

Dictionary of Lis ma Run (Ron of Bokkos): draft for comment
Lis ma Run dictionary

Parts of Speech

Like all languages, Run words can be classified according to the function they have in the sentence. These are known as ‘parts of speech’ -the most well-known types are nouns and verbs. The following table gives the abbreviations used in the dictionary with short explanations;

Abbreviation	Full form	Explanation
a.	Adjective	Describes a noun
adv.	Adverb	Qualifies a verb
aff.	Affix	A prefix or suffix
aux.	Auxiliary	Added to a verb to modify it, like a tense-marker
conj.	Conjunction	A word used to join two or more nouns, verbs or clauses
dem.	Demonstrative	Words used to point out something. ‘this’, ‘that’ etc.
excl.	Exclamation	Greetings or expressions that do not form part of an ordinary sentence
int.	Interrogative	Question words
n.	Noun	Refers to things, objects etc.
num.	Numeral	Number
part.	Particle	Short words added to complete the sentence
p.n.	Proper Name	A name of a person or object; always capitalised
prep.	Preposition	A word positioning nouns or verbs in time or space
pron.	Pronoun	A word that stands for a noun
v.	Verb	Expresses action
v.a.	Verbal auxiliary	A particle placed next to a verb to change its tense or application
v.e.	Verbal extension	An affix added to a verb to extend its meaning
v.i.	Intransitive Verb	A verb with no object
v.t.	Transitive verb	A verb with an object

Singular	Plural	PoS	G	Gloss	Additional information
A - a					
á		prep.		in, at, to, from, on	
‘á		part.		vocative	elided form of há ‘you’
á búr tí		conj.		because of	
á fasà		prep.		above	
á fò ta		prep. p.		in front of, before	
á hái		prep.		on top	
á nà n tá		prep.		unto	
a njwit		adv.		mysteriously	???? Ref: t. 03, 009
àá		part.		question particle	
àa	aash	n.	f.	goat	
aaṅ		excl.		indeed!, is that?	
aàṅe		excl.		What?	
àáy		excl.		Yes!	
àndäi		excl.		That’s right!	Used for Amen! in churches. Also andi (Bt.)
áfá		prep.		on, upon	
afàroko		n.		tree sp.	Fruits are about the size of groundnuts and yellowish when

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					ripe. The leaves are cooked with native liquor to make it strong. The fruit is edible
áfwash		adv.		badly	
àfyáu		n.		wild cereal sp.	Grows in acca farms. It must be weeded out, because if harvested together, its grains will turn the acca flour when mixed with water into something like slime. If it is mixed or ground into flour of any grain or cereal, the same will happen
àgwàgwa		n.		duck	< H. <i>agwagwa</i>
àgushi		n.		egusi melon	Spreads a large sun-flower when fully grown. This flower contains an oil-seed. It is a domesticated plant. When the plant's flower dries, it is threshed to separate the seed from the chaff. The oil seed is then pounded in a mortar and put into soup. < H. <i>agushi</i>
ahu-		pron.		alone	Always carries a suffix which refers back to (a) person(s) who is attributed aloneness: e.g. yis áhwís he alone, yin ahwen Me alone, etc
àhun		conj.		1) or 2) could it be ?	
ajimbá		n.		wild herb sp.	Poisonous. Grows wild, but has also been domesticated. Leaves are pounded and rubbed on feet to kill jiggers. Some people put it in water to catch fish. But this is discouraged because it kills other water animals and affects birds and human beings who might drink the water
ak		n.		soldier ants	pl. form
àkul		conj.		together, with	
al		int.		where?	Also ali
àlbasa	—	n.	f.	onion.	< H. <i>albasa</i>
alade	—	n.	m.	pig	< H. <i>alade</i> < Yor
ámì		int.		why?	
an		adv.		yesterday	
àpuur		n.		wild plant sp.	Grows by the riverside. The soft leaves are used to clean the

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					anuses of new-born babies to protect against a disease called <i>kurga</i> in Hausa
áshè'		adv.		early	
àtágòr	àtárgòash	n.		small wild plant sp.	Bears well tasting fruits that get ripe in rainy season. The fruits cluster around its leaves and are black when ripe
atáhwà		n.		wild creeping plant sp.	Once dry, it carries itching hairs to which people and animals are allergic. Once a person or an animal enters a forest and makes a noise, the plant immediately discharges the itching matter, which will send the victim madly scratching the affected parts. Sometimes the dangerous matter is spread by the wind. There are some tales in Hausa and in the Ron language about how people wickedly use the itching matter of the plant
atundu'		n.	f.	wild plant sp. ???	Fruits become reddish brown when ripe. The fruits are eaten
àwín		excl.		Thanks!	
ayabà		n.	m.	banana.	The banana plant is foreign to the Ron area. A native plant related to it is called tarandom . < H. <i>ayaba</i>
àzúzùr		n.	m.	wild plant sp.	Used as salad vegetable. Also uzane
B - b					
bàáŋ		n.		width	
bacacat		adv.		abruptly	
bàcák mà rùndòŋ		n.		wild plant sp.	(H. <i>sha ni ka sani</i>). Leaves are dried and ground. A dose of it drunk with warm kunu is a laxative. Roots are prepared in the same way. They are even more powerful as a laxative. Can be very dangerous if taken in excess. lit. 'bacak of cows'
bàkàm	bàkàmash	n.	m.	knife	

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bàkàm mà ngur		n.p.		saw	lit. ‘knife with teeth’
bákát-wyáu	—	n.	f.	Senegal coucal	H. <i>ragon maza</i> . In Ron folklore, it is a symbol for laziness, poverty and misery
baṅ		n.		dish made from the fruit of a calabash	????
bâṅ	bàṅash	n.	m.	feather	Also byâṅ
baṅcet		n.		traditional instrument sp.	????
baṅcêt		n.	f.	bird sp.	
bàrà		n.	m.	thunder	
bàrgo	bàrgoàsh	n.	m.	blanket	
bén	bènash	n.		mat made of wild date-palm leaves	
ben		v.		think	
bet				lot	Ref: John 19, 024 ????
bíbaṅ		a.		wide	
ma/ti bibaṅ		v.p.		widen	
bim		v.		swim	
bíbyim		n.	m.	swimming	
bò		v.		grow up	
bòì	bòyásh	n.	m.	marsh, swamp, wetland	
bóm		v.		shout	
bom		n.	m.	shout	
bòṅ	bòṅash	n.	m.	iron, metal, zinc	
bòṅ mà shambarán				silver	
bòṅ mà shárán				copper	
bòṅ mà nziwán				gold	
bòṅ à rai		n.		wild plant sp.	While yet green, the plant is cut and pasted on any part of the face to make tribal marks. One cuts it according to the size and style of the marks he wants. Once pasted on the skin, it immediately burns the place. If allowed to stay for too long, it would be removed with the burnt skin
bòon	bònash	n.	m.	backpack	(made of goatskin)
bùcer		n.		wild plant sp.	It is admired for its beautiful flowers. Bees suck the plant’s

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					flowers to make honey. Other insects like beetles also feed on the flowers. Animals also eat it
bùfo'		v.		1) to rub the face in the morning 2) to wash the face 3) fix glue to a stick with the mouth 4) spit saliva on a caught animal	
bùm		v.		to help, extricate, as from danger or confinement	
bùṅa	bùṅàásh	n.	m.	small pond	
búrúm		a.		grey	
burum		adv.		done haphazardly.	especially to do with roasting, bathing, pounding and threshing
bùt	bùtash	n.		hut	
but		v.		throw pl.	Refers to many items thrown away. sg. hwi
but la		v.p.		throw away	
butín		n.	f.	witchcraft	
cwai butin		v.p.		practise witchcraft	
bùù		a.		many	
bwai		n.		wolf sp	??? (H. <i>kerkeci</i>)
bwish	bwishash	n.	f.	flower	???
bya'		num.		first	
B - b					
ḃà		conj.		so that	
ḃàas		v.		disperse, scatter	
ḃák	ḃàkàsh	n.	m.	land used for cultivation for the first time	
ḃák		v.		break	
ḃák háí		v.p.		lit. 'break head'.	After a person has died and some time has passed, the person's head is removed and investigated to determine what caused his death: witchcraft, his own greed, or an ordinary cause
ḃal		v.		exceed, be/have too much	
ḃalaf		n.		spleen	Also malaf (Bt.)

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ɓàleŋ	ɓàlèŋàsh	n.	f.	dish, plate	
ɓaraŋ		n.	f.	ring used for a hockey-like game	formerly of grass but now of rubber
ɓaraŋgal	ɓaraŋgalásh	n.	f.	sacred prayer ground, marked by trees circled by stones	Also ɓarŋgal
ɓas		v.		dry s.t.	
ɓàs	ɓàsas	n.	m.	cocoyam farm	fenced with euphorbia
ɓăt		adv.		still	
ɓíl		pron.		someone	
ɓíl		v.		to fetch	
ɓíl ham		v.p.		draw water	
ɓil		v.		to stumble	
ɓílyâu	ɓilyawash ??	n.	m.	black mouse sp.	
ɓisai		v.		thresh	
ɓityâu	ɓityàwásh	n.	f.	small poisonous snake sp.	Also <i>fityau</i>
ɓòk		n.		tree sp.	H. <i>baure</i>). Mainly used as fire-wood. The rubber is extracted for mending flutes and gourds, etc. It is this tree under which traditionally rituals of nyorŋ are performed
ɓok tì rúkúl		n.	f.	poisonous caterpillar sp.	
ɓól		v.		1) shoot 2) fight with	
ɓòlài		v.		try to shoot	Ref: John 18, 028
ɓòlai		v.		to forfeit	
ɗáám mà ɓól				weapons	
naf mà ɓól				soldiers	
ɓòlŋ		n.	f.	1) women's handbag made of jute fibre threads 2) net	
ɓòlŋ tì rá		n.p.		smallest type, used by women to carry personal belongings.	lit. '~ of hand'
ɓòlŋ tì màshòr		n.p.		medium-sized type, used for carrying leaves.	lit. '~ of mashor leaves'
ɓòlŋ tì kwil		n.p.		biggest type, used for carrying big food items, e.g.	lit. '~ of load'

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				cocoyam.	
bor		v.		dig out (esp. cocoyam)	
ɓúɓwás ti Nyòron		n.	f.	rattle played at ritual occasions	long gourd filled with stones
ɓúk		n.	m.	harmattan	
ɓukúm		n.	f.	molar	
ɓul		v.		1) appear, come out 2) happen 3) boil up	
ɓùlai		v.		pierce.	Ref: John 19, 034
ɓur		n.		wild plant sp.	It has bean-like nuts which are used for a game called ɓur in Ron and dara in Hausa. See: abuburuk, ukapor
ɓur	ɓùɓwar, ɓùrash	n.	f.	1) justice, court case, judgement 2) war	
kíl mà ɓur		n.		court	
ték ɓur		v.p.		commit an offence	
tót ɓur		v.p.		judge a case	
ɓur		v.	f.	bury	
ɓùrà		n.		dust, unpolluted soil.	
ɓùran		n.	f.	burial	
ɓurai				cover seeds with earth.	
ɓushik		v.		dig up, root up ground like a pig	
ɓwài		v.		open	
ɓwe	ɓwèash	n.	m./f.	1) God 2) sun, day, time	
ɓwer		n.		small wild plant sp.	Formerly, it was cooked and eaten as vegetable ??
ɓyár		n.	f.	Morning Star	
C - c					
cá		n.	f.	food	
cá ti gándiyâr				wild plant sp.	lit. 'lizards' food'. Fruits are black when ripe. Favourite food of the small, rough-skinned lizard
cá ti lwyishàsh		n.p.		small wild plant sp.	Fruits are ripe in rainy season and black when ripe. Their taste is somewhat like black currant. The leaves also have some aroma.

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					The stem has tiny thorns. The fruit is a favourite food of birds. It is also eaten by children. lit. ‘bird’s food’
càan	cànàn	n.	f.	chicken	
cámbe		n.	m.	slab	
càfe’		v.		hop (like a bird before it flies)	
càket		v.		winnow	
càlà		n.	f.	peace, safety, well-being	
càlef		v.		steal by magic	
cam	camsás	n.	f.	female friend, co-wife	
càm		n.	f.	rainy season	
can		n.	f.	slightly fermented drink	
cárŋgal		n.		farming	
cèn		n.	f.	1) wind 2) spirit	
cèn ti fíndél		n.p.		radio	
ceŋ		v.		despise, be discontented with	
cèt	cètash	n.		basket	
cicá		n.		1) grain 2) pounded acca	
cicá ti ðir		n.p.		pupil of eye	
cíf		n.	m.	1) iron 2) money	
cíf ma wùr		n.p.	m.	tax	lit. ‘money of home’
cínjak		n.	m.	filter for beer etc.	
cìnjaŋ	—	n.	m.	guinea-fowl	(H. <i>zabo</i>). A symbol for cleverness in folklore
cìnjir		n.		small ant sp.	
cile’		n.		shadow, shade	
cìra	cìrè	n.	m.	dog	
círîŋ	círîŋai	n.	m.	claw, fingernail	
cón	cónásh	n.	m.	planting-stick	dibbling stick, maize-cob, lower leg
cu		v.		1) eat, bite 2) beat, defeat	
cwâi		v.		eat, kill	
cu a fo, cwai a fo		v.p.		cry out, charge out	
cu ðgir, cwai ðgirát, cwai fulul, cwai		v.p.		practise witchcraft	

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katulát					
cú fòlál	cwai fòlál	v.p.		1) take a commission 2) take bribes	lit. 'eat folal'
cwai kó		v.p.		become angry.	According to custom, business deals require a commission to be given to those who witness the transaction. This is what is meant by cwai mawet or cwai folal . But the same expression also means taking bribes
cu mawet		v.p.		to keep a secret	
cwai shala?		v.p.		ruminant	
cwai tì ból		v.p.		defeat in battle	
cucwai		n.		rattle	
curṅgûl		n.		lake, pond	
cwai				eat.	See: cu
cwàk				whipflog.	Ref: John 19, 001
cwàṅ	cwàṅash	n.	f.	whip	
D - d					
dá	—	n.	m.	father	
dimis				his father	
dándús		n.	m.	flea	
dafonṅ		n.		plant sp. ???	Grows wild. Has a powerful nasty smell. Used by native doctors to remove diseases from a patient. It will be soaked in water and then pressed on the patient's body. Its leaf is put in the nostrils to stop nose-bleeding. It is also used for burial ceremonies
dangaraṅ		n.		wild plant sp. ????	Sticks are used for making traditional fishing nets. Sticks are also used for removing the inner matter of guinea corn stalks, to be used as flutes called nduret
dángáréṅ		v.		gallop	
daham		n.		bag sp.	????
dámâi		adv.		towards	
dàṅ		n.	—	deceit, cheating	
dàṅ la		v.p.		to cheat, deceive	
dariwash		n.		wild plant sp. ????	The plant grows in sacred places

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					(cf. kil ma lwa') by the riversides. It is believed to provide shade for the spirits (lwa') of living things staying there. Also kađale
dâsh		v.		to beat person	cf. zut
dâshâi		v.		to thresh cereals	
dâsh fo		v.p.		to punish	
dash púrí		v.p.		horse beating ritual	A ritual where a young horse which has never been ridden before is bridled and ridden against the current of a shallow river. The process prepares the horse to accept the bridle
dàu		v.		to put under the arm	
dau		n.		plant sp. ????	Grows wild. Is found mostly in mountains. Is drought resistant and remains green throughout the year. The sticky juice of the leaves is believed to heal burns and is rubbed on it. It is also believed to cure venereal diseases like gonorrhoea, alone or combined with other medicinal herbs. A popular saying, connected with this plant and the garlic (karkpos), warns the lazy ones, saying: Hu wan a cwai karkpos ahun dau yo? (Lit.: Will you eat karkpos or dau?), i.e. You have to work for your food
dèm	dèmásh	n.	m.	anthem, motto, warcry, improvised song sung by two people in call and response pattern	
dèmdem		v.		to sing a dèm song	
den		n.		plant sp. ????	Grows wild. It is pounded and drunk with acca flour by the kocok , as part of their ordination rituals
didàm	didamásh	n.	m.	elephant	Also tidam (Bt.)
diṅgash	—	n.	f.	hedgehog	Also tyaṅkash (Bt.)
diṅ	diṅásh	n.	m.	1) water storage pot 2) beer pot	

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dir	diyár	n.	f.	eye	
disàṅ	disàṅàsh	n.	m.	ritual hut, meeting place for men, court	
disàṅ ma mgbáṅ		n.p.	m.	chief priest's court	
dish		v.		to clear nose, sneeze	
dish		v.		to blossom	
dishàsh		n.	m./f.	old clothes	
diyàr ma kúgùtá		n.	m.	wild creeping bean plant sp.	Non-edible. The beans are blue like the eyes of a dove, hence the name. lit. 'dove's eyes'
dòr		v.		to sing	
dòrèṅ	dòrèṅàsh	n.	m.	musical bow	
dugur		n.		small wild tree sp.???	Cut by women as firewood
dùkùlùm	—	n.	m.	1) baby said to be born without bones	
dùkùlùm	—	n.	m.	2) small round stone resembling a shot putt used for pounding in kukut holes	
dùkùlùm		a.		ignorant	
dùlum		n.	m.	body hair	
dulum ma yitat		n.p.	m.	pulp of a tree ???	
dùlum mà ṅgai		n.	m.	wild grass sp.	It does not burn easily, even when dry. It can be as tall as 1.8 metres. The grass is cut after passing through fire as thatch-roof grass or for making <i>zana</i> grass fences. The hairy flowers resemble those of millet
dum 1.		v.		rise (of dust, smoke), cause to rise	
dum 2.		v.		to mystify	
dún		v.		to lack, have not	
dún ti ràfàn		n.	f.	wild plant sp.	Very bitter and poisonous. Is eaten by leopards. lit. 'leopard's creeping yam'
dunái		v.		make a mistake, be unable to recognise again	
dùwon	dùwán	n.	f.	spear	

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dyá'		v.		to fetch	
dyá' ma fashàn		v.p.		try one's luck ???	lit. 'pick from the roasted'
dyá' àhai		v.p.		to increase	cf. dyái àhái, dyái yish
dya' ham mà lwá'		v.p.		healing ritual	lit. 'fetch second self water'. If a person gets sick, the mburu may fetch so-called second self water from the abode of one's second self
dyâi		v.		to take	
dyâi lá		v.p.		decrease	
dyái àhái		v.p.		to increase	
dyái yish		v.p.		to increase	
D - d'					
ɗa		conj.		if	Introduces hypothetical conditional clauses. Usually, it is followed by either ndee , then, or kwai , now. Also a, na
ɗaàfwàsh	ɗaàmàfwàsh	n.	m.	snake in general	
ɗàám	—	n.	m.	domestic animals	
ɗàmbè		v.		to hatch	
ɗàmbù		v.		to hatch	
ɗàmbwàs	ɗàmbwàsàs	n.	m.	moon, month	
ɗaf		v.		to set aside	
ɗafai		v.		to be remaining	
ɗafai á rá		v.p.		to set aside a small portion	
ɗaf tí		v.p.		to leave over	
ɗágòrà		n.	f.	grey heron	H. <i>zalbe</i> cf. ɗógòrà
ɗàngàt		num.		one	
ɗák		v.		to resemble, to be like	
ɗák ti		v.		look after s.t., maintain, take care of, repair	
ɗák		conj adv.		1) as, like that, so 2) better, preferably	cf. fát
ɗám	ɗàám	n.	m.	thing, matter	Also ɗama, ɗaman
ɗàám mà làn		n.p.	m.	bush animals	
ɗam mbus				creeping insect ???	
ɗàám mà mòtàsh		n.p.	m.	liver, kidney and heart of a	these organs are eaten by the oldest member of the family

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				slaughtered animal	
ḍàám mà ref		n.p.	m.	menstruation	
ḍàṅját		n.	m.	inside of thighs	
ḍàsà	ḍàsàash	n.	m.	forest, wood	
ḍyèi 1.	ḍyàai	n.	f.	calabash, gourd	
ḍyèi 2.	ḍyàai	n.	f.	harlot, prostitute	
ḍyèi tì shitám		n.p.	f.	gourd used for ceremony	????
ḍéṅ	—	□n.	m.	person, anyone, anybody	
ḍes		v.		to increase	
ḍès		conj.		also	
ḍès àhái		v.p.		to increase on	
ḍèsai hái		v.p.		to increase	
ḍigirát		n.	f.	witchcraft	
ḍiín		a.		one, any	
ḍikîl	ḍikilash	n.	f.	house	
ḍikyâu	ḍikyàwàsh	n.	f.	wild date-palm	<i>Phoenix reclinata</i> , <i>H. kajinjiri</i> . Leaves are used to make mats, sacks, hats, masks, penis-sheaths, rain-coats, drinking vessels, women's skirts and armlets. Nuts (cf. gàcâu) are eaten when ripe. Trunks are used as roofing planks. Formerly, executions were done by tying the condemned with ropes and throwing him into a heap of ḍikyau branches and burning him
ḍiṅ	ḍiṅash	n.	m.	raft-zither	
ḍiir		v.		to be cold	
mà ḍiirán		n.p.		s.t. cold	
ḍishil	—	n.	f.	cattle corral, enclosure	usually made with stones and intended for dwarf cattle
ḍògora, ḍógora	ḍògòràash	n.	f.	grey heron	<i>H. zalbe</i>
ḍóṅ		conj.		though	
ḍòòr		v.		to go down, to come down, to land	
ḍwàar		v.		to be deep	
má tì ḍwàarán		v.p.		it is deep	
ḍu		v.		to climb, ascend	
ḍwăi		v.n.		rising, climbing,	

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Singular	Plural	PoS	G	Gloss	Additional information
				going up	
ḍük		v.		cut s.t. in two, pull apart	
ḍul		v.		to swallow	
ḍul kó		v.p.		die of a broken heart	lit. 'swallow heart'
ḍwáálài lulya		v.p.		to covet s.t., to desire strongly	lit. 'swallow saliva'
ḍús	ḍúsái	v.		get, find, assist	
ḍús ti		v.p.		help with s.t.	
ḍút		v.		be heavy	
ḍyèr	ḍyèrásh	n.	m.	river	
E - e					
èi		excl.		Yes	
F - f					
fá		prep, conj.		1) on 2) like	
fáàkon	—	n.	m.	bed	
fàmbúr	fàmbùràì	n.	m.	1) river bank devoid of vegetation 2) barren land	
fàcát	—	n.		first-born	
mar mà facát		n.p.		first-born child	
fáḍê	fifadê	n.	m.	rib	
fàgom	fàgòmash	n.	m.	shelf	usually built into the wall of a house, using mud
fai	fayásh	n.	m.	hill	
fáji	fájiash	n.	m.	back of cooking place	
fal	falàsh	n.	m.	wild cat	Also fala
fama	famash	n.	f.	shelf under the roof of a hut	
fàṅ		v.		protect, fence	
fàṅ lá		v.p.		fend off an attack	
faar		v.		hunt	
fàr	fàrai	v.		give	
fàr mâwèi		v.p.		believe	lit. 'give truth'
fásâ	fásàash	n.	f.	heaven, sky	
fàso	—	n.	f.	1) large needle used for sewing or	

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Singular	Plural	PoS	G	Gloss	Additional information
				making holes in wood, using fire	
				2) syringe	
fàsh		v.		roast	
fàshash		n.		sacrifice	
fát		conj.		like, if	cf. ɗak
fàta'	fàtà'àsh	n.	f.	1) cloth 2) shirt 3) blanket	
fàtàm	fàtàmash	n.	m.	sheath for knife	
fe		n.	m./f.	children, young of any creature	pl. of mar
felán		v.		to forge	
fén	fènash	n.	m.	granary	
fès	fèsai	v.		to sprinkle with water	
fès ham	fèsai ham	v.p.		to water, moisten	
fí	fifyái	n.	f.	back	
findél	findèlash	n.	m.	1) thing, matter 2) word, talk, story 3) language	
fidyól	—	n.	m.	fat, grease	
fifyók		v.		to whistle	
fingil	—	n.		type of farming	fallow ground is tilled and then left until the following year
fil		v.		to be drunk	
filàl		n.		drunkenness	
fis (hai)	fisai	v.		jump	
fít		n.	m.	up, north-east	
fit		prep.		across	
fitilà	fitilà	n.	f.	lamp	< H. fitila
fityáu	fityàwash	n.	f.	short snake sp.	Also bityau
finván	—	n.	m.	eye-brows	The eye-brow is a symbol for greediness. Of a person who is greedy, one may say: a tek finvan fit a gam safat he lifts up his eye-brows, looking for wealth
fiyáŋ		adv. /a.		very much, many, plenty	Also hiyaŋ
fô	fwâi	v.		pass the day	ha fo cala-ha? How was your day? (Greeting during the day)
fô	fòash, fènshàsh, fènash	n.	m.	1) mouth 2) face	
fô		prep.		front	
fô'	—	n.	m.	hungry rice, fonio	(H. <i>acca</i>). <i>Digitaria</i> sp. This

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Singular	Plural	PoS	G	Gloss	Additional information
					cereal is the chief food crop and staple dish of the Ron. There are many varieties, two of which are regarded as male, the rest as female. Also fo
fò' mà lwyàshàsh	—	n.	m.	wild sp. of hungry rice.	lit. 'birds' hungry rice'. <i>Digitaria</i> sp.
fò' mà pòḍāk	—	n.	m.	wild cereal sp.	lit. 'toad's hungry rice'. Is said to be a favourite food of the toad, hence the name
fóf	fofáf	n.	m.	1) breast	
fóf	—	n.	m.	2) sour milk	(H. <i>nono</i>)
fòl	fòlash	n.	f.	smoking pipe	
fòlál	—	n.	f.	black beniseed	Grows wild. Has a powerful nice smell. Seed is fried and then pounded. It can then be eaten like that or mixed with oil and put on beans and meat
fòlál ti cìre	—	n.	f.	wild hairy grass sp.	lit. 'dogs' beniseed'. It produces edible grains which are eaten by children and dogs. Its roots are also eaten by children
fólél		a.		without accompanying soup	
fòlòk	fòlòkash	n.	f.	lungs	
fòlòk	fòlòkash	n.	f.	bread	because bread is light and open like lungs
fòòr	—	v.		to cultivate cocoyam using a special system	
fòs		v.		to foam, to froth, boil over	
fòs		v.		to swell	
fòsai		v.t.		boil s.t.	
fòt		v.		get lost	
fótinde	—	n.	f.	small bird sp.	In folklore, it is a symbol for foolishness. In a song, it is said to have given his eggs to a fox to take care of them
fù'		v.		to blow	
fù'ai		v.p.		to fan	
fù' táḍi lá		v.p.		blot out an offence	lit. 'blow away abomination'
fútirá	fè re	n.	f.	little finger	Also fwet ti ra
fùfò	—	n.	m/f	one in front	
fuk		v.		want, like, need. love	

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Singular	Plural	PoS	G	Gloss	Additional information
fúk háí		v.p.		to be selfish	
fukut	fúkutài	n.	m.	skin, leather skirt	
fúkùt		n.	f.	mutual help	Traditionally, one received free gifts from friends and well-wishers during big festivals. But there is also mutual help and assistance which one has to repay one day. In this way, one may contribute a cow, a number of sheep or goats and chicken. When you organise a similar festival the person who had received the help would have to contribute the same. This tradition has been modernised. Nowadays, mutual help is exchanged in form of money and various material things to help one another when in need and no longer only during festivals
fùl		num.		two	Also fulal
fulùl	—	n.	m.	night	
fún	funásh	n.	f.	corpse	
fuúr		v.		fall, happen	fur a kura ma didam / fur a tulabe on the safe side. tite mafur ti kwai? how was your day?
fuurai		v.		begin, start, commence	
fùr	fufwár	n.	f.	thigh	
fùrau	fùràwash	n.	m.	ant-lion?	insect that makes its house in the ground. It is believed that when it blow on you when you are barefoot your leg will begin to swell.
fúrún	fúrnàn	n.	m.	knee	
fúshin	—	n.	?	tree sp.	See: kushish
fùt		v.		set, mix, join, bring together, assemble	
fùt fò		v.p.		to conspire	
fùt háí		v.p.		to be united	
fùúl	—	n.	m.	autumn	(Sept./Oct.)
fwál		v.		beg, ask for	
fwál tabà		v.p.		to court a girl	lit. ‘ask for tobacco’
fwàál		v.n.		begging	
fwana		n.	f.	disease	

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Singular	Plural	PoS	G	Gloss	Additional information
				characterized by a swollen stomach and frequent watery stool	
fwash		a.		bad, ugly	
fwashásh		n.		badness, ugliness, wickednes	
fwèt		adv.		indeed, very, enough, so much, too much	
fwyá'		v.		to hit, punch	
fwyâi	fwyâash	n.	m.	grave	
fwyâsh	—	n.	m.	rat sp.	
fyáŋ	fyàŋash	n.	f.	fish-trap	
fyàŋ		v.		to enclose, fence	
fyàu		n.	m.	salt	
fyàu ma púrí		n.	m.	potash	
G - g					
gaàt	gàtásh	n.	f.	stick	
gàmbaŋ	—	n.	m.	1) tapeworm 2) disease sp.	
gamboloŋ		n.	m.	edible root sp.	
gàmbur	gàmburásh	n.	f.	granary, store	
gàmbwésh		a.		better	
gabaŋ	gabaŋásh	n.	m.	crevice, nook	
gàcáu	—	n.	f.	fruit of dfikyau the wild date-palm	
gándíf	gandyàf	n.	m.	tiny ant sp.	
gandír	gàndyar	n.	m.	lizard sp.	
gando	—	n.	m.	taxes	< H. <i>gandu</i> . cf. cíf ma wùr
gàf		v.		look for, search for	
gàlál	—	n.	m.	smoke	
gàm		v.		search for	
gàm fo		v.p.		to cause trouble, to stir things up	lit. 'search mouth'
gan		v.		to throw down in wrestling, tilt, lay s.t. on the ground	
gàŋ	gàŋàŋ	n.	m.	part, other side	
gaŋ mà hwam	gaŋaŋ mà hwam	n.p.	m.	temple (of head)	
gaŋ mà sam		n.p.	m.	wall of ruined house	

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Singular	Plural	PoS	G	Gloss	Additional information
gáráŋ	garaŋásh, garaŋái	n.	m.	headpad (used for carrying pots)	
gàràu kwat		n.p.		wild plant sp.	Stem is used as tooth-brush. Juice cures tooth diseases. Roots are boiled and drunk by those suffering from dysentery
gàràu mwan		n.		castor-oil plant	Grows wild, but has also been domesticated. The container of the fruit, while still green, is poisonous. Oil is of medicinal use. Oil is processed from the seed of the dried fruit. The leaves are ground and rubbed on burns. Oil seed is burnt and its ash is used to treat fresh wounds. Oil fruit is also eaten, in combination with groundnuts and other (unspecified) things to treat a number of sicknesses
gareŋ	gareŋásh	n.	f.	scorpion	Also tagareŋ (Bt.)
gárwê	?	n.	f.	water-carrying pot	
gàs	gasái	v.		1) swear, curse, insult 2) be spoiled, be angry	
gàshàt	gashítai	n.	f.	penis	
gat		n.		fly-swat	
gátlám	gàtlám	n.	m.	cheek	Bt. gàltam
gáyàmbà	—	n.	m.	early millet, bulrush millet	
gèlòsh		id.		heavily soaked	
gèm	gèmàsh	n.	f.	hat made of wild date-palm leaves	
gér		adv.		properly, well, correctly	
gés		n.		river plant sp.	When a man kills a big game, e.g. a leopard or hyena, a ritual to honour him is performed with the plant's seeds. The man will bring a pot of native liquor and a bunch of the plant's seeds will be tied around it. The man to be honoured will also bring a cock which is slaughtered before the alcohol is taken by those who have achieved the same honour before him. There will then be a

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Singular	Plural	PoS	G	Gloss	Additional information
					general dance by the whole community to honour the man
gíbíń		v.		to pile up	
gífú	gífirásh, gífirái	n.	m.	ruin of a building, collapsing walls of an abandoned settlement	
giga		v.		to yawn	
gigà'		v.		to be equal	
gigà'		adv.		exactly	
gigyál	gigyalásh	n.	f.	armpit	Also kigyel (Bt.)
gimti		p.n.		traditional title	
gip		n.	n.	rest, part, half, some	
gìrìń	gìrìńai, gìrìńásh	n.	m.	land elevation at a riverbank or a ford.	These elevations which are caused by soil erosion often create accidents and are traditionally seen as traps of evil-doers. For this reason, such places may be closed by declaring them place of second selves (kil ma lwa'), where nobody is allowed to farm, cut firewood or let animals graze.
góf	gófai	v.		show, teach	
gófai		v.		to cause s.o. to suffer	
góf tí		p.v.		teach	
gòlòń	gòlòńai, gòlòńásh	n.	m.	narrow passage between two stones, cleft	
gòm		n.	m.	boss, dictator, master	
gòmat		v.		to be lord over s.o.	
gòn		v.		buy	
gòn lá		v.p.		sell	
gonjoń					
gòńjòròń		id.		describes something large but not useful	
goń	gwàań	n.	f.	farm	
goń tí lan	gwàań ma lan	n.p.	f.	bush-farm	(not family owned, may be used by another person after lying fallow)
goń tí wúr	gwàań ma wúr	n.p.	f.	farm that belongs to a family permanently and	

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Singular	Plural	PoS	G	Gloss	Additional information
				may not be sold by an individual	
gòr	—	n.	f.	offence, anger	
górò	—	n.	m.	cola	< H. <i>goro</i>
gòrtol	—	n.	m.	grasscutter	(H. <i>burgu</i>) Also gaatol
gòt	gòtash	n.	m.	custom, tradition	
gù'		v.		cover	
gù'		v.		roast in a dry sealed pot	
gù'		v.		to invert, turn over	
gù' rá á fò		v.p.		to call out an alarm	lit. 'cover mouth with hand'
gumbura		n.		transverse horn	This horn is blown during a ritual to mark borders
gúndà	gúndàash	n.	m.	crook, liar	
gùgó	—	n.	m.	witchweed	(H. <i>wuta-wuta</i>). lit. 'terror'. This flower is said to prevent crops - particularly <i>acca</i> - from yielding, if it grows on a farm. A hated flower in the Ron area
gùgwín	hùgwínash	n.	f.	gown	Also hugwin (Bt.)
gùk	—	n.	m.	dirt	
gùmet	gùmètash	n.	m.	chin, beard	
gumet ti sakúr	gùmètásh mà sakúr, gùmèt mà sakwâr	n.	f.	heel	lit. 'chin of the leg'
gùmlè	—	n.	m.	soot	
gurus la					Ref: T. 79, 168
gùrut		v.		to scratch topsoil to remove tuber, to remove soil by hand	
gùshe	—	n.	m.	fish	
gùshé ma ngaram	—	n.p.	m.	mudfish	
gút	gútash	n.	m.	porcupine	
gùzà	—	n.	m.	tin	< H. <i>kuzà</i>
gwábà	—	n.	m.	wild guava sp.	with tiny fruits. The leaves are boiled in combination with certain herbs and the water drunk as anti-diarrhoea medicine. < H. <i>gweba</i>
gwàl	gwàlash	n.	m.	small wild shrub sp.	Bears edible fruits. The fruits are about the size of a guava or smaller and are reddish-brown when ripe. The kernel in it is hard
gwùir	gùgwyar	n.	f.	big state drum	

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Singular	Plural	PoS	G	Gloss	Additional information
gyók		v.		wait	
gyokái		v.		to tend, to look after	
Gb - gb					
gbààk		adv.		even though	
gbàf		n.		wickedness	
gbànjèṅ		adv.		tightly	
gbàshàr	—	n.	m.	1) he-goat	
gbàshàr	—	n.	m.	2) small wild plant sp.	Its leaves have a powerful nasty smell. It is believed to be medicine for headaches. The leaves are plucked and pounded. The therapy is then performed by using it to wash the head with warm water. It is also applied in the same way to cure catarrh
gbát	—	n.	m.	huge, gigantic	
gbòṅgòlón	—	n.	m.	locust sp.	
gbùk		v.		cough, bark	
gbúm		adv.		completely	
gbwyá		v.		pick, pluck	
gbyà'		a.		useless	
H - h					
ha		pron.		you sg.	
hambas	—	n.	m.	beetle sp.	
hàbòp		n.	m.	bark (of tree), shell	
hàf		n.	f.	chalk	
hangár		v.		to snore	
hangáu		n.	f.	fever, malaria, jaundice	
hái	háái, hàyash	n.	f.	head	
hái tì ló		n.		wild plant sp.	Leaf is very bitter. No special use. Some people (Kulere) eat it. The leaves are cooked and the bitter water is pressed out. A salad is then prepared in the same way as that of mashor . lit. 'head of hunted game'
hài		v.		cut, cut down	
hak		v.		retch, bring out from the throat	

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Singular	Plural	PoS	G	Gloss	Additional information
hál		v.		bear fruit	
mahal ma mer				fruit	
hala'	hala'ash	n.	m.	women's raincoat	
halai		v.		hear, feel, notice	
halai mando				smell	
halai shuran				obey	
haliŋ	halyaŋ	n.	m.	1) deaf person 2) fool	
haliŋyat				deafness, foolishness	
ham		n.		pl. 1) water 2) profit	
ham ma lwa'				second self's water.	water taken from the abode of one's second self
han		adv.		like this.	Also hani
han		v.		do farmworkcultivate	
hanai				mark with hoe	
mahan				farmer, peasant	
han ti shiril				collective farming	
han raŋ				ridge up furrows	
han shita'				waste time	
hanan		n.		rain	
hanan ti fwal ca				early rain	
har		v.		converse, gossip	
har		n.	m.	mason wasp.	
har	hiharai	n.	f.	pregnancy	
har		v.		collect, pass, carry, take	
harai				take away	
harai fo				turn away	
har bura				lit. 'collect dust'	
har ca la				harvest	
har fe la taa ram				ritual at the end of circumcision.	lit. 'take children away from the mountain'. After circumcision, the newly circumcised remain in seclusion until the wounds are healed. The ritual that marks their return home from the seclusion is called har fe la ta ram
har hee a jiŋ				get angry with someone. lit. 'collect intestines at chest'	

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Singular	Plural	PoS	G	Gloss	Additional information
har ri a maan				get angry with someone. lit. 'collect cloud at forehead'	
har rus a hai				beg for forgiveness. lit. 'collect dust on head'	
har sakwar				die.	lit. 'collect feet'
hara		num.		five	
haram	haramash	n.	m.	crocodile	
harfi'		n.		white beniseed	
hashar		n.		gravel, laterite	
hat		v.		walk	
hatat				walk	
hatai				tread on	
hau		v.		spoon out	
hayi	hayai	n.	f.	stone	
hayi ti shon				grinding stone	
he'		excl.		Oh dear!	
he'		v.		throw down, drop	
he' findel				look for trouble.	lit. 'drop word'
hee	hihee	n.		intestines	
hef		v.		become drydry up	
ma/ti hefan				dry	
hek		v.		kill.	Also hek la
her		v.		move	
her la				move away	
hes				trust.	The Ron had a custom of giving something to someone as a trust. This could be a horse, goat, sheep or any valuable thing. It was a test of one's trustworthiness or honesty. A breach of such a trust meant that the offender could be sold into slavery to redeem the lost trust. If one was faithful, one would have a corresponding reward
hibiq		n.		heap.	Usage: used to refer to a large heap
ho		v.		pray, cry	
hwai				cry for	
ho □we				worship, pray	
sum ti ho				(s.o.) is famous.	lit. 'name 3F cry'
ho'		v.		sip	

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Singular	Plural	PoS	G	Gloss	Additional information
ho'ai				sip a little bit.	Si ho' hai ti haliqyat. They have done something very foolish
ho'		n.	m.	1) egg 2) oracle in form of an egg	
tot ho'				See: tot	
ho'an		a.		big , important.	used with plural nouns only. See: mgbaj
hòbòp		n.	m.	bark of a tree	
hof		v.		1) borrow 2) lend.	To distinguish between the two different uses, the one meaning lend will carry a suffix referring to the person to whom something is borrowed, e.g. -en 1SG or -is 3M
hok		n.		small wild tree sp.	Bears yellowish fruits which are edible. When it ceases to bear fruit it is sometimes cut for firewood
hola		n.	f.	black kite	<i>Milvus migrans</i>
hom		v.		cut with a sickle, harvest (acca etc.)	
homan				harvesting	
hon		v.		leave	
hor		v.		be hot	
mahor				heat	
hosh		adv.		heavily	
hu'		v.		swell	
mahu'				swell	
humbil		n.	m.	dry season (Nov.-Jan.)	
huhul		n.		bug	
huk		n.		1) potsherd 2) helmet	
hul		n.		tree sp.	(<i>H. malmo</i>). It grows in clusters. Fruits become ripe in rainy season between April and May. They are brown when ripe
hul		v.		pick	
mahul mwan kwa				have a broken relationship.	lit. 'not take fire from each other'
hulyak		n.		chick	
hum		n.		hole	
huni		n.		visit, trip	
hur	hurash	n.	m.	tortoise	
hurdi		n.		snake sp.	

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Singular	Plural	PoS	G	Gloss	Additional information
hure		num.		ten	
hure a atisi				hundred	
hurishai		v.		strangle	
huru'		v.		carry a child	
huru'		v.			Ref: t. 84, 051 Ta mbule', naf ma naafarahi si tik a huru' dor
hwaam ma kuguta		n.		plant sp.	Has beautiful flowers. Is eaten by animals. lit. 'dove's ears'
hwam	hwaam	n.	f.	ear	
hwen		a.		late (dead)	
hweḡ	hweḡash	n.	m.	small village, hamlet, wards	
hweḡ		n.	f.	end, finished	
hwer		n.	f.	red chalk	
hwer		v.		become old	
ma/ti hweran				old	
hwet		n.	m.	quarrel	
hwi		v.		throw.	Also hwit
hwyai				shoot at	
hwi bet				cast lots	
hwi ti ko la				give up hope.	lit. 'throw heart away'
hwish		n.		tree sp.	<i>Ficus kawusa</i> . Leaves can be used in the same way as the sandpaper. In former times, experts used it to erase parasitic developments or growths in the eyes
hyaḡ		adv.		very much, many, plenty.	Also hiyaḡfiyaḡ
hyau		v.		be beautiful, be good, please	
ma/ti hyawan				beautiful	
mahyau				beauty	
I - i					
-i		det.		determining cliticthe.	Usage: always affixed to the last element in a noun phrase. Also -hi

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Singular	Plural	PoS	G	Gloss	Additional information
J - j					
ja		v.		pound	
jaŋgar		n.		hat	
jaŋgor		n.			
jak	jakash	n.	m.	anthill	
jak		v.		1) rejoice	
jakai				dance for	
jak la				take down.	
jakak		v.		be joyful.	
jakat gandiŋ		n.		small wild plant sp.	
jake		n.		donkey, ass	< H. <i>jaki</i>
jalpo	jalapoash	n.	m.	bag	Also calabo
jam		n.		fun, joke	
jamok	jiyai	n.		pumpkin	
jamok ma karŋgash				wild pumpkin sp.	lit. ‘pumpkin of wild pig’. Grows mostly at the riverside. Pumpkins are of the size of a small ball, with white and black stripes. Leaves are very bitter. Leaves and pumpkin are eaten by wild pigs, hence the name
ji		n.	m.	rich man	
ji		n.	m.	food, meal	
ji		v.		cook	
ji la				melt	
ji lit				brew beer	
ji Nyoroŋ, ji rai				initiation into Nyorong cult	
ji tek				discuss marriage terms.	lit. ‘cook beans’. Ref: t. 84, 024
ji		n.	f.	magic potion.	Ji is a magic potion against witches and evil-doers that is highly feared. It is prepared with chaff/husks of acha grass and placed in cross-roads, personal houses or what the Ron call ritual lands. Once the evil ones smell it or come into contact with it, they will suddenly die. But often, it will also kill innocent people
ji ma wisha					Ref: T. 83, 042
jimbir		n.		wild spinach.	It carries thorns. Leaves are edible
jingir					Ref: T. 79, 074
jik		v.			

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Singular	Plural	PoS	G	Gloss	Additional information
jik d̀òr		v.		to dance	
jik shaat				wail	
jig	jigash	n.	f.	side	
jip		n.			Ref: t. 42, 035
jiw	jiwash	n.		stone slab installed at historic places	
jiwil		n.	m.	trade	
jok		v.		drop something carelessly	
jop		v.		dip (e.g. in water)	
jos		n.		fortune	
ju		v.		1) jump, knock against 2) beat 2) germinate.	Ref: John 18, 022
juf		v.			Ref: t. 42, 021
jujoŋ a fo a fai		n.		wild beans sp.	Beans are not edible. The leaves of this plant are used for soup. Formerly, women and girls used the container as ear-rings
jurik		v.		boil, cook well	
K - k					
ka		conj.		1) and, with 2) without 3) not. used in prohibitive constructions	
ka'		v adv.		1) stick 2) be still.	Ref: John 18, 025
maka'				hold each other, embrace	
kabalaŋ	kabalaŋai	n.	m.	mat	
kabok		v.		pray, beg	
kabok!				please!	
kambar		n.		dried sweet potato	
kambet		n.		people, folks. Usage: usually when one has some people in mind	
kambil	kambyal	n.	m.	leaf	
kamboŋ		n.	m.	cocoyam.	There are three main species called <i>wali</i> , <i>mai kaikayi</i> and <i>makani</i> in Hausa. All are domesticated. Cocoyam has a special position in the Ron

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Singular	Plural	PoS	G	Gloss	Additional information
					culture. In Ron traditional law, anyone who steals cocoyam must be sold into slavery, or give his son or daughter as the only alternative
kamboŋ ma hural				water lily.	lit. ‘cocoyam of water-spirits’. Leaves spread on water like cocoyam leaves. Its beautiful flowers when fully spread look alike with a sunflower
kambut		n.	f.	cap	
kambut ti ngwaash				special cap worn by the newly initiated - kocok.	lit. ‘cap with angles’. The cap is used by the Saf ma Nyorong to perform a special ritual in order to find out whether the would-be kocok has been in touch with witchcraft. He will touch the person’s head with the cap six times. The seventh time, the cap will be put on the person’s head. If it trembles on his head, it is evidence that he was in touch with witchcraft
kambut		v.		crawl	
kambyal		n.		book.	Ref: John 20, 030
kaba		n.		basket sp.	
kabat		n.		euphorbia sp. f	
kabat ti Masara				sisal hemp.	lit. ‘Whiteman’s euphorbia’. The plant is grown as a fence. It may also be processed for making ropes by beating it on stones and washing it. The trunk is used as a roofing plank when fully grown
kabej(i)		. n.		cabbage.	< H. <i>kabeji</i>
kabok		v.		carry something in a container	
kabu		n.	f.	dassie, rock-hyrax	(H. <i>rema</i>)
kabu		n.	m.	small gazelle sp.	(H. <i>makurna</i>)
kabur	kaburai, kaburash	n.	m.	tray	
kandiriŋ	kandiriŋai	n.	f.	granary	
kadək		adv.		completely	
kadale		n.		See: dariwash	
kaf		v.		1) be satisfied 2) be pregnant	
kafaf				satisfaction	

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Singular	Plural	PoS	G	Gloss	Additional information
kaf a wur				prostitution	
kafor		n.		1) dysentery	
kafor		n.		2) wild creeping plant sp.	The roots are cooked with acca flour and eaten by those suffering from amoebic dysentery. It bears fruits which are not edible
kafyak ma hwam		n.		plant sp.	lit. 'leaves of ears'. The seed-container of this plant was formerly used as ear-stick and lip-stick by girls and women
kafyak ma shash		n.	m.	small wild tree sp.	lit. 'leaves of excrements'. Cut by women as fire-wood
kai	kikayash	n.	f.	1) grandmother 2) granddaughter 3) female in-law	
kai		v.		1) catch 2) be confirmed.	See: ka'
kai fasa ti ra				crying for the moon.	lit. 'catch heaven with hand'
kai fo ma fe				defend a liar.	lit. 'catch mouth of children'
kai ko				be brave.	lit. 'catch heart'
kai siyo				deny.	Ref: John 18, 025
kai tagun ti bara				have an uncompromising attitude.	lit. 'catch tail of lightning'
kala		n.	f.	chameleon.	In Ron folklore, it is a symbol for carefulness
kalijiw	kalijiwash	n.	m.	infant	
kam		v.		1) set, set aside 2) try 3) aim at. 4) set off early	
kama		n.		lichen sp.	Worn by the kocok on their hats and walking sticks. Formerly, persons wearing it were not to be killed in war
kamo'		n.	m.	hare	
kanan		n.	m.	1) poison 2) paralysis	
kaŋ		a.		different	
kăŋ		adv.		quickly	
kapak	kapakash	n.	m.	1) cheek 2) strike in the face.	Ref: John 19,003
kapu		n.		men's raincoat made of wild date-palm leaves.	Also hapu (Bt.)
kapwya		n.		cattle egret	

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Singular	Plural	PoS	G	Gloss	Additional information
kar		v.		1) divide, separate 2) shear	
karai la				Ref: T. 83, 053	
karak		v.		warm up (o.s)	
karat		v.		harvest	(cereal with long stalks, e.g. corn, millet, guinea-corn)
karau		n.		cup.	Ref: John 18, 011
karbwe		n.		cowry	
karcet		n.		squirrel.	Also garcet (Bt.)
karngash		n.	f.	euphorbia sp.	White juice is very poisonous. It also makes a person blind if it gets into his eyes heavily. Traditionally, the dead are buried in their houses. After seven days, the head of the deceased is removed and examined. A branch of the plant will then be inserted into the hole through which the head was removed. That means the final separation between the deceased and the living. The plant will also be placed between families if for certain reasons they cannot live together peacefully. One group will cross to one side, the other to the opposite. This means that they will never meet again, even after death
karngash		n.		wild pig	
karkase		n.		wild tree sp.	The trunk and the leaf have thorns. It also bears flowers and fruits. In combination with or without other herbs and roots, the bark of this tree is soaked (for 1-2 days) and the water is drunk by those suffering from diseases like jaundice and malaria fever. These diseases are called hangau
karkpos		n.		wild plant sp.	(<i>H. albasan hankaka</i>). When one's jaw is swollen, the leaves of this plant are pounded and mixed with warm water to warm the swollen place
kasik		n.		number of times	
kasik dangat				once	

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Singular	Plural	PoS	G	Gloss	Additional information
kasirik		n.		garden.	Ref: John 18, 001
kashiniŋ	kashinai	n.	m.	food container sp.	made of wild date-palm leaves.
kat		conj.		1) again 2) together with 3) until	
kat		v.		remain	
kat		n.	m.	viper.	Also mo
katiŋ	katyaŋ	n.	m.	monkey sp. (baboon ?).	zut mar ti katiŋ lit. ‘slap child of monkey’. The monkey slaps its child mercilessly with the back of its hand. In the Ron culture, such a behaviour is regarded as wicked
katul		v.		bewitch	
katulat				witchcraft	
naf ma katul				witches	
kavit		n.		small rectangular mat used for winnowing	
kavyoŋ		n.		ulcer	
kawai		n.		misfortune	
kawan		n.	f.	cricket	
kawan ti bara				hairy cricket sp.	lit. ‘cricket of lightning’. It is believed to attract the lightning, hence the name
kawe		conj.		only	
kawet		conj.		perhaps.	Also wet kwa
kek		adv.		only	
kindiŋ		a.		big, large	
kiga’				right.	Ref: John 18, 037 See: giga’
kigak		n.		big termite sp.	
kiŋgaŋ	kiŋgaŋash	n.	f.	drum	
zut kiŋgaŋ				beat a drum	
kiŋgaraŋ		n.	f.	wild peacock.	A symbol for beauty in folklore
kiŋgat		n.		weed out grass	(H. <i>bunga</i>)
kiŋgem		n.		plant sp.	Domesticated plant which also grows wild. Its leaves carry tiny thorns which cause itching when touched. The leaves are dried and ground for making soup
kiŋgit		v			
kiŋgit hai				shake head in disapproval	
kil	kikyal	n.	m./f.	1) place 2) weather 3) season	
kilakil				unknown place	
kil ma				sacred place,	most important place for rituals

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Singular	Plural	PoS	G	Gloss	Additional information
mgbaj					in Fitaayi
kil ma lwa'				place of second self.	Usually, every person will know where his second self resides. This may be often a tree, especially in small groups along one of the streams
kiliwis		n.		See: afiw	
kim		n.	m.	eagle sp.	
kima		n.		somewhere	
kir		v.		1) put 2) make, cause 3) give birth	
kirai				put on	
kir fi				turn back	
kir fo				set forth	
kirai hai a kpoo				acting in a stupid way.	lit. 'putting head in cup'
kir hai a shingil kil				die.	lit. 'put head in earth place'
kir a hutum				marriage ritual.	cf. wun
kir jiq				protect	
kir mwatat				make friends with	
kir ra a shugum				express sorrow	
kir sum				give a name	
kir shash				fart	
kir wur				declare a state of emergency	
kit				lying.	Ref: Mburuk 01 Mgbajat ma findel ma kit a tu ti karda tuni a yes taa jafu ti
kiziriq		n.		snare, trap	
ko	kwash	n.	m.	heart	
kai ko				be brave.	lit. 'catch heart'
ko ma fala				aggressiveness, hot temper.	lit. 'heart of wild cat'. Ref: t. 39, 030 ko ta tik a tu cheer up
kó tí magas		n.p.		1) be angry 2) be sad.	lit. 'heart be spoiled'.
kocokat				initiation into the Nyorong cult society	
kodok		n.	m.	frog	
kofot	kofotai	n.	m.	hoof	
kon		v.		sleep, pass night	
konai				pass night	
kwanai				ambush	

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Singular	Plural	PoS	G	Gloss	Additional information
makon				day	
kon	kukone	n.	m.	upper arm, shoulder	
kon a bal				Ref: T. 83, 026	
koŋ		adv.		then	
kop	kopash	n.		abandoned settlement. Pl:	
kore		n.		Abdim's stork	(H. <i>shamuwa</i>)
koronŋ	koronŋash	n.	m.	cock	
koros		n.		fallow, unfarmed land	
kos		v.		spend long time	
koshon	koshonash	n.	m.	child that doesn't grow	
koshon		n.		knee	
ku		v.		refuse.	always carries a suffix that refers back to the subject, e.g. a kwis he refused
ku		part.		before	
kumbaŋ		n.	f.	pigeon-like bird sp.	
kumbaŋ ti Mangar				bird sp.	lit. ' kumbang of Mangar'. These birds live in deep dark holes and caves in the Manggar area. Their excreta are believed to be a powerful anti-evil and anti-witchcraft scent. The Manggar, who are custodians of the birds, can supply one with their excreta for one to take home and combat the witchcraft with it
kubewa		n.		okra.	< H. <i>kubewa</i>
kucyaak		adv.		few	
kudaŋ		n.		doorway, entrance	
kunda'	kunda'ash	n.	m.	wooden bench.	
kudaŋ		n.			Ref: John 18, 016
kudufuŋ	kudufuŋash, kudufuŋai	n.	f.	1) mortar 2) hump of a cow	
kudufuŋ		v.		sneak, walk stealthily	
kudyak		v.		whisper	
kugut		a.		lame	
kunŋo		vn.		1) marry, marriage 2) preparation.	
safat ma kunŋo				dowry	
kunŋom		n.		tree sp.	(H. <i>abawa</i>). Its branches are a

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					favourite resting and sleeping place of the cattle-egret. The stem of the tree is soft and rather spongy. It is often cut for timber
kungoren		n.		small bell	(worn around the waist when dancing)
kungwan		n.	m.	black insect sp. that lives on dung	
kungwish	kungwishash, kungwishai	n.	f.	backside	
kuka		n.		baobab	<i>Adansonia digitata</i> . < H. kuka
kukok		n.		1) wild creeping plant sp 2) act of pulling this plant over a cultivated area. A bundle of this plant is flogged over a cultivated area where acca is grown to protect the cereal from the birds. But if rain immediately comes after it is grown, there is no need for it. It is also believed to be an insecticide	
kukor	kukorai, kukorash	n.	m.	stone wall	
kukum		n.	m.	lion	
kukuri	kukuryai	n.	m.	cheek	
kukut		n.	f.	water-pool.	This pool gathers rainwater used only for washing utensils and taking baths
kukwa		a.		raw, unripe	
kukwal	kukwalai	n.	f.	food container sp. made of fibres, sack	
kukwer		v.		spy out	
kukwish	kukwyash	n.	m.	house-fly	
kul		v.		bring	
kul fai ti naaf				follow s.o	
kulgus		n.		gourd plant.	Used to make calabashes and gourds. (H. <i>duma</i>)
kuluk		n.	m.	cleansing ritual.	In former times, the widows of the kocok (lyan) had to observe a set of rules pertaining to eating

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					new food and new marriage. Any violation of these rules, e.g. failure to take to a certain medicine before eating new food, could result in a disease which could only be healed by a makocok through a ritual called kuluk
kun		n.	m.	lame	
kuṇa'		n.		wonders.	Ref: t. 19, 062 si sisal fat si shitai "kuṇa' a Faṇ" ! They laughed as if they had seen a very funny thing
kur		n.	f.	amazones	
kura		n.		wing	
kurguta		n.		dove.	Also kuguta, ruguta
kurkwil		n.	m.	darkness	
kurum		n.		dance at marriage	
kusum	kusam	n.	m.	mouse, rat	
kushish		n.		wild tree/shrub sp.	Also fushin . There is a taboo about burning this tree. It is said that a misfortune will befall any person who burns it as firewood. When burnt, it releases a reddish-brown secretion which smells bad
kusho		n.	f.	husk of acca	
kut		n.		special system of cultivating cocoyam	
kutat	kutaash	n.	f.	shelves under the roof of a hut	
kutat ti nvyash				quiver	
kutyo				Ref: John 21, 005	
kwa		part.		not	
kwai		adv.		1) today 2) a while ago	
kwaj		n.		wooden dish	
kwaj ma ham				boat.	Ref: John 21, 003
kwat		n.		dwarf cow, humpless shorthorn	H. <i>muturu</i> . This was the traditional breed of cattle in the Run area
kwaj		n.	f.	light	
kwil	kwilash, kwikwyal	n.	f.	1) load 2) bundle	

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kwir	kwirash	n.	f.	favourite wife	
kwir ti dfambwas				Venus.	lit. 'moon's favourite wife'
kyai		dem.		those.	Also kii
kyak		adv.		exactly	
kyani		dem.		these	
kyas	kyasas	n.	m.	bone. Pl:	
kyas ma hai		n.p.		skull	
kyash		true.		Ref: John 19, 035	
Kp - kp					
kpandaŋ		n.	m.	1) huge amount.	Also gbandaŋ . Ref: John 18, 040
kpak		n.	f.	must, necessity.	Also kpatak
kpasa'		n.		superior	
kpatak	kpatakash	n.	m.	heel	
kpokolok				id	
kpoo	kpoash	n.	m.	small fibre food container	
kporoŋ		n.	m.	valley caused by soil erosion	
kpukpok	kporoŋai, kporoŋash	v.		beat seeds from plant	
kpukpoŋ		v.		drag	
L - l					
la		adv.		away, off, out, up	
la	laash	n.	f.	neck	
la		n.	f.	life, world	
la'	la'ash	n.	f.	small niche in the wall of a house for storage	
lacen/lashom		n.		wild plant sp.	Traditionally, marks are made on the chest, breasts, stomach and the shoulders of girls during the month they are to marry. They will sleep on the green leaves of this plant, which are changed every day, until the marks heal. Otherwise, the marks will become wounds. Fruits are edible and favourite food of monkeys
laŋgash	laŋgashash	n.	m.	1) grasshopper 2) small gift	

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lai		n.		world	
lai ti kit a tye'				world of the dead	
lak		v.		tell	
lakai a hai				back-biting	
lak hural/nyoroŋ la				disclose a secret	
lakwe		n.	m.	wild plant sp.	The leaf is very bitter. It is pounded and drunk with beverage to empty the bowels
lakwe ma kawan				wild plant sp.	lit. 'lakwe of crickets'
lal		v.		call	
lalo		n.		domesticated jute plant	<i>Corchorus olitorius</i> . The leaves are used for cooking soup in combination with other ingredients. < H. lalo
lamo'		v.		skin	
lan	lanash, lanan	n.	f.	land, bush, farm	
laŋ		v.		mount.	Also raŋ
malaŋ				bridge, ford	
laŋ la				go out	
laŋ na				enter	
laŋ ti				stumble, fall	
laŋai hai				cross	
laŋ		n.	m.	waterpot	
lapan		n.		small rectangular mat	formerly used by women to protect themselves against rain
las		n.		caterpillar	
lat		v.		plait, weave	
lat hai				plait hair	
lau		n.	m.	hunger	
lauje		n.		sickle.	< H. lauje
lawa		excl.		had I known!	
lawat		v.		stir, turn.	Also liwit
laya		n.		amulet	
le		v.		sow	(H. shuka)
le		v.		1) colour, be coloured 2) cut marks	
le'		v.		dawn.	Ti le'is la. He has been punished
le'		v.		be taboo	
lef		v.		cut	
lef la				stab	

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lef		n.	m.	hawk.	(H. <i>shaho</i>)
lel		n.	f.	1) poverty 2) tradeware	
les	lesas	n.	m.	corner, hide-out.	Such corners can be used to save one from danger or to ambush someone. They can be natural or man-made
libin		n.		wild plant sp.	The plant is believed to have the power of a charm. When one rubs the leaves on the face, it makes others do one's will, e.g. if one goes to borrow money or wants to approach a woman
libit		v.		be far.	Ref: John 21, 008 ndee si libit taa fo ma dfer kwa they were not far from the shore
libitat				distance	
lifit		v.		stand up	
liges	ligesas	n.	m.	castrated he-goat	
ligit		n.	f.	beer, native liquor	
likin		n.		stomach upset	
lim		v.		mix with water	
lim bur				settle a conflict	
liŋ		n.		See: manzakalek	
lis	lisas	n.	m.	1) tongue 2) language	
lis ma ham				water current	
lis ma mwan				flame	
lo		excl.		hello, welcome	
lo ti mayes				welcome	
lo		n.	f.	meat	
lo ti lan				bush animal	
lo		v.		make wet, water	
lok		v.		lick	
lok bakam				swear an oath.	lit. 'lick knife'
lokai kukwat				failure to tell the truth	
lol		v.		beat, whip	
loshish		v.		be tough	
loshishat				toughness	
lot		v.		peel	
lu'		v.		reincarnate	
malu'at				chain of reincarnations	
lu'ai		v.		light a fire	

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Singular	Plural	PoS	G	Gloss	Additional information
lufwan		n.	m.	(gentle)man	
luk		v.		fly	
lukai				leave	
luk fit				jump up	
luk ti nafu la				elope	
lul		v.		ask	
lulu		n.		musical instrument	played on ritual occasions
lulya		n.	m.	saliva	
luḡ	luḡai, luḡash	n.	f.	cooking pot	
lwa'		n.	f.	second self, alter ego.	See: lu'
malwa'				creature	
kil ma lwa'				place of second self	
lwe		v.		be sweet	
ma/ti lwyan				sweet	
lwish		v.		bend	
lwyash	lwyashash	n.	m./f.	bird	
lwyash ti nguk				bird sp.	(H. <i>yautai</i>)
lwyash ma mgbāḡ				eagle sp.	
lwyat		n.		1) meat of an animal slaughtered for burial (the skin is used to bury the corpse) 2) appetite for meat	
lyan		n.	f.	widow of a makocok	
M - m					
ma		part.		of	connective particle,
maan	manash	n.	m.	forehead	
mabuf		n.	m.	flower (gen.), flower sp.	It smells like honey and is one of the principal flowers sucked for honey by the bees. Used as a general name for flowers
madigir	digir	n.	m.	witch	
mamberwal		n.	m.	edible root sp.	
mambuḡ shash		n.	m.	insect sp. that lives on dung	
mabo		v.		open up	
maborok		n.		centipede.	Also mataborok
maburbutuk		n.	m.	larvae sp.	(H. <i>gwazarma</i>)

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Singular	Plural	PoS	G	Gloss	Additional information
maca		n.		grains or seeds of a plant	
maca ma kawan	.			wild plant sp.	lit. ‘food of cricket’. Is believed to remedy spleen pains or diseases. The cricket eats it, hence the name
madafal	ɗafal	n.	m.	men, human beings	
madangolaŋ		n.		wild vegetable sp.	Tubers are dug out and eaten raw. Also madangolaŋ ma ɗafal , madangolaŋ ma cire
madaŋat				Ref: John 21, 002	
madish	madishash	n.	m.	tattered piece of cloth	
mafos		v.n.		boiling	
mamwash		adv.		now.	Also mwash
mandak		n.	m.	snail sp.	
mando		n.		wild plant sp.	Leaves are used for performing a ritual called mafito by the Butura to a girl before she is given to marriage. It is believed that without this ritual the girl may suffer miscarriages. The ritual is performed by simply ‘washing’ the girl with the leaves. It is forbidden to burn the plant’s leaves or use it as firewood. The leaves smell rather awkward, hence the name. lit. ‘(bad) smell’
mandu’		n.		deafness	
mandum		n.	m.	finger-millet	H. <i>tamba. Eleusine corocana</i> . The grains are ground and the flour is mixed with that of acca for making <i>kunu</i>
mandum ma cire				wild cereal sp.	lit. ‘ mandum of dogs’. (H. <i>tamban daji</i>)
madafal	ɗafal	n.	m.	man, human being	
madigir	ɗigir	n.	m.	devil, witch	
maɗuf		n.		place outside the compound.	Also aɗuf
a aɗuf				outside	
màfèlan	náf màfèlan	n.	m.	blacksmith	
mafiyau		n.		wild plant sp.	It bears edible fruits which become red when they are ripe. The fruits taste sweet and a bit sour
mafuur		v.n.		happening	

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Singular	Plural	PoS	G	Gloss	Additional information
mafuur		v.n.		loss in value of goods	
mafuur		v.n.		moral failure (Christians)	
mafwa'		n.	m.	1) loop-hole 2) escape routes for animals which live in holes	
mafwar	fwar	n.	f.	virgin	
mafwara'		num.		eight	
mafwash		n.		sin	
màgan		v.n.		lying down, wrestling	
magi		n.	f.	1) thorn 2) stalks, straw 3) wild shrub sp.	(H. <i>kaya</i>). Believed to cure haemorrhoids. Leaves are dried and ground. Powder will be mixed with milk and given to the patient to drink
magi ti ndafet				wild shrub sp.	Thorn is used for making tribal marks on chest, stomach and back. Its nuts, when ripe, are believed to cure some chickens diseases. The juice of the nuts is pressed into cold water and given to the chicken to drink
magi ti kusam				wild shrub sp.	lit. 'rat's thorn'. The roots and the leaves are used to cure groin
magora		n.	f.	spring, water source	
magoresh		n.		wild plant sp.	Grows on mountains. Root tubers are eaten
màgu' á ndik		n.p.		bowing down, kneeling, bending down	
magwish	magwishash	n.	f.	crop	
maṅga'		n.		charcoal	
maṅgalfa		n.		swallow	
ta' maṅgalfa				something done with too much haste	
Maṅgam		n.		masquerader	
maṅgarṅgadi	ṅgarṅgadi.	n.	f.	rainbow	
maṅgawu		n.			Ref: t. 49, 003
maṅger		n.	f.	awl, needle used for drilling holes in wood and handles.	A saying about this type of needle which is always put into fire before using it goes like this: lit. 'shall they dip needle in fire and put into your ear?'. San si

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Singular	Plural	PoS	G	Gloss	Additional information
					tor mąnger a mwan si ku si bulai nza hwami ti ha? You are stubborn beyond help
mągi		int.	m.	which?	
mągi'	mągya', mągi'ash	n.	f.	cord, rope	
mągi' ti aa				wild plant sp.	lit. 'goat's rope'. Eaten by certain animals, both wild and domestic
mągiriŋ	mągiriŋai	n.	f.	waist	
mągis		n.		women's loin-cloth, skirt	
mągoroŋ	mągoroŋash	n.		descent, escarpment, slope	
magboŋ		v.			Ref: t. 42, 010
Magbor		n.		festival of women	
mahalal		n.		spear-grass	H. <i>tofa</i> . Has sharp hairs at the edges. When it is fully grown, the hairs cut like a razor-blade, especially when it is dry. Once it grows in a cereal farm, it is a terror, because weeding the farm becomes a big problem. One is only safe if one wears boots and gloves
mahural	hural	n.	m.	water-spirit, secret	
mahurut		v.			Ref: t. 42, 009
mahwak		n.	m.	crow	(H. <i>hankaka</i>)
mai			m.	cop. copula	
maju	majwai	n.	f.	pestle	
maju ti hural				wild plant sp.	lit. 'pestle of water-spirits'. Grows by streams and riversides. The plant is treated as something sacred to the water-spirits and therefore not to be tampered with
maju ti ra				fist	
manjakok		n.		wild plant sp.	A popular salad vegetable of the mashor family. It is prepared in the same way as mashor , because they always grow in the same places and are picked together
manjeŋ					See: njeŋ
manjoŋ		v.		freeze with cold	
mak		n.		wild grass sp.	It grows by the riversides and can be as tall as 7 feet. The leaves are hairy and have razor-shape edges.

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Singular	Plural	PoS	G	Gloss	Additional information
					The grass is a favourite pasture for cows, horses, goats and sheep
makat		n.	f.	thirst.	Also nakat
makat-ndas		n.	m.	poisonous worm sp.	
makatul		n.	m.	evil person.	See: katul
makindiŋ		v.		roll	
makokok	kokok	n.	m.	member of the Nyorong cult society	
makokok ma njalek				makokok who has reached the top of the kokok's rung order	
makon	makonash	n.		day.	Ref: John 21, 001 See: kon
maŋoŋ		num.		six	
makunduf		n.		notch	
makwil	makwyal	n.	f.	headpad	
makpas		n.		open place	
mal	malash	n.	f.	gift, sacrifice	
mala	malaash	n.	f.	bag sp.	
malahom		n.		wild vegetable sp.	Green leaves are warmed or heated with fire and the water in it pressed into an aching ear as a medicine
malawa?		n.		gum nut	
malilyak		n.		back of knee	
malilyoŋ		n.		plant sp.	Grows wild, by stream banks, not rivers. Fruits are eaten. They taste like aromatic wine. Believed to be a popular food of leopards. Also alilyoŋ
malim		n.	m.	1) ornament 2) wild plant sp.	Is worn on the ears or as earrings by girls/women to show off or look attractive
malim ma diyar/fye				wild plant sp.	lit. 'ornament of eyes/children'. When split, while yet green, the stem of this plant lets out a white gum. With the white gum temporary tribal marks are made on the face. Charcoal is ground and the powder spread on the gum lines or marks to make them prominent. In this way teenagers and children make tattoos on their faces or bodies
malmot	malmwat	n.	m.	guest, stranger.	Also malamot

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Singular	Plural	PoS	G	Gloss	Additional information
malu'at				reincarnation.	Ref: Mburuk 01 See: lu'
malusus		n.	m.	smooth-skinned lizard sp.	Also rabon
mama		rel.	m./pl.	who, which	
man		v.		hurt	
manai		hurt			
mani		dem.	m.	see him here!	(H. <i>ga shi nan</i>). Also man
manyala					Ref: t. 45, 006
mapwet		n.		life.	Ref: John 20, 031 See: pwet
mar	fe	n.	m./f.	child, son, boy, daughter, little	
fwen				my son	
mar ti mashor				pumpkin	
mar ma ungyryat				clever person, name of the hare in folklore	lit. 'son of barren one'
mara	mire	a.	m.	male	
maral		n.		wild plant sp.	Seeds are processed into a soup ingredient called nin (dandawa in Hausa). Bark is used in combination with some other herbs in various ways as medicine of some diseases, one of which is called <i>kurga</i> in Hausa
mara?	marash	n.	m.	boundary of a farming plot.	Also ra?
mare		n.	m.	circular sitting place around a fire.	Mare is an arrangement of stone-seats forming a circle as large as the number of people to occupy the seats. The centre of the circle is a fire-place. In former times, each village or house had one or two of these mare. During bright moon-light, people would come out after supper and sit there to entertain themselves. The old men would sit there and discuss politics, economic issues, etc. Young people would listen to or narrate tales and ask all sorts of questions about life. Women would engage themselves in gossip and jokes about their private and public lives
maru	maruash	n.	f.	news, message	

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Singular	Plural	PoS	G	Gloss	Additional information
marurwak		n.		reaction	
marus	marusas	n.	f.	digging animal sp.	
masai		v.		do.	Also asai
masai siyo				argue	
masai wunat				work	
masara		n.	m.	white man, modern	
masin	masinash	n.	m.	penis sheath made of wild date-palm leaves	
masundug		n.		1) rhinoceros 2) musical instrument played on ritual occasions	
masukwa		n.	m.	expert	
masut		n.	m.	1) seed 2) kind	
mashangar		n.	m.	cross-roads.	Traditionally, the Ron burn the walking stick (zong), the skirt (manggis) and the head-tie (rwan) of a dead woman at a cross-road
mashawareŋ		n.	m.	mosquito.	Also mawareŋ
masheŋ		v.		become slim.	Ref: t. 45, 003
masher	shir	n.	m.	thief	
mashilim	shilim	n.	m.	1) human shadow 2) souls of the dead	
mashilim ti ɓwe				Holy Spirit.	lit. 'shadow of God'
mashir	mashirash	n.	m.	women's loin cloth	
mashit		n.	f.	hatred	
mashit		n.		face	
mashor		n.	m.	1) vegetable 2) edible vegetable sp 3) prepared meat/beans (Bargesh).	Its name is the Daffo general name for all vegetables. In times of famines people depend on it for food. It is the favourite salad vegetable in rainy season. Its leaves are cooked and after cooling down, water is pressed out from the leaves. The reddish water is poured away. Then a salad is prepared
mashor ma puri				wild vegetable sp.	lit. 'vegetable of horse'. Horses like the plant very much. It can also be used for human consumption
mashura		n.		steam	
mashurɓwi		n.		wild plant sp.	Cut down to dry for firewood.

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Singular	Plural	PoS	G	Gloss	Additional information
					The juice of its flowers is collected by bees
mat		v.		get, accept, receive	
matai				answer	
mat ram				(rumour) spread.	Ref: John 21, 023
mat-		n.		mother.	Usually it carries a possessive suffix, e.g. matís his mother
mata'		n.		place cleared for building	
matafen		n.	f.	fontanel	
mataram		n.		Wild grass sp.	(H. <i>ciyawan yanta</i>). It is soft and very strong. It is made into thin ropes for making thatch-roofs
mater		n.	f.	way	
mater ti mbaṅ				Milky Way	
mátirkil		□□□□□		across, horizontal	
matlan		n.	f.	hole of wild pig	
mato	matwai	n.	f.	navel	
mator		n.		seam.	Ref: John 19, 023
matura		v.			Ref: T. 79, 082
matu □		n.		jute plant sp.	(H. <i>rama?</i>). Leaves are cooked and eaten as vegetable. Stick can be as tall as 1.8 metres and are used as candle sticks. Fibre is used for making sacks etc
mawa		excl.		never!	
mawar	mawarash	n.	m.	roof (grass)	
mawei		n.	f.	truth.	Also awei
mawet	mawetash	n.	f.	hiding place	
mawet		n.		wages	
mawura		n.	m.	whirlwind	
mayi		n.	f.	yam	
mayi ti lan				wild species of yam.	lit. 'bush yam'. Tubers are very small. They were formerly eaten during times of famine
mazalaṅ	zalaṅ	n.	m.	boy-friend/bridegroom	
manzakalek		n.		wild spinach plant sp.	(H. <i>karkashi</i>). Is used as soup-vegetable. The domesticated one is called ling . The seeds of ling are called harfi? . It contains oil like beniseed. Also liṅ
manzar		n.		wild grass sp.	Grows mostly by riversides or streams. It is also an aquatic

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Singular	Plural	PoS	G	Gloss	Additional information
					grass. As weeds in a farm it is difficult to remove. It is the traditional ritual grass for covering the so-called ham ma lwa' healing/spiritual waters
manzar ti kusam				wild grass sp.	lit. ' manzar of rats'. Grows mostly by riversides or streams. Rats are said to feed their young with it as well as make nest for the young, hence the name
manzonet		n.		tiny poisonous insect sp.	(H. êyashi)
sho ligit ti manzonet				look for trouble.	lit. 'drink the beer of manzonet '
manzulmut		n.		toad	
manzur		n.	m.	earthworm.	Its dried excreta were formerly used to treat the circumcision wound. The excreta were burnt and ground into a soft powder, which, while still warm, was rubbed on the penis, until it thoroughly healed. The excreta are also used for plastering the inside of rooms or houses
manzwet		n.		strong grass plant sp.	It is used for making ropes (while still green) for tying up bundles of fire-wood, and making hats and (especially ceremonial) baskets
manzyau		n.		blindness	
ma?		n.		bridge	
ma?		n.	f.	ball of acca-flour	
ma? ti mahwak				wild plant sp.	lit. 'crow's ball of acca flour'. Fruits are edible and red when ripe. Is believed to be a favourite food of crows. When the crow is thirsty and opens its mouth searching for water, it is said to have taken this fruit
melok		num.		seven	
mer	myar	n.	m./f.	1) tree 2) stick	
mer ma bwish				lip-plug	
mer ti fol				wild plant sp.	lit. 'smoking-pipe stick'. Stick is used as a smoking-pipe stick
mer ti				wild tree sp.	(H. <i>malmo</i>). lit. 'black tree'. It

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Singular	Plural	PoS	G	Gloss	Additional information
yaŋgaʔan					can grow into a big tree near the riverside. Fruits are edible and reddish-brown when ripe
mi		int.		what?	Also mimai
mingi		int.		which?	
mma		conj pro.		1) Relative marker how which 2) if, when	
mor	mwar	n.	m.	slave	
more			f.	slave girl	
morok		n.		wild tree sp.	(H. atili). The fruit produces nice oil that can only condense when the temperature is very low. The gum produced by the tree drives away snakes when burnt, because the smell is believed to kill them. The trunk is used for making mortars and can be processed as roofing planks etc
morok ti malusus				wild plant sp.	lit. 'malusus lizard's morok'. Favourite food of a lizard sp. called malusus . Also eaten by human beings. Fruit is black when ripe
mot	motash	n.	m.	rule, law, sacred thing	
mot		v.		die	
mamot				death	
mamot ti kukwa				unnatural death	
motan		n.		1) disease 2) sacrifice made to cure a disease	
motan ti mgbaj				small-pox	
motan ti wuf				cerebro-spinal meningitis	
motash		n.		wild plant sp.	It is tied on a stick and put in a prominent place in a vegetable farm to protect them against thieves. In combination with some animal bones and red chalk, it is believed to cause blindness, diarrhoea, dysentery, leprosy, madness or death to those who steal what is protected by it or

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Singular	Plural	PoS	G	Gloss	Additional information
					trespass into an area protected by it
mu'		v.		1) disclose 2) cool down, simmer	
mun̄gi		int.	f.	which?	
Munja		n.	f.	masquerader sp.	Munja is the most important of the masqueraders in Daffo. It acts like some kind of a religiously sanctioned police. Only men are allowed to see it, after their circumcision. Munja carries a net-like grass costume that covers the whole body of the person who carries it
munja ti lwyashash				bird sp.	that changes colours in dry and rainy season
muk		v.		make noise, scream	
mum		n.	m.	acca flour mixed with cold water	
mumwel		n.		bat	
mumwes		v.		be sour	
mun		v.		1) be, become 2) sit, dwell	
munai				sit on	
mun		n.	f.	water-pool.	Such pools gather up only in rainy season. Formerly, when they were still living in the rocks, people depended on these pools
munak		n.	f.	bitter edible leaves sp.	
munar		n.		wild tree sp.	Leaves are pounded and rubbed on the anus as a medicine of a disease called 'kurga' in Hausa and 'nggong' in Daffo
munen		n.		wild plant sp.	(H. tsada?). Its fruits have a sour taste. When taken in excess one may get drunk because it possesses some intoxicating quality. It is used in combination with certain herbs as medicine against venereal diseases
murdu		n.		trousers	
murum	murumash	n.	m.	hyena	
murut		n.		custard-apple	(H. gwandan daji ?). Fruits are reddish-brown when ripe. Taste is like pawpaw. Fruits are peeled

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Singular	Plural	PoS	G	Gloss	Additional information
					and eaten
mus		n.		cat	
mushe		n.		orphans. pl	
musheat				orphanage	
mushet		adv.		alive, awake	
mushet	mushetash	n.	f.	cooking pot	
mushet ti rai				small cooking pot sp.	
mutidafal	—	n.	f.	woman	
mutidigir	digir	n.	f.	witch	
mutiwur		n.	f.	green harmless snake sp.	
mutus		n.		ox	
munzyal		n.		thread, fibre	
mwa		a.		new	
mwan		n.	f.	fire	
mwan ti digir				witches' fire.	Witches are believed to have a fire which they put in a pot and operate like a torchlight. It can be seen by anybody but the witches operating it are invisible. The only way one recognises their presence in the fire is the extreme feeling of fear one experiences when one runs into it
mwan ti toran				hunters' fire.	Fire made by friction. It is done by swiftly squeezing a dry stick inside a hole in a piece of wood containing a highly inflammable cotton-like material called shir ma mwan . The fire is made by experts, as a ritual during community hunting expeditions. With the fire made by this process they set the bush on fire and it is believed to make them catch a lot of game
mwan		dem.	f.	see her here	(H. ga ta nan!).Also mwani
mwash		adv.		now.	Also mamwashamwash
mwin	mwyan	n.	m.	my friend.	Always carries a suffix that refers back to the person who has the friend
mwatat				friendship	
myak		n.		spear stick	
myan		dem.		see them here!	(H. ga su nan).Also myani

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Singular	Plural	PoS	G	Gloss	Additional information
MB					
mbà		v.		1) try, examine 2) touch 3) be able to	
mbà ham		v.p.		divining by use of a gourd.	lit. 'try water'
mbaa		adv.		silently, quietly	
mbak		n.	f.	wild plant sp.	(H. <i>ciwo</i>). Grows wild. Has sour edible fruits. Frame is used for making traditional fishing nets. The nomadic Fulani use the frame for the ritual (sharo) beating
mbal		n.		feast	????
mbar	mbàrash	n.	m.	oil	
mbar mà màshin		n.p.		palm oil	
mbar mà gúmbwyá		n.p.		palm kernel oil	
mbar mà njùkum		n.p.		groundnut oil	
mbar mà rùndón		n.p.		butter	
mbaraṅ		v.		to fence	Ref: T. 79, 161
mbayat		n.	f.	battle, fighting	
mbayat ti cànàn				never ending war.	lit. 'fighting of fowls'
mbél		v.		to peel	
mbi'		v.		1) count 2) think, remember 3) read	
mbír	mbirash	n.		stream	
mbír	mbírái	n.		border of farm	
mbobop	—	n.	f.	pigeon	
mbodet		n.		wild plant sp.	??? The rope-like shoot can reach nearly 2 meters. It does not easily break. When mature, the shoot is dried and used for weaving together the zither (H. <i>molo</i>) long-grass sticks
mbokol	mbokolásh	n.	m.	vagina	
mbokol-fídók		n.	f.	frog sp.	
mbòlai		v.		to miss	
mbólàn		n.	m.	pumpkin.	H. <i>kabewa</i> . Also mar ti mashor
mbolet		v.		remove maize	

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				kernels from cob	
mboloosh		adv.		heavily	used especially when referring to number of people dying or many fruits ripening on a tree
mboré		n.		pepper	
mbore tì vìvát				red pepper	
mborét		n.	f.	brain matter	
mbot		n.		See: porot	
mbu		n.		small wild plant sp.	V-shaped branches are used for making catapults. Sticks are used as smoking-pipes
mbúk		v.		to uproot	
mbúk lá		v.		remove.	Ref: t. 64, 025
mbùle'		n.	m.	daybreak, dawn	See: le'
mbunin	mbunyan	n.		upper lip.	Plural mbunyan refers to both lips
mbùr		n.	f.	wild grass sp.	Dipped in oil by girls about to marry and licked as a ritual
mbùrísh	mbùryásh	n.	m.	scar, abscess, wound	
ham mà mburish				pus	
mbùrísh		n.	m.	hairy caterpillar sp.	
mbùrít		n.	f.	nakedness	
mbùru	mbùràì	n.	m./f.	native doctor, diviner, sage, midwife	
mbùrat		n.	f.	doctorship, divining	
mburuk	mbùrú kai	n.	f.	thorny wild tree sp.	It has nuts which contain a poisonous matter. When the nuts are ripe, the poisonous matter is removed and the hard nut is used by native doctors as container for their medicines
mbùs		n.		wild plant sp.	Wild form of kinggem . It keeps its leaves even in dry season
mbwish		v.		to chase, pursue	
Mgb - mgb					
mgbakam		n.		jaw	
mgbaj	ho'an	a.		big, important	
mgbaját		n.		1) importance 2) majority	

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Singular	Plural	PoS	G	Gloss	Additional information
mgbwiq		n, adv.	f.	1) sadness, confusion, shock 2) sad, confused	
N - n					
na		prep.		here	
naa		dem.		see them there	(H. ga su can!)
naa		n.	f.	mother	
matís				his mother	
naaf	naf	n.	m.	man	Also naafanaafan
naaf ma ashít				enemy	
naf a ne				Kulere.	lit. 'people of south-west'
naf ma fulul				devils.	lit. 'people of darkness'
naf ma hai				specialists for post-mortem ritual.	lit. 'men of the head'. [Anth: de Neiers writes: The Challa and the Angas have specialists who, some weeks after a death, proceed to examine the skull of the deceased, after it has been exhumed and stripped of the remaining decomposed flesh. This is done in accordance with certain rules which are kept secret, a study is made of the frontal and occipital regions in particular: the shape of these serves to determine the moral worth of the departed - a kind of judgment of the dead by the living! After this examination the skulls of the good are placed respectfully in broken pots, to be deposited later alongside all the other skulls of the clan or tribe, in rocky caves set aside as places of shelter for them or, again, in huts constructed with no opening, specially built to receive these sacred relics. The skulls of the wicked are flung far into the bush or dashed to pieces on rocks.]
naf ma mater				people who gain knowledge by travelling	

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Singular	Plural	PoS	G	Gloss	Additional information
naf ma Nyorog				members of the Nyorong cult society	
naf ma ram				elders	
naaf ma rusul				layman, person who is not initiated into Nyorong	
naaf ma samat				bachelor	
naf ma sarla				Muslims	
naf ma tabak				negotiators, peace-makers	
naafara		n.	m.	husband, man, grown up man	
nadon		n.	f.	retaliation, jealousy	
nafor		v.		rot	
nafos		v, n.		breathe, rest	
nafosai				rest in between	
nafu		n.	f.	woman, wife	
nahwai		n.	f.	1) francolin, bush fowl 2) victory song	
nai		conj cop.		1) then 2) it is	
nakat				thirst	
nan		adv.		perhaps	
nan		prep.		here.	Also nani
nanan		n.		dispute	
naŋ rus					
ne		n.		south-west, down	
a ne ti				under	
ni		v.		become, make.	Also nin . Always carries a suffix that refers back to the subject, e.g. i ni-en, a ni-is, ti ni-et
nii		v.		say	
ninyat		n.		type of farming landswamp, morass.	Also nyinyat
nis	nyaas	n.	m.	brother	
nis		n.	f.	python	
no'		v.		tie	
mano'	1) knot 2) prison				
no' manor a tu				be penniless.	lit. 'tie rope at stomach'
no' mashit				get angry with someone	
no' Nyorog				lit. 'tie Nyorong'.	This is a ritual done during the

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Singular	Plural	PoS	G	Gloss	Additional information
					ordination of the kocok and also at their funeral. The ritual demands a number of pots of native liquor to be drunk by Nyorong, to bless the new kocok . During the mourning time for a dead makocok the grass costume that symbols Nyorong is tied up (no?) to prevent it from hurting itself, due to sadness
nu		v.		become ripe	
ma/ti nuan				ripe	
nunug		n.		evening.	Also nunu
nug		v.		be ripe, be done (food).	Also nu
nwen		n.	f.	gall bladder	
Nd - nd					
nda		n.		branch, twig	
nda		dem.		there	
nda		v.		shine	
ndai		cop.		it is	
ndar	ndarash	n.	m.	bow	
ndara	ndarash	n.	m.	frog sp.	
ndaret		v.		1) be cunning 2) cunningness, craftiness, trickiness	
ndash		v.		1) arrange in built form (e.g. a stone wall) 2) close.	si ndash fenash ma sam hai they closed the doors of the room
ndee		adv.		then, once	
ndef		v.		drip, leak	
ndek		v.		scrape	
mandek				perish	
ndek la				destroy, extinguish	
nder		n.	f.	tiny insect sp. that lives on oil	
ndik	ndikash	n.	m.	1) ground, earth 2) part	
a ndik				down	
ndikit		v.		roll on the ground	
ndiya		adv.		a while ago	
ndo		n.	f.	shame, respect	
ndo		v.		smell	

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Singular	Plural	PoS	G	Gloss	Additional information
mando		n.		smell	
ndok		v.		reach, be enough	
ndol		n.		agama lizard	
Ndoŋ		n.	m.	masquerade.	Ndong and Yakuk stay with the circumcised during their seclusion. Ndong is made of grass fibres, Yakuk of a lichen sp. or grass
ndoŋ		n.	f.	ashes	
ndu	ndudwai	n.	f.	gourd	
ndukul		n.	m.	mongoose	(H. tunku)
tutok ma ndukul					When the mongoose is chased by hunters, it runs about like one who is lost. This type of behaviour is called tutok ma ndukul . lit. 'running of mongoose'
ndukut		v.		scrape	
ndulai		v.		attack	
ndulai yish				attack	
nduŋ	nduŋai	n.	f.	dome.	Traditional mud dome built over a living room, covering the place where foodstuffs are stored
ndur		v.		rumble, kick	
ndurum		n.	f.	rumbling	
ndur	ndurash	n.	m.	ram	
nduret		n.		flute sp.	
ndus		v.		1) groan 2) shut, close	
ndwish		v.		1) play 2) be blocked	
Nj - nj					
njakal		n.			Ref: T. 74, 009
njakar		n.		tree sp.	(H. malmo). Mighty tree. Can also be small, depending on location. Normally it grows by rivers' and stream's banks. Fruits ripe in dry season. Ripe fruits are collected and sold in the markets. They taste nice and always leave a blue colour on the tongue
Njakawa		n.		masquerader	
nyoroŋ ma				musical instrument	

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Singular	Plural	PoS	G	Gloss	Additional information
Njakawa				(flute) played by Njakawa masquerader	
njalek		a.		full, first class	
makocok ma njalek				makocok of highest rank	
njan	njanan	n.	m.	twin	
njanai		n.		desire	
njap		n.		paw-paw tree /fruit	(H. gwanda)
njeŋ		v.		be strong	
manjeŋ				strength	
njil		n.		horn (instrument). m	
njilash				xylophone	
njir		n.			Ref: John 21, 004
njit		v.		spit	
njo					Ref: John 21, 008
njokai		v.		burn	
njor		n.		sand	
njorak		n.		type of farmland	
njoret		n.	f.	1) star 2) shrew	
njubwil		v.		hiss, make a sound of disapproval or regret	
njukum		n.		groundnut.	It is eaten together with the beans of garau mwan as a medicine against sexual impotence
njulus	njulusai, njulash	n.	m.	magician	
njurum		a.		yellow	
njuwit		v.		cause to disappear	
njwak		n.		tree	
njwal		n.	f.	poison	
Nv - nv					
nvwetai		v.		snatch	
nvyash	nvyash	n.		arrow	
Ny - ny					
nya		v.		lie, sleep	
nyaash		v.		be happy	
nyai		v.		do with, make, become	

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Singular	Plural	PoS	G	Gloss	Additional information
nyai ama				forget	
nyan		v.		delay	
nyat		n.		blood relation	
naf ma nyat				relatives	
nyesh		v.		burn	
Nyoron		n.	f.	1) masquerader sp 2) entirety of traditional Ron religious institutions	
Nz - nz					
nzabwet		v.		suck	
nzam		v.		feel cold	
nzaŋ		v.		rush about	
nzaŋai				grab	
nzaŋ la				Ref: T. 79, 166	
nzar		n.	m.	flying termites sp.	
nzek		v.		1) dry up 2) escape	
nzela		n.		type of farming land	
nzelek		v.		dive	
nziŋ		n.		still	
nzik		v.		appear moist	
nzil		n.		maggot	
nzof		n.		rat sp.	
nzof		v.		tie to something, join together	
nzolon		n.		wild (bean?) plant	
nzore'		v.		tie tightly	
nzyau		n.		blindness	
nzyau		n.		wild plant sp.	Dried sticks are used for pricking gruel while being cooked. They are also used as fire-wood
D - ŋ					
ŋa	ŋaash	n.	f.	hill	
ŋarat		n.	m.	crown-bird	(H. gauraka). In folklore, it is a symbol for pride
ŋaret		n.		axe, dagger	
ŋau		n.		fox	
Dg - ŋg					

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Singular	Plural	PoS	G	Gloss	Additional information
nga		v.		drive	
nga		part.		Future / Potential mode marker. ɓwe nga ti shit can God will/could see us	
nga'		v.		get stuck	
nga'		n.		1) end, limit 2) way, manner	
ngaas		adv.		near.	Also ngas
ngai		n.		millet sp.	(H. dauro). When a person is attacked by measles (chicken-pox), the plant's cereal is ground and the flour spread on the person's body by mouth. It is believed to be a medicine of this disease. Perhaps that is why the Hausa also call the same disease ba(c)on dauro
ngak-ngarau		n.	f.	crab	
ngal		n.		termite.	(H. gara)
ngalau		n.		iguana, monitor	
ngar		n.		small wild plant sp.	The leaf when squizzled while still green smells rather nasty. Some people rub the leaf as an anti-evil scent while others wear it on their ears
ngarai		v.		drive away	
ngas		a.		near	
ngatur		n.			Ref: t. 39, 026
ngayam		n.		1) wild plant sp 2) torch.	The stem can be as tall as a corn stalk. When fully grown, it is cut and put in water for about a week. It is then removed and dried. It is thus ready for being used as a candle-stick. Its flame is very bright, with little smoke which smells nice. Women are fond of having the name of the plant as part of their name, i.e. Unggayam
ngayam ti ngisik		n.		wild plant sp.	Formerly, women used to cover their private parts with this plant or put it on their buttocks to dance with. They also do a certain ritual with leaves of this

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Singular	Plural	PoS	G	Gloss	Additional information
					plant in combination with their own blood which they secretly make their husbands drink to make them love them best
ngi'		v.		1) embrace 2) fold	
ngingyash		v.		split, chop into pieces	
ngik		adv.		tightly	
ngir		v.		roll	
ngish		n.		wart-hog	
ngolo		n.	m.	courage, risking one's life for one's own or public good	
ngon		n.	f.	1) anus, buttocks, back 2) bottom, root, trunk 3) family. 4) cause	
ngor		v.		bite, chew	
ngoral		n.	f.	kidney	
ngu' ti warowa		v.			Ref: t. 63, 029
nguk		n.		nape (of neck)	
ngul		n.		wild tree sp.	The fruits are about the size of a ripe guava and black when ripe. The leaves have a bitter taste. Fruits are edible. Leaves are cooked and eaten when still tender. Leaves or trunk are burnt and (the ashes?) used by the Hausa as ink
ngul		v.		ride (horse)	
maᅅgul				horse race	
ngulai				chase by horse	
ngulet		n.		horn-like musical instrument sp.	
ngur		n.		tooth. m	
nguri		n.	f.	barren woman	
nguryat				barrenness	
ngut	ngutash	n.	m.	1) law 2) ritual (planting of a) tree.	The traditional authority from the family of the bride grows this tree in the residence of the bridegroom. It is done to mark or celebrate the first-born male child of their daughter. They may do the same for all subsequent male children born by their daughter,

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Singular	Plural	PoS	G	Gloss	Additional information
					but never the female. The husband of the daughter will slaughter a fat ram for them which they will carry home. While coming and returning, they will blow a small horn called sotare , so that women do not see them. It is usually two persons that are delegated to go and perform this ritual. It is also called hoash 3) charm, article marking a prohibited area. The nggut is usually something wrapped in a grass. To stop people from going somewhere (e.g. an area where small-pox have broken out), the religious authority can place this article on the road leading to the prohibited place. Anyone who crosses the nggut article commits a serious crime which may carry a death sentence. If for any reason a father and his children cannot happily live together, the religious authority will intervene and separate them for life by this ritual. (cf. kir karnggash)
ngwa	ngwaash	n.		1) branch 2) ankle 3) knuckle	
ngwa ti ra				elbow	
ngwa ti sakur				knee	
ngwak		v.		crucify.	Ref: John 19,006
ngwas		n.		wild plant sp.	A watery secretion comes out from the stem of this plant (if pressed while green). If it touches the skin, it itches or irritates the body like the disease called yaws in English
ngwel		v.		peep	
ngwi	ngwyash	n.	f.	groin	
ngyai		v.		touch	
ngyai fade				traditional treatment of kidney and liver diseases by	lit. 'touch rib'

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Singular	Plural	PoS	G	Gloss	Additional information
				herbalists.	
ngyai madafal a fo				practise witchcraft.	lit. 'touch person in mouth'
ngyulul		n.	f.	mantis	
P - p					
pak		v.		move	
pak la				turn up	
pak ti				disperse	
palaŋ		v.		thank	
parak la				Ref: Mburuk 01	
pas		n.		nut	
pimba		v.		feel	
pis		n.		wild grass sp.	(H. <i>ciyawan takaba</i>). It can grow as tall as one foot and is strong. Even when dried, it does not easily break. The traditional mourning dress is made of this grass. While still green, it is picked and immediately woven into small ropes. The rope can be as long as 12 cm or over, for a woman's skirt. The rope is also made into a head-tie for both men and women. Women also make wrist, arm and ankle ties of the rope of this grass for the mourning dress. The mourning dress is done both for men and women
piya		n.		clay	
podfak		n.	f.	frog	
pok		n.	f.	water pond	
polok		n.		lake, pond	
porot		n.		wild tree sp.	Also mbot. It is easily breakable. Monkeys use the tree to fight human beings or themselves. Trunk is burnt and the ashes used as gun powder
pu'		num.		four	
puk		n.		1) small round storing hut 2) small animal pen	
pun		v.		finish	

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Singular	Plural	PoS	G	Gloss	Additional information
puri	puryai	n.	m./f.	horse	
puri ti kusam				ants sp.	lit. 'horse of rats'
puryat		n.		New cocoyam	(H. wali)
pwet		v.		escape, survive	
pyaŋ ma Utagogo		n.		wild vegetable sp.	When the leaves of the plant are smashed and some water dropped on it, the water turns into the colour of palm oil. Children are fond of doing this
R - r					
ra		n.	m.	temporary marriage	
ra	re	n.	m.	arm, hand	
re ma luŋ				handles of a pot	
fwet ti ra				finger	
su' ma ra				arm	
vis ma ra				thumb	
ta ra muuca				at the right side	
ra	re	n.	m.	husband	
ra'		v.			Ref: T. 79, 078
raboŋ		n.		lizard sp.	
rambet		v.		flatten	
rambot		v.			Ref: t. 44, 012
rambu		n.		mushroom	
randoŋ		n.	m.	cattle.	Also rundoŋ
rafan		n.	m.	leopard	
rago		n.		cassava	(H. <i>rogo</i>). Root tubers are processed into flour, which is eaten in various ways
ragot		v.		throw	
ragot la				throw away	
raŋgu		v.		dash	
raŋgul	raŋgwal	n.		club.	Also vurŋgul
rai		n.		ritual. m	
rake		n.		sugar cane.	< H. <i>rake</i>
ram	ramam, ramash	n.	m.	1) land 2) mountain 3) town.4) authority	
naf ma ram				government	
yu a ram				circumcision	
rameŋ		n.	m.	first farming of a virgin land	
raŋ	raŋash	n.	f.	line, furrow	
raŋaŋ		n.	f.	spider sp.	
ras		v.		sow seeds by throwing (e.g. <i>acca</i>)	

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Singular	Plural	PoS	G	Gloss	Additional information
rash		adv.		exactly	
rawan		n.		turban	
re'		v.		1) change, untie 2) transplant (millet, guinea-corn) 3) retch	
re'ai				put on	
Rem		n.		Berom	
ren	ryaan	n.	m.	day, daytime	
rew		a.		yellow (of animals)	
ri'		n.		cloud	
ribin		v.		mix, prepare food	
riciŋ		n.		shield	
riciŋ ma woon				honey-comb	
rifil	rifyal	n.		sore, wound	
rigit		n.	f.	gruel	
riŋgil		v.		confuse	
riŋgilat				confusion	
rijaŋ		n.		wild tree sp.	
rik		n.			Ref: John 18, 016
riki		a.		green	
rikyan		n.		dew	
rim		v.		doubt, be undecided	
ryaaman		n.		doubt	
rin		n.		wild plant sp.	(H. lemon tsuntsu). Grows on mountain sides as well as by the riversides. It carries thorns and sweet fruits which grow in clusters. The fruits are brown, when ripe. Before they are ripe, the fruits taste sour and produce a gum or sticky juice if eaten
rin		v.		blow (of wind)	
riŋ		v.		roam	
riŋai				go round	
rira		n.	f.	heron-like bird sp.	It has a nice song. According to popular belief, if children repeat the song when they see it passing by, they will get a disease of the throat which is characterised by severe pains and inability to swallow saliva or food. This disease is called su'. It can only be cured by a ritual of dipping a

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Singular	Plural	PoS	G	Gloss	Additional information
					stirring stick into hot water and pointing it seven times into the open mouth of an affected child
ro		v.		1) move, shake 2) create, carve, cast, mould, forge	
rwai				shake, move	
rwan				movement	
rok		v.		glide, slip	
ma/ti rokan				slimy, sticky	
roko		a.		yellow	
rokot		v.		tan	
rol	rolash	n.	m.	track, foot-print, trail	
rol		n.		tree sp.	(H. baushe). It is small and grows in clusters. The trunk (when the bark is removed) is yellow. Trunk is cut and chiselled as a handle for the small-hoe
rom		n.		pomp, nice clothes	
ru'		n.	m.	foundation of a house	
ru'ai				plant, make a foundation	
rukul		n.		plant sp.	A familiar growth in acca farms. There are many varieties of it
rukul	rukulay	n.		head tie	
rukun					Ref: T. 74, 026
rumum la		v.		Ref: t. 39, 015	
rumwyat		v.		be rich	
Run		n.		Bokkos, Eastern Ron	
Run a fit Hayo'				Bokkos	
rurum		a.		brown	
rus		n.		1) dust 2) soil	
rusul		n.		See: naf ma rusul	
rut		v.		1) send 2) accompany, escort	
rut hayash la				lit. 'escort heads/skulls'.	Formerly, after the traditional post-mortem examination, each family kept the skulls of their dead in a cabin. Later on, they were taken to a community cave,

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Singular	Plural	PoS	G	Gloss	Additional information
					where each family would arrange the skulls of their selected ancestors in order of seniority and status. This ritual was usually done at night and was accompanied by the slaughtering of fowls
ruwet		v.		be cunning	
ruwul		n.		Also lawul	
ruwul ti dafal				sweet potato	(H. dankali)
ruwul ti Masara				Irish potato	
rwa		n.		cobra	
rwan		n.		head-tie	
ryaw		n.		tree sp.	Fairly big tree which has long been domesticated. To grow it one only needs to cut and grow its stem, not its seeds. The wild form is believed to be grown by certain birds which eat its seeds. It is mostly used for fire-wood and for sheds and wind-brakes
S - s					
sa		v.		germinate	
sambet		n a.		wild vegetable sp.	
ma/ti sambet				sharp, pointed	
sabot		n.	m.	weeding	
saf	saramash	n.	m.	chief	
Saf ma Nyorong				most senior of the kocok , leader of the rituals.	lit. 'chief of Nyorong'. Traditionally, the Saf ma Nyorong was the religious as well as the political leader of the Ron. He was also responsible for justice
safat		n.		1) cattle 2) wealth	
mbi' safat				fix the dowry. lit. 'count wealth'. Ref: t. 84, 027	
safut					Ref: John 18, 003
saga'		v.		equalize, estimate	
sangul	sangulash	n.		land used for second cultivation	

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sai		dem.	m	that.	
sakal		v.		change positions, miss	
sakat		v.		choose	
sako		n.		1) snake sp 2) wild plant sp. Smells rather bad.	After being processed (by beating it on a stone) the fibre is used to make a ritual dress called ndong
sakur	sakwar	n.	m.	foot	
con ma sakur				instep	
fe ma sakwar				toes	
tamba ti sakur				ball of the foot	
vis ma sakur				big toe	
sakpak		n.		shoe, sandal	
sal		n.	m.	manure, fertilizer	
salo		v.		slaughter	
sam		n.		stage of the initiation into kocok 's rung order. m	
sam ma kama, sam ma tek, sam ma wak				stages of the initiation into the kocok's rung order	
sam	samam	n.	m.	room	
samat		n.		bachelorhood	
san		v.		warm up	
san		adv.		indefinite future particle.	san si yes they will come (some time in future)
sàngú'		a. p.		whole, uncut, entire	naaf ma we ndee a tek mbolan mmis a saju the very old man cooked the melon whole
sani		dem.	m.	this	
sap		n.		native liquor	
sapa		v.		1) be clean, be holy 2) repair, amend 3) Ref: John 21, 007	
sar		n.		urine	
saram	saramash	n.	m.	chief	
saramat				chieftaincy, government	
sare		a.		good	
sarla		n.		Muslim prayer, Islam.	<H. salla

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se		v.		fill	
syai				complete	
see		conj.		until	
sef		n.		calf	
sek	kasek	n.	m.	good man	
ser		n.	f.	1) poison made of abrus beans 2) trial performed with poison.	In traditional trials, individuals were given poison to drink. This was called sho ser , sho njwal , or just ser . Anyone who died from taking the poison was guilty. In less serious cases, the poison was given to a chicken of a person. If his chicken died, he would be fined according to the gravity of his offence
si		conj.		with, and	
sir		n.		hail	
sir		v.		turn	
sirai				turn (tr.)	
sirai a hai					Ref: t. 32, 001 Maanguna Shigau ndee sirai a hai a ngor sis
masir la				turn round (intr.)	
sirai		n.		1) root 2) vein	
siri'		n.	f.	hedge, fence (made of euphorbia)	
sisal		v.		laugh	
siw		n.		trade	
naaf ma siw				trader	
siyo		n.		Ref: t. 84, 028	
sinza		v.		wash.	Also sinzam
sinzai la				wash off	
sinzyau	sinzyawash	n.	m.	shin(bone)	
so		v.		weed	
só' mà findél	so'ásh mà findél	n.	m.	proverb	
sok	shala'	n.	n.	General name for grass as a whole	
sok		num.		twelve, dozen	
sololol		adv.		almost completely	
sor		v.		stand	
a asor				straightaway	
sore		n.	f.	This is the elementary form of the ritual called -tor Nyorong	

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Singular	Plural	PoS	G	Gloss	Additional information
sotare		n.	f.	masquerader sp.	
su'		v.		plant	
su'		n.		1) handle 2) stirring stick	
su' ma mer				tree trunk	
su' ma ra				arm	
su'		n.		throat disease which is	characterised by severe pains and inability to swallow saliva or food
subut		v.		collect	
masubut				gather	
sum	sumam	n.	m.	name	
sumu'					Ref: t. 32, 018 T. 85, 017
sun		v.		know	
sunai				know, understand	
sunan		v, N.		dream	
suru'		n.		tree sp.	(H. cediya). Used as fire-wood. Leaves were formerly eaten in times of famine
sutet		n.	f.	lie	
sunze		n.	m.	itching	
sunzor		v.		stand up	
sunzor la				raise up	
swe		n.		hair. pl	
swyai		n.	m	hole.	suswyai
swyai ti ŋgoŋ				anus	
swyai		v.		fulfil	
Sh - sh					
sha		v.		circumcise	
masha				circumcision	
shambar		v.		be(come) white	
shambar la				pull out	
shambwet		adv.		narrowly	
shaŋgot		v.		thresh with feet (e.g. hungry rice)	
shamgbareŋ		n.		rudeness	
shai		v.		refuse	
shak		num.		all	
shala'		n.		grass sp.	See: sok
shap		n.		wild plant sp.	It has a smell which some people may not like. Leaves are used for burial rituals. The corpse is washed with the leaves before being buried. Those who did the

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					washing will perform a ritual with the same leaves after the burial to cleanse themselves of the dead man's wrong-doings. They do it by standing on a small hoe and performing a symbolic washing of themselves with the leaf. In the end, they put the leaf on the hoe and step out on it
shar		v.		turn red	
mashar hai				problem, difficulty.	Ref: t. 63, 035 Kil nai ti furis mashar hai . The situation became hot
sharkwat		n.		cow dung	
shash		n.		excrements, faeces, stool	
mashash				latrine	
shash ma cif				iron-ore.	lit. 'excrements of iron'
shash shita?				wasting time.	lit. 'excrete hoe'
shash tawal				plant sp.	lit. 'excrement of locust'. It is believed to be deposited from stool of desert-locust, hence the name
shat		v.		mourn	
shaat				funeral ceremony	
shaat ma ahwak				crying over spilt milk.	lit. 'mourning of crow'
shem		n.		1) mucus 2) catarrh	
shemai		v.		answer	
shen		adv.		near	
shen		v.		change	
mashen ti				barter	
sheḡat		n.	f.	cleverness	
sherai		v.		frighten	
shidēt		v.		swear an oath	
shidēt		n.		oath	
shingil	shingilash, shingilai	n.	f.	1) land 2) soil	
shilim		n.		wild grass sp.	Used to bury the dead
shilim		n.		human shadows	See: mashilim
shin	kashin	n.	m.	bad guy	
shir		n.		medicine, amulet	
shir ma calef				wild plant sp.	lit. 'anti-evil medicine'. When the acca is harvested and piled up, ready for threshing, the leaf

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Singular	Plural	PoS	G	Gloss	Additional information
					of this plant is put inside it against evil spirits. Without it, the evil spirits are believed to deprive the cereal of its grain. This action is called 'calef' and can be done to all food cereals
shir ma garen				lit. 'medicine of scorpion'.	1) wild vegetable sp 2) wild plant sp. When its leaves are rubbed in the palms of one's hand, one can pick a scorpion because the leaves are believed to make it harmless or unable to sting! When it comes into contact with the squeezed leaves of this plant, it will immediately drop its tail
shir ma ŋgal				grass sp.	lit. 'termite's medicine'. The plant is grown between farms as border marks because it lasts a very long time. It has beautiful flowers
shir ma ŋgur				wild creeping plant.	lit. 'medicine of tooth'. Leaves are pounded and mixed with some tobacco and inserted into an aching tooth
shir ma hangau				lit. 'medicine of malaria'.	Also shir ma fukut. 1) small wild plant sp. The plant is squashed and used in a ritual treatment of malaria/yellow fever. A small rope rubbed with the ground leaves is tied on the head and the chest of the patient who is then taken to a stone water-basin (kukut) and washed there. As he takes the ritual bath (fukut), the water turns yellow. This is believed to be the yellow fever removed from the body 2) domesticated tree sp. (H. dogon yaro, maganin shawara). The leaves of the tree are boiled and the bitter water is drunk as medicine by those suffering from malaria, yellow fever and jaundice
shir ma njeŋaŋ				small wild plant sp.	(H. gagai?). lit. 'medicine of strength'. Formerly, the roots of

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Singular	Plural	PoS	G	Gloss	Additional information
					this plant were boiled and newly-born babies were fed with the water to make them grow strong. It is thought to give some extraordinary mystic power. The Fulani are said to use (drink) it before engaging themselves in their initiation into manhood (ritual beating of their bodies)
shir ma kanan				wild plant sp.	lit. 'anti-evil medicine'. It has a powerful nasty smell. Worn, put in ear or rubbed on body when going to public gatherings
shir ma kawan				wild plant sp.	lit. 'medicine of cricket'. Leaves were formerly cooked with intestines of sheep, cows, or goats and eaten as soup to cure yaws and scabies. The cricket eats it when it is young
shir ma kukwa				wild creeping plant sp.	lit. 'raw medicine'. Roots are pounded and rubbed on open wounds as a medicine
shir ma likin				wild vegetable plant sp.	lit. 'medicine of stomach up-set'. Is believed to remedy up-set stomach (likin). Leaves are plucked and chewed and swallowed raw. It was in former times also chewed and put on fresh wounds and aching teeth
shir ma lyan				small plant sp.	lit. 'medicine of makocok's widow'. Worn on skirt or ears by the widows of the kocok. It is forbidden to be burnt
shir ma mashu				plant sp.	lit. 'medicine of sowing'. It is used as a ritual medicine in connection with the sowing of food crops, e.g. acca and finger-millet. It is believed to increase the crops yielding when sown together with it
shir ma mashawareŋ				plant sp.	lit. 'medicine for mosquitoes'. The leaves are picked while yet green and put in the room against mosquitoes. The smell kills the mosquitoes
shir ma mer				small wild plant sp.	lit. 'medicine of pipe stick'. The

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Singular	Plural	PoS	G	Gloss	Additional information
ti fol					leaves are pounded and mixed with water, which gives a yellowish colour. This colour is used to decorate the long traditional smoking-pipe sticks
shir ma mwan				plant sp.	lit. ‘medicine of fire’. Contains cotton-like matter which was formerly used with a flint and a piece of steel to make fire. Even today, some local people make fire this way. When dried, the flammable material is kept in a tinder-box
shir ma puri				wild creeping plant sp.	lit. ‘horse’s medicine’. Roots are heated in fire and the water in it pressed into wounds on horse’s feet (around the hoofs)
shir ma pus				wild plant sp.	Popularly used. It produces a cotton-like material when fully ripe. Leaves are boiled and the water is later warmed and given to babies until they are grown up and able to take strong food. Cotton-like material is mixed with tobacco ashes for tinder
shir ma rifyal				wild vegetable sp.	lit. ‘medicine of wounds’. Plant is heated or warmed and pasted on a wound (rifil) as a medicine. If pasted on a boil, the boil will soon bring out pus
shir ma sisiŋ				wild plant sp.	lit. ‘medicine of boil’. The leaves of this plant are warmed in fire and then pressed against a boil, especially one that occurs near the testicles
shir ma sunze				small wild-growing flower sp.	lit. ‘medicine of itching’. Leaves are squeezed and rubbed on an itching place on the body
shir ma shem				wild plant sp.	lit. ‘medicine of cough’. Grows by the riverside. The watery juice of the plant is like the nasal discharge of one suffering from catarrh. The juicy stem is pounded and the person suffering from the cough/catarrh puts it in warm water to drink it or wash

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					his head with the water
shir ma wanjaŋ				wild plant sp.	lit. ‘medicine of red sorrel’. The fruits (about the size of a guava) are reddish when ripe. They have a sour taste
shir		v.		1) steal	
—		n.		thieves	
sherat				theft	
shiril		n.		Ref: John 18, 028	
shisha’		n.		mountain goat	
shisher		v.		be afraid	
shisher				fear	
mashisher				coward	
shit		v.		look	
shitai				see	
shitai				opinion	
shitai hai				watch a person’s skull during his second funeral	
shita’		n.		hoe	
shitam		n.		1) ring 2) chain 3) prison. 4) time	
shitam ma puri				1) stirrup 2) constellation of the stars, Orion (?)	
shitam ti ra				ring, bracelet	
sho		n.		bitter tomato, garden egg	(H. gauta)
sho		v.		drink	
sho ligit ti manzonet				behave like a mad person.	lit. ‘drink liquor of m. ants’
sho shum				suffer	
sho taba				smoke	
shom		n.		horn	
shon		v.		grind	
shor		n.	m.	land-monitor	(H. damo)
shu		v.		1) pour 2) wear, put 3) plant	
shwai hai				pour on	
shu al				line out furrows	
shu daam a yish				wear clothes	
shu ranjwal a ngwaan				behave like a rascal.	lit. ‘put clubs at anus’
shu la				be proud	

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Singular	Plural	PoS	G	Gloss	Additional information
shu male' la				forgive sin	
shu shaat la				finish mourning for a person after his death	
shu yir				shed tears	
mashu				fertility ritual.	This ritual is done by the mburai by symbolically cultivating a particular food-crop
mashu a ndik				fall down	
shuhul		n.	f.	small rat sp.	The birth rate of these rats is very high. The children of people who don't take care of them are sometimes called fe ma shuhul
shunjo		v.		wake up.	Also cinjo
shukuk		n.		wild plant sp.	(H. agugu). Roots are pounded and drunk with warm water or milk to remedy stomach ache / cramps
shukve		n.	m.	vulture.	Also va, vokshi
shum		n.		pain, difficulty, pity	
shurai		v.		greet	
shuran	1) greeting 2) warning				
shushyal		n.		scrotum	
ho' ma shushyal				testicles	
shuwir		n.		wild cat	(H. muzuru)
shwyar		n.		eagle-owl	
T - t					
ta		prep.		to, at, of	
ta'		v.		build	
mata'				place cleared for building	
mata'				house-builder	
ta' luḡ				mould a pot	
ta' wur				build a house	
taa		excl.		but, however	
taa		prep.		from	
taa nani				from here, then	
taa tyei				from there, then	
taa takfai				afterwards	
taba		n.		tobacco leaf.	Ron tradition demands that, when a young man wants to court a girl for marriage, he must first beg for

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					tobacco (fwal taba) from her parents. The tobacco is then smoked by the would-be bridegroom's parents or elders. < H. taba
tabwalak		n.		leprosy	
tambik		v.		knead, pound	
tambuk		v.		pick up a handful	
tabak		n.		arbitration	
naf ma tabak				negotiators	
tabwak		v.		beat	
tabwish		n.	f.	1) badly smelling grasshoppers sp 2) nose-bleeding	
tanda		v.		be bitter	
tandash		v.		thresh with a stick	
gaat ti tandash				flail	
tandasha'		n.		wild plant sp.	It belongs to the jute fibre family called 'rama' by the Hausa. Leaves are squeezed and put into the nose to revive someone who is fainting. The leaves are believed to have such power as a drug
tadai		n.		louse	
tadas		v.		1) flash 2) burst into	
tadi		n.		taboo, sin	
taf		n.		spoon	
tafon		v.		step	
tafonai shash				talk rubbish.	lit. 'step on faeces'
tagun		n.		tail.	Also dakun (Bt.)
tahun		adv.		tomorrow	
tákfai		adv.		after	
takmbur		n.		wild tree sp.	Fairly big. Fruits are about the size of date-palm fruits and are edible. Roots are cut and a secretion released from them is drunk as a medicine of whooping cough. Trunk is cut as fire-wood
takngom		n.		wild plant sp.	Leaves are pounded and rubbed on ribs. They are said to remedy spleen and kidney pains
tal		v.		pay	

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talal				fine	
talal ti wash				sacrifice	
talas		n.	f.	mosquito sp. that moves in swarms	
tami		int.		when?	
tamo	tamoash	n.	m./f.	sheep	
tamun		n.	m.	spring (Febr.-March)	
taŋ		v.		pick	
taŋ dfer					ritual connected with child-birth. lit. 'pick river'. When a child is born this ritual is done by the father of the child or his own father. A tiny aquatic creature called yiw (water-beetle?) will be collected from certain streams and rivers. It is killed and placed on the head of the child. Without this ritual it is believed that the child may not be recognized by the water-spirits and thus be hurt or killed. It may also suffer certain diseases which cannot be cured such as dumbness, deafness, blindness, madness or impotence
taŋ ram				ritual connected with child-birth.	lit. 'pick mountain'. tang ram is a ritual of sacrifices to certain sacred stones or rocks, before or after a child is born
taŋ		a.		other	
taŋ		n.		talkativeness	
tar		v.		break (stick)	
tar tagun la				do justice to a case.	lit. 'break tail off'
taraf				Ref: T. 83, 057	
tarai		n.		fan-palm	(H. giginya). Can also be domesticated. It takes a long time to mature and has a very long life. The trunk is cut into planks for roofing. The planks are very durable. The leaves are used to make mats, baskets, etc. It also bears edible roots called muruci in Hausa
tarau		n.		coin sp.	< H. taro
tarnjo		n.		fruit-bat	

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tas re		v.		stretch out hands.	Ref: John 21, 018
taso		n.		last year	
tash		n.		ancient stone bridge	Found all over the Ron land. They are said to have been made by Cen a Dares, the legendary ancestor of the Dares clan. Also fatash. They are protected by water spirits (hural)
tashash		n.	f.	liver	
tat		v.			Ref: t. 42, 020
tatuf		adv.		day after tomorrow	
tawal		n.	f.	locust	
tawe		adv.		first, before, long since, yet	
te'		dem.		there.	Also tei
tek		v.		take	
tekai				seize, take	
tek bur				commit an offence.	lit. 'take judgement'
tek ca				festival of women.	lit. 'take food'
tek fe la taa fasa				ritual	to heal a certain disease which is characterised by loss of appetite. lit. 'take children down from the sky'
tek finvan fit				be greedy.	lit. 'lift eyebrows up'
tek fo				talk carelessly.	lit. 'take mouth'
tek fo' ma hural				disease characterised by stiffness of the muscles.	lit. 'take the water-spirits' acca'
tek shilim				snap a picture.	lit. 'take souls'
tek yiw				ritual.	lit. 'take water-beetle'. It is done by the native doctors (mburai) when a child is about to die because his yiw (like his second self) has been captured by evildoers. If it was captured by a dead person, his or her grave will be opened and the bones will be broken to rescue the yiw. Otherwise, the child will die
tek		n.		beans	
tela	telaash	n.	f.	temple (of head)	
tem					Ref: T. 81, 006
terai		v.		press, hold down	
ti		conj.		with	

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ti		part.		connective particle, of	
ti		dem.		there, in	
ti		part	f.	Copulative particle: she is	
ti'		v.		be called	
ti'ai				point at, notice	
tindai		dem.	f.	that	
tinder		n.	m.	labouring hard for a meagre living	
tifyor		n.		bone marrow	
tik		v.		repeat	
tik la				return	
tik ti				give back	
tik tikil				retell	
tikai				repeat	
tikil		num.		eleven	
tilis		n.		hippopotamus	
tima		rel.	f.	1) which, who 2) (at the time) when	
tin	tinan	n.	f.	nose	
tir		n.	f.	natural water hole, well	
tirim		v.		think sorrowfully, be depressed.	Also taram
tis		v.		squeeze	
tisyo'		excl.		may this happen again!	
tite		int.		how?	
to		v.		be short	
tof		v.		1) meet 2) cohabit	
matof	.			meeting point, junction, confluence	
tok		v.		run	
tutok				running	
tokai				chase	
tokai a hai				outrun	
tot gor la		n.p.		settlement of a dispute	
twaak				be mad	
ma/ti				mad	
twaakan				madness	
tok ti fe				circumcision.	lit. 'run with children'
tutok ti mar				elope.	lit. 'run away with a girl'. This

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fwar					custom is permitted where the conditions for going through a normal marriage process are lacking, e.g. when a girl has outgrown the age for marriage, when the parents of a girl want to force her to marry someone she doesn't love or where they demand too much dowry. In this case, the intended husband may simply abduct the girl
tol		n v.		1) contribute 2) feast	
ton	tonan	n.		cave	
toŋ		n.		complaint	
toŋ		v.		be first, do first, begin	
toŋai				start	
tor		v.		1) pierce, prick 2) till soil	
toran				cultivation of cocoyam	(H. kaptu)
tor daam				sew	
tor motan				healing ritual.	lit. 'pierce disease'. This is a ritual done by native doctors to kill certain invisible creatures which are believed to cause such diseases as small-pox, leprosy and dysentery. The ritual is usually done at the residence of the patients or wherever the native doctors believe the creatures causing the disease exits
tor nyoroŋ				ritual connected with child-birth	lit. 'pierce nyorong'. Formerly it was an important ritual done to pregnant women before delivery. It was meant to protect the pregnancy and the child to be born (as well as the mother) from diseases, evil and witchcraft. It was normally done by any circumcised male, preferably by the kocok. During the ritual ceremony, the woman's eyes were closed, so that they could

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					not see who was doing the ritual and how. The women normally had to bring a measure of acha as a fee for this service
tor tin				behave in a way that makes others look down on one.	lit. 'pierce nose'
tore		n.		hook	
torot		v.		snore	
tos		v.		start	
tot		v.		1) talk 2) judge	
tot bur				judge a case	
tot ho'				interpret the message of the ho'.	Tot ho' is a ritual session for the hearing of the ho' egg. It is a solemn affair because the egg's message may contain serious prophecies of what has happened or is to happen
tot shash				talk nonsense	
tu	tutwai	n.	f.	1) belly 2) dysentery	
a tu ti				inside	
tu'		v.		untie	
tu'ai				untie	
tu' la				loosen	
tu' mashit la				act of forgiving	
tubun		n.		history.	Ref: Mburuk 01
tundel		n.	f.	jackal	(H. dila)
buran ti tundel				being impatient.	lit. 'burial of jackal'. In popular belief, the jackal buries its prey to rot and then eats the worms which feed on the decomposing body. But it will not give the prey enough time to rot! It will be exhuming and reburying it several times, thinking it has already decomposed. This impatient behaviour is called buran ti tundel
tunduf		v.		Ref: t. 43, 020T. 80, 014	
tudu		v.		sweat	
matudu				sweat	
tuf		v.		spit	
twaaf la				vomit	
tuf gor la				reconciliation ritual.	lit. 'spit out anger'. This ritual

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					served to settle minor offences. For example, when a son slaughtered an animal he was obliged to give his father the liver, the kidney and the heart of the animal (daam ma motash). If a son violated this custom, the father would become angry. In order to be reconciled with his father, the son would have to bring native liquor, slaughter a fowl and the family and relatives would gather and witness the father forgiving the son by spitting saliva on the ground
tuf lulya				ritual	to find out whether a person has been engaged with witchcraft. lit. 'spit saliva'. The ritual is done by the mburai in order to find out anyone guilty of witchcraft. All members of a family will gather and spit into a calabash. Anyone who refuses to do this is judged guilty and condemned to death. The ritual excludes the children
tuk		v.		1) push 2) send. 3) drive a car. 4) second farming	
tuk bur				commit an offence	
tuk la				push off	
tuk ndog la				trying to live above one's means.	lit. 'push ashes away'
tul		v.		collapse (esp. structures)	
tulai				fall on	
tula		n.		riverbank, fertile land	
tumatur		n.		tomato.	< H. tumatur
tuni		pro.	f.	this.	Also tuu
turuk		n.		bustard	
tus		n.		poison	
tut		n.		sinew, muscle	
tutolat				crowing.	koron ta worop tutolat the cock began to crow
tutum		n.		owl	
fu' tutum				lit. 'blow owl'.	In popular belief, the owl is a

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					symbol and tool of witchcraft and is most hated. Nobody likes the sound it makes. The characteristics or acts of a person corresponding to that of the owl is called fu' tutum
tutur		n.		wild plant sp.	It belongs to the garden-egg family. It has a thorny leaf. Its fruits, when ripe, are yellowish in colour. The fruits are pressed into water for fowls to drink. It is believed to cure certain fowls' diseases
tyas				tyas i wan a far maawei kwa I will not believe it	
U - u					
umbor		a.		female	
ucurwet		n.		small chicken-like bird sp.	that lives in caves. The birds move in groups and have a habit of always making noise
ucwan		n.	f.	profit	
uduga		n.		cotton (plant).	< H. auduga
undwa		n.		small bird sp.	
ufurum		n.		aquatic plant sp.	Grows in water and by the river banks. It can block the water passage. It is eaten by animals when it is dry in dry season
ufutut		n.	f.	measles	
ufwer	ufwerash	n.		debt.	Also wufer
ufwer		n.		grass sp.	(H. zana). One type grows by riversides and is taller and superior to the dwarf one that grows in mountains. It is used for making woven fences. A door-mat or cover is also woven with this grass. This type of mat is also the traditional stretcher for carrying corpses to the burial ground
ugalal ti Mangam		n.		carnivorous plant sp.	(H. matan malam ?). The leaves contract when touched by an insect or a hand. A traditional saying of the Ron describes the

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					plant's behaviour: Ugalal, shi kabwak fo' la, hanan na a ayes , i.e. Ugalal, remove your acca from the sun, rain is coming While saying this, one touches the plant and it folds its leaves. lit. 'fem.-smoke of Manggam masquerader'
unga'jan		n.	f.	small black bird sp.	
ungwa		n.		red monkey sp.	
uhudik		n.	f.	hiccup	
uhulyak		n.		cucumber, water-melon	
ujush		n.		constellation of the stars, Pleiades (?)	
unjuwa		n.		harlot	
ukutyal		n.		left	
usukwet		n.		wild plant sp.	Its stem has a milk-like juice. While still green, it is cut and broken into pieces, which are put into a cup or gourd of milk for a night (24 hrs). The preparation is drunk by those who have stomach cramps. It is also believed to empty bowels in the same way the Epsom salt does
ushaash		n.		black ant sp.	
ushe'		n.		wild creeping plant sp.	The leaves are very bitter. It is sometimes smashed and prepared with salad vegetable to make it taste a little bitter. Also ushurum
ushindam		n.		wild plant sp.	Formerly, people used to smoke the plant. Even today some people still smoke it. Its taste is said to satisfy the appetite for tobacco
ushirbil		n.		small plant sp.	(H. kaz(u)wa?). It is believed to cure scabies. The leaves are fried and ground. The ground powder is then rubbed on the affected body parts. Another way is to pound the leaves and wash the affected body parts with warm water
uvurndiq		n.		sling, catapult	

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Singular	Plural	PoS	G	Gloss	Additional information
V - v					
va		n.		vulture	
vaat		n.		rizga tuber	(H. rizga). The roots of this plant are washed and cooked. They are then peeled and eaten in the same way like cocoyam or potatoes. They can also be roasted, then peeled and sun-baked. The tubers can also be peeled and eaten raw
vaat	vivat	adv.		little	Also vat, vaatun
varau		n.		small axe	
vau		n.		tree sp.	Leaves are pounded and rubbed on the anus as a medicine of a disease called 'kurga' in Hausa and 'nggong' in Daffo
ver		n.		ritual dance during the initiation into the kocok's rung order	
ver ma kama, ver ma sam, ver ma tek, ver ma wak				stages in the initiation into kocok's rung order	
vis	visas	n.	m.	father, parent	
vit re		v.		dangle hands.	Ref: t. 63, 025
vitai		v.		thresh, winnow	
vo		n.		door	
vo		v.		close	
mavo				lid (circular mat)	
vo hai				ritual to protect children from evil spirits.	lit. 'close head'. For this ritual, which is done by the mburai , tiny ants (gandif) are killed and pounded with fried black beniseed (folal). The pounded beniseed is mixed with oil and a child's head is covered with this mixture. The ritual is believed to protect the young ones from contact with evil spirits and witches. If the ritual is successful, the child so treated will immediately fall asleep
vo kil				second funeral.	lit. 'close place'. Traditionally,

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					the Ron bury the dead in their houses. The first burial is temporary. After seven days, the head of the dead is removed for the traditional post-mortem examination, to ascertain the causes of his death. The grave is then finally closed. A species of euphorbia called karnggash is inserted in the hole of the building through which the head of the dead was removed. This symbolizes the final separation with the dead
volok					Ref: T. 79, 056
volom		n.		plant sp.	
zur		v.		collect	
vwash		n.		soup, stew	(H. miya)
vwash ma ndara				algae sp.	(H. gansakuka). lit. 'ndara frog's soup'. Collects on stagnant or very slowly flowing water
vwash ma ndafash				small wild plant sp.	lit. 'ndafash soup'. Used for making ndafash soup
vwash ma randon				plant sp.	lit. 'cow's soup'
vwash	vwashash	n.		breast.	Also bwash
vwat		n.		charm that prevents women from getting pregnant	
vwatlam		n.		plant sp.	The leaf of the plant is slippery when squeezed while still green
vwyar	vwyarash	n.		flute	
W - w					
wa		int.		who?	Also wamai
wa'		part.		allegedly, it is claimed that	
waa'		excl.		no!	
waatan		n.		tale.	Also utanan (Bt.)
wagin		n.		spear type	
wanngai		n.		monkey (gen.)	
wanjan		n.		red sorrel	(H. yakuwa). Leaves are used as soup vegetable. The seeds are processed into what the Hausa

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					call 'dadawa' which serves for making local soup in similar way as Maggi cubes
wak		v.		let go	
wakai				release	
wak la				throw away	
wak a ra				let go	
wal		v.		finish	
mawal				be finished	
walai				finish	
ma/ti walai				last	
wala					Ref: t. 84, 038
waj		v.		fry	
war		n.		1) beads 2) necklace	
war		n.		bird's nest	
warai					Ref: T. 83, 041
warat		v.		pull off the grains of corn	
wardam		n.		1) belt, girdle 2) spur	
wareŋ		n.		tiny mosquito sp. f	
warowa		n.		disaster	
was		v.		1) sweep, rub 2) snatch 3) remove beans from their sheaths	
mawas				broom	
was		n.		inheritance	
wasoŋ		n.		stallion	
wash		n.		blood. pl	
wash		n.	m.	1) grandfather 2) grandson 3) uncle. 4) male in-law	
waya		n.		age-mate	
we		n.		past, old times	
ma/ti we				old (opposite: new)	
wel		v.		branch from one's way	
weg		n.		breakfast	
kir weg				take breakfast	
weg		n.		good luck	
wer		n.		soot	
wer		v.		revenge	

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wet		v.		tear	
wet		part.		not, in vain	
wetai		v.		hide	
wil	wilyal	n.		year	
wo'	wo'ash	n.	m.	he-goat	
wolol		n.		wild plant sp.	In former times, it was pounded and drunk with warm water by women, if after giving birth the placenta refused to come out
wom		v.		rub	
wom nafu				marriage ritual.	lit. 'rub woman'. The ritual embodies the payment of dowry and all the mean services the bridegroom or his parents do for the parents of the bride until the marriage day
wom puri				horse decoration ritual.	lit. 'rub horse'. This is a ritual of painting/decorating a horse as well as its rider with a mixture of oil and red chalk in preparation for a hunting expedition or a festival where horsemanship will feature
woon		n.		1) bee 2) honey	
wop		v.		haste, do immediately.	Also Bt. worop
wor		v.		be sour	
woroŋ		v.		write, decorate	
woroŋ	woroŋai, woroŋash	n.	m.	throat	
wu		v.		exceed, surpass	
wu'		n.		small wild tree sp.	Grows in clusters. There is a myth connected with this tree: A snake called kat climbs it when it gives birth to children. It drops the children down, otherwise they would devour their mother
wuf		n.		brain	
wuka		n.		bravery, competition	
wulyaŋ		n.		Hausa. pl.	Sg: mawulyaŋ
wun		n v.	m.	1) admonition 2) marriage ritual.	Formerly, this was a compulsory ritual for the bride and the bridegroom. It was done by the elders or other responsible people from their families. They would

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					be placed separately in a special building (hutum) and admonished for their coming married life
wunat		n.		work	
wur		n.		special meeting.	Wur is called out by the religious leaders. During such a time, field work is not allowed. The person who doesn't respond to the call is heavily fined
wur	wurai	n.	f.	house, compound	
wur ti mgbaŋ				place of the dead.	lit. 'big house'
wuruk		v.			Ref: t. 44, 010
wuryas		n.	m.	locust sp.	
wutirish		adv.		scattering	
wuur		adv.		quickly	
Y - y					
ya'		v.			Ref: t. 44, 022
Yaangu		n.		masquerader sp.	
yaake'		excl.		Oh dear!	
yaf		v.		aggravate	
yafan		n.		special system of cultivating cocoyam	
yanga'		v.		be(come) black	
yangon		n.	f		
yangon ti yas				guinea corn, sorghum	
yangon ti sukpuk				maize	
yaŋos		v.		scratch	
yaŋosai				scratch	
Yakuk		n.	f.	masquerader sp.	Ndong and Yakuk stay with the circumcised during their seclusion. Ndong is made of grass fibres, Yakuk of a lichen sp. or grass. Yakuk is said to be Ndong's wife
yalo		n.		garden egg.	From: H
yaŋ		n.		wild grass sp.	H. <i>ciyawan jinka</i> . It is commonly used for thatching roofs. It may be cut from the beginning of November to the end of February each year. It is kept in special reservation areas,

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					where domestic animals are not allowed to enter
yat		n.	f.	bush-cow	
yau		v.		dig	
ye		excl.		OK	
yee		excl.		hurrah!	
yelam		num.		nine	
yes		v.		come	
yidu		n.		wild tree sp.	It is thorny and does not have branches, but grows up in groups of straight staffs, sometimes numbering over 20. A bow of a traditional musical instrument called bangcet is made of the stick of the plant
yir		n.		tear	
yiri		n.		deep water	
yish	yishash	n.		body	
yishaŋ		n.		tall wild grass sp.	It is the biggest variety of the thatch-roof grass that grows in the Ron area. It can reach over 8 feet. Used for thatching roofs. It forms the base of the thatch-roof upon which the rest of the small grass varieties are fixed
yitat		n.		1) tree 2) firewood	
yiw		n.	f.	small aquatic insect, water-beetle	This insect was formerly used for a baptism-like ritual. It was killed and mixed with oil and certain plants and placed on the head of newly-born babies. It was believed to relive in the baby as its spirit
yo		cop.		as.	Also ye
yoŋ		v.		harvest cocoyam	
yoŋ findel				bring up a matter that has already been settled	
yor				thatching grass that has been used before	
yor		v.		wonder, be surprised	
yor		n.	m.	insect sp. which attacks grains	
yorom		n.	m.	spitting cobra	H. <i>gamsheka</i>

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yu		v.		go	
mawan				going	
waai				go habitually	
yu a ram				become circumcised.	lit. 'go to mountain'
waai kil				ritual blessing of newly-built house or newly-acquired wealth.	lit. 'go (habitually) place'. Formerly, a mburu would be called to drive away evil spirits from a newly-built house. For this, an animal would be slaughtered. The blood of the animal would be dropped at the door-way of the new house. Other rites would be also performed by the mburu . Today, a similar rite is done according to the faith of the owner of the new house. It now also includes other newly-acquired wealth, e.g. cars or lorries
yuhun		num.		three	
yuk		excl.		probably	
ywash		v.		wait, pass time	
Z - z					
zan		v.		seize, take, pull	
zimbit		n.		special system of cultivating cocoyam	
zile'		n.		wild plant sp.	Formerly, it was mixed with salt and given to a horse suffering from a skin disease characterized by loss of hairs. It was also eaten in times of famine. Nowadays some people make soup of it. Also akurkwat
zilik		n.		nonsense	
ziw		v.		dive	
zoŋ		n.	f.	women's walking stick	
zoŋ ti Nyoroŋ				plant sp.	lit. 'Nyorong's walking stick'. Tall straight plant which grows by river and stream banks. Breaks down very easily. Tall sticks are cut and put in water for

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					its fleshy skin to rot away. It is then washed and dried for use as a torch (nggayam)
zur		n.		small wild plant sp.	Grows only in rainy season and dries up in dry season. Leaves are eaten by animals. In dry season it is collected as fire-wood
zure		n.		dried meat	
zure la		v.		store	
zuruk		n.		dirt, filth	
zut		v.		beat, slap	
zut bur				fight a war	
zut mwan				strike a fire	
zut pas				throw dice	
zut tikil				take to one's heels	