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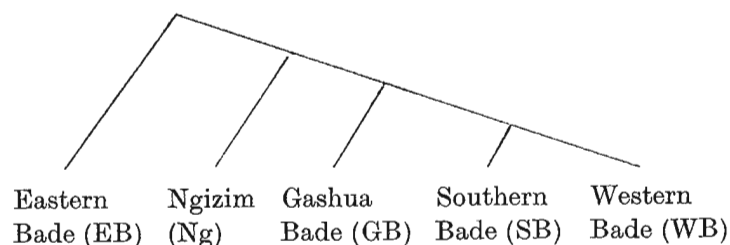
## Nunation and Gender in Bade\*

By Russell G. Schuh

### 0. Bade and its Dialects

The Bade language consists of a group of dialects of varying degrees of mutual intelligibility. It belongs to one of the main subgroups within the West Chadic branch of the Chadic family. Greenberg (1963) lists five different languages in this subgroup, but apparently only two of these languages are still spoken, viz. Bade and Ngizim. Though Ngizim is geographically separate from the Bade dialect complex and has a different name, it will be treated here as a dialect of Bade since it is actually more closely related to some Bade dialects than are other dialects referred to as "Bade".

For present purposes, five dialect groups of Bade can be distinguished. Each of these groups has varying degrees of internal divergence. Their relationship to each other can be diagrammed as follows:



Eastern Bade (EB) is spoken east of Gashua, the present headquarters of Bade Division, and is, by lexical, phonological, and gram-

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matical criteria, less closely related to any of the other dialects than they are to each other. Gashua Bade (GB) is spoken in Gashua and to the south and west of Gashua. Ngizim (Ng) is separate from the rest of the Bade area, being spoken in Potiskum and to the east of Potiskum. The exact position of Ngizim on the family tree remains uncertain, particularly as it relates to Gashua Bade, but it clearly belongs with GB, SB, and WB rather than with EB.

A definite subgroup is formed by Southern and Western Bade (SB and WB). WB, which is the largest dialect area, both geographically and in terms of numbers of speakers, is spoken in an area which has the old Bade capital of Gorgoram (actually *Gókárám*) somewhat south of its center. SB is spoken to the south of GB and to the south-east of WB.

### 1. Nunation in Bade

R. Lukas (1968) has extensively discussed the morphology of Bade nouns. This paper will focus on one feature of Bade noun morphology covered by her, viz. the presence of a suffix *-n* found on virtually all nouns in their citation forms, e.g. *àská-n* 'market', *áká-n* 'fire', *èvjáa-n* 'monkey'. She calls this suffix nunation.

J. Lukas (1968:102), who refers to the data in R. Lukas (1968) in a wider Afroasiatic context, concludes that nunation in Bade is "the mark of the indefinite form of the noun" [Kennzeichen der unbestimmten Form des Nomens]. In support of this semantic characterization of nunation, he cites (pp. 102—103) the fact that the nunation morpheme [Determinationsmorphem] *-w* or *-u*, e.g. *àsk-ú* 'the market', *áká-w* 'the fire', *èvjáa-w* 'the monkey', but not *\*ask-u-n*, *\*aská-n-u*, etc. Lukas might also have added that nunation is mutually exclusive with other definite determiners such as demonstratives, e.g. *àskâ msó* 'this market', but not *\*aská-n mso*.

While the semantic nature of nunation is not conclusively proven by the fact that it is mutually exclusive with morphemes indicating definiteness<sup>1</sup>, the notion that nunation marks indefiniteness helps to explain other distributional facts. First, there are certain classes of

<sup>1</sup> Nunation is also excluded in certain constructions where indefiniteness would be semantically plausible. For example, nunation cannot co-occur with the associative linker on the first noun of an associative construction: *èbdámá-n* 'road', but *èbdámá-k pátán* 'a bush road (a road of bush)', not *\*èbdámá-n-k pátán*.

nouns which never appear with nunation. Among them are compass points (*wèelá* 'north', *àanám* 'south', *ègdí* 'east', *pìwuté* 'west') and nouns referring to time (*tóná* 'now', *kádùwó* 'yesterday', *sáabú* 'today', *sàná* 'tomorrow', *wàýá* 'next year', etc.). Clearly, such nouns could never be semantically indefinite. Likewise, in greetings, nouns normally do not allow nunation, e.g. *ýgà mádùwà?* 'how's the household?' (cf. *mádùwá-n*), *ýgà d'èlámà?* 'how's the cold weather?'. Again, in such a context the nouns in question could not be indefinite.

Second, nunation is usually found in narratives at the first mention of a noun referring to a character or object. However, if that character or object is mentioned again, a special form without nunation, which I will call the definite form, is used. For example, the first mention of a character 'squirrel' in a story will usually be *kàýáan*, but later references to this character will appear as *kàýi*<sup>2</sup>.

Not all uses of the definite form can be explained by the noun's being inherently definite or its having been mentioned in previous context. A case in point is what R. Lukas (1968:202–204) calls the locative form [Lokativform]. When used as the head of a locative phrase, nouns take the definite form (= R. Lukas' Lokativform) as illustrated in the following examples. The form of the noun with nunation is included following each example:

<i>ná dlàw íi sùwé-b bdám</i>	I sat at the edge of the road ( <i>èbdámá-n</i> )
<i>d'itawátáném ilée skù</i>	the birds flew up (to sky) ( <i>èskú-n</i> )
<i>ác ùkwé kàrén íi ádá</i>	he took a load on (his) head ( <i>á dá-n</i> )
<i>ác ègv íi sérà</i>	he fell in the well ( <i>séráa-n</i> )
<i>áci zùwú kázàkún íi dègì</i>	he smeared poison on the arrow ( <i>dègáa-n</i> )

Though the noun in such phrases lacks nunation, it need not have been previously mentioned. It is therefore not entirely clear how a distinction between indefinite (with nunation) and definite (without nunation) can explain this phenomenon.

A final interesting set of facts about the distribution of nunation involves verbal nouns. Verbal nouns in citation form are always given with nunation, e.g. *ráwà-n* 'running', *mésó-n* 'buying'. In sentences

<sup>2</sup> Nouns in the definite form are not the same as nouns having the previous reference morpheme *-w/-u* mentioned above. I am not certain what the difference between *kàýi* 'the squirrel' (definite form) and *kàýáa-w* 'the squirrel' (form with previous reference morpheme) is, but the use of *-w/-u* clearly adds more information than simply "previously mentioned". The definite form of nouns will be further discussed in section 2.3.

in the Imperfective aspect, it is the verbal noun which is used rather than a finite verb form. However, nunation cannot be used with verbal nouns when they are used as verbs in Imperfective sentences. Thus, we find *áci á ráwà* 'he will run', *áci á mési* 'he will buy', but not *\*áci á ráwà-n*, *\*áci á mési-n*.

## 2. Nunation and the Manifestation of Grammatical Gender

### 2.1. The Historical Source of Nunation

All the Bade dialect material discussed in R. Lukas (1968) shows nunation. However, when a wider survey of dialects is made, we find that it is only the dialect complex referred to as Western Bade (WB) in the chart on p. 1 which has nunation. We must therefore ask what developments have led to the presence of nunation in WB but its absence in other Bade dialects.

J. Lukas (1968:103) implies that nunation is an old feature of Bade and even of the Chadic family. However, it is my contention that nunation is an innovation in WB, not an ancient feature preserved only in WB but lost elsewhere. The family tree on p. 1 suggests that it is unlikely that nunation was a feature of proto-Bade preserved now only in WB. Such a history for nunation would have required that nunation be lost independently in all the four subgroups outside WB. I believe the linguistic evidence below will conclusively demonstrate the innovative status of nunation in WB<sup>3</sup>.

Though nunation as it is seen in WB is apparently an innovation, we might expect to find evidence for its source elsewhere in Bade. The problem of tracing such a source turns out to be one of an embarrass de richesses. In other Bade dialects, as well as within WB itself, there are numerous *n* or *nV* morphemes having some sort of determinative function. As two examples from among many others, we can cite an element *-nu* forming part of the Ngizim demonstratives *ténu* 'the ...

<sup>3</sup> In calling nunation an innovation, I am referring only to nunation as it is manifested in WB, i.e. a suffix *-n* found on nearly all nouns, regardless of gender and number, in their citation forms and in certain contextual positions. Noun suffixes of the form *-n* or *-nV* (where *V* = some vowel) are, of course, common in Chadic languages. J. Lukas (1968:103–113) presents an interesting survey of such suffixes. There is no question that most of these suffixes and the *-n* of Bade nunation are reflexes of the same proto-Chadic (or even proto-Afroasiatic) morpheme. However, since the time of proto-Chadic, developments of reflexes of this morpheme have taken many directions in the various language groups. One such development has been that of nunation in Bade.

in question', *sínú* 'that one', *ndínú* 'those', and a GB morpheme *ní* seen in *lìi ní* 'there' (cf. *lài* 'place').

While we may not be able to directly relate modern nunation to any specific morpheme found in contemporary Bade dialects, we can reasonably suggest that the source of nunation was a demonstrative of the form *\*n* or *\*nV*<sup>4</sup>. For reasons which will emerge below, we might also suggest that this *\*n(V)* was used with masculine nouns only. Finally, on the basis of contemporary functions of *n(V)* determinatives in other dialects, *\*n(V)* can probably be reconstructed as having had a definitizing function rather than the indefinite meaning it now seems to have. A switch from definite to indefinite is not without precedent, having happened in North Arabic and elsewhere in Semitic (see J. Lukas (1968)). If the developments outlined above are correct, then the development of nunation from a definitizing morpheme with a subsequent semantic shift to indefinite meaning has taken place independently in time and space in Semitic and Bade.

## 2.2. The Relationship between Gender and Nunation

Nouns in many Bade dialects fall into two lexical classes, masculine and feminine<sup>5</sup>. The gender distinction is syntactically relevant for choice of pronouns and demonstratives, and for the choice of linking element before pronoun possessors. Masculine nouns in WB require a linker *-ŋ-*, in GB *-n-* (WB: *kwámá-n* 'bull', *kwámə-ŋ-áané* 'my bull'; GB *kwám* 'bull', *kwám-ən-áandí* 'my bull'); both dialects require a linker *-tk-* after feminine nouns (WB: *wáná-n* 'work', *wáná-tk-áané* 'my work'; GB: *wánà* 'work', *wáná-tk-áandí* 'my work').

<sup>4</sup> R. Lukas (1968:108) cites evidence favoring the latter reconstruction. She notes that in some parts of WB, the syllable with nunation has a falling tone, e.g. the Gorgoram dialect has *dácín* 'hair' (cf. Amshi dialect *dácín*). She therefore reconstructs nunation as a low tone morpheme *\*ná*. With loss of the final *\*-a*, the low tone was contracted onto the preceding syllable to give high-low on a single syllable, i.e. falling.

<sup>5</sup> Some nouns must be further subcategorized lexically as inalienable. In Bade, the class of inalienable nouns is confined to less than ten nouns in any given dialect. Some dialects, such as EB and Ng, do not have an inalienable class at all. The inalienable class normally includes the word for 'wife' (but not 'husband'), 'compound', '(home)town', and perhaps two or three others. Inalienable nouns are marked by the absence of any linking consonant(s) between the noun and possessive pronoun, e.g. in GB *ámá* 'wife', *ám-áandí* 'my wife' (cf. *áká* 'fire', *áká-tk-áandí* 'my fire'). This "inalienable" type of linking is also found with pronoun objects of verbal nouns and pronoun objects of certain prepositions.

Gender is also manifested to some extent in the form of the noun itself. In particular, WB nouns with long *-aa-* preceding nunation are masculine, nouns with short *-a-* are feminine. One may even cite pairs like *mángáa-n* 'friend (m)' and *mángá-n* 'friend (f)'. R. Lukas (1968: 106—107), who concentrates on Western dialects, notes only a strong correlation between *-aa-* for masculine, *-a-* for feminine. However, in collecting word lists from a number of villages in the Western dialect area, I have found this gender correlation to hold for all nouns having the vowels *-aa-* or *-a-* before nunation.

As for other vowels preceding nunation in WB, viz. the high vowels *i*, *ə*, *u* and the mid vowels *e* and *o*, there is no clear correlation between vowel quality and gender. However, when WB nouns are compared with their cognates in other dialects, very interesting correlations do appear. Comparison will be made with GB, but the same facts could be illustrated with Ng or EB. In comparing the nouns here, it must be noted that medially in words, Bade has no contrast among high vowels, i.e. their quality is always conditioned by surrounding consonants. Thus, word final *-i* or *-u* in GB may correspond to *ə*, *i*, or *u* in WB depending on the preceding consonant.

<i>Gashua Bade</i>		<i>Western Bade</i>	
(1) Noun ends in	<i>kwám</i>	<sup>6</sup> Noun is masc.	<i>kwámán</i> bull
consonant	<i>wád</i>	with high	<i>ndán</i> name
(all masc.)	<i>álás</i>	vowel before	<i>àràsən</i> sorrel
	<i>pábat</i>	nunation	<i>pábatən</i> ashes
	<i>ùgwzáf</i>		<i>ùgwzáfən</i> slave
	<i>álák</i>		<i>árkán</i> bow-string

<sup>6</sup> There is one class of exceptions to this correspondance, viz. for most nouns with final *-ak* in GB, WB has no *-k-* at all and has *-aa-* in place of GB *-a-*, e.g.

GB: <i>góomák</i>	WB: <i>gwámáan</i>	ram
<i>sádák</i>	<i>sáðan</i>	seed
<i>sòolák</i>	<i>sùwàráan</i>	in-law

For many such words, the final *-k* is etymologically not part of the word, e.g. *màlák* 'oil' (cf. Karekare *màrù*), *góomák* 'ram' (cf. Karekare *gám*), but cf. *sòolák* 'in-law' with Hausa *sùrúktí* where the *-k* is etymological. In GB, these final *-k*'s are now treated as part of the root and are retained in all forms of the noun. In Ng, however, they act much as nunation in WB, being lost when the previous reference determiner is added or when they would occur on the first noun in an associative construction. I will not here speculate on the historical source of this "kafation".

(2) Noun ends in vowel (nearly all feminine)	<i>zàyi</i> <i>sàasi</i> <i>tàlkú</i> <i>kúgù</i> <i>áptá</i> <i>dəgà</i> <i>màli</i> <i>ámí</i> <i>tàlkú</i> <i>wúdù</i> <i>áká</i> <i>támà</i>	(a) Noun is masc. with -aa- before nunation	<i>zàyáan</i> <i>sàasáan</i> <i>tàrkwáan</i> <i>kúwáan</i> <i>áptáan</i> <i>dəgáan</i> <i>màrən</i> <i>ámən</i> <i>tàrkún</i> <i>wúdən</i> <i>ákán</i> <i>támán</i>	rope meat orphan (m) snake flour arrow beard hand orphan (f) knife fire mortar
(3) Noun ends in diphthong (all masc.)	<i>àkáu</i> <i>lákú</i> <i>kúkúwú</i> <i>ásákú</i>	May be masc. or fem.; has mid vowel corresponding to GB diph.	<i>àkón</i> (m) <i>rákèn</i> (m) <i>kúkón</i> (f) <i>ásákèn</i> (f)	back bed baobab porcupine

In most cases, then, the WB forms are more or less the same as the GB forms, with nunation added. We can see why high vowels preceding nunation in WB have no correlation with gender, viz. the original distinction where all consonant-final nouns were masculine and many nouns with final high vowels were feminine has been neutralized in WB. The GB data shows that the high vowel preceding nunation in WB masculine nouns is merely an epenthetic vowel while the vowel in WB feminine nouns is etymological.

Of particular interest are those nouns of class (2)(a). Instead of a vowel etymologically like that in GB, WB has long -aa-. The reason for this emerges from additional GB data. Most vowel-final nouns in GB are feminine. However, a small number are masculine. Unlike vowel-final feminine nouns, which simply add a linker -tk- before possessive pronouns (*áká* 'fire', *áká-tk-áanái* 'my fire'; *ámí* 'hand', *ámí-tk-áanái* 'my hand'), the vowel-final masculine nouns replace the lexical final vowel with -aa-.

GB: <i>míyá</i>	mouth	<i>míyáa-n-áanái</i>	my mouth
<i>kázì</i>	heart	<i>kázáa-n-áanái</i>	my heart
<i>kùnú</i>	stomach	<i>kùnàa-n-áanái</i>	my stomach

Nearly all these vowel-final masculine nouns in GB correspond to masculine nouns with long -aa- in WB, e.g. for the nouns immediately

above, the WB forms are *mnyáan*, *kázáan*, and *kùnáan* respectively. Moreover, some GB speakers accept certain vowel-final nouns as either masculine or feminine. Such nouns generally are masculine with -aa- in WB, e.g. GB *zàyi* 'rope' (m. or f.), WB *zàyáan*. GB thus seems to be gradually shifting all vowel-final nouns into the feminine class, making gender into a category which can be determined on a purely phonological basis. This explains why many cognates of masculine nouns with long -aa- in WB are now feminine in GB.

Let us hypothesize that the -n of nunation in WB and the -n- masculine linker of GB have the same historical source, i.e. an enclitic masculine demonstrative reconstructed as *\*n(V)*<sup>7</sup>. This hypothesis will allow us to explain the presence of long -aa- found before nunation in masculine nouns in WB, viz. the *\*n(V)* enclitic conditioned a morphophonemic replacement rule, V ---> aa<sup>8</sup>.

We are still left to answer two important questions: (1) Why is nunation now used with all nouns in WB, including feminine? (2) Why do only masculine nouns have -aa- even though all nouns now have the nunation morpheme which was originally the conditioning factor for this long -aa-? In answer to the first question, we can only hypothesize that the semantic function of *\*n(V)* weakened, losing both its definitizing and masculine gender marking properties. It was then extended to all nouns with its present indefinite meaning.

Turning to the second question we might propose a three stage development: first, *\*n(V)* was used only with masculine nouns and conditioned the V ---> aa alternation; later, long -aa- in such nouns was reinterpreted as itself being the sign of masculine gender; finally, with the long -aa- being an inherent sign of masculine gender for the nouns that had it, the presence of the -n nunation suffix was no longer recognized as the conditioning feature for the long -aa-. As a result,

<sup>7</sup> Implicit in this hypothesis is the claim that the associative construction of GB is of the form "N that of N", i.e. the linker is actually a demonstrative, -n- being 'that' masculine and -tk- being 'that' feminine. That this is the historical source of the associative construction, if not the exact synchronic form, is supported by the existence of both *n(V)* and *tkV* as demonstratives in contemporary dialects. For *n(V)*, see section 2.1, for *tkV*, cf. Ng. *tkú* 'this', e.g. *zàyi* 'rope', *zàyi tkú* 'this rope'.

<sup>8</sup> The *\*n(V)* morpheme was probably not the only enclitic conditioning the V ---> aa alternation. In modern WB, -aa- is also found before the previous reference marker (*zàyáa-w* 'the rope'), demonstratives (*zàyáa msó* 'this rope'), and possessive pronouns (*zàyáa-rí* 'his rope').

when nunation was extended to feminine nouns ending in vowels, it no longer conditioned the V ---> aa change.

### 2.3. WB Definite Forms and Proto-Bade Lexical Forms

On the basis of the discussion in section 2.2, let us hypothesize that the terminations of nouns in their citation form in GB more closely reflect the form that nouns had in proto-Bade than do the forms with nunation in WB. Let us further hypothesize that it is the definite forms of WB discussed in section 1, rather than the nunation forms, which are the reflex of proto-Bade citation forms. If these hypotheses are valid, we would expect WB definite forms to be identical to GB citation forms, all other things being equal (e.g. taking sound changes into account). In studying the list below, we find that sometimes this expectation is borne out, sometimes not.

<i>Gashua citation form</i>	<i>Western definite form</i>	
(1) Noun ends in consonant	Sometimes ends in same consonant as GB, sometimes in -i	
<i>àzǵál</i>	<i>àzǵár</i>	foot
<i>àbdàm</i>	<i>àbdám</i>	road
<i>tànàm</i>	<i>tànàm</i>	valley
<i>àvàn</i>	<i>àvàní</i>	stirring
<i>àspát</i>	<i>àsfàtí</i>	pile of millet heads
(2) Noun ends in vowel	(a) Masc. nouns sometimes end in -i, sometimes in -a	
<i>àǵǵí</i>	<i>àǵǵì</i>	handle
<i>kúǵù</i>	<i>kúwì</i>	snake
<i>àfcí</i>	<i>àfcà</i>	mat
<i>zìyà</i>	<i>zìyí</i>	war
<i>áptá</i>	<i>áptà</i>	flour
<i>màlí</i>	(b) Fem. nouns with high	
	<i>màrì</i>	beard

<i>ámí</i>	vowel before nunation	<i>ámì</i>	hand
<i>wúǵù</i>	end in high vowel	<i>wúǵù</i>	knife
<i>ákù</i>		<i>ákù</i>	goat
<i>áká</i>	(c) Fem. nouns with -a- before nunation always end in -a	<i>ákà</i>	fire
<i>támà</i>		<i>támà</i>	mortar
(3) Noun ends in diphthong	Always ends in corresponding mid vowel	<i>àkó</i>	back
<i>ákáú</i>		<i>àkón m</i>	
<i>lákàì</i>		<i>rákè</i>	bed
<i>kúkùwàú</i>		<i>rákén m</i>	
<i>fàì</i>		<i>kúkó</i>	baobab
		<i>(kúkón f)</i>	
		<i>bè</i>	thing
		<i>(bén f)</i>	

In nouns of groups (2)(c) and (3), the terminations of GB citation forms and WB definite forms always correlate, and in group (2)(b) they nearly always correlate. But in groups (1) and (2)(a) the correlations are quite inconsistent. To explain these facts, we need to make some concrete proposals about the synchronic analysis of nouns in Bade dialects. In particular we must decide what the lexical or underlying form of nouns should be in order to most satisfactorily derive the various forms that nouns appear in.

In GB there is no reason to suggest that the lexical form is different from the citation form. If we know the citation form of a noun plus its lexical gender, we can derive all its variants (form with previous reference mark, form with possessive pronoun, etc.) by regular rules. For the WB lexical form, we have the definite form and the nunation form (or even some more abstract form) to choose from. In favor of choosing the definite form is the fact that we could regularly derive the nunation form from it using rules very much like the historical processes, viz. a rule V ---> aa before nunation for vowel-final masculine nouns and a rule adding epenthetic ə before nunation on consonant final nouns.

The historical facts show, however, that the lexical form of WB nouns must be the nunation form<sup>9</sup>. In early WB, when nunation had become generalized, nouns had two forms: a definite form (which was probably identical to the proto-Bade citation form) and the nunation form. Since these paired forms were obviously related, speakers of early WB were presented with two choices: continue to derive the nunation forms from the definite forms by general rules exactly like the historical processes, or derive the definite forms from the nunation forms. Note the type of rules the latter choice would require: a perfectly regular rule could derive definite forms in *-a*, *-e*, and *-o* from nunation forms in *-an*, *-en*, and *-on* respectively because historically, the only source for *-an* was proto-Bade *-a*, and similarly for *-en* and *-on*.

Rules for deriving definite forms of nouns in *-aan* and *-ən* would have to be different, however. Nouns in *-aan* had three different proto-Bade sources, viz. masculine nouns in *-i*, *-u*, and *-a*. Likewise, nouns in *-ən* had three proto-Bade sources, viz. nouns ending in a consonant and feminine nouns ending in *-i* or *-u*. Deriving definite forms from nunation forms would require three separate rules for *-aan*, viz. *-aan* ---> *-i*, *-aan* ---> *-u*, *-aan* ---> *-a*, and three for *-ən*, viz. *-ən* --->  $\emptyset$ , *-ən* ---> *-i*, and *-ən* ---> *-u*. Since speakers would simply have to remember which nouns in *-aan* and *-ən* underwent which rule, one would expect that over time, some nouns would be inadvertently shifted from one class to another, e.g. a noun ending in *-aan* which historically came from a noun in *-a* might shift and take a definite form in *-i*.

Comparing the GB nouns and the WB definite forms above, we find just the sort of correlations predicted by choosing the nunation form as underlying in the synchronic analysis. When the historical source of the vowel preceding nunation is unambiguous, viz. groups (2)(c) and (3), GB and WB definite forms match. When the source is ambiguous, viz. groups (1), (2)(a), and to a lesser extent (2)(b), the match is not nearly as good. In the case of (2)(a) there is no systematic match at all.

I might add that some nouns in groups (1) and (2)(a) show variation in the termination chosen for the definite form, e.g. the definite form of 'foot' is either *àzgór* or *àzgòrí*, that of 'mat' is either *àfcà* or *àfcí*. This

<sup>9</sup> At the deepest lexical level, we would probably want a more abstract entry consisting of a nominal root with vocalic suffix (called Stammvokal by R. Lukas (1968)). Nunation and tone on the suffix could then be supplied by general rules.

shows hesitation on the part of speakers as to whether the noun should undergo the *-aan* ---> *-i* rule or the *-aan* ---> *-a* rule, etc.

Tones of definite forms further support the notion that the nunation form is underlying. Nunation has neutralized the historical final tones of all nouns to high tone (or falling tone in some dialects — see fn. 4). WB definite forms may end in high tone or low tone, but there is no clear correlation with the final tone of GB nouns. If we take the high tone of the nunation form as underlying, and the choice of the tone of the definite as being dependent on the speaker's memory, we would expect a shift in tone for some nouns. It appears that there is now a tendency to regularize by moving nouns into the class that takes low tone, since a majority of nouns in the definite form end in low tone regardless of what the proto-Bade tone must have been based on GB tones.

### 3. Summary and Conclusions

Based on the facts cited in this paper, we can reconstruct the following lexical gender system for proto-Bade: nouns were lexically categorized as either masculine or feminine. There was also a small, closed subclass of inalienable nouns (cf. fn. 5).

Formally, nouns looked much as they do in modern GB. Based on contemporary evidence, we can say that all consonant final nouns must have been masculine, most nouns with final *-a* must have been feminine, while nouns with final high vowels or diphthongs showed no strong gender correlations<sup>10</sup>. One may note here that this reconstructed gender system is not incompatible with the gender system of Hausa: consonant final nouns in Hausa, while rare, are normally masculine; nouns with final *-a* are usually feminine with a small number being masculine; and nouns with final high or mid vowels, though normally masculine, are feminine in some cases.

<sup>10</sup> In the sample of nouns initially investigated for this study, the following statistics emerged: of nouns showing final *-a* in GB, 40 out of 58 WB cognates were feminine; of nouns with final *-i* in GB, 15 out of 24 WB cognates were feminine; of nouns with final *-u* in GB, 8 out of 16 WB cognates were feminine. Statistics for nouns with final diphthongs in GB corresponding to mid vowels in WB are not too useful since the number of nouns looked at was small and included a number of borrowings and derived forms. Masculine gender showed a slight predominance in WB while all such nouns are masculine in GB with the exception of *màí* 'mother'. Several hundred nouns have been collected and checked since this initial sample was counted and the same general trends hold for them as well.

Among the correlates of gender in proto-Bade were different demonstratives whose reflexes are seen in the GB linkers *-n-* for masculine and *-tk-* for feminine. The proto-Bade *\*n(V)* masculine demonstrative conditioned a change  $V\text{---}\> -aa-$  when added to a noun ending in a vowel. The reflexes of this rule are seen in GB masculine nouns which end in a vowel when possessive pronouns are suffixed, and in WB in masculine nouns which have *-aa-* before nunation.

WB has retained the "proto-gender" for most nouns, although because of the development of nunation, the way gender is marked differs from that of proto-Bade. GB retains lexical forms for nouns much more like that for reconstructed proto-Bade, but the GB gender system has now largely been transformed into one of phonological classes, viz. nouns ending in a consonant or diphthong are masculine, nouns ending in a plain vowel are usually feminine. There are a few nouns with final vowels which are masculine, however. Most refer to body parts, so we may be observing the development of a new means of marking inalienable possession.

A special feature of WB is the development of nunation, a suffix *-n* used on most nouns when indefiniteness is to be indicated. It has been hypothesized that nunation developed from the above reconstructed definite masculine morpheme *\*n(V)* whose semantic functions weakened, allowing it to be extended to all nouns regardless of gender or number.

The use of nunation must be an innovation in WB rather than an ancient feature lost in other dialects. This is seen in the fact that the presence of nunation neutralizes a number of phonological distinctions found in the lexical forms of nouns in other dialects: (1) Medial in words, and hence before nunation, there is no contrast among high vowels, yet in other dialects nouns may end in *-i* or *-u*, which do contrast in word final position; moreover, nouns may end in consonants in other dialects, but in WB, such nouns show an epenthetic high vowel before nunation; hence, the presence of nunation neutralizes a potential three way contrast found in other dialects, viz. that between nouns ending in *-i*, *-u*, or a consonant. (2) A large number of masculine nouns in WB have long *-aa-* before nunation; such nouns correspond to nouns ending in any of the vowels *-i*, *-u*, or *-a* in other dialects. (3) All nouns with nunation have final high tone (or falling tone — cf. fn. 4) while the lexical final tone of nouns in other dialects may be high or low.

Attendant on nunation, then, is the neutralization of a number of distinctions found in other dialects. To contend that nunation was a proto-Bade feature would require us to assume that dialects other than WB have stripped their nouns of nunation, then supplied them with final tone and vowel distinctions which did not previously exist. Such a development is highly unlikely.

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### Notes on the Yaaku Language (Kenya)

by Bernd Heine

(concluded)

#### 3. Vocabulary

Abbreviations:

Maa = loanword from Maasai	pl. = Plural
Swa = loanword from Swahili	tr = transitive verb
m = Masculine	it = intransitive verb
f = Feminine	

aard-vark <i>naiçer'épan</i> pl. <i>naiçere-pani</i> f (Maa)	add <i>-siteisis-</i> (tr); Ex. <i>asiteisisit anto</i> 'you should add water'
aard-wolf <i>warwarsan</i> pl. <i>warwar-sani</i> f (Maa)	afraid, be — of <i>-jih-</i> (tr)
able, be — (1) <i>-kes-</i> (tr); (2) <i>-sa'a</i> (tr)	again <i>inti c'é</i>
above <i>hragai</i>	age set <i>herei</i> pl. <i>herei</i> or <i>herëm'o</i>
abuse (1) <i>-sees-</i> (tr); (2) <i>-çuub-</i>	m
accompany <i>-serensis-</i> (tr)	agree <i>-maal-</i> ; Ex. <i>nmaala ñ'ááçuk</i>
acquire <i>-te-</i> (tr)	'I agree with you'
Adam's apple <i>moc'o tí ke'é</i> pl.	all <i>tuktuk</i>
<i>muc'a' kei ke'é</i> f (= "bone of throat")	angry, be — <i>-ñc'è'nota</i>
	animal, carnivorous — <i>arapei</i> pl.
	<i>arab'ío</i>

- animal, wild herbivorous —  
'*éhnén* pl. '*éhnéndí*
- animal, insectivorous — *parkóbó*  
pl. *parkoboni* m
- answer -*koons-* (tr)
- ant, black — (ponerinae) *lois'úsu'*  
pl. *loisusuni* m (Maa)
- ant, driver or safari — (dory-  
linae) *t'ór'ó'te* pl. *t'ór'ó't'éi* f
- ant-bear *qat'úa* pl. *qatu'ani* f
- ants, flying — *ye'eiy'é'èi* f (sg.  
only)
- antelope spec. (red, white but-  
tocks) *erer* pl. *erermai* f
- antelope spec. (black, lives in  
forest) *mo'inyku'* pl. *moiηkoni* f  
(Maa)
- antelope spec. (white tail, lives in  
forest) *kiponi* pl. *kipon* m
- arm *t'éké* pl. *t'ékkéi* m
- arm, upper — *p'oóyu'* pl. *poymin* f
- armpit *qolq'ola'* pl. *qolqolaimo* f
- arrive -*xoos-* (tr)
- arrow *lax* pl. *lax* f
- arrow (used for practising, with-  
out iron point) *makit* pl. *makit-  
nin* m
- arrow (for shooting human be-  
ings) *kigeret* pl. *kig'ereti* m
- arrow, single-barbed — *kéç'éian*  
pl. *keçeiani* f
- arrow (with oval point) *r'araykai*  
pl. *r'araykani* f
- ashes *hroon* pl. *hr'oómé'* m
- ask -*luks'tit-* (tr)
- ask for -'*ehsom-* (tr)
- aunt (father-sister) *ánáçaapa* f  
(Maa)
- aunt (elder mother-sister) *neené*  
*t'éin* f (= "big mother")
- aunt (younger mother-sister)  
*neené t'ini'in* f (= "small  
mother")
- awake -*c'ey'á-*
- axe *hékói* pl. *hékóiy'á'*
- baboon *tit'ari* pl. *tit'ar* m and f
- back *tóló* pl. *tóló*
- bad -*t'er* pl. -*t'ére'* (adj)
- bag, honey — '*eqma'* pl. *eqmány'ó'*  
f
- bamboo *té'áni* pl. *t'éán* m (Maa)
- Bao game *t'otoi* pl. *t'óto'* f (Maa)
- barbet *lud'idi* pl. *ludiidioni* m  
(Maa)
- bark of tree *çé'nó* pl. *çé'nén* f
- bark of *at'o* tree *sisin* pl. *sihman* f
- bathe -*t'oqt-* (it)
- be, somewhere -*ou-gwe'ε;* Ex. *isi*  
*ou-gwe'ei t'aal* 'he is here'
- bead *sir'irim* pl. *siririmini* m
- beans, big red — *n'óono* (no pl.) f
- beans, small, black, with white  
spot *ntórkó'* (no pl.) f
- bear, children -*del-* (tr)
- beard *múnyéi* pl. *múny'ó'* m  
(Maa)
- bed *daan* pl. *da'áme'* m
- bee *kit'eni* pl. *kit'é* m
- bee, carpenter — *túúni* pl. *tuun* m
- bee, leafcutter — *çombóçxi* pl.  
*çombóçxin'i* m
- bee-eater *goigui* pl. *goiguinin* f
- beehive gen. *meren* pl. *mer'éηko'*  
m
- beehive with three openings  
*nukal'ése'* pl. *nukalesini* f
- beehive with three openings and  
long endings *neret'áá* pl. *neret-  
t'aani* f