

Linguistic Relativity Among The Dagbamba

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Abstract: This paper seeks to discuss the relationship that exists between the culture and the language of the Dagbamba. Dagbani is a Gur language spoken in Northern Region of Ghana, a component of the Niger-Congo language family in West Africa (Bendor-Samuel, 1989). The speakers know themselves as Dgbana (singular) and Dagbamba (plural) and the non-native speakers refer to us as Dagomba (singular) and Dagombas (plural). The essence of this maiden paper is to account for the relationship that exists between the Dagbamba culture and the language (Dagbani) as well as the influence they both have on each other. The analysis cover colour terms, time, kinship and numeral systems. It is evident that the Dagbamba use fewer colour terms and have perceptual experience for so many colours and use descriptions to differentiate between these colours. The focal, the basic and well known colours are zee 'red', pielli 'white' and sabinli 'black'. The variants of the basic colours depend on the intensity of the colour such as baazim 'dogs blood' for deep red zay' zee faa 'pale'. Tanƙpayu 'soil' and vakahili 'fresh leaves' are respectively used to refer to brown and green colours. It is also shown in the paper that, the Dagbamba derive time terms through the nature of the sun. Also there is meaning extension such as nolɔyukukɔli 'cockcrow' which literary means 'fowl throat' and depicts the sound of roosters comes from the throats and represents the time between 2:00 and 5:00 GMT. I show again in the research that kinship terms are marked with blood relations and marital status among the Dagbamba. Kinship terms such as ba 'father' and paya 'wife' are marked with blood relation and marital relation respectively. In conclusion, there is a deduction of either one or two from the following number that number is preceded by nine or eight respectively. And apart from half phrases are also used to describe fractions. A quarter is represented with the phrase vaabu yim pubu bunahi puuni.

Keywords: Dagbamba, colour and time.

I. INTRODUCTION

This paper seeks to discuss the relationship that exists between the culture and the language of the Dagbamba. Dagbani is a Gur language spoken in Northern Region of Ghana, a component of the Niger-Congo language family in West Africa (Bendor-Samuel 1989). The speakers know themselves as Dgbana (singular) and Dagbamba (plural) and the non-native speakers refer to us as Dagomba (singular) and Dagombas (plural). The essence of this maiden paper to the best of knowledge is to account for the relationship that exists between culture and language as well as the influence they both have on each other. The analysis cover colour terms, time, kinship and numeral systems.

According to Hudson (1980: 84) "The way in which a language structures the world, through the meanings which it

distinguishes, depends partly on the way in which the world itself is structured and partly on the communicative needs of its speakers." Every society and for that matter language is capable of expressing some specific ideas, perceptual experiences, social relations and scientific and technological facts within the culture to be able to communicate effectively among one another. It is observed that the coming to contact of different cultures influences the lexical items and extensions of lexical items to cover new objects and concepts within these cultures. This is a common phenomenon among the Dagbamba, examples that will be seen in this paper. This to a large extent accounts for the failure of uniqueness in the semantics and the anthropology of language and culture.

II. COLOUR CODABILITY

The colour spectrum is arbitrarily divided by languages as observed by Lyons in Agyekum (2003). Some languages will have many colour terms and others with fewer colour terms. The way people understand and talk about the colour-spectrum varies from one speech community to another although all human eyes see the same colours (Farb 1973:172). This means that the understanding of the colour spectrum differs from one language to another thus making it language specific. Thus the naming of colours is arbitrary and differs from one language to another. Colour naming was a custom believed to be an ideal arena arbitrarily showing how a formal linguistic agreement could shape the perception of people towards the world. But on the contrary, Berlin and Kay (1969) observe that the naming of colours follows standard elements across all languages which thus makes it far from being arbitrary. All languages according to them have basic colours which they termed focal colours that cover all the parts of the colour spectrum. These focal colours are more codable, have easy referent and memorable, commonly and generally known to all speakers, and with shorter names. Agyekum (2003) refers to these colours as 'eye catching' colours. This gives an account of the colours *zee* 'red', *pielli* 'white' and *sabinli* 'black' to be well-known among the Dagbamba.

In the differentiation of colours, Dagbamba have perceptual experience for so many colours and differentiate between these colours by descriptions and the use of adjectives but use fewer colour terms, this conforms to the observation made by Rosch (1975) that, colours with perceptual salience, memorability and stimulus generalization are observed as primary colours. They are specialized terms related to specific objects and those will be discussed in this paper.

III. THE DAGBAMBA BASIC COLOUR TERMS

The Dagbamba have three colour terms in usage which include *zee* 'red', *pielli* 'white' and *sabinli* 'black'. Though these are the colour terms in usage, colour perception, cognition and conception are derived from two innate representations which are *bright* vs. *opaque*. As observed by Agyekum 2003, the Akan situation is the same as the Dagbamba perceptual experience. But the Dagbamba see *pielli* 'white', which is considered to be clear to the senses hence *bright* and, any other colour to be *opaque*. In view of this, there is only one concept of brightness but opaqueness/dullness refers to the colours red and black. Therefore red and black are all classified under dull following the classification made by Agyekum (2003). The colour *nuyiso* 'blue' referring to the colour of the sky is also sometimes considered to be bright.

The basic colours sometimes will have variants depending on the intensity of these colours. Red for example will have variants such as *baazim* 'dogs blood' for deep red *zay' zee faa* 'pale'. Certain adjectives are also used to depict these colours sometimes. *Nimmohi* literally means 'eye red' or *mooli/mooya* 'ripen' for instance are used to denote red and *dayiri*

'dirty/bad' can also denote black. All the basic colours are symbolic among the Dagbamba. For instance, *pielli* 'white' which is the only bright colour, symbolizes happiness and so when someone is happy it is represented by the expression *suhu pielli* literally means 'white heart', when someone is also in agony and the eyes appear to be reddish the expression used is *nimmohi* 'eye red' meaning the person is hot and *mooli/mooya* as an extension of red, is common among the youth especially in the description of beauty in ladies. The common expression *bi' mooli* 'ripen child' or *bia maa mooya* 'the child is ripen' all denote the beauty in the lady. The colour black also symbolizes *suhu dayiri* 'evil or bad mind', *suhu sayingu* 'lit. sad heart' which means sadness/sorrow. In the distant past, red dressings were rarely used among the Dagbamba. This was as a result of the spiritual beliefs people had about the colour. Some people were even wounded for wearing red dressings by others who were believed to be spiritually sound or having spirits and did not accept or like red colour. The white colour also symbolizes victory and joy among the Dagbamba so when the Dagbamba gains victory or success, a white cloth is worn to celebrate the victory or the success and to prove to the whole community that s/he is joyous. A woman who gives birth, is not supposed to wear a white cloth to express her happiness of safe delivery until the *nyuyu* 'umbilical cord' is completely removed. The child cannot also be named until the umbilical cord is removed. Even during this time, the dirt from the daily sweeping of the room is gathered at the corner of the room. The woman is not supposed to also wash her clothing until the complete removal of the umbilical cord when the woman could now wash the dirty clothing, wear white cloth and the dirt gathered will also be disposed by burying. The expression *kpa kpaaya* which literally means the peg has been removed is used when the umbilical cord is removed and this symbolizes victory among the Dagbamba. When two colours overlap thereby creating some difficulty in the categorization of such objects to either *pielli* or *zee* a descriptive term *gabisi* 'mixture' is used.

However, it is important to note that the Dagbamba do not have any prescribed colour for any occasion. Even during funerals, people wear white and in naming and wedding ceremonies people wear red or black. But in terms of cleansing and appeasing rituals, white fowls and white sheep are used and the people normally wear white cloths after the cleansing and appeasing. Fowls with different colours such as red, black, or even multi-coloured, are also used for some sacrifices and specific rituals. The insufficient distinctive colour terms is a weakness among the Dagbamba, and thus creates room for indefinite colour distinctions. Accuracy in the description of colours and the use of colour is not of much concern in linguistics among the Dagbamba. All the other colours such as indigo, purple and others fall under the basic structure brightness and opaqueness.

A. DESCRIPTIVE COLOUR TERMS

Description is another way by which the Dagbamba correct the weakness of not having enough colour terms as some other languages have. The colour of a typical item within the environment is used to relate to the colour term in the descriptive terms. This is exemplified below;

Colour term	Related item	Represented colour
<i>tan̄kpayu</i>	'soil'	brown
<i>vakahili</i>	'fresh leaves'	green
<i>dozim</i>	'dawadawa fruits'	yellow
<i>tampilim</i>	'ash of burnt fire'	gray
<i>sakpaleeŋga</i>	'swallow bird'	black and white
<i>ŋam</i>	'the husk of dawadawa fruit'	coffee
<i>saliŋkom</i>	'liquid gold'	golden
<i>anzinfa</i>	'silver'	silver

B. SPECIALISED TERMS

Among the Dagbamba certain colours are specially described in animals and clothing. These colours are made up of two or more different colours in the clothing/animal/poultry. Some of these colours are specifically referent to some objects as seen below.

Kpaliga 'a sheep of a mixture of black and white or red and white colour'

yoliyoli/tuli 'a fowl of a mixture ash, red, black and sometimes white colour'

chichela 'a mixture of black and white' (used for fowls, goats, cattle and clothing)

IV. THE DAGBAMBA CONCEPT OF TIME

Based on the experience and culture, various languages have various ways of expressing time. Before the coming of the Europeans with their time as watertight with hours, minutes and seconds, Dagbamba already had theirs like, *biekaali* 'dawn', *asiba* 'morning', *wuntaŋni* 'afternoon', *zaawuni* 'evening' and *yuy* 'night'. The Dagbamba time terms also follow the same categorization observed in Akan by Agyekum (2003). Hence some of the Dagbamba time terms are inherent while others are derived. These terms are as follows;

A. DAGBAMBA INHERENT TEMPORAL TERMS

These terms have been part and permanently used among the Dagbamba to show time.

<i>biekaali</i>	'dawn'
<i>asiba</i>	'morning'
<i>zaawuni</i>	'evening'
<i>yuy</i>	'night'

Biekaali 'dawn' is made up of *bieyu* 'day' and *kaali/kaabu* 'to visit' which literally means 'day has visited'.

B. DERIVED TERMS

<i>nol̄yukukoli</i>	'cockcrow'
<i>wuntaŋa ni</i>	'afternoon'
<i>agbaa/wuntan' zuyu ni</i>	'mid day'
<i>wuntaŋ' palli</i>	'transition between morning and afternoon'
<i>tusuyu</i>	'midnight'
<i>yuy tusuyu</i>	'deep in the night/midnight'
<i>zieniem</i>	'dusk'
<i>asib' mahili</i>	'dawn'

The above derived terms used for time among the Dagbamba are representations of meaning extension or compounding of some words. There is the extension of meaning in the word *nol̄yukukoli* 'cockcrow' whose literary meaning is 'fowl throat' and therefore depicts that the sound made by roosters comes from the throats and thus represents the time thereof. It is usually in two forms, the first crow and the second crow. This is between the hours of 2:00 and 5:00 GMT. This is the time the Dagbamba day begins and any event that took place before the cockcrow is considered to have taken place in the previous day. The Dagbamba therefore consider a day to be daylight and darkness and sleeping and waking up in the morning. This is the time most people who want to go to farm early prepare and by the second crow they will take off.

Again, *wuntaŋa ni* 'afternoon' which literally means 'in the sun' derives its name from 'sun' and that also represents the time from 11:00 to 13:00 GMT when sunshine peaks. Among the Dagbamba, this is the period everybody is supposed to be in the farm working and anybody seen seating under a tree in the house would be considered a lazy person except for an obvious reason. *Agbaa/wuntan' zuyu ni* 'mid-day' is used when the sun is at the middle of the sky. *Wuntan' zuyu ni* which literally means 'in the head of the sun' thus, the sun is in the position of the middle of human being and this is detected by the position of the shadow of the person in the sun as the shadow will match the person. This period is also marked by the sound made by birds. Birds do not usually make noises during this time; they get back to their nests to relax. During this period, the Dagbamba is not supposed to embark on a journey (on a ride) as we believe this is the time dwarfs also roam apart from midnight and can easily collide with the guilty party on the way thus resulting in an accident or some other mischief. This is in the noon at 12:00 GMT.

Furthermore, the combination of words as derived terms used by the Dagbamba can be seen in *wuntaŋ' palli*. This is the combination of *wuntaŋa* 'sun' and *palli* 'new' which is used to represent the transition between morning and afternoon. This is the period between 9:00 and 11:00 GMT. As part of Dagbamba culture (apart from the above), people do not sell or buy salt and pepper in the night when there is total darkness, with the reason being that, one could use it to work against you spiritually. The Dagbamba will not also accept repayment of loans during this period as it is believed that the money could have been spiritually obtained and could varnish or cannot be used for the intended purpose by the next day. Or worse still, the debtor could also decide to work on the money spiritually to drain the rest of the money one would be adding it to. In reality, the Dagbamba believe money itself is a spirit which can easily be manipulated by evil spirits. In fact, pregnant women are also forbidden from bathing in the night after supper. Typically supper time is between 7:00 and 8:00 GMT and all women are expected to use veils to cover their hairs as failure to do so may lead to dwarfs entering the woman causing her to thenceforth behave abnormally and the pregnant woman to give birth to a disabled.

Tusuyu 'midnight' is the time the Dagbamba wake up after observing some sleep for some time to reflect on the hard day's work in the farm, plan for the next day's activities and also continue the sleep. The Dagbamba sometimes wake up

and go round his house just to make sure nothing bad is happening to anybody under his jurisdiction. This is the time the chiefs or kings of the various communities also roam to make sure the town is safe from all evils and evil doers as it is believed that this is the roaming-hour of dwarfs and all kinds of evil spirits. The king thus breaks the spiritual ties of all evils during this time since he is believed to be the link between the spiritual world and the mundane world hence equipping him with spiritual powers over all evils. Until now, anybody who was seen outside this period of the night apart from the king, is declared as either a thief or an evil doer and thus faces the consequences. This is between 00:00 and 1:00 GMT.

18:00 GMT is when Dagbamba term as *zieniem* 'dusk'. This literally means one can still see in the soup as the name *zieri ni ne* as termed as *zieniem*. Until recently, there was no electricity and women during this time use to use fire to look into the soup during cooking especially when cooking is done late. Those who cook around this time will see in the soup while cooking and that is the reason why this period is termed as *zieri ni ne* (*zieniem*). This is the period when cowboys and shepherds tie their animals after a day's grazing and fowls also go to sleep. It is also the transitional period between day and night and there is still some light though the sun would have gone behind the horizon.

Asib' mahili 'dawn' on the other hand, is a period when one's vision is blurred such that s/he cannot exactly identify someone but can see the person as a result of a little darkness. This is around 5:00 GMT.

The Dagbamba also have seasons and a calendar with cycle of seven days in a week and twelve months within a year. Apart from *Gaambanda* and *Bandacheena*, all the names of the months are named after events precisely major festivals being celebrated among the people. Some of the months preceding the actual month of the celebration are termed as *bilaa* from the word *bila* 'small' which means the month that precedes the actual month of the celebration except for the 'Eidul-Fitr' *Konyurichuyu* and *Buyum* 'Fire festival' that do not have *bilaa* preceding them. The Dagbamba have *Buyum* and *Chimsi* 'Eidul-Adha' to be the months that begin and end their calendar year respectively. *Buyum* is the only festival that has not been introduced by Muslims among the Dagbamba. It is believed that a king lost his lovely son and they were searching for this child on his behalf when night fell on them so they lit bundled grasses to serve as light till he was found, so the day is set aside every year to remind themselves of the and also to remember the kind of suffering they went through before the child was found. So the celebration is done with lit torches (see Tia 1969). *Nolɔri bilaa* 'small fast or the month preceding the fasting month', *Nolɔri* 'Fasting', *Konyurichuyu* literary 'water drinking festival' (after a full month of going thirsty, they drink water to quench the thirst in the celebration), *Chimsi bilaa* and *Chimsi* are events of Muslims. This naming of the months after the events of the Muslims are as a result of the Muslim Hausa people who came and settled with the Dagbamba who borrowed and nativised these words. Though the Dagbamba do not celebrate these festivals except for those who decide to be Muslims, nonetheless, the influence of the Arab (the source language) culture has resulted in these namings. *Damba* is the third months in the Dagbamba

calendar after the *Damba bilaa* and the second most patronized festival of the Dagbamba after *Buyum*. This is the month believed to be celebrating the birth and naming of the Holy Prophet Muhammad (PBUH) and thus named after this event. *Gaambanda* is the fourth months in the Dagbamba calendar followed by *Banadacheena* and *Kpini bilaa* being the sixth months in the calendar. *Kpini* 'guinea fowls' another important festival known among the Dagbamba as *Kpini fiebu* 'guinea fowls whipping' believed to have celebrated by whipping of this guinea fowl to punish it for refusing to give the Holy Prophet water when he was thirsty, is the seventh month of the Dagbamba calendar. *Nolɔri bilaa*, *Nolɔri* and *Konyurichuyu* are respectively the eighth, ninth and tenth months in the calendar and *Chimsi bilaa* and *Chimsi* also being the eleventh and the twelfth months respectively. It is worth noting also that, even the names of the Dagbamba days are nativised from Arabic to Hausa and then to Dagbani.

Traditionally among the Dagbamba, events are used to measure or calculate time or sequences of events in the past. This is seen even with the naming of the Dagbamba calendar months as the naming also follows some events within the period. That makes the tradition of the Dagbamba similar to that of the Akan as their events are landmarked for the calculation of the time as observed by Agyekum (2003). The date of birth of someone can be calculated based on an event that happened at the time s/he was born. For instance, a person's date of birth could be calculated based on events such as enskinment of a chief, the death of a prominent chief, an outbreak of an epidemic disease, a particular time the rains set in, a celebration of a festival and so on. The age will depend on the number of seasons which has passed since the time the event took place and an estimation of the years thereof. Ropes and animal tails were also used to calculate the number of years a chief sat on the throne. This was calculated by getting a rope and then a node is tied after every anniversary and kept in a safe place. Similarly, during every fire festival a chief would kill an animal and the tail of this animal will be kept with the one to succeed him and when he passes on, the number of nodes tied on the rope or the number of tails will show the years he has sat on the throne. Notably, children who are born within some of these festivals were also named after same. For instance, *Damba* and *Chimsi* as names of festivals and months are also used to name children, especially male children who are born on any of the days within these months as *Damba* and *Chimsi* respectively. The western culture of keeping date has been introduced now among the Dagbamba and the dates of these events are now recorded and kept for better references.

V. KINSHIP TERMS AMONG THE DAGBAMBA

All societies in this world have been reported of the biological facts involved in mating and birth relations between individuals but how they do so and what cultural or behavioral significance attached to those relations vary greatly from one culture to another. Dagbamba just like any other language also have a way of expressing the human and family relations within the society. They use blood relations and marital status to mark the kinship terms. These kinship terms include;

<i>ba</i>	'father'	blood relation
<i>paya</i>	'wife'	marital relation

The Dagbamba also distinguish four characteristics in kinship. These include: *generation, consanguinity, affinity* and *sex*. Thus, the Dagbamba culture has different terms for parents, grandparents and grandchildren.

<i>ba</i>	'father'
<i>bakpema</i>	'paternal uncle (elder to father)'
<i>bapira</i>	'younger paternal uncle'
<i>piriba</i>	'paternal aunt'.
<i>ma</i>	'mother'
<i>makpema</i>	'maternal aunt (elder to mother)'
<i>mapira</i>	'younger maternal aunt'
<i>nahiba</i>	'maternal uncle'.
<i>yaba</i>	'grandfather/great grandfather'
<i>yab'paya</i>	'grandmother/great grandmother'
<i>yaanga</i>	'grandchild'
<i>yaantibichee</i>	'great grandchild'
<i>dachiya</i>	'cousin'

As seen above, the Dagbamba make lexical distinction between senior and junior relations and even sex except in *yaanga* 'grandchild', *yaantibichee* 'great grandchild' and *dachiya* 'cousin' where there is no lexical distinction between sexes. *Dachiya* 'cousin' has been extended to mean brother-in-law, and, sister-in-law. It is also termed *paya* 'wife' among the Dagbamba. *Diemba* 'in-law' is a term used for the various in-laws such as *mother-in-law, father-in-law, grandfather-in-law, grandmother-in-law, one's wife's uncle and or husband's uncle*. It is part of the culture of the Dagbamba that the biological parents do not give their daughter's hand to a man in marriage, it is the elder paternal/maternal uncles or grandfathers who are supposed to do so. And to differentiate between the biological parents and the one who actually gives the lady's hand to a man in marriage, *deen' doo* 'male in-law' is used and the woman with whom the lady stays with, whether with the biological mother or with the father's sister is also called *deem'paya*. However, it is important to note that the expression *ba* 'father' or *ma* 'mother', *nahiba* 'uncle' or any relation of the wife or husband could be called by the same terms as the wife's/husband's calls, that is one's wife's/husband's *ba* 'father' or *nahiba* 'uncle' could be called as *ba* or *nahiba* depending on the individual and the relationship between them. *Beli* 'elder' or *tuzo* 'younger' is used for sibling, that is elder and younger sibling respectively and *tuzo doo* 'elder/younger brother' and *tuzo paya* 'elder/younger sister' are also terms specifically used for male siblings of a female and female siblings of a male respectively. However, *Beli* 'elder' or *tuzo* 'younger' is used among siblings of the same sex. It is further noted that, *beli* 'elder' is generally used to call people who are older but not up to the age of our fathers whether in an extended relation or even somebody outside one's family. *Ba* 'father', *nahiba* 'uncle' and *piriba* 'aunt' are generally used by females and males respectively for people outside the relations whether old or young. *Yaba* 'grandfather' can also be used to call males outside the relations by all the sexes.

It is therefore seen from the discussions above that the Dagbamba does not have few lexical items with regard to kinship. I am of the view that, this is made possible due the

family system of the Dagbamba as they used to the extended family system.

VI. THE DAGBAMBA NUMERAL SYSTEM

The numeral system of a language could also be used in the linguistic relativity analysis. This is a way a particular culture rounds off its numbers and how percentages, decimals and fractions are expressed within this culture. This numeral system among the Dagbamba relates to everyday activities such as trade, agriculture and so on.

A. WHOLE NUMBERS AND FRACTIONS

Apart from eight and nine which have lexical names any other number with eight or nine is represented by subtraction, hence a phrase is used to describe these numerals. For instance, eighteen is represented as *pishi-ayi-ka* meaning, 'twenty take away two'. This is seen in the following examples.

<i>Pishi-yini-ka</i>	'twenty take away one'	nineteen
<i>Pihita-ayi-ka</i>	'thirty take away two'	twenty eight
<i>Pihinahi-yini-ka</i>	'forty take away one'	thirty nine
<i>Pihiwei-ayi-ka</i>	'ninety take away two'	eighty eight
<i>Kobisiyi-yini-ka</i>	'two hundred take away one'	two hundred and ninety nine

It is therefore observed from the above that one or two is deducted from the following number when the preceding number has nine or eight respectively in it among the Dagbamba.

Phrases are also used to describe fractions as part of the culture of the Dagbamba apart from half that has absolutely a lexical item representing it, but division is used instead in the description of the fractions as seen in the examples below.

<i>Pirigili</i>	'half'
<i>Vaabu yim pubu buta puuni</i>	'a third'
<i>Vaabu yim pubu bunahi puuni</i>	'a quarter'

Long phrases are used to express both a third and a quarter among the Dagbamba. Literally, *vaabu yim pubu buta puuni* and *vaabu yim pubu bunahi puuni* means division of an item into three and take out a part and division of an item into four and take out a part indicating a third and a quarter respectively.

B. PERCENTAGES AND DECIMALS

Phrases are also used to express percentages among the Dagbamba. Phrases such as *Kobiga puuni vaabu pishi* literally 'take out twenty parts within hundred' is what the phrase means which represent 20%. Thus percentages are calculated by taking out the number of the percentage of hundred. Here are some examples;

<i>Kobiga puuni vaabu pia</i>	'take out ten part out of hundred'	10%
<i>Kobiga puuni vaabu pihita</i>	'take out thirty part out of hundred'	30%
<i>Kobiga puuni vaabu pihinu</i>	'take out fifty part out of hundred'	50%
<i>Kobiga puuni vaabu pihivei</i>	'take out ninety part out of hundred'	90%
<i>Kobiga puuni vaabu pianata</i>	'take out thirteen part out of hundred'	13%

From the above, it can be observed that the Dagbamba lack specific lexical names for some whole numbers, fractions and percentages but resort to phrases to describe these numerals.

VII. CONCLUSION

Similarities and differences exist between languages in sufficiently large numbers, and in sufficiently specific forms, to make the semantics of vocabulary worth a great deal of more comparative study. The comparative study of these similarities and differences between languages in specific forms in terms of their view of the world is Linguistic Relativity.

The effects that language, thought, experience and culture have on one another are exposed through this linguistic relativity. This I have shown by the use of the Dagbamba colour terms, time, kinship and numerals terms.

The coming into contact of different cultures breeds great influences on the contact languages. This gives rights to borrowing and meaning extension of lexical items and concepts to cater for the terms or lexical items from the other language which was not found in the language. Contextual usage of some lexical items is used to disambiguate generic terms and hyponyms.

In conclusion, people with different linguistic and cultural backgrounds will lack certain manner of behaviors and they also tend not to have the same picture of the world.

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