Annotated Swadesh wordlists for the Hadza group (Hadza family).

Languages included: Hadza [hdz-hdz].

DATA SOURCES


Sands 1998 = Sands, Bonny. Eastern and Southern African Khoisan. Evaluating Claims in Distant Linguistic Relationships. Ed. by Rainer Vossen. Köln: Rüdiger Köppe Verlag. // Monograph dedicated to the issue of genetic relations between the various "Khoisan" languages. Contains basic lexicon lists for multiple languages, including Hadza; unfortunately, the list is somewhat idiosyncratic, specially tailored for "Khoisan needs", and only coincides to a small extent with the standard Swadesh list.

Sands Ms. = Sands, Bonny. Hadzabe vocabulary. // Typed manuscript, containing a large wordlist elicited by B. Sands in 1991/1992. Phonetic notation and semantic accuracy are generally of a very high quality, except that the data do not contain tonal notation.

Bleek 1956 = Bleek, Dorothea F. A Bushman Dictionary. American Oriental Society: New Haven, Connecticut. // (A huge (almost 700 pages) collection of comparative data on Khoisan that includes both Dorothea F. Bleek’s own collection and data from numerous other researchers published up until the 1930s (W. Bleek, L. Lloyd, etc.). Transcription quality varies in between all the different sources, but is generally unreliable, quite typical of all Khoisan data published before the second half of the XXth century. Nevertheless, the edition still contains a wealth of priceless data, particularly on extinct North and South Khoisan languages.)
Dempwolff 1917 = Dempwolff, Otto. Beiträge zur Kenntnis der Sprachen in Deutsch-Ostafrika. In: Zeitschrift für Kolonialsprachen, 7, pp. 309-325. // A brief paper containing three wordlists (Iraqw, Datooga, and Hadza) collected by O. Dempwolff in 1910-11; the Hadza wordlist, along with E. Obst’s data published in 1912, remains one of the oldest sources on the language and is thus of considerable historic interest.


NOTES

1. General.

Although the general bibliography on the language of Tanzania’s Hadzabe is already quite large, we still lack a comprehensive, accurately compiled dictionary of Hadza; consequently, the wordlist has to be compiled from several different sources. As the fundamental basis for the wordlist, we choose the published and unpublished results of fieldwork conducted by Bonny Sands: namely, the 232-item lexical list published in [Sands, Maddieson & Ladefoged 1996] (containing tonal notation) and, in order to fill in the remaining gaps, the much larger - but tonally unmarked - wordlist contained in [Sands Ms.].

In between themselves, these sources allow for the compilation of a comprehensive wordlist. However, the notes section also lists alternate variants from several older sources: (a) Otto Dempwolff’s 1917 paper, one of the oldest sources on Hadza (E. Obst’s paper from 1912, technically the first collection of data on Hadza, is not listed because the phonetic notation is of extremely poor quality); (b) the results of D. Bleek’s fieldwork, included in [Bleek 1956]; (c) the collective paper [Tucker, Bryan & Woodburn 1977], presenting a phonetic analysis of data collected by James Woodburn.

NB: Most of the morphological segmentation applied to the data is confined to
separating the root from the productive synchronic suffixes (gender and number for
nouns, personal markers for verbs, etc.), in which we generally follow Sands et al.
However, one of the peculiarities of Hadza nominal stems is that a statistically
significant part of them shows a limited set of word-initial vowels (ʔa=, ʔi=, ʔu=) or
combinations of vowels with laryngeal ɦ- (ɦa=, ɦi=, ɦe=, ɦo=). From a structural point of
view, they produce a strong impression of representing fossilized class prefixes, and
even though there is almost no internal evidence for separating them from the "bare"
root (other than a large group of supposedly "prefixless" forms in D. Bleek’s materials,
which may in reality represent incorrect segmentation), it seems reasonable to formally
segment them as prefixes in order to provide a more reliable basis for external
comparison. All such situations are explicitly marked in the notes.

2. Transliteration.

The UTS system, being essentially based on the IPA with minor changes, is quite close
to the completely IPA-based system in [Sands, Maddieson, & Ladefoged 1996];
transcription systems for Hadza employed by other researchers generally require more
transliteratoral efforts. It should also be noted that serious discrepancies are attested in
various researchers' interpretation of the phonological structure of Hadza (see notes
below).

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>p</td>
<td>p</td>
<td>p</td>
<td>p</td>
<td>p</td>
</tr>
<tr>
<td>pʰ</td>
<td>pʰ</td>
<td>p</td>
<td>ph</td>
<td>ph</td>
</tr>
<tr>
<td>b</td>
<td>b</td>
<td>b</td>
<td>b</td>
<td>b</td>
</tr>
<tr>
<td>f</td>
<td>f</td>
<td>f</td>
<td>f</td>
<td>f</td>
</tr>
<tr>
<td>m</td>
<td>m</td>
<td>m</td>
<td>m</td>
<td>m</td>
</tr>
<tr>
<td>w</td>
<td>w</td>
<td>w</td>
<td>w</td>
<td>w</td>
</tr>
<tr>
<td>tʰ</td>
<td>tʰ</td>
<td>t</td>
<td>th</td>
<td>th</td>
</tr>
<tr>
<td>d</td>
<td>d</td>
<td>d</td>
<td>d</td>
<td>d</td>
</tr>
<tr>
<td>n</td>
<td>n</td>
<td>n</td>
<td>n</td>
<td>n</td>
</tr>
<tr>
<td>-----------</td>
<td>----------------------------------</td>
<td>-------------------</td>
<td>----------------</td>
<td>--------------------------------</td>
</tr>
<tr>
<td>r</td>
<td>r</td>
<td>r</td>
<td>r</td>
<td>r</td>
</tr>
<tr>
<td>c</td>
<td>ts</td>
<td>ts</td>
<td>ts</td>
<td>ts</td>
</tr>
<tr>
<td>ž</td>
<td>dz</td>
<td>dz</td>
<td>dz</td>
<td>dz</td>
</tr>
<tr>
<td>s</td>
<td>s</td>
<td>s</td>
<td>s</td>
<td>s</td>
</tr>
<tr>
<td>Ė</td>
<td>tf</td>
<td>ch</td>
<td>tf</td>
<td>c</td>
</tr>
<tr>
<td>ź</td>
<td>dʒ</td>
<td>j</td>
<td>dʒ</td>
<td>j</td>
</tr>
<tr>
<td>Ć</td>
<td>tʃ'</td>
<td>ch'</td>
<td>tʃ?</td>
<td>c'</td>
</tr>
<tr>
<td>š</td>
<td>ʃ</td>
<td>sh</td>
<td>f</td>
<td>f</td>
</tr>
<tr>
<td>λ</td>
<td>tɭ</td>
<td>tl</td>
<td>tl ~ kl</td>
<td>tl</td>
</tr>
<tr>
<td>λ’</td>
<td>tɭ’</td>
<td>tl’</td>
<td>tl’ ~ kl?</td>
<td>tl’</td>
</tr>
<tr>
<td>t</td>
<td>h</td>
<td>hl</td>
<td>xl</td>
<td>hl</td>
</tr>
<tr>
<td>l</td>
<td>l</td>
<td>l</td>
<td>l</td>
<td>l</td>
</tr>
<tr>
<td>y</td>
<td>j</td>
<td>y</td>
<td>y</td>
<td>y</td>
</tr>
<tr>
<td>k</td>
<td>k</td>
<td>k</td>
<td>k</td>
<td>k</td>
</tr>
<tr>
<td>kʰ</td>
<td>kʰ</td>
<td>k</td>
<td>kh</td>
<td>kh</td>
</tr>
<tr>
<td>g</td>
<td>g</td>
<td>g</td>
<td>g</td>
<td>g</td>
</tr>
<tr>
<td>k’</td>
<td>k’</td>
<td>k’</td>
<td>k</td>
<td>k’</td>
</tr>
<tr>
<td>ŋ</td>
<td>ŋ</td>
<td>ng</td>
<td>ŋ</td>
<td>ŋ</td>
</tr>
<tr>
<td>ņ</td>
<td>ņ</td>
<td>ņ</td>
<td>ņ</td>
<td>ņ</td>
</tr>
<tr>
<td>ņ’</td>
<td>ņ'</td>
<td>ņ'</td>
<td>ņ’</td>
<td>ņ’</td>
</tr>
<tr>
<td>ŋ’</td>
<td>ŋ’</td>
<td>ŋ’</td>
<td>ŋ’ ~ ŋ’</td>
<td>ŋ’ ~ ŋ’</td>
</tr>
<tr>
<td>ŋʰ</td>
<td>ŋʰ</td>
<td>ŋʰ</td>
<td>ŋʰ ~ ŋʰ</td>
<td>ŋʰ ~ ŋʰ</td>
</tr>
<tr>
<td>ŋ’ʰ</td>
<td>ŋ’ʰ</td>
<td>ŋ’ʰ</td>
<td>ŋ’ʰ ~ ŋ’ʰ</td>
<td>ŋ’ʰ ~ ŋ’ʰ</td>
</tr>
<tr>
<td>ŋ’h</td>
<td>ŋ’h</td>
<td>ŋ’h</td>
<td>ŋ’h ~ ŋ’h</td>
<td>ŋ’h ~ ŋ’h</td>
</tr>
<tr>
<td>ŋ’h’</td>
<td>ŋ’h’</td>
<td>ŋ’h’</td>
<td>ŋ’h’ ~ ŋ’h’</td>
<td>ŋ’h’ ~ ŋ’h’</td>
</tr>
<tr>
<td>ŋ’h”</td>
<td>ŋ’h”</td>
<td>ŋ’h”</td>
<td>ŋ’h” ~ ŋ’h”</td>
<td>ŋ’h” ~ ŋ’h”</td>
</tr>
<tr>
<td>ŋ’h’”</td>
<td>ŋ’h’”</td>
<td>ŋ’h’”</td>
<td>ŋ’h’” ~ ŋ’h’”</td>
<td>ŋ’h’” ~ ŋ’h’”</td>
</tr>
<tr>
<td>ŋ’h”’</td>
<td>ŋ’h”’</td>
<td>ŋ’h”’</td>
<td>ŋ’h”’ ~ ŋ’h”’</td>
<td>ŋ’h”’ ~ ŋ’h”’</td>
</tr>
<tr>
<td>ŋ’h”’”</td>
<td>ŋ’h”’”</td>
<td>ŋ’h”’”</td>
<td>ŋ’h”’” ~ ŋ’h”’”</td>
<td>ŋ’h”’” ~ ŋ’h”’”</td>
</tr>
<tr>
<td>ŋ’h”’”’</td>
<td>ŋ’h”’”’</td>
<td>ŋ’h”’”’</td>
<td>ŋ’h”’”’ ~ ŋ’h”’”’</td>
<td>ŋ’h”’”’ ~ ŋ’h”’”’</td>
</tr>
<tr>
<td>ŋ’h”’”’”</td>
<td>ŋ’h”’”’”</td>
<td>ŋ’h”’”’”</td>
<td>ŋ’h”’”’” ~ ŋ’h”’”’”</td>
<td>ŋ’h”’”’” ~ ŋ’h”’”’”</td>
</tr>
<tr>
<td>ŋ’h”’”’”’</td>
<td>ŋ’h”’”’”’</td>
<td>ŋ’h”’”’”’</td>
<td>ŋ’h”’”’”’ ~ ŋ’h”’”’”’</td>
<td>ŋ’h”’”’”’ ~ ŋ’h”’”’”’</td>
</tr>
<tr>
<td>------</td>
<td>-----------------</td>
<td>----------------------------------</td>
<td>-----------</td>
<td>------------</td>
</tr>
<tr>
<td>ǁ'</td>
<td>h</td>
<td></td>
<td>'</td>
<td>//'/</td>
</tr>
<tr>
<td>ǁʰ</td>
<td>h</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ǁ</td>
<td>n</td>
<td></td>
<td></td>
<td>n///</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>a</th>
<th>a</th>
<th>a</th>
<th>a</th>
</tr>
</thead>
<tbody>
<tr>
<td>e (= ɛ)</td>
<td>e</td>
<td>e</td>
<td>e ~ ɛ</td>
<td>e ~ ɛ</td>
</tr>
<tr>
<td>i</td>
<td>i</td>
<td>i</td>
<td>i</td>
<td>i</td>
</tr>
<tr>
<td>o (= ɔ)</td>
<td>o</td>
<td>o</td>
<td>o ~ ɔ</td>
<td>o ~ ɔ</td>
</tr>
<tr>
<td>u</td>
<td>u</td>
<td>u</td>
<td>u</td>
<td>u</td>
</tr>
<tr>
<td>V:</td>
<td>V</td>
<td>V</td>
<td>V:</td>
<td>VV</td>
</tr>
</tbody>
</table>

Notes.

1. Aspirated stops and affricates seem to be an integral part of Hadza inventory, but are not systematically marked in [Sands Ms.], and other sources allow for some variation as well; we mark everything as originally transcribed in the sources.

2. The laryngeal ʰ, usually written in most sources as such, is recognized by B. Sands et al. as voiced aspiration and consistently transcribed as ɦ. We follow this convention, but it must be remembered that there is no phonological opposition between ɦ and h in Hadza.

3. There are three commonly recognized click influx types (dental ǁ, alveolar !, lateral //) and three commonly recognized click accompaniment types (zero, glottal stop, nasalized) in Hadza. In [Tucker, Bryan, & Woodburn 1977], the authors distinguish between the "hard" palato-alveolar click influx (!) and the "flapped" palato-alveolar click influx (!!!), but even according to them, these mostly appear to be in free variation.

4. As for the accompaniments, existence of a fourth accompaniment (aspirated) is
postulated in [Tucker, Bryan & Woodburn 1977] and somewhat agrees with the data of D. Bleek, but is denied in [Sands, Maddieson, Ladefoged 1996]; we preserve the aspirated accompaniment in our transliteration wherever it is present, but it should be noted that in most cases, ǀʰ, !ʰ, ǁʰ are probably just free variants of ǀ, !, ǁ. Furthermore, it must be noted that the glottal stop accompaniment in Hadza, according to [Sands, Maddieson, Ladefoged 1996], is regularly accompanied with weak prenasalization, which they consistently mark; since this prenasalization is automatic, we omit it in our transliteration.

5. It seems that Hadza does not have a +/-ATR phonological distinction, but some sources (Tucker, Bryan, & Woodburn 1977 and Bleek 1956 in particular) still try to maintain phonetic difference between e, o and ɛ, ɔ; we do not omit them in our transliteration, but it should be remembered that the difference is primarily positional.

6. In [Sands, Maddieson, Ladefoged 1996], combinations of velars with the labial glide are judged as separate labiovelar phonemes (kʷ, etc.), whereas in most other sources they are usually treated as clusters (kw, etc.). Since even the wordlist at the end of the mentioned paper transcribes these elements as kw, etc., we unify the cluster notation for all sources.

7. The tonal structure of Hadza has not been studied particularly well, and there are conflicting descriptions: e. g. Sands et al. only distinguish two general tones (high and low), whereas Tucker, Bryan & Woodburn postulate up to four register tones plus two contour tones. We transliterate the tonal notations in all sources in as strict accordance with the UTS system as possible; however, tonal notation in general for Hadza cannot be considered reliable.

Database compiled and annotated by: G. Starostin (last update: December 2012).
1. ALL
   Hadza wáʔíná-má (1).

References and notes:


2. ASHES
   Hadza hó=c’ó-wà-kʰò (1).

References and notes:


3. BARK
   Hadza hé=k’wà-pʰè (1).

References and notes:

Hadza: Sands, Maddieson & Ladefoged 1996: 196. Polysemy: 'bark / shell / rind / crust'. Quoted as hék’wá- in [Sands 1998: 186]. Masculine gender. Final -pʰè is the plural marker; word-initial hé= is segmented as a fossilized prefix based on structural considerations. Quoted as gwa-pe in [Bleek 1956: 53] (initial hó= is either incorrectly segmented out or genuinely missing in this dialectal variant).

4. BELLY
   Hadza ho=ča-ko (1).

References and notes:

Hadza: Sands Ms. Word-initial ho= is segmented as a fossilized prefix based on structural considerations. Quoted as ha=ča-ko ~ ho=ča-ko ~ ho=ča-ko ~ u=ča-go ~ u=ča-go in [Dempwolff 1917: 320]; as ča ~ ča-ko in [Bleek 1956: 224] (without the "fossilized" syllable).

5. BIG
   Hadza pákàpáʔ-a-á (1).

References and notes:

Hadza: Sands, Maddieson & Ladefoged 1996: 198. Quoted as pákàpáʔ in [Sands 1998: 186]. Quoted as pakapaʔa in [Dempwolff 1917: 324]; as pakapaʔ ‘big, old’ in [Bleek 1956: 156]. The latter source also lists the forms pa: ~ pa-kú ~ pa-na in the meaning 'old, grown-up,
great, much, very’ - this is probably the original, non-reduplicated, form of the stem.

6. BIRD
Hadza tʰitʰi- (1).

References and notes:


7. BITE
Hadza kàƛ'éʔ (1).

References and notes:

Hadza: Sands, Maddieson & Ladefoged 1996: 201. Quoted as kàƛ'i- ’bite, chew’ in [Sands 1998: 186]; as kakxle 'to bite' in [Bleek 1956: 78]; cf. also Xëko ~ Xëkwa 'to bite' in [Bleek 1956: 94] - it is not clear how these forms relate to kakxle. Entirely different equivalent for 'to bite' quoted in [Tucker, Bryan & Woodburn 1977: 312]: fiâkwà; - cf. fiâk'ee 'to swallow' in [Sands Ms.].

8. BLACK
Hadza tíč’ì-yé-yà (1).

References and notes:


9. BLOOD
Hadza ʔá=tʰámˈá-à (1).

References and notes:


10. BONE
Hadza miƛ’á-à (1).

References and notes:
**Hadza**: Sands, Maddieson & Ladefoged 1996: 199. Quoted as *miˈlą* in [Tucker, Bryan & Woodburn 1977: 314]; as *miʃa* ~ *miˈlą* in [Dempwolff 1917: 320].

11. BREAST

**Hadza** *ho=čo-pe* (1).

**References and notes:**


12. BURN TR.

**Hadza** *müli*- (1).

**References and notes:**


13. CLAW(NAIL)

**Hadza** *batu-ko* (1).

**References and notes:**


14. CLOUD

**Hadza** *màlùndì*- (-1).

**References and notes:**


15. COLD

**Hadza** *lənds ukə-nə-yə* (1).

**References and notes:**

16. COME
Hadza ʒá-ʔà (1).

References and notes:


17. DIE
Hadza tάʔi-ʔi (1).

References and notes:

Hadza: Sands, Maddieson & Ladefoged 1996: 201. Cf. the quasi-synonym: ʮ 'to die off, to be finished off' [Sands 1998: 208]. Another, entirely different, synonym, is observed as: misi-amo 'to die' [Dempwolff 1917: 325] = missi ~ misi 'to die, be killed' [Bleek 1956: 137].

18. DOG
Hadza ǁàʔànò-waż (1).

References and notes:


19. DRINK
Hadza fá-ʔà (1).

References and notes:


20. DRY
Hadza ǁape (1).

References and notes:

Hadza: Sands Ms. Used as an adjective or as a verb ('to dry'). Quoted as ʃape 'to be dry, fine (of weather)' in [Bleek 1956: 517].
21. EAR
Hadza ɦà=čàpič'ɪ-kʰò (1).

References and notes:

22. EARTH
Hadza yámùʔá-à (1).

References and notes:
Hadza: Sands, Maddieson & Ladefoged 1996: 196. Meaning glossed as 'country, land'; but quoted as yámù- 'soil, earth' in [Sands 1998: 187]. Feminine gender. Quoted as yamoa ~ yamoa-bi 'earth' in [Bleek 1956: 72]. Cf. Iraqw yaː mu 'earth, world, below' and other similar forms in South Cushitic languages; it is quite likely that the Hadza item is a borrowing from Cushitic, although the reverse is not excluded either.

23. EAT
Hadza sémè-ʔè (1).

References and notes:

24. EGG
Hadza ?u=ɬe-ko (1).

References and notes:
Hadza: Sands Ms. Word-initial ?u= is segmented as a fossilized prefix based on structural considerations. Quoted as ule ~ u][a-ku in [Bleek 1956: 249].

25. EYE
Hadza ?à=kʰwá-à-kʰò (1).
References and notes:

Hadza: Sands, Maddieson & Ladefoged 1996: 196. Quoted as \( \tilde{\text{h}}k\text{a} \)- in [Sands 1998: 187]. Feminine gender. Word-initial \( \tilde{\text{h}} \)- is segmented as a fossilized prefix based on structural considerations. Quoted as \( \text{ak}\text{w} \)- in [Dempwolff 1917: 320]; as \( \text{akw}-\text{k} \), pl. \( \text{akw}-\text{p} \). ~\( \text{akwa} \) in [Bleek 1956: 8].

26. FAT N.
Hadza \( \tilde{\text{h}} \text{i}=\text{c}^{\prime}\text{a} \)-\( p^{\prime}\text{e} \) (1).

References and notes:

Hadza: Sands, Maddieson & Ladefoged 1996: 197. Polysemy: ‘fat / oil’. Quoted as \( \text{hic} \)- in [Sands 1998: 187]. Masculine gender. Final\( -p^{\prime}\text{e} \) is the plural marker; word-initial \( \tilde{\text{h}} \)- is segmented as a fossilized prefix based on structural considerations. Quoted as \( \text{hi} \text{c} \)-\( \text{p} \) in [Dempwolff 1917: 320]; as \( \text{ica} \)-\( \text{be} \) in [Bleek 1956: 70].

27. FEATHER
Hadza \( \text{h} \text{ai}-\text{ya} \)-\( \text{ko} \) (1).

References and notes:

Hadza: Sands Ms. Cf. the plural form: \( \text{hai} \)-\( \text{pi} \). Quoted as \( \text{hai} \), pl. \( \text{hai} \)-\( \text{pi} \) ‘feather, wing’ in [Bleek 1956: 56]. In the light of Iraqw \( \text{h} \text{aq} \), the word is highly likely to be a borrowing from Cushitic, although the opposite direction of borrowing is not fully excluded.

28. FIRE
Hadza \( \text{c}^{\prime}\text{ok} \)-\( \text{w} \) (1).

References and notes:

Hadza: Sands, Maddieson & Ladefoged 1996: 196. Quoted as \( \text{c}^{\prime} \text{ok} \)- in [Sands 1998: 187]. Masculine gender. Quoted as \( \text{c} \text{oko} \)-\( \text{wa} \) in [Dempwolff 1917: 322]; as \( \text{c}^{\prime} \text{ko} \) ‘wood, firewood, ashes, fire’ in [Bleek 1956: 219].

29. FISH
Hadza \( \text{\textbar}^{\prime} \text{m} \)-\( \text{a} \) (1).

References and notes:

Hadza: Sands, Maddieson & Ladefoged 1996: 199. Quoted as \( \text{\textbar} \text{am} \) in [Tucker, Bryan & Woodburn 1977: 318]; as \( \text{jam} \) in [Bleek 1956: 269]; in [Dempwolff 1917: 322], the word \( \text{jam} \) is, probably erroneously, translated as ‘frog’ (‘Frosch’ instead of ‘Fisch’ - maybe simply a typo?).

30. FLY V.
Hadza \textit{hukwa} (1).

References and notes:

\textbf{Hadza:} Sands Ms. Polysemy: 'to fly / to jump'. Cf. also \textit{pululu} 'to fly off' [ibid.]. Entirely different word listed in [Bleek 1956: 205]: \textit{\'A\'e\'A\'e} 'to fly' (no straightforward equivalents in newer data).

31. FOOT

\textbf{Hadza} \textit{ʔú=pʰúkʰwà-à} (1).

References and notes:

\textbf{Hadza:} Sands, Maddieson & Ladefoged 1996: 198. Meaning glossed as 'leg'. Word-initial \textit{ʔú=} is segmented as a fossilized prefix based on structural considerations (cf. the same situation with 'hand' q.v.). Cf. also \textit{pútikúšé-ya} 'palm of hand; sole of foot' [ibid.]. Quoted as \textit{túpkwà} 'leg, thigh' in [Sands 1998: 186]. Quoted as \textit{ápúkwà} 'leg' in [Tucker, Bryan & Woodburn 1977: 314]; \textit{apukwa-ko} \sim \textit{ap'ukwa} 'leg' in [Dempwolff 1917: 320]; as \textit{fukwà} \sim \textit{upukwa} 'leg, hind leg, foot, footprint' in [Bleek 1956: 40, 249].

32. FULL

\textbf{Hadza} \textit{\'ósò-ðò} (1).

References and notes:

\textbf{Hadza:} Sands, Maddieson & Ladefoged 1996: 201. Verbal root: 'to be full'.

33. GIVE

\textbf{Hadza} \textit{kwà-} (1).

References and notes:

\textbf{Hadza:} Sands 1998: 187. Quoted as \textit{kwe} \sim \textit{kwa-ko} in [Sands Ms.]. Quoted as \textit{kwì} \sim \textit{kwe-ko} in [Bleek 1956: 112, 114].

34. GOOD

\textbf{Hadza} \textit{c'i\text{"i}\text{"e}ðè-nà} (1).

References and notes:

\textbf{Hadza:} Sands 1998: 187. In [Dempwolff 1917: 324], a different word is listed: \textit{nupe-ya} 'good' = \textit{núbe} \sim \textit{núbh-ya} 'sweet, fine, good' in [Bleek 1956: 149]. This is probably 'good to the taste' than simply 'good' in general.

35. GREEN
Hadza \[\mathbb{l} \text{awéč̨} \text{-} nè \] (1).

References and notes:


36. HAIR
Hadza \[h\acute{u}=\lambda'\acute{e}-p\acute{h}è \] (1).

References and notes:

**Hadza:** Sands, Maddieson & Ladefoged 1996: 199. The form is actually plural (it contains the plural marker -\[p\acute{h}è\]). Quoted as \[h\acute{a}lè\] in [Sands 1998: 187]. Feminine gender. Word-initial \[h\acute{a}=\] is segmented as a fossilized prefix based on structural considerations. Quoted as \[h\acute{a}lè\text{-}bè 'hair' in [Tucker, Bryan & Woodburn 1977: 315]; as \[h\acute{a}lè-pè \] in [Dempwolff 1917: 320].

37. HAND
Hadza \[\acute{u}=k\acute{h}w'\acute{u}-p\acute{h}ì \] (1).

References and notes:

**Hadza:** Sands, Maddieson & Ladefoged 1996: 198. The form is really plural (with the plural marker -\[p\acute{h}ì\]). Cf. \[\acute{u}=k\acute{h}w'\acute{u}-kò \text{ 'arm' [ibid.]. Quoted as } \acute{u}=k\acute{h}w'\acute{u}-kò \text{ 'arm' [Tucker, Bryan & Woodburn 1977: 316]; as } ukwà \text{ 'finger' in [Dempwolff 1917: 320]; as } ukwà-ko \text{ 'hand, finger, arm, foreleg' in [Bleek 1956: 246].}

38. HEAD
Hadza \[\lambda\acute{o}mà-\text{-}k\acute{h}ò \] (1).

References and notes:

**Hadza:** Sands, Maddieson & Ladefoged 1996: 200. Quoted as \[\lambda'\acute{o}mà \] in [Sands 1998: 188]. Feminine gender. Quoted as \[\lambda'\acute{o}mà \text{ 'head, hand, finger, arm, foreleg' in [Bleek 1956: 248].}

39. HEAR
Hadza \[\mathbb{l} \text{awè-} ? \] (1).

References and notes:

**Hadza:** Sands, Maddieson & Ladefoged 1996: 201. Quoted as \[\mathbb{l} \text{awè-} \] in [Tucker, Bryan & Woodburn 1977: 312]; as \[\mathbb{l} \text{ae} \] in [Bleek 1956: 613].
40. HEART
Hadza ŋkólò-wà-kʰò (-1).

References and notes:

Hadza: Sands, Maddieson & Ladefoged 1996: 198. Quoted as ŋkólò- in [Sands 1998: 188]. Feminine gender. Quoted as ŋkʰò(j) in [Tucker, Bryan & Woodburn 1977: 315]. A transparent borrowing from Bantu (cf. Proto-Bantu *=kódò 'heart'; Tucker, Bryan & Woodburn suggest Sukuma as the actual source). There is yet another synonym with the meaning 'heart': asàši-ko ~ asaši-ko [Sands Ms.]. The difference between the two terms is unclear; it seems probable that ŋkólò- is the newer (borrowed) word, while asaši- is the more archaic term, but it is the former that gets more frequently quoted as the basic equivalent for 'heart'.

41. HORN
Hadza lòʔò-pʰè (1).

References and notes:


42. I
Hadza ʔono (1).

References and notes:

Hadza: Sands Ms. Masculine form; the feminine form is ʔono-ko. Quoted as onu in [Dempwolff 1917: 325]; as on ~ ona ~ on ~ on ~ on ~ on ~ on ~ on ~ on in [Bleek 1956: 154].

43. KILL
Hadza †ò-wię- (1).

References and notes:


44. KNEE
Hadza gùlıŋùrì-Yà-kʰò (1).

References and notes:

45. KNOW
Hadza c'ùhù-û (1).

References and notes:

Hadza: Sands, Maddieson & Ladefoged 1996: 195. May also be phonetically realized as c'ùhù-. Quoted as ca in [Bleek 1956: 210].

46. LEAF
Hadza fi=ç'èpʰì-pʰì (1).

References and notes:

Hadza: Sands, Maddieson & Ladefoged 1996: 196. Plural form ('leaves'); -pʰì is the plural marker. The first syllable fi= is segmented as a fossilized prefix based on structural considerations. Quoted as hacápe 'leaf' in [Bleek 1956: 58].

47. LIE
Hadza ñase (1).

References and notes:

Hadza: Sands Ms. Meaning glossed as 'to sleep, to lie down'; cf. also ñase-po 'to dream'. Quoted as ñe 'to sleep' in [Bleek 1956: 11] (cited examples rather suggest the meaning 'to lie' than 'to sleep').

48. LIVER
Hadza ǁ'è-yà-kʰà (1).

References and notes:


49. LONG
Hadza tʰāsé-yà (1).

References and notes:

50. LOUSE
Hadza ǂámáč-i-yà-kʰò (1).

References and notes:


51. MAN
Hadza têmê-yà (1).

References and notes:

Quoted as teme-yu in [Dempwolff 1917: 321]; as têne (spelled txlêne) ‘man, boy, male’ in [Bleek 1956: 245].

52. MANY
Hadza luɬ‘uʔe (1).

References and notes:

Hadza: Sands Ms. Alternate synonym: muuɬ-e. [ibid.]. Cf. also aso ‘many, much, big, tall’ in [Bleek 1956: 11] = aso- ‘lots, a lot of, a large amount of’ [Sands Ms.].

53. MEAT
Hadza mâná-à-kʰò (1).

References and notes:


54. MOON
Hadza sʰêtʰà-à (-1).

References and notes:

Hadza: Sands, Maddieson & Ladefoged 1996: 196. May also be phonetically realized as sêtʰà. Quoted as sêta in [Tucker, Bryan &

55. MOUNTAIN
Hadza ǁũɿɿ-yà (1).

References and notes:


56. MOUTH
Hadza ʔá=wànìká-à (1).

References and notes:


57. NAME

References and notes:

Hadza: Not attested properly. Cf. ʔakana-be 'to be called' [Sands Ms.]; in [Bleek 1956: 7], the form akana-be is translated as 'name' - it is possible that no separate noun for 'name' exists in Hadza.

58. NECK
Hadza ǀúti-yà (1).

References and notes:


59. NEW
Hadza ʒana (1).

References and notes:
Hadza: Sands Ms.

60. NIGHT
Hadza c’ifi-yà (1).

References and notes:


61. NOSE
Hadza ñi=ntòwè- (1).

References and notes:


62. NOT
Hadza ?akw- (1).

References and notes:

Hadza: Sands Ms. Quoted as akaw ~ akwé in [Bleek 1956: 8].

63. ONE
Hadza ñi=càmè-yà (1).

References and notes:

Hadza: Sands, Maddieson & Ladefoged 1996: 196. Word-initial ñi= is segmented as a fossilized prefix based on structural considerations. Quoted as it’ame-ya in [Dempwolff 1917: 324]; as ic’ame ~ ic’ame in [Bleek 1956: 70, 225].

64. PERSON
Hadza ?ùnù- (1).

References and notes:

unu, pl. unu-bi 'person, man' in [Bleek 1956: 248].

65. RAIN
Hadza ?a=ti-ya (1).

References and notes:

Hadza: Sands Ms. Same root as ‘water’ q.v. (so the root consonant is probably tʰ). Word-initial ?a- is segmented as a fossilized prefix based on structural considerations. Quoted as ātī in [Tucker, Bryan & Woodburn 1977: 314]; as ati-gia in [Dempwolff 1917: 322]; see ‘water’ for the forms in D. Bleek’s dictionary.

66. RED
Hadza tese- (1).

References and notes:

Hadza: Sands Ms. Quoted as tisi-uni-ya-ko in [Dempwolff 1917: 324]; as tekise ~ tissi ~ tissi-uni in [Bleek 1956: 197, 204]. The variant tekise shows that tese- may be a contraction (for a very similar situation, see ‘long’).

67. ROAD
Hadza yeké-ya-ko (1).

References and notes:


68. ROOT
Hadza wili-pi (1).

References and notes:

Hadza: Sands Ms. The final -pi is probably the plural suffix. Different word listed under the meaning ‘root’ in [Tucker, Bryan & Woodburn 1977: 311]: ūu’ē ~ ūu’ê (= ūu’ē ‘sp. root, can be used to make soap and is poisonous to eat’ in [Sands Ms.]; hence, it seems that this is not a generic term for ‘root’).

69. ROUND

References and notes:

Hadza: Not attested.
70. SAND
Hadza c’awa-pe (1).

References and notes:

Hadza: Sands Ms. Meaning glossed as 'sands' (-pe is the plural suffix).

71. SAY
Hadza ū-e- (1).

References and notes:

Hadza: Sands 1998: 187. In [Sands Ms.], the meaning of this stem is glossed as 'to tell, to say'. Entirely different word listed in [Sands, Maddieson & Ladefoged 1996: 195]: ƛ’ōʒōʔ- in [Sands Ms.], this word is glossed as 'to speak, to say, to tell, to utter'; cf. ƛ’ōʒō ‘speak!’ in [Tucker, Bryan & Woodburn 1977: 316].

72. SEE
Hadza ĵ-i-yeʔ (1).

References and notes:


73. SEED

References and notes:

Hadza: Not attested properly. Cf. /tu ku/ 'seeds' in [Bleek 1956: 357]; however, the same word is glossed as /tuk’u-ko/ 'baobab seeds' in [Sands Ms.].

74. SIT
Hadza hama (1).

References and notes:

Hadza: Sands Ms. Cf. also hame 'to be sitting' [ibid.]. Quoted as hama in [Dempwolf 1917: 325]; as hamá in [Bleek 1956: 57].
75. SKIN
Hadza ṭá=ɦú-ʷà (1).

References and notes:


76. SLEEP
Hadza ǀúpi- (1).

References and notes:


77. SMALL
Hadza k̩ùmi- (1).

References and notes:


78. SMOKE
Hadza cíkò-ʷà (1).

References and notes:


79. STAND
Hadza ṭikà- (1).

References and notes:

80. STAR
Hadza ncà-à-kʰò (1).

References and notes:


81. STONE
Hadza fù=!á-à-kʰò (1).

References and notes:


82. SUN
Hadza ì=šó-wà-kʰò (1).

References and notes:


83. SWIM

References and notes:

Hadza: Not attested.

84. TAIL
Hadza c’hî-ó-wà (1).

References and notes:

85. THAT₁
Hadza bV- (1).

References and notes:

Hadza: Sands Ms. This is the "intermediate" deictic form (indicates location near referent). The complete paradigm is: masc. sg. ba-mi, masc. pl. b-iʔ, fem. sg. bo-ko, fem. pl. b-eʔe.

85. THAT₂
Hadza na (2).

References and notes:

Hadza: Sands Ms. This is the "distal" deictic form. The complete paradigm is: masc. sg. hi-na, masc. pl. na-biʔ, fem. sg. na-ko, fem. pl. na-beʔe. In [Dempwolff 1917: 325], the meaning 'that' is rendered with the obscure form šakasé.

86. THIS
Hadza ha- (1).

References and notes:

Hadza: Sands Ms. The complete paradigm is: masc. sg. ha-ma, masc. pl. ha-biʔ, fem. sg. ha-ko, fem. pl. ha-beʔe. Quoted as ha-ina 'this' in [Dempwolff 1917: 325]; as masc. sg. ha-wa - ha-ba, masc. pl. ha-bi, fem. sg. ha-ko - ha-ku, fem. pl. ha-be in [Bleek 1956: 55].

87. THOU
Hadza te (1).

References and notes:

Hadza: Sands Ms. Masculine form; the feminine form is te-ko. Quoted as t’e in [Dempwolff 1917: 325]; as te in [Bleek 1956: 197].

88. TONGUE
Hadza ŋatà-à (1).

References and notes:

89. TOOTH
Hadza ʔá=há-pʰè (1).

References and notes:

Hadza: Sands, Maddieson & Ladefoged 1996: 198. Quoted as ʔáhá- in [Sands 1998: 188]. The form is really plural ('teeth', with the plural marker -pʰè); word-initial ʔá- is segmented as a fossilized prefix based on structural considerations. Quoted as ʔáhá 'tooth, tusk', ʔáhá-kó 'back tooth' in [Tucker, Bryan & Woodburn 1977: 316]; as āha-pe 'teeth' in [Dempwolff 1917: 320]; as aha-pí 'teeth, tusks' in [Bleek 1956: 6].

90. TREE
Hadza c'ítí-yà (1).

References and notes:


91. TWO
Hadza piyè-pʰè (1).

References and notes:


92. WALK (GO)
Hadza hàká-ʔà (1).

References and notes:


93. WARM (HOT)
Hadza !ome (1).

References and notes:

Hadza: Sands Ms. Meaning glossed as 'hot (water or body)'; cf. also petene, simply glossed as 'hot'. Distinct from piti-piti- 'lukewarm, tepid'.
94. WATER
Hadza ʔà=tʰí-pʰì (1).

References and notes:

Hadza: Sands, Maddieson & Ladefoged 1996: 196. Quoted as ʔtʰí- in [Sands 1998: 188]. Masculine gender. Final -pʰì is the plural suffix; word-initial ʔà- is segmented as a fossilized prefix based on structural considerations. Quoted as ati ~ ate ~ ati-ye, pl. ate-bi ~ ate-vi ~ ati-bi 'water, rain' in [Bleek 1956: 2].

95. WE
Hadza u- (1).

References and notes:

Hadza: Sands Ms. The complete paradigm is as follows: u-bi(tì) (masculine exclusive, with the pl. marker -bi(tì)); o-be(tì) (feminine exclusive, with the pl. marker -be(tì); root vowel o- may be explained as the result of assimilative lowering); u-ni-bi(tì), o-ne-be(tì) (masc. and fem. inclusive respectively). The main root morpheme is the same in all cases - a labial monovocalic form. Quoted as o-be 'we' in [Dempwolff 1917: 325]; as o-be ~ o-be ~ o-bi ('short form') in [Bleek 1956: 153] and o-ne-bi ~ o-ne-bi ('full form') in [Bleek 1956: 154].

96. WHAT
Hadza akwa-ʒa (1).

References and notes:

Hadza: Sands Ms. Meaning glossed as 'who, what'. The element -ʒa is tentatively identified as a suffix, cf. aku 'what kind, which'. In [Dempwolff 1917: 325], the form akúwaʔa is glossed as both 'what?' and 'who?'. In [Bleek 1956: 8], akwa is simply marked as "interrogative", and akú is translated as 'who?'.

97. WHITE
Hadza pèƛ’á-yà (1).

References and notes:

Hadza: Sands, Maddieson & Ladefoged 1996: 198. Quoted as pèƛ’á- in [Sands 1998: 188]. Quoted as peƛ’ai 'white' in [Bleek 1956: 157]; as peƛ’ai-ya-ko 'black' in [Dempwolff 1917: 324] (sic!, comparison with all other sources shows that this is a glaring semantic mistake).

98. WHO
Hadza ta- (1).

References and notes:
**Hadza**: Sands Ms. Cf. *tama* ~ *tame* 'who?' in [Bleek 1956: 190]. Apparently, the form *akwa-zi* [Sands Ms.] can also function both in the function of the inanimate and the animate interrogative (see notes on 'what?'); the difference between *akwa-zi* in the meaning 'who' and *ta-* remains unclear.

99. WOMAN

Hadza ŋá=kʰwìtí-yà=kʰò (1).

**References and notes:**


100. YELLOW

Hadza nayo-wa (1).

**References and notes:**

**Hadza**: Sands Ms.

101. FAR

Hadza ŋiča (1).

**References and notes:**

**Hadza**: Sands Ms. Meaning glossed as 'far away'. Quoted as ŋč'a in [Bleek 1956: 70] (with an interesting note: "the shorter and more stressed the č, the farther it is").

102. HEAVY

Hadza ḣapane- (1).

**References and notes:**

**Hadza**: Sands Ms. Cf. in the same source also: ḣapani 'pregnant' (probably the same word). Quoted as ḣapare in [Bleek 1956: 344].

103. NEAR

Hadza kupa-na (1).

**References and notes:**
**Hadza:** Sands Ms. Meaning glossed as 'close to, near to'. Quoted as *kupa-na ~ kupa-ne* 'to be near, approach, reach' in [Bleek 1956: 107].

104. SALT
Hadza *mɔɲɔdã-à* (-1).

References and notes:

**Hadza:** Sands, Maddieson & Ladefoged 1996: 197. May also be phonetically realized as *mɔɲɔdã-à*. Most likely borrowed from a Bantu source (cf. Proto-Bantu *ɲu* 'salt', with a class prefix).

105. SHORT
Hadza *fičé-yã* (1).

References and notes:

**Hadza:** Sands, Maddieson & Ladefoged 1996: 200. Quoted as *fičé-ìya* in [Dempwolff 1917: 324].

106. SNAKE
Hadza *ʔì=yáťù-pʰi* (1).

References and notes:

**Hadza:** Sands, Maddieson & Ladefoged 1996: 198. Quoted as *ʔìyáťů*- in [Sands 1998: 187]. Final -pʰi is the plural marker (so the meaning should be collective: 'snakes'); word-initial *ʔi*- is segmented as a fossilized prefix based on structural considerations. Quoted as *iháťů* 'snake' in [Tucker, Bryan & Woodburn 1977: 316]; as *iháťɔ* 'snake, one kind' in [Bleek 1956: 68]; it is not quite clear if *ihá* 'snake' in [Dempwolff 1917: 322] is the same word - if yes, this would indicate that -tu- should also be understood as some sort of nominal suffix.

107. THIN
Hadza *fɔlɔwi* (1).

References and notes:

**Hadza:** Sands Ms. Meaning glossed as 'to be thin, skinny'; cf. also *fùluwi* 'narrow' [ibid.].

108. WIND
Hadza *c'ûčî-pʰi* (1).

References and notes:
Hadza: Sands, Maddieson & Ladefoged 1996: 198. The form is really plural (contains the plural marker -pʰi). Quoted as ćulę-pi in [Dempwolff 1917: 322]; as coče-pi in [Bleek 1956: 220], where cf. also ćœče-pi ~ cuti-pi 'to be cold' (phonetically similar word or extended semantics?).

109. WORM

Hadza kwic’iri (1).

References and notes:

Hadza: Sands Ms.

110. YEAR

Hadza ŋwaka (-1).

References and notes:

Hadza: Sands Ms. Most likely borrowed from a Bantu source.