are formed with the non-verbal predicates t'ai 'there is (are) ...' and pooshi (or ooshi) 'there is (are) no ...' These predicates always occur without aspectual marking and precede their subject noun phrases.

Examples:

(8) t'ai nwanwu da Gyala
    EXIST chief at Gella
    there is a chief at Gella

    pooshi nwanwu da Gyala
    NOT-EXIST chief at Gella
    there is no chief at Gella
Note that in Gude, the only way to express the English verb have—i.e., possess—is by use of the existential predicates.

Examples:

(9)  tə'i minə nga Kwalii
Kwalii has a wife
lit. there is a wife of Kwalii

pooshi ṛə nga Yada
Yada has no farm
lit. there is no farm of Yada

tə'i kuvaə-ki
I have a house
lit. There is a house of mine

pooshi kwaɓə-tə
she has no money
lit. There is no money of hers

3.8 Implicit existentials

There is a small set of commonly used existential sentences from which the existential tə'i is usually omitted. These sentences consist of a pronoun subject occurring with one of the following nouns. Examples below are given in 1st pers. sing. :

(10)  (tə'i) meegiriiki
I am thirsty
lit. there is my thirst

(tə'i) madəfiiki
I am hungry
lit. there is my hunger

(tə'i) nwunyiiki
I am sleepy
lit. there is my sleep

(tə'i) Biriiki
I need to urinate
lit. there is my urine
(tə'ı) ənvwiiki
I need to defecate
lit. there is my feces

(tə'ı) ayiiki
I am ashamed
lit. there is my shame

(tə'ı) gwangaaki
I am telling the truth
lit. there is my truth

(tə'ı) jirakaɳaaki
I am lying
lit. there is my lie

(tə'ı) da'waaki
I am lying
lit. there is my lie

The first six in the above list are unusual in that they do not exhibit expected nominal morphology (see section 2.2.2). Compare the normal morphology shown in the following possessed nouns:

(11) meegiraançaaki  my thirst
madafançaaki  my hunger
nwunyaançaaki  my sleep
biiraançaaki  my urine
ənvwiinaaki  my feces
ayiinaaki  my shame

3.9 Comparative predicates

Comparisons may be formed either by use of the non-verbal predicates bidə, gida (gədə) and guji or by use of the verb pałee. These words are equivalent and mean literally to 'surpass' or 'exceed.'

bidə, gida (gədə), and guji always occur in sentences without aspectual marking and precede their subjects. The object of the comparison is preceded by the preposition aći and the quality being compared is an abstract noun preceded by the preposition da, 'by means of.' The object of the comparison and/or the quality being compared may be omitted.
Examples:

(12) bidə Kwalii acii Yada da gərəna
    gidə Kwalii acii Yada da gərəna
    guji Kwalii acii Yada da gərəna
    Kwalii is taller than Yada

The word palee, on the other hand, is a full verb. It is an extension of the verb pala 'go, leave' (see discussion in section 4.7.12) and occurs with the aspektual marking common to verbs. With palee, the object of the comparison is preceded by ka rather than acii. (ka is the direct object marker occurring with the -ee extension.) As with the non-verbal predicates discussed above, the quality being compared is preceded by da and the object of the comparison and/or the quality being compared may be omitted.

Examples:

(13) bidə Kwalii acii Yada da gərəna
    ka palee Kwalii ka Yada da gərəna
    Kwalii is taller than Yada

    bidə naaki acii naaku
    ka palee naaki ka naaku
    mine is better than yours

    gidə ndzaana kaďa'a acii jirakana
    ka palee ndzaana kaďa'a ka jirakana
    sitting quietly is better than lying

    bidə Kwalii de gəranə acii anji Mubi pate
    ka palee Kwalii ka anji Mubi pate da gəranə
    Kwalii is the tallest person in Mubi

    maramara na gəranə nga Kwalii tii da Yada
    maka nga Yada na gəranə nga Kwalii.
    ka ndzaa gəranə nga Kwalii maka nga Yada
    Kwalii is as tall as Yada

3.10 Predicate locatives

Locative phrases may occur as predicates in non-verbal sentences. Locative phrases consist of (locative) prepositional phrases and (locative) adverbials.
3.10.1 Simple locative prepositions

The locative prepositions are either simple or compound. There are only three simple (monomorphic) locative prepositions, namely, ga, də, and a.

The preposition ga

The preposition ga means 'at the place of' and is similar in use to the French chez.

Example:

(14) ga Musa na tσærəaki
     at-the-place-of Musa subject-marker hoe-my
     my hoe is at Musa's place

Pronominal objects of this preposition occur as simple possessive suffixes rather than as independent pronouns (see section 2.2.2).

Examples:

(15) gaki at my place
     geenə at our (excl.) place
     gatii at their place

ga phrases often occur together with an additional locative phrase.

Examples:

(16) asii ga Musa
     at Musa's compound
     lit. at home at Musa's

     gatii də vəra
     at/in their village
     lit. at their place at the village

     gaaki a kuva
     in my hut
     lit. at my place in the hut

The preposition də

The preposition də means 'at' or 'in' and is used (in this sense) only with proper names of places.
Examples:

(17) da Gwaleemə nə nwanwu nga Nwui
at Gwalem subject-marker chief of Lamurde
the chief of Lamurde is at Gwaleem

da Mərinya nə raakii
at Mirinya subject-marker farm-his
his farm is at Mirinya

The only exceptions to the above rule are the common phrases da bili ‘in the bush (wilderness)’ and da vəra ‘in the (particular) area/region.’ Note that the final –nə suffixes of these captive class nouns, bili nə ‘bush’ and vəra nə ‘village’ (see section 2.1.1), are dropped following this preposition. (See section 5.4 for discussion of da with verbs of motion.)

The preposition a

The preposition a means ‘at, in, or on’ as indicated by context, and occurs with a wide range of common nouns denoting “places.” It is never used with proper place names in this static locative sense—da is used instead, see above—and it is never used with pronominal objects. Note in the examples below that when the object of this preposition is a single unmodified noun the underlying root form occurs rather than the citation form—i.e., free class nouns do not have their final vowels changed to /a:/ and captive class nouns occur without their final –nə suffixes (see section 2.1.1).

Examples:

(18) a kuva in the hut
a ginwu on the mountain
a babara on the plain, out in the open
a (a)nfu in the tree
a gara at the water hole
a luuma at market
a rəgwa on the road
a gu’u in the hole
a gwama in the corral
a yinwu in the cave
a ha in/at the place
a vəra in the region
a nguura in the (big) town
a uuda [ooda] in the pot
3.10.2 Compound locative prepositions with a

Other locative prepositions are formed by compounding the simple preposition a with certain nouns—mostly body parts. The following is a list of these compound prepositions: (Note the forms tsa, fiiti, tangala do not occur independently.)

(19) locative noun  preposition

<table>
<thead>
<tr>
<th>noun</th>
<th>preposition</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ba’a</td>
<td>back</td>
<td>aba’a in back of</td>
</tr>
<tr>
<td>fiiti</td>
<td>(?)</td>
<td>abiiti near, close to</td>
</tr>
<tr>
<td>ciina</td>
<td>hand</td>
<td>acii in the possession of, because of</td>
</tr>
<tr>
<td>gina</td>
<td>eye</td>
<td>agi in the midst of, among</td>
</tr>
<tr>
<td>ha</td>
<td>place</td>
<td>ahadahada between</td>
</tr>
<tr>
<td>kunwaciina</td>
<td>forehead</td>
<td>akunwaci in front of</td>
</tr>
<tr>
<td>ma</td>
<td>mouth</td>
<td>ama at the edge of</td>
</tr>
<tr>
<td>na</td>
<td>head</td>
<td>ana on top of</td>
</tr>
<tr>
<td>purana</td>
<td>side</td>
<td>apuraña beside</td>
</tr>
<tr>
<td>saka (-a)</td>
<td>stomach</td>
<td>asaka in, inside of</td>
</tr>
<tr>
<td>shishina</td>
<td>body</td>
<td>ashi against</td>
</tr>
<tr>
<td>tangala</td>
<td>(?)</td>
<td>atangala across from</td>
</tr>
<tr>
<td>tsa</td>
<td>(?)</td>
<td>atsa under</td>
</tr>
<tr>
<td>uura</td>
<td>neck</td>
<td>oora at the entrance to</td>
</tr>
</tbody>
</table>

Note that, as with other single noun objects of the preposition a (see section 3.10.1), the underlying root form of the noun occurs rather than the citation form—i.e., free class nouns do not have their final vowels changed to /a:/ and captive class nouns occur without their final -na suffixes (see section 2.1.1).

Pronominal objects of these compound prepositions occur as simple possessive suffixes rather than as independent pronouns (see section 2.2.2).

Examples:

(20) aba’aki    in back of me
     abiiiku    near you
     aciiiki    because of him
     anata      on (top of) her
     agyaama    amoun̓g us (incl.)
     agyiina    amoun̓g us (excl.)
     agyaanwu   amoun̓g us (dual)
     agyuuna    amoun̓g you (pl.)
     agitii     amoun̓g them

The only stem modification noted is a shortening of the final vowel in abiiti, acii, and akunwaci before -tə and -ti, as in the following paradigm:
(21) aciiki _because of me_
aciiku _because of you (sing.)_
aciikii _because of him_
acita _because of her_
aciitama _because of us (incl.)_
aciitina _because of us (excl.)_
aciitanu _because of us (dual)
aciituna _because of you (pl.)_
acitii _because of them_

3.10.3 **Locative adverbs**

The following locative adverbs may occur in predicate position:

(22) gana _here_
gata _there_
dava _there_
ga dava _there_
(da) dagara _below_
(da) dagi _above_
agi _outside_
asak(a) _inside_
apaa _on the ground_
asii _at home_
da ciizama _on the right_
da madzana _on the left_

3.11 **Other non-verbal predicates**

The special deictic forms waa–, wii–, and wu– occur in structurally unique non-verbal constructions. They combine with the demonstrative suffixes –ná (–na) ‘this,’ –tá (–tsa) ‘that (near),’ and –tá (–ta) ‘that (far)’ (see section 2.2.3.1) to form predicates meaning ‘there is . . .,’ ‘there (near) is . . .,’ and ‘there (far) is . . .’ respectively. waa– tends to be used more with animate subjects, and wii– tends to be used more with inanimate subjects. wu– is used freely with both. The subject marker na does not occur with these special predicates. (See section 6.2.3 for a discussion of the structurally similar question form maa– ‘where is . . .’

Examples:

(23) waa-na Musa  here is Musa
    waa-τa Musa  there (near) is Musa
    waa-ta Musa  there (far) is Musa
    wii-na kada  here is a stick
    wii-τa kada  there (near) is a stick
    wii-ta kada  there (far) is a stick
    wu-na zhiina  here is a squirrel
    wu-τa zhiina  there (near) is a squirrel
    wu-ta zhiina  there (far) is a squirrel

Only waa- occurs with pronouns. Note that pronoun subjects precede the demonstrative, but other subjects follow it.

Examples:

(24) waa-nyi-na  here I am
    waa-ha-na  here you (sing.) are
    waa-ci-na  here he is
    waa-ki-na  here she is
    waama-na  here we (incl.) are
    weena-na  here we (excl.) are
    waanwu-na  here we (dual) are
    woonaa-na  here you (pl.) are
    waa-tii-na  here they are

The subject may also be omitted if it can be supplied from context.

(25) waa-na  here (he is)
    wii-τa  there (near) (it is)
    wu-ta  there (far) (it is)

When the demonstrative occurs at the end of the sentence, it may be reduplicated without changing the meaning.

Examples:

(26) waa-nyi-na-na  here I am
    waa-ha-τa-τa  there (near) you (sing.) are
    waa-ci-τa-τa  there (far) he is

    waa-na-na  here (he is)
    wii-τa-τa  there (near) (it is)
    wu-ta-τa  there (far) (it is)
3.12 Negation in non-verbal sentences

The negation of a non-verbal sentence is formed by adding the negative marker pooshi to the front the sentence and by moving the subject into position immediately after the negative marker. Note that the subject marker na is not used after the negative marker. See section 3.7 for discussion of negation with existential predicates, section 4.4 for discussion of negation in verbal sentences, and section 6.1.3 for discussion of negation in focus constructions.

(27) nwanwu na Musa
    chief subject-marker Musa
    Musa is a chief

    pooshi Musa nwanwa
    negative Musa chief
    Musa is not a chief

    tufa na tii
    five subject-marker they
    they are five (in number)

    pooshi tii tufa
    negative they five
    they are not five (in number)

    dizë na kābāna nga dagwa
    red subject-marker gown of young-man
    the young man's gown is red

    pooshi kābāna nga dagwa dizë
    negative gown of young-man red
    the young man's gown is not red

    a gu'u na zhiina
    at hole subject-marker squirrel
    the squirrel is in the hole

    pooshi zhiina a gu'u
    negative squirrel at hole
    the squirrel is not in the hole
    (= there is no squirrel in the hole)
3.13 Transforming non-verbal sentences into verbal sentences

Non-verbal sentences may be transformed into verbal sentences by expressing the non-verbal predicates as complements of the “helping” verbs d’a ‘do, make, become, be’ or ndzaa ‘sit, become, be.’ Such verbal sentences formed from these helping verbs occur with the full range of verbal aspects discussed in sections 4.1 and 4.2. The existential predicate, ta’i (see section 3.7), is omitted when a helping verb is used, and the comparative predicates (see section 3.9) may not be used with helping verbs at all. (Note that a nominal complement of ndzaa is preceded by the preposition ka.)

Examples:

(28)  gawaaki na Kwaliì  
      ka d’ii Kwaliì gawaaki  
      ka ndzaa Kwaliì ka gawaaki  
   Kwaliì is my brother

agi kuzana na rahuna  
ka d’ii rahuna agi kuzana  
ka ndzaa rahuna agi kuzana  
the snake is in the grass

   ta’i ma’îna a gara  
ka d’ii ma’îna a gara  
ka ndzaa ma’îna a gara  
there is water at the river

(See section 2.7 for a discussion of the role of the helping verbs with non-verbal predicates in relative clauses.)
Chapter 4. Verbs and the verbal system

4.1 Aspect

Gude does not have a system of tense marking as is found in English. When needed, the time reference (setting) of a sentence may be indicated by a temporal adverb. Gude does mark, however, three aspects: completive, continuous, and potential. Aspect marking for non-focus constructions is discussed in sections 4.1.1 through 4.1.3. For a discussion of aspect marking in focus constructions, see section 4.1.4.

4.1.1 Completive aspect

Completive (perfective) aspect indicates that the action of the sentence has been completed or accomplished as of the moment under consideration. The actual time used for the point of reference varies according to the context. For example, (1) could be translated into English as any of the following:

(1) kα kį Musa faara
   completive throw Musa stone
   Musa has thrown a stone
   Musa had thrown a stone
   Musa threw a stone

When the main verb of the sentence denotes a state rather than an action, completive aspect may also be used to indicate that the state holds at the moment under consideration. Thus, (2) has the various possible translations indicated below:

(2) kα nee Musa ka faara
   completive see Musa d.o.-marker stone
   Musa sees a stone
   Musa has seen a stone
   Musa had seen a stone
   Musa saw a stone

In positive non-focus constructions, completive aspect is indicated by the particle kα which occurs as the initial element in the sentence and immediately precedes the verb, as in the following sentence:
(3) ka kii Musa kada
    completeive throw Musa stick
    Musa threw/has thrown a stick

If the verb is a simple unextended root, i.e., does not have attached to it one of the derivational extension suffixes (see section 4.7), then the verb is redundantly marked to indicate completeive aspect. The form that this marking takes depends on the final vowel of the verb root in accordance with the rules below.

**Completeive marking for /a/ final roots**

Verb roots ending in a final short low vowel /a/ are marked for completeive aspect by replacing the final vowel by /ii/, underlying /aya/.

Examples:

(4) root    completeive form

<table>
<thead>
<tr>
<th>root</th>
<th>completeive form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka</td>
<td>kii</td>
</tr>
<tr>
<td>naana</td>
<td>naanii</td>
</tr>
<tr>
<td>tala</td>
<td>talii</td>
</tr>
<tr>
<td>Gaana</td>
<td>Gaanii</td>
</tr>
</tbody>
</table>

**Completeive marking for /e/ final roots**

Verb roots ending in a final short high vowel /e/ are marked for completeive aspect by palatalizing one or more syllables of the root.

Which syllables will palatalized is determined by the following set of rules:

1. Palatalization is obligatory for all sibilants (ts, dz, s, z), glottalized coronals (d'), and coronal nasals (n) everywhere in the root.

2. If none of those consonants are in the root, then palatalization is optional for one other coronal consonant (t, d, or r). (The final one is preferred).

3. If there are no coronal consonants in the root, then palatalization is optional for one other consonant. (The final one is preferred).

4. Optionally, a second consonant may be palatalized. (Again the final one is preferred).

5. Palatalization never applies to the voiced velar continuant (gh) or the glottal stop (').

(See section 4.7.2 for the description of a similar strategy used to form the motion to speaker extension. In that strategy, rules 2 and 3 are obl. rather than opt.)
Examples:

(5) root     complelitive form
    ala       ali       search for
    dabara    dabyari  crawl
    daga      diga      hit
    sara      shira     fry

Complelitive marking for /a'a/ final roots

Verb roots ending in –a’a /a’a/ do not add –ii as one might expect, but rather undergo internal palatalization.

(6) root     complelitive form
    dz'a’a    ja’a      close eyes
    na’a      nya’a     lick
    paka’a    pakya’a   try hard
    taba’a    tabya’a   press flat
    ts’a’a    ca’a      tie tightly

Complelitive marking for /aː/ final roots

There are only two verb roots ending in a long low vowel, /aː/. These roots are not marked for complelitive at all:

(7) root     complelitive form
    baa       baa      sleep
    ndzaa     ndzaa    sit, become

Irregular complelitive marking

One verb has a supplelitive form for the complelitive:

(8) root     complelitive form
    dz’a’ gi      go

Another verb, vii give, has no separate complelitive form (see discussion of va in the dictionary).
4.1.2 Continuous aspect

Continuous (imperfective) aspect indicates that the action of the sentence is (was or will be) in progress or has not been completed as of the moment under consideration.

Example:

(9) agi ka-na nə Musa faara  
    continuous throw subj-marker Musa stone  
    Musa is (was, will be) throwing a stone  
    lit. Musa is in throwing a stone

In non-focus constructions, continuous aspect is indicated by use of the verbal noun (which is formed from the simple verb root plus the nominalizing suffix –nə) preceded by the preposition agi, as the marker of continuous aspect. Elsewhere agi means in or among. (See section 2.1.2.1 for discussion of verbal nouns.)

In slow speech, the subject of the sentence is preceded by the subject marker nə (which elides with the preceding –nə in fast speech). This pattern suggests the same superficial sentence form as in non-verbal sentences (see section 3.1). One way in which this pattern differs from the pattern of pure non-verbal sentences is that the subject does not follow at the end after all of the elements of the logical predicate, but is rather the first item to follow the verbal noun—i.e., a VSO word order is manifested.

4.1.3 Potential aspect

Potential aspect indicates that the action or state described by the sentence can be potentially realized sometime in the future if the proper enabling conditions are met. Potential aspect is used to express future predictions, future possibilities, and generic statements.

Example:

(10) ka ka-na nə Musa faara  
    potential throw subj-marker Musa stone  
    Musa will throw a stone  
    Musa may throw a stone  
    Musa is a potential stone thrower

In non-focus constructions, potential aspect is indicated by a construction which is parallel to that used for continuous aspect (see section 4.1.2 above). In this case however, the preposition ka precedes the verbal noun as the marker of potential aspect. Elsewhere the preposition ka means to, for or at.
Sometimes—but very rarely—a particle ɗə follows ka. My teachers were never able to agree as to what meaning—if any—ɗə added to the expression of potential aspect.

Example:

(11) ka (ɗə) ka-na na Musa faara
    potential (?) throw subj-marker Musa stone
    Musa will (or may) throw a stone

Some constraints on verbal nouns

Interestingly, the verbal nouns used in the expression of continuous and potential aspects in non-focus constructions—i.e., the forms discussed in sections 4.1.2 and 4.1.3—may never incorporate a derivational extension suffix (see section 4.7). For example, lhəba-na sweeping and lhəba-gi-na sweeping up (completely) are both well-formed verbal nouns, but (12) is a well-formed sentence and (13) is not.

(12) GOOD:  agi lhəba-na na Musa yaa-kii
        continuous sweeping subj-marker Musa compound-his
        Musa is sweeping his compound

(13) BAD:  agi lhəba-gi-na na Musa yaa-kii
        Musa is sweeping up his compound

The ill-formedness of (13) does not derive from any prohibition against the use of extension suffixes per se with continuous or potential aspect. (I understand that such a prohibition may exist in other Chadic languages, such as Higi.) Extension suffixes are quite acceptable with continuous or potential aspect in focus constructions, in which verbal nouns are not used (see section 4.1.4).

Examples:

(14) Musa ci a lhəba-gi yaa-kii
    Musa continuous sweep up compound-his
    It’s Musa who is sweeping up his compound

(15) wu ci a lhəba-gi kwa
    who continuous sweep up Q
    who is sweeping up?

4.1.4 Aspect in focus constructions

As in other Chadic languages, Gude has an aspect marking system for focus constructions that differs from that used in other non-focus sentences. This aspect
marking system is also used in relative clauses and in word ("wh") questions. For a fuller discussion of focus constructions see section 6.1.

**Compleitive**

Compleitive aspect is marked in focus constructions without the use of any particle. The compleitive form of the verb is used however.

Examples:

(16) әнә ҭә кии фаара ҭә Musa
     person that threw stone subj-marker Musa
     *Musa is the person who threw the stone*

(17) wу кии фаара kwa?
     who throw stone Q
     *who threw the stone?*

**Continuous**

Continuous aspect is marked by the particle ci preceding subject position and by a particle a (perhaps the neutral aspect marker?) preceding the verb.

Examples:

(18) әнә тә ci a ka faara ҭә Musa
     person that continuous neutral throw stone subj-marker Musa
     *Musa is the person who is throwing the stone*

(19) wу ci a ka faara kwa?
     who continuous neutral throw stone Q
     *who is throwing the stone?*

**Potential**

Potential aspect is marked by the use of the particle ҭә preceding subject position and by the particle a preceding the verb. This construction is parallel in form to that of the continuous aspect illustrated above.

Examples:

(20) әнә тә ҭә a ka faara ҭә Musa
     person that potential neutral throw stone subj-marker Musa
     *Musa is the person who will throw the stone*
(21) wu ne a ka faara kwa?
who potential neutral throw stone Q
who will throw the stone?

4.2 Neutral aspect (lack of aspect)

There is a category of sentence in Gude which for purposes of exposition I would like to refer to as displaying neutral aspect. This neutral aspect is actually lack of overt aspectual marking.

Example:

(22) Musa a sa ma'ina
Musa neutral drink water
(that) Musa drink water

Note that in the case of neutral aspect the subject precedes the aspect marker and the verb. Hence, SVO word order is manifested. The marker of neutral aspect (or more accurately, the marker of lack of aspect) is an a which usually (but not always) elides with the preceding vowel so as to be heard as [a:]. The verb form used with neutral aspect is an unmarked stem (with or without extension suffixes).

The translation of neutral aspect depends on the context in which it is used as explained in the following sections.

4.2.1 Sequential use of neutral aspect

In narrative discourse, the first sentence in a paragraph (logically coherent sequence of sentences) normally has explicit aspectual marking and sometimes temporal adverbs as well. This first sentence has the effect of establishing the temporal and aspectual setting for the whole paragraph. All of the subsequent sentences in that paragraph will be in the neutral aspect. These sentences in neutral aspect are understood as if they were marked for the same aspect as the lead sentence. This principle is illustrated in the following example paragraphs:

(23) ke shi Musa.
completive come Musa
ci a sa ma'ina.
he neutral drink water
ci a pala.
he neutral go
Musa came. He drank some water.
(Then) He went (off on his way).
(24) ka shi-na na Musa.
  potential come subj-marker Musa
ci a sa ma'ina.
  he neutral drink water
ci a pala.
  he neutral go
Musa will come. (Then) he will drink some water.
(And then) he will go (off on his way).

4.2.2 Subjunctive use of neutral aspect

Neutral aspect is also used in some embedded clauses. In many of these cases, English uses a corresponding infinitive construction or a subjunctive.

Examples:

(25) ka gi Musa ci a ala ma'ina
  Musa went (in order) to find water

(26) ka kira Musa ma'ina ka guvakii a sa
  Musa brought water (in order) that his friend drink (it)

(27) ka uudana na nyi ka Musa a shi
  I want Musa to come

(28) ka ngwali nyi acii bwaya a shi
  I fear (am afraid) that a leopard (may) come

4.3 Habitual (past-continuous)

In addition to the primary aspects (completive, continuous, potential), Gude has a means of expressing past-habitual (or past-continuous) aspect. This is done by embedding a sentence with neutral aspect as the subject complement of a special verb, nji. This verb only occurs in the completive aspect, and has no corresponding verbal noun.

Examples:

(29) ka nji Musa a zamaka dagala
  completive used-to Musa neutral hunt pig
  It used to be the case that Musa hunted pigs
  or, more idiomatically, Musa used to hunt pigs

(30) ka nji Musa a ndzaa da Kano
  completive used-to Musa neutral sit at Kano
  Musa used to live in Kano
(31) ka nji ta'ii mina nga Musa
completive used-to exist wife of Musa
Musa used to have a wife

4.4 Negation

4.4.1 Simple negation

The normal negation of an indicative sentence is formed by adding the negative marker pooshi to the front of the sentence and by moving the subject into the position following pooshi. (oooshi is more commonly used in the Lamurde dialect, pa in some upper dialect areas.) Note that pooshi also means 'nothing,' < pa 'negative' + uushi 'thing.' pooshi is also used as a non-verbal predicate meaning 'there is (are) no....' (See section 3.7). A few other changes occur: (1) ka, the particle marking completive aspect, is not used, and (2) na, the subject marker which precedes the subject in the continuous and potential aspects, is not used either. Below are examples of negation in verbal sentences. (See section 3.12 for examples of negation in non-verbal sentences and section 6.3.1 for examples of negation in focus constructions.)

Completive

(32) ka kii Musa faara
completive throw Musa stone
Musa threw a stone

(33) pooshi Musa kii faara
negative Musa threw stone
Musa did not throw a stone

Continuous

(34) agi ka-na na Musa faara
continuous throw subj-marker Musa stone
Musa is throwing a stone

(35) pooshi Musa agi ka-na faara
negative Musa continuous throw stone
Musa is not throwing a stone

Potential

(36) ka ka-na na Musa faara
potential throw subj-marker Musa stone
Musa will throw a stone
(37) pooshi Musa ka ka-na faara
   negative Musa potential throw stone
   Musa will not throw a stone

4.4.2 Alternative completive negation

There is an alternative way of forming the negation of the completive aspect. This is done by prefixing ma- and suffixing -ma to the verb stem. The completive marker ka is not used and the verb stem undergoes no internal palatalization. This alternative form occurs very rarely. Compare the example (38) with the normal, more commonly used, (33) above.

Examples:

(38) ma-ka-ma Musa faara
   Musa did not throw a stone

(39) ma-dza-ma Musa
   Musa did not go

(40) ma-haba-gi-ma Musa
   Musa did not sweep up

4.4.3 Negative of refusal

There is a special negation form which is used only to express or describe a refusal. In form this negation resembles a sentence in neutral aspect but is preceded by a special negative particle, pa (ə in the Lamurde dialect). Also, possible subjects are restricted to pronouns.

Examples:

(41) pa nyi a dza
   negative I neutral go
   I won't go! or I refuse to go!

(42) pa ci a vala
   negative he neutral help
   he (absolutely) refuses to help

4.5 Imperatives

Positive requests may be expressed by imperative verb forms and by hortatives. Negative requests are only expressed by hortatives.
**Singular imperatives**

Singular imperatives are formed by suffixing -wu to the simple verb root.

Examples:

\[(43) \text{ root } \quad \text{singular imperative}\]

\[
\begin{align*}
\text{ka} & \quad \text{ka-wu} \quad \text{throw} \\
\text{baana} & \quad \text{baana-wu} \quad \text{count} \\
\text{ada} & \quad \text{ada-wu} \quad \text{eat (soft food)} \\
\text{ha} & \quad \text{ha-wu} \quad \text{shoot}
\end{align*}
\]

However, if the verb stem is complex (consisting of a root plus derivational extension), then the stem itself is used for the singular imperative without -wu.

Examples:

\[(44) \text{ stem } \quad \text{singular imperative}\]

\[
\begin{align*}
\text{ka-gi} & \quad \text{ka-gi} \quad \text{throw away} \\
\text{ka-gara} & \quad \text{ka-gara} \quad \text{throw down} \\
\text{ada-cii} & \quad \text{ada-cii} \quad \text{eat a little} \\
\text{ada-gi} & \quad \text{ada-gi} \quad \text{eat (it) up}
\end{align*}
\]

**Plural imperatives**

Plural imperatives are formed by suffixing -mə to the verb stem (whether simple or complex).

Examples:

\[(45) \text{ stem } \quad \text{plural imperative}\]

\[
\begin{align*}
\text{ka} & \quad \text{ka-mə} \quad \text{throw} \\
\text{baana} & \quad \text{baana-mə} \quad \text{count} \\
\text{ada} & \quad \text{ada-mə} \quad \text{eat} \\
\text{ha} & \quad \text{ha-mə} \quad \text{shoot} \\
\text{ka-gi} & \quad \text{ka-gi-mə} \quad \text{throw away} \\
\text{ka-gara} & \quad \text{ka-gara-mə} \quad \text{throw down} \\
\text{ada-cii} & \quad \text{ada-cii-mə} \quad \text{eat a little} \\
\text{ada-gi} & \quad \text{ada-gi-mə} \quad \text{eat (it) up}
\end{align*}
\]
The following five verbs have been found to have irregular imperative forms:

(46) stem sing. imperative pl. imperative
    dza dæ-wu dæ-ma go
    shi shi-wa shoo-ma come
    dala-gi dala-gi-wu dala-gi-ma push
    dara-gi dara-gi-wu dara-gi-ma sell
    moomorii-gi moomorii-gi-wu moomorii-gi-ma tantalize

4.6 Hortatives

Hortatives are subjunctive requests. They are used extensively in Gude to give commands, make suggestions, express wishes, pronounce blessings, etc. The negative hortative is the only means of expressing a negative command.

Positive hortatives

The usual way of forming the positive hortative is to add takwa, wa, or a before a sentence in neutral aspect.

Examples:

(47) takwa nyi a dzə
go
    hortative I neutral go
    may it be the case that I go
    (used to inform your host that you are leaving now)

(48) wa əntəntəfu a vəla tə há
    help you
    hortative God neutral help you
    may God help you (a blessing)

(49) a há a dzə aʃii Musa
    go to Musa’s place
    hortative you neutral go near Musa

Less commonly, the positive hortative can be formed from a plus a neutral aspect sentence in which the subject follows the verb. Compare (50) with (49) above.

(50) a dzə hə aʃii Musa
    go to Musa’s place
    hortative go you near Musa
    go to Musa’s place
Negative hortatives

The negative hortative is formed by adding the negative marker ga (ga in the Lamurde dialect) to a sentence in the neutral aspect.

Examples:

(51) ga ha a waza ganə
gā NEGATIVE you NEUTRAL make-noise here
don't make noise here!

(52) ga tiu a ka faarii
NEGA TIVE they NEUTRAL throw stones
may they not throw stones

(53) ga taakwa a ndzaa da ha
NEGATIVE trouble NEUTRAL sit with you
may trouble not be with you (a blessing)

4.7 Verbal extensions

In Gude, as in related Chadic languages, verbs may be derived from other verbs by the use of derivational modifications. In Chadic linguistic studies these derivational modifications have traditionally been called extensional suffixes or simply extensions.

Gude has 13 derivational extensions:

<table>
<thead>
<tr>
<th>Ref.no.</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>E1.</td>
<td>—</td>
<td>iterative action</td>
</tr>
<tr>
<td>E2.</td>
<td>—</td>
<td>motion to speaker</td>
</tr>
<tr>
<td>E3.</td>
<td>gəəa</td>
<td>motion downward</td>
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<tr>
<td>E4.</td>
<td>gi</td>
<td>motion upward</td>
</tr>
<tr>
<td>E5.</td>
<td>və</td>
<td>motion to specific place</td>
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<td>E6.</td>
<td>tə</td>
<td>cause to happen</td>
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<td>E7.</td>
<td>gi</td>
<td>do completely</td>
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<tr>
<td>E8.</td>
<td>paa</td>
<td>do completely (?)</td>
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<tr>
<td>E9.</td>
<td>shi</td>
<td>do to each other</td>
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<tr>
<td>E10.</td>
<td>cii</td>
<td>do a little</td>
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<tr>
<td>E11.</td>
<td>(VV)nə</td>
<td>pause and do</td>
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<tr>
<td>E12.</td>
<td>ma</td>
<td>take away by theft</td>
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<tr>
<td>E13.</td>
<td>ee</td>
<td>(?)</td>
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</tbody>
</table>

Two of these extensions (E1 and E2) involve internal changes in the verb root itself, and the rest (E3–E13) are simple suffixes.
Multiple extensions

Multiple extensions may occur in combination. The possible combinations are shown in Table 6. E1 and E2, the extensions which are manifested by modifications in the verb root itself (simulfixes), may occur simultaneously. E11 and E12 never combine with other extensions. Most of the other suffixes will combine with verb roots modified by E1 and/or E2. E6, E8, and E12 are the only suffixes which can be followed by another suffix, namely E7.

Table 6. Possible extension combinations

<table>
<thead>
<tr>
<th>E13</th>
<th>E12</th>
<th>E11</th>
<th>E10</th>
<th>E9</th>
<th>E8</th>
<th>E7</th>
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</table>
Predictability of meaning

Some extensions alter the meaning of the verb in a predictable way, in which case the resulting derived verb need not be listed separately in the dictionary. Other extensions alter meaning in an unpredictable way, in which case the derived verb must be listed as a separate entry in the dictionary.

Predictability of occurrence (productivity)

Some extensions occur freely (are productive) with verbs of a given semantic class. Others do not occur freely (are non-productive). A full description of the language would require that verbs derived by non-productive extensions be listed in the dictionary. Productive extensions tend to alter the meaning of the verb in a predictable way. Non-productive extensions tend to alter meaning in a less predictable way.

4.7.1 Iterative action

This extension (ref. no. E1) is used to indicate that the action of the verb is performed more than once. Thus it is used with a plural subject, as in (54), or with a singular subject when the action of the verb is performed repeatedly, as in (55).

(54) kə maata tii they died

(55) kə daaga ci he beat him (repeatedly)

The following four allomorphic rules describe how verbs are marked for this extension:

(R1) Reduplication of monosyllabic roots

$$\emptyset \rightarrow C_1V_1 / _-_C_1V_1^+$$ (obl.), where + is a morpheme boundary.

(R2) Vowel lowering

$$V \rightarrow  -_{HI} / +C____CV_{-_{HI}}$$ (obl.)

(R3) Vowel lengthening

$$V \rightarrow  +_{LONG} / +C____CV$$ (obl.)
(R4) Reduplication in polysyllabic roots

\[ \emptyset \rightarrow C_1V_1 / +_{\text{opt., rarely applies}}\neg_{\text{LONG}} \]

\[ +_{\text{LONG}} \]

Ordering: (R3) must follow (R1).
(R4) must follow (R2) and (R3).

Examples:

(56) la cut laala cut repeatedly
    saba drive saaba / sasaaba drive repeatedly
    dzabäa stab dzabään / dzadzaään stab repeatedly
    kula fall kwaala / kwakwaala fall repeatedly

Verbs that begin with /a/ are exceptions to the above rules. The following verbs have been found to have irregular iterative action extensions:

(57) abu bubble haäbu
    abura be full haäbura
    ada grind haädä
    aji pour haäji
    aša pull ngæًا
    ansa repeat maänæ
    ancida spit ngæacidä
    andza scrape ngæandzæ
    anłha shatter ngæañha
    ansæ dig up ngæañæ
    anta die maanta
    anta pinch off ngæañæ
    asæ catch kaasæ
    atsaʻu strain kaatsaʻu

4.7.2 Motion to speaker

This extension (ref. no. E2) is used with verbs of motion to indicate that the motion is directed toward the speaker. When used with non-motion verbs, the extension indicates that following the action of the verb root something or someone came to the location of the speaker.

The extension is manifested by (1) changing the final vowel of the root to /a/ and by (2) palatalizing one or more syllables of the root.

In monosyllabic roots, palatalization is obligatory—even for labiovelarized consonants.
In polysyllabic roots, one or more syllables will palatalize according to a strategy similar to the one outlined in section 4.1.1 which is used for completive aspect marking of /a/ final verb roots. The only difference is that the motion to speaker extension requires that at least one syllable palatalize. Hence, rules 2 and 3 of section 4.1.1 are obligatory for motion to speaker marking.

Examples:

(58) la cut lya cut and come
      hə shoot hya shoot here
      saba drive shiba drive here
      kula fall kula fall here
      pa'a close pya'a close and come
      lawu receive liwa receive here
      tawu cry kiwa cry and come

The following verbs have been found to have irregular motion to speaker extensions:

(59) wii /wəya/ walk waya
      hwii /hwəya/ run hwaya
      kədəi beg kəgya
      huwu echo huwyə
      təama fish kyaama (combined E1 and E2?)

4.7.3 Combination of iterative action and motion to speaker

Extensions E1 and E2 may occur simultaneously. The allomorphic rules presented in sections 4.7.1 and 4.7.2 describe how verbs are marked for this combination.
Examples:

(60) la cut
    laala cut repeatedly
    lya cut and come
    laalya cut repeatedly and come

    saba drive
    saaba drive repeatedly
    sasaaba drive repeatedly
    shiba drive here
    shaaba drive repeatedly here
    shashaaba drive repeatedly here

    kula fall
    kwaala fall repeatedly
    kwakwaala fall repeatedly
    kulya fall here
    kwaalya fall repeatedly here
    kwakwaalya fall repeatedly here

4.7.4 Locative extensions

4.7.4.1 –gæræ ‘motion down or in’

This extension (ref. no. E3) is used with verbs of motion to indicate that the motion is directed downward or inward.

4.7.4.2 –gi ‘motion up or out’

This extension (ref. no. E4) is used with verbs of motion to indicate that the motion is directed upward or outward. This suffix is homophonous with the totality suffix (E7) discussed below.

4.7.4.3 –wæ ‘motion to a specific place’

This extension (ref. no. E5) is used with verbs of motion to indicate that the motion is directed toward a definite specific place whose location is clear from the context.
The three suffixes -gə̃a, -gi, -və may occur with the motion to speaker extension (E2). The following examples show the range of possible combinations:

(61)  ndara  
      ndara-gə̃a  climb (verb root)  
      ndara-gi  climb down  
      ndara-və  climb up  
      ndara-və  climb (to that place)  
      ndara-gə̃a  climb (to that place, toward speaker)  
      ndara-gi  climb down (toward speaker)  
      ndara-və  climb up (toward speaker)  
      ndara-və  climb (to that place, toward speaker)  

dama  
      dama-gə̃a  go in or out (verb root)  
      dama-gi  go in  
      dama-və  go out  
      dama-və  go in or out (to that place)  
      gima  
      gima-gə̃a  come in or out (toward speaker)  
      gima-gi  come in (toward speaker)  
      gima-və  come out (toward speaker)  
      gima-və  come in or out (to that place, toward speaker)  

These three extensions (E3, E4, E5) also occur in combination with the iterative action extension (E1) and with both iterative action (E1) and motion to speaker (E2). Examples are omitted here.

These three extensions (E2, E4, E5) also occur in the following adverbs: da-gə̃a downward, da-gi upward and da-və toward that place, to there.

4.7.5  -tə ‘cause to happen’

This extension (ref. no. E6) is used to derive a transitive causative verb from an intransitive verb.

Examples:

(62)  kula  fall  kula-tə  make fall  
      ræ̃a  become wet  ræ̃a-tə  make wet  
      shii  know  shii-tə  make know  
      gə̃a  grow  gə̃a-tə  make grow  

This extension may also be used redundantly with causative roots, apparently to emphasize the deliberateness of the action.
Examples:

(63) mafa  stand up  mafa-ta  stand up
     fa  listen  fa-ta  listen
     ase  catch  ase-ta  catch
     ala  look for  ala-ta  look for
     lagwa  ask  lagwa-ta  ask

4.7.6  -gi ‘do completely’

This extension (ref. no. E7) is used to indicate that the action of the verb is performed to completion (totally). This suffix is homophonous with the directional suffix (E4) discussed above.

Examples:

(64) lhaba  sweep  lhaba-gi  sweep up
     ada  eat  ada-gi  eat up
     ba  break  ba-gi  break completely
     la  cut  la-gi  cut off
     ka  throw  ka-gi  throw away

This suffix is the only suffix that may occur following other suffixes. It may occur following E6, E8, and E12.

Examples:

(65) hada-ta-gi  fix up
     para-ta-gi  figure out
     laba-ta-gi  join together
     anya-paa-gi  bring back
     hwii-paa-gi  run away
     daara-ma-gi  sell
     hara-ma-gi  steal
     za-ma-gi  lose

4.7.7  -paa ‘do completely (?)’

This extension (ref. no. E8) is not productive in modern Gude and occurs only with a few verbs. Where this suffix can be determined to have meaning it often seems to indicate, like -gi (E7) above, that the action of the verb is performed to completion.
Examples:

(66)  
dægə  hit  dægə-paa  beat up
hwii  run  hwii-paa  run away
hara  steal  hara-paa  steal
luu  receive  luu-paa  save, rescue
nængə  watch  nængə-paa  greet
ka  put  ka-paa  put down
uura  throw  uura-paa  throw down
para  exchange  para-paa  redeem, pay ransom
(none)  u-paa  get, obtain

There is possibly some historical connection between this extension and the morpheme occurring in the adverb a-paa on the ground. (Compare the noun pana floor, ground.) In this regard, note that hwii-paa run away has the occasionally used variant hwii-panə.

4.7.8  –shi ‘do to each other’

This extension (ref. no. E9) is used to indicate that the subjects stand in a reciprocal relationship with respect to the action or state denoted by the verb. This suffix transforms a transitive verb into an intransitive verb. It usually occurs in combination with the iterative action extension (E1). It never combines with incorporated indirect object pronouns (see section 5.3.2).

Examples:

(67)  
ngæra  marry  ngæra-shi  marry each other
fa  hear  fa-shi  hear/understand each other
uuda  love  uuda-shi  love each other
luu  receive  luu-shi  contend with each other

4.7.9  –cii ‘do a little’

This extension (ref. no. E10) is used to indicate that the action of the verb is performed in small amounts (incompletely) or that the object is of small amount.

Examples:

(68)  
ba  break  ba-cii  break off a little
gara  wait  gara-cii  wait a little
gya  fetch  gya-cii  fetch a little (water)
tsæba  eat  tsæba-cii  eat a little
4.7.10  (v)-na 'pause and do'

This extension (ref. no. E11) indicates that some other contextually specified action is temporarily suspended before the action of the verb is performed. The final vowel of the verb root is always lengthened before this suffix. It never combines with any other extension nor with incorporated indirect object pronouns (see section 5.3.2). It is completely productive.

Examples:

(69)    sa       drink
       saana    pause and drink
       ka saana ci  he stopped what he was doing, drank,
                        and then continued

       tsaaba  eat
       tsaabaana  pause and eat
       ka tsaabaana ci he stopped what he was doing, ate
                        something, and then continued

A possible variant of this extension (or possibly a completely different extension) is found in the following three words (note that the root vowel changes):

(70)    gara'u  kneel  gara'waana  kneel
       kana  stand  kanaana  stand
       mbada  get well  mbadaana  remain, be left

4.7.11  -ma '(take away) by theft'

This non-productive extension (ref. no. E12) is used with only a handful of verbs. In each case, it indicates that something is taken away—usually by theft.

Examples:

(71)    haara  steal  haara-ma  steal
       lnu  take  luru  take by theft, steal
       ngara  pick up  ngara-ma  pick up and take away by theft, steal
       fafa  gather  fafa-ma  gather up and take away by theft, steal
       daara  sell  daara-ma  get rid of by selling off (no theft involved)

4.7.12  -ee '(?)'

This non-productive extension (ref. no. E13) does not appear to alter the meaning of the verb root in a predictable way. Often the verb root itself is no longer used as an independent form in modern Gude.
An important peculiarity of this suffix is that the direct object of the verb must be preceded by the preposition ka in all cases. Thus, the definite direct object marker tə is never used when the verb has this suffix (see section 5.2).

This suffix never combines with any other extension nor with incorporated indirect object pronouns (see section 5.3.2).

Examples:

(72)  palə  go  palee  exceed
      kaŋa  stand (intr.)  kaŋee  stand (tr.)
      kara  carry  karee  escort
      mbə  hide  mbee  hide
      (none)  nee  see
      (none)  karee  refuse
      (none)  mbee  be able
      (none)  bwasee  leave

4.9 Other types of verbal derivation

Verbs from adjectives

Some simple adjective stems may be used as verbs. The resulting verbs have an inchoative meaning—‘become, come to be’—or a causitive inchoative meaning—‘cause to become to be, make to be.’

Examples:

(73)  dize  red (adj.)

ka dazhi usara
the sun became red  (inchoative)

ka dazhi Yada tə kabanaakii
Yada made his shirt red  (causitive inchoative)

ndala  strong (adj.)

ka ndyala saɗa-kä
my foot became strong  (inchoative)

ka ndyala ænhi tə ma nga raha
the blacksmith strengthened the blade of the axe  (causitive inchoative)
Verbs from ideophones

Many stems occur both as ideophones and as verbs. Some of these stems appear to be primarily ideophones which are only occasionally used as main verbs. Other stems appear to function routinely as verbs and are only occasionally used as ideophones. The following are examples of stems that may be used as verbs but appear to be primarily ideophones:

(74) bab  pound flat
     dangara  roll over repeatedly
     guguf  bounce around
     kudap  come to a boil
     mirik  blink
     pats  chop through with one blow
     shawuf  wag tail
     zarok  throb with pain

Verbs from nouns

Denominal verbs are very rare in Gude. Only the following few denominal verbs have been found.

(75) faza (-a)  n. year
     faza  v. spend year(s)

     gudaza (-a)  n. flower, bloom, blossom
     gudaza  v. flower, bloom

     guna (-a)  n. bad omen
     guna  v. experience a bad omen

     langura (-a)  n. hole in tree
     langura  v. make hole
     (note difference in first vowel)

     shina (-a)  n. nose
     shina  v. blow nose
Chapter 5. Verbal sentences

In Gude, sentences containing verbal predicates differ from sentences containing non-verbal predicates. Verbal sentences contain verbs and non-verbal sentences do not. Only verbal sentences contain explicit aspectual markers. Non-verbal sentences are discussed in chapter 3. The aspectual system is discussed in chapter 4.

Word order

In verbal sentences, the basic word order depends on the particular aspect selected. For completive, continuous and potential aspects the basic word order of verbal sentences is as follows:

\[ \text{ASPECT} + \text{VERB} + \text{SUBJECT} + \text{D.O.} + \text{I.O.} + \text{ADVERB} \]

Where
- D.O. = optional direct object
- I.O. = optional indirect object
- ADVERB = one or more optional adverbs or adverbial phrases

For neutral aspect, the basic word order is the following:

\[ \text{SUBJECT} + \text{ASPECT} + \text{VERB} + \text{D.O.} + \text{I.O.} + \text{ADVERB} \]

Example sentences occur throughout the following pages.

5.1 Subjects

Normally, a verbal sentence in Gude contains a noun phrase subject. With continuous and potential aspects the subject is preceded by the subject marker na (see sections 4.1.2 and 4.1.3). With completive and neutral aspects there is no subject marker (see sections 4.1.1 and 4.2).

Examples:

(1) \text{agi ad\textalpha\textomega na Musa daf\textalpha\textomega}  
\text{CONTINUOUS eating SUBJECT-MARKER Musa mush}  
Musa is eating mush
ka adâna na Musa dafâna
potential eating subject-marker Musa mush
Musa will (can) eat mush

kə ağı Musa dafâna
completive eat Musa mush
Musa ate (has eaten) mush

Musa a ađa dafâna
Musa neutral eat mush
(that) Musa eat mush

Gude is not an ergative language. There are no morphological distinctions between subjects of transitive sentences and subjects of intransitive sentences.

There is no passive voice in Gude. English passives must be translated in Gude using an impersonal subject. This impersonal subject is usually expressed by the word anji ‘persons, people,’ but occasionally by anda ‘person’ or uushi ‘thing.’

Examples:

(2) kə digə anji tə ci
he was beaten up, lit. people beat him up

kə digə anda tə ci
he was beaten up, lit. a person beat him up

kə digə uushi tə ci
he was hit by something, lit. a thing hit him

5.1.1 Conjoined subject postposing

When the subject consists of two noun phrases conjoined by “pronoun + da” (as discussed in section 2.9), the “pronoun + da” together with the second noun phrase may optionally be postposed to the end of the sentence. If the first noun phrase is itself a pronoun, a copy of the pronoun remains in subject position.

Examples:

(3) kə gi Musa tii da Yada a Gyalâ mbudə
Musa and Yada went to Gyalâ yesterday

⇒ kə gi Musa a Gyalâ mbudə tii da Yada
Musa went to Gyalâ yesterday with Yada
(4)  ka waɓi ina da Musa a luuma
I and Musa spoke in the market

⇒ ka waɓi ina a luuma ina da Musa
I spoke in the market with Musa

5.1.2 Afterthought subjects

Often in conversation or narration, the speaker may use a pronoun subject, but by the end of the sentence decide to add further identification of the subject. This afterthought subject is attached to the sentence by preceding it with the subject marker na. Sometimes the afterthought subject seems to be added to repair a poorly planned sentence. Othertimes it seems to be used as a deliberate stylistic device. In either case Gude speakers accept these sentences as well-formed.

Examples:
(5)  ka jima ci a ginwu, na mazama
completive descend he at mountain, subject-marker hunter
he descended from the mountain, the hunter (that is)

ka gunwu tii a ragwa, na Musa tii da huraba
completive meet they at road, subject-marker Musa they
and baboon
they met on the road, Musa and the baboon (that is)

5.1.3 Omitted subjects

Occasionally, in conversation or narration the speaker will omit the subject of the sentence if it is obvious from the context. Subject omission seems to be restricted to very short sentences. It is less acceptable in longer sentences. Most examples noted have been in completive aspect.

Examples:
(6)  ka uugi  (it) is finished
ka anki  (he/she) died
ka zii   (it) is lost

5.2 Direct objects

Normally, transitive verbs require a direct object (D.O.) noun phrase. A definite (specific) D.O. must be preceded by the definite direct object marker ta. (This Gude
marker has roughly the same meaning and use as the Hebrew particle et.) A pronoun
D.O. is by definition definite and is always preceded by ta.

Examples:

(7) ka nangapaa ci ta Musa
completive greet he D.O.-MARKER Musa
he greeted Musa

ka nangapaa ci ta nyi
completive greet he D.O.-MARKER me
he greeted me

There is one exception to the above rule concerning the use of the definite D.O.
marker ta. The exception is in the case where the verb contains the extension suffix
-ee (see section 4.7.2). Following this extension the D.O. is obligatorily preceded by
the preposition (marker) ka ‘to, for’ regardless of whether or not the D.O. is definite.

Examples:

(8) ka nee shaara ka gyaagya
completive see hawk to chicken
the hawk saw (the/a) chicken

ka bwasee ci ka ki
completive leave he to her
he left her

ka karee Musa ka Yada
completive escort Musa to Yada
Musa escorted Yada

5.3 Indirect objects (and benefactives)

Indirect object (I.O.) noun phrases and benefactive noun phrases are both pre-
ceded by the preposition ka ‘to, for’ and are treated alike syntactically. In the
following discussion I will refer to both as indirect objects.

5.3.1 Order of D.O. and I.O.

The I.O. normally follows the direct object (D.O.) noun phrase. However, it may
precede the D.O., especially when the D.O. is a complex “heavy” NP or when the I.O.
is a pronoun.
Examples:

(9)  
ka vī Musa kwaβa ka Dawuda  
ka vī Musa ka Dawuda kwaβa  
Musa gave money to Dawuda

ka vī Musa kwaβa ka ci  
ka vī Musa ka ci kwaβa  
Musa gave money to him

ka vī Musa ka Dawuda kwaβa ətə upaa ci a luuma  
Musa gave Dawuda money that he got in the market

5.3.2 I.O. pronouns

A pronoun indirect object (i.o.) is normally manifested as an independent pronoun (see section 2.3) preceded by the preposition ka.

Examples:

(10)  
ka nyi / kayi 1st pers. sing.  
ka hə 2nd pers. sing.  
ka ci 3rd pers. m. sing.  
ka ki 3rd pers. f. sing.  
ka amə 1st pers. pl. incl.  
ka inə 1st pers. pl. excl.  
ka anwu 1st pers. dual  
ka unə 2nd pers. pl.  
ka tii 3rd pers. pl.

A pronoun i.o. may also be manifested as a special i.o. pronoun which is incorporated into the verb stem between the verb root and a following extension suffix. These special i.o. pronouns may not occur without a following extension suffix. They are infrequently used in the lower (western) dialect and speakers from Boukoula insist that the forms are not used at all in the upper (eastern) dialect. The incorporated i.o. pronouns are the following:

(11)  
-yi- 1st pers. sing.  
-wu- 2nd pers. sing.  
-nə- 3rd pers. m. sing.  
-tə- 3rd pers. f. sing.  
-aamə- 1st pers. pl. incl.  
-yinə- 1st pers. pl. excl.  
-aanwu- 1st pers. dual  
-wunə- 2nd pers. pl.  
-təyə- 3rd pers. pl.
Examples:

(12) əs-i-paa gyaagya
*catch the chicken for me*

kə hada-wu-tə ci ya
*he prepared the compound for you*

kə ka-na-paa Musa buura
*Musa set down the bag for him*

ca da-tii-wə a kunwu
*he put in (some) into the calabash for them*

Normally, the incorporated i.o. pronouns are not permitted within verbal nouns (see section 2.1.2.1), however the following single example was noted in a folktale:

(13) oooshi nyi ka va-wu-na
*I will not give (it) to you*

5.4 Locative phrases

A verbal sentence in Gude may optionally contain at most one locative adverb or locative prepositional phrase.

In locative prepositional phrases, the location to which (or into which) motion is directed is indicated by the preposition a, and the location from which (or out of which) motion is directed is indicated by the preposition də. The location at which (or in which) an event takes place is indicated by a in most cases, but by də with proper place names.

Examples:

(14) kə shi Musa a Gyla
*Musa came to Gella (town)*

kə shi Musa a kuva
*Musa came into the hut*

kə shi Musa də Gyla
*Musa came from Gella (town)*

kə shigi Musa də kuva
*Musa came out of the hut*
ka ânki Musa dâ Gyala
Musa died at Gella (town)

ka ânki Musa a kuva
Musa died in the hut

5.5 Instrumental phrases

Instrumental phrases consist of noun phrases preceded by the preposition dâ.

Examples:

(15) ka lîi Musa lawu dâ ngyala
Musa cut the meat with a knife

ka lîi Musa huraba dâ faara
Musa threw-at the baboon with a stone

ka anhâgi Musa uuda dâ ci
Musa smashed the pot with it

5.6 Instrumental marking of the direct object

The instrumental phrase dâ ci ‘with it’ may optionally be deleted in which case the direct object must then be preceded by dâ—the particle which would otherwise have marked the instrumental phrase.

Examples:

(16) ka ngira Musa tâ ngyala ka lagi kunwa dâ ci
ka ngira Musa tâ ngyala ka lagi dâ kunwa
Musa picked-up the knife to cut a calabash (with it)

kirawu kwaâba ka dâra lawu dâ ci
kirawu kwaâba ka dâra dâ lawa
bring money to buy meat (with it)

5.7 Reflexives

Whenever the subject of the sentence has the same referent as the direct object (d.o.) or indirect object (i.o.), the d.o. or i.o. in question must be replaced by a
reflexive form. In Gude the reflexive form consists of the word for ‘head,’ na (nə), preceded by the independent possessive pronominal (see section 2.2.2.3).

The reflexive paradigm is as follows:

(17) naaki na  1st pers. sing.
     naaku na  2nd pers. sing.
     naakii na 3rd pers. m. sing.
     nata na  3rd pers. f. sing.
     naama na 1st pers. pl. incl.
     neena na 1st pers. pl. excl.
     naanwu na 1st pers. dual
     noona na 2nd pers. pl.
     natii na 3rd pers. pl.

Examples:

(18) ca bəzhi naakii na da maara
     he-NEUTRAL rub himself with oil
     he rubbed himself with oil

     kə nee ki ka nata na
     COMPLETIVE see she to herself
     she saw herself

     və kwaɓata ka naaku na
     give money-that to yourself
     give that money to yourself

Reflexive forms are also used as emphatic pronouns. In such cases, they are usually preceded by an independent pronoun.

Examples:

(19) wii-tsa kwaɓa nga nyi naaki na
     there-is money of me myself
     here is my very own money

     kə nee nyi ka Musa, nyi naaki na
     COMPLETIVE see I to Musa, I myself
     I, myself, saw Musa

     duu saaku, hə naaku na
     go (to) thing-your, you yourself
     go away, you yourself
5.8 Sentence complements

Verbs of speaking and thinking take sentence complements that express quotations. These sentence complements are usually preceded by one of the following complementizer phrases: oo'ya, ta uu'na, or ta uu'na oo'ya. (ta is the definite p.o. marker. uu'na 'saying' is a verbal noun. oo'ya is frozen form probably derived from uu'na.)

Examples:

(20) ka wañi ci (ta uu'na) oo'ya nga'a na zama
     he spoke (saying) that the food is good

     mashiima ci (ta uu'na) oo'ya mahe a na Musa
     he does not know that Musa is a thief

5.9 'da + VERBAL NOUN' constructions

In Gude, there are abstract nouns denoting actions whose roots never appear as the main verb of a sentence. Rather than appear as main verbs, these words appear as nominal direct objects of another main verb. This main verb is usually da 'do, make,' but in a few cases it is la 'cut' or ka 'throw.' Sentences containing these constructions often correspond to English sentences containing intransitive verbs. (These nouns have been marked in the dictionary with the label “action n.”)

Some of these abstract nouns are the following:

(21) bañara (-a)        coughing
     bañad'a           hopping
     buñanana          fermenting
     biñama (-a)       drawing blood from sore
     gala              wrestling
     gunanana          judging
     guñalana          tripping
     hañañama           hickupping
     hañakana           yawning
     kañalaña          hopping
     kañamaañana        butting in, meddling
     kañawanana        yelling, shouting
     kilañana           tickling
     kuñapashina        belching
     maba'una           picking up accidentally
     madañazana (-a)    somersaulting
     mañab'anaa         lying in wait to ambush
     mañabazhina        arguing, disputing
malangaya  
matatahina  
mbiina  
nwanwuwa  
shoota (-ə)  
takurina  
taabdi'wa  
taariiriina  
taatya  
vaava  
vurana  
vyaawa (-ə)  
wajihamina  
wakafa'ina  

ridiculing bed-wetting child  
whispering  
behaving cruelly  
ruling  
sliding down inclined surface  
resting chin on hand  
completing something  
turning round and round  
teaching child to walk  
scrambling for something  
trilling  
swinging  
(= wajihya) sneezing  
making mistake in ignorance

Examples:
(22)  ka d'ii ci balara  
he coughed  

ka d'ii ci kilakilana  
he tickled (someone)  

ka kii ci vurana  
he trilled loudly  

ka lii ci gunwana  
he passed judgement
Chapter 6. Focus, questions, and topic

6.1 Focus constructions

The term focus construction has been used to refer to English sentences like the following:

(1) The one I saw was John. (pseudo-cleft)

(2) It was John that I saw. (cleft)

(3) I saw John. (emphatic stress)

Sentence (1) is a “pseudo-cleft” sentence, sentence (2) is a “cleft” sentence, and sentence (3) has emphatic stress on one of the constituents. Focus constructions have been referred to by various authors as focus, emphasis, and foregrounding. See Kuno (1972), Schachter (1973), Keenan and Hull (1973), and Gundel (1974).

It has often been noted that focus constructions have presuppositions associated with them. For example, the sentences (1–3) above each carries the presupposition that the speaker saw someone. The normal non-focus sentence (4) does not carry this presupposition.

(4) I saw John. (without emphatic stress)

It has also been noted that focus constructions are appropriate answers to word (“wh”) questions. For example, the sentences (1–3) are appropriate answers to a question like “who did you see?”

Focus constructions in Gude are those sentences which function as semantic equivalents of the English examples discussed above. There are two distinct types of focus constructions in Gude: type–I, which has a number of unique and interesting syntactic properties, and type–II, which is a special case of the non-verbal sentence.

6.1.1 Type–I focus constructions

Consider again the normal non-focus declarative verbal sentence as was presented in chapter 5. The normal word order (aspect + verb + subject + d.o. + adverb) is displayed in the following examples:
Non-focus sentences

(5) ka bila Musa ta bwaya andzii
    **complete** kill Musa d.o.-**marker** leopard now
    Musa (has) killed the leopard now

agi bala-na na Musa ta bwaya andzii
    **continuous** killing subject-marker Musa d.o.-**marker** leopard now
    Musa is killing the leopard now

ka bala-na na Musa ta bwaya andzii
    **potential** killing subject-marker Musa d.o.-**marker** leopard now
    Musa will kill the leopard now

Candidates for focus element include any of the constituent items of the sentence, excluding the aspect particle, namely the verb, subject, direct object (d.o.), indirect object (i.o.), or any of the possible sentence adverbs. Examples of type-I focus constructions showing various possible focus elements are displayed below:

Complete aspect

(6) bala-na bila Musa ta bwaya andzii
    Musa (has) **killed** the leopard now

    Musa bila ta bwaya andzii
    **Musa** (has) killed the leopard now

    ta bwaya bila Musa andzii
    Musa (has) **killed** the leopard now

    andzii bila Musa ta bwaya
    Musa (has) **killed** the leopard now

Continuous aspect

(7) bala-na ci Musa a bala ta bwaya andzii
    Musa **is killing** the leopard now

    Musa ci a bala ta bwaya andzii
    **Musa is killing** the leopard now

    ta bwaya ci Musa a bala andzii
    Musa **is killing** the leopard now

    andzii ci Musa a bala ta bwaya
    Musa **is killing** the leopard now
Potential aspect

(8) Ḟala-na na Musa a Ḟala ta bwaya əndẓii
   Musa will kill the leopard now

   Musa na a Ḟala ta bwaya əndẓii
   Musa will kill the leopard now

   ta bwaya na Musa a Ḟala əndẓii
   Musa will kill the leopard now

   əndẓii na Musa a Ḟala ta bwaya
   Musa will kill the leopard now

As can be seen from the examples above, the surface structures of type–I focus constructions contrast with those of simple non-focus sentences in a number of ways:

- The focus element is found in initial position in the focus construction, preceding the aspect marker.

- The aspect particle is represented by a distinct allomorph in the focus construction. (See section 4.1.4 for further discussion of aspect marking in focus constructions.)

(9)  

<table>
<thead>
<tr>
<th>Declarative</th>
<th>Focus</th>
</tr>
</thead>
<tbody>
<tr>
<td>COMPLETIVE</td>
<td>kə</td>
</tr>
<tr>
<td>CONTINUOUS</td>
<td>agi</td>
</tr>
<tr>
<td>POTENTIAL</td>
<td>ka</td>
</tr>
</tbody>
</table>

- With continuous and potential aspects, the verb is preceded by a particle a (perhaps the neutral aspect marker?) which elides with the preceding syllable.

- With continuous and potential aspects, there is a verb-subject inversion, such that the order of constituents in the focus construction is the following: the focus-element, the aspect-particle, then the subject (if it is not focus element) followed by the particle a (the neutral aspect marker?) and the verb.

- With continuous and potential aspects, subject pronouns are the forms used elsewhere as possessive suffixes (see section 2.2.2), rather than the usual independent pronouns which occur as subjects in non-focus sentences (see section 2.3). In addition, before the pronouns ki ‘I,’ ku ‘you (sing.),’ and kii ‘he, it,’ the continuous marker ci becomes cii and the potential marker na becomes nii.
Examples:

(10) doora ci ki a dzə
doorə ci ta a dzə
doorə nii kii a dzə
doorə ci una a dzə
I am going tomorrow
she is going tomorrow
he will go tomorrow
you (pl.) will go tomorrow

- The focus element, in initial position, is preceded by the preposition (if any) appropriate to the constituent role it would hold in the corresponding non-focus sentence.

- Except when the focus element is the verb, there is no trace of the focus element—i.e., no pronoun copy—to be found in the position the element would hold in the corresponding non-focus sentence.

Potential aspect has further variations which occur occasionally in focus constructions, but are more common in word questions (see section 6.2.3.) Often the particle ka, which is the marker of potential aspect in non-focus sentences, will appear before the verb, and if it does, the verb may also be nominalized.

Examples:

(11) ta bwaya nə Musa a ka balə-nə andziī
Musa will kill the leopard now
andziī nə Musa a ka balə-nə ta bwaya
Musa will kill the leopard now

Another variation of potential aspect occurs with pronoun subjects. In this variation, there are no aspect markers, and the subject occurs as a possessive suffix on the nominalized verb.

Examples:

(12) ta bwaya balə-n(a)-ku andziī
you will kill the leopard now
andziī balə-n(a)-ki ta bwaya
I will kill the leopard now
6.1.2 Type–II focus constructions

Type–II focus constructions have the same surface structure as normal declarative non-verbal sentences, as presented in chapter 3. That order is *predicate + subject + (adverb)*. Type–II focus constructions are in fact equational (identification) sentences (see section 3.3) with embedded relative clauses (see section 2.7). The following examples of type–II focus constructions show various possible focus elements. These examples have been chosen so that they are semantically equivalent to the corresponding examples given for the type–I focus constructions above.

**Complettive aspect**

(13) Baala-na na sa-ta d’ii Musa ta bwaya andzii  
*Musa (has) killed the leopard now*

Musa na anda-ta bila ta bwaya andzii  
*Musa (has) killed the leopard now*

bwaya na sa-ta bila Musa andzii  
*Musa (has) killed the leopard now*

andzii na saai-ta bila Musa ta bwaya  
*Musa (has) killed the leopard now*

**Continuous aspect**

(14) Baala-na sa-ta ci Musa a da ta bwaya andzii  
*Musa is killing the leopard now*

Musa na anda-ta ci a Baala ta bwaya andzii  
*Musa is killing the leopard now*

bwaya na sa-ta ci Musa a Baala andzii  
*Musa is killing the leopard now*

andzii saai-ta ci Musa a Baala ta bwaya  
*Musa is killing the leopard now*

**Potential aspect**

(15) Baala-na sa-ta na Musa a da ta bwaya andzii  
*Musa will kill the leopard now*

Musa na anda-ta na a Baala ta bwaya andzii  
*Musa will kill the leopard now*
bwaya nə sə-tə nə Musa a ɓala əndzii
Musa will kill the leopard now

əndzii saa'i-tə nə Musa a ɓala tə bwaya
Musa will kill the leopard now

6.1.3 Negation in focus constructions

The negation of a focus construction is formed by adding a special negative marker əntə to the front of the focus construction. The focus construction undergoes no other syntactic changes.

Examples:

Type–I

(16) əntə Musa ɓila tə bwaya əndzii
It is not Musa who (has) killed the leopard now

əntə tə bwaya ci Musa a ɓila əndzii
It is not the leopard that Musa is killing now

əntə əndzii nə Musa a ɓala tə bwaya
It is not now that Musa will kill the leopard

Type–II

(17) əntə Musa nə anda-tə ɓila tə bwaya əndzii
It is not Musa who (has) killed the leopard now

əntə bwaya nə sə-tə ci Musa a ɓala əndzii
It is not the leopard that Musa is killing now

əntə əndzii saa'i-tə nə Musa a ɓala tə bwaya
It is not now that Musa will kill the leopard

6.2 Questions

6.2.1 Yes/no questions

Yes/no questions in Gude are formed by adding one of the following question marking particles to the end of a normal verbal or non-verbal declarative sentence.
Question markers

(18) marker tone use

-ə  yes/no and word questions
kwa  yes/no and word questions
ni  yes/no questions only
-ee  yes/no questions only; expects positive answer
kuna  yes/no questions only
təa  yes/no questions only

The marker -ə elides with the preceding syllable and is the most commonly used question marker both in yes/no questions and in word questions. kwa is used in both yes/no questions and in word questions. ni is only used in yes/no questions. -ee is used when a positive answer is expected and often seems to add a playful or ironic flavor to the question. The markers kuna and təa are both used in yes/no questions. Their exact meaning has not been determined. They are often used when a negative answer is expected. təa often occurs in rhetorical questions where the speaker is expressing an opinion rather than asking for information.

Examples:

(19) ka dza-na na ha ka taama-na-a?
    will you go fishing?

təi mbusaa-ku-a?
do you have a pumpkin?

kə gi Musa a luuma kwa?
did Musa go to market?

a kuva na bišine kwa?
are the shoes in the hut?

kə uuzii ha raa-ku mbudə ni?
did you hoe your farm yesterday?

nduudə na kabana nga nwanwu ni?
is the chief's gown white?

kə shi un-ee?
you (pl.) have come, have you?

gida dafana acii baəodi-ee?
(so) mush is better that bread, is it?
ka dəwu-na nə diı Dawuda kuna?
Dawuda’s father isn’t going to move away, is he?

ma’a ci a nwunyinə kuna?
he isn’t still asleep, is he?

ka hərə-na nə hə ta’a?
surely you’re not going to steal, are you?
(that would be a foolish thing to do!)

nwiiikii nə aaghana ta’a?
surely poverty isn’t good, is it?
(it would be absurd to think so!)

Negation in yes/no questions

The negation marker of focus constructions, ənta (see section 6.1.3), may occur preceding a question which expects a positive answer.

Examples:

(20) ənta hìila nə sə-tə nii?
isn’t this thing amusing?

ənta kə mwai hə təsəbənə tə lawu-na kwa?
don’t you want to eat this meat?

ənta Musə uuzii rə nga nwanwu nii?
wasn’t it Musa who hoed the chief’s farm?

Note that the negative markers of normal declarative sentences, pooshi and ma- ... -mə (see section 4.4), do not presuppose either a positive or negative reply. Contrast the following examples with those above. (The English glosses are intended to convey neutral presupposition.)
(21) pooshi sa-tsə hiila nii?
*is this thing not amasing?*

pooshi hə mwayi tsəba-na te əawu-na kwa?
do you not want to eat this meat?

pooshi Musa uuzii rə nga nwanwu nii?
did Musa not hoe the chief's farm?

ma-shii-mə hə lamə-ki nii?
do you not know my name?

ma-fa-mə ci uura-gaama kwa?
does he not understand our language?

6.2.2 Alternative questions

Alternative (either... or...) questions are formed on the following pattern:

...? (a) nii...?

Examples:

(22) Musa nə maheba? nii Dawuda?
Musa nə maheba nii? a nii Dawuda?
*is the thief Musa? or is it Dawuda?*

As we see from the examples, the first alternative is put into a normal yes/no question ending with one of the two question markers -a or nii. Then the second alternative is put into a second phrase beginning with either nii (when the first phrase ends with -a) or a nii (when the first phrase ends with nii). It may be possible to use question markers other than -a or nii in the first part of this pattern (see section 6.2.1 above). None have been observed.

6.2.3 Word questions

Word questions—which correspond to the so-called “wh” questions of English—are questions which contain one of the following question words (interrogative pronouns or phrases):
Syntactically, these words behave like focus elements, and word questions have all the syntactic properties of type-I focus constructions (see section 6.1). Of the sentence-final particles used in yes/no questions (see section 6.2.1 above), only -a and kwa are used to mark word questions.

An optional particle dà (with low tone) may be used at the end of the noun phrase containing the question word. It is not acceptable, however, following the question word da ‘where,’ probably because of its phonological similarity. This particle has no effect on the meaning of the question.

Examples of the use of these question words are given below. Note that the notion of ‘what’ may be expressed by either mi or any of the variants of yi (yîta is the most commonly used variant). mi is used with non-inherently possessed nouns and yi (and its variants) are used with inherently possessed nouns. Note too that the properties of an object—height, weight, color, etc.—are treated as if inherently possessed. maanę (and its variant moono) ‘how much, how many’ follows the head noun, and nguta ‘which’ precedes the head noun.

(24)  wu (da) mbẹe ka ngaara faara-tsa?
      who can lift that stone?

      da na yi nga Yohana?
      where is John’s house?

      a ma (da) ci ku a dza?
      where are you going?

      guci (da) lagii ani seku nu guna kwa?
      when did people plant guinea-corn here?

      mi (da) na uushi aṣa a mbaara kwa?
      what is the thing in the bag?
ka mi (da) ci'ii kii a naanagi ha'a?  
why does he refuse thus?

acii mi (da) na tii a panə kwa?  
why do they fight?

nguta baga (da) na nga Liiman kwa?  
which sheep is Liiman's?

baana mana (da) ta'avə ci da Kano kwa?  
how many days did you stay in Kano?

kwa ба maanə (da) kii ci ka ha?  
how much money did he pay you?

yita (da) na maagha a upaa da'fana, ma pooshi kwaba  
how will a poor man obtain food if (he has) no money

yita ni ki a da?  
yita da-n(a)-ki-a?  
how (what) will I do?

yita na lama-ku-a?  
what is your name?

yita na gərə-na nga gawaa-ku-a?  
how tall is your brother?  
lit. what is the height of your brother?

**An alternative 'where' form**

There is an alternative way of asking 'where is...?' without using the question word da. This alternative form is restricted to use with pronouns, proper names of people, and nouns referring to people. This form consists of an initial ma-a- in combination with the demonstrative -na 'this.' (See section 3.11 for a discussion of the structurally similar deictic forms waa- and wii-)
(25) maa-nyi-na? where am I?
    maa-ha-na? where are you (sing.)?
    maa-ci-na? where is he?
    maa-ki-na? where is she?
    maame-na? where are we (incl.)?
    meena-na? where are we (excl.)?
    maanwu-na? where are we (dual)?
    moona-na? where are you (pl.)?
    maa-tii-na? where are they?

    maa-na Dawuda? where is Dawuda?
    maa-na nwanwa? where is the chief?

6.3 Topics

Topicalization is quite common in Gude and is syntactically and semantically
distinct from focus. The syntactic differences are discussed in the sections below.
The semantic difference is most easily understood if we consider the Prague School
notions theme and rheme. The theme contains old discourse information, and the
rheme contains new discourse information. What we are calling the topic corre-
sponds to the theme and what we have called focus element corresponds to the
rheme. The notions are not equivalent however. A sentence may have a theme with-
out having an overt topic, and a sentence may have a rheme without having an
overt focus element (cf. Gundel 1974).

Topicalization is a means of explicitly marking what the sentence is about.
Consider the following two English sentences:

(26) As for John, he left early.

(27) It was John who left early.

In (26) the sentence is about John. John is the topic. Now compare (27). Sentence
(27) is telling us who left early. This sentence has an implicit topic the person
who left early. The focus element, John, is not the topic—i.e., not old discourse
information—but rather is new discourse information.

The most common way of topicalizing an element in Gude is to premention it
at the beginning of the sentence. The topic is usually bracketed from the rest of
the sentence, which we will call the "comment," by a pause. Usually, the topic is
preceded by an initial particle ma and followed by prepause –a.
Examples:

(28) (ma) Buulus (-a), ma-nee-ma ii ka ci
(as for) Buulus, I have not seen him

(ma) mazamaka (-a), ka gi ka ala lawa
(as for) the hunter, he went to look for meat

In the upper dialect area, topic may also be marked by a following particle boo, as in the following examples:

(29) Buulus boo, ma-nee-ma ii ka ci
(as for) Buulus, I have not seen him

mazamaka boo, ka gi ka ala lawa
(as for) the hunter, he went to look for meat

The examples below show that the same constituent items that were candidates for focus element (see section 6.1) are also candidates for topic. Note that the second occurrence of the topic element—its “copy” in the comment portion of the sentence—is usually pronominalized when it is subject, direct object, indirect object, or object of a prepositional phrase. The second occurrence of an adverbial topic is usually omitted altogether. In non-verbal sentences, the second occurrence of a topicalized subject is usually omitted also.

(30) ma sābana -a, ka sabii Dawuda ta baga anshīna
(as for) driving away, Dawuda drove away the sheep today

ma Dawuda, ka sabii ci ta baga anshīna
(as for) Dawuda, he drove away the sheep today

ma baga, ka sabii Dawuda ta ci anshīna
(as for) the sheep, Dawuda drove it away today

ma anshīna -a, ka sabii Dawuda ta baga
(as for) today, Dawuda drove the sheep away

ma minaa-ki -a, ka sabii Dawuda ta baga ka ki anshīna
(as for) my wife, Dawuda drove away the sheep for her today

ma uudā-tsā, ka ka-gārə-na (nə) anji maˈina asəka-kii
(as for) that pot, people will put water in it

ma Dawuda, məgarəkii (nə ci)
(as for) Dawuda, he is tall
Chapter 7. Adverbs and adverbial phrases

This chapter contains a discussion of sentence adverbials expressing time, purpose, reason, and conditionals. For a description of the structure and use of locative adverbials see also section 5.4. The general ordering of sentence adverbials is as follows:

\[
\text{CONDITIONAL} + S + \text{PURPOSE} + \text{TIME} + \text{REASON}
\]

<table>
<thead>
<tr>
<th>Where</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>S</td>
<td>= simple verbal or non-verbal sentence</td>
</tr>
<tr>
<td>CONDITIONAL</td>
<td>= optional conditional clause</td>
</tr>
<tr>
<td>PURPOSE</td>
<td>= optional purpose clause</td>
</tr>
<tr>
<td>TIME</td>
<td>= optional temporal adverbial</td>
</tr>
<tr>
<td>REASON</td>
<td>= optional reason clause</td>
</tr>
</tbody>
</table>

7.1 Conditionals

General conditionals

In Gude, a general conditional clause is expressed by a preposed sentence preceded by the particle ma. This particle is indistinguishable from the particle which precedes most preposed topic elements (as discussed in section 6.3). Structurally the general conditional clause seems to be nothing more than a topicalized sentence.

The exact semantic relationship of this preposed clause to the main sentence—and, hence, the English translation—is dependent upon the context. In particular, the Gude general conditional fails to encode the relative uncertainty/certainty distinction that English expresses by use of the two conjunctions if and when.

Examples:

(1) ma kə upaa ada luutsa, ka tsaøana nə ci
if the dog finds that meat, he will eat (it)
when the dog finds that meat, he will eat (it)
ma ka hire enji kwa\ddash a nga Yada, ka baz\ddash ene na sakii  
*if people steal Yada’s money, he will become angry*

*when people steal Yada’s money, he will become angry*

Note that just as the conditional clause in the example above fails to encode the relative certainty associated with the prediction or speculation being expressed, so also the Gude potential aspect fails to distinguish relative certainty, in that potential aspect is inherently vague with respect to the *will* vs. *may* distinction of English. (See section 4.1.3 a discussion of potential aspect.)

The inherent vagueness of the general conditional clause is seen also in the fact that it may be used in contexts where English would prefer to use a temporal *when* or *after* clause.

Examples:

(2) ma ka mbu\ddash i Musa asii, waatsa minaakii ka usa da\ddash ana  
*when Musa arrived home, there was his wife cooking mush*

ma ni\ddash y ma\ddash a us\ddash ana, ka enki da\ddash ada  
*when I was still a child, my father died*

ma ka mbu\ddash i Musa asii, ka a\ddash pi ci saka  
*when Musa had arrived home, he rested*

*aft\damer Musa arrived home, he rested*

**Counterfactual conditionals**

Counterfactual conditions are expressed by a preposed sentence preceded by the particle maci. Perhaps this particle is a combination of two morphemes: ma + ci, where ci is of unknown meaning and origin.

Examples:

(3) maci ta\ddash i kwa\ddash aaki, ka i\ddash ane na nyi mas\ddash a gyaagya  
*if I had money, I would buy a fried chicken.*

maci gana na ci, ka valane na ci ta ha  
*if he were here, he would help you*
7.2 Purpose

The notion of purpose is expressed by the particle ka followed by a verbal noun, a verb phrase, or a clause in neutral—i.e., subjunctive—aspect. Note that ka is the same particle that serves as the preposition marking indirect object or benefactive noun phrase (see section 5.3).

Examples:

(4) ka gi ci a bili ka uuzana
    he went to the bush to farm (for farming)

ka gi mu'uma ka yiibana
the guest went to bathe (for bathing)

a dzæ nyi a luuma ka ira lawa
I am going to market (in order) to buy meat

ka kadæ'i Yada maara acii Musa ka bazæ da shishina
Yada begged oil from Musa to rub (on his) body

agi usana na ki daafana ka ki a kara ka dii
she is cooking mush (in order) that she might carry (it) to her father

ka ngara Musa ngyila ka ca lagi da uura nga baga
Musa picked up the knife so that he might cut the neck of the sheep

7.3 Temporal adverbs

Time expressions may consist of one of the following simple time adverbs and adverbial phrases:

(5) anshina
    today

doora
tomorrow, on the next day
cifæ doora
day after tomorrow
cifæ gata
three days from now
mbæda
yesterday
cifæ mbæda
day before yesterday
kwakwata
a few days from now (in the future),
a few days ago (in the past)

wana
this year

inusara
next year

inasara
two years from now
danwuka / dunkæ
last year
**danwukata**  
**nwuka**  
**nwukanwuka**  

<table>
<thead>
<tr>
<th>Hausa Expression</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>danwukata</td>
<td>two years ago</td>
</tr>
<tr>
<td>nwuka</td>
<td>long ago</td>
</tr>
<tr>
<td>nwukanwuka</td>
<td>very long ago</td>
</tr>
<tr>
<td>dakadaha</td>
<td>about 4 a.m. (when roosters begin to crow)</td>
</tr>
<tr>
<td>pakana nga ha</td>
<td>about sunup</td>
</tr>
<tr>
<td>padeerana</td>
<td>early morning</td>
</tr>
<tr>
<td>deerana</td>
<td>in the morning</td>
</tr>
<tr>
<td>doosara</td>
<td>in the day</td>
</tr>
<tr>
<td>dakadawana</td>
<td>in the evening</td>
</tr>
<tr>
<td>kadawana</td>
<td>evening</td>
</tr>
<tr>
<td>patapata</td>
<td>when the sun has just set</td>
</tr>
<tr>
<td>davada</td>
<td>at night</td>
</tr>
<tr>
<td>vadavada</td>
<td>at night</td>
</tr>
<tr>
<td>vada da wusara</td>
<td>night and day</td>
</tr>
<tr>
<td>deevyana</td>
<td>in the rainy season</td>
</tr>
<tr>
<td>daaraana</td>
<td>in the dry season</td>
</tr>
<tr>
<td>andzi / indzi</td>
<td>now</td>
</tr>
<tr>
<td>matsa</td>
<td>a little while ago</td>
</tr>
<tr>
<td>shikuha'a</td>
<td>immediately</td>
</tr>
<tr>
<td>tuma</td>
<td>always (F.)</td>
</tr>
<tr>
<td>zaku'i / zaku'u</td>
<td>yet</td>
</tr>
<tr>
<td>ca'a andzi</td>
<td>until now, up to the present time</td>
</tr>
<tr>
<td>kanaha'a (door)</td>
<td>at this time (tomorrow)</td>
</tr>
</tbody>
</table>

Time expressions may also consist of a clause preceded by one of the conjunctions taabu’u (= kaabu’u) ‘before,’ da ba’a ‘after’(lit. ‘in back of’), or see ‘only when, only after, not until.’

The conjunction see is probably a loan word. It occurs in both Hausa and Fulani and is heavily used in modern Gule by people of all ages. This complex word occurs with the same wide range of meanings (‘only, then, etc.’ as it does in Hausa.) See Abraham (1962), Newman and Newman (1977), and Taylor (1932).

Examples:

(6) ka kii ci jinata anfwad’a taabu’u hwaya tii aksi  
*he struck the flint four times before they ran home*  

ma taabu’u dzana-una dee mina-a, see una aagi d’afana  
*before you go with your wife, (leave) only after you have eaten mush*
ma ḍana-ku, ala-wu uushi'ine ha'a gadawa taabu' anyana-ki.
(as for what) you will do, search out things there before I come

ma da ba'a-kii-a, nwanwu a shi
after that, the chief came

pooshi nyi ka pərə ma'yanə, see ci ka anya dee kwaɓaa-ki
I cannot relax, until (only after) he returns my money

mi ci unə a waɓa unə a shi a ragwa
what were you (pl.) talking about when you were coming on the road

7.4 Reason

Explanatory reason clauses and phrases are formed by use of the conjunctions acii and compound preposition puta nga. The conjunction acii is identical to the compound preposition meaning 'in the hand of, in the possession of' (see section 3.10.2). acii may be followed by a noun phrase or a sentence. puta nga may be followed only by a noun phrase.

Examples:

(7)  ka ngwalana na nyi acii mahiranə  
ka ngwalana na nyi puta nga mahiranə 
I am afraid (because) of thieves

nga'a ka nyi na Mubi acii luuma  
nga'a ka nyi na Mubi puta nga luuma  
I like Mubi town because of (its) market

ka tsəbaqii asangwaŋa baga acii məɗafana  
ka tsəbaqii asangwaŋa baga puta nga məɗafana  
the hyena ate up a sheep because of hunger

agi tuuna na ramana acii ka hiraŋa əŋji kabanəta  
the girl is crying because someone has stolen her cloth
Negative purpose

The conjunction acii is used with a following negative marker ga (or gə) to express a negative purpose. (See section 4.6 for a discussion of the use of ga as a negative marker in horatives.) The clause expressing the negative purpose is always in neutral (or subjunctive) aspect (see section 4.2).

Examples:

(8) kä hwiipaa mahəra acii ga tii a əsəta tə ci
the thief ran away so they would not catch him

ngərətə uuzənaaku acii ga ci a kulagi agi gunə
pick up your child lest he fall into the fire

kə ciçiçi ada ləwa acii ga hara ədiina a vaavətə
the dog ate the meat so that the other dogs would not grab it
APPENDIX  A.  Sample Gude texts

STORY ONE  —by Joel Wudakana

1. ma shi uushii a d'i, ka pwayi asangwanga manjeevinaakii langa.
2. ca ajipaa te tii asaka suraha.
3. Amma pooshi dasanati ii ka ndzaana afii tii.
4. see waata zama cii kaya kira ka tii.
5. ma ka andai usara, pitya a shi, ca lapaa ta uuji asangwanganjiita asaka suraha.
6. maka shi pitya, ca ba ka tii, "ka shi nyi ka aama a ndzaa afii dasanuuna."
7. manjeevi asangwanganyiita a lagwa a makii, "yita da na lamakwa?"
8. anki pityata ka tii, "ka una pata na lamaki."
9. ataya ba, "a ndzaa aama."
10. maka kira dasanati ka tii lawa, ataya lagwa oo'ya, "ka wu da da lawuna?"
11. anki dasanati, "ka una pata."
12. maka fii tii oo'ya, ka una pat, waata ataya vii ka pitya.
13. pitya a saabagi lawuta pata.
14. waatoo tuma, see ha'a.
15. ma kira dasanati lawu ka tii, see ka pitya viina tii.
16. ma pityata, ka saabaragi ci.
17. amma ma manjeevina nga asangwanga, ka anvugi tii, acii maafana.
18. ma na dasanati ka naangana, maka manjeevinaakii ca saabagi lawuta.
19. waata ma ka andai usara, anki ci ka manjeevinaakii, "shigima ka nya nee ka una."
20. Maka shigi tii, ma ca nee, ka anvugi tii pata.
21. Anki ci ka tii, "mi dya anvugi ta una, pooshi una kuna nji a abura?"
22. Anki tii, "ma kira ha zama, see ka una pata cii kwa vii.
23. Pooshi ha ka kira ka ina neena asa."
24. Anki dasanatii, "wu da ne ka una pata?"
25. Anki tii, "waatsa ma'a asaka buuraa."
26. Anki dasanatii, "gimagi d'ii ka una pata, ka nya nee ka ha."
27. Waata pitya a vyagi liminakii, anki ci, "lawii gi d'ii giisinaaki zaku'i."
28. Waata pitya a vyagi liminakii.
29. Maka nee ci, maka giisina.
30. Waata taaga, asangwangaga a asata limina nga pitya, ca vugadagi dzaafa.
31. Ma ci nee, asee ta pitya vugadagi ci.
32. Pitya a hwiipaa saakii.

TRANSLATION

Note: The phrase ma shi uushi a d'ii—lit. what happened once—is the standard introduction to a folktale.

1. Once upon a time, hyena gave birth to many children.
2. He put them in a cave.
3. But, their father would not live with them.
4. It was only food he was bringing to them.
5. One day, rabbit came, he met the small hyenas who were in that cave.
6. When rabbit came, he said to them, "I have come so that we (you and I) (will) live with your father."
7. Those hyena children asked him, "What is your name?"
8. That rabbit said to them, "My name is 'For you all'".
9. They said, "O.K., let's live together."
10. When their father brought meat to them, they asked, "Who is this meat for?"
11. Their father said, "For you all."
12. When they heard, "For you all," they gave (it) to rabbit.
13. Rabbit ate up all that meat.
14. Well always, (it was) only thus.
15. When their father brought meat to them, it was only to rabbit that they would give (it).
16. As for that rabbit, he grew fat.
17. But, as for the hyena’s children, they grew skinny because of hunger.
18. What their father would be thinking, (it was as if) his children were eating up that meat.
19. Well, one day, he said to his children, "Come out for me to see you."
20. When they came out, when he saw (them), (he saw that) they had all grown skinny.
21. He said to them, "What has made you grow skinny, weren’t you getting full?"
22. They said, "When you brought food, it was only to ‘For you all’ that you would give (it)."
23. You would not bring us ours also."
24. Their father said, "Who is ‘For you all’?"
25. They said, "There (he is) still in the cave."
26. Their father said, "Come out ‘For you all’, so that I see you."
27. Well, rabbit stuck out his ears, he said, "(Here) take my shoes for me first."
28. Well, rabbit stuck out his ears.
29. When he saw (them), (the ears looked) like shoes.
30. Well [ideophone], hyena grabbed rabbit’s ears, he threw (them) far away.
31. When he saw, well, it was rabbit he had thrown.
32. Rabbit ran away.
STORY TWO —by David Dahiru Shala

1. ma shi uushi a d'ii ahada asangwangle tii da kwara.
2. n'ga'a da asangwangela na tsafiina ta kwara.
3. see asangwangle a d'a deberya, ca a sa guvaana tii da kwara.
4. ma ka anda'i usara, asangwangela a lagwa a ma kwara, "n'ga'a ka nyi anwa d'a guvaana, amma yoo ngwaliikii acii mapatsa anaku."
5. uu'i kwara, "ga ha ngwala.
6. anta mapa na anda anakii.
7. limina cii kwa nee maka mapa.”
8. uu'i asangwangela, "a da mi cii kwa pa, ma kə shigi uushi ka ha?
9. wiina ta ngute dabbanyine ta'i sa nga paginatii pata.”
10. uu'i kwara, "pooshi ta mi cii kya pagi, see hwiina na naaki acii uushi.”
11. too, ma ka anda'i usara, maka shii asangwangela, maka njii teya baara, asangwangle a ida ta kwara.
12. maka zhima ta kwara, ca lafa ta asangwangela.
13. maka ma'ya asangwangela ka hatə kulii ci, ca ba ka kwara, "ankii ha bii ka nyi oo'ya, pooshi sa nga paginaakwa?
14. da mi d'ii dige ha ta nya?"
15. kwara a pala saakii.
16. waata maka tika guvaana, asangwangela a pala a‰ii minaakii.
17. ca ba ka kya, "asee pooshi anda ka shii haala nga anda.
18. nee ka dagagi kwara ta nya, ta da mi diga ci ta nya ma shiimə nyi.”
19. ha' a na sata shi a d'ii ahada kwara tii da asangwangela.

TRANSLATION

1. (This is a folktale) about hyena and donkey.
2. Hyena wanted to eat donkey.
3. Well, hyena was clever, he made friends with donkey.
4. One day, hyena asked donkey, "I want us to be friends, but, well, I'm afraid of those horns on your head."

5. Donkey said, "Don't be afraid.

6. It's not horns that are the thing(s) on my head.

7. It's ears that you see (looking) like horns."

8. Hyena said, "With what do you fight, when something comes at you?

9. Look at every (kind of) animal, they all have a weapon."

10. Donkey said, "There isn't anything I fight, my only (weapon) is running from something."

11. Well, one day, when hyena knew (it would look) like they were playing, hyena bit donkey.

12. When (it) pained donkey, he kicked hyena.

13. When hyena got up at the place he had fallen, he said to donkey, "(But didn't) you tell me you had no weapon?"

14. What did you hit me with?"

15. Donkey ran away.

16. Well, when the friendship had broken, hyena went to his wife.

17. He said to her, "Well, no one can know the peculiarities of (another) person.

18. See, donkey struck me, (but) whatever he hit me with I don't know."

19. That's what happened once between donkey and hyena.
STORY THREE — by Pitrus Yata Muda

1. ma shi uushi a dįi, maka ngira anda'i anda mina, ca kapaa ta ki da maɗafana.
2. pooshi ci ka vata zama.
3. ma mii, da maɗafana na ki ta guci.
4. maka mbe maaɗafana ka ki, kya ba ka ci oo'ya, "ka nya da yita ana, wiina pooshi zama?"
5. waata kaɗ'aa saakii.
6. pooshi ci waɓi.
7. maka nee mii pooshi ci ka waɓana ka ki, yoo wiina ke mbaye maɗafana ka ki, waata, kya daaɓara sata ah aɗa'i shanda.
8. kya dzą ka ngarana ta shandata, acii puta nga zama ka uugi.
9. maka nee ci ke ɓiba da minaakii, ca na' u ta ki aha shandata.
10. maka nee ki ka ci, kya ngwalagi.
11. waata mara mara mara mara, udzana na shishinata acii ma nanganata, maka andaata na maɗafana.
12. pooshi ki ka uuɗa neena ka ci.
13. ke takuree ki ka sa'wata tuuna.
14. maka ancahe ci, ca 'wa te ki ka taya dzą tuu sati ahakii.
15. anki ca, "kwa dzaanwu asii sagaanwu."
16. anki ki ka ci, "pooshi ka dzana."
17. maka takuree ci ka paak yawatana ta ki, ca dzę ka bảlha hara makiná.
18. ma ca dzę ta da ma, pooshi makinga ka uudanę ta ci.
19. ma ca ał ka ca bảlha, pooshi mina ca luuva ka kya dzę ka ndzaana da maɗafana.
20. da ha'a tangatai la'wa'anaakii ci da mina, amma kə vii ka ci ta gandaanə atə pooshi ci ka mbaye aciikii.
21. ha'a na sata sha dįi ahada malha'wa tii da mina.
TRANSLATION

1. Once upon a time, when a certain man had married—lit. picked up—a wife, he lost her—lit. put her down—with hunger.

2. He would not give her food.

3. (As for) that woman, she was always with hunger.

4. When she got very hungry, she said to him, "What am I to do about this, look there's no food."

5. Well, (he was) absolutely quiet.

6. He did not speak.

7. When that woman saw he would not speak to her, (and) well look here, hunger had attacked her, well, (then) she deserted (her husband and went) to another lover.

8. She went to marry that lover, because of food only.

9. When he saw his wife had deserted, he followed her to that lover.

10. When she saw him, she became frightened.

11. Well [ideophones], her body was shaking—lit. dancing—because she was thinking, (it was as if) hunger (itself) was (personified in) that person.

12. She didn't want to see him.

13. She wasn't able to keep from crying.

14. When he came near, he called to her (saying) that they should go to his place.

15. He said, "Let's go home."

16. She said to him, "(I) won't go."

17. When he was unable to get her back, he went to court other women.

18. When he went anywhere, no women wanted him.

19. When he looked (for someone) to court, there was no woman who would agree to go live with hunger.

20. Thus his stinginess hindered him with women, but (it) gave him bachelorhood which he could not get well from.

21. That's what happened once between a stingy person and his wife.
## APPENDIX  B. Body parts

<table>
<thead>
<tr>
<th>ror</th>
<th>en</th>
</tr>
</thead>
<tbody>
<tr>
<td>adzama -a</td>
<td>chest</td>
</tr>
<tr>
<td>adzana -a</td>
<td>vagina (= fukanə)</td>
</tr>
<tr>
<td>agina</td>
<td>intestines</td>
</tr>
<tr>
<td>barama -a</td>
<td>Achilles' tendon</td>
</tr>
<tr>
<td>ba'a</td>
<td>back</td>
</tr>
<tr>
<td>ba'asada -a</td>
<td>top of foot</td>
</tr>
<tr>
<td>bagina</td>
<td>face</td>
</tr>
<tr>
<td>basana</td>
<td>arm (from wrist to shoulder)</td>
</tr>
<tr>
<td>buura -a</td>
<td>elbow</td>
</tr>
<tr>
<td>ciina</td>
<td>hand, arm</td>
</tr>
<tr>
<td>ciizamanə</td>
<td>right hand (= ciizamanə)</td>
</tr>
<tr>
<td>dzalaŋa -a</td>
<td>heal of foot</td>
</tr>
<tr>
<td>faďaŋa -a</td>
<td>gums</td>
</tr>
<tr>
<td>fukanə</td>
<td>vagina (= adzana)</td>
</tr>
<tr>
<td>furanə -a</td>
<td>throat</td>
</tr>
<tr>
<td>fwasana</td>
<td>back of lower leg</td>
</tr>
<tr>
<td>gadahanə</td>
<td>thigh, upper leg</td>
</tr>
<tr>
<td>garantad'ana</td>
<td>back of neck (= tsana)</td>
</tr>
<tr>
<td>gana</td>
<td>tongue</td>
</tr>
<tr>
<td>gilha -a</td>
<td>fingernail</td>
</tr>
<tr>
<td>gina</td>
<td>eye, face</td>
</tr>
<tr>
<td>gugufina</td>
<td>lungs</td>
</tr>
<tr>
<td>gwada -a</td>
<td>knuckle</td>
</tr>
<tr>
<td>gwaguryamina</td>
<td>chin</td>
</tr>
<tr>
<td>gyalha'unə</td>
<td>armpit</td>
</tr>
<tr>
<td>hangaba</td>
<td>palate</td>
</tr>
<tr>
<td>handuud'ana</td>
<td>brain (= kanduud'ana)</td>
</tr>
<tr>
<td>hi'ugina</td>
<td>eyeball</td>
</tr>
<tr>
<td>huranaka -a</td>
<td>back of knee</td>
</tr>
<tr>
<td>hwhawanə -a</td>
<td>cheek</td>
</tr>
<tr>
<td>hwalhaciina</td>
<td>forearm</td>
</tr>
<tr>
<td>idana -a</td>
<td>blood</td>
</tr>
<tr>
<td>ida -a</td>
<td>knee</td>
</tr>
<tr>
<td>iladzama -a</td>
<td>rib</td>
</tr>
<tr>
<td>ila -a</td>
<td>bone</td>
</tr>
<tr>
<td>Term</td>
<td>Translation</td>
</tr>
<tr>
<td>----------------------</td>
<td>----------------------------------</td>
</tr>
<tr>
<td>kanduudâna</td>
<td>brain (= handuudâna)</td>
</tr>
<tr>
<td>katingâ³ina</td>
<td>part of buttocks (?)</td>
</tr>
<tr>
<td>kunwaciâna</td>
<td>forehead</td>
</tr>
<tr>
<td>kuva'una</td>
<td>skin</td>
</tr>
<tr>
<td>kwalhipitâgîna</td>
<td>eye lid</td>
</tr>
<tr>
<td>kwângaryâmîna</td>
<td>jaw</td>
</tr>
<tr>
<td>limîna</td>
<td>ear (= lâmîna)</td>
</tr>
<tr>
<td>lînyîna</td>
<td>tooth (= lanyîna)</td>
</tr>
<tr>
<td>ma</td>
<td>mouth</td>
</tr>
<tr>
<td>madzana</td>
<td>left hand</td>
</tr>
<tr>
<td>moo'dâfa -é</td>
<td>heart</td>
</tr>
<tr>
<td>moojiciâna</td>
<td>fingers</td>
</tr>
<tr>
<td>moojisadâ -é</td>
<td>toes</td>
</tr>
<tr>
<td>mo'adâfa</td>
<td>bottom (= moovadâ)</td>
</tr>
<tr>
<td>na -é</td>
<td>head</td>
</tr>
<tr>
<td>ngu'dâka -é</td>
<td>Adam’s apple</td>
</tr>
<tr>
<td>nwa -é</td>
<td>hip(s)</td>
</tr>
<tr>
<td>palhâkanâ</td>
<td>shoulder</td>
</tr>
<tr>
<td>purâganâ</td>
<td>side</td>
</tr>
<tr>
<td>pwa'a</td>
<td>testicle (= shiriwa)</td>
</tr>
<tr>
<td>sâda -é</td>
<td>foot, leg</td>
</tr>
<tr>
<td>sëka -é</td>
<td>stomach, abdomen</td>
</tr>
<tr>
<td>sakaciîna</td>
<td>palm of hand</td>
</tr>
<tr>
<td>sakasâda -é</td>
<td>sole of foot</td>
</tr>
<tr>
<td>shinkina</td>
<td>hair</td>
</tr>
<tr>
<td>shina -é</td>
<td>nose</td>
</tr>
<tr>
<td>shiriwa</td>
<td>testicle (= pwa'a)</td>
</tr>
<tr>
<td>shirâga -é</td>
<td>lower leg</td>
</tr>
<tr>
<td>shishîna</td>
<td>body (stem: shi)</td>
</tr>
<tr>
<td>tangala</td>
<td>side</td>
</tr>
<tr>
<td>tsâana -é</td>
<td>back of neck (= geântâdânëa)</td>
</tr>
<tr>
<td>tuntulha -é</td>
<td>ankle</td>
</tr>
<tr>
<td>untâa</td>
<td>penis</td>
</tr>
<tr>
<td>usanâ</td>
<td>the private parts of the body</td>
</tr>
<tr>
<td>uura</td>
<td>neck, throat</td>
</tr>
<tr>
<td>varivarina</td>
<td>eyebrow</td>
</tr>
<tr>
<td>'wana</td>
<td>breast</td>
</tr>
<tr>
<td>zhimbadâ -é</td>
<td>navel</td>
</tr>
</tbody>
</table>
APPENDIX C. Kinship terms

dana father, parent's male sibling or cousin
(pl. dasányina, irr. poss., see section 2.2.2.2.)

duura -a relative, kin

dzaďzaňa grandfather, grandfather's male sibling or cousin
(pl. dzₐdzₐshî́ina, irr. poss., see section 2.2.2.2.)

gawa -a older sibling or cousin
(pl. gayïna)

guva friend
(inher. poss.)

jjiina grandchild

kakana grandmother, grandmother's female sibling or cousin
(pl. kakëšhi'ina, irr. poss., see section 2.2.2.2.)

makaja -a youngest child

mænæ mother, parent's female sibling or cousin
(pl. maşænyina, irr. poss., see section 2.2.2.2.)

madzaga -a younger sibling or cousin
(pl. majigïna)

madanæ fiancée, new bride
(pl. madafîína)

maduuna daada parent's older male sibling or cousin

maduuna yaayi parent's older female sibling or cousin

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mafada'wata  
wife of mother's brother or of mother's cousin  
(receives children if both parents die)

mina  
woman, wife  
(\textit{pl. makina})

ndzakanwuna  
sibling, cousin  
(\textit{\textasciitilde} cikanwuna) (\textit{pl. ndzakanwushi'ina, inher. poss.})

ngura -\textae  
man, husband  
(\textit{pl. ngwiirana})

nwuzhina  
co-wife  
(\textit{inher. poss.})

sarawha -\textae  
parent-in-law, child-in-law  
(\textit{pl. shirehina})

sarawumina  
mother-in-law

uncitamina  
female child  
(\textit{pl. uuji makina})

undza daada  
parent's younger male sibling or cousin

undza yaayi  
parent's younger female sibling or cousin

uuzana  
child  
(\textit{pl. manjeevin\textae})
APPENDIX  D. Inherently possessed nouns

adzama –a  chest
barada –a  Achilles’ tendon
ba’a  back
ba’asad’a –a  top of foot
bagina  face
basana  arm (from wrist to shoulder)
buura –a  elbow
ciina  hand, arm
ciizamanə  right hand (≡ ciiizamanə)
dzelana –a  heal of foot
fa’dha –a  gums
furana –a  throat
fwasana  back of lower leg
gadahanə  thigh, upper leg
garanad’ana  back of neck
gana  tongue
gilha –a  fingernail
gina  eye, face
guva  friend
gwada –a  knuckle
gwaguryamina  chin
gyalha’unə  armpit
hanga  palate
hiugina  eyeball
huranda’ka –a  back of knee
hwahwana –a  cheek
hwaliaciina  forearm
ida –a  knee
iladzama –a  rib
kunwaciina  forehead
kuva’unə  skin
kwalhipitagina  eye lid
kwangeryamina  jaw
lama –a  name  (Note: not body part or kin. term)

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limina ear (= lωminə)
linyina tooth (= lanyina)
ma mouth
madzana left hand
moodafa heart
moojiica fingers
too moojiica -a toes
movada bottom (= moovada)
na head
ndzakanwuna sibling, cousin
nguʃaka Adam's apple
nwa hip(s)
wuzina co-wife
palhakanana shoulder
purana side
saʃa -a foot, leg
saka stomach, abdomen
sakaciina palm of hand
sakasaʃa -a sole of foot
shina nose
shiranə lower leg
shishina body (stem: shi)
tangala side
tsaana -a back of neck
untulha -a ankle
untsa penis
ura neck, throat
varivarina eyebrow
'wana breast
zhimbaʃa navel
PART II

A DICTIONARY OF THE GUDE LANGUAGE
Introduction to the dictionary

Alphabetical order and spelling

Main entries in the Gude-English dictionary are written in the standard Gude orthography. See section 1.4 for a discussion of the spelling conventions used. The main entries are arranged in the following alphabetical order:

\[a, a, b, \bar{b}, c, d, \delta, e, f, g, h, i, j, k, l, m,\]
\[n, \eta, o, p, r, s, t, u, v, w, \text{'}w, y, \text{'}y, z\]

Glottal stop “‘” is not written before a vowel and is disregarded in alphabetization.

Tone

Tone, which is not written in the standard orthography, is indicated in the dictionary by a tone pattern given on the main entry or the verbal noun. Acute accent “‘” indicates high tone and grave accent “‘‘” indicates low tone. Absence of tone marks indicates that the tone is uncertain, usually because of incomplete field notes. Often the last syllable in the word will lack a tone mark. This occurs when the underlying form of the word contains a final high vowel which is devoiced or not pronounced in the citation form—i.e., before pause—as in the following example:

\[t\bar{\text{k}u\text{r}a} n. darkness.\]

For further discussion of this arbitrary spelling convention see section 1.4.

Loan words

Nouns

Noun stem class membership is indicated indirectly. Any noun main entry which ends with the sequence “...nə” is to be considered a captive class noun (see section 2.1.1) unless otherwise stated.

Example:

mīnə n. (pl. mākīnə) woman, wife.

Free class nouns (see section 2.1.1) are given in prepause (citation) form where all stem final high vowels become “...a”. Thus, a “–ə” following a noun main entry indicates that the word is a free class noun with an underlying final high vowel.

Example:

ngurā –ə n. (pl. ngwūrǝnə) man, husband.

Irregular noun plurals are listed in parentheses (as above). Regular plurals are not listed (see section 2.1.1).

The notation “(dead pl.)” after a noun entry indicates that the word may be one of the “dead” plural forms discussed in section 2.2.1.2. Note that only a few of the dead plurals have been marked. A full historical investigation of these forms is beyond the scope of this study.

The notation “(action n.)” after a noun entry indicates that the word is an abstract noun, denoting an action, whose root never appears as the main verb of a sentence. Rather than appear as main verbs, these words appear as nominal direct objects of a main verb such as də ‘do, make’ (sometimes la ‘cut’ or ka ‘throw’). See section 5.9.

A great many agentive nouns are formed by the prefix “ma-” and instrumental nouns by the prefix “mə–” (see section 2.1.2.2). The symbol “ bır” is used to indicate some of these nouns. Often it is difficult to identify these nouns since the root forms from which they are derived may no longer be used in Modern Gude. Many of the words which have not been marked by “ bır” may well belong to this set also.

Verbs

Verb main entries consist of the isolated stem form and are followed by the verbal noun—the normal citation form. Tone is indicated for the verbal noun. Verbal nouns are generally not used as main entries. Any irregular or unexpected forms of the verb are also listed following the main entry. In general, regularly formed verbal extensions are not listed (see section 4.7).
DICTIONARY

абу  v.i. and v.t. (vn.  ámbúná) (iter. háabdú) 1. boil, bubble, foam. See kudápa, tsafta. 2. become angry. 3. break out in rash. See hwáfr. 4. pester someone to pay debt.

 ámbúdàná  -ә n. (comp. from ámbu + idàná) spleen (?)

 ámbărágána  n. (comp. from ámbu + lágána) gourd used for carrying seeds when planting.

 ámbura  v.i. (vn. ámbúrána) (iter. háaburá) have full stomach, be replete. See ámba, háankaara.

 ámbu  v.i. and v.t. (vn. ámbúná) (= ámbu) fill mouth, take mouthful of (liquid only).

 ámbwa  -ә n. bottle shaped gourd, bottle, cup.

 ámbi  v.i. and v.t. (vn. ámbíná) (= ámbi) break, snap (such as a stick). See ámbáza, hàtsa, ta.

 ámbárwa  v.i. and v.t. (vn. ámbáráná) scratch ground in order to find something. agí ámbárwa hàma na gyágýiné ‘the chickens are scratching for food.’ See kúcafrwa, kucínda, kucalá.

 ámba  v.t. (vn. ámbáná) (iter. háabdá) 1. blow on (horn). See púu. 2. grind (dry things). See ámbáha, ámbáfrwa, tàapú’u. 3. press someone to the ground in wrestling.

 ámbara  v.i. (vn. ámbáráná) limp. See madara.

 ámbárántnufu  n. (comp. from ámbara + antufu) type of millipede (with flat back like an ámbara). See nguránguruara.

 ámbárówá  -ә n. (comp. from ámbara + wá) bed bug.

 ámbará  -ә n. wooden bed with legs. See paralawa, raba, hangabaanaa.

 ámbá  n. dog. ámba sábana ‘hunting dog.’ See boola, hwaba.

 ámbána  n. false oath, lie that is sworn to be truth. See dàwá, jírákaana.
àdànfwá — ø n. (comp. from øda + ønfwa) type of ant (small, dark brown, eats fruit). See kanshagya.

àdzámá — ø n. (inher. poss., body part) chest.

àdžá — ø n. ‘zana’ mat. See daagwa. See dza.

àdzákāyá n. type of animal (arborial mammal, bush baby?).

àdzàŋá — ø n. vagina (inoffensive term, = fukâŋa offensive term).

àdzâwá n. drying platform. See zàrazàra.

àgìná n. (pl. agìnyinà) any small bird. See shaara.

àgìnákàbènà n. (comp. from agìna + kàbènà) type of bird (brown, long thin beak, eats cotton).

àgyàdùnà n. husband’s hut in compound (usu. on higher ground) (= dàwa).

àha v.i. and v.t. (vn. àhànà) (= hà).

àhwá — ø n. (pl. uùhìna) goat. See tangara, baràwa, ndàgùnùnà.

àjì v.i. and v.t. (vn. àjìnà) (iter. hàjì) 1. pour out, dump. See cìrà, gà, tsàvà.
   2. decorate with marks, lines or scars.

àjìmá — ø n. man’s granary (made of woven grass plastered with cow dung).
See dàbìwa.

àlà v.i. and v.t. (vn. àlànà) (iter. ngàdà) 1. pull, drag. See tàdà, mbùdà.
   2. cover up.

àlànà n. okra.

àlìga nine.

àlìgàpu'ùnà ninety.

àlyàrà v.i. and v.t. (vn. àlyàrànà) 1. become watery (of mush). 2. get sore throat, become hoarse. 3. get out of tune (of drum).

àmbì v.i. and v.t. (vn. àmbìnà) 1. cure, get well, heal up. 2. be enough. See mbàdà, mbìi.

àmbùra v.i. (vn. àmbùrâña) have diarrhea.

àmbûrâña n. diarrhea.

àmpûña n. flour (from any grain, lit. “soft stuff”).
amputakabana n. (comp. from ampu + ta + kabana) cotton (fiber not plant).
   See kabana.

ampútáná n. (comp. from ampu + ta + ma) lip (= bama).

ąda v.i. and v.t. (vn. ãndéná) (iter. mäñä) 1. do again, repeat. See jika, zha.
   2. go back, take back, return.

ąda -ə independent demonstrative pr. this.

ancídä v.t. (vn. ancídäna) (iter. ngacídä) spit (saliva) on the ground. ka sii
   Musa giírãna 'Musa spit saliva.'

ändä v.i. and v.t. (vn. ãndéná) 1. dye black or indigo. 2. become dark.

ändfäa n. (comp. from ãnda + faa) pagan (neither Muslim nor Christian).
   (= bavanä).

ändfäwasa n. (comp. from ãnda + fwasa) mugger, highway robber. See mahära.

ândäi gr. form. another, another one, some, someone. ãnda'i ãnda 'another per-
   son, someone.'

ándärägwá n. (comp. from ãnda + rägwä) person who speaks to girl's father
   on behalf of suitor.

ändäshínkína n. (comp. from ãnda + shünkína) human being. See ãnda.

ândä -ə n. (pl. ìnjä -ə) someone, person, human being.

ándë v.i. and v.t. (vn. ãndzäná) (iter. ngændë) 1. scrape or get scraped
   smooth with a tool, scrape (mush) from a pot. See haryänä, huräna, hwätä.
   2. paint red.

ändzãgänä n. So-and-so (young female). See zana, gee.

ändzänä n. 'red' metal, brass. See tibisa, kookura.

ändzärä n. (pl. ëndzärëina) member of any of several tribes to the northeast of
   the Gude area (not Fali).

ändzáďâ'úuda n. (comp. from ëndzáďa + úuda) type of grass (used for
   thatch).

ändzáďa -ə n. thatch, roofing grass. See shabwaďa, zaďa.

ändzána n. (= uuzanwëa).

ändžü adv. (= indžii) now.

ënfwa -ə n. (pl. ënfugina) tree.
ànfwáda four.
ànfwadapu'una forty.
ànfwálá -ə n. (pl. ànfwálina) 1. person of the Fali tribe. 2. slave (≡ mava).
ànfwána n. flatus. ta ànfwána 'break wind.'
ànqiná n. small black or white rice-like grain (perhaps, H. acca, Abraham: 'digi-
taria exilis').
ànhyá -ə n. (pl. mìhìna) member of 'blacksmith' caste. See ñwuya.
ànki (This form is used only with completive aspect, but never occurs with the
aspect marker kə) said. ànki Musa, "n̥ga'a baa hə kwa?" 'Musa said, "Did
you sleep well?'" See ba, uu'i.
ànhá v.i. and v.t. (vn. ànhàná) (iter. ngàalha) 1. shatter, break into pieces.
   See tà. 2. retreat, route. 3. break (rope, string). 4. pick fruit.
ànháká -ə n. mouse's nest (= uulhaka).
ànsa v.i. and v.t. (vn. ànsàná) (iter. ngàasə) dig up. See ra.
ànsàna n. type of thorn tree or bush.
ànsharàgəna n. (abst. n. < ànshara) being a chief's son. kà àsharaŋəna nə ci 'he
   is a chief's son. (lit. he is at princehood).'</nsharà -ə n. (pl. ànsharina or ànsharana) chief's son. See kwatama.
ànshibá -ə n. (pl. ànshibina ?) byrax.
ànshidá -ə n. red body coloring, H. jan kasa.
ànshíd'adamente adj. (with pl. subject) consisting of small sand-sized particles.
ànshína adv. today.
ànta v.i. (vn. àntàná) (iter. mëata) die. See za.
ànta v.t. (vn. àntàná) (iter. ngàata) pinch off (piece of food).
àntàbána n. type of mouse or rat. See hima.
àntàd'ákavàdá -ə n. (comp. from àntàd'akan + vədá) charm or potion said to
   make one invisible.
àntàd'áká -ə n. ashes.
àntàtàd'ána n. (dead pl.? ) fire fly.
àntà gr. form. 1. negative particle used in focus constructions. àntà Mọda gi a luumà anshìnà ‘it was not Musa that went to market today.’ 2. negative particle preceding question which expects affirmative answer. àntà Musà gi a luumà kwa? ‘wasn’t it Musa who went to the market?’

àntànfun n. (= lower dialect, àntoofo) God.

àntànyìna n. truth (= tantanyìna).

àntòofà -à n. (upper dialect, = àntanfu).

àntsàrà n. meat broth (?).

àntsàa v.i. (vn. àntsààyà) make clicking sound to show displeasure or disgust.

àntsàa v.i. and v.t. (vn. àntsàahàna) move farther or closer. àncahànà ‘move closer to speaker.’

ànvu v.i. (vn. ànvùnà) become thin or emaciated. manvúkì ‘emaciated.’

ànvùhà -à n. type of large lizard (lives on dry land, land monitor?, larger than cancìranà).

ànvwa- n. See ànvwiìna.

ànvwà n. (upper dialect) beer. (= mbala).

ànvwàgyagya n. (comp. from ànvwa + gyaagya) chicken droppings.

ànvwàkàlàna n. (comp. from ànvwa + kàlana) bits of metal scattered on the ground around a forge.

ànvwàlimìna n. (comp. from ànvwa + limìna) ear wax.

ànvwìna n. (plural) (singular ànvwa is only used in compounds) excrement, dung. See kùbà.

ànyàà v.i. (vn. ànyàààà) be lazy. (participial form is not used.) See manyàààà, nàdàààà.

ànyàà n. groundnut (peanut). (= ànyàà ùù ‘groundnut of Bornu’).

ànyàànà -à n. (= ànyààsàànà).

ànyààsàànà -à n. (comp. from ànya + tà + sàà) bambara groundnuts. See majala.

àpì v.i. and v.t. (vn. àpìà) (= pìà) 1. breathe. 2. cool by blowing. See lara, tsaàvu. 3. be alive. See pìà. àpì sàà àìdìom. rest, become calm (lit. cool stomach). See àpìà.

àpwàà n. drying row of freshly cut guinea-corn stalks. ka àpwàà ‘make...’
ärá  n. coldness. See raara’a.

eas(a)  adv. too, also.

ás  v.i. and v.t. (vn. àsäná) (iter. kaatsa) 1. catch, hold. See va, kala, katsa’u, vacara. 2. start. àsana ka... ‘starting from...’ See fuda. 3. bid, make offer. 4. become thick (of liquid). ( masakii ‘thick’).

àshí  n. (= ishi).

əta  v.i. and v.t. (vn. àtàná) (= ateenə) lack, be less than enough, do less than enough. See gafa.

əta  –ə independent demonstrative pro. that (close).

(at)ii  pron. they. (3rd pers. pl.).

âtsə  v.i. and v.t. (vn. âtsäná) 1. keep eye on someone not trusted. 2. (with negative) lack interest in, be disinterested.

âtsə’u  v.i. and v.t. (vn. âtsə’unə) (iter. kəatsa’u) filter, strain (with matsə’wa ‘strainer’) See lëva.

âtsa  v.i. and v.t. (vn. âtsäná) 1. burn up. 2. roast over open fire. See hana, vuu.

âtsa  –ə independent demonstrative pro. that (far).

âzəhá  –ə n. type of tree. See papa.

âzhá  n. anything harmful or dangerous (used only by adults speaking to children).

âzhák  id. few of (?). See badagal.

a  prep. at, in, on, to, toward.

âdågî  adv. upward.

âagha  v.i. (vn. âaghánə) lack material things, be poor. See maagha. See ghatə.

âalha  v.i. and v.t. (vn. âalhánə) grind (grain) coarsely. See ada.

áash-áash  used to call grown dog. See koosh-koosh.

ábâwá’ó  adj. n. mature but not ripe (of fruit or vegetable).

aba’a  prep. in back of.

abii  prep. near, close to.

áci  prep. in the hand of, in the possession of, because (of).
acci mi  gr. form. why.

ada  v.i. and v.t. (vn. àdána) eat (soft food that need not be chewed). See tsaba, zama, abura, hankura, ngafa, pwatsa, tafa, wurana.

àd'ayá  n. grey monkey. See waandu.

áfútáhyà'á  adj. n. light gray.

agi  prep. in the midst of, among.

ágína  n. 1. intestine. See mbaarashida, shida. 2. small green bitter tomato-like fruit, H. gauta. See ngayakana.

agyana  prep. on, upon, about. (from agi + ana). (≈ ana).

agyuuva  n. (comp. from agi + uuva) light yellow tomato-like fruit, H. yalo.

ahadahada  prep. between.

aʼi  gr. form. final particle expressing joy. ka uugi niy aʼi 'I am finished, hurray!'

àjín  adj. (≈ tažin) filthy, dirty, unpleasant to look at.

ákákayi  interjection expressing amazement. akakayi ka uugi niy mbee 'wow, I can do it!'

akunwaci  prep. in front of.

ala  v.i. and v.t. (vn. àlōna) search, look for. See kwakuha, yaama. ala lawa 'hunt.' See zamaaka.

álàhálímína  n. (comp.?) provocation, goading, looking for an argument.

álàbá  n. type of fly (large, bites in rainy season).

alara  v.i. (vn. àlàrána) (= alara'a) 1. burp. 2. spill water from full container.

álha  v.i. (vn. álhàna) swell, puff up, bloat.

álhà'álhà  -a  n. type of edible mushroom. See mooambugina.

álhá  -a  n. type of termite (builds large flat mounds) See mabara.

álina  n. egg.

ama  pron. we (1st pers. pl. incl.).

ama  prep. at the edge of.

ama  gr. form. to where, to what place.
āmbà  *gr. form.* particle requesting agreement. dzanwu ka uuzanà, amba? *‘let us (dual) go farm, do you agree?’*

anà  *prep.* *(from a ‘at’ + na ‘head’) on, on top of, about. (= agyanà).*

anà  *v.i. and v.t.* *(un. ànànà) (upper dialect, = anyi, inà).*

àngarádána  *n.* male hyena. See asàngwàna.

anwu  *pron.* we (1st pers. dual).

anyi  *v.i. and v.t.* *(un. ányína) (= anà, inà) 1. tie. See guràta, gwalà, takulhà, tsàva. 2. get ready (for war).*

apaa  *adv.* on the ground.

apúrana  *prep.* beside.

àráribína  *n.* bark of tree or plant.

àrådádána  *n.* scorpion. See gangangà.


àrabá  *n.* 1. large or buck teeth. t̀i araba à makìi ‘he has buck teeth.’ See kwálìnyà. 2. type of animal (extinct, antilope-like, formerly hunted).

àràsàna  *n.* type of edible fruit of vine.


àryás  *v. id.* (= ryàs) putting small hard food (sà nga tsàdànà) in mouth.

asákà  *prep.* (= askà) in, inside of.

asàákà  *adv.* inside.

àsàkà  *gr. form.* used as response when one’s name is called.

àsàngwàńà  –à  *n.* hyena. See angàradàna.

ashì  *prep.* against.

ashì  *adv.* at home.

atangala  *prep.* across from.

atsà  *prep.* under.

a  *gr. form.* marker of neutral aspect.

a urà  *prep.* (= oora) at the entrance to.

àvàlimínà  *n.* *(comp. from ava + limínà) arrow head with barbs. See ava.*
āvá  –ə  n.  arrow.  See  avalsima,  mashiwha,  hwandařa.

ayii  v.i.  (vn.  ayiĩa)  be  ashamed.  ayiĩa  'shame.'  ayiiikii  'he  is  ashamed.'

áyíbyá  n.  (=  ayíba)  [<  F.]  sin.

áyíwá  n.  grasshopper.  See  talalałaĩna,  dzamboola,  kaacĩna,  kalĩdyanaũnwi,  masambala.

áyíwámadĩafana  n.  (comp.  from  ayíwa  +  madĩafana)  locust.

bəarə  v.i.  and  v.t.  (vn.  bəarəná)  (=  buura)  think  (about),  reflect  (on),  consider.
   (bəarəta  'remember').

bəbəhá  v.  id.  speaking  in  a  low  voice  so  as  not  to  be  overheard.

bələrá  –ə  n.  (action  n.)  chest  cold,  cough.  See  dzá,  meemanjivina.

bəlama  v.i.  (vn.  bəlamána)  (=  mbalaŋa)  stutter.

bálá  n.  type  of  tree  (with  edible  fruit,  sap  is  used  as  glue).  There  are  two  types:
   baladiza  red,  balooda  white.

bəlāakáyá  n.  (=  balankaya)  praise  song.

bəlámásárá  n.  pigeon.

bəlha  v.i.  and  v.t.  (vn.  bəlhaŋa)  court,  woo.

bəlha  –ə  n.  courting,  wooing.  See  bəlhaŋa.

bəndzəra  v.i.  (vn.  bəndzərəná)  grow  up,  become  old  enough  that  adults  begin  treating  one  with  respect  (of  boys  only).

bərəbərá  –ə  n.  dust.


bərədáá  n.  (action  n.)  hopping  on  one  foot  while  holding  other  foot  behind.  See  bərada,  kəlalaŋ.

bərəkwá  –ə  n.  small  chicken  hut  (mud  walls,  thatch  roof).  See  dzəga’yaka.

bərələ  v.i.  and  v.t.  (vn.  bəralána)  prop  door  closed  with  poles.  See  pa’a.

bərə  v.i.  and  v.t.  (vn.  bəránə)  despise  or  fail  to  appreciate  something  one  has  been  given.

bəra’i  (=  bara’i)  two.

bəryāntsána  n.  thread.

bəryañá  –ə  n.  type  of  tree  or  bush.
bát  v. id. forgetting completely.

ba  v.i. and v.t. (vn. bâná)  1. speak, say, tell. See waɓa, mǝɓa, uu'i, ǝnki, wa, 'wa.  2. (in pot making) build up mouth of pot by adding clay.

bá  n.  1. leaf.  2. annual plant, weed (not grass). (pl. is bânyina 'kinds of leaves', never biına).

bâa  v.i. (vn. bâana) (note long stem vowel) bâa (completive form). See ndzaa.  1. lie down, sleep, pass night. See tsâfa.  2. repent, ask forgiveness. kà bâa nyi akunwaciiku 'forgive me (lit. I lie down before you).' See tâfa.

baara  v.i. and v.t. (vn. bâarâná)  1. hang out yarn in preparation for weaving.  2. spin web (of spider).

bâavâ  -ǝ n. scar.

bâa'wâtá  -ǝ n. (comp. from ba + 'wâta) bean leaves.

bâayâ  n. loin covering of beads or leather worn by young girls (= kagankwâɗa).

bâazhiwâ  n. (comp. from ba + zhiwa (?)) type of tree (with leaf used in sauce).

bâ  v. id. receiving into hand.

bâá  n. (inher. poss., body part) back.

bâásâɗá  -ǝ n. (= basâɗa) (comp. from ba'a + sâɗa) (inher. poss., body part) top of foot. See sâkasâɗa.

bâbâlâ  n. (comp. from ba + bâla) stage of guinea-corn growth (waist high, said to resemble bâla).

bâbâ  adj. n. "leaf" green. See ba.

bâbârá  n. open space, plain, open level country without mountains.

bâb  id. See bâba.

baɓa  v.i. and v.t. (vn. bâbâna)  1. pound flat. See dzaɓa.  2. beat up someone. (= mbaɓa). See faɓa.

bâdâgâl  id. most of, the majority of. See aẓhak.

bâdârâ  -ǝ n. food eaten in secret to avoid sharing.

bâdâwâ  n.  1. unmarried man.  2. (= ma'alamakâ). See lyawara.

badz  id. See badza.
badza v.i. and v.t. (vn. bàdzànà) dig up (a root crop) with chopping action of hoe. See ra, uuza.

bád'awu adj. id. long, tall (of inanimate things).

báfá n. large strong man. See bwada.

bagǝbagǝra See bagǝra.

bágám v. id. meeting unexpectedly.

bagǝra v.i. and v.t. (vn. bágǝránǝ) 1. arrange objects carefully (such as in making a stone fence). See biña. 2. prepare speech carefully. ða bagǝbagǝra 'in a well-ordered manner.'

bágá n. sheep.

bágàngád'anà n. type of grass. (different than bajangǝdǝnà).

bagìnà n. (inher. poss., body part) (comp. from ba + ginà) face. See ginà.

bah gr. form. enough so that. ma'a dǝfǝnà a uuda bah ha ǝburǝgi 'there is still enough mush in the pot so that you will fill up.'

bájábaják quantifier much, a lot of.

bájangǝdǝnà n. type of grass. (different than bagǝngǝdǝnà).

bákàsaakábà n. (= sakaba).

bákwa'bákwa n. type of fish (like mbara'mbarà but black).

bálǝwá n. type of large gown usu. of simple white cloth.

bálh id. See balhà.

balhà v.i. and v.t. (vn. bálhànà) plait, braid.

balimina n. (comp. from ba + limina) outer ear. See limina.

bámà n. (comp. from ba + ma) lip (= amputàma).

bámbúzà n. (comp. from ba + mbuza) pumpkin leaf.

bänà n. age peer.

bánçinà n. red sorrel, H. yakuwa.

bàntànvwì n. (comp. from ba + ta + anvwìnà) type of plant (goats eat it).

bàntyàarà n. [< F.] loin covering. See baàya, vyakà.

bàrǝkùmà n. title of one of the traditional village elders.
bărâwá n. (= mabarâwâ) 1. young male sheep or goat that has been weaned. 2. young boy. See dagwa.

bâsâďa -ə n. (= ba'asâďa).

bâsâna n. (inher. poss. (?), body part) arm (from wrist to shoulder).

bâshâďa n. (comp. from ba + shafa) type of leaf used to make a swearing juju. See shafa.

bâtâ -ə n. unusually large serving of mush (dâfâna).

bâvârâna n. pagan (neither Muslim nor Christian). (= andâfaara).

bawuta v.i. and v.t. (vn. bâwutâna) (= pawuta) fan.

bâzâwâ’í adj. open and painful (of a wound).

bîbâna n. feather.

bîďá non-verbal pred. (= gidâ, gujî) exceed, surpass. bidà ci dâ gusâna aciiki ‘he is shorter than me.’

biģâbiģâ’û adj. id. big (of elephant’s ears).

bîkù v. id. (= piku) 1. piercing of needle or thorn. 2. setting afire.

bînâ n. uninhabited country, ‘the bush.’

biňâ v.i. and v.t. (vn. bînâna) arrange in a line. See bagâra.

birima n. title of one of the traditional village elders.

bîsâmá -ə n. tick.

bôlô’a n. tan colored dog. See ada, hwaba.

bûbûñá -ə n. bull (full grown). See mataasa, la.

bûbûwá’ -ə n. wing.

bûs v. id. 1. striking of rain drop. 2. striking of a club.

bûdâńâ -ə n. pot with broken rim. See buhâra,ma.

bud id. See budà.

budà v.i. and v.t. (vn. bûdâna) (= budâka) 1. clear and farm new ground. 2. hoe deeply in hard ground. See kwangwara, ngwarâha, tsâha, uuza.

budâka id. See budâka.

budâka v.i. and v.t. (vn. bûdâka) (= budà).
būḍá  – ø n. new farm on virgin ground. See būḍa.

būf  v. id. 1. falling into ashes or dust. 2. being without strength or possessions.

buga  v.i. and v.t. (vn. būgānā) race (of men or horses).

būgājāmā  n. civet cat. See gudāra.

būghāb  adj. (= pulhipulhi) swollen, fat (of cheeks).

buhad  id. See buhadā.

buhadā  v.i. and v.t. (vn. būhadānā) (= burhadā) dig up, dig out (with effort). See ra.

būhārāmā  n. unfinished pot without rim. See budzānā.

būhūb  v. id. shattering (of pot, etc.).

būkārā  – ø n. leather loin covering worn by men in former times (= kwakwalinga).

būm  v. id. (= pum) 1. breaking wind. 2. bursting of football.


būndzēb  v. id. (= bughāb) 1. falling of heavy rain. 2. falling and breaking of pot.

bura  v.i. and v.t. (vn. būrānā) 1. chop, hammer, strike heavy blow. See yaḍa, cilha, patsā, puraka, yaḍa, tsahu. 2. bite (of snake, = ida).

būrādzām  adj. id. 1. in need of a haircut. 2. (of grass) growing in a dense clump.

būrānānā  n. 1. fermenting. (action n.). 2. alcohol.

būrāz  v. id. breaking wind.

burad  id. See buradā.

buradā  v.i. and v.t. (vn. būradānā) (= mburadā) 1. squeeze out (such as seed from ripe fruit). 2. miscarry.

busa  v.i. and v.t. (vn. būsānā) 1. angrily refuse to speak. 2. angrily refuse (to do something). See naana.

būsā  – ø n. unidentified internal organ next to intestines.

buta  v.i. and v.t. (vn. būtānā) pull out (used only of sticks or grass pulled from bundle). See mbudā.
búts v. id. 1. hitting with a club. 2. breaking open with force.

buurə v.i. and v.t. (vn. búuràná) (upper dialect, = bəərə).

búurá → n. (inher. poss., body part) elbow.

búutà adj. n. 1. easy. 2. cheap.

bú adj. id. wide and flat.

bu'u v.i. and v.t. (vn. búùná) 1. winnow (grain). See kaca'a, tangwa'a. 2. arrive. (= mbu'u).

bú'yí adj. id. long thin and widened at the end (shaped like a squirrel's tail).

búzheemə n. (upper dialect, = mbuzheemə) beard.

bwá' v. id. hitting with a club.

bw'a'alə v.i. and v.t. (vn. bw'állhənə) bend edge of tool by striking something hard. See dəgwasə, ndəkwasə, ndəgurama, ra'u.

bwádə n. person with great strength. See bafa.

bwágabwágåt adj. id. (= bu'u) big, wide (of pieces of meat only).

bwákyyálə n. ornamental staff decorated with strings of coins.

bwál id. See bwala.

bwåla v.i. and v.t. (vn. bwåləná) break off (such as a tree limb) See pwalə.

bwályályá v. id. (= bwalyala) pouring large quantity of liquid.

bwəm id. See bwamə.

bwamə v.i. and v.t. (vn. bwəməná) 1. pound hard (such as on wall or stone). See tsama, déga. 2. bwamə həala 'tell a lot about something.'

bwán adj. wide.

bwánkərá n. person known for his large appetite.

bwəs id. leaving. See bwasa.

bwasee v.i. and v.t. (vn. bwəsənə) (stem occurs only with -ee ext.) leave, quit, stop doing. See unee, vuənə.

bwáyá n. leopard.

bwáyərəmənə irr. adj. ugly (female). See bwayi, rəmənə. (bwayəramənəkii in pred. position). bwayərəmənənə 'ugliness.'
bwàyí irr. adj. bad, evil. (bwayakii in pred. position.) bwayabwayaana ‘evilness.’

bwàyidagwá irr. adj. ugly (male). See bwayi, dagwa. (bwayidagwakii in pred. position.) bwayidagwaana ‘ugliness.’

byám adj. id. 1. swollen. 2. tied tightly.

bàara v.i. (vn. bàaránà) (= buura, biira) play.

bàdáku v. id. poking through into hollow cavity.

bàda v.i. and v.t. (vn. bàdánà) (upper dialect, = bàga).

bàga v.i. and v.t. (vn. bàgána) (= bàda) postpone, decide not to do.

báh v. id. (= fah, sàfàh, bà) swallowing non-liquid quietly.

bàla v.i. and v.t. (vn. bàlánà) 1. kill. See pà’u. 2. blow out (flame). 3. forge (metal).

bàla v.i. (vn. bàlhána) decay, rot. See ufà.

bàlhá –à adj. n. hot (but bearable).

bàmá –à n. (action n.) drawing blood or puss from a sore by sucking through a horn (mapa). kà kii ci bàma ‘he drew blood.’

bàra v.i. and v.t. (vn. bàránà) 1. shine, be bright. 2. sharpen, whet, polish. See ndàara, tala.

bàràgut v. id. (= gurak) swallowing liquid noisily.

bàrèhà v.i. and v.t. (vn. bàrèhána) be sick.

bàrèhána n. sickness.

bàrèhína n. smallpox.

bàràjájáhu adj. rough.

bàrámá –à n. yam.

bàrà n. type of disease causing sores on skin.

bàrakà v.i. and v.t. (vn. bàrakána) have labor pains, be in labor. See fà, jíla, zêmà.

bàraña v.t. and v.i. (vn. bàrañána) 1. warm (something or self). See utà.

bàtà’à adj. n. warmish, slightly warm.

bàzé irr. adj. much, many.
bêza  v.i. and v.t. (vn. bê zadêna)  1. rub (something or self) with oil.  2. wash, rinse (pot).  3. make mistake, spoil (something). bêzêe 'make mistake.' See saawâ, sama, dagwa sa, râ.  4. be angry. kâ bêzhi sâkî 'he is angry (lit. his stomach is spoiled).'

bâ'  v.id.  1. burying (= da')  2. swallowing quietly (= bâh).

ba'a  conj. and.

bêama  v.i. and v.t. (vn. bê ama na)  1. count.

bêara  v.i. and v.t. (vn. bê ara na)  1. show.

bêad  id. See bêza.

bêadêa  v.i. and v.t. (vn. bêadê na) break off (edge or rim of something). See aâi.

bêagum  adj. id. short (of stick, rope, etc.).

bâl  v.id. (= pal) snapping of something big and hard.

bêalâbêalâbêalâ  v.id. (= katsatsa) running quickly.

bêm  adj. id. bad, evil, mean, unkind. See bwayakii.

bêara bêar  adj. free of trash (of compound, etc.).

bêtsa  v.i. and v.t. (vn. bê tsê na) (= bâwatsa) break off part (of something soft). See aâi.

bêatsâbêats  adj. id.  1. brittle.  2. broken into pieces. See verb.

bawâ  v.id. (only with aânya) turning around and coming back before one reaches one's destination. See gâd.

bî  v.i. and v.t. (vn. bî na) (= aâbi).

bîbîna  n. shoe.

bîrâna  n. urine. Bîrûki 'I need to urinate.'

bîrînshîbâ  n. (comp. from bîrî + an shîbâ) type of guinea-corn (yellow).

bîrû'usârâ  n. (comp. from bîrû + usâra) type of sickness (symptom is red urine, from "walking in too much sun").

bîpîjâ  n. 'red' metal. See andzânâ, tîbîsa.

bîrad'  adj. id. full.

bîrimîna  n. remains of mush clinging to sides of cooking pot.
Gitsâkwâ –ə n. type of mouse with long nose, H. jaβa, (Abraham: 'shrew-mouse').

6u v.i. and v.t. (vn. 6ûná) (= əbu).

6ûbûkâna n. black cakes made from pounded dried fish (used to flavor sauce).

6ûhwá adj. id. (= 6uhu) lined up.

6uk id. See 6uka.

6uka v.i. and v.t. (vn. 6ûkâna) find (discover) hole while digging.

6ûká –ə n. gum, rubber, resin, sticky substance.

6ûkâbûkâ adj. n. sticky, gum-like. See 6uka.

6ûrâhá –ə n. cave.

6ûræzhatâna –ə n. cake of “black salt” (potash).

6ûrâ –ə n. type of pot with hole in bottom. When dry grass is placed over hole, it is used to strain liquids.

6ûtyâk v. id. breaking of weak rope.

6uus id. See 6uusa.

6uusa v.i. and v.t. (vn. 6ûusâna) push aside, brush aside (light weight objects).

6wâqûnâ n. sauce of pumpkin, groundnuts, and dalaña (has bad smell).

6wa’a v.i. and v.t. (vn. 6wa’aná) 1. bathe (woman with boiling water after giving birth). 2. apply hot compress.

6wâ’a n. gift brought to woman who has given birth for the first time.

6wâlyâya v. id. (= bwâlyâya).

6yá’ v. id. 1. drinking up completely. (= kâp). 2. tying well. 3. jumping down.

6yâm adj. id. (= byâm).

6yam v. id. (= 6im, 6îrim) jumping down and hitting the ground with force.

cá’ v. id. 1. submerge completely in water. 2. dying.

câ’a adv. as far as, even up to. ta’i ma’îna c’a’ aurâkî ‘there was water up to his neck.’ c’a’a andzî ‘even until now.’ See daña.

câbâr adj. id. brim full.
càcà  n. indigo dye.

càcàkwà  n. lower leg of cow (eaten as medicine to regain strength). (≈ tan-tanwa)

càkalha  v.i. and v.t. (vn. càcalha naïa) hatch (eggs). See umbà.

càcìráfa  n. type of calabash with bumps on skin. See kunwa.

càhwàd  id. See cahwàdà.

cahwañà  v.i. and v.t. (vn. càhwàd’añ) dig with a stick. See ra.

cákàràh  adj. id. (only with tàkuree) not (able) at all.

cakuñàna  v.i. and v.t. (vn. cakuñàna) (≈ kùbùdà).

čakula  v.i. and v.t. (vn. cakulàna) 1. clean (ears only). See kukula. 2. poke around with a stick.

čal  id. See čala.

čala  v.i. and v.t. (vn. cálàna) splash (liquid).

cálh  adj. id. spotted, speckled.

cálh  v. id. rustling of something unseen (as in weeds, etc.).

cáma  adj. id. bright.

cámàna  n. (abstr. n. < cama) light, brightness. See bìrìnà.

cémànàgyà  n. hedge hog (≈ mèdampiku).

càncìránà  n. water monitor. See anvùhà.

càt  v. id. becoming completely gone.

ceeda  n. [≈ F. ] (upper dialect, = kwaña) money.

ci  pron. he/it (3rd pers. m. sing.).

cìbùkà  –ə  n. woman’s small axe. See ràhà.

cìbà  –ə  n. trouble (= taakwa).

cìcìdà  n. type of tree (leaf used as medicine for dysentary).

cìcì  interjection. said to child when he sneezes.

cìcì  v.i. and v.t. (vn. cìcìna) approach in shy manner. dà cìcì ‘in shy manner, with embarrassment.’

cìcìna  n. gnat.
cicikinu n. 1. type of bush with edible berry. 2. type of insect.
cicira v.i. and v.t. (vn. cicirana) become more intelligent (of children developing).
cidacid adj. id. filled up.
cidake id. See cidake.
cidake v.i. and v.t. (vn. cidakana) pinch between finger tips. See murada.
cifadore adv. day after tomorrow.
cifagata adv. three days from today.
cifambada adv. day before yesterday.
cifa n. sheath for knife.
cifana n. harvest season.
cigina n. type of fish (small, black).
ciciota a n. type of bird.
cikazaka a n. (comp. from cii + ka zaka (no meaning)) hangnail.
cina n. (inher. poss., body part) hand, arm. See sakaciina.
ciwua a n. (comp. from cii + wa) cramp in hand.
cizamana n. (= ci zama) (inher. poss., body part) (comp. from cii + zama) right hand, right hand side. da ci zama 'on the right.' See madzana.
cik id. See cika.
cika v.i. and v.t. (vn. cicana) wind (string or thread around stick). See tabada, ha, tsawada.
cikada id. See cikada.
cikada v.i. (vn. cicadana) stand on tiptoe (to see something).
cikadana n. three-pronged forked stick used for pot stand. See cikada.
cikawuna n. (= ndzakawuna).
cika n. traditional game played with sticks set in patterns on the ground.
ciku id. pecking. See ciku.
ciku v.i. and v.t. (vn. cicuna) 1. peck (of bird). 2. straighten (stack of small items).
cīkūfīna  n. foam, froth ( = tsākūfīna).
cīkūrāh  v. id. ( = cīkārāk, tsākurāk) going or coming down.
cīkwālh  adj. id. full.
cīlānā  = a n. type of axe (used for tsahuna). See raha.
cīlēp  id. See cīlēp.
cīlēp  v.i. and v.t. (vn. cīlēpānē) go under water, submerge. See lipina.
cīlāh  adj. id. enough, just right.
cīlāh  id. See cīlāh.
cīlēh  v.i. and v.t. (vn. cīlēhānā) chop off (branches), chop in two. See bura.
cīmānā  n. serous fluid extruded from a corpse.
cīmu  v.i. and v.t. (vn. cīmuṇā) (upper dialect, = cinwu).
cīmu'u  id. trembling. See cīmu'u (v.i.).
cīmu'u  v.i. (vn. cīmu'uṇa) 1. shrink (cloth), make self fit into small space. See virī'u. 2. shiver, tremble. See gadzagadzā.
cinwu  v.i. and v.t. (vn. cinwuṇa) ( = cinmu, shinwu, yinwu) dip up, sop up, dunk.
cīnā  v.i. and v.t. (vn. cīnānā) bother (someone).
cīr  adj. id. 1. straight. 2. full.
cīr  v.id. ( = cīrācīra) 1. wrapping or winding up. 2. starting to wrestle.
cīra  v.i. and v.t. (vn. cīranā) pour into (container or hole). See aji, gē, tsava.
cīrānā  = a n. type of termite (builds tall hills, bite is painful, can ruin crops), hill of same. See mābāra.
cīravela'i  id. See cīravela'i.
cīravela'i  v.i. and v.t. (vn. cīravela'nē) wrinkle. See kahzha'na, purashika, ravusa.
cīrā  n. leather thong used to sew bag closed.
cītāwā  n. type of edible lichen.
cīnōnā  n. type of civet cat with “big mouth”. See gudāra.
cīnōnā  = a n. elephant.
cūp adj. id. bent over.

də prep. at, in, from, with (instrument marker).

də cīzəmə adv. on the right.

də madzəna adv. on the left.

dəbəra v.i. (vn. dəbərənə) crawl. See dəbəngə, tərayuə.

dəbwākərə n. type of plant or tree (leaf used in sauce).

dəb v. id. (= dəbə, təa'u) doing part way. See gədə.

dəbə v.i. and v.t. (vn. dəbənə) 1. taste good, be pleasant. 2. dəbəe ‘be good for (someone), be necessary that...’ kə dəbəe kəha kajeerənaaku. ‘Your shirt looks good on you.’

dəbələ n. type of fish (small head, few bones).

dəba v.i. (vn. dəbənə) walk slowly. See wii, məbəra, saara.

dəbələ -ə n. tree stump.

dəbəwə -ə n. granary. See ajima.

dədədə adj. (= zəzək) heavy.

dədəhwə -ə n. type of thorn tree.

dədəkə v.i. and v.t. (vn. dədəkənə) 1. settle (as dirt in water). 2. die down (of fire). 3. become calm (of wind). 4. become less painful.

dədənwə adj. n. (= dənəwə) black or dark blue.

dada‘u id. See dada‘u.

dada‘u v.i. and v.t. (vn. dada‘uənə) push, press with force. See gii, dala, təba‘a.

dada v.i. and v.t. (vn. dada‘uənə) straighten by heating and bending. (metal or green wood). See madadagunə.

dada v.i. and v.t. (vn. dada‘nə) 1. pull out (thorn). 2. pull off (hat). See məbədə.

dada‘kə -ə n. any grass seed with “fuzzy tail”.

dada‘amə -ə n. type of bush with edible berry.

dada v.i. (vn. dada‘nə) (upper dialect, = ləra).

dəfərə‘u adj. id. stark naked. See də purəki.
dáfu'dók  adj. id. short and fat.

dáfwa'á  adj. n. gray.

dáγa  v.i. and v.t. (en. dágáná)  1. hit, strike. See dzá, kádá, lhabá, félá, 
    ndaβá, ngwána, rooγa, tsagwa, tsáma, tsáγáku, tsáγáku, bwáma.  2. dágá 
    gwáma 'make a corral.'

dágáγína  n. rag, ragged clothing.

dágáγíu  adj. id. (= ráγáγíu) surrounded, encircled.

dágólá  -a n. stool, chair.

dágh  v. id. (= dim, dil) hitting with closed fist.

dágháγágh  adj. id. big and swollen (of stomach).

dágíná  n. (= digína) mahogany tree, H. macáci.

dágúzdíb  adj. cloudy, not clear (of water).

dágúzám  v. id. (= dágúzdám) moving of hair (on animal, etc.). (perhaps also 
    adj. meaning 'hairy'.)

dágwád  v. id. taking a handful of something.

dágwám  adj. id.  1. unable to see.  2. dull, blunt.

dágwas  id. Seedagwasáa.

dágwasáa  v.i. and v.t. (en. dágwasáá) (= ndágwasáa)  1. become dull (of 
    knife blade). See ndággraama, ra'úma, bwa'aláha, dágwáfa, gwága.  2. spoil, 
    damage. See ba'áa, sa'áat.

dáh  id. beating drum. See dáhá.

dáhá  v.i. and v.t. (en. dáhána, dáháńá) (= dihá)  1. beat (drum). 
    2. carefully set down (a container).

dáháγwándína  n. (comp. from dáhá + gwándína) type of thorn bush (common 
    hiding place for frogs?).

dáhá  -a n. thorn, thorn tree.

dáhúudíí  n. (comp. from dáhá + uuðá) type of thorn bush or tree.

dákwá  -a n. man's large axe. See ráha.

dálá'ú  v.i. (upper dialect, = dálá'ú). 

dálá'ú  v.i. (en. dálá'úna) (= dálá'ú) swim.
dâlakânwá - a n. (comp. from (n)dâlə + ka + nwa) string of beads worn around hips of young girl.

dâlə v.i. and v.t. (vn. dâlána) 1. praise, flatter, sing to baby. See hâna.
  2. push. (= dâla, dalagi).

dalagi v.i. and v.t. (vn. dâlágîna) (= dâla, dâla) push. irr. verb: dalagyuu 'push (imperative)', kə dalâgi Musa 'Musa pushed.'

dâmâ v.i. and v.t. (vn. dâmânâ) 1. go in or out (dâmâgara 'go in', dâmâgi 'go out', gîmâ/dîmâ 'come in or out'). See i.  2. worship (l'hâma 'pagan shrine').

dâmâh v. id. sneaking in a bent-over position.

dâmâna n. loaning, borrowing. da dâmâna 'loan, borrow.' vii dâmâna 'loan.'

ngâra dâmâna 'borrow.' See ndzâma, ndâ.

dâmâyâ n. porcupine.

dâm'bân adj. id. held in the hand.

dâm'bûrâm adj. id. 1. dissolved in water. 2. coiled (of a snake). See dambwas.

dâm'bâs adj. id. curled up, coiled up (of animal). See damburâm.

dâm'pûz adj. id. big.

dâm'pwá' v. id. running of cow.

dâm'wá - a n. large boulder. See faara.

dâna n. (irr. poss., kin. term) (pl. dasânyina) 1. father, parent's male sibling or cousin.  2. trunk of tree.

dânâdâvú adj. id. swollen (of stomach from pregnancy only).

dân adv. even as far as, all the way to (usu. precedes prep. a) kə kira ci dâna asîi 'be carried it all the way home.' See ca'a.

dânâdân adj. 1. hard, solid.  2. hard to pull out.

dângâra v.i. (vn. dângârànâ) grow to be large (of living things). See duuna.

dângwaf id. See dângwafa, dangwyah.

dângwafa v.i. and v.t. (vn. dângwâfânâ) bend or dent. See dâgwasâ, mbâwâfâ.

dângwyah id. (= dângwyangwyaha) bent, bent over. See dângwaf.

dângûrân adj. id. coiled or wound up.
dánkènà  n. sauce made from putrified pumpkin and groundnuts.
dànñwà’á  adj. n. dark grey.
dànñwà’ adv. all up, completely. ka tsàñgàgi ci dànñwà’ ‘he ate it all up.’
dànñwùk  adv. (= dunk) last year.
dànñwùkàtá  adv. two years ago.
dàpù  v. id. (= tapu) sitting down.
dàràdùnà  n. tape worm.
dàrál  id. See dàrálà.

dàrálà  v.i. and v.t. (vn. dàrálànà) 1. clench teeth (in pain or sorrow).
  2. pinch self, get pinched (in something).
dàrànù  adj. id. many, much (of particles only).
dàrápà  –à  n. footprint, game trail.
dàrèvà  adv. (= dàrèvàvà) very, very much. íza’u nà usàrè dàrèvà. ‘the sun is very hot.’
dá’u  v. id. (= ghà’u)
dá’ùràk  adj. id. round.
dá’yàk  adj. id. many (of small objects).
dàwà  adv. there.
dàwà  v.i. (vn. dàwànà) sprout (of plants or hair). See jinwà, pùkà, nga.
dàwà  n. (= dàwànà) husband’s hut in compound (= àguyàdùnà).
da  conj. and.
da  adv. where, at what place.
da  gr. form. optional particle used with question words. mi da nà sàtsà? ‘what is that?’ gucí da? ‘when?’
da  v.i. and v.t. (vn. dànà) 1. cook (meat in water or oil). 2. cook sauce (any kind, bat usu. meat sauce). See m hàsà, yàngàla, tàlha, sàrè, ndàzàgà. 3. da pànà ‘start fight, plan war.’
dàgàrà  adv. below (= da dagàrà).
dàgi  adv. above (= da dagì).
dàkàdàwànà  adv. in the evening.
dákádáhà  adv. early morning (approx. 4 a.m.).

dávádá  adv. (= vàdàwàdà) at night, during the night.

dáafá  n. (= da'afa).

dáogwà  n. type of mat. See àdza.

dáarànà  adv. in the dry season.

dáarànà  n. dry season (= ranà).

dáawànà  n. noisy scolding. ka dáawaanà 'scold.' See dzala.

dà'  v. id.  1. burying.  2. hitting (= ìa').  3. putting into mouth.
   See da'amu.

da'àfá  -à  n. type of pot used to make mush (dífànà) (= daafa). See uuda.

da'amu  v. id. putting into mouth. See da'.

da'ariq  adj. id. (= hufrîñ) perfectly circular.

da'áas  adj. id. seated.

dabangà  v.i. and v.t. (vn. dâbangànà) crawl (of child). See dâbara, târavusà.

dàba  v.i. and v.t. (vn. dâbàna) join together. See lába.

dadàna  v.i. and v.t. (vn. dâdánnà)  1. make black marks on calabash by
   burning.  2. darken lips with ashes.

dàdàfà  -à  n. type of termite (white). See màbàra.

dàdànyìnà  n. soot. See tânkyara, mäkìràna.

dâdzàgudà  n. (comp. from da + dzàgudà) type of pot used to make sauce. See
   uuda.

dàdà  v.i. and v.t. (vn. dâdàna) [< F.] escape, get free, set free. See màbara,
   sàmbàda.

dàdá  -à  n.  1. type of tree.  2. poison used on arrows (perhaps from dáda
   tree ?). See màngàna.

dàgàlà  n. pig, wild boar.

dàgàràgàrà  -à  n.  1. black string worn around hips of young girl.  2. black
   line around calabash.

dàgàdàgà  adv. here and there, in various places.

dàghàrà  n. young unmarried woman. See ràmàne.
dágwá  _irr. adj._ handsome (male).

dágwá  _n._ male adolescent, handsome young man. dagwaña (= zana).

dagwamadana  _n._ fiancée, bridegroom.

dähínämovādá  _n._ (comp. from dahîna + movāda) type of insect (like ant, but is not social).

dái  _adj. id._ tall, straight and upright.

dál  _adj. id._ deliberately naked. See də purāki.

dálədolə  _n._ (comp.?) type of guinea-corn.

dala  _v.i. and v.t._ (vn. dâlana) push. See dala, dada'u, taba'a, gigi, tagha'da, takad'a.

dâláginya  _n._ hut built in field for shelter while guarding field.

dâmà  _n._ health. used only in greetings: dama kwa? 'are you well?' (reply) tâi dama 'I'm fine'.

dâmihurâ  → _n._ (comp. from da + muhura) festive period when fiancée comes to spend twenty days with bride's family.

dâmpwâpwažá  → _n._ male rainbow lizard. See gyagyla, kwakwarâ.

dândza  _n._ type of tree (white hardwood, preferred for hoe handles, mortars, adara, etc.).

dândzá  _n._ 1. light body hair (as on arm or leg). 2. pinfeather.

dândzâgá  _n._ type of bush (branches used to tie bundles of grass or firewood, also woven into dalaŋa strainers).

dângârân  _adj. id._ outside in the open.

dângwátá  _n._ adult male red monkey. See waandu.

dânkwâyâ  _n._ type of grass (used for grass skirts).

dâŋa  → _n._ small hourglass shaped drum, H. kalangu.

dáp  _adj. id._ held firmly in hand.

dârá  _n._ 1. youngest person in a group. 2. type of bird (= dâooza'nə). dara pina 'last breath.'

dârá  _n._ cap, hat.

dâranwânwuu'nâ  _n._ (comp. from dâra + nwanwuu'nə) tall red cap worn by a chief.
dáróozànà n. (comp. from dara + uuzànà) type of bird (white and black, small body, long tail) (≈ dara).

dà’ú v. id. (≈ gahu) going in and out (of person).

dave adv. there.

dâvàra v.i. and v.t. (m. dâvârâna) join forces, work together, combine resources. See taara.

dâvûrânà n. sausage fly.

dâwée n. spiral metal anklet.

dâ’wâ n. ìe. See jirakànà, ọdànà.

daz id. See dazà.

dazà v.i. and v.t. (vn. dâzànà) 1. spread out (pile of something). 2. talk a lot.

dàzà’wànwu n. type of fish (medium-sized, white).

déerànà adv. in the morning (sunrise to 9 a.m.).

déevyànà adv. in the rainy season. See vyanà.

dìdidìm adj. id. very big.

dìhà v.i. and v.t. (≈ dàhà).

dìhàpànà n. rain cloud which hangs low to ground. See kurañiìnà.

dìnà n. hunting in a large party. kà gi anji ka diìnà ‘people went hunting.’

dìnàdå’ ø n. pupil of the eye.

dil adj. id. many (of things tied together, such as sticks).

dil v. id. hitting with closed fist. See dim.

dìm v. id. 1. sound of impact or thunder. 2. hitting with closed fist.

dìmáhàryà’ adj. id. partly full (of stomach).

dìzà adj. red.

dìzâ’ ø adj. n. reddish (pink, orange, purple).

dôndùràsà n. hard clod of dirt, piece of termite mound, small piece of broken pottery.

dòora adv. tomorrow, on the next day.
dóosára  adv. (= da usára) in the day, during the day.

dóosá  –a n. earthenware pot lid. See uuda, zhimbáda.

dúd  v. id.  1. picking something up.  2. hitting.

dulh  id. See dulha.

dulha  v.i. and v.t. (vn. dulháná)  1. turn upside down (container).  2. cover (container).

dúm  adj. id. full.

dúnk  adv. (= dənwuk) last year.

dúras  adj. id. with little hair (of person), with little grass (of roof). See durasa.

duras  v. id. See durasa.

durasa  v.i. and v.t. (vn. durášañá) scratch off, scrape off (with hand).

dus  id.  1. striking ground.  2. worn out. See dusa.

dusa  v.i. and v.t. (vn. dúsáná)  1. beat ground to loosen soil (as when harvesting groundnuts).  2. wear out back of hoe handle from beating ground.  3. wear hair thin from carrying head loads. See ndásáha.  4. rub with powder or red occur.

düudánñāki  n. type of grass (hard to pull out by roots).

düuhíréécía  n. type of mouse or rat.

düurdána  n. (abst. n. < duura) being relatives. ka lābi tíi ka düurdána ‘they are relatives.’

düurá  –a n. (reg. poss.)  1. relative, kin. See ndzakánwuné.  2. kind, sort, type.

dúuz  adj. id. glowing red (of setting sun).

dúv  adj. id. dead and bloated.

dwá’  adj. id. long and horizontal.

dwá’  v. id.  1. putting soft food into mouth (= da’).  2. (with ka vurána) yelling.

dwa’  id. See dwa’a.

dwa’a  v.i. and v.t. (vn. dwááná)  1. measure length (by hand spans or paces).  2. take long steps.

dwyálh  adj. id. very white.
dyáŋ  adj. id. (＝tyandarya') alone.
dyara’u  v.i. and v.t. (vn. dyârâ’u) gossip, tattle, spread rumor.
dyâŋ  adj. id. close, tie, or fasten well.

dzə  v.i. (vn. dzâna) go. Irregular forms: gi ‘completive’, duu ‘imperative sing.’,
dâma ‘imperative pl.’ (upper dialect: dzuu ‘imperative sing.’, dzâma ‘impera-
tive pl.’). See pala, wura.

dzâba  v.i. and v.t. (vn. dzâbanâ) stick, stab, poke (with sharp instrument). See
lhidâ, jiku, vilku.

dzâba  v.i. and v.t. (vn. dzâbanâ) 1. wrap, loop, or coil rope around some-
thing. dzâbanâ nfwad ‘four wraps.’ 2. put on more than one gown.

dzâbwâ  －ə n. type of grass (used for mats) (＝tsâba).

dzâdzâ  n. (＝dzadzâ) (pl. dzâdzâshîna) (irr. poss., kin. term) grand-
father, grandfather’s male sibling or cousin.

dzadzâra  v.i. and v.t. (vn. dzâdzârân) leak out, bleed. See lâva, pula.

dzâdzâna  n. (＝dzâdzâ).

dzâga  v.i. (vn. dzâganâ) 1. cook in boiling water. See gufa, usâ. 2. be
someone’s younger sibling. kâ jigi ci agyanaki. ‘he is my younger brother.’ See
madzâga. 3. make soft (as water softens ground). 4. tame (a horse).

dzâgâ’yâkâ  －ə n. wooven grass chicken coop. See bârakwa.

dzâgâ  n. fence or wall of stones.

dzâgâm  adj. high, up high. See dâgadim.

dzâgârâ  －ə n. leg or stand made on certain pots.

dzâgû’dâ  －ə n. sauce, gravy (H. miya).

dzâgunâ  v.i. and v.t. (vn. dzâgunâna) learn, teach. kâ jighinu Musa jangana.
‘Musa learned to read.’ kâ jighinu ci jangana ka Musa. ‘he taught reading to
Musa.’

dzâgûradzâgûrâk  adj. id. cut into many large pieces (of meat).

dzâgûlulâ  －ə adj. n. having mixed colors or sizes.

dzâgûv  adj. id. conceited, “big headed.”

dzâgûvyâryâ  －ə n. type of fish (hard yellow skin, not eaten).

dzâgwâ  v.i. and v.t. (vn. dzâgwâna) (= dzâkwâ) sing together, play instru-
ments together. kâ dzâgwâ nû monyanâ. ‘they sang a song.’
dzàgwák  adj. id. astraddle something.
dzahu  v.i. and v.t. (vn. dzàhùnà) dig hole to get building mud. See ra.
dzákú  adj. id. stuck in an opening.
dzaku  v.i. and v.t. (vn. dzàkùnà) string beads of different colors. See ndàla.
dzàkwà  v.i. and v.t. (vn. dzàkwànà) (upper dialect, = dzàgwà).
dzàlwà  v.id. 1. jumping into water (= dalàm). 2. leaking through of water (with dripping) (= tsàlav).
dzàlwà  -à n. (inher. poss., body part) heel of foot.
dzàmà  -à n. first born child. See pootàdagwaàna.
dzàmà  adj. id. dried up (of trees only).
dzàmbùdùk  adj. shape of a round calabash with a small opening (mouth).
dzàgà  v.i. and v.t. (vn. dzàgànà) (= ndàgà, tsàgà) become stuck. See zàva,
ndàgbùjà.
dzàt  v.id. (= dzat) coming out quickly in order to run away.
dzàvù  v.i. and v.t. (vn. dzàvùnà) 1. fall (only of water in waterfall) See
màdzàvùnà. 2. drool.
dzà  v.i. and v.t. (vn. dzànà) 1. pound, clap, cough, thunder: dza gàgà 'beat
drum.' dza sì:nà 'clap.' dza bálànà, 'cough.' dza nà nà vànà 'thunder.' See
dàgà, bawàmà, tsàmà. 2. weave. See ìndà 'mat.' 3. dza nà 'shave head (in
a special way).' 4. (iter. dzàadza) push together into a pile, gather together.
See fadsà, tsàámà, tsàkà. 5. dza dà nà 'meeting, gathering (lit. gathering
of heads).'
dzànnà  v.i. and v.t. (vn. dzànnànà) insult, call names.
dzààù  v.id. (= tsààì) grinding fast. See ghàza'.
dzà  v.id. becoming lost or forgotten. See bat.
dzà  v.i. and v.t. (vn. dzàànà) close eyes, clinch teeth. See mìhi, mìrika.
dzàbànà  -à n. praying mantis. See màyàna.
dzàfà  v.i. and v.t. (vn. dzàfànà) pound until soft. See bàfà.
dzàbà  n. second (last) cultivation after planting (= hwàbà). See jìgwàra.
dzàdànà  -ə n. (comp. from dza +də +na) meeting, gathering. See dza.
dzàd'  adj. far away, distant. dzad' da 'far from.'
dzàd'aká  n. type of grass (used to make mangüfà and piirína).
dzàhárát  adj. id. big (of people).
dzák  id. up high (on something). See dzaka.
dzaka  v.i. and v.t. (vn. dzákànà) put up high (on something).
dzaka  v.i. and v.t. (vn. dzákàna) dress up, put on best clothes.
dzákǎyá  n. type of mouse with bushy tail.
dzala  v.i. and v.t. (vn. dzálàna) scold, punish, spank. See daawana.
dzálà  n. 1. large pile of boulders. 2. dense grove of trees. 3. woven cord.
dzàmbóolà  n. type of large grasshopper.
dzànàńgàvàna  -ə n. (comp. from dzànà + nga + vàna) thunder.
dzàndzá  n. type of tree (white hardwood).
dzànj  adj. id. few, not many.
dzàngám  adj. id. tied.
dzàngárálà  n. type of termite (bites).
dzàngwàlá'  adj. id. emaciated.
dzànká'  adj. id. tall (of people).
dzarə  v.i. and v.t. (vn. dzáràna) 1. do something in lazy or reluctant manner.
  2. fail to do something because of laziness or reluctance. See sàna.
dzàrə  n. Muchella village. See madzara.
dzàwá  -ə adj. n. 1. difficult, hard to do. 2. expensive.
dzúlúl  v. id. sound of water pouring into water.
dzwá'  v. id. picking up and putting on shoulder or neck in order to carry.
dàabàra  v.i. and v.t. (vn. dàabàràna) desert spouse and return to parents.
dàakà  v.i. (vn. dàakàna) (lower dialect) act foolishly or shamefully.
dádársilh  adj. id. 1. closed well. 2. unable to speak.
dàgàdim  high and flat (of ground).
d'ágúdám  adj.  1. piled up (of soil).  2. swollen.

d'ákə v.i. and v.t. (vn. d'ákána) 1. put, place. See kapaa. 2. d'ákə lama ‘give name to a child.’ 3. hide in wait to ambush. See tsadə, maaba, umbə.

d'ákálāmä  -ə n. (comp. from d'ákə + lama) child’s naming ceremony.

d'ákánə  n. large communal work project. See uusanvwa.

d'ákut  adj. id. swollen (of small sore only).

d'āmə v.i. and v.t. (vn. d'āmənə) 1. pick up one by one, select one by one. See pilə.

d'ara v.i. and v.t. (vn. d'ārənə) 1. buy, trade. irə (motion to speaker ext.). 2. d'arama, d'aramagi ‘sell’ See d'aragi.

d'aragi v.i. and v.t. (vn. d'ārəgίnə) sell. Irregular forms: iragi ‘completive’, d'arəgyuū ‘imperative sing.’ d'arəgίma ‘imperative pl.’ ka iragi ci də təhwa, ‘he sold the horse.’ See d'ara.

d'ávə  -ə n. basket.

d'äwu v.i. (vn. d'äwunə) move (residence). 'yiwa (motion to speaker ext.).

d'azə v.i. and v.t. (vn. d'azənə) rise into the air (of dust or smoke). izha (motion to speaker ext.).

də v.i. and v.t. (vn. d'ənə) 1. do, make, create, happen, become. 'ya (motion to speaker ext.) See taga. 2. d'eecccii (please) give me a little.’ See va. 3. cause pain, hurt. ka d'ii saəsəki tə ki. ‘my foot hurts (me).’ See yahəra'a, jila, bəraka, peepiđa, zama, zarakə.

d'araa v.i. and v.t. (vn. d'ārəranə) pour off liquid leaving sediment behind (as when clarifying oil).

d'ācə  n. sweet sap (from leaf or tree).

d'ādəl  adj. id. fallen on back.

da'danwu v.i. and v.t. (vn. da'dənwunə) become clear (of water when dirt settles). See dənwa'danwu, deguzaə.

da'nu'dənwu adj. 1. clean (of water). See da'danwu 2. open (of mouth or hole).

da'fənə  -ə n. (stem is dəfə, note: pl. dəfənynə, dəfəta ‘that...’, dəfənaaki ‘my...’) guinea-corn mush, H. tuwo. See bata, məhaha, məhərafiynə, movura, murəmura, biriminə, mama.
dáfátákàrā n. (comp. from dáfə + tə + kəra) buttocks (= dáfətə-movəda).

dáfátamovədá n. (comp. from dáfə + tə + movəda) buttocks (= dáfətəkəra).

dágana v.i. and v.t. (vn. dágánəna) carry on the head without holding with hands.

dalaŋ id. See dalaŋə.

dalaŋə v.i. (vn. dáləŋəna) roll over. See dangaraŋə, takara’a.

dancañ adj. id. having exposed roots.

dán adj. id. on the very top, up high.

dàngərə n. high ground.

dangaraŋ id. See dangaraŋə.

dangaraŋə v.i. and v.t. (vn. dàngərəŋəna) roll over repeatedly. See dalaŋə.

danwuđanwu id. clear (of water). See đađanwu.

daráyi adj. clear (of sky).


dsásəka v.i. and v.t. (vn. dásəkána) be pregnant, become pregnant. (this unusual verb contains an incorporated noun: da’ make’ + səka (-ə) ‘stomach’. Note the stem vowel is low, which is not as one would expect from the noun.) ka dásəkəki ‘she is pregnant.’ ma’dasəkəkəki nə ki ‘she is pregnant.’ da’ dásəkə nə ki ‘she is pregnant.’

dásəl id. adj. id. too short (of a gown).

dínə adj. n. 1. cluttered, untidy. 2. unwashed, dirty. 3. filth.

dúləŋ v.id. 1. rolling on ground. 2. falling of large object.

duu v.i. See đəwu.

duuna v.i. and v.t. (vn. dùunaŋə) 1. become big, make big. See saŋəra.

2. show honor to, praise. ma’dunaŋəki ‘big, large.’ See dangara, həna, dala, ngwaara.

fəərìi v.i. and v.t. (vn. fəərìina) display things for sale.

fəđə v.i. and v.t. (vn. fəđəna) 1. gather together and take away. See dzaadə, təəama, tsəka. 2. roll up (mat). 3. fəđə kəəra ‘clean out ditch.’ fə ’ya (motion to speaker ext.).
fâchâ -ə n. (inher. poss., body part) gums.

fâchâs adj. tiny, very small.

fâh v. id. (= bah) 1. swallowing quietly. 2. putting carefully into bag.

fâl v. id. breaking off large piece of mush (dafâna).

fâlha v.i. and v.t. (mn. fâllâna) 1. whip. 2. break many things at once. 3. fâlha ma ’speak incantations, pray before fetish.’

fâlôdgwa n. (comp. from fârə id.) + dagwa) type of frog (small, jumps far).

fâr v. id. (= par) flying away (of bird).

fârâfârâfârâ v. id. giving off good smell

fârâshi v. id. refusing to go.

fârêen adj. id. having one or more holes in it.

fârûn adj. id. 1. wide open. 2. easy to understand. 3. without leaves (of tree).

fâsh id. See fâshi.

fâshi v.i. and v.t. (mn. fâshîna) (= fisə) spray water out from mouth. See vushi.

fâtsâku v. id. (= kutsaf) jumping and landing (of frog).

fâyâ n. type of nettle (said to kill or repel snakes).

fâza v.i. and v.t. (mn. fâzanà) spend year(s). kə fâzhi ci mak də Kano. ’he spent three years at Kano.’ (This is a denominal verb. See fâza.)

fâzâ -ə n. year. See fâza.

fâ v.i. and v.t. (mn. fâna) hear, listen, feel, smell. See zâna.

fâaadə v.i. and v.t. (mn. fâaadànà) peel with knife.

fâah v. id. 1. pulling out knife. 2. pulling stick from bundle. 3. coming out of hole (of snake).

fâarâ n. rock, stone. See palæ, dâmwa, jwa’alina.

fâarâkâbànə n. (comp. from faara + kâbânà) flat rock used to dry clothes on.

fâhûrâ n. type of narrow necked pot used for liquids. See uuda.

fâtâfâtâ adj. id. staring intently with head turned.

fâwâ -ə n. constipation. fawa ça də tə ci ‘he is constipated.’
feeca  v.i. (vn. féecáná) [<_ F.] feel better, feel good.
féefángá  n. type of ant (big, black, bites, travels in lines, H. gwana).
féet  v. id. blowing whistle.
féra  v.i. (vn. féráñá) [<_ F.] be wise, be clever.
fíhú  adj. id.  1. tall and straight.  2. many (of things moving in a line).
fíiwu  v.i. and v.t. (vn. fíiwúná) become partly dry.
fíku  v.i. (vn. fíkúñá) whistle.
fíhí  v. id. (= hya'af).
fíndyád  v. id. falling and becoming lost (of small object).
fínkusa  v.i. (vn. fínkúsáná) sniffle (after crying). See híranwu, shankufá.
fíránwá  → n. smell of meat (raw or cooked). maka fíí jímá fíráñwú nga luwa, etáya shi. 'when flies smell the smell of meat, they come.'
fsa  v.i. and v.t. (vn. fíísáná) (= fsa). físhíítyá → adj. n. light (of wind only).
fínda  v.i. and v.t. (vn. fúdáñá) [<_ F.] begin, start. See ñá, 'wátá.
fíkáná  n. vagina (offensive term, = ndíáná inoffensive term).
fíkyát  v. id. (= futa) pulling out easily without force.
fúns'fsúñá'a  v. id. eating soft food.
fúnda  v. id. (= pundá, purandá) jumping out unexpectedly.
fúrá'dá  → n. type of plant, wild lily? (its bulb-like root is used in witchcraft).
fúráshák  v. id. grinding moist material.
fúráñá  → n. (inher. poss., body part) throat, esophagus. See uura.
fut  id. See futa.
futa  v.i. and v.t. (vn. fútáná) pull off (sock or shoe).
fúudáfúudá → adj. n. (= fúudáhyá'a) green.
fúudáhyá'a  adj. n. (= fúudáhyá) green.
fúwafúla  v.i. and v.t. (vn. fúwáfúlóná) put out fire by moving firewood.
fúwákát  v. id. pulling out of pocket.
fwârâŋa ə n. missing tooth. See kïrâna.

fwârâyi v. id. being seen or heard clearly.

fwâsâ n. (= fwasâna) highway robbery, mugging. See hâra.

fwâsâna n. (inher. poss., body part) back of lower leg.

fwâshâna n. maggot, fly larva.

fwâshâshâ adj. id. resembling a mass of maggots (said of closely spouted seeds).

fwâshîdâk adj. id. (=fwashasha).

fyâ’a v.i. and v.t. (vn. fyâ’âna) buy and then resell for profit.

fyâkâra v.i. and v.t. (vn. fyâkârâna) kindle fire by spinning stick against piece of wood. See ndâza, ka.

fyânkâr adj. id. full.

fyâŋâ n. 1. hollow stemmed plant. 2. shuttle for weaving made of hollowed out wood. 3. any red flower.

fyârâfyâr adj. id. very full (of liquid).

fyârâna adj. id. full.

fyât v. id. cutting up into pieces.

fyâ’âwâ n. ring of bundled millet stalks supporting base of roof. See gangawala.

gâ v.i. and v.t. (vn. gânâ) 1. draw (water), dip out (liquid). gâva ‘pour onto.’ gya mîi’nâ ‘fetch water.’ gya (motion to speaker ext.) ‘spit up (of baby).’ See tifi. 2. blow (of wind). See puu. 3. pull rope to tighten noose.

gârâ –ə n. river, water hole, well. See kagârâma, zuuva, unâva, tahwana, gagaâna, nguranyina.

gâbâts adj. id. half full, not full.

gâba v.i. and v.t. (vn. gâbâna) threaten with weapon.

gâdâgâdâwâ –ə n. type of bird (small, black, cries ‘gâdâgâdâ’).

gâdâlâ n. person who sleeps a lot.

gâdawuda id. See gâdawuda.

gâdawuda v.i. and v.t. (vn. gâdâwûdâna) 1. drape blanket over shoulder. 2. pull closed (of noose around foot). 3. dip up dirty water (?).
gàdá n. sloping rafter supporting roof.

gàdáma adj. 1. full of mistakes. 2. confusing, hard to understand.

gàdámána n. mistake, error, flaw. See gadama.

gàdzàgàdzà v.i. and v.t. (vn. gàdzàgàdzà) shiver, tremble. See shakashaka,
gangàza, cimùu.

gàdf v.id. (used only with dzà, hwìi, tsaama) turning around and coming back
before one reaches destination. See ëawu.

gàdfà non-verbal pred. (= gidà)

gàdfàf adj. packed full (of basket).

gàdfàhàna n. (inher. poss., body part) thigh, upper leg.

gàfá' adj. soft and springy (of a pile or grass or cotton).

gàgàgà -ø n. grass or reed covered swamp, marsh.

gàgàmà -ø n. shelf on wall, storage rafter or loft.

gàlà v.i. and v.t. (vn. gàlànà) 1. measure. 2. mark out rows in field.
3. aim. 4. throw straight, shoot straight. gàegàlashì ‘compete (in some
activity).’ ooshì ni gélàta. ‘I am not sure.’

gàlhàràrà’ tied loosely.

gànhàhà adj. id. wet.

gàñàwà n. type of bird (hunted for meat, size of chicken, lives on mountains).

gàñá n. wealth, possessions.

gàŋ adj. id. moving on straight path.

gàp adj. id. hard to move (of large heavy object).

gànwù v.i. and v.t. (vn. gànwùnà) (= gunwu).

gàpà v.i. and v.t. (vn. gàpànà) deceive, misrepresent. See gapa.

gàpà -ø n. (= gàpànà) fool. gàpà nga nda ‘fool’, ndzaana ka gàpà ‘being a
fool’ (= maba). See gapa.

gàrà v.i. and v.t. (vn. gàrànà) grow, mature, become tall. màgaràkì ‘tall.’

gàràdzàkà -ø n. trash heap, garbage dump.

gàràf v. id. coming to a stop.

gàràgàmà -ø n. low treeless hill of dirt and grass.
gărāk  v. id. bursting into flames.

gărāhhī  adj. id. touching one another.

gărāntādānā  n. (inher. poss., body part) back of upper neck (≈ tsaana).

gārānwā  dā n. west (?) (word unknown to some informants).

gārānyānā  n. soil, dirt. See hanyīnā.

gārāsā  dā adj. n. wet, damp.

gārāshi  v. id. (≈ gurās).

gara'u  adj. id. in kneeling position. See verb.

gara'u  v.i. (mn. gārā'ūnā) 1. kneel. (≈ gara'waanā) See gara'a.

gara  v.i. and v.t. (mn. gārānā) 1. wait, wait for. 2. tend grazing animals. See magra, garānā. 3. watch over, keep guard.

gārā  dā n. 1. large water pot. 2. field of... (used in compounds with root crops: gara'anyanā 'field of groundnuts', gara'kudaakwa 'field of sweet potatoes,' etc.).

gara'a  v.i. and v.t. (mn. gārā'ānā) walk on knees (?). See gara'u.

gāralīh  v. id. (≈ garalalala) pouring of stones on ground.

gārānā  n. herd of cattle. See gara.

gāryākuvīnā  n. (comp. from garyā (?) + kuva) sleeping hut.

gāsák  adj. id. messy (mouth or hand from eating).

gādū  v. id. catching with lasso.

gāzerākānā  n. type of large basket.

gāa'  v. id. sound of burp.

ga (ga) special negative marker. See section 4.6.

ga  prep. at the place of. See section 3.10.1. gana 'here.' gata 'there.' ga dava 'there.'

gā'  adj. id. very tall.

gā'  v. id. sound of chicken cluck.

gābēehwā  n. ≈ F. hemp (≈ ndoo'yanā).

gābāl  adj. id. held in a firm embrace.
gâhândâna -ə n. measles, H. bakon dauro.
gâházâ n. cock, rooster. See gyaagya.
gâdzâ n. scabies, H. kazwa (= kârâta).
gad â v.i. and v.t. (vn. gadânâ) 1. take biggest or best of something. 2. pay biggest share of cost. See ãtâ.
gâgâdzâ’â adj. id. almost full (of liquid).
gâhú v. id. (= da’u) go in or out.
gâkúkú adj. id. standing (with pl. subj.).
gâla ‘half, part’ galâ anda, galâ harâfina ‘half man half fish.’
gala v.i. and v.t. (vn. galânâ) 1. reduce quantity. See gala ‘half, part.’
2. cut log into pieces.
gâlê n. (action n.) wrestling.
gâlanyâna n. (= galalanyâna) pot handle.
gâna See ga.
gânâ n. (inher. poss., body part) 1. tongue. 2. noise of people talking.
gândâgânâ n. type of thick gruel.
gândzâmâ -ə n. crumbling edge of river bank.
gândzâ n. person whose spouse is temporarily away from home (= kutarâka).
gângaz id. See gângaza.
gângaza v.i. (vn. gângázâna) 1. make rustling or rattling noise. 2. shake tree to bring down fruit. See gadzâgâza, kuâla.
gângâ n. [= H.] drum.
gângângâ -ə n. black scorpion (larger than arâdâdana). (= maganganga). See arâdâdana.
gângár adj. id. long and thin.
gângâwâlâ -ə n. ring of bundled branches forming part of roof frame. See fya’wa.
gânsâhirâ n. (= ganshaara) adult male baboon, adult male sheep (?).
gapə v.i. and v.t. (vn. ɡəpənə) 1. put arm around shoulders or neck of another person as a friendly gesture. 2. put blanket or cloth around neck for warmth.

gərəkəwə n. lamp.

gərámbwəsə n. syphilis, H. tunjere.

gəráŋənə n. side burns.

gasa v.i. and v.t. (vn. ɡəsənə) be rich. magasa anda 'rich person.'

gata See ga.

gatsə v.i. and v.t. (vn. ɡətsənə) 1. give more blows in a fight than one receives. 2. take larger share than competitor, get best of someone. See guta.

gəwə n. (pl. ɡəyıə) (reg. poss., kin. term) 1. older sibling or cousin. maduuna gawa 'eldest sibling.' 2. leader, elder.

gəwʊgəwə n. any large monkey.

gəwʊnə n. (abst. n. < gawa) seniority.

gəyıɨɨɨ adj. id. done in the open, said publicly.

gəyıɨnə n. traditional dance festival held at time of guinea-corn harvest.

gəzhə n. tail. (poss. unknown).

gəzhədə n. (comp. from gazha + əda) type of grass (used for thatch).

gée n. So-and-so (older female). See zana, andzəŋənə.

gəeəli v.i. and v.t. (vn. ɡəələnə) suffer because of lacking some necessity, suffer because of lacking help.

gədə v.i. and v.t. (vn. ɡədənə) 1. begin marriage negotiations. 2. drive (cattle).

gədəfədəf adj. id. many, much.

gəghərə adj. 1. sweet, pleasant tasting (includes both sugar and salt). 2. kind, generous.

gəkə v.i. and v.t. (vn. ɡəkənə) 1. go from house to house looking for free food (not begging but rather abusing hospitality).

gəm v. id. 1. falling of wall. 2. grinding with force. See tsəəɨi.

gənə v.i. and v.t. (vn. ɡənənə) build of mud or clay.
ghan  adj. id. (= kən) standing.
gharaghara  v.i. and v.t. (vn. gharağhara) be very much afraid. See ngwala.
gharát  v. id. drinking a mouthful of something. See ɓya’, hurə̀bəci.
gharəvə  v.i. and v.t. (vn. gharaəvənə) 1. ride horse quickly. 2. attack quickly (as in war). 3. confiscate property (by government action).
gharəkə  -ə n. crab.
ghàu  v. id. (= da’u) scooping up large amount with hands.
ghàzā’aghàzà’  v. id. sound of grinding slowly.
ghàaghàane  n. type of bird (large, black, found near water, not eaten).
ghàakə  -ə n. crow (lower dialect, = məgwa’akə).
ghàarənə  n. white-bellied stork, H. shamuwa.
ghan  adj. id. heaped full.
ghanjə  n. 1. coat made from sheep skin with wool still on it. 2. evil ghost (?)
gharaghàranə  v.i. (vn. gharağhàranə) shine brightly enough to hurt eyes.
ghàraghàrə  n. eel.
ghàtə  lack of. ghate kwa’əa ‘lack of money.’ See aagha.
ghàwù  adj. id. very red.
gi  adj. id. leaning against something.
igidə  non-verbal pred. (= bidə, ga’da, guji) exceed, surpass. gidə ci da gusənə acìiki ‘he is shorter than I am.’
gigi  id. See verb.
giigi  v.i. and v.t. (vn. giigi’ə) press gently. gi’ya (motion to speaker ext.). See dəda’u, dala.
giigə  n. trash, garbage. See Kushakina.
gigiwà  n. type of tree (hardwood).
giirə  v.i. and v.t. (vn. giirənə) plant by sprinkling fine seed then covering with soil. See wa’a, wucì, laga.
giirənə  n. saliva.
giɪ  id. See giha.
gilhə  v.i. and v.t. (vn. ɡilhəná)  1. straighten stick or mat by placing heavy stones on part that bulges up.  2. stretch cloth out and weight edges with stones so it will dry without shrinking.

gilhá  -ə n. (inher. poss., body part) fingernail, toenail.

gìná  n. girl’s girl friend.

gínə  n. (inher. poss., body part)  1. eye.  2. face.

gínwá  -ə n. mountain.

giná  n. type of grass used for mats.

gíu  adj. id. few, small.

giwá  n.  1. neighborhood, ward.  2. type of tree (with green fruit used to make fried cakes, bark used in sauce). See zhinyína.

gizána  n. dampness, moisture. tə' gizána apaa (= tə' gizána nga hanyína) ‘the ground is damp.’ See rəbá.

gubá  n. type of guinea-corn.

gùcì  gr. form. when.

gudəl  id. See gudəlá.

gudəlá  v.i. and v.t. (vn. gudəláná) (= kutəlá) throw or scatter powder-like material. See wuci, wa'a, kuzhida, kucala, tul, ka, uurə, yidə, yiirə.

gúdərábambuzá  -ə n. (comp. from gudərə + ba + mbuza) type of civet cat.

gúdərá  -ə n. (pl. gúdəríná) any of several types of civet cat, domestic cat. See bugajama, conona, gudərabambuza.

gudəza  v.i. (vn. gúdərána) flower, bloom. (This may be a denominal verb. See gudəza.)

gudəzá  -ə n. flower, bloom, blossom.

gúdzáb  adj. long, thin and flexible (of rope, etc.).

gúdzávér  adj. big and heavy (of a gown).

gúdzɛndzá  n. meat of chicken’s tail.

gúdzám  adj. id. hot.

gude  n. (= gudee) the Gude tribe. anda gude ‘person of the Gude tribe.’ uura gude ‘the Gude language.’ See mapuda, moociga.
gufə v.i. and v.t. (vn. gufənə) 1. make soft by applying water or oil (as oiling leather, dampening paper). 2. cook in water until soft (only partly cooked). See dzəɡə, ndəfəkə.
gufə id. See gufə.
gufə v.i. and v.t. (vn. gufənə) 1. be bounced around. 2. jiggle (of fishing line). 3. move in sleep.
gufənə n. (reg. poss.) lungs.
gufəcüna n. (comp. from gugu + ta + ciuə) handful (unit of measure).
gufəgwə v. id. (= həguguwa) 1. sound of many large animals moving around. 2. sound of many people walking.
guh adj. id. having cracks or scratches.
guğá’gugá’ v. id. rustling of clothing or beads against moving body.
guğá’ adj. id. 1. very wet. 2. unable to stand.
guʃ (= giʃə).
gulə v.i. and v.t. (vn. gulənə) pick green leaves.
guləna ə adj. n. 1. unevenly paired. 2. the odd one of a set.
guləna ə n. one that is left over when things are divided into pairs.
guləvə ə n. type of tree.
gula n. a term used in the game cika.
guləgundziña n. (comp. from guləna + gundziña) evening star.
guləkədəhəna n. (comp. from gulana + kədəhəna) morning star.
guləna n. evening or morning star.
guləgayərə adj. id. hoarse sounding (of voice), dull sounding (of a drum).
guna v.i. (vn. günənə) experience an unexpected event which is interpreted as a bad omen. (This may be a denominal verb. See guna.)
guna n. fire, heat. See matsəfəha.
gunəguna adj. n. 1. like fire. 2. working hard and fast.
gunə ə n. bad omen. See guna.
gunəyə n. type of tree with edible white fruit.
gundirə n. (pl. gundirina) any village official below the chief.
gùnwà dú -a n. type of plant (like guinea-corn, source of sugar, rope made from leaves).

gùnwanà n. (action n.) judgement. dà gunwanà (≈ la gunwanà) ‘pass judgement.’

gunwu v.i. and v.t. (vn. gùnùnù) (≈ gënwë) 1. come together or meet unintentionally, find by accident. gunwu dà uura ‘discuss.’ ooshi nyi gunwë ka shina. ‘I did not get a chance to come.’ See la, lëba, dàba.

gùrak v. id. (≈ ërëgut) swallowing noisily.

gùras v. id. (≈ gëreshi) 1. falling of a wet wall. 2. coming to a skidding halt after running.

gurat id. See gurata.

gurata v.i. and v.t. (vn. gùrâtà) tie tightly. See anyi.

gùràwìwbàyiina n. (comp. from gùravi + bwayiina) type of jujube tree (larger, fruit not as good).

gùràvìna n. jujube tree, H. magarya.

gùra -a n. hearth (for warming room, rather than cooking). See rëkkina.

gùràlàma n. type of necklace with large beads.

guraña v.i. and v.t. (vn. gùràñà) teach child to fear something that is dangerous by frightening or threatening.

gùryálì adj. id. having more than one color.

gūsa adj. short.

gùtàrá -a n. type of mouse or rat. See hima.

guts id. See gutsa.

gutsa v.i. and v.t. (vn. gûtsà) 1. seize and pull away forcefully. 2. pull out (hair). See mbuđë. 3. take largest share. 4. give more blows in a fight than one receives. See gatsa. 5. surpass someone.

gùvá n. (inher. poss.) friend.

guvadàna n. (comp. from guva + ëdàna) person who grinds corn with another.

guvalàma n. (comp. from guva + làma) person with same name as another.

guvambaça n. (comp. from guva + mbàza) enemy.

guvaya n. (comp. from guva + ya) neighbor.
gũwá –ə n. 1. hole. 2. grave. 3. sickness brought by the ghost of someone you have wronged. gũ'uc'a 'dye pit.'

gúyà adj. (with pl. subject) long, straight and thin (of hair, poles, etc.).

gúyám v. id. (= guzám) sound of falling tree.

gúzám v. id. (= guyam).

gwāríná n. 1. mound of earth with seeds planted in it. 2. older boys participating in the kakabána ceremony.

gwa’a v.i. and v.t. (vn. gwá’ánə or qwa’áná) 1. beat against, tap against, hammer against. 2. fasten by nailing. 3. make roof.

gwádá n. white homespun cotton cloth.

gwádá –ə n. (inher. poss., body part) 1. knuckle. 2. joint or node of plant.

gwágünéek adj. toothless.

gwágúryámínə n. (inher. poss., body part) chin.

gwágýazá –ə n. sway-backed person.

gwahə v.i. and v.t. (vn. gwáhána) loose leaves, defoliate. See yiba.

gwáhyánə n. jackal (?). See mátæatsaka, paratsoova.

gwágjafá –ə n. type of termite (builds small hills), hill of same.

gwájibáh adj. id. unable to stand.

gwak id. lying ill. See gwaka.

gwakə v.i. (vn. gwákána) (= gwapá) lying down too ill to get up. See hoopə.

gwala v.i. and v.t. (vn. gwálána) tie onto something. See anyi.

gwálána n. (action n.) tripping with the foot. ća gwalaña (= nga gwalaña) ‘trip.’

gwálhirára’ adj. id. not tied well.

gwámá –ə n. 1. corral, enclosure for confining livestock. 2. herd of cattle. 3. place where pots are fired.

gwándá n. frog, toad.

gwañtángə n. type of cassava.
gwañ adj. bent over. See gwaña.
gwaña v.i. and v.t. (vn. gwâñèná) 1. bend over, bend down. See tanguñáñə. See dañwasá. 2. pass zenith (of sun).
gwàpa v.i (vn. gwàpáñə) (= gwakə).
gwàpyá n. person without teeth (= mafáñə).
gwár v. id. dragging something on the ground.
gwàraráwá n. ‘white’ metal. See tibisá, kookura.
gwàrará n. leather bag carried by donkey.
gwàsá n. medicine (furáñá) taken against gu’wa. See gu’wa.
gwát v. id. (= pa’) swearing an oath.
gwata v.i. and v.t. (vn. gwàtáná) sort out and put into separate piles. See tèka.
gwátná (= watə).
gwáv v. id. 1. falling flat. 2. dying.
gwává n. type of woman’s hair sytle (= boháya).
gwáyá n. type of plant (leaf like tigernut, used for incense).
gwázə v.i. and v.t. (vn. gwázná) 1. stir. See káñba tárañá. 2. peddle. 3. ride bicycle, drive car.
gwyák adj. id. very wet.
gya(a) hundred.
gyàadáýá n. (comp. from gi ‘face’ + adáya) sky that is half clear and half black as with the coming of a storm.
gyáagyá n. chicken. See gasáza.
gyáagyákásìnə n. (comp. from gyáagyá + kə + siñə) chicken given as a gift by a man to his fiancee.
gyábagyáβ adj. big, fat, thick.
gyádá –ə n. hump on cow’s back.
gyádálá –ə n. portion or share allocated to someone.
gyágyádá –ə n. tassel on maize.
gyâgyálá  n. maie rainbow lizard (= dampwapwaza). See kwakwara.

gyâlâkâna  n. agusi melon. See ndza'alahaka, nwa'a.

gyâlhâ'úna  n. (inher. poss., body part) armpit. a gyâlhâ'ukii 'under his protection.'

gyârá  n. belt of white homespun cloth worn around the stomach to show that one is in mourning.

gyârâ  n. woman's hair style (head shaved on all but top).

hə  pron. you (2nd pers. sing.).

hə  v.i. and v.t. (un. hâná) (= aha) 1. shoot (arrow or gun). 2. arrive at destination. 3. wind cotton around stick before making into thread. See cika, tabâfa.

hâd'ágâmâna  n. (action n.) hickup.

hâd'awii  v.i. and v.t. (un. hâd'awîna) trying hard to understand something one sees or hears about for the first time.

hâhâgâ  -a  n. child who cries too easily, "cry baby" (= matuuwuwa).

hâm  v. id. hitting with force.

hanå  v.i. and v.t. (un. hânâna) burn. See atsa, vuu.

hânyâhânyâmû  adj. tasty (of meat only).

hara  v.i. and v.t. (un. harâna) steal. See ngârama, fadâama, zama, luuma, saka, fwasa.

hâráfîna  n. fish.

hâráfînâ  n. (comp. from harafi + na) type of fish (brown, large head).

hârâkám  adj. id. stacked up.

hârâmbâdâ  -a  n. trap made from stone propped with cornstalk used to catch mice or birds.

hârândzâkâ  -a  n. double-jointed knee.

hârânîkâ  -a  n. (= harînaka) type of bird (chicken-sized, brown, with red eyes, eats fish).

hârâsâ  v.i. and v.t. (un. hârâsâna) cut edge of something to make it straight, trim cloth. See tsalha, la.

hârâts  v. id. jumping when startled.
haradz id. See haradza.

haradza v.i. and v.t. (vn. hărâdzâna) bail water out of pool to make fishing easier.

hărâhâ -ə n. small hill of "white" rocks.

haryâhâna n. type of grass (used for mats).

haryâh id. See haryâh.

haryâh v.i. and v.t. (vn. haryâhâna) scrape food from a pot or dish. See hurâh, hwata, andza.

haryât v. id. getting up. See hurâyat.

hâs adj. id. 1. cut close to the base (of plant). 2. sitting close.

hâvâ v. id. falling with impact (of mat, bundle of grass, etc.).

hâbabâ -ə n. 1. hair-like feathers on baby chicken. 2. type of poor quality hard cotton.

hâlalâla n. thing of one's very own. kâbêna nga haâlalaâki 'my very own gown.'

ha'(a) adv. thus, indeed.

hâlalâna n. type of plant (smooth cactus-like vine with four-sided stem, used for medicine).

hâbârâ -ə n. [< F.] news, story, tale.

hâbâkâna n. (action n.) yawn.

hâba v.i. and v.t. (vn. hâbâna) [< F.] try. See paka'a.

hâda v.i. and v.t. (vn. hâdâna) dress or wrap corps for burial. See hada.

hâdâ -ə n. shroud. See hada.

hâda v.i. and v.t. (vn. hâdâna) 1. fix, repair. 2. dress and groom oneself. 3. keep, take care of.

hâfâfâfâ v. id. moving through grass (of snake).

hâkila v.i. and v.t. (vn. hâkilâna) [< F.] be careful, take care.

hâlalâk adj. id. raw tasting.

hâlalawû adj. id. (= halyalawu) raw tasting, unripe.

hâlân adj. very clean.
hálányána *n.* rust.

hálík *adj. id.* dress up.

hálíminä *n.* verbal abuse, verbal noise. *ala hálíminä,* ‘provoke, goad.’

hámár *adj. id.* hold close to body with both hands.

hândúufánä *n.* (= kandúudñanä) *(perhaps comp. from* ha (?) *+ nduudña)* brain.

hángábáana *n.* *(comp. from* ha + nga + baana) bed. See ádàra.

hángáďá *n.* (= bá) *(comp. from* ha + nga + bá (?)) *(inher. poss., body part)* palate.

hانجاحنجالوية *adj.* sandy (of soil).

hánkínä *n.* 1. type of grass (used to make dalaña). 2. type of tree with poison fruit.

hankura *v.i. (vn. hänkúráña)* eat quickly and become full quickly. See ábura, ádá.

hánunjä *n.* pot which is not hard after firing.

hänjínä *n.* *(dead pl.)* 1. dirt, soil, land. 2. region, country. aná hänjínä nga nwúdínä ‘in the land of the Kilbas.’ See ɣaranyínä, ɣaràna.

hána *v.i. and v.t. (vn. hänáná)* 1. boast, praise self. 2. praise, give honor, show respect. See dala, fuuna, ngama, kuuraí, laama.

hárábáña *n.* dove *(= kurákuta).*

harábátágærä *-a n.* *(comp. from* harábà + tə + gáera)* type of bird *(white, found near water).* See harábána.

háráhára *adj.* rough.

hàrä *gr. form.* *(= harii) others (pl.)*. harà anja ‘other people’ harìmákii ‘the others.’ See ándáí.

hàtsáhàts *v. id.* walking.

ha’u *v.i. and v.t. (vn. hà’úna)* jest, do something funny to cause laughter.

háwúháwú *1.* being of a type of soft unfertile soil. 2. unripe. 3. useless (?).

hawur *adv. (from* ha’a + wur) thus *(I’m fine).* This phrase is used as a reply to the greeting ngaa *(nga’)* baa ha kwa? ‘did you sleep well?’

hawuta *v.i. and v.t. (vn. hawutana) [< F.] join together. See labà.

héepá *n.* type of skin parasite.
he'ya  v.i. and v.t. (un. he'yâna) [ < F. ] be enough. See cih.

hídâwâ  -ə n. type of grass used to make brooms and rope. See mavâka.

hiâlâ  n. [ < F. ] surprise, astonishment ( = hurashishâna).

hîma  v.i. and v.t. (un. hîmâna) [ < F. ] think, plan.

hûmâ  n. [ < F. ] thought, idea.

hûs âd. id. (= ilâs) dried crisp.

hûmbîlîna  n. (com. from himâ + bilîna) type of brown field mouse.

hûmâ  -ə n. (pl. hûmina) mouse.

hînâ  n. millet.

hûnâwâ  -ə n. ( = hûinâ).

hindzûdrû  v. id. 1. hitting someone in the mouth hard. 2. falling from tree and being hurt.

hindzûdrû  adj. many (of small things). mûhindzûdrû hîu 'many seeds.'

hindzonz  adj. lined up with no members missing (no gaps in the line).

hîranwu  v.i. and v.t. (un. hîranwûna) 1. sniffle (after crying). See finkusû, shankû. 2. whine (of dog).

hûrâs  v. id. ( = hû) biting off a little bit. See hira'u.

hûrâ'u  v. id. biting a little and causing pain. See hûras.

hûû  v. id. ( = hûras) See vu'ya k.

hûûgîna  n. (com. from hûû + gîna) (inher. poss., body part) eyeball.

hûnâ  n. small axe (used to peel bark). ( = hêna'wa). See râhâ.

hiwêe  v.i. and v.t. (un. hiwêenâ) hide the truth (by lying or otherwise). (Stem only occurs with -ee ext.) See jirakâ.

hûwâ  -ə n. individual seed.

hûzâz  v. id. ( = kyazaza, hyazaza) sound of cow being milked.

hubû  v.i. and v.t. (un. hubûna) (= humbata) dip up excessive sauce with one's piece of mush (dâfana).

hûbyâk  adj. id. rotten (of fruit or vegetables).

hûdâdê  adj. id. large and round (?).
hudāk  id. See hudāka.

hudākā v.i. and v.t. (vn. hudākānā) cut hole in something. See la.

hudīrqī adj. (= da'arīq) perfectly round.

humās id. See humāsā.

humāsā v.i. and v.t. (vn. humāsānā) crumble dry leaves (in hand).

humbat id. See humbata.

humbata v.i. and v.t. (vn. humbatānā) (= hubā).

hūmsāayā n. sauce made from bean leaves.

hundara v.i. and v.t. (vn. hundörānā) glean root crop left after harvest (by digging with a hoe).

hūr gr. form. genuine, real, exact, true. anda gudēe hur 'a real Gude (person).'

hūrabā -ə n. (pl. hurābina) baboon. See ganshirā.

hūrabācī v. id. (= hubat) drinking a sip of liquid.

hūrahūr adj. id. dry (= mahurākī). See hura.

hūrahūrālḥā -ə n. cooked bone which is soft enough to be eaten.

hūramā -ə n. large forest.

hūrandākā -ə n. (inher. poss., body part) back of knee.

hūrandazākāta -ə n. bow-legged person.

hūrapeyāt v. id. getting up quickly.

hūrāshishīnā n. (upper dialect) (comp. from hura + shishina) surprise, astonishment (= hūlā).

huraŋ id. See huraŋ.

huraŋa v.i. and v.t. (vn. huraŋānā) 1. scrape out a hole (in wood or calabash).

See haryāŋa. 2. cause severe discomfort (of hunger or coldness).

huryagi v.i. and v.t. (vn. huryagīnā) (stem occurs only with motion to speaker ext.) bore out (eye, bad spot on kolanut, etc.).

hūrālyānā n. small stone which hinders hoeing.

huu v.i. and v.t. (vn. hūunā) 1. echo. 2. howl (of wind), roar (of motor), boom (of gun). huwya (motion to speaker ext.).

huubā v.i. and v.t. (vn. huubānā) growl (?) (of animals). See ngīra.
hùulá n. shea nut (source of an oil used in sauce). See kàdànà.

huurà v.i. and v.t. (vn. hùurànà) dry, dry up. See ifa, hwafa, utara.

hwàädà v.i. and v.t. (vn. hwàädànà) refuse request. See naana.

hwà' v. id. drying up. See hwaf.

hwábà n. 1. sauce of fish and red sorrel. 2. white colored dog. See boola.

hwábà -ə n. (= dzaàa).

hwaf id. See hwàfä.

hwàfä v.i. and v.t. (vn. hwàfäñà) 1. mix a wet substance (mud or clay), knead dough. 2. be done by many people at once (with a vn. as subject). 3. ka hwà'ì udzàna 'everyone danced.' 4. ka hwà'ì pàna 'many people fought.'

hwaf id. dried up, with skin rash, bubbling. See hwafa, hwa'.

hwafa v.i. and v.t. (vn. hwàfäñà) turn brown or dry up from disease (of leaves). See kutsa. 2. break out in skin rash. 3. bubble, foam. See øbu.

hwáfà n. liar (?).

hwàhwà v.i. and v.t. (vn. hwàhwàñà) scratch. See nguriyàhà.

hwàhwàñà -ə n. (inher. poss., body part) cheek.

hwàlàlà v. id. popping sound made by something burning or cooking.

hwàháciña n. (comp. from hwáliña + ciìne) (inher. poss., body part) forearm.

hwàliña -ə n. type of iron bar formerly used as money.

hwàmàhwàmà v. id. chewing (of hard food only). See tsàbà, muďamudìčak.

hwàmà v. id. breaking of dry grass or sticks.

hwàndàgà n. arrow shaft tipped with gum rather than an arrow head (used to catch birds). See aya.

hwànggi v.i. and v.t. (stem occurs only in the imperative form) give to me (strong command). hwàngginà (imperative pl.). See va, vi, dèecìi.

hwàpa v.i. and v.t. (vn. hwàpànà) (= hoopa) be immobile because of illness or disability. See gwsàkà.

hwàráhwàra adj. id. 1. dry. 2. barren (of childless woman).

hwàrànìña n. type of tigernut (small, brown). See mandavi'ya.
hwara killed. 2. strip leaves from grass stalks. 3. scrape dried mush from pot or dish. See andza, haryana.

hwatai v.i. and v.t. (vn. hwatana) 1. walking. 2. boeing.

hwayina v.i. and v.t. (vn. hwayanana) [F. heal, get well. See mbanda.

hwii v.i. and v.t. (vn. hwina) 1. run. 2. hwiiapaa 'run away, flee.' See tanga.

hwirana n. dry spell, drought (from hurana?).

hwirana n. (dead pl.) twin(s).

hwiriusa n. (comp. form from hwiru 'dry spell' + uusa) white hair (of old age).

hyabu v.id. (hyau).

hyal adj. id. full to top with liquid.

hyal v.id. catching with hands and holding securely.

hyamadiya n. meningitis (?).

hyanahyan adj. soft (of skin).

hyau v.id. (hyabu) striking with whip.

i conj. and another (others). See section 2.9.

i (ita).

i v.i. and v.t. (vn. ina) 1. run in or out. igana 'run in.' igi 'run out.' ya (motion to speaker ext.). 2. ita 'jump when startled.' 3. ivia 'soak through (of water)' See dama, lava.

ida v.i. and v.t. (vn. idana) 1. bite. 2. bleed. See idana 'blood.' 3. catch fire.

idana -a n. blood. idanaksi 'my blood.' See ida.

ida -a n. (inher. poss., body part) knee.

ifana v.i. and v.t. (vn. ifana) 1. dry up, evaporate. See huura, radada. 2. ifana 'wait under shelter until rain stops.' 3. be brave. 4. swell (of heel).
ífáláŋ v. id. (= ‘yaŋalaŋ) falling down.
ígúf adj. id. (= ikut) having a bent neck.
írá irr. adj. old.
íra v.i. (vn. írána) (= íra) become old, be old.
íkút adj. id. having a bent neck.
íkuta v.i. (vn. íkutana) (= ímaká).
ílábá’á n. (comp. from ila + ba’a) spine.
ílásdzámá n. (comp. from ila + adzama) (inher. poss., body part) rib.
ílagúña n. (comp. from ila + guna) glowing coals of fire. See maddaguna.
ílámágúntá –a n. (comp. from ila + magunta) any amusing toy.
íh –a n. (reg. poss.) bone.
íhás adj. id. (= hilas) dry and brittle.
ih id. See ilha.
ihá v.i. and v.t. (vn. íháná) break off charred piece from burnt wood.
ihót v. id. landing of a frog.
imáká v.i. and v.t. (vn. ímakána) (= ikutá) duck to avoid something thrown.
imbásá –a n. flat wooden spoon or spatula for dishing out mush.
in pron. we (1st pers. pl. excl.).
in v.i. and v.t. (vn. ínána) (upper dialect, = anyi).
ináfata adv. two years from now.
ínzdará –a n. (upper dialect) mortar (= uneradya).
ínzdíi adv. (= andzíi) now.
inúsára adv. next year.
íraku v. id. going inside quickly (of animal going into hole). See da’u.
isá v.i. and v.t. (vn. ísána) shave. See naadá, tséha, dza.
isíhi n. nickname for any baby. (= ñshi).
ita gr. form. (= i, itiwa, yi, yita, yitiwa) 1. how. 2. what (with inherently possessed nouns. See mi.) ita na lamaku-a? ‘what is your name?’

ivinya n. (dead pl.) charcoal.

iwana n. type of bird (small with brown wings).

izá -ə n. type of tree (like kurambana, leaves used in sauce).

izáu adj. hot (of the temperature or the taste of pepper).

izee v.i. and v.t. (vn. ìzéená) (Stem occurs only with -ee ext.) 1. habitually like or desire. 2. do habitually.

ja v.i. and v.t. (vn. jana) (motion to speaker ext. perhaps from dzə or dza ?) be enough (of seasoning in sauce). kə ja zhatana. ‘there is enough salt (in the sauce).’

jàakàciyá n. metal ring worn on the finger.

jàájáá n. type of gruel made from tamarind.

jaala v.i. (vn. jàalánə) [< F. ] win, succeed. See zama.

jàhàngálá -ə n. [< F. ] journey.

jàyawürà n. hour-glass drum, H. kalangu.

jal id. See jala.

jalà v.i. and v.t. (vn. jàaláná) smash something dry (such as dry roasted anyasanga between stones). See paralha, majala, njala.

jálà n. (= jaala) small pot for cooking sauce. See uuda.

jàmburà n. type of bird (yellow and brown).

jàná n. external surface layer of the guinea-corn stalk.

jangà v.i. and v.t. (vn. jàngánə) [< F. ] read.

jàngúlyá n. whole kernels of guinea-corn cooked with beans.

jàngumá n. decorative scars on body.

jànkàrá n. louse.


jänwá' adj. id. emaciated.
jányána n. type of large insect (like davuraña).
jàwú adj. id. very hot.
jidə v.i. and v.t. (vn. jidóná) swear an oath. See wudu.
jidónwá -ə n. grinding place on large flat rock.
jidá -ə n. (pl. jidìna) 1. fly. 2. oath. See jidóna.
jigal id. See jigalá.
jigalá v.i. and v.t. (vn. jigelóna) 1. stack things up. 2. lay bricks. 3. cross legs. See kwalà'a, jiguñáfa.
jigárá -ə n. duiker (?). See kanyáda.
jiga v.i. (vn. jígána) (motion to speaker ext.; stem does not occur elsewhere) be seen coming in the distance.
jiguñáfa id. See jiguñáfa.
jiguñáfa v.i. (vn. jiguñáfa) 1. sit with legs crossed. 2. sit in small crowded space. See tsarangumu, jigalá.
jigwáda -ə n. 1. cock's comb. 2. tuft of hair left unshaven on front of child's head.
jigwará -ə n. first cultivation after planting. See dzaába, kwaába.
jiívelá n. (comp. from jiívela) cow fly.
jiíveláwá n. (comp. from jiívela) type of fly (big, green, attracted by dead things).
jiívelá n. (reg. poss., kin. term) grandchild.
jiíveládá -ə n. (comp. from jiívela) youngest grandchild.
jikə v.i. and v.t. (vn. jikàná) 1. do again, do repeatedly. See ana, zha. 2. ka jiki Musa makà a luuma anshìna. 'Musa went to market three times today.' 3. anu jikàta. 'do it again.' 4. reply, answer. 5. stack, set down. See tawura.
jičájíka adj. (= jakajak) blue or green.
jičá n. type of guinea-corn (red, matures earliest).
jíká  n. small amount added by seller to what is paid for. See jika.

jiku  id. See verb.

jiku  v.i. and v.t. (vn. jikáná) poke, poke eye. See dzába, wíkú.

jíkwá  n. [< F.] a boast (= laama).

jíwa  v.i. and v.t. (vn. jíwána) experience sharp pain, cause sharp pain. See da, saraká, peepidá, yahará’a, záma, zára’ka.

jíláná  n. type of fish (= janwaanwa).

jíh  v. id. grabbing and holding with force.

jíma  v.i. (vn. jímaná) go down. jíma (motion to speaker ext.) ka jíma ci aba’a tehwa. ‘he dismounted from the horse.’

jímáká  n. type of large turtle.

jínaká  n. ostrich. See ndawa.

jínátá  n. flint for starting fires. ka jínata ‘start fire by striking flint.’

jíngódá  v.i. and v.t. (vn. jíngódána) raise self up to see over something.

jínwa  v.i. and v.t. (vn. jínwána) (motion to speaker ext.; stem does not occur elsewhere) sprout leaves. See puka, dava, nga.

jípa  v.i. and v.t. (vn. jípána) [< F.] lodge somewhere, give lodging to someone.

jíráka  v.i. and v.t. (vn. jírákána) lie. See hiwee. See n.

jírákána  n. lie. See da’wa, idana.

jwá’alína  n. small stone, pebble. (phonologically irr.).

ka  gr. form. marker of completive aspect.

káerá  n. ditch. See médza.

kábána  n. 1. cotton (fiber or plant). 2. cloth, gown, shirt. See amputakabána.

kábáná  n. type of plant (leaves used in sauce, tastes like okra).

kábátásáká  n. (comp. from kába + tā + sáka) gift taken to bereaved family.

káca’  id. See káca’a.

káca’a  v.i. and v.t. (vn. káca’ána) 1. shake or rattle inside container. 2. winnow by tossing gently. See katsa’u, bu’u, tangwa’a.
kəda'i  v.i. and v.t. (vn. kədə'ná) beg. kəgyá (irr. motion to speaker ext.).
kádəná  -ə n. shea tree. See huula.
kádawána  n. evening. da kádawána 'in the evening.'
kədə  v.i. and v.t. (vn. kədə'ná) mix and dissolve solids into water by squeezing in hand as when making gruel.
kádəbidzáŋ  adj. id. (= kələngid') sitting or standing high up so as to be about to fall.
kádá  adj. near, close. kədəha da 'near to.'
kádəhána  n. early morning ("when the cock crow"—approx. 4-5 a.m.).
kádəmbáŋ  adj. floating.
kádəngálh  adj. id. placed such as to be in danger of falling.
kádá'  adj. quiet.
kádədəhá  n. type of fish.
kədəka  v.i. and v.t. (vn. kədəkána) sneak up on in order to catch.
kədəsá  v.i. and v.t. (vn. kədəsána) cook liquid (as in refining groundnut oil or scalding milk).
kəgiwúufá  n. type of tree.
kəgyá  v.i. and v.t. (vn. kəgyána) See kəda'i.
káh  adj. id. foul smelling.
kájángaránya  n. mythical flying snake.
kájéerána  n. shirt, gown. See kəbána. (irr. affixing: kajēerīta 'that shirt', but kajēeranaaki 'my shirt'.)
kákəm  id. See kákəmá.
kákəmá  v.i. (vn. kákəmána) nod head up and down to say 'yes.' See takəna, zăkutə.
kákána  n. (pl. kákashíña) (irr. poss., kin. term) grandmother, grandmother's female sibling or cousin.
kákərá  n. broken calabash (used for dust pan, etc).
kəlahī  id. See kəlahá.
kālādā v.i. and v.t. (vn. kālādānā) 1. stir sauce while cooking. See gwaza, tarada. 2. make sauce. See kuba.

kālāngid adj. id. (= kādēbidzəŋ).

cālāra -ə n. 1. wide mouthed shallow pot. 2. piece of broken pot of same shape. See uudu.

kēla v.i. and v.t. (vn. kēlānē) catch falling object in container or in open hand (without grasping). See kētsa'u, ēsa, va.

kālālāna id. (= kālalāgana, action n.) hopping on one foot. See bērađa.

kūlana n. blacksmith's work room.

kālānta n. a game (tag?).

kūlwutər adj. id. held between thumb and first finger.

kāmḱāmbān adj. wide, round and flat (of certain leaves).

kāmbsats id. See kāmbatsa.

kāmbsatsa v.i. and v.t. (vn. kāmbsatsāna) dip up small amount of water. See katsa, gacii, tyalhe.

cānāhā' adv. used in kānaha'doora 'at this time tomorrow.'

kānāshikya n. type of plant (leaves used in sauce).

kāngam gr. form. all, the whole. varana kāngam 'the whole village.'

cān adj. id. standing straight. See kēna.

kēna v.i. and v.t. (vn. kēnānā) 1. stand, stop, wait, be still. kēnāna 'stand up (intr.)' kēnē 'stand up, straighten (tr.)' See mada. 2. become paralyzed.

kāngārān adj. dried completely (hard and stiff). See kwangulyaŋ.

kāp v. id. (≈ fiya') drinking all up.

kērē v.i. and v.t. (vn. kērānə) (= tēra) 1. carry away, take away. kira 'bring'(motion to speaker ext.). 2. kārē 'escort away (as when a guest leaves).'</n. potash. See zhataha.

kārākārā v.id. driving animals away.

kārākyā'a n. type of grass (used for mats).

kārāmā -ə n. crocodile.
kàràmà  -ə n. large shield made of leather.
kàràp  v. id.  1. eating up completely.  2. whipping thoroughly.
kàràtətəh  adj. strong (of rope or chain which cannot break easily).
kàrətə  n. scabies, H. kazwa (= gadza).
kərə'u  v.i. and v.t. (vn. kərə'ũə) surround in order to catch. See taara, laaŋa.
kàrə  n. small decorated calabash used as cup. See kunwa.
kàrə'ũə  n. wooden rack for storing pots.
kərətanwa  -ə n. (comp. from kàra + tanwa) blister or callus from grinding.
kàrətsəara  -ə n. (comp. from kàra + təara) blister or callus from hoeing.
kàree  v.i. and v.t. (vn. kàrēena) See kàra.
kàryàŋə  -ə n. place in river where many fish are found. See mafarēena.
kàryàts  v. id. scratching.
kàsákəs  adj. (= takasasak) thick (of liquid or foliage).
kàtsaďə  v.i. and v.t. (vn. kàtsaďənə) sift.
kàtsara  v.i. and v.t. (vn. kàtsarənə) dance at funeral. See udza.
kàtsa'u  id. See verb.
kàtsa'u  v.i. and v.t. (vn. kàtsaũə) catch a falling object by grasping with hands. See kàca'a, asə, kala, va.
kàyəb  adj. id. loose, limp (of a broken hand or foot).
kəzəka  -ən. (pl. kəzhikina) 1. orphan (= nəwuzəta).  2. type of sickness (stiff hands which will not straighten out).
kàžəmbəh  adj. id. being slipped over to one side (of a load on a donkey's back).
kàžən  adj. id. of small amount, barely a handful.
kàzhə'ũə  n. wrinkles or lines in skin. See purashika.
kàzhər  adj. id. consisting of a long stip (such as a long strip of meat).
kàzhəmbərə  -ə n. harp-like musical instrument (H. molo).
ka  prep. to, for, as.
ka  gr. form. marker of potential aspect.
ka  v.i. and v.t. (vn. kána) throw, put, place, send, start. kaala (irr. iter. form). ka usara 'spend the day.' ka lama 'give a name.' ka monyana 'sing.' ka vuréna 'yell out.' See vuréna, lhéna, wa. ka na 'send messenger.' ka ma 'send message.' kava guna 'start fire.' ka alina 'lay egg.' See d'aka, maci, uura, gudála, vugadé.

dzadána  adv. far away. See dzaf.

kâmí  gr. form. for what (reason), why. ka mi ci ku a dzé-a? 'why are you going?'

dzabúu  adv. (="taabu') before.

dzaciíá  n. type of grasshopper.

dzala  v.i. and v.t. (vn. kálána) See ka.

dzaré  → n. stalk of grass, straw, arrow shaft.

dzaréen  v.i. and v.t. (vn. kázáréena) refuse, reject. See naana.


dzayá  n. acacia tree, H. gawo.

dzama  said to child after he sneezes.

dzwára  n. birth mark.

dzwásará  n. onion.

káé  v.i. and v.t. (vn. kábéna) (="ngábe) mold into round balls (as when making balls of mud for building a wall). See takara'a.

kacará  → n. hanging mat which covers doorway.

kacóra  n. toy top made of snail shell.

kádéddámá  → n. type of insect (eats guinea-corn).

kádéddumlá  → n. deaf person.

dzángwína  n. (comp. from káé + gunwána) paddle used to beat clothes while washing.

dzágwá  n. vulture.

dzémá  → n. girl who has never been married.

dzámbulá  → n. 1. woman's body cloth. 2. tree stump.

dzada  n. stick.
kādābyādā'ā  n. (comp. from kada + byaḍa (?)) any small stick used for digging.
kādālā  n. one chosen to distribute meat at a feast.
kadalafara  n. title of village official who distributes meat at the chief's compound during festivals.
kādālimina  n. (comp. from kada + limina) earlobe plug.
kādāmāgārā  n. (comp. from kada + magara) type of tree.
kādā'unērādyā  n. (comp. from kada + uneradya) pestle.
kāđōorā  n. (comp. from kada + uur) collar bone.
kādzāgūrāmā  n. hobbling rope for animal's front legs.
kādzānājā  n. mosquito.
kada  v.i. and v.t. (vn. kā'dānā) 1. strike hard blow (usu. fatal). See dagā.
     2. kēdā saka 'desire.'
kafākaf  adj. (= kyafakyaf, lhyafalhyaf) of light weight.
kāgānkwaḍa  n. (= baaya).
kāgārāmā  n. large river. See gāra.
kāgūnkā  n. type of tree seed used to make beads.
kāgyābūrā  n. woven basket-like filter for straining liquids. See matsa'wa.
kāh  v. id. pulling out (of knife, arrow, etc.).
kājā  n. 1. substitute, representative. See madābama. 2. minnow, young fish. See mākaja.
kājānājā  n. 1. general term for cricket, cockroach, or beetle. 2. toothache.
kakā  id. See kakara.
kakara  v.i. (vn. kākānā) cackle after laying egg. See kuwakō.
kālā  gr. form. every. kala anda 'every person.'
kālāadzāgūdā  n. ladle of wood or of gourd.
kālākālā  n. type of hawk.
kālāwā  n. whirlwind.
kālāhūrēbīnjā  n. type of plant (leaves used in sauce).
káli’dýå’ánwë n. (comp. from (?) + ønwĩnå) type of small grasshopper.
kámákámå adj. (= kanakana) (with pl. subject) different. li nya kamakama ‘different cows.’
kámbå n. (pl. kambinda). (rarely in singular) person of the royal clan.
kámpyáwå -ø n. type of trousers with wide legs.
kánkánå adj. (= kanakana).
kándamáana n. (action n.?) butting in, meddling.
kándindirína n. swelling of eyelid, sty.
kándudáana n. (= handudáana).
kánfóiyìnyina n. empty shell.
káñoshagya n. (pl. kanshaginya) ant. See tonona, wagana, adáníya, feege, yãa'adawa, magareena, mana'mina, marambwagagama, marakina.
kántáguna n. type of leaf used in sauce.
kántáhûďå -ø n. caterpillar. (note: Higi cognate = ntšaďada).
kántakkántå n. first one to finish or arrive.
kántásína n. 1. scar tissue. 2. paralyzed limb (with no feeling in it).
kántså n. type of insect (red, infests chickens, goats and sheep).
kányâďå -ø n. type of antelope (larger than jìqìra).
kara v.i. and v.t. (vn. kàrànà) clear field before planting.
kárâkárâ v. id. dancing.
kârá interjection “good grief” (= ‘ya’im).
kárâbwánya n. type of insect (like davursa, bites, edible toasted).
kárarâna n. stretcher or bier made of guinea-corn stalks.
kås v. id. (= kats) 1. chopping. 2. catching and holding.
kátákwáså n. type of disease or blight which attacks groundnut plants.
kàtewa irr. adj. and adj. n. raw.
kàtingalína n. (poss. unknown, body part) part of buttocks (?)
kats id. See katsa.
katsa  v.i. and v.t. (vn. katsená)  1. cut off small amount. See la.  2. dip up small amount of water. See kambatsa.
katsábuka  n. ( = katsáukana) (comp. from ka + tsábuka) cluster of stars.
katsátsa'  adj. light weight.
katsárákana  n. type of plant (fern-like leaves, used for medicine).
ka'u  v.i. and v.t. (vn. kà'uná) (upper dialect and rare?, = ngaŋa). ka'î (complative). ka'ya (motion to speaker ext.).
kavāh  adj. id. very large (of stomach from pregnancy).
kavāh  v. id.  1. falling on stomach.  2. enlarging of stomach (from pregnancy).
kawàwà  n. (action n.) yelling or shouting (not words) while dancing.
kawā  n. [< F.]  1. maternal uncle.  2. respectful term of address for older man.
kayigamá  n. title of one of the traditional village elders.
ki  pron. she (3rd pers. f. sing.).
kid  v. id. putting somewhere carefully.
kidáts  v. id. whipping lightly.
kih  id. See kih.
kiva  v.i. and v.t. (vn. kihaná)  1. prop base of object to prevent falling over.  2. plant feet so as not to be pulled over. See taaha.
kihudá  n. festivities held two or three months after a death.
kifārā  n. (comp. from kii 'tear' + faara) sticky growth found on stones.
kānà  n. (upper dialect, = tiinà) tears, tree sap. See ngalihina, tuu.
kīnyina  n. child born to mother who is still nursing another child.
kiira  v.i. and v.t. (vn. kīrānà)  1. pass time without doing. ka kīri nyi da dzana a Mubi. 'I spent (some time) without going to Mubi.'  2. become sooted or smokey. See makirana.
kīrānà  n.  1. missing front tooth. See fwaranja.  2. gap left where part of compound wall collapses.
kii  v.i. and v.t. (vn. kiiná) pay.
kīkīnà  n. type of evil spirit.
kĩlãkĩlãna n. (action n.) tickle.
kĩlã n. forked pole.
kĩrãd id. See kĩrãdã.
kĩrãdã v.i. and v.t. (vn. kĩrãdãna) clean calabash by scraping out with finger.
    See saku.
kĩrãkĩndzãiwá -e n. chimpanzee (?) (no longer seen in the Gude area).
kĩrãt v. id. scraping.
kĩrãkĩrã v. id. walking hand in hand with someone. See karee.
kĩrãwũwã adj. id. walking in a line.
kĩrãkũwũwã -e n. type of small bird (brown and white, thin, runs fast).
kooqura n. "white" metal (= gwaarãwa, tibisa).
kõoosh-kõoosh interjection used to call small dog. See aash-aash.
kuba v.i. and v.t. (vn. kûbãna) make sauce from dried fish and leaves. See kalapa.
kûbã v.i. and v.t. (vn. kûbãna) (= cakuña) wash. See ùza, tsagha, yĩba, yama, yinwa.
kùbã n. manure. See anwuĩna.
kûcã adj. id. of small amount (of non-liquid in a container).
kûcãf id. See kûcãfã.
kûcãfã v.i. and v.t. (vn. kûcãfãna) (= kûcifã) 1. scratch ground in order to find something. See açaďa, kucala. 2. shake dirt from roots.
kûcãf v. id. (= kutsaf, kucif).
kûcal id. See kucalã.
kûcalã v.i. and v.t. (vn. kûcalãnã) 1. Scratch ground in order to find something. (= kucãfã, açaďa). 2. kick up dust like chicken scratching. See kutala, gudala, tul. 3. flop around (as animal caught in trap). 4. make rattling noise. See gangaça.
kûc id. See kuci.
kuci v.i. and v.t. (vn. kûcĩnã) pull out (hand full of hair or grass). See mbuďa.
kûcifã v.i. and v.t. (vn. kûcifãna) (= kûcãfã).
kùcikùcí –ə adj. n. drizzle.
kùcikùcìh adj. id. having much fruit (of trees only).
kùdà n. sore on bottom of foot (from some disease?).
kùdáakwà –ə n. sweet potato.
kùdùna n. place where dancing regularly occurs.
kùfà v.i. and v.t. (vn. kùfànà or kùfànà) place completely into one’s mouth.
See dwa’a, aryas.
kùfàkùf àd adj. soft.
kùfàkùfànà n. (comp. from kùfàkùfà + ma) type of fish (small, black, edible).
kùfàpáshìna n. (action n.) belch.
kùfàm v. id. (= dwa’).
kùfànà –ə n. type of tree (with edible fruit, grows in or near water).
kùfàp id. See kùfàpà.
kùfàpà v.i. and v.t. (vn. kùfàpànà) come to a boil (of water only). See àbu.
kuh id. See kuhè.
kuhà v.i. and v.t. (vn. kùhànà) 1. rub, brush clean, erase. See kwafàrè, takèfà. 2. press, iron (clothes). 3. grate (vegetables).
kùjìnà n. ebony tree (has edible fruit).
kùkùfà –ə n. sand fly.
kukuf id. See kukufà.
kukufà v.i. and v.t. (vn. kùkùfànà) remove paper-like skin from groundnuts by rubbing. See lhàpà.
kukulà v.i. and v.t. (vn. kùkùlànà) rinse out mouth. See cakulà.
kùkùrùuta n. swelling behind ear.
kukut id. See kukute.
kukute v.i. and v.t. (vn. kùkùtànà) sprinkle powder or dust.
kùkù̀ùna n. baobab tree. See twatwa’alìnà.
kùlàkà –ə n. type of insect (makes a cocoon).
kula  v. i. (mn. kūlā̄nā) fall. kwaala (iter. form) ‘make rustling noise.’ ka kulii usāra. ‘the sun set.’ See uula, yadāa.

kūlā  n. pipe.

kulak  id. See kulaka.

kulaka  v. i. (mn. kūlākā̄na) cackle in alarm (of chicken). See kakara.

kūlānā  –ə  n. child who cannot keep his hands to himself.

kūmāna  n. feast, banquet.

kūnāgā  –ə  n. immature squash.

kūnānā  n. (= kūnā –ə ) pullet, young hen.

kūnā  gr. form. final particle used in a question which expects a negative response. ka dzāna nā ha kuna? ‘you are not going, are you?’

kūnāt  v. id. (= kunyat, kwat) coming off of skin.

kūngūrāgh  adj. id. completely gone (of a container), used up.

kūngūrānā̄yīna  n. 1. egg shell. 2. skull.

kūnwā  –ə  n. (pl. kwēminā) 1. calabash. a kunwā rēnku ‘eating from the same dish.’ See cacirafā, kakara, kara, kwalaka. 2. face? (upper dialect).

kūnwācīna  n. (inher. poss., body part) forehead.

kūnwānā  n. front. a kunwa ‘forward.’

kūnyāt  v. id. (= kunat).

kūpā  n. tallow, animal fat. See maava.

kūrākōna  n. blacksmith’s bellows.

kūrākōna  n. chicken house.

kūrākūta  n. dove. See harabanā.

kūrāmbānā  n. fig tree, H. durumi.

kūrānāshīya  –ə  n. type of tree with large edible fruit.

kūrānā  v. id. burning up completely.

kūrā  adj. 1. deep (of hole or river). 2. difficult (of language).

kurap  id. See kurapā.

kurapā  v. i. (mn. kūrāpānā) ferment.
kūrāpā  n. leather whip. See uu'yana.
kūrās  gr. form. necessarily, it is necessary that. See weewee.
kūrātāpā  n. short trousers.
kūrāvāna  n. mold, mildew.
kūrāyākūrāyāt  v. id. hoeing up completely.
kūrā  -ə  n. threshing floor.
kura  v.i. and v.t. (vn. kūrānā) [< F.] perform Muslim prayer, divine the future.
kūrā  irr. adj. new, young, strange.
kūrā'  adj. id.  1. gone deep into something.  2. kura' de... ‘as far as....’
kūrābīna  n. large dark cloud. See malānwa, kuryapitya, gyaadaya, dihapsa, mazadākwatamina, mangiravana.
kūrākā  -ə  n. funeral wailing. See uraana.
kūrāts  v. id. scratching.
kūrāhā  -ə  n. humped back. kuriha nga anda 'hump-backed person.'
kūrinćiina  n. (comp. from kurini + ciina) the little finger.
kūrinyā  -ə  n. (reg. poss.) youngest child.
kūrīŋ  v. id.  1. going (passing) between huts.  2. See kuriŋa.
kuriŋa  v.i. (vn. kūrīŋāna) fall off (of hoe head or axe head).
kūrīnings  adj. id. completely cooked (by boiling in water).
kūrīnymi  n. dry haze of the harmattan. See manaha.
kushākina  n. (upper dialect, = kushagina) trash on ground consisting of straw or loose dry grass. See gigina.
kushara  v.i. (vn. kūshārāna) (= kushira).
kushira  v.i. (vn. kūshirāna) (= kushara) become unwoven and fall apart (of mat or roof).
kut  id. See kuta.
kuta  v.i. and v.t. (vn. kūtānā)  1. fade (of color in cloth).  2. fall out (of hair).  3. become poor.  4. become infertile (of over-farmed soil).
kūtakā  -ə  n. farm land abandoned because of worn out soil.
kutala  v.i. and v.t. (un. kūtālāna) (= gudela).
kūtāra  -ə n. puppy, baby dog.
kūtāraká  -ə n. (= gandza).
kutsa  v.i. (un. kūtsaña) become whitish (of skin in need of oil or of bark on dead tree). See hwafa.
kūtsáf  v.id. (= kutsaf, putsaf, fatsaku) falling softly (such as into grass).
kutsafá  v.i. (un. kūtsáfena) become weak. See adj.
kūtsáfádáwándu  n. (comp. from kutsáfadá (?) + waandu) type of grass with color like the red monkey.
kūrrái  v.i. and v.t. (un. kūrráina) praise. kwirái (iter. form). See hańa.
kūrrá  n. type of grass (used for mats).
kūwá  six.
kuyawuná  sixty.
kuyangila  n. (comp. from kuva + ngila) sheath for knife.
kuvana  n. (inher. poss., body part) skin. ashi kuva'unki 'on my skin.'
kuvá  -ə n. hut, room. a kuva (= a kuvi) 'in the hut.'
kuvúkwará  n. type of colorful mat.
kuyá  n. term used in the game cika.
kuyákuyá  adj. id. roasted well.
kuyíb  adj. id. 1. having much fruit (of tree). 2. limp and broken (of arm).
kuzáká  -ə n. (pl. kuzhikina) medicine. See nguma.
kúzāná  -ə n. grass (general term).
kuzhid  id. See kuzhidá.
kuzhidá  v.i. and v.t. (un. kūzhidána) scatter apart. See gudela, yidá.
kwá  gr. form. final particle marking question.
kwáa  v. id. trilling of the voice (i.e., vurána).
kwáah  v. id. (= kwagh).
kwaala v.i. and v.t. (vn. kwåålåna) See kula.

kwaara v.i. and v.t. (vn. kwáaråna) sweep or rake clear (not with broom). See lhåba, taasa.

kwaas id. See kwaasa.

kwaasa v.i. and v.t. (vn. kwáasåna) bunch together (leaves or grass).

kwåbå n. (lower dialect) money. See ceeda.

kwåcá n. dwarf, runt (person or animal).

kwácíchå adj. id. asleep.

kwácíråh v. id. pulling animal out of hut.

kwådlåbåwå n. type of fish (smooth, white).

kwådyåkwådyå n. type of gruel made from groundnuts, tamarind, and flour.

kwådzå n. 1. quiver. 2. collective term for bow, arrows, and quiver.

kwafrica v.i. and v.t. (vn. kwåďåńa) 1. miscarry, give birth prematurely.

2. pick unripe fruit.

kwåďåńánâ n. section of guinea-corn stalk between nodes.

kwåďåńâ n. type of plant (grows in water).

kwafå id. See kwafåra.

kwafåra v.i. and v.t. (vn. kwåfåråna) brush clean, erase, rub off. See kuhå.

kwåfå n. type of pot (three feet high, often half buried in ground). See uuda.

kwågh v. id. (= kwågha, kwåah) 1. tearing cloth. 2. splitting wood.

kwåjåbåna n. land which becomes a marsh in the rainy season.

kwåjågwådå –ə n. (comp. from kwa + jigsådå) nickname for person with jigsådå.

kwåkwåt adv. soon (future, not today), not long ago (past, not today).

kwakulhå v.i. and v.t. (vn. kwåkålåhåna) search for something lost. See alå.

kwåkåra n. metal ornament worn on man's leather trousers (bukåra).

kwakwa v.i. (vn. kwåkwåna) drink beer together from the same calabash (done by two people to show friendship).

kwåkwålnå n. (= bukåra).
kwakwana id. See kwakwana.

kwakwana v.i. and v.t. (sn. kwakwanâna) move burning object through the air quickly to make it burn brighter.

kwakwara n. rainbow lizard. See gyagyala, dampwapwaza, cancîra, ryantsa.

kwala'a v.i. and v.t. (vn. kwâl̄a'anə) stack (things) up. See jiga'la.

kwâl̄a'â n. name of the day when a bride's belongings are moved to her husband's compound.

kwâl̄akâ -a n. small calabash. See kunwa.

kwâl̄i id. See kwâla'â.

kwâla'â v.i. and v.t. (vn. kwâl̄hāna) knock loose, knock off.

kwâl̄hipi'ina n. (comp.?) groundnut shell, bean pod, yam skin, cassava skin. See lha'pa.

kwâl̄hipitâga'na n. (comp. from kwâl̄hipi + tə + gînə) (inher. poss., body part) eyelid.

kwâl̄hîryât adj. id. plastered well (of wall).

kwâl̄inya -a n. (comp. from kwâ + linya) nickname for person with buck teeth. See arabâ.

kwâmôombâ -a n. type of snake (white with black spots, small head, harmless).

kwâncâ n. locally woven cotton cloth.

kwângôryâmîna n. (inher. poss., body part) jaw.

kwângûlyâŋ adj. 1. emaciated. See janwa'. 2. dry (of skin).

kwângwara v.i. and v.t. (vn. kwângwârâna) hoe ground in search of something (potatoes, groundnuts, etc.). See bu'dâ, ngwarâha, uuza.

kwâpâta -a n. mat awning for shade. See za'raza'ra, adzawa.

kwârâcâh v. id. pulling heavy object with effort. See kwacirâh.

kwârâkâwârâ -a n. home-spun cotton thread.

kwârâ n. donkey.

kwârîyâta n. type of hawk.

kwâsâ v.i. (vn. kwâsâna) hurry, do quickly, go quickly. See tsâgwee.
kwatamá -ə n. (pl. kwatyamina) chief's daughter. See anshara.
kwatsa id. See kwatsa.
kwatsa v.i. (vn. kwatsana) 1. scratch lightly (of mouse). 2. run at moderate pace.
kwatsatsa v. id. (= balabalaba) running fast.
kwàya'á n. type of tree (wood used in furniture).
kwàzhimba'dá -ə n. (= kwazhimba'da). (comp. from kwa (?) + zimbada) nickname for a person with an umbilical hernia. See kwalinya, kwajigwada.
kwyat v. id. shaving or scraping clean.
kyáká -ə n. roof frame.
kyálííina n. loud trill made by women to express joy, surprise, or alarm.
kyáŋgyéýán adj. id. dried very hard.
kyás v. id. striking a match.
kyázázá v. id. (= hizaz).
lábámá -ə n. pit trap (hole covered with branches).
lábátá n. light rain, drizzle (= makucikuca, mashashafa).
lábash adj. having a broken (deformed ?) back.
labëa v.i. and v.t. (vn. lábëana) 1. join together (= labëa). See dabëa, ganwu, ndzëna. 2. labëa dë na 'meet.' 3. labëa duura 'be relatives.' 4. dip out thick substance (such as vaseline).
labëa v.i. (vn. láfëana) jump, fly. ka la'ya usara. 'the sun rose.' la'yava 'barge in uninvited, stick nose in someone else's business.'
ládëa v.i. and v.t. (vn. ládëana) kick, stomp. See tsëkwa, mbà'a, takutsa.
lagād' id. See lagàdë.
lagàdë v.i. and v.t. (vn. lagàd'ëana) grind (moist things). See ëdë.
laga v.i. and v.t. (vn. lágàana) plant. See wa'a, gëra, njinjiku, nguba.
lágidá -ə n. moon, month.
lagwa v.i. and v.t. (vn. lagwàna) ask, ask a question. ka lagwii ci ama Musa. 'he asked Musa.'
làgwàna n. question. See lagwa. andalagwàna 'sorcerer.'
láhó -a n. hippopotamus.

lákut id. See lákuta.

lákuta v.i. and v.t. (vn. lákúñxá) 1. cover something to shelter it.
               2. spread cloth out to dry. See utáñxá.

láññáwá -a n. type of insect (spoils dried fish).

láñwúnu v.i. and v.t. (vn. láñwúñwá) 1. hollow out large hole with small opening.

láñúná -a n. (inher. poss.) name.

láñbúk adj. id. (= mbúñxá) with sauce on face (from eating).

láñbwáddákáñshahginá n. (comp. from láñbwáda + kanšahginá) type of shrub, H. tumfáfiña.

láñbwáddá -a n. type of large drum (H. tambari).

lámiña n. (= limíña).

lámpáwá -a n. (comp. from láma + pawa) first name given to child. See pawa.

láñgúrá -a n. hole in tree. See langúrá.

lápu adj. id. full of liquid (of small-mouthed container only).

lápává v.i. and v.t. (vn. lápávaná) cool hot liquid by adding cool. See apí, tsauvú.

lápává adj. See lápává.

lápává v.i. and v.t. (vn. lápává) (= lyali) smooth mud or clay surface, plaster.
               See dhába, sámába, shashína.

lárágu -a n. type of tree (used to make mortars, etc.).

lárágu -a n. unripe guinea-corn which is eaten raw.

láráhá v.i. and v.t. (vn. láráháñá) snore, purr.

lárák adj. id. covered in a calabash.

lárák id. See lárák.

láráta v.i. and v.t. (vn. lárátañá) 1. move or place something aside.
               2. change sitting position.

lárik adj. id. long (of gown).
lava 
 i and v.t. (vn. lāvānā) 1. strain (tr.). 2. leak through (intr.). 3. bleed. See dzǎdzǎra, i(va), ātsa'u, pulə, tuu.

lāwā — a n. meat, wild animal. See takwara kuubilina.

la 
 i and v.t. (vn. lānā) 1. cut. See hārēsa, huɗəka, katsa, mujida, mwatsa, pwaṭa, taahə, tata, tsa'u. 2. meet by appointment. See gunwu.

lā n. cow. See bubuŋa.

laaŋa 
 i and v.t. (vn. laangana) [< F. ] become clean and white, be pure, be holy.

lāalā n. type of children's singing game.

laamə 
 i. (vn. laamānā) 1. argue or boast that you are best or that yours is best. ka lyaami ci da daraakii. 'he boasted about his hat.' See haŋa, laama. 2. make humming sound.

lāamā — a n. boasting, bragging (= jikwa).

laaŋa 
 i and v.t. (vn. laangana) surround and drive (animals). See kərə', taarətə.

lāarə — a n. hail, ice.

lābādā n. 1. talking, chatting, conversing. 2. health (used in ooshi labadaaki 'I'm not well').

labata 
 i. (vn. labatānə) be knock-kneed. See malabata.

lābə 
 adj. joined together. See verb.

laaŋ 
 i and v.t. (vn. laangana) join together. See laaŋa.

lāfāarə n. name of the day when the chief kills a cow for the festival of 'wana.

lāhwə n. small stream. See gara.

lāk 
 adj. laying stretched out. See laka.

laka 
 i and v.t. (vn. lākanə) 1. lay down something long and narrow (such as a pole). 2. lay self down and stretch out. 3. chase away, drive away with force. See səba.

lāləvə — a n. witch weed.

lān 
 adj. id. much, many. lalan 'very much, very many.'

lānəlan 
 adj. id. loud.

langura 
 i and v.t. (vn. langurana) make hole. (Perhaps a denominal verb. See langura.)
ləwárá -ə n. (≡ lyawara) (pl. lyawarina) adult man (20–40 yrs. old). See badawa.

lawaraana n. (abst. n. < lawara). adulthood.

ləwúyá n. falsely accusing someone of a crime. ka lii ci lawuya ‘he accused (someone) falsely.’

lhaba v.i. and v.t. (vn. lhàbàná) 1. beat with force. See daga. 2. pass out of sight. 3. place hand in hole or in water. 4. yell out. lhaba vurana = ka vurana. See ka.

lhaba v.i. and v.t. (vn. lhàbáná) sweep. See taasa, kwaara.

lhàbwá -ə n. type of cactus. See mbara.

lhəfwa v.i. (vn. lhàfwa) shed skin (of snake or lizard).

lhakaría v.i. and v.t. (vn. lhàkârána) cook until well-done (of meat only). See usa.

lhakee v.i. and v.t. (vn. lhàkeena) send. (stem occurs only with -ee ext.) See ka.

lhaku id. See lhaku.

lhaku v.i. and v.t. (vn. lhàkùná) (≡ lhaku) 1. pull down (tree branch or guinea-corn head). 2. pull up by the roots. See mbudà.

lhákûrá -ə n. type of fish (with white head and reddish tail).

lhákwa -ə n. leaf of the guinea-corn plant.

lhàmá -ə n. fetish shrine.

lhànà v.i. (vn. lhànàná or lhàná) work.

lhàná -ə n. work. See lhànà.

lhàpà v.i. and v.t. (vn. lhàpàna) remove shell (from groundnuts, beans, etc.). See kukufa.

lhàrbwàbwàk adj. stringy (of thick liquid such as egg white).

lhàraò id. See lhàraò
dha.

lhàraò v.i. and v.t. (vn. lhàráðàna) strip leaves off of stalk.

lhàràginà n. root(s).

lhàra v.i. and v.t. (vn. lhàrána) (≡ da'da) grow tall and straight (of trees only). mahàraaki 'tall and straight.'

lhàràrái adj. slick and slippery. See lhàraì.
 lhərəi v.i. and v.t. (vn. lhərəˈiːa) 1. be slick and slippery.  2. slip on a slick spot. See pərəˈi, shoota.

 lhəwa v.i. and v.t. (vn. lhəˈwaːa) 1. melt (of fat or rubber, not ice. For ice, see raˈa).  2. perspire.

 lhəˈwa (vn. lhəˈwaːa) refuse to share with others, be selfish with possessions (especially food). See məlhaˈwa.

 lhəˈadə v.i. and v.t. (vn. lhəˈadəˈaːa) 1. smooth surface (of pot). See lərəˈa, səmbəˈa.  2. comb or smooth hair.

 lhəˈalha n. cattle egret.

 lhəˈalha n. (= lhaˈalha) prickly fuzz (on certain plants).

 lhəˈama v.i. and v.t. (vn. lhəˈamaˈa) harvest guinea-corn by hand (done when plant dries up before reaching maturity). See yaˈa.

 lhəˈaˈfəlhyəˈaˈfu v. id. (= filhiˈfilhi) rising and falling of chest when breathing.

 lhəˈa adj. id. being close against something larger (such as a lizard on a wall).

 lhəˈaˈa n. fishing net.

 lhəˈa n. type of grass (not strong, not used for mats or thatch).

 lhəˈa adj. (= lhyəˈa) 1. slim, long and thin.  2. small (of a portion of food).

 lhəˈakəˈa n. stump of guinea-corn left after harvest.

 lhəˈaku v.i. and v.t. (vn. lhəˈakuˈa) (= ləˈakə).

 lhəˈakwa n. sickle (lower dialect, = rəˈqəˈwa).

 lhəˈalha n. (= lhaˈalha).

 lhəˈaˈma n. feast, banquet.

 lhəˈanda n. (pl. lhəˈando) (comp. from lha (?) + əndə) master, owner. (archaic stem used only in lhəndaˈa ya ‘master of the house’, lhəndaˈama ‘our master, LORD’.)

 lhəˈandaˈa n. (pl. lhəˈandoˈi) (comp. from lha + əndə + yi) master, owner of the house. See lhanda.

 lhəˈapaˈa n. backside of mat (ədə) which is leaning up against something.

 lhəˈarəˈa n. one accomplished in a skill.

 lhəˈwaˈa adj. small (of a head only).

 lhəˈiə v.i. and v.t. (vn. lhəˈiəˈa) pierce skin (of a sliver). See dzəˈa.
lídyákú adj. having a pointed head.

lífya n. deleb palm tree.

líkárēna n. seed. (irr. affixing: líkārēita ‘that seed’).

líká n. woven beehive.

líyādīmā n. title of one of the traditional village elders.

líyāfálhyāf adj. (= kafaka). thin.

líyānwā adj. id. emaciated.

líyār adj. id. long and thin (such as a rope).

líbiryā n. needle.

límína n. (= líminā) (inher. poss., body part) ear.

línyikāramā -ə n. (comp. from lānyi + kārama, ‘crocodile tooth’) type of plant (orange flower is used in sauce).

línyīna n. (= lānyīna) (inher. poss., body part) tooth, teeth.

líp id. See lípē.

lípē v.i. and v.t. (vn. lípēnā) (= lípi) submerge in water (not of humans). See yīpē, cilēpē.

lípyā n. pocket.

lívyārā -ə n. lion.

lóohāyā n. (= gwava).

loota v.i. and v.t. (vn. lōoṭāna) [< F.] wash laundry. See kūbā.

lūs v. id. (= vus) sound of arrow hitting target.

luuu v.i. and v.t. (vn. lūunā) receive, get, obtain. kā liwū ci kwāña acii Musa. ‘he received money from Musa.’ liwā ‘take back, receive (motion to speaker ext.)’ luuvē ‘agree, consent, believe, accept.’ luupaa ‘save, rescue.’ luuma ‘take by force, steal.’ luwushi ‘barggle, contend, tug of war.’ See upaa.

lūubilēna n. (comp. from lāwə + bilēna, lit. meat of the bush) any (edible) wild animal.

lyāarinē n. husk (shell) around guinea-corn seed.
lyābīyata v.i. (vn. lyābīyātēna) be unable to walk because of slow development (of small child only). See malyābīyata.

lyāli v.i. and v.t. (vn. lyālīnā) (= lērēgə).

lyālyānə n. guinea-corn whose head does not mature.

lyātārālyātār adj. id. misbehaved, ill-mannered.

lyātārə v.i. and v.t. (vn. lyātārēnə) 1. be restless and impatient (like a wandering chicken), squirm and wiggle (of child). 2. behave uncivilly, shamelessly, or immodestly.

lyāwūdə v. id. (= lyawur) passing by too quickly to be recognized.

māədə v.i. and v.t. (vn. māədēnə) (stem occurs only with iter. form) say or tell much. (= baaba).

mābərəkānshāgīnə n. (comp. from mābərə + kānshaginə) type of large lizard (lives in mountains, not monitor).

mābərə n. termite (generic term). See alha, ciraŋa, dadafa, dzangarala, gwajafa.

mābūˈūnə n. (action n.) picking up the wrong thing accidentally.

mābərádzəhwa –ə n. type of large lizard.

məci id. See verb.

məci v.i. and v.t. (vn. məcīnā) fling off, fling away. See ka.

mācıkūcıkūbe n. (= məcakucakuba) type of tree (soft wood, bark used to make rope).

mādābwákə –ə n. snail (used of the living creature, but not of its empty shell). See taruleta.

mādədərənə n. (= mədərədərənə) smell, odor.

mādədəvənə n. type of swelling on buttocks (from parasite?).

mādədəgūnə n. glowing coals. (= ələguna). See dəda.

mādəmpiků –ə n. hedgehog (= camənagya).

mādərə –ə n. (pl. midirina, migirina) 1. lame person, cripple. 2. left-handed person. See matambaŋa.

Mədə n. common personal name (for man or woman).

mādədəgūnə n. type of tree (with softwood, used to make shiwa).
mádáŋadángá -ə n. type of tree.
mádzá -ə n. ditch (usu. larger than kəəra). See kəəra.
màɗáfa seven.
màɗafapu'una seventy.
màɗák v. id. cutting something soft.
màɗák v.i. (vn. màɗákána) (= midiku) disappear by going into something (such as foot into mud or nail into wood).
màɗá -ə n. air, wind.
máđáadawá -ə n. type of ant (dark brown, lives near water).
máđádá -ə n. (= dàadá -ə) toxic chemical in fruit of locust bean tree which is removed by washing and drying.
máđáŋadángá -ə n. (action n.) somersault.
máɗóotá -ə n. gall bladder.
máfàráńrá -ə n. type of grass with “good smell”.
mágänwúna n. 1. confluence of rivers. 2. any place where two things join. See ganwuna.
mágàrágàdá n. powder from seed of locust bean tree (sweet, used in making gruel).
mágàréenàhá n. type of ant (common, black). See kanshagya.
mágàváŋána n. type of grass (used for thatch).
mágàvúına n. end of rainy season. da mágávi ‘at the end of the rainy season.’
mágángángá -ə n. (= ganganga).
mághàrávúña n. glory, majesty, the fear inspiring quality of a chief or a leopard. See gharavana.
màgìmbàɗá -ə n. type of insect (larva live in holes in the ground, can cause severe sores, F. kanye).
màgùmbwá n. widow (= maroofa).
mágúntá -ə n. person with good sense of humor.
mágúrágúdá n. type of insect (small, flies, nests in ground, makes honey, does not sting). See malhapana, matsaränwa.
mágwáˈákə n. [< Nzanyi] (upper dialect, = ghaaka) crow.
mágyáláwá n. groundnut which is boiled in the shell and dried before eating.
mágyálána n. rotting blight which spoils agusi melons.
máhwá –ə n. bamboo.
mákwína n. placenta (= zhigwa).
májína n. 1. rafter, cross beam. 2. streak on wall left by rain leak. See ajína.
mákwáˈängána adj. n. lying on back.
mákə prep. like, as.
mákə (= ma + kə).
mákəˈdá n. type of rat (meat eaten).
mákábaˈrá –ə n. sprouts which grow from base of guinea-corn after harvest.
mákájá –ə n. (reg. poss., reg. pl., kin. term) youngest child. See kaja.
mákúbákəbá –ə n. type of bush.
mákũˈyáyimá –ə n. type of insect (bores holes in tree branches).
mákʷágũˈyá –ə n. stranger, newcomer.
mášáˈküta –ə n. woven roof for granary. See lakutána.
mášána n. magic or charm said to prevent victim from chasing thief.
mášánwá –ə n. (= malangwa) type of tree (used to make mortars).
mášáwuˈləwá –ə n. type of tree (soft wood).
mášáˈhápána n. 1. type of insect (small, flies, makes honey, does not sting).
               2. honey of same. See máguráguda, mátsaráwa.
mášáˈarákəbá –ə n. (= máhərákəbána) type of vine-like weed which grows in corn fields.
mályályá –ə n. stone or piece of wood used to smooth plaster. See lyáli.
mámbáˈdáfána n. soft spot on baby's head, anterior fontanel.
mána n. (pl. mášányína) (irr. poss., kin. term) mother, parent's female sibling or cousin.
mánaˈ adj. id. (= kuryá) cooked (by boiling).
mándaˈdá n. thin layer of dirt hiding the mouth of an animal's hole.
mandeha n. type of leaf used in sauce.
mandanda n. bad luck. tei mandanda ashi Musa ‘Musa is unlucky.’
mandandzana n. type of insect (stings, classed as kantahuda).
mandzang a n. (pl. manjanyina) person of the Nzanyi tribe.
mangana n. 1. rainbow. 2. poison (in food only). See daa da mangana ‘put poison in food.’
manguraruma a n. egg which will not hatch.
mangwa n. type of sickness (tonsillitis?).
manta n. name given to eleventh child (pu'u amanta ‘eleven’).
mardzana n. dark black hair.
margud id. See marguda.
marguda v.i. and v.t. (sn. maragudzana) wiggle, squirm (of worm or bug).
maramara adj. id. (= mbarambara) being the same.
marama a n. type of tree.
marausa a n. (= maruusa, myara’usa) type of bush or tree with edible fruit.
mardza n. type of sauce made from bean leaves.
masandara a n. type of grass (burned to smoke out insects).
maksudzana n. funeral feast held on the third day after a death.
mazesafa n. type of tree.
mazara n. necklace.
mazaraginyina n. (= masarataginyina) (comp. from masara + aginyina) type of bush with edible berries.
mashashahina n. charm or magic said to make a thief invisible.
mashiwashiwana n. type of tree (soft wood).
musiya a n. finch.
maspala n. amulet, charm (usu. in leather pouch worn around the neck).
(phonologically irr.)
matafatsaka n. jackal (?). See gwayana, paratsoova.
matambwana n. type of tree with edible green fruit.
mátânhá  -ə n.  1. needle-like metal instrument used to remove thorns and splinters.  2. type of grass with sharp seeds that stick to clothing.

mátkákánə n.  crossroads, fork in trail. See takána.

mátingúma n.  type of ant. See tinguuma (id. for walking of old woman).

mátipína n.  type of sickness (causes foggy vision).

mádóyá n.  witch, evil sorcerer.

mátsámá n.  rock used to beat grinding stone to make it rough. See tsâmana.

mátsárânwá -ə n.  type of insect (flies, makes honey, nests in holes in trees, larger than mâhâpâna, does not sting). See màguâguda, màhpâna.

mátsâvâránwá -ə n.  type of grass (prickly).

mátsâwâ -ə n.  woven strainer (used principally in beer making). See ñatsâvâ, kagyañura.

mátsângârâmá -ə n.  broken piece of pottery.

mátsápá -ə n.  type of snake (black and yellow, poisonous, like màbâna).

máyâna n.  type of bush (bitter leaves used in sauce, H. shiwaka).

máyârâ -ə n.  gift of food brought to funeral.

mázañâagúnwá -ə n.  type of thorn tree.

máznâmákâ -ə n. (pl. màzhimakína) hunter. See ñamákâna.

máza adj. n.  worthless, unskilled, inept.

máza n.  person lacking skill or abilities, useless foolish person.

mázañâakwatâmína n. (comp. from màzañâ + kwatamína) low-hanging cloud over mountain. See kurañíña.

mázañâgùîna n. (= màzanwuína, màndzanguína upper dialect) shade. See tsanñùa.

mázhùuzhá n.  type of sauce made from seed of bâncùina and traditionally prepared by mother of newborn to serve to guests.

ma gr. form.  1. topic marker. See section 6.3.  2. conditional clause marker. See section 7.1.

ma v.i. and v.t. (vn. màna) cut grass with sickle, mow.

má n. (inh. poss., body part) mouth, edge, rim. ma gâra ‘river bank.’
màabá  –ə n. *(action n.)* lying in wait to ambush someone. ḍa maaba ‘ambush.’
See tsארג, ḏaka.

màabwà  –ə n. red monkey (archaic word). See waandu.

màaghá  n. poor person. See aaghànà.

màama  *gr. form.* if not. maama Musà,... ‘if not Musà,...’

màaná  *gr. form.* (= moonà) how much, how many.

màaràmàara  *adj. n.* oily. See maara.

màarà  –ə n. oil.

màa’u  *v.i. and v.t. (vn. màa’ànà)* (= moo) want, desire, need. See uufà.

màavà  –ə n. fat in meat. See kupa.

màawùnà  n. coveting, desiring. See suuna.

mà’(à)  *gr. form.* yet, still. ma’a zaku’i ‘not yet.’ ma’a ci də Mubi ‘he is still at Mubi (town).’

mà’álàmákìnà  n. *(comp. from ma + alà + mákìnà)* man who seeks out prostitutes.

mà’álhà’álhà  –ə n. pimple. See aalhànà.

màbàzhíhà  n. *(action n.)* arguing, disputing. See mbàzà.

màbá  n. fool, idiot, deranged person. See madànà, gëràpà.

màbàrwà  n. (= baràwa).

màbìzhíhà  n. stone used for smoothing the surface of a pot.

màbùbwà  –ə n. mythical dwarf said to cook by the heat of the setting sun. See əbùnà.

màbùràlà  n. *(comp. from ma + vurà + la)* type of snake (short, black and red, poisonous).

màbùránà  –ə n. *(comp. from màbùrà + nà)* headache.

màbùrànwìwà  –ə n. *(comp. from ma + burà + ãnìwà, ‘tree-striker’)* type of bird (brown and white, woodpecker?).

màbùtàshìnà  –ə n. type of mud wasp (it is said that if one knocks its nest down, he will get a nose bleed).

màbòtásàkà  –ə n. (= maŋàzàtasàkà) anger, distress, sorrow.
maci  gr. form. counterfactual clause marker. See section 7.1.

mácíwá  -ə n. castrated adult male goat. See tsəwú.

mádábámá  n. representative, proxy. See kájá.

mádámásáká  -ə n. (comp. from ma + dəmə + sákə) thread running the length of cloth, warp. See má’ikábánə.

mádàná  -ə n. (comp. from ma + ədə + na, ‘ground head’) retarded person, harmless moran. See mába.

mádángásína  n. hard feces which is difficult to pass.

mádánvwiina  n. (comp. from ma + da + anvwiina) anus.

mádíigáriina  n. (pl. of maktuuna).

mádííğáná  -ə n. circular metal head ornament worn by women.

mádúrásá  -ə n. mythical rock said to shine red in the dark.

mádzágá  -ə n. (pl. máíğíñə) (reg. poss., kin. term) younger sibling or cousin. See dzágána.

mádzágúná  -ə n. learner. See dzúgunúna.

mádzáná  n. (inher. poss., body part) left hand, left hand side. See ciizamana.

mádzánjá  -ə n. (comp. from ma + dza + anja) crowd of people.

mádzárá  n. (pl. madzäríña) person of Dzara (Muchella village).

maďa  v.i. (un. máďáná)  1. get up, stand up.  2. start out. See kájá, wáfáha.

máďáfána  n. hunger. See dáfána.

máďána  n. (pl. máďáfiina) fiancee, new bride.

madúunakii  participle. big, important, honored. See duuna. (pl. mádiiigarakii)

máďúunádádaa  n. (comp. from madúuna ‘big’ + daada) (kin. term). parent’s older male sibling or cousin.

máďúuná  -ə n. (pl. mádiiígaríña) important person. See duuna.

máďáadáná  -ə n. (comp. from máďádə + na, ‘wrapped head’) turban.

máďáďa’wáta  n. (kin. term) (comp. from máďáďa + ‘wata) wife of mother’s brother or of mother’s cousin (said to receive children if both parents die).

máďána  n. person with no teeth. See fwarána, gwapyá.
máfàrë -ə n. news of a death, death announcement. ka máfàrë 'go and announce someone's death.'
máfàrèenë -ə n. river in which fish are plentiful. See kàryaŋa.
máfà’á n. type of grass (dried for hay).
máfûrátë -ə n. chicken's anus.
mágàdàzë -ə n. type of fish or eel (small, red).
mágélà n. marksman, skilled bowman. See gálàna.
mágélëna n. type of thorn.
mágàrá n. shepherd, watchman. See gàrana.
mágwàzhìna n. a heterogeneous mixture. *(dead pl.?)* See gwàzàna.
màgyàhà n. *(comp. from mà + ègya + ha)* time at the start of the dry season when the wind blows.
máhàrá -ə n. *(pl. màiiràëna)* thief. See hàrë. *(pl. has irr. affixing: màiiriätë ‘those thieves’)*
máhàrádâüna n. small amount of mush left in a cooking pot after serving.
màhà’wà -ə n. person who likes to make people laugh. See hà’unà.
màhwàmìnà n. large meal consisting of many different kinds of foods.
mà’kàbàànà n. *(comp. from mà’i + kàbààna)* thread running width of cloth, woof. See màdàmààsàka.
mà’imâ’i adj. n. watery. See mà’nà.
mà’nà n. water. mài’gùna ‘hot water.’
màjà -ə n. instrument for making scars or scratches.
màjèlë -ə n. ground roasted bambara groundnut. See ànyàsàña, jàla.
màjìmà n. decorative scars on face or body.
majiéra n. *(pl. majèràkìña)* liar.
màkà three.
màkapù’unà thirty.
màkàlà n. shield.
màkàdà -ə n. ball of pressed tobacco. See kàfà.
mákákábâna n. (comp. from ma + ka + kâbâna) type of insect ('black ant' with wings).
mákûrâna n. smoke. See kûrâna 'become sooted.' See kûra, dadanyina, tankyara.
mákûbâ n. type of sauce made from fish and leaves.
mákûcûkûcâ -ə n. (= labata, mashashâfa).
mákûrâhâma n. type of insect or bug (small, black, no wings, 'plays dead' when threatened). (= ndaabusa).
mákûvâ -ə n. (comp. from ma 'mouth' + kuva) 1. door of hut. 2. ancestor.
mákûwâpyâa n. type of insect (biting fly with narrow thorax).
malâgâdâ -ə n. ground roasted tigernuts. See lagâdana, mandâvâ'ya.
malâgwâkû n. person skilled in medicine. See lagwana.
mallâ n. constellation of any three stars in a line.
mâlêma -ə n. type of insect (size of louse, lives in sand, stings).
mâlêmâla gr. form. exactly (at place). de Nwui malêmâla nə yaakîi 'his house is at Lamurde exactly.'
malânwâ -ə n. mist, fog, steam, cloud. See kuraâina.
malâbâtâ -ə n. knock-kneed person. See labata.
malâbâ n. storage rack for corn stalks which serves as an awning over the door of a woman's hut.
malâdzⁿâ -ə n. (pl. malajâinyâ) circumsized man.
malângâyâ n. (action n.) ridicule of a bed-wetting child with songs and dancing.
mâlatsâ n. spider.
mâlhâ'wâ n. person who is unwilling to share with others. See lha'wana.
mâlhâhâ -ə n. small serving of mush. See lhaâa.
mâlhyâkâłyâkâ'â n. chain, manacle.
mâlûvitâ -ə n. noose.
mâlûumûma'înâ n. (comp. from malûu + ma'iînâ) container to catch rainwater from roof.
mâlûyâyâtâ -ə n. child who is slow in learning to walk. See lyâyâtânâ.
màmà n. child’s name for guinea-corn mush (d'afana).
mama’ id. See mama’a.
mama’a vi. and vt. (vn. màmà’ána) harden or pack ground by walking on it. See ndagha.
màmbáarà -à n. part of task that remains to be done.
màmbidìngà n. stone used in sling. See manhaba.
màmùkkána n. type of tree.
màná’súmína n. (comp. from ma + nà’u + mina) type of ant (small, black with light colored abdomen, said to travel in pairs.).
mànàhá n. harmattan (dust-laden wind of the dry season). See kuryapitya.
mándàvá’yà -à n. tigernut, H. aga. See hwaràminà, malagàda, ndzàlandzàlaka.
mándyàmändyàmína n. used only in idiom: kapaa acii usaa mändyàmändyàmína ‘put second rate thing aside until the day when first rate is finished.’
màndzàmändzà adj. n. sandy. See mandzana.
màndzàna n. sand.
màndzà -à n. type of guinea-corn. See sakunwa.
màngàràkikína n. person who has an unpleasant personality. See ngàràkiki.
màngàlàngàla n. large discharge of feces.
màngibíëna n. dark storm cloud. See kurañëna.
màngùdà -à n. (= ngù’dà) circular pad for cushioning head loads.
màngùramá -à n. (pl. manguríminà) type of wasp.
màngùràhá -à n. fish hook.
màngyroovà n. (= moonyinga).
mànjiwína n. nasal mucus.
mànháábá n. sling. See mambidìngà, lhabà.
mànháábá n. dew.
màntáfáará n. (comp. from manta ‘dead’ + faara) soft or crumbly rock.
màntälà n. type of tree.
màntántà -à n. anything dead. See antà.
mànyàďá ‐ə n. (pl. manyàďina) lazy person. See anyàďana.
mápá  n. horn.
mápúďènfwá  ‐ə n. (comp. from mapucè + ŋfwá) type of insect (eats trees).
mápúďá  n. (pl. mapúńna) person of the Gude tribe. (This term is used almost exclusively by the older generation.) See gude.
márūńna  n. cloth bandage for finger or toe.
màrèbyá  n. leftover cooked meat saved for future use.
màrámá  ‐ə n. type of traditional large gown of homespun cloth worn by old men.
màrámbwá  n. senior wife.
màránbùgàgàmá  ‐ə n. (comp. from maràmbwà + gàgàma, ‘wife of shelf’) type of ant (small, yellow, large abdomen).
màrèngisá  ‐ə n. blacksmith’s tongs.
mara  v.i. and v.t. (en. márâna) [< F.] 1. have. 2. rule over. See nwanwaunà.
màròofá  n. (pl. maròofina) widow. (= mareefa, upper dialect) (= magumbwà).
màsàmbàlà  ‐ə n. (comp. from ma + sa + mbala) 1. drunkard. 2. type of grasshopper.
màsàrà  n. old man.
màsàshàfá  ‐ə n. (= labuta, makucikuca).
màshikucìña  n. (comp. from ma + shiku + ciìna) (= shikucìna) index finger.
màshìwàhá  ‐ə n. type of arrow (has no barbs). See ava.
mà shì ùushà dû  n. (comp. from ma + shi + uusi + a + dû, ‘thing that once happened’) folktale, fable.
màsòòďèfá  ‐ə n. (comp. from ma + sa + uudèfa) brave person.
màtèlègàďúdànà  n. (comp. from ma + tèlè + gèu + dè + na) (= yaàna).
màtègàfà  ‐ə n. bracelet of twisted metal strip.
màtáwà  ‐ə n. fist (= mavuta).
màtáàsá  ‐ə n. steer, castrated bull. See bubùga.
mätáfūlaká  n. physically weak person.
mätákāra’a’anwáwi n. (comp. from ma + takara’a + anywiwa) dung beetle.
mätähá  –a n. sauce made of boiled leaves. See talhána.
mätambága  –a n. person with crooked or lame foot. See tambaña, mədara.
mátana  n. (from ta ‘ripen’) person who has matured. kə ti jəkii ‘he has matured.’
mätatáhina  n. (action n.) whispering.
mátatùnə  n. cracks in dry skin.
mátsə  adv. just a little while ago. kə njimə vəŋə matsə ‘it rained a little while ago.’
mátsafáshá  n. (comp. from mátsəfa + ha) humid heat, perspiration. (dry heat is gua.) mátsafátsafáha ‘very hot humid heat.’
matuutəwa  n. cry baby (≡ xəhəba).
mávə  n. slave. See ənfwała.
máváarápityá  n. (comp. from má + vaara (?) + pitya) type of grass (color of rabbit fur, used for thatch).
máváká  –a n. rope made of hicəwa.
mávasákwa’kwa’ra  n. (comp. from má + vəsa + kwakwa’re) type of hawk (small, white).
mávútá  –a n. (≡ matənə).
mávvásə  n. poor marksman, bad shot.
má’yana  n. 1. spirit, soul. 2. human shadow. 3. praying mantis. See dzabaña.
mázaməyá  –a n. (comp. from ma + zəmə ya) heir.
mázəgwa  (maybe) n. bastard.
mázəngəra  n. type of guinea-corn with very tall stalk.
mázhınwa  –a n. person or animal of mixed parentage: mule, mulatto, child one of whose parents is a witch (mətooya).
mbəedə  v.i. and v.t. (un. mbəed’əna) (≡ mbıdə) weave strand of grass stalks for use in making mat. See mbəed’əna.
mbəed’əna  n. strand of grass stalks in woven mat.
mbárahshíafa n. (comp. from mbára + shífa) large intestine.

mbára -a n. (lower dialect, = mbuura upper dialect),( = mbíra Wadili dialect) bag, purse, bellows.

mbád adv. yesterday.

mba'ada v.i. and v.t. (vn. mbáda'ana) 1. get well. kã mbá'i ci acii baarahana. 'he recovered from smallpox.' See ambí, mbíi. 2. stay alive. 3. mbáda (iter. form) 'pass large amount (of feces), produce much (of potatoes).'
4. mbáda'aana 'remain, be left.' See ta'a. 5. mbáda'ee 'cause to stay, cause to remain, leave behind.'

mbéh adj. flat.

mbákambéká -a n. type of bird, saddle-bill, H. babba da jaka.

mbéládøí adj. id. moist and sticky (like a lump of wet clay).

mbélámá -a n. 1. place where soil is mostly clay. 2. name of village.

mbéláfa v.i. (vn. mbéláfána) (upper dialect, = baláma).

mbéláwá n. flute made from guinea-corn stalk.

mbélháid id. See mbélhaba.

mbélhaba v.i. and v.t. (vn. mbélhabína) squash flat (?). See vwa'a, ndwa'afá.

mbémbamá id. n. tilled, hoed up (of soil).

mbára v.i. and v.t. (vn. mbáraná) walk fast. See wíi, dàba.

mbarád id. See mbaráda.

mbaráda v.i. (vn. mbará'dána) break loose, get away, escape. See dàfa, sàmbáda.

mbárambára id. ( = mbárambára) same.

mbárána n. type of snake (long, black, poisonous, spitting cobra?).

mbárázhína n. ( = mbárazierúzúna upper dialect) infant.

mbára n. euphorbia cactus (sap used to poison arrows). See lhabwa.

mbarálah id. See mbarála.

mbarálah v.i. and v.t. (vn. mbarálahína) ( = mburala) squash soft object.

mbásà v.i. and v.t. (vn. mbásána) cook meat or fish (without water). See da, yangala, usa.
mbashira’u  adj. id. (= mbashwu) dried up completely.

gana  See ga.

mbata  n. low marshy ground.

mbaza  v.i. and v.t. (vn. mbazana) argue, dispute, quarrel. See mabazhina, pa, mbaza.

mbaza  -ə n. arguing, disputing. (= mbazana, mabazhina).

mba  v.i. and v.t. (vn. mbana) 1. dispute forcefully for possession of something.  2. snatch away or take possession by force (= luuma).  3. exceed someone in strength.

mbaalà  n. type of leather bag with shoulder strap.

mbaara  v.i. and v.t. (vn. mbaaran) swell from pregnancy (stomach only). See meeguna.

mba’  v. id. 1. kick, stomp. See lafa.  2. tying well.

mbaña  v.i. and v.t. (vn. mbañana) (= bana) beat someone up.

mbadã  n. gift for reconciliation. (= tdba).

mbak  adj. id. low.

mbakà  v.i. and v.t. (vn. mbakana) patch (tire, clothing, wall, etc.).

mbala  -ə n. [< F. (?)] beer. (= anvwa) See sangara.

mbashiru  v. id. merely grazing something one tried to hit squarely.

mbawà  n. type of tree.

mbayà  -ə n. [< F. ] cassava.

mbene  v.i. and v.t. (vn. mbeena) (stem occurs only with -ee ext.) 1. can, be able. See takuree.  2. be accomplished or skilled at something.

mbide  v.i. and v.t. (vn. mbideana) (upper dialect, = mbadfa).

mbi  v.i. (vn. mbina) 1. heal (of sore only, not of sickness).  2. be enough. See cih, ambi, mbadfa.

mbina  n. (action n.) behaving cruelly.

mbuf  id. See mbufa.

mbufa  v.i. and v.t. (vn. mbufana) pull out, pluck out. See kuci, buta, dadfa, gutsa, lhaku, ela, tada, toora.
mbúďazá — a n. type of grass (short, of no particular use).
mbúgârâna n. cow’s fetus.
mbuk id. See mbuka.
mbukê v.i. and v.t. (vn. mbûkëna) 1. build foundation. 2. mold base for pot. 3. add mud (by throwing) onto wall being built.
mbûlán adj. id. foul smelling.
mbûmbûnâ — a n. genitals, pubic region.
mbûràďâ — a n. (= mbudadâ) disease of guinea-corn (white powder on the heads).
mbûráthâ — a n. seed of locustbean tree. See râna, ngârâna.
mbûràmbûrà n. type of fish.
mburaz id. See mburaza.
mburaza v.i. (vn. mbûrázâna) scowl, stare with wide eyes (as in anger).
mburalha v.i. and v.t. (vn. mbûralhâna) (= mburyalha).
mbûukâna n. ornamental hatchet-like weapon carried in traditional dancing.
mbûulâ n. bald head. Ênda mbûula ‘bald person.’
mbû’u v.i. and v.t. (vn. mbû’una) (= bu’u) 1. arrive. 2. eat two or more types of food together.
mbûzâ’ adj. id. (= lambuk) messy (from food or mud).
mbûzâ — a n. pumpkin.
mbûzhâmîâhwâ — a n. (comp. from mbuzheemina + ahwa) type of grass.
mbûzhèemîna n. (= buzheemina) beard. See mbuzhamîâhwâ.
mbwaara v.i. and v.t. (vn. mbbwâarâna) remove or loose part of something.
mbwa’ v. id. kicking hard.
mbwa’af id. dented. See mbwa’afa.
mbwa’afa v.i. and v.t. (vn. mbwâ’afâna) 1. dent, become dented. See vwa’a, dangwafa. 2. test fruit (or any soft thing?) by pressing with finger. See ndwa’a’afâ.
mbwâďâďâ adj. id. (upper dialect) white (also da mbwadadâ). 
mbwâryâkâmîna n. (= bwaryakâminâ) swollen lymph node.
mbyáká  n. small bag woven of coarse fiber.

méecíña  n. (comp. from mee + ciína) slap. tsata ka ci méecíña ‘give him a slap.’

méegirána  n. (comp. from mee + giirána) thirst.

méegúná  n. (comp. from mee + guna) swelling of ankles during pregnancy. See mbaarə.

méekábàna  n. (comp. from mee + kábàna) thread for weaving.

méemá’ína  n. (comp. from mee + máína) itching on hand or foot (said to be caused by touching water).

méemánjívína  n. (comp. from mee + manjívina) head cold with runny nose. See bëlaə. 

mëétá  –a  n. older child with responsibility of looking after younger child.

mí  gr. form. what (with non-inherently possessed nouns. See itə.) mi da? ‘what is this?’ mi kwa? ‘what is the matter?’ Note the following special forms without a subject marker: mína ‘what is this?’ mitsa ‘what is that (close)?’ mita ‘what is that (far)?’

méfína  n. python.

mijídá  n. festival held before harvest of early red guinea-corn (jika).

milhi  id. See verb.

milhi  v.i. and v.t. (vn. múñína) 1. hide one thing next to or behind another. See umba. 2. close eye. See dz’a’a, mirikə.

mína  n. (pl. makinə) woman, wife.

mínámíníña  n. children’s game of playing house.

mirik  id. See mirikə.

mirikə  v.i. (vn. múrikána) blink, wink. See dz’a’a, milhi.

mírimíryá  n. fishing line with hooks attached at intervals.

míshipétá  used only in mishipetə anda ‘suspicious looking stranger.’

mízhàdàřína  n. type of cloth or garment made from tree bark in former times.

mónákàna  n. type of insect (small, ant-like, flies?, bites).
moo v.i. and v.t. (vn. mócenə) (upper dialect, = maa'u) mwayi (completive form).

mòcigá n. person of the Gude tribe (name used by Falis only).

mòdòbáá'á n. (comp. from ma + uudə + ba'a) last one in line, least in ability or in importance.

móodûnə n. part of root crop that remains after harvest (may be gleaned).

móod'afá -ə n. (inher. poss., body part) heart.

móodásákə -ə n. (comp. from ma + uudə + səka, ‘white stomach’) happiness. ka moo'dasakə na ci ‘he is happy.’ moo'dasakə nga minə ‘a happy woman.’

móojicinə n. (inher. poss., body part) (comp. from ma + uuji + ciinə) finger.

móojísärá -ə n. (inher. poss., body part) (comp. from ma + uuji + sədrə) toe.

móombànə n. (pl. moombina) bridesmaid (usu. there are two).

móombùnənə n. type of edible fungus. See alhə'alha.

moomorii v.i. (= moomoryi, mwamwarai).

móondzá -ə n. 1. edible wild root, H. lujjia. 2. protruding knob on back of hoe handle.

móonyánə n. (= nwanyanə, wanyanə upper dialect) song. ka mooanyanə ‘sing.’

móonyingá n. 1. papaya, pawpaw. 2. type of local tree with edible fruit (= mangyoova).

móozənə n. bee, honey.

móozhínynə n. (sing. and pl.) type of insect (bites).

móovədəá n. (= mooovəda) (inher. poss., body part) buttocks, bottom, anus, foundation, ancestors.

móvérá -ə n. leftover or cold mush (d'afana).

múbúnə n. type of snake (viper).

múd'ámud'ák v. id. eating soft food. See aada.

múgulágula -ə n. type of plant.

múhùrá -ə n. beni (sesame) seed.

mujid' id. See mujida.
mujícə v.i. and v.t. (vn. mujíc'na) cut into very small pieces. See la.

mūlā'ya v. id. (possibly a noun?) smiling.

munya v.i. and v.t. (vn. mūnya) [< F. ] be patient in suffering. See paka'a.

mūnya n. [< F. ] patience, resignation.

murða v.i. and v.t. (vn. mūrad'na) 1. pinch between thumb and knuckle of index finger. See cidaka. 2. pay debt in small payments.

mūrōmūrō -ə n. (pl. muramurina) crumb of mush (d'afena) or bread.

murats id. See muratsa.

muratsa v.i. and v.t. (vn. mūrats'na) 1. graze (of animal). 2. break off grass without pulling up roots.

mūsa adj. (= musasa) crowded together (of many small things, such as ants).

muu v.i. and v.t. (vn. mūnā) (upper dialect, = nwuna).

mūudanə n. (= moodanə) end, finish. See uudanə.

mūujūjnə n. bee larva (= uujina).

mūunənə n. abdominal cavity, womb.

mūurafá -ə n. blind person. See uurafəna.

mūuvə -ə n. 1. swarm of bees. 2. epidemic, plague.

mu'u v.i. and v.t. (vn. múunə) clench fist, close hand around something.

mūumə -ə n. (pl. mu'umina) visitor, guest.

mwaamwariai v.i. (vn. mwamwarai'na) tantalize, tease by withholding something. (= moorii, moomorya'i, and also moomoriigi with irregular imp. moomoriigyuu.)

mwa'ak id. See mwa'akə.

mwa'aka v.i. and v.t. (vn. mwā'ak'na) 1. grip someone's body firmly. 2. squeeze (puss from sore).

mwáh v. id. 1. cutting into something. 2. hitting.

mwən adj. id. large (of piece of meat only).

mwəshəshə adj. id. many (of sprouted seeds).

mwats id. See mwatsa.
mwatsa  v.i. and v.t. (vn. mwatsâna) trim, cut off, slice off (hair, grass, strands of fiber). See la.

myâbâ  –ə n. unripe groundnut.

myâ’a  id. 1. drinking completely. (= shintâka) 2. See myâ’a.

myâ’a  v.i. and v.t. (vn. myâ’âna) twist, squeeze, ring out. See têrêdê.

myâdâ  –ə n. syrup made from boiled zêga fruit.

myârâ’usâ  –ə n. (= mera’usa, maruusa).

myâtâmyât  adj. id. sharp (of an edge, not of a point).

nâ  gr. form. subject marker. See section 3.1.

nâhâ  v.i. and v.t. (vn. nâhänâ) (upper dialect, = nangâ).

nangâ  v.i. and v.t. (vn. nangânâ) (= nâhâ) watch, look after, take care of, stand guard over. See tsâma, gara, nangapaa ‘greet.’ ma nyinj nyi,... ‘I think that..., it’s my opinion that...’

nâ’u  v.i. and v.t. (vn. nâ’âna) (= nuu) follow. nâ’utâgi ‘track, investigate.’

nâ  v.i. and v.t. (vn. nânâ) 1. fill, become full. 2. ripen. See zêna. 3. be ready for use.

nâ  –ə n. (inher. poss., body part) head, top. a nâ ‘on, on top of.’

naadâ  v.i. and v.t. (vn. naadâna) shave head second time to get any remaining hair. See isa.

naadâ  –ə n. (= naadâ) algae, moss.

naana  v.i. and v.t. (vn. naanâna) refuse to do something, refuse to speak. See hwaadâ, buså, karee, taâna.

na’a  v.i. and v.t. (vn. nâ’âna) lick.

nafa  v.i. and v.t. (vn. nafana) [< F.] use, make use of, be profitable.

nâha  v.i. and v.t. (vn. nâhâna) 1. draw line. 2. mark out boundary lines, mark out foundation for building.

nasaara  n. (pl. nasaarâna) [< F.] European.

nâshínâsh  adj. salty tasting.

nda  v.i. and v.t. (vn. ndânâ) barrow. See ndzâma, damaâa.

ndaâna  v.i. and v.t. (vn. ndâdâna) 1. drink in one draft or long swallow. See sa, ndâ. 2. beat, beat up. See dâga.
ndádzá'á  *adj. n.* reddish.

ndáfuŋ  *id.* See ndáfuŋa.

ndáfuŋa  *v.i. and v.t. (vn. ndáfuŋána)* become stuck in gum or sticky substance. See zava, dzáŋa.

ndáfúká  *v.i. and v.t. (vn. ndáfúkána)*
1. cook until soft. See gufa, usá.
2. be incurably lazy. See ṣanyafa.

ndáfúlán  *v. id.* meeting someone by accident whom one wants to avoid.

ndághá  *v.i. and v.t. (vn. ndághána)*
1. become hard and packed (of ground after being walked on). See muna’a.
2. wear thin (of hair on head after carrying heavy loads). See dusa.

ndágbùnùné  *n.* young female sheep or goat which has not given birth.

ndáguaram  *id.* See ndáguarama.

ndáguarama  *v.i. and v.t. (vn. ndáguaramána)* become dull (of sharp edge). See dagwasá, ndakwasá, ra’uma, bwa’aḻe.

ndágwá  *v.i. and v.t. (vn. ndágwána)* butt with head, gore with horn. See tsakwa.

ndáhwasá  *v.i. and v.t. (vn. ndáhwasána)*
1. brush someone on the arm with one’s finger to get his attention.
2. taste something with one’s finger. See tóba, taká.

ndá  *v. id.* (= dák) catching a glimpse of something and not being able to determine what one saw.

ndákwasá  *v.i. and v.t. (vn. ndákwasána)* (upper dialect, = dagwasá).

ndála  *v.i. and v.t. (vn. ndálána)*
1. string a necklace or belt of beads.
2. line up, queue up. See dzaku.

ndándáh  *adj. id.* shape of pregnant stomach.

ndánwu  *id.* See ndánwu.

ndánwu  *v.i. and v.t. (vn. ndáníwaña)* lean something against something, lean on something, lay head on something. See ndíŋa.

ndára  *v.i. and v.t. (vn. ndárána)* climb, go up, mount. ngírà (motion to speaker ext.).

ndárá  *n.* river bank (= magaara, ndáŋa).

ndárižá  *n.* type of guinea-corn.
ndaz  id. See ndâza.

ndâza  v.i. and v.t. (vn. ndâz'âna) (= tâza) light fire using flame from another fire. See ha, ka, fyakara.

nda  v.i. and v.t. (vn. ndânâ) swallow. See ndâba.

ndâabûsa n. (= makurâhama).

ndâba  v.i. and v.t. (vn. ndâbâna) feel of something by touching, test something by touching. See taâba, uree.

ndaâanja v.i. and v.t. (vn. ndâanja) stop raining.

ndaâara v.i. and v.t. (vn. ndâarâna) do someone else’s job, do task someone else was told to do.

ndaâara v.i. and v.t. (vn. ndâara) sharpen metal tool by pounding edge. See tala, bara.

ndaâka v.i. and v.t. (vn. ndââkâna) make very thick mush (d'âfana). See usa, mandabakina.

ndândân adj. well, healthy.

ndâfwa'd adj. shallow (of hole or river).

ndândâ'af adj. id. soft (dents when pressed).

ndâla adj. strong, hard.

ndâwa n. ostrich feather. See jinaka.

ndikândik adj. sweet.

ndiâ id. See verb.

ndiâna v.i. and v.t. (vn. ndiânâ) 1. lean against something. See ndânwu.
2. prop open, prop shut, bolt shut, button shut, plant foot firmly.

ndôo'ýâna n. hemp (= gabeenhwa).

ndûud'â adj. n. white.

ndûud'â'a adj. n. whitish. See nduudâ.

ndwa'a'afa v.i. and v.t. (vn. ndwa'a'afâna) (= ndwa'a'fu) 1. press something soft with finger. See mbwa'a'afa. 2. smash flat (?) See mbalaha, vwa'a.

ndwândwâ' adj. sour.

ndzwâfwâ n. bad breath.
ndzəgha  v.i. and v.t. (vn. ndzəghənàa)  1. spin something (such as a top). See twalya.  2. make sticky or gooey sauce. See usa, da.

ndzəkə̀nwnùna n. (= cikanwuna) (pl. ndzəkanwushìna) (inher. poss., kin. term)  1. sibling, cousin. ndzakunwuci Yakubu ‘brother of Yakubu.’
   ndzakunwụwu ‘your brother.’  2. relative. See duura.

ndzəkàt v. id.  1. getting up quickly.  2. entering unannounced.
   3. following someone.

ndzəlakà v.i. and v.t. (vn. ndzəlakàna) alight, land (of flying bird, plane or insect).

ndzəlândzəlákà  n. type of small nigernut. See mandəviyà.

ndzəlákádà n. type of woman’s metal ankle ornament (= takuranàa).

ndzùlh  adj. id. close.

ndzəmè v.i. and v.t. (vn. ndzəmènàa)  1. loan, borrow. See ndà, dàmènàa.
   2. rain. kà njìma vëna. ‘it rained.’

ndzànà  v. id. getting up quickly.

ndzàŋà v.i. and v.t. (vn. ndzàŋàna) (upper dialect, = dzàŋà, tsàŋà).

ndza  v.i. and v.t. (vn. ndzànà)  1. visit a place regularly.  2. live in a place
   for short time. nji (irregular completive). See particle nji.

ndzáa v.i. and v.t. (vn. ndzáàna) (note long stem vowel ndzáa or ndzaana
   (completive forms) See baa.  1. sit.  2. dwell or live in a place.  3. be, become. See za’u.

ndzà’lìhàkàna  n. type of agusi melon with hard rough skin. See gyalakàna.

ndzàbà  n. clay. ndzàboodà ‘pot clay.’

ndzàbwa’bà  v. id. raining heavily.

ndzaku  id. (= ndzaku6) See ndzaku.

ndzaku v.i. and v.t. (vn. ndzàkùna) (= ndzakùbà) chew tough meat. See tsèba.

ndzámàndzámà  v. id. walking.

ndzamàndzàm adj. id.  1. quick.  2. sharp (of hoe).

ndzànàbà  n. type of vine (may be pounded to produce a gum adhesive).

ndzàŋ  adj. id. held in hand.

ndzàŋ  id. See ndzàŋà.
ndzâña  _vi. and vt. (vn. ndzâñâni)_ 1. fasten together permanently. See laâña, laâña, daâña. 2. start at the beginning.

ndzâñâ  _œ n._ (= ndâraa).

nee _vi. and vt. (vn. néenâ) (stem occurs only with –ee ext.)_ 1. see. ke nee nyi ka Musa. ‘I see Musa.’ 2. nee ka taguuna nga... ‘feel sorry for, have mercy on.’ See taguuna, tuu.

nellya _vi. and vt. (vn. nelyâna) [< F.] send. See lakee.

ngâetâ _vi. and vt. (vn. ngâetâ) See ânta.

ngâda _vi. and vt. (vn. ngâdâni) bury.

ngâlatâ  _œ n._ (= ngâlatâ) type of water bird (large, black, has long neck, named for its cry).

ngâmâ _vi. and vt. (vn. ngâmâna) _1. show amazement and curiosity at seeing something for the first time. 2. praise, rave over. See hâña, duuna, dala.

ngângâda′a  _n._ grey heron.

ngâra _vi. and vt. (vn. ngâranâ) 1. pick up, lift. See pakâ, tsaadâ. 2. take, carry. See kâra. 3. ngâra mina ‘marry a wife.’ ngâra ngura ‘marry a husband.’ 4. ngârama ‘steal.’ See hâra. 5. ke ngira vana ‘the rain came.’

ngârâkikí  _adj._ bitter.

ngârâlîlak  _adj._ bad smelling.

ngâranâ  _n._ edible seed pod of locustbean tree. See rana, mburala.

ngârapa  _n._ type of hachet or machete.

ngârâwâ  _œ n._ anger, being angry, suffering. sa ngâra′wa ‘have trouble.’

nga  _prep. of._

nga _vi. and vt. (vn. ngâna) 1. put on (clothing or jewelry). See vyaka, ka. 2. hide. See umba. 3. set (trap). 4. put poison in food. 5. nga vâna ‘prevent rain by witchcraft.’ 6. nga ma ‘sprout.’ 7. ngâgera ‘drop down through.’ See dava, jinwa.

nââa′a  _interjection._ said to express displeasure at something.

ngaada′a  _vi. and vt. (vn. ngâdadâna) do something to frighten someone. See ngwalee, gaâa.

ngâanga′  _adj. id._ much, many.
ngaazha  v.i. and v.t. (vn. ngàazhána) (stem occurs only with motion to speaker ext.) bring out of pot. (= tyàafa, See tạfa.)

ngá’ adj. id.  1. good.  2. nga’a ka... ‘want, desire, like, but not love.’ See uudà.

ngàba v.i. and v.t. (vn. ngábàna) (= kába).

ngábak adj. id. many (of fruit or vegetables on the ground).

ngáfà v.i. and v.t. (vn. ngáfàna) stuff mouth full and swallow without chewing (only of food that requires chewing).

ngáh v. id. doing something with difficulty.

ngálhína n. dried tears. See kína.

ngámángamá –a n. mouse trap.

ngásórá’ adj. id. (= ngábak).

ngàyákàna n. type of agina fruit.

ngázàra n. type of small drum.

ngèéràna n. power, strength. (irr. affixing: ngéeríta ‘that strength’.)

ngiira v.i. and v.t. (vn. ngìriverá) growl (of dog or leopard). See huubà, tuu.

ngíi v.i. and v.t. (vn. ngíína) grunt, groan (?).

ngilá n. knife.

ngilácíina n. (comp. from ngilá + ciína) type of knife (small, tied to wrist).

ngilakunwa –a n. (comp. from ngilá + kunwa) type of knife used to cut open calabash.

ngilapúráŋgàna n. (comp. from ngilá + puráŋgàna) type of long knife.

ngina v.i. and v.t. (vn. ngíínaá) tie grass together in small bunches for roofing.

ngís adj. having uniform length (such as a bundle of sticks).

ngívàra –a n. blacksmith’s hammer.

ngùbà v.i. and v.t. (vn. ngùbána)  1. plant root crop by pushing seedlings into ground.  2. transplant (trees, etc.). See laga.

ngùdáká –a n. (inher. poss., body part) Adam’s apple, larynx.

ngùdá –a n. (= mangudà).
nguf adj. id. 1. close. 2. easy.

ngulamá -a n. type of drum (small, sits on ground).

ngulingúli adj. id. awake.

ngulyá n. maize.

ngumáidaná -a n. (comp. from ngumá + idaná) type of tree (source of medicine drunk to cure bruises).

ngumá n. type of drum (tall, sits on ground).

ngumá -a n. medicine, magic, poison (in the upper dialect this word means poison only). See kuzaka.

ngunguna v.i. and v.t. (vn. ngungunana) mumble, babble, hum.

nguráana n. (abst. n. < ngura) semen.

nguráciina n. (comp. from ngura + ciina) (= nwanwuciina) thumb.

ngurángurána n. millipede. See tandandaraná, adarantanfu.

ngurányína n. water hole which dries up in the dry season.

ngurá -a n. (pl. nguíraná) man, husband. (pl. is irr. affixing: nguírata 'those men'.)

ngurá -a n. hard rocky soil.

nguránguráh adj. sore and hoarse (of throat after yelling).

nguriyah id. See nguriyaha.

nguriyahá v.i. and v.t. (vn. nguíyáhána) injure by accidentally scratching. See hwaña.

ngúta gr. form. which. nguá anda? 'which person?'

ngúrà -a n. large city. See varana.

nguyá n. bush-cow, H. fauna.

ngwáah v. id. making marks on something.

ngwáar irr. adj. very big (of animate things).

ngwaaré v.i. and v.t. (vn. ngwaarana) become very big. See duuna.

ngwañé v.i. and v.t. (vn. ngwañéna) grow in abundance (of fruit only). See sii.

ngwaf id. See ngwafa.
ngwafa v.i. and v.t. (vn. ngwáfána) 1. undress, take off clothing (not hat or shoes). 2. depose chief.

ngwahä v.i. and v.t. (vn. ngwahãna) bark (of dog).

ngwák adj. id. partly full (of non-liquid).

ngwala v.i. and v.t. (vn. ngwálánã) 1. fear, be afraid. 2. ngwalee ‘frighten.’

See ngaadã, gaãa, gharaghãa, mangwala.

ngwám adj. id. 1. sitting out in the sun. 2. exposed.

ngwangwá’ adj. expensive, difficult.

ngwag id. See ngwâna.

ngwâna v.i. and v.t. (vn. ngwânañã) 1. strike head with fist. See daga.

ngwáragwá –ã n. male horse, stallion. See tahwa.

ngwarah id. See ngwarahã.

ngwarahã v.i. and v.t. (vn. ngwarahãna) hoe poorly leaving patches of grass. See buña, kwangwarã, uuza.

ngwáryák v. id. looking over one’s shoulder.

ngwázámá n. ram, large male sheep.

nihânihátá v. id. walking.

nú gr. form. final particle marking yes/no question.

níkù v. id. picking something up.

njáhûyá’ adj. resembling small pebbles.

njakãlh id. See njakãlha.

njakãlha v.i. and v.t. (vn. njakaãlhãna) (=} njãlh) smash or mash something moist. See jala.

njala v.i. and v.t. (vn. njálãna) (upper dialect) wash and beat new cloth on rock to make it soft.

njálh adj. id. rubbed with excessive oil.

njãlhã v.i. and v.t. (vn. njãlhãna) (=} njakãlha).

njámãnjâm adj. salty tasting.

njàvãdá n. sprout.

njíd’àng having arrowhead-shaped sprouts or leaves.
njik  id. See njika.

njika  v.i. and v.t. (vn. njikána) close, cover or block opening. See pa’a.

njinjikù  adj. planted too close together. See verb.

njinjiku  v.i. and v.t. (vn. njinjikúna) plant seeds too close together. See laga.

njúj  adj. pressed firmly against something (of finger only).

nuu  v.i. and v.t. (vn. núuna) (upper dialect, = na’u).

nwá  -ə n. (inher. poss., body part) hip(s).

nwá’a  n. type of large agusi melon. See gyalakâna.

nwánwá  -ə n. (pl. myaminâ) chief. See arâdo, arândaâdo.

nwánwúcîna  n. (comp. from nwanwa + ciina) thumb (= nguraciina).

nwánwúmábârâ  -ə n. (comp. from nwanwa + mâbâra) queen termite.

nwánwúuna  n. (action n.) (abst. n. < nwanwa) ruling, winning. da nwanwúuna ‘win (= zêmna).’

nwánynyána  n. (= moonyâna).

nwú  v.i. and v.t. (vn. nwûná) (= muu) 1. answer, respond. kâ nwi ci aciiki ‘he answered me.’ 2. sound (of horn).

nwúdána  n. (pl. nwúgiâna) new mother.

nwúdà  n. (pl. nwudína) person of the Kilba or Margyi tribe.

nwúgiâ  n. gruel, H. kunu.

nwúgiûudá  n. (comp. from nwugi + uuda) type of gruel containing groundnuts.

nwúí  irr. adj. good (to look at), pleasing.

nwúk  adv. (= nga nwuk). long ago. nwukanwuk ‘long long ago.’

nwúnyína  n. sleep. a nwunyína na ci ‘he is asleep,’ nwunyíiku ‘you are sleepy.’

nwusa  v.i. and v.t. (vn. nwúsána) laugh, laugh at, mock.

nwúyá  -ə n. (pl. nwuyignà) person not of the ‘blacksmith’ caste. See xamba.

nwúzátá  -ə n. orphan (= kâzaâka).
nwúzhína n. (inher. poss., kin. term) co-wife (reciprocal term used by wives of the same husband).

nyálh adj. id. of small amount (of liquid in container).

nyi pron. I (1st pers. sing.).

nyíu id. See verb.

nyíu v.i. and v.t. (vn. nyíu) plug hole in container with gum.

ŋàŋa -ə adj. n. poorly set (of trap that won't spring).

páəríña n. (= píriríña) woven straw pot cover, H. faifai.

pəate v.i. and v.t. (vn. pəaténa) 1. comfort a crying baby, calm down an angry person. See shikushiku. 2. bring gifts to win back an estranged wife.

pə gr. form. special negative marker. See section 4.4.3.

pádeerána adv. very early in the morning.

pəðána v.i. and v.t. (vn. pədána) criticize someone when he is not present, talk unkindly about someone behind his back.

pədəpəd adj. id. clean or sweet smelling.

pádák v. id. 1. stealing all of something. 2. cutting a little.

páf v. id. poking into soft object.

pəghábi v. id. breaking (of pot, etc.).

páhábi adj. id. very swollen.

pak id. (= puk) See paka.

paka v.i. and v.t. (vn. pākaná) (= puka) 1. put or place by pouring (of dry particles or powder only). 2. bloom, sprout. See dava, jinwa. 3. puka ha 'become morning.'

pákana nga ha adv. at sunup. See paka.

pálak v. id. landing of a bird. See ndzalaka.

páhábi adj. squashed or smashed flat.

pám v. id. hitting.

pápəfá -ə n. honey comb (without honey). See pəfəpəfə.

pár v. id. (= far) flying away (of birds).
para vi. and vt. (vn. páránə) 1. untie, unfold, unwrap. See pita. 2. para ma'yanə 'calm down, relax.'

párə adj. id. lying down.

párək v. id. eating (tsəba) all up.

párək adj. id. lying flat after a fall (of inanimate object).

párəhənə n. hoof of animal.

párəsanənə (pl. pərašaninə) Fulani, muslim.

pərašədənə n. wild dog of the bush, jackel (?) See gwahyanə, mətaʃətsəka.

pəra vi. and vt. (vn. pəranə) 1. exchange, change, swap. 2. pərapəa 'pay ransom, redeem.'

pəra’a vi. and vt. (vn. pərə́nə) make ground level.

pəralh id. See pəralhə.

pəralhə vi. and vt. (vn. pəralhənə) smash up (of beans or groundnuts between stones or with teeth.). See jala.

pərəpərənə n. butterfly, moth.

pərit id. See pərita.

pərita vi. and vt. (vn. pəritənə) slip off, slide off (such as foot off bicycle pedal, elbow off table). See lha'ari, purazhata.

pərəmyəmyənə n. ring-shaped metal charm worn on string or tied to clothing.

pət vi. id. drawing knife.

pətəpətə adv. just after sunset.

pətəkə n. antelope (?) (brown, waist-high).

pətsələt v. id. coming out quickly (of animal from hole).

pəu vi. and vt. (vn. pəuna) (= pu'u) kill many people or animals (= baəla).

pəvəm vi. id. jumping into water.

pəyən id. See pəyənə.

pəyənə vi. (vn. pəyənənə) disperse quickly, run off in different directions. See təkə.

pə vi. and vt. (vn. pənə) fight. See məzə.
paara v.i. and v.t. (vn. pàarānə) 1. separate, sort by type. See takə.
               2. paree ‘keep separate.’ 3. paaratəgi ‘comprehend, understand, figure out, explain, make to understand.’

pá’ adj. id. lying in an open hand.

pá’ v. id. 1. hitting of arrow. 2. swearing (= gwat) 3. trilling of voice (= wurənə).

pa’a v.i. and v.t. (vn. pà’ānə) 1. close, cover. See njika, bərəla, dza’a, tsəgə, za'də. 2. help someone mount a head load.

pád’sah v. id. laughing loudly.

páhuna adj. n. most probably true, likely so.

paka v.i. and v.t. (vn. pákənə) lift up edge or corner of something (but not lift entire object). See ngara.

paka’ id. See paka’a.

paka’a v.i. (vn. pákənə) 1. strive, try hard, endure patiently. See sə’wa, ə’pə. 2. shake ears (of animal).

pál v. id. 1. breaking (of stick). 2. buying for oneself.

pala v.i. (vn. pálənə) go. See də.

páləmə n. type of tree (goats eat its leaves).

pàltəm v.id. coming, arriving.

páləpəléejə n. type of fish (white).

palha v.i. and v.t. (vn. pálhənə or pálhənə) worship at pagan shrine (lhəna) or fetish (uulema).

pálhàkənə n. (inher. poss., body part) shoulder.

pálhà n. large flat exposed rock. pala da naanwu ‘sky.’

pàmə adj. id. being different.

pàmbərə n. type of thorn.

pànə -ə n. ground, floor. a pas, ‘on the ground.’

pàngələnə adj. id. 1. lying alone in the open. 2. fəzə pangaran ‘exactly one year.’

pàpə n. seed of əzəha tree (large, flat, children make shoes of them).

papa’ id. (= pa’) See papa’a.
papa'a  v.i. and v.t. (vn. pápá'ána) help someone shiny up tree by pushing.

pápámá  -ə  n. musical horn made from cow's horn.


páralawá  n. wooden bed without legs. See adara.

pára  -ə  n. type of grass (used for mats).

páraŋ  gr. form. straight to (used with prep. a). kə gi ci páraŋ asii 'he went straight home.'

pás  adj. id. full.

páshát  v. id. (= dzət) going quickly in or out of grass (of animal).

páshikándaři  shape of any container with a wide mouth and a shallow interior.

( = pashindan).

páshindan  adj. ( = pashikandaři).

páta  gr. form. ali. makaŋ pata 'all the women.' patana nga makaŋ 'all the women.'

páta de ha'a  adv. nevertheless.

pátapátačã  v. id. going with one's hands full.

pats  id. See patsa.

patsa  v.i. and v.t. (vn. pátsana) 1. chop through with one blow. See bura, cilha. 2. speak the whole truth without holding back secrets.

pawá  -ə  n. birth. See poo, lampawa.

pawu  v. id. 1. diving of hawk. 2. tearing of cloth. See kwagh.

pawutana  v.i. and v.t. (vn. pawutana) (= bawuta) fan.

päu i  v. id. sound of slapping.

peepid  id. (= pyapad) See peepidã.

peepidã  v.i. and v.t. (vn. peepidãna) (= pyapadã) 1. make lightning. ka peepidãna nga vena. 'rain will cause lightning.' See ngila nga vena. 2. cause sharp pain in back. See dã, jila, zama. 3. flash knife around.

piddle  v. id. (= pideku) pinching.

pidekwá  n. type of razor with triangular shaped iron blade.

pidekawu  adj. sharp-pointed.
pîd’yâ  n. type of pot with small mouth (used to store seeds, used in pagan worship).

pîpî  v. id. quick, fast.

pîrâ  –ə n. wall forming compartments inside granary.

pîku  v. id. stabbing, piercing.

pîlhâ  v.i. and v.t. (vn. pîlhànā) pluck seeds from plant one by one. See dêmâ.

pîlikâ  v.i. and v.t. (vn. pîlîkânə) open just a little. See wûnā.

pînâ  n. breath, life. (= apînâ) ma’a ci deê pîn a makii ‘he is still alive’ (lit. ‘he remains with breath in his mouth’).

pi  v.i. and v.t. (vn. pînə) (= apînâ).

pirâlîhâ  v.i. and v.t. (vn. pîrâlîhənə) force open. See wûnə.

pîrîh  adj. id. very small (of size or amount).

pîrînyât  v. id. slipping of foot.

pîrîtyâ  n. handkerchief-like cloth for carrying tobacco.

pîrîwâ  n. ostentatious person (especially a prostitute).

pirîwânâ  n. (abst. n. < pîrîwə) showing off.

pit  id. See pîtə.

pîtə  v.i. and v.t. (vn. pîtənâ) 1. unfasten. See pərə, yîgəfə. 2. go past, pass by (= saala).

pîtyâ  n. rabbit, hare.

pîwû  v. id. moving quickly.

poo  v.i. and v.t. (vn. pôonâ) give birth, give birth to. pwayi (completive form).

pôomâ  n. (comp. from pawu ‘birth’ + ma ‘mouth’) talkative person.

pôongânîfwa  –ə n. (comp. from pawu + nga + anfwa) fruit.

pôoshi  gr. form. (= ooshi) not (negative marker for declarative sentences). pooshi râgwanə nga’a ‘this road is not good.’

pôoshînə  n. (abst. n. < pooshi) nothingness.

pôotâdâgwaanə  n. (comp. from pawu + tə + dagwaanə) first (?) male child.

See dzâmə.
pōtārāmāna n. (comp. from pawu + tə + rāmāna) first (?) female child. See dzama.

pōoyāna n. type of mouse. See hima.

pū(ū) ten.

pūcāk v. id. collecting together with difficulty.

pūcīpūcīk adj. id. having lots of fruit.

pūcīrāf v. id. falling after being hit hard.

pūdā v. i. and v.t. (vn. pūdāna) eat tree or plant (of insects).

pūdāpūdās adj. taste of yam or potato.

pūka v. i. and v.t. (vn. pūkāna) (= pāka).

pūkāt v. id. 1. flapping of wings of large bird. 2. getting up quickly.

pūl adj. id. very new.

pūl v. id. (= pwal) bursting.

pūlā v. i. and v.t. (vn. pūlāna) flow, flow out. See hwii, lāva.

pūlh v. id. hitting hard.

pūlānə –ə n. type of metal bracelet.

pūlīpūlīhīb adj. fat (of cheeks). See bughəb

pūm v. id. (= bum) 1. bursting (of fallen pot, pumpkin, etc.). 2. shooting of gun.

pūpūf adj. id. bubbling, foaming.

pūpūna –ə n. mat used in roof construction (eight inches wide by several feet long).

pūpūsəra twenty.

pūrākā v. id. eating completely.

pūrānənə n. (inher. poss., body part) side. a pūrānə ‘at the side.’ a pūrənə a pūrānə, ‘side by side.’

purashika v. i. and v.t. (vn. purəshikānə) wrinkle one’s face. See kəzha’ina, cirələ’i, rəvusa.

pūrəshikək adj. bitter (taste of soap or black coffee). See purəshika.

pūrət adj. id. mixed up.
purazhat  id. See purazhata.

purazhata  v.i. (vn. purəzhátənə) have one's foot slip when walking or climbing. See parita.

purak  id. See puraka.

puraka  v.i. and v.t. (vn. purəkənə) split in two, split off, chip off. See bura.

purásə  n. scar on back of head.

pūrāts  v. id. passing feces, breaking wind.

pus  id. See pusa.

pusa  v.i. and v.t. (vn. pūsənə) 1. clear brush from farm.

2. remove thatched roof. 3. eat animal's head, eat big piece of meat.

pūsha  v.i. and v.t. (vn. pūshənə) [< F.] resemble, look like.

pūshi  v. id. breaking of fallen object.

pūt  v. id. (= tuts) pull out something small.

pūtsəf  v. id. falling into grass. See buf.

puu  v.i. and v.t. (vn. pūunə) 1. blow strongly (of wind). 2. blow on a fire.

See ađe, ge, ufə.

puu  v.i. and v.t. (vn. pūunə) (upper dialect ?) stumble (= takutsə).

pūyəm-pūyəm  adj. id. rash, impatient, careless.

pūyək  v. id. breaking off a piece, biting off a piece.

pūzhənə  n. sore on lip or mouth.

pwə  v. id. 1. hitting hard. 2. See verb.

pwa'a  v.i. and v.t. (vn. pwəənə) remove bark from tree or log.

pwə'ə  n. testicles (reg. poss.) (= shipirinə).

pwəh  adj. id. very white.

pwəhə'ə  adj. n. light gray (tan, brown).

pwəkəhə  v. id. eating completely.

pwəl  v. id. bursting loudly.

pwal  id. See pwalə.

pwalə  v.i. and v.t. (vn. pwələnə) break off tree limb. See bwalə, pwata.
pwám  v. id. biting into hard food.
pwápwátá  –ə n. bat. See ẓazaka.
pwat  id. See pwałə.
pwatə  v.i. and v.t. (vn. pwátɔnə) 1. cut animal into pieces. See la.
   2. break off tree limb. See pwalə, bwala.
pwatsə  v.i. and v.t. (vn. pwatsənə) eat mush (d’afənə) without sauce. See adə.
pyáapyə’  adj. id. tied well.
pyá’  v. id. cutting something’s throat.
pyáf’əngəlyən  adj. id. lying in the open.
pyák  adj. id. full.
pyapəd’  id. (= peepid’) See pyapa’d’ə.
pyapa’d’ə  v.i. and v.t. (vn. pyapəd’ənə) (= peepid’ə).
pyaryəryəwə  adj. watery, thin (of liquids).
pyawur  id. See pyawura.
pyawura  v.i. and v.t. (vn. pyawurənə) swing something around, sling, twirl.
raβə  v.i. and v.t. (vn. rəbənə) 1. become wet. mərəbəkii ‘wet.’ See rəwa,
   gizənə.  2. dissolve in water.  3. melt (of ice).
raβə  n. bed made of woven sticks. See adəra.
rəbəwarəbəwə  n. type of fish (soft, white).
rədəf’  id. See rədəd’ə.
rədəd’ə  v.i. and v.t. (vn. rədəd’ənə) disappear, evaporate. See ifə.
rəgəjiə  adj. id. 1. limp.  2. too sick to stand up.
rəgənəwə  –ə n. sickle (= həkwa).
rəgwə  n. road, path.
rəgwədənə  n. (comp. from rəgwa + ida) blood vein.
rahuɲə  n. snake. See ranwa, taguda, zətətəina, kajangərənə, kwamoomba,
   matsapa, məburašə, mbərnə, mubuna, midənə.
rəkəkənə  n. fireplace, hearth (for cooking). See gura.
ræma  v.i. and v.t. (vn. ræmæna)  1. milk (a cow).  2. spin thread from raw cotton.

ræmæna  n. (pl. rimina) female adolescent, pretty girl. See daghara.

ræmbihyà  -æ n.  1. small hoe.  2. type of bird (small, black, builds nest of mud under eaves).


rænæranæ  adj. n. yellow. See ræna.

ranwu  one (form used as a noun or noun modifier. See section 2.5). See tenæ.

rænæn  adj. id. having just died suddenly.

ræˈnæ  n. puss.

ræˈushina  n. liver. See wurashina.

rævæd ághæràkà  -æ n. (comp. from rævæd a + gharaka) type of grass (runs like vine).

rævæd à  -æ n. infant back carrier made from goat skin.

ræwa  v.i. (vn. ræwæna)  1. become wet or soaked. marawakii ‘wet.’
  2. rawata ‘make wet (trans.).’ See ræba.

ra  v.i. and v.t. (vn. ræna)  1. dig. See uuza, ansa, badza, buhædæ, cahwædæ, dzæhu, vwaæa.  2. ra kuva ‘build a hut.’

rà  -æ n. field, farm plot. a sákæ r(æ), ‘in the field.’

raˈamu  v. id. See verb.

raˈamu  v.i. and v.t. (vn. raˈamunæ) (= raˈuma).  

raara’  id. cold. See ära, shishiwu.

rab  id. See ræba.

ræba  v.i. and v.t. (vn. ræbænæ) fold, fold over, fold up.

ræɡæ  -æ n. bow.

ræhæ  n. axe. See yahoora, cibuka, cilaña, dækwa, hinæwa, hïuna.

rækwàtæ’  v. id. moving or working slowly.

rændzæ  n. fringe on hem of gown.

rænwæ  -æ n. type of snake (poisonous, long, fat, black).
rarama v.i. and v.t. (vn. rārāmānə) grope, grope for something (like a blind person).

raŋa v.i. and v.t. (vn. rāŋānə) learn to walk, develop motor skills (of child). See wii.

rāsə v.i. and v.t. (vn. rāsənə) hem a gown.

ra'umə v.i. and v.t. (vn. rā'umənə) (= ra'amu) become dull or blunt (of axe or hoe). See dagwasa, ndagurama, bwa'alə.

ravus id. See ravusa.

ravusa v.i. and v.t. (vn. rāvusənə) wrinkle or crumple (cloth or paper). See ciravala'i.

rĩnə n. border, dividing line.

rĩgādə adj. id. (or prep. ?) level with.

rũdzamə n. horse's bridle and bit.

rĩgadənə v.i. and v.t. (vn. rĩgadənə) spy on, peak at. See tsamaa.

rĩkənə n. long metal rod used to roll over cotton to remove seeds.

rĩntə n. large, log-sized piece of firewood.

rĩ p. v. id. 1. becoming lost. 2. arriving. See dəŋ.

rɨs v. id. (= rit) go in or out quickly.

rit v. id. (= ris).

roon id. See rooŋə.

rooŋə v.i. and v.t. (vn. rōoŋənə) rap on head with knuckle or stick. See daga.

toondə n. 1. type of small drum. See ganga. 2. praise song accompanied by the same drum.

toó v. id. picking up a heavy object with both hands.

rüp adj. id. covered (of water container only).

ryskaryak adj. id. very black.

ryaminiya v.i. and v.t. (vn. ryaminiyanə) [< F.] circumcize.

ryantsa n. type of lizard (large like canciranə, chases chickens, 'green' back). See gyagyała.

ryəs v. id. (= aryas).
sá—n. thing. (occurs only in compounds or with demonstrative or definite suffixes: sana ‘this thing,’ sakii ‘the thing,’ etc.) See vushi.

sába v.i. and v.t. (un. sábána) 1. drive away. See laká. 2. sába mina ‘divorce wife.’

sábara v.i. and v.t. (un. sábáraná) become fat and husky. mášábarakii ‘fat, husky.’ See dúuna.

sábára —α n. burliness, huskiness. See sábára.

sáda v.i. and v.t. (un. sádañá) 1. take off clothing. 2. peel off scab, peel off skin. See tafa, wuna. 3. remove hair from hide.

sádáh v. id. (= báh) swallowing (of non-liquid).

sádañjida —α n. (comp. from sáda + jida) homespun thread that is too thin.

sáðá —α n. (inher. poss., body part) foot, leg.

ságúdák v. id. (= saguda’) jumping down form a high place.

sáhu v. id. (= sáhasákwa) sneaking away quietly.

sakacuina n. (comp. from saká + cuina) palm of hand.

sákántánfu n. (comp. from saká + antanfu) sky.

sákafuu v.i. and v.t. (un. sákafuñá) (stem occurs only with -pu ext.) delay, interrupt, distract.

sákárañána n. (abst. n.) (comp. from saká ‘in’ + ra ‘farm’) help wife gives to her husband on his farm. ka níjí ki ka sákárañána ‘she used to help her husband on his farm.’

sakasáda n. (comp. from saká + sáda) bottom of foot. See ba’sáda.

sáká —α n. (inher. poss., body part) stomach, abdomen.

sákunwá —α n. guinea-corn.

sákunwúsáná —α n. (comp. from sakunwá + saná) type of guinea-corn.

sákùrá —α n. cleverness. See sakara ‘be clever.’

sálúm v. id. (= tálum) falling of small object into water.

sámbara v.i. and v.t. (un. sámbarána) 1. smooth surface of pot with wet cloth before firing. See larañá, haadá. 2. escape or disappear while being chased. See dañá, mbañáda.

sámbarámn v. id. (= shimbaráñ).
sămúhásămúhwá v. id. 1. sneaking away quietly. 2. refusing to speak.
sămwa n. type of sickness (swelling of testicles).
sana v.i. (vn. sánána) 1. be spoiled, be disobedient (of child). 2. cry and be fussy (of child). See dzara, bëza.
sanava v.i. and v.t. (vn. sánávána) (stem occurs only with -va ext.) be familiar with, be accustomed to, be used to. ka sänava iina da ci 'I (or we excl.) am accustomed to him.' See shii.
sänga'adana n. (comp. from sə + nga + adana) soft food that needs little or no chewing. See zama, adana.
sángád v. id. falling and becoming lost.
sángaháuna n. (comp. from sə + nga + ha'una) joke.
sángamákina n. (comp. from sə + nga + mákina) menstrual flow (= uushiiná).
sángatsádana n. (comp. from sə + nga + tsádana) hard food that must be chewed. See zama, tsádana.
sángwát v. id. (= kwat) coming off, coming untied.
sánii v.i. (vn. sáníina) dream. See zazanii.
sánwa -ə n. type of tree with edible fruit.
sápátá n. type of tree (used for rope).
sara v.i. and v.t. (vn. sárəná) 1. roast over open fire. 2. fry (dry or with oil). See usa.
sarahá v.i. and v.t. (vn. sarahána) be jealous.
saráhwá -ə n. (reg. poss., kin. term) (pl. shirahina) 1. parent-in-law. 2. child-in-law. sarahumina 'mother-in-law.'
sásànwa -ə n. rival suitor, spouse's paramour. See shanda. sasənwaunə 'rivalry.'
sätəyá n. type of grass (used for mats).
sáwa v.i. and v.t. (vn. só'wána) 1. be patient, endure. See paka'a. 2. mourn patiently. 3. só'watə 'take courage, be bold.' See sa'wa.
sányáŋ v. id. jump away, jumping down.
sa v.i. and v.t. (vn. sána) 1. drink.  2. sa'wana 'nurse.'  3. sa taba 'smoke.'  4. sa taakwa 'suffer trouble.'  5. sa sak'a 'desire, want.' See nađa.  

saala v.i. and v.t. (vn. sáálána) [< F.] pass by. 

saapa v.i. (vn. saapana) separate cotton from seed. See taka.  

saara v.i. and v.t. (vn. sáaráńä) go slowly, talk slowly. da saarasara 'slowly, clearly.' See daña.  

sáatáká n. [< F.] public feast, party.  

saawa v.i. and v.t. (vn. sáawána) spoil, ruin. See baza, dagwasá, yira.  

sáa'ýá (saai) n. [< F.] time. See wanyina.  

sááááábá v. id. (of snake) moving on open ground.  

sááák adj. id. many (of fruit or vegetables on the ground).  

sááádá n. mark of ownership known only to owner.  

saka v.i. and v.t. (vn. sákána) 1. sakapanas 'quiet crying child, amuse child.' See péđa.  2. steal when no one is looking (?).  

sáká v. id. blowing back and forth in the wind.  

sákábá n. (lower dialect, = tsakaba) temporary hut made of corn stalks ( = bakasaraba).  

saku id. See verb.  

saku v.i. and v.t. (vn. sákúná) scrape out calabash with side of finger while eating. See kirída.  

sákwa gr. form. so much more so. ñii hâ atsa irâki sakwa nya 'if you did it, old as you are, so much more so for me.' kâ ngirâ nyi sakwa bâdâwa 'I lifted it, a strong man could much more so.'  

sáámáama adv. 1. sorry to hear that (= kawa').  2. de samâma 'carefully.'  

sambalaña v.i. (vn. sâmbalâñäna) walk like a drunk, walk purposelessly. (This very unusual verb incorporates a verb phrase: sa mbala 'drink beer.' See masambala.)  

sâmpúrá n. homemade soap.  

sâng gr. form. (not) at all. pooshi saŋ 'none at all.' pé nyi-a dzâ saŋ 'I refuse to go at all.'  

sângârá n. unstrained beer. See mbala.
sàŋá  -ə adj. n. real, genuine, original. əndásəna ‘good person.’
sàrámána n. type of grass (makes strong zama mats) See kuzzána.
sasara  v.i. and v.t. (vn. əsəsàràna) behave immorally, behave childishly.
sàwàryà  -ə n. [< F. ] (action n.) advice, consultation.
sàwùdá n. seed storage container made from guinea-corn leaves.
sàw’á n. type of song (sung at chief’s death, before battle, etc.). See səw’á.
shàaràdúuγà n. (comp. from šàaranà + ə + úuga) type of bird (large, black with two black plumes on head). (= takujígiwàdaaku).
shàarámàtòoyà n. (comp. from šàaranà + mətooya) type of bird (large, flies at night).
shàarà  -ə n. any large bird. See əgìna.
shàbwàdá n. roofing grass (ndzádá) which comes apart easily because it is not sown together well enough before it goes on roof.
shàfásháfá  -ə adj. n. drizzle.
shàfá n. 1. type of tree. 2. swearing juju. 3. name for bad things that may happen to a person.
shakàna  v.i. and v.t. (vn. shàkanàna) rinse container to get out last bits of food (done with spinning or splashing motion). See takàna.
shàkòt  adj. id. (with pl. subject) quiet.
shàkálà n. (= shakalà) type of guinea-corn.
shàkálágàra n. (comp. from shakala + garà) type of guinea-corn.
shàla n. type of oboe-like flute.
shàlàwà n. type of bird, H. mikiya (Abraham: gyps ruppellii) (scavenger, larger than vulture, called nwanwa nga sharašìna).
shàndà n. paramour, secret lover. See sasànwa. shandašìna ‘having a secret lover (abst. n.).’
shangàd  id. See shangàd.
shangàdà v.i. (vn. shàngàdána) wag tail (of animal). See shawudà, tondonà.
shankufà v.i. (vn. shànkufánà)  1. snuffle after crying. See finkusà, hìranwu.  2. feel heartburn, feel chest pains. See taràdà.
shàpàtàn  adj. id. all in bloom.
shásháfína n. guinea-corn such that its seed consists of mere shell with nothing inside.

sháshińa n. (dead pl.) type of firewood (soft, thin sticks, not suitable for building).

shashańe v.i. and v.t. (vn. shashańe) make smooth or level, wear smooth by use. See larađa.

sháwúđ v. id. 1. becoming temporarily forgotten. 2. See shawuđa.

shawuđa v.i. (vn. shawuđa) 1. wag tail. See tondona, shangadja.
2. swing a sling.

shí v.i. (vn. shína) come. shíwà (imperative sing.). shooma (imperative pl.).
shiśa v.i. and v.t. (vn. shiśa) suck (on candy or food, not to nurse). See sa.

shišt v. id. spilling accidentally.

shidá n. contents of intestine. See mbaerśhida.

shíťa adj. id. dead (of many things in one place).

shíťa v. id. running and disappearing into the grass (of animal).

shíťa v. n. many dead things in one place.

shíi v.i. and v.t. (vn. shíi) know. See sanava.

shī n. So-and-so, this person, that person (may be used for speaker or addressee). See zanā.

shiku v.i. and v.t. (vn. shikuná) point at something.

shikú háǎ adv. immediately.

shikushiku v.i. and v.t. (vn. shikushikuná) bounce a baby to quiet it. See pađa.

shikwa -ə n. payment for work done, one's share.

shíļad adj. having a small narrow head (of snake, etc.).

shímbeďaŋ v. id. falling into water or grass and becoming lost.

shína v.i. (vn. shína or shináná) blow nose. (denominal verb). See shina.

shíná -ə n. (inher. poss., body part) nose.

shínáň adj. smooth, slick. (= shinana'i, shinashina'i).

shándaŋ adj. stiff, unmovable, paralyzed (of body parts only).
shínkínə n. (reg. poss.) hair. anda shinkınə 'human being.'
shíntaká' v. id. drinking all up.
shíntá -ə n. broom.
shinwu id. (= cinwu) See verb.
shinwu v.i. and v.t. (un. shinwú) (= cinwu, cinmu) shinwa (motion to speaker ext.).
shípína n. guinea-corn mash which is left after making beer.
shípírinə n. (poss. unknown, body part) testicle (human only?) (= pwa'a).
shírādá -ə n. uncouth person with dirty habits.
shírāna n. part of guinea-corn stalk just below the head.
shírāná -ə n. (inher. poss., body part) lower leg from knee to ankle.
shírūm adj. id. tall.
shíshímá n. type of tree.
shíshínə n. (inher. poss., body part) (stem: shi) body. shishinki 'my body', but a shiki 'on my body.' a shi 'on, against.'
shíshíwá n. type of small brass ring many of which are tied together and worn as belt.
shíshíwú adj. 1. cold. 2. slow moving. See raara'.
shít v. id. pouring out completely.
shíwá n. stirring stick.
shíwá (imperative form. See shi) come here.
shíwát v. id. rolling off without soaking in (of water).
shoogi v.i. and v.t. (only imperative form occurs) give it to me. See va.
shòoná (= 'mashiímə nyi') 'I do not know.'
shōotá -ə n. (action n.) sliding down an inclined surface.
shōotángâyá -ə n. (comp. from shooota + nga + ya) person who forgets easily. (= shootangayi nga anda).
sii v.i. (vn. síná) 1. multiply, reproduce in abundance (of plants and animals).
2. divide into parts. See taka, ngwaña.
siwā -ā n. (comp. from sī + wa) compound where people are in mourning. See asī ‘at home.’

śīma v.i. and v.t. (vn. śīmānā) [< F.] become a Muslim.

soođ’ id. See soođ’a.

soođ’a v.i. (vn. soođ’a) miss and pass by head (of thing thrown at someone’s head).

śūnā n. (action n.) [< F.] coveting, desiring (≡ maa’wuna).

tāma v.i. and v.t. (vn. tāmānā) fish. kyaama (motion to speaker ext.).

tāmbā -ā n. 1. kapok tree, H. rimi. 2. kapok.

tāmbātā ambā adj. n. kapok-like, downy (of chicks). See tāmba.

tara v.i. and v.t. (vn. tārānā) 1. look over thoroughly, examine. 2. go regularly to look at one’s farm. See tsaama.

tā gr. form. definite (specific) direct object marker.

tābā’ id. See tābā’a.

tābā’a v.i. and v.t. (vn. tābā’ānā) press flat hand against something. See dala.

tēbūsām adj. id. refusing to talk because of anger.

tēba v.i. and v.t. (vn. tēbānā) 1. taste. 2. test. See taka, ndēhwāda, ndaaβā.

tēda v.i. and v.t. (vn. tēdānā) 1. stretch something, stretch self. 2. pull rope. See ēla.

tēdā’ā n. bow string (≡ tēnā, tsaanā).

tēđ’awū adj. id. tall and thin (of trees only).

tēfā v.i. and v.t. (vn. tēfānā) 1. skin an animal. See šaďa, wūna.

2. tēfyagi ‘cut open (an animal) and take out something.’ 3. tēfyagi ayībya ‘forgive a wrong someone has committed against you.’ See baa. 4. tyaafa (iter. and motion to speaker ext.) ‘take out (of pot).’ See ngaazha. 5. eat particles or powdery substance (such as flour). See adā.

tēghāda v.i. and v.t. (vn. tēghādānā) push with an instrument or foot (but not with the hand). See dala, takāda.

tēghāsa eight.

tēghasapun’a eighty.
tāgūna n. (= taguna, tagugunyina) pitifulness, that which causes pity in
the observer. nga (= nee) taguna nga anda ‘feel pity for a person’ Mark
1:41.

tahura v.i. and v.t. (vn. tāhūrāna) (= tākura).

tāhūrābā n. type of rat (large, meat eaten).

tāhwā -ē n. (pl. tihina) 1. horse. See ngwaragwa. 2. type of fish.

tāhwānē n. small stream. a tāhwā ‘at the stream.’

tāĩ non-verbal pred. there is, there are.

takā v.i. and v.t. (vn. tākāna) 1. divide, divide up, separate. See sii, gwata,
paara, saapa, tara. takā barāi ‘divide in two.’ mi takēe ka tii kwa? ‘what is
the difference between them?’ pooshi magara ka takāna da tala. ‘no shepherd
can get along without his staff.’ 2. distribute portions. 3. disperse, go off
in different directions. See payaña.

takā v.i. and v.t. (vn. tākānā) taste. See tāba, ndaaba.

tākāsāsāk adj. (= kasakas) thick (of liquid).

takulh id. See takulha.

takulha v.i. and v.t. (vn. tākulhāna) tie a knot. See anyi.

tākūna n. darkness. See takutako ‘dark.’

takura v.i. and v.t. (vn. tākūrāna) (= tahure) 1. spend a lot of time in
another place before returning. 2. spend a lot of time in doing something.
3. takuree (= tahuree) ‘be unable, cannot do.’ See mbee.

tākūrāk adj. round.

tākūrākāā adj. n. roundish. See takuraraka.

tākūrīna n. (action n.) resting chin on supporting hand. ka kii ci takurīna ‘he
propped his chin up.’

tākūṭākū adj. dark. See tākunē.

takutsa v.i. and v.t. (vn. tākūtsāna) stumble, trip, stub toe. See pu’u, tsakwa,
lāda.

tala v.i. and v.t. (vn. tālānā) 1. make hole in something. 2. get hole in. ka
telagi yankayā. ‘the trousers ripped open.’

tālābōwā -ē n. white insect (like lice) which infests chickens.

telha v.i. and v.t. (vn. telhāna) sew.
tambad'a  v.i. and v.t. (vn. tambad'ana) strain to reach for something.
tamburai' adj. round.
tamburam  adj. id. (= tabusam).
tambwanga  adj. small and easy to lift.
tambwashí adj. (timbyas) small, young (of child 1–5 years old).
tandashí adj. small (of cassava only).
tanetan adj. id. held firmly in hand or embrace, firmly packed.
tanazhi adj. id. held firmly.
taná n. bow string (= tafa, tsana).
tañã v.i. and v.t. (vn. tananda) 1. (usu. tanapaa) prevent, hinder, forbid.
2. refuse to give. See naana.
tangulang v.id. 1. falling (of dry log, dead tree, etc.) 2. dying.
tanwaná n. lower leg of cow (= cacakwa).
tanwa -a n. grinding stone.
tapácí v.id. arriving.
tapalam  adj. id. completely dark.
tapalam v.id. meeting unexpectedly.
tara v.i. and v.t. (vn. tarana) (= kara).
tarad' id. See tarad'a.
tarada v.i. and v.t. (vn. tarad'ana) 1. twist (rope or hair). See mya'a,
tsavada. 2. stir something thick. See gwaza, kalaba. 3. churn or be
upset (of stomach). See shankufa.
tarái' adj. id. quiet.
taralaham  adj. id. completely closed.
taralahá' adj. id. closed (only of a door closed by horizontally stacked sticks).
taravusa  id. See taravusa.
taravusa v.i. and v.t. (vn. taravusa) crawl like a crippled person with para-
lyzed legs. See dabara, dabanga.
tarazá -a n. type of tree with edible red fruit.
tarasɑ'u  id. (＝ taravus) See verb.
tarasɑ'u  v.i. and v.t. (vn. tɑrɑsɑ'ɑna) (＝ tɑravusɑ).
tɑryɑ'ɑ adj. (＝ tya'ɑ) narrow.
tɛshɪ  adj. id. completely finished.
tɛtɛɣɑ n. type of tree.
tɑ'ɑts  v. id. break off a piece of mush (dɑfɑnɑ)
tɑ'ɑlīhǐk  adj. gummy, sticky.
tɑwɑnɑ  n. concave wooden block on which pots are shaped.
tɛzɛ  v.i. and v.t. (vn. tɑzɑnɑ) (＝ ndɛzɑ).
tɑ conj. or. ta ... ta ... either ... or ....
tɑ  v.i. and v.t. (vn. tɑnɑ) 1. pick out, choose. See tɑdɛ. 2. burst open, crack open. See anhɑ, aɡi, tɑsɑ. 3. tɑ kunwɑnɑ 'go first, lead.' 4. tɛegi 'give it to me, give me one.' See vɑ. 5. tɑ na 'become mature or wise.' See matɑnɑ. 6. pass waste. tɑ bɪrɑnɑ 'pass urine.' tɑ anwɛlɛnɑ 'pass feces.' tɑ anfwɑnɑ 'break wind.'
tɑ dɑ ma (pata)  adv. everywhere.
tɑbɪdɪwɑ  n. (action n.) completing something.
tɑbʊ'ɑ  adv. (＝ kaabu'ɑ) before.
tɑdɛ  v.i. and v.t. (vn. taɑdɛnɑ) wipe up a liquid, wipe nose, wipe away tears.
tɑhɛ  v.i. and v.t. (vn. tɑhɑnɑ) 1. cut in straight line. See la. 2. stand with legs far apart. See kihɛ.
tɑk议员  a n. [＜ F. ] trouble (＝ cɪɡɑ).
tɑŋɡuḍɑ  n. chameleon.
tɑnɔnɪnสำรวจ  a n. type of bird (small, dark brown, nests on ground).
tɑpʊ'una  v.i. and v.t. (vn. taapʊ'una) 1. grind flour a second time. See āda. 2. chew cud (of cow).
tɑɾǝ  v.i. and v.t. (vn. tɑɾɑnɑ) 1. work together at the same task. See dɑvɑnɑ. 2. share use of something (such as a tool). 3. pass food or drink around to be shared.
tɑɾǝ  v.i. and v.t. (vn. tɑɾɑnɑ) 1. encircle something, make circle, draw circle. See kɑɾɛ'ɑ. 2. break up a fight.
tăarûrînə n. (action n.) turning round and round until dizzy. See tsara.
taasə v.i. and v.t. (vn. táasānə) sweep. See ḡaba, kwaara.
taaska v.i. and v.t. (vn. taaskana) [< F.] get ready, prepare.
tăasănə n. type of plant.
tăatâkûlhâ -ə n. type of edible root, H. tumuku (Abraham: coleus dysentericus).
tăatârâ'umâ n. wives of the chief. (This word occurred in a song).
tăatyâ n. (action n.) teaching child to walk by leading it by the hands.
tăaviwûkwâ n. dragon fly.
tăavûvûginâkî n. (comp. from taavuvu (?)) + gina) children's game like blindman's bluff.
ta'a gr. form. surely not? (final particle used in certain rhetorical questions). ka dzâna na ha ta'a? (surely you are not going, are you?—i.e., that would be a bad thing to do)'
ta'a v.i. and v.t. (vn. tâänâ) 1. (usu. ta'avâ) stay, remain someplace. See mbaḍâ. 2. ta'a da dâna 'keep on doing.'
tabãd' id. See tabãdə.
tabãdə v.i. and v.t. (vn. tâbâdànə) 1. wind. See cika, ha, tsavâdə.
  2. make string.
tâbā n. [< F.] tobacco.
tâbâ -ə n. gift for reconciliation (= mbaḍa).
tâd' adj. id. held firmly in hand.
tâbâtâbâk adj. gummy, sticky.
taexact interjection."ha, that serves you right."
tâbûsâbûs v. id. moving of many people or animals in a group.
tâdâdâ n. type of fish (brown, small, not eaten).
tadə v.i. and v.t. (vn. tâdênə) choose or pick out carefully (judiciously). See ta.
tafulâka v.i. (vn. tâfulâkâna) be permanently weak. See kutsađa, matafulâka, zađa.
tāga  v.i. and v.t. (vn. tāgāna) [< F.] create, make. See ḏa.

tāgūdā  n. type of snake (large, lives near water, not poisonous). See ḍahunā.

Tāgūnākā  n. woman’s bracelet (ivory or metal).

Tāgūrā  -ə n. type of tree (edible baseball-sized green fruit).

Tā́i  adj. id. full.

Tāhū  adj. right, proper.

takādā  v.i. and v.t. (vn. takādāna) 1. press with both hands in back and forth motion (as when washing cloths or grinding). See dala, taghādā.

2. rub between hands (as to remove dirt). See kuha. 3. rub eye.

takāna  v.i. and v.t. (vn. takānāna) 1. shake head side to side to say ‘no’ or to express amazement. See kākānā. 2. rinse out container with splashing motion (= shakaña).

Tākārāmā  -ə n. hoe handle.

Takāra’  id. See takāra’a.

Takāra’a  v.i. and v.t. (vn. takārā’āna) 1. roll, roll over. See ḍalānā. 2. roll into rolls or balls (of clay, mud, dough, etc.). See kañā, ngāñā.

Tākārārākā  -ə n. stone against which end of stick is twirled when spinning cotton thread. See takāra’a.

Takūjīgwa’dākū  -ə n. type of bird (= shaarāduugā).

Takūrānā  n. (= ndzalakāda).

Takūrāsā  n. partridge.

Takūtakūrānā  n. type of mythical snake (said to have heads on both ends of body; seeing one is said to bring death to close relative).

Takwa  gr. form. (= wa) hortative marker. See section 4.6.

takwārā  n. fist-sized piece of meat.

tālābwāshānā  n. type of plant.

tālākwāsh  interjection. used when driving away animals.

Tālālālālānā  n. type of grasshopper. See aiyā.

Tāla  v.i. and v.t. (vn. tālānā) sharpen metal tool by pounding edge (of small tools only). See ndaara, twalya, biara.

Tālāl  adj. id. (= talala) very white.
tálála  adj. id. (= talal).
talha  v.i. and v.t. (vn. tálhàná) make sauce from dried leaves. See da, usà.
tambán  adj. crooked or lame (of foot). See verb.
tambanà  v.i. (vn. tambánà) have a crooked or lame foot.
tambirá'dá'dána  n. (= tambárid'ad'yanà) type of smooth-skinned lizard.
tampwálitámwá  -ə n. (= tampwali) tadpole.
tämpyápyálhá  n. gecko (= tankyalha).
tamwá  -ə n. 1. swelling on forehead. 2. something belonging to someone else. kə zhima ci tamwà 'he stole something not his own.'
tándândáradána  n. type of millipede (larger than nguranguràna, can cause painful inflammation of skin).
tándàòwá  n. type of edible leaf.
tándzá  n. type of bird (small, red in the rainy season, brown in the dry season).
tángàrakhána  n. type of animal (like squirrel or weasel).
tángàlá  n. (inher. poss., body part) side. a tangala 'beside.'
tángará  n. young male goat. See ãhwa.
tángudah  id. See tangudahá.
tángudaha  v.i. and v.t. (vn. tangúd'ahàna) bend, bow. See gwàñà.
tángúllh  v.id. skidding. See dangulh.
tángwá'sa  v.i. and v.t. (vn. tangwá'sána) shake grain in calabash to remove chaff. See bu'ú, kaçà'a.
tángwàštángwá  n. type of thorn tree.
tánhínhyá  -ə n. type of bird (small, black, builds nests with cotton).
tánkírá  n. type of bird (red and blue wings, long tail, short beak, many colors).
tánkúr  adj. id. much, many.
tánkúr  v.id. 1. rising of smoke or dust. 2. gathering of people.
tánkyálhá  n. gecko (= tampyapyálhà).
tánkyará  n. soot. See dadanyinà, makiràna.
tàntànyínà  n. truth. (= ántanyinà) tantanyinà ta'á 'it's true, I swear.'
tántáŋá  -ə n. bell.
táŋa v.i. and v.t. (vn. táŋáná) 1. cross, cross over. 2. run away, flee. See hwüpaá.
tára v.i. and v.t. (vn. táránə) 1. make different, distinguish, differentiate between. See takéee.
táraráí adj. right, proper, good.
tårarána n. good person, thing or word.
taría v. id. (= darı) 1. turning 2. changing.
tårúleta n. snail, snail shell. See uudalaına, madóbwaka.
tás v. id. coming untied.
táshá n. type of children’s sickness with skin rash.
táshákwána n. chicken’s gizzard.
tásh v. id. hitting lightly.
tátarángižá n. flower of the locustbean tree. See rana.
tatara v.i. and v.t. (vn. tátáránə) cut something so that it ends up in one long strip. See la.
tats v. id. cutting off completely, cutting in two.
tåwuláwúdiña n. type of leaf (used as compress to treat guinea worm).
tawura v.i. and v.t. (vn. tawúrána) 1. go repeatedly. See jíka. 2. wave sleeves of gown while dancing.
tena (= tyana, toona) one (form used in counting). See rænu.
tibísá  -ə n. metal. See gwararawa, andżana, biiına.
tifí id. See verb.
tifí v.i. and v.t. (vn. tífiná) spit. See fashi, vushi, ga, girana.
tínə n. (= kiína).
tísá n. guinea worm.
tikátikár adj. dirty.
tikísá n. star.
tilhán v. id. (= tsaláv) dripping.
tímblīm  adj. small (of pots only).

tīmbyās  adj. (= tambwashii).

tīnkāltīnkālhā  v. id. walking slowly with head swaying from side to side.

tīnkīs  adj. id. many (of things close together).

tīnātīn  adj. (= tānētān, tyanētyaŋ) tied well, firmly fastened.

tīpə  adj. id. 1. full (of stomach). 2. embedded in something (such as thorn in flesh). 3. engaged in a task which one refuses to leave.

tīp  v. id. 1. arriving. 2. driving in completely (of nail).

tīpārīm  adj. id. very swollen.

tondonə  adj. having curved shape like raised tail. See tondonaŋ.

tondonaŋ  v.i. and v.t. (vn. tondonāna) raise tail. See shangaŋa, shawudaŋ.

tōnōnā  n. type of ant (yellow, medium-sized, likes sugar). See kanshagya.

tōolyāh  v. id. stepping over something.

tōora  v.i. and v.t. (vn. tōorāna) pull on or pull up a running vine. See mbudē.

tōoshāgākyā  adj. n. neglectful of responsibilities.

tōozhōozhā  n. person who refuses to quit a fight.

tō tolōhīna  n. (= totolhīna) type of musical instrument made from two mahogany seed pods tied to each end of short rope.

tseakū  v.i. and v.t. (vn. tsāekūna) encourage someone to fight against a third party.

tseamā  v.i. and v.t. (vn. tsāemāna) gather many things into one place. See fādē, dzaadza, tsekeŋ.

tsaērə  v.i. and v.t. (vn. tsāerāna) 1. tear, strip off. See tsa. 2. cut channel by erosion (of water).


tsābük  id. in a squatted position. See tsābukaŋ.

tsābukaŋ  v.i. and v.t. (vn. tsābukāna) squat.

tsāba  v.i. and v.t. (vn. tsābāna) eat (hard food that must be chewed). See ada, ndzaku, zama.

tsābük  adj. collected into a plie.
tsaďa  v.i. and v.t.  (vn. tsâďánâ) lie in wait for prey, wait in hiding. See daka, maaba, umba.

tsaďaku  v.i. and v.t.  (vn. tsâďákûná) pound (esp. food or grain) in mortar or on grinding stone. See daga, tsaraku.

tsaďácă  n.  early morning (approx. 4–6 a.m.).

tsâfa  v.i. and v.t.  (vn. tsâfâna)  1. tsâfa ma'ina 'heat water.' matsâfâkii 'hot (of water.)' See abwa.  2. tsâfa nwunyina 'sleep.' See baa.

tsâghâ  v.i. and v.t.  (vn. tsâghânâ) wash. See kuba, đaza, tsâgha, yîhâ.

tsâgwee  v.i. and v.t.  (vn. tsâgwéénâ) (stem occurs only with –ee ext.) do quickly, be quick, hurry. See kwasa, wada.

tsâka  v.i. and v.t.  (vn. tsâkánâ)  1. gather together, collect. See dzâadza, fàda, tsaâma.  2. tsâkâgî ciina 'strike hands together to express anger.'

tsâka  v.i. and v.t.  (vn. tsâkânâ)  1. collect tax.  2. pay tax (?).

tsâkâm  v. id.  encountering someone unexpectedly.

tsâkâ  –â  n.  tax. luu tsâka 'collect tax.'

tsâkâ’ adj. id.  1. untouched, unused, just as it was left.  2. standing straight.

tsâkúfîna  n.  (= tsakufîna) foam, froth.

tsakut  id.  See tsakuta.

tsakuta  v.i.  (vn. tsâkûtánâ) protrude up from the ground (of tree stump, termite hill, etc.).

tsâkûtsâkwà  v. id.  following someone.

tsâkwà  v.i. and v.t.  (vn. tsâkwâna)  1. pack full by pounding (usu. with the hand). See daga.  2. butt heads together. See ndagwa.  3. bump foot accidentally, stub toe. See lada, takutsa.

tsâkwà’ adj.  shaped like a 'block of salt' (round and elongated).

tsâkwâk  adj. id.  unable to see.

tsâkwâlhâ  –â  n.  small hill of rocks.

tsâkwârâ  –â  n.  metal tipped digging stick.

tsâlâ’  v. id.  dripping.

tsâlâkâ  –â  n.  toy reed whistle.
tsaama v.i. and v.t. (vn. tsámána) pound on a hard object placed on a hard surface. See daga, dza, bwama.

tsána n. bow string (= tada, təa).

tsəŋa v.i. and v.t. (vn. tsəŋənə) 1. (= dzaŋa, adzaŋa). 2. make a way impassable, block (road or stream). See pəa.

tsap adj. id. closed firmly, completely covered.

tsapana n. half of a calabash, pumpkin, or gourd.

tsərəhúd adj. id. overlapping, very close.

tstärkeku v.i. and v.t. (vn. tsərəkú) 1. pound in mortar. 2. remove husk from grain. See daga, tsədaku.

tsərangumu id. See verb.

tsrangumu v.i. (vn. tsərangùmənə) curl up body (of snake, cat, etc.). See žغفادə.

tsaunu v.i. and v.t. (vn. tsə́una) keep in good repair (of house, farm, etc.).

tsavə v.i. and v.t. (vn. tsəvənə) 1. tie tightly, sew tightly closed. See anyi, tsa'ə. 2. stretch skin over top of drum.

tsavu v.i. and v.t. (vn. tsəvūnə) 1. cool liquid by pouring from container to container. See ṣpi, ləə. 2. start fight between two other people.

tsawu v.i. and v.t. (vn. tsəwuna) castrate.

tsa v.i. and v.t. (vn. tsənə) 1. tear. See tsəara. 2. crack. See ta. 3. fence off, fence in. See tsana.

tsa n. place underneath anything. a tsa 'under.'

tsaafia'yə v.id. (= dzaa'udzaa'wa) sound of grinding quickly.

tsaakará n. payment given to medicine man for services.

tsama v.i. and v.t. (vn. tsamána) look at, watch. See ringa, nanga, təara, nee.

tsaná n. (comp. from tsaa + na) back of upper neck (= ɣəantədənə).

tsaanwa -ə n. east, "the direction rain comes from".

tsa' id. tied tightly. See tsə'a.

tsa'a v.i. and v.t. (vn. tsə'ana) tie tightly, tighten something already tied. See anyi, tsəvə.
tsa’a  v.i. and v.t. (vn. tsâ’aná) hang on something protruding. (such as a nail).
   See wâha.

tsâðâna v.i. and v.t. (vn. tsâðâna) bite lower lip to express sorrow or grief.

tsâfâ n. type of grass (tall, used to make mats, grows near water, reed?)
   (= dzâfwa).

tsâd  id. See tsâda.

tsâda v.i. and v.t. (vn. tsâ’dâna or tsâ’dâná) 1. bunch together with hands
   or arms and pick up.  2. pick up handful of particles or powder. See ngâra.

tsâfâdâ n. type of animal (like civet cat).

tsâfâ n. house in good repair in which no one lives.

tsâh  id. See tsâha.

tsâha v.i. and v.t. (vn. tsâhâna) 1. hoe or cultivate between sprouted plants.
   See bu’dâ, uuza.  2. shave part of face leaving beard. See isâ.

tsahu  id. See verb.

tsaku v.i. and v.t. (vn. tsâhunu) 1. fashion from wood by carving or chopping.
   See bura.  2. knock off protruding part of stone.

tsâkâ v.i. and v.t. (vn. tsâkâna) 1. increase.  2. take more.  3. tsâkâ
   akunwa ‘proceed, go forward.’  4. help. See vala.

tsâkârâ’u  adj. tall.

tsâkâtsâk  v. id. running quickly.

tsâkâbâ n. (= sakaba).

tsâlôhâ  v. id. smiling.

tsâlh  id. See tsâlha.

tsâlha v.i. and v.t. (vn. tsâlhâna) trim, even up or smooth edge of something.
   See harasa.

tsâmâ n. (comp.?) daytime corral for goats.

tsâna n. fence (usually of thorns or sticks).

tsânfwâ  n. (comp. from tsa + ânfwâ) shade (of a tree). See mazangu’ina.

tsân adj. id. being apart from the rest.

tsânkâyâ n. magic needle said to be used by a witch to kill from a distance.

tsât  v. id. grabbing and taking away quickly.
tsàtsàrá  -ə n. farm in which untilled space is left between rows.
tsáù  v. id. 1. do partly. 2. See verb.
tsáu v.i. and v.t. (vn. tsáùnə) prune to improve shape (trees, plants, etc.). See la.
tsvä  id. See tsvä.
tsůvə v.i. and v.t. (vn. tsůvənə) pour small amount of liquid into container, add small amount of water or oil to cooking food. See ajə, cirə, ga.
tsůvəd  id. See tsvədə.
tsůvədə v.i. and v.t. (vn. tsůvədənə) 1. tangle, entangle. 2. twist two ropes together. See tətədə. 3. wind up rope or string. See cirə, hə, tabədə.
tsēekwə  n. type of bird (white and brown, long tail).
tsōt  v. id. coming out quickly.
tsūp  adj. id. inverted, mouth down (of container).
tsəwə  v. id. chopping.
tūdənə  adj. id. with a small amount remaining yet to be cut (of field of corn, hair on head, etc.).
tūdəšəyə  adj. id. very many.
tufə  five.
tufəpu'nə  fifty.
tul  adj. id. covered with dust.
tul  v. id. dust rising. See gudələ.
tun  adv. [< F.] always.
tuntulhə  -ə n. (inher. poss., body part) ankle.
tūp  adj. id. sitting down.
tūts  v. id. (= put) pull out something small.
tuu  gr. form. particle marking direct quotation. te'i mainə a gəəəə tuu bii Yada. 'what Yada said was quote, “there is water in the well”.'
tuu v.i. and v.t. (vn. tūnə) kiwu (completive form). kiwa (motion to speaker ext.). 1. cry, weep. 2. have pity on someone (= nee ka təwənə). 3. howl (of animal). See ngirə. 4. drip, seep. See kiina, lava.
tóozhíh  v. id. turning around and going back.

twálh  v. id. 1. hitting of thrown object. 2. cracking knuckles.

twalya  v.i. and v.t. (un. twályñə) 1. beat to sharpen (= taía). 2. throw spinning top onto back of hand. See ndzæghá.

twátwáälína  n. seed of the baobab tree. See kuku’uná.

tyá’  adj. id. crowded (of a place).

tyáfátyáf  v. id. falling of light rain.

tyák  adj. id. (with negative) not at all.

tyákqwá  n. coughing disease of children.

tyál  adj. id. firmly packed, stuffed.

tyal  v. id. sound of metal striking against metal.

tyáltwyál  adj. id. 1. ripe and hard (of certain types of fruit). 2. very black.

tyálh  adj. id. of small amount (of liquid in container).

tyálh  v. id. 1. snapping of stick. 2. See tyálhá.

tyálhá  v.i. and v.t. (un. tyálhñə) 1. dip liquid from container. 2. transfer liquid from container to container by dipping. See gá, kəmbatsá, katsá.

tyálhyálhyá  adj. id. very white.

tyándáryá’  adj. id. alone, being the only one.

tyándáryálýáma  adj. id. very hard and dry.

tyándíryán  adj. id. full (of stomach or tire).

tyántyánwá  n. musical instrument used at funerals consisting of a small hoe (rəmbilhya) and a pounding stone (mətsəma) which are struck together.

tyánwú  v. id. (= ndyanwu).

tyángátyán  adj. id. (= təŋatəŋ).

tyárátyár  adj. id. (= tyalátyal) very black.

tyás  adj. id. finished completely.
tyataryalh  id. See tyataryalhə.

tyataryalhə  v.i. and v.t. (vn. tyátaryálhána) make crackling sound (of fire or of food frying).

tyátyá'  adj. id. many.

tyá'ú  adj. (|= tərəyə'u) narrow.

űciká  n. type of mouse or rat.

udza  v.i. and v.t. (vn. údzəná) dance. See kətsara.

uf  id. See ufa.

ufa  v.i. (vn. úfənə or ūfəná)  1. rot or decay (of damp leaves). See ḥələhə.
  2. blow with force. See puu.

űfənə  n. (|= uufənə) old vacant compound. sakə ufina 'area of old compound.'

ūlənə  n. type of insect (small, eats bancina and okra leaves, classed as davuranga).

ülə  adj. id. very short.

umbə  v.i. and v.t. (vn. ümbənä)  1. hide. See dəkə, milhi, maaba, təsəfə.
  2. set on eggs (of hen). See cacalə.

una  pron. you (2nd pers. pl.).

üncitámiña  n. (comp. from unci (?) + ə + minə) (pl. uvi makinə) young girl (under 15 years old).

ůndəlih  adj. short in length (of things, not of people).

ůndyánəundyánə  v. id. digging in search of something.

ůndzə  irr. adj. small. (pl. uvi).

ůndzədədaə  n. (comp. from undzə + daəə) (inh. poss. or reg. poss., kin. term) parent's younger male sibling or cousin.

ůndzəyəayi  n. (comp. from undzə + yaayi) (inh. poss. or reg. poss., kin. term) parent's younger female sibling or cousin.

unee  v.i. and v.t. (vn. ünéenə) (stem occurs only with –ee ext.) leave, quit, stop doing. See bwasee, vʊŋə.

ůnərədyə  -ə n. [< F.] mortar (|= indzəra).

untsə  v.i and v.t. (vn. ūntsənə) have sexual intercourse.
untsá n. (inher. poss., body part) penis.
untsálə̀mána n. (comp.? ) kidney. Also called sa nga gayina.
upa v.i. and v.t. (vn. úpàna) (stem occurs only with -pa ext.) get, obtain. See luu.
ùralákána n. type of tree with edible red fruit.
ùràngálhána n. (comp. from ura + nga + alhína) sprained or turned ankle.
uree v.i. and v.t. (vn. ureena) touch. See ndaafa.
ùriŋá n. (= uuriŋa) type of mouse or rat.
usa v.i. and v.t. (vn. úsána) cook (esp. mush). See da, lhaakara, mbaa, sara, yanga, talha, ndaafka, ndaafka, ndzaghá.
ùsára n. (= uusara) 1. sun, sunshine. 2. day.
ùsána n. private parts of the body (called ha nga ayina ashì anda.)
usata v.i. and v.t. (vn. úsátëna) (stem occurs only with -ta ext.) keep on pestering, reminding or begging.
uta v.i. and v.t. (vn. útna) warm oneself. uta guna ‘warm oneself by the fire.’ 
uta usara ‘warm oneself in the sun.’ See bahña.
utara v.i. and v.t. (vn. útárëna) spread something out to dry. See lakuta, huura.
uta'uta adj. id. warm. See uta.
ùtá n. parasite of sheep and goats (like guinea worm).
ùudu v.i. and v.t. (vn. úudána) finish. ka uugi ‘it’s finished.’ See moodana, zara.
ùudáfá -a n. turtle, tortoise.
ùudámá -a n. spear.
ùudává -a n. fig tree.
ùudá n. pot. See pid'ya, fahuura, jaala, gara, kwafa, doosa, kalara, da'afa, dadzaguđa, ìura, dzagara. ìodá (< a + uuda) ‘in the pot.’
ùudána v.i. and v.t. (vn. úudánëna) foolishly desire something small and unimportant. See suuna.
ùudu v.i. and v.t. (vn. úudëna) want, like, love. See nga'a, maa’u, moo.
ùudáfá -a n. 1. center of tree. 2. (?) area of solar plexus. See modafa.
ʊuɗˈaləmá –ə n. type of snail shell (used as musical instrument, blown when jika is ripening). See taruleta.

ʊug –ə n. (citation form ends in consonant) foreign village or region. a uug ‘to a foreign village’. da uug ‘from a foreign village.’

ʊʊˈi v.i. and v.t. (vn. ʊʊˈina) say, tell. (used only as verbal noun or with completive aspect, but never occurs with aspect marker kə). uuˈi Musa... ‘Musa said....’ See ba, anki.

ʊʊˈina n. 1. bee larva (= muujuˈina). 2. the coils of a snail shell.

ʊuləmá –ə n. (pl. uulimínə) household fetish.

ʊula v.i. and v.t. (vn. ʊuləná) fall over (of wall or hut only). See kula.

ʊulhəká –ə n. (upper dialect, = ənlhəka) mouse’s nest.

ʊunə v.i. and v.t. (vn. ʊunəná) (lower dialect only?, = wunə) open. moonəkii ‘open.’ See pilikə, piralə.

ʊunəvá –ə n. lake, swamp (This term applies only to the place called gəree-gaɓ near Lamurde).

ʊunkənə n. stalk of the guinea-corn plant.

ʊura v.i. and v.t. (vn. ʊurənə or ʊurəná) 1. throw. uurəpəa ‘throw down.’ See ka, gudəa, vəvə, vugədə. 2. find guilty (in court). 3. uurəgii agyənəki ‘he does not know what to do, he is at wits end.’

ʊuraʃa v.i. and v.t. (vn. ʊuraʃənə) become blind, be blind, make blind. mooɾəfəkii ‘blind.’ See muurəʃa, wurəkə.

ʊuraʃənə vn. blindness. See uuraʃa.


ʊurəməyə –ə n. (comp. from uura + ma + ya) door of a compound, area before door of compound.

ʊusərabwəyənə n. (comp. from usəra + bwayənə) cloudy “red” weather.

ʊushə v.i. and v.t. (vn. uushənə) hate, have contempt for someone, act arrogantly. See bərə.

ʊushənwə –ə n. (comp. from uushi + a + nwa) back ache.

ʊushəsəkə –ə n. (comp. from uushi + a + saka) stomach ache.

ʊushi n. (pl. uushiˈina) thing. See sa.
ùushigìna n. *(dead pl.?)* firewood. See shashìna, rinta.
ùuvà n. *(pl. uuvìna)* a person of the Kanuri tribe.
ùuvìna n. the Fali area of Vimtim, the people of Vimtim.
ùu'ýàna n. switch, whip made from branch. See kuràpa.
ùuzàna n. *(pl. manjeevìna) (reg. poss., kin. term)* child. manjeevì asàngwàna 'children of the hyena.'(note variant: manjeevìniya (from a story)).
ùuzànátànwa –ə n. *(comp. from uuzàna + tänwa)* small grinding stone.
uuza v.i. and v.t. *(vn. uuzànà)* hoe, farm. See badà, buدا, kwàngwàra, ngwarÁha, tsahà, vaха, ra.
ùuzànvà –ə n. *(comp. from uuza + anvìwa)* communal farming *(= andzàna).*
ùwà –ə n. tamarind tree, H. tsamìya.
ùyà –ə n. *(pl. uyìgìna)* sore, ulcer. andà uyi kuzàna 'leper.'
và v.i. and v.t. *(vn. vànà)* (= vi) give. See deecì, hwangì, shoogi, teegì.
vàdà da uusàra adv. night and day.
vàdàvàdà dadvàdà adv. (= da vàdà) at night, during the night.
vàdàvàna v.i. and v.t. *(vn. vàdàvàna)* get up from sleep. See madà.
vàdà –ə n. night.
vàlámà –ə n. traditional festival held in certain villages.
vàlyàñwà –ə n. type of insect (found inside groundnuts).
vànà –ə n. rain.
vàràt v. id. gathering all up.
vàràna n. village, hamlet, neighborhood.
varìvarìgìna n. *(comp. from varìvarì + gìna)* eyelash.
varìvarìfìna n. *(iner. poss., body part)* eyebrow.
va v.i. and v.t. *(vn. vànà)* 1. grab or snatch at something, snatch and run away. See vaava, æsa, kàla, kàtsàu. 2. throw person or animal down by grabbing a foot and pulling. See uurà.
vaana v.i. and v.t. *(vn. vàanàna)* vomit.
vaàvà n. *(action n.)* scramble for something *(= vaavanà)*. See va.
vaḥa  v.i. and v.t. (vn. vaḥāṇa) make hill of earth (as when planting potatoes).
vaṅk  v. id. grasping quickly with both hands.
vala  v.i. and v.t. (vn. valāṇa) [< F.] help. See tsakā.
vaṣa  v.i. and v.t. (vn. vaṣāṇa) 1. smoke animal out of hole. 2. operate bellows.
va↔ra  v.i. and v.t. (vn. va↔raṇa) embrace someone. See aṣa.
va↔wu  adj. wide and flat (of places).
va↔wu  v. id. pouring much liquid.
vaṃyā  adj. id. full to top and level (of non-liquid).
viḥū  v. id. hitting one blow.
viṃuwa  v. id. 1. hitting with whip. 2. melting of fat.
viḥā  v. id. hitting with long cornstock.
viḥ  v.i. and v.t. (vn. viḥa) (= va) give. (This stem does not change for complete, takes no suffix for imperative, and never occurs with extensions.)
viḥaṇa  n. owl.
viṃku  id. See verb.
viṃku  v.i. and v.t. (vn. viṃkūna) poke, poke eye. See dzāḥa, jiku.
vinda  v.i. and v.t. (vn. vindāṇa) [< F.] write.
viṃruva  v.i. and v.t. (vn. viṃruvaṇa) (= viṃruv).
virīt  adj. id. tightly tied.
viṃru  id. See verb.
viṃru  v.i. and v.t. (vn. viṃruṇa) (= viṃruv) draw up, purse up, shrink up (of eyes closed tightly, old person's mouth, cut when it heals, etc.). See cimruv.
viṃruva  v.i. and v.t. (vn. viṃruvaṇa) partly singe (of hair, leaves, etc.). See vuu.
vuci  id. (= wuci) See verb.

vucci  v.i. and v.t. (vn. vucinaj (= wuci).

vugd  id. See vugda.

vugda  v.i. and v.t. (vn. vugaden) throw far away. See ka, uura.

vugadagaad  v. id. See vugda.

vuh  v. id. 1. pulling (of stick from bundle). 2. dragging heavy object a short distance.

vug  id. See vuga.

vuga  v.i. and v.t. (vn. vugana) leave, run away from home. See bwasee, unee.

vugavuna  n. type of insect (large davunana).

vur  v. id. (= vuz) moving through the air (of a thrown stone).

vuran  n. 1. type of tree (with thorns and poisonous fruit used to take hair from hides). 2. (action n.) trill of voice made by women. See wa.

vurashina  n. liver. See wurashina.

vuravurad  adj. id. wide open or protruding (of eyes only).

vus  v. id. (= lus).

vushi  id. See verb.

vushi  v.i. and v.t. (vn. vushina) 1. spit out mouthful of something. 2. be blown in (of rain). See fashi, tifi, wuci.

vut  adj. id. held firmly. See vuta.

vute  v.i. and v.t. (vn. vutana) hold something firmly with hands (such as when holding a chicken so that it does not get away).

vutena  n. type of root crop (like taatakulha).

vuu  v.i. and v.t. (vn. vuuna) singe hair from meat before cooking, singe leaves from guinea-corn stalk. See vovara, hanu, atsa.

vuyak  v. id. taking a large bite.

vuz  v. id. (= vur).

vwad  n. swelling on a tree.

vwa'a  v.i. and v.t. (vn. vwana) (= mbelha) 1. squash flat (?). See ndwa'afa. 2. dent. See mbwa'afa.
vwás  v. id. moving through the air (of a stone thrown lightly). See vur.
vwaz  id. See vwaza.
vwaza  v.i. and v.t. (vn. vwàzànà) push back dirt like a rodent digging. See vwazhina, ra.
vwàzhí  adj. id. bent over with bare bottom exposed.
vwazhina  n. dirt which has been pushed out of a hole by animal. See vwaza.
vyágúrgúr  adj. thin, sparse (of hair or grass).
vyaka  v.i. and v.t. (vn. vyákánà) put on (tie on) loin covering (bantyaara). See nga.
vyaku  adj. id. hot (?).
vyálýawá  n. type of walking stick (used by old men, has small fork at top).
vyána  n. rainy season (= deevyàna).
vyàna  n. animal whisker.
vyàwà  -à  n. (action n.) swinging.
wa  gr. form. (= takwa) hortative marker. See section 4.6.
wa  v.i. and v.t. (vn. wàna) yell out, make noise with voice. See vuràna, kawawàna, wazà.
wà  -à  n. death, funeral, corps. See kawa.
wàandù  n. [< F.] red monkey. See adaya, dangwara, maabwa.
wàànà  -à  n. type of hornless antelope-like animal.
wà  id. See wa’a.
wa’a  v.i. and v.t. (vn. wàànà) 1. sow by broadcasting seed. See làga, guëra.
2. throw particles. See wuci.
wàba  v.i. and v.t. (vn. wàbàna) speak. See ba.
wàbàna  n. speech, word. See wàba.
wàbawàba  interjection. used when straining to lift something.
wàdyàlýá  -à  n. (non-final form: wàdylà) bolt of woven cotton cloth (four inches wide by many feet long).
wàdle  v.i. and v.t. (vn. wàdèle) work quickly. See tsàgwee, kwaàe.
wàgàna  n. type of ant (small, stings).
wāh  adj. id. hanging over something. See waha.

waha  v.i. and v.t. (vn. wah emacs) hang clothing over a line. See tsaa, baara.

wahá  n. having relatives who supply one's needs and give one gifts.

wajihamaño  n. (= wajihya) (action n.) sneeze.

wak  id. See waka.

waka  v.i. and v.t. (vn. wakana) open up by pushing apart (such as grass or hair). See wuna.

wakadakina  n. (action n.) making a mistake in ignorance.

wana  adv. this year.

wana  n. traditional festival held at the end of harvest.

wanjá'  adj. id. dry (of trees or grass).

wanjalabete  –a  n. mythical animal (used to scare children).

wanyina  n. time, era, epoch. See saaya.

warowar  v. id. 1. coming untied. 2. sound of snake moving.

warinarij  adj. translucent, thin enough to be seen through.

wata  gr. form. (= gwata) only. wata bagina maka 'only three sheep.'

waw  v. id. splashing water on self while bathing.

wawá  adj. id. talkative. See wa.

waiyí  gr. form. surely, certainly. See weewee.

waza  v.i. and v.t. (vn. wazaná) make noise (of any kind for some duration), shout at someone repeatedly. See wa, vura.

wazá  n. victory song sung after battle.

weewee  gr. form. (= wayiwayi) it is certain that.... See kurasa, wayi.

wi  v.i. (vn. wiína) walk. waysa (motion to speaker ext.). See daña, mbarà, raraña.

wiigaí  v.i. (vn. wiigaaína) (= wiigii) (only used as vn. ?) go for a walk, stroll.

See wií.

wu  gr. form. who. nga u 'whose.'

wuci  id. See verb.
wuci  v.i. and v.t. (vn. wùciná) (= vuci) throw particles, spray liquid. See wa'a, giira, uura, gudala, kutala.

wuda  v.i. and v.t. (vn. wùdana)  1. take oath on a fetish.  2. undergo trial by fetish. See jida, lham, uulama.

wündà  -ə  n. formal oath (usu. sworn on a lham fetish). See wuda.

wuk  v. id. leaving someone alone.

wúkána  n. type of bird (size of dove).

wulh  id. See wulha.

wulha  v.i. and v.t. (vn. wülhana)  1. get off the road, leave the path.  2. make way for someone on the road.

wulhíz  adj. id. very red.

wuna  v.i. and v.t. (vn. wùnána) (= uuna)  1. open. See pilika, pirilha, waka.  2. turn container right side up.  3. remove bark from tree. See sa'da, tafa.

wùpyá  n. type of bird (white, nocturnal, easy to catch).

wur  gr. form. indeed, there is no doubt about it (sentence final particle). See hawur.

wurá  v.i. (vn. wùráná) go somewhere or go do something early in the morning.

wurak  id. See wuraka.

wuraka  v.i. and v.t. (vn. wùrkána) become temporarily blind from glare of bright light. See uurafa.

wurana  v.i. and v.t. (vn. wùránána) give food to animals or people, feed. See ada.

wurashina  n. (= wurashina, urashina, ra'ushina) liver (reg. poss.).

wurswurám  adj. hard (of food that is not cooked enough).

wurálalá  v.id. (= gara'alala) sound of stone wall falling down.

wyáa'  v. id. vomiting.

'wa  v.i. and v.t. (vn. 'wána) call to someone. See ba.

'wa'  adj. id. very bright.

'wa'  v. id. breaking into laughter.

'wáí  v. id. cracking open.
'wâlhyâk  adj. id. very white.

'wâna  n. (inher. poss., body part) breast, milk.

'wâta  v.i. and v.t. (vn. 'wâtâna) start, begin. See asa, fudâ.

'wâtâ  –ə n. bean, beans.

'wâwâ  n. (= 'wyâ'wyâ) type of fish (catfish?).

'wâwêna  n. (dead pl.) small bell worn on clothing or string.

'wûkûzânâ  –ə n. (comp. from uyî + kuzâna) leprosy.

ya  prep. (= yada) without.

yâ  –ə n. compound.

yaafa  v.i. and v.t. (vn. ýafañà) [< F.] forgive. See tefa, baa.

yaama  v.i. and v.t. (vn. ýamañà) 1. wash and rinse (of guinea-corn, rice, etc.). See kuâ. 2. search in water with hand. See alâ.


yada  prep. (= ya) without.

yâdâ  n. name given to twelfth child.

yadâ  v.i. and v.t. (vn. yadñañà) 1. harvest by cutting or chopping down (esp. guinea-corn). See burâ, lhaamâ. 2. fall out (of hair), fall off (of tree blossom). See kula.

yahara’a  v.i. and v.t. (vn. yahara’ña) experience pain in the eye caused by the presence of a foreign object. kâ yahara’a gînki tə nyî. ‘my eye hurts (me).’ See da, jî, zama.

yâhorâ  n. small axe used by women. See rēha.

yâ’i  interjection. eureka! (said when one finds something).

yâkwâ  (= ya saña)

yangala  v.i. and v.t. (vn. yangálâna) 1. cook meat until tasty. See da, mbâsa, usa. 2. refine oil by heating.

yângâyâŋ  adj. id. lying on back.

yânkâyâ  n. trousers.

yâsâŋa  interjection. (= ya kwa) said when about to address someone.

yata  v.i. and v.t. (vn. yâtâna) [< F.] thank.
yāvānā  n. (comp. from ya + vānā) person who is able to make rain.
yi  gr. form. (≡ yita, yitiita, i, ita, itiita) See i.
yība  v.i. and v.t. (vn. yībāna) 1. bathe. See kūbā. 2. lose all leaves (of tree).
   See gwāha.
yīda  v.i. and v.t. (vn. yīdāna) become scattered, scatter (of animals or people).
   See yira, gudēla, kuzhīda.
yīfā  n. distended stomach.
yigad  id. See yigadā.
yigadā  v.i. and v.t. (vn. yigadāna) turn many things loose. See pēra, pīta,
   mbēradē.
yire  v.i. and v.t. (vn. yīrēna) 1. become scattered (≡ yīda). 2. spoil, ruin,
   do poor quality work. See bēza, saawa.
yilēm  v. id. putting something into liquid.
yinwa  v.i. and v.t. (vn. yīnwāna) (≡ yinwu) 1. dip into (≡ cinwu, cinmu'u,
   shinwu). 2. rinse after washing (?). See kūbā.
yinwā  -ē  n. cave.
yinwu  id. See verb.
yinwu  v.i. and v.t. (vn. yīnwūnā) (≡ yinwa).
yip  id. See yipa.
yipē  v.i. and v.t. (vn. yīpēna) submerge in water. See lipa, cilēpa.
yīr  adj. all living (said of a family in which no children have died).
yīrān  adj. id. transparent.
yivu  v. id. sound of steady trickle of water.
yōonā  -ə  n. type of bird (black, smaller than dove).
'ya  v.i. and v.t. See dā, i.
'ya'a dāya  interjection. “you don’t expect me to believe that do you!”
'yāŋgālāŋ  v. id. (≡ 'yangēlas) falling down (of people and animals).
'yāŋgālās  v. id. 1. (≡ 'yangēlān). 2. dried up.
'yārāfūkā  n. person who gets mad when teased.
'yā'yāh  adj. lazy, slow.
'yā'yāma adj. interjection. said to express dismay at misfortune.
zàgàdànà -à n. (lower dialect) rare or mythical animal (like leopard).
zàgàm adj. id. very big (of gown).
zàgà n. type of tree, H. d'inya, (Abraham: vitez cienkowskii), or its fruit. See myàdà.
zàh adj. egg-shaped.
zàkùta vi. and vt. (vn. zàkùtànà) (= zànkùta) nod head when sleepy. See kàkàma.
zàkù'ì gr. form. (= zàkù'ù) used in ma'à zàkù'ì 'not yet.'
zàmà vi. and vt. (vn. zàmànà) 1. eat. See adà, tsàbà. 2. win (= dà nwanwùnà). 3. cheat someone, neglect to pay debt. 4. extract payment from someone. 5. inherit. See mazàmàya.
zàmà vi. and vt. (vn. zàmànà) experience pain. See dà, hàrankà, jìlà, peepidà, yahàrà'à, zàrakà.
zàmà -à n. food. See zàmà.
zàmàkà vi. and vt. (vn. zàmàkànà) hunt (= alà lówà). See mazàmàkà.
zàmbwànì adj. id. long and protruding (such as the mouth of a dog).
zànà vi. and vt. (vn. zànànà) 1. smell something, perceive odor. See fà. 2. have an odor (good or bad). mazànàkìi 'having an odor.'
zàndàh adj. big, fat (of stomach or bag).
zàndàráq adj. long, large and wide.
zànkùta vi. and vt. (vn. zànkùtànà) (= zànkùta).
zàna vi. and vt. (vn. zànànà) begin growing, undergo earlier stages of growth or development. See na.
zàp id. See zàpà.
zàpà vi. and vt. (vn. zàpànà) 1. make an all out effort to finish a task. See pakà'à. 2. finish, complete. See uudà.
zàrà'ì adj. id. many.
zàràk id. (= zàràkàkà'à) See zàràkà.
zàràkà vi. and vt. (vn. zàràkànà) throb with pain. See dà, jìlà, zàmà.
zàràzàrà n. mat awning or shed. See adzàwa, kwapàta.
zàtàlînà  -ə n. type of snake (brown and green, harmless).

zà'ū v.i. and v.t. (vn. zà'ūnà) (= zhi'î)  1. turn. 2. turn into, become. See ndzaa. 3. translate.

zàwwà n. man with only one testicle.

zàwà n. grove, place where there are lots of trees.

zàwà -ə n. rope.

zàzèk adj. heavy. da zàzèk ‘test the weight (of something).’

zàzèkà n. type of bat (large, lives in trees). See pwapwata.

zàzènìi v.i. and v.t. (vn. zàzènìnà) make noises in sleep (not talking). See sènìi.

zà v.i. and v.t. (vn. zànà) 1. become lost, disappear, lose. ka zìi daraaki. ‘my hat is lost.’ 2. die. See antà. 3. forget. ka zàanà (= zee, = zìi) ka ci ‘he forgot (lit. it became lost to him).’ 4. zàva ‘become stuck.’ See dzàna.

záwa v.i. and v.t. See za.

záanwànà n. 1. large net for catching animals. 2. spider’s web.

záara v.i. and v.t. (vn. zàarànà) get tired, be tired. zaariiku kwa? ‘are you tired?’ See zaàa.

záará -ə n. long pole.

záawà v.i. and v.t. (vn. zàawànà) go around something.

zàbà -ə adj. n. (= zàb) 1. useless, vain. 2. free.

za'dà v.i. and v.t. (vn. zàdànà) 1. thatch a roof. See andzaåa. 2. cover. See pa'a.

za'a v.i. and v.t. (vn. zàfànà) become very weak, become very tired. See zaara, tafulàka.

zágànìnà n. (occurs only in pl.) the traditional village elders: kaigama, lhyadima, birima, kadalafarà.

zálà n. club, heavy stick used as weapon.

zálàwàndà n. (comp. from zala + waandu) type of tree with long fruit like a zala.

zànà n. So-and-so (male). (= dagwaana) See andzàgàna, gee, shi'i.

zàr adj. id. (= zarawu) long and thin (of rope or thread).

zàráwu adj. id. (= zar).
zǎwú  adj. long and straight.

zàzálékwa  n. (phonologically irr., also zàzálékwa) cowrey shell.

zàzàná  n. (= zaazəna) worm.

zha  v.i. and v.t. (vn. zhāna) do again, repeat. (stem always occurs with motion to speaker ext. and with some form of anə) anə ka zha (= anə ka zhatə). ga ḥa anə ka zha safa dī hu ma'a 'do not repeat what you did any more.' See anə, jike.

zhàmú  adj. id. sitting on someone to hold him down.

zhātānə  -ə n. salt. See Gurəzhatana, kəkəbə'wa.

zhātānásərə  n. (comp. from zhatana + nasara) white salt.

zhīgwə  n. placenta (= məhwiiŋə).

zhīnə  n. squirrel.

zhii  v.i. and v.t. (vn. zhīnə) (= za'u).

zhikwàngə  n. type of bird (black, smaller than crow).

zhíməkə  -ə n. woman's storage hut.

zhǐmədə'ə  -ə n. (inhert. poss., body part) 1. naval. 2. umbilical cord. 3. handle on doosa. See Kwazhimbədə.

zhǐnwənə  n. type of bird (large, black, large beak).

zhǐnyiŋə  n. 1. bark of giwa tree (used in sauce). 2. type of plant (sticky like bark of giwa, used to harden dirt floors).

zhū  adj. inclined, slopped.

zhirə  n. hawk.

zhizhim  adj. id. (= zhizhigəm) many (of people or monkeys sitting).

zhii  adj. id. many (of things spread out in disarray).

zōvənə  n. guinea fowl.

zùuvə  -ə n. pool or pond surrounded by large trees.
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