

UNIVERSITÀ DI TRIESTE  
Scuola Superiore di Lingue Moderne  
per Interpreti e Traduttori

MISSIONARI COMBONIANI  
Roma

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GRAMMATICA GEDE'O

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## INTRODUCTION

### *Origin of the Gede'o people*

According to their traditions the Gede'o relate that they come from the east and specifically from the territories through which the Hawata and Gannale rivers flow. Using the Oromo language, as often happens when quoting old traditions, they say «Harùn baè, Hawata baè», i.e. "(the Gede'o) came from Harù and Hawata". Another tradition, that is not confirmed by other sources, says that the Gede'o descended from the moslem warrior Ahmad Ibn Ibrahim (in amharic Grañ 'the left handed'), who in 1529 started to invade Ethiopia dying in 1543.

The word Daràsa, Daràsò was used to designate the country, but up to recently it was also used to describe the people. Now the name Gede'o is used exclusively for those people who give their name to the Gede'o territory.

### *Genealogies and groups of the Gede'o*

The remotest known ancestor of the Gede'o is Galan. He was the father of Jidda, who was the father of Jille. From Jille came the three Daraso (Darasa) brothers: Bori, who gave origin to the Borana, and Urago, who gave origin to the Uraga people. Urago was also the father of Gujo, who became the forefather of the Guji. The three groups, Borana, Uraga and Guji, are of Oromo stock. The descendants of Daraso, who later on were called Gede'o, were also named Daadduritu.

The following is the descendance line of Daraso (father → son): Daraso, Iltamín, Hajiji, Woyyowoyyi, Gujibi, Daddurè, Bietò, Bushè, Balli, Burji, Halcu. Considering the fact that Halcu was living somewhere towards the end of the last century, it can be assumed that from the first known ancestor Galan, down to Halcu a period of 350 to 400 years is covered.

During this time the elders of the ethnical groups came to a social arrangement and issued regulations to determine the preeminence and precedence of some ethnical groups above the others. These regulations were at the base of the periodical recurrence of the Gada that was taking place every 8 years. The word *Gada* indicates the age class system and is still used by the Borana, Guji and Gede'o; *gada* corresponds to the *luwa* of the neighbouring Sidamo people. To describe the *gada*, the Gede'o use also the word *foole*, which in Oromo means breath or perfume. The Gada system regulates the alternating of the social degrees in the whole ethnical group.

According to Gede'o traditions, over a period of time, the elders divided the whole clan in three groups, assigning to each group a chief, who was responsible for and guardian of the customs and traditions of the group. The following are the three groups: D'ibatà, Riqatà and Subbò. It seems that Subbò was properly used to designate the territory, whereas the people were called Logodà. Anuma is another name for Subbò.

Later on the three mentioned groups were subdivided into the following seven smaller groups or clans, each with its own chief. The Gede'o group is mentioned first: it follows the D'ibatà laws and customs. This group includes the Darasha, the Albunà and the Gobeyyà. The Darasha had preeminence over the other two groups.

The Hembra, Higgsi and Moà groups followed the laws and customs of the Riqatà; the Hembra had preeminence over the other two groups.

The followers of the Subbò laws and customs were the Wulò, the Widdo and the Logoda, this last group being the superior group.

The fourth group included in the first place the Bakarro, to which the *Lay* (high) and the *Tacc* (low) were added; they were so called because they lived respectively in the highlands and the lowlands. These last two groups are now called Alè and Aade.

The fifth group included the Hanuma, who had preeminence over the Gore and Wayyu.

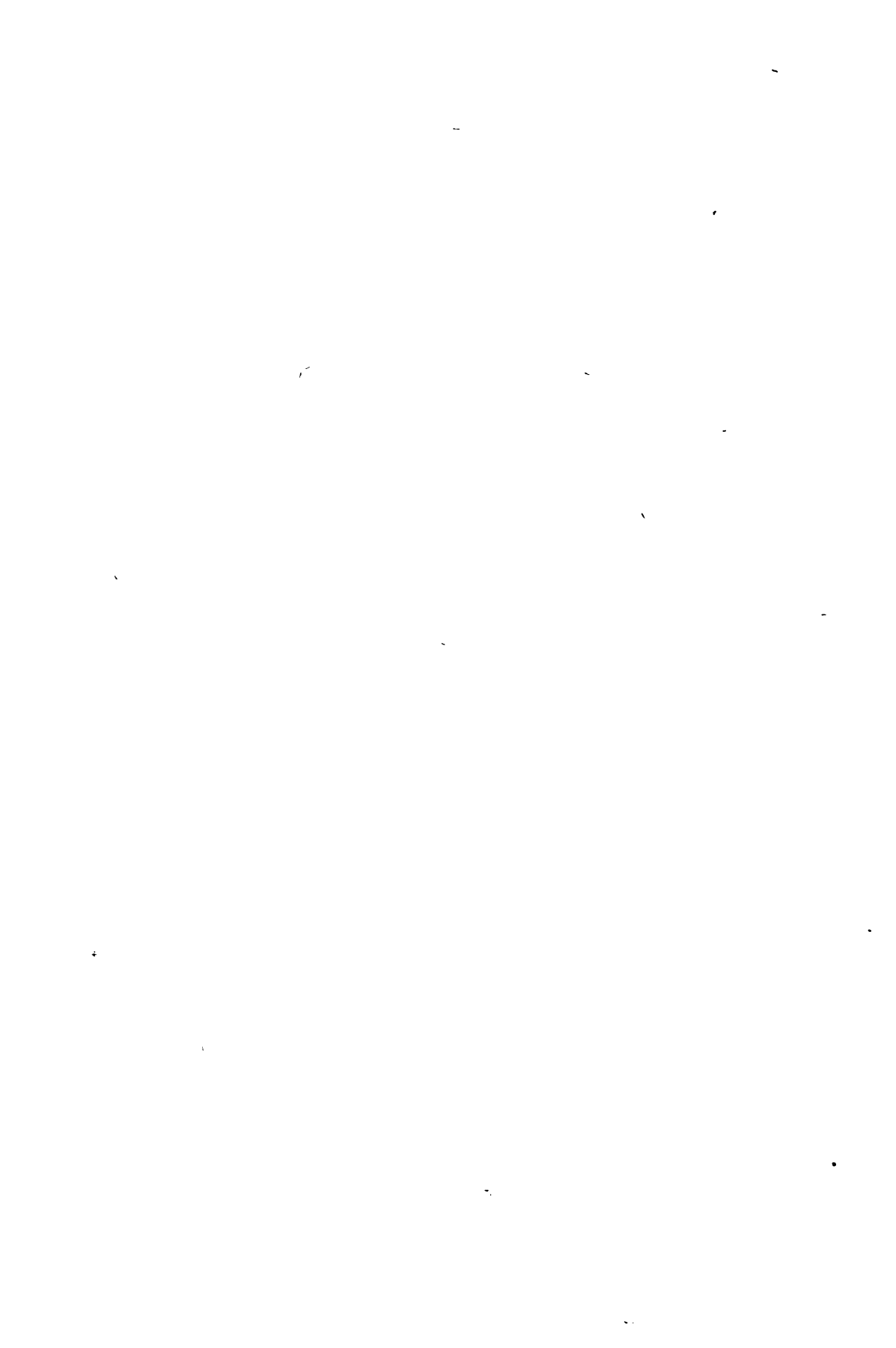
The sixth group included the Dobbo'à, the Baddesso and the D'iqibà, superiority being in the hands of the Dobbo'à.

The last group included the Gorgorsha, under whom were the Baqaso and the Oliyye.

Later on the seven clans were subdivided into 14 smaller groups. The elders established the regulations according to which the people on the occasion of the *gada* recurrence would belong to the Belbanà or to the Dallanà. Among the Gede'o the Belbanà are those who on the occasion of the 8<sup>th</sup> year alternation receive the right to organize the various ceremonies, such as sacrifices, circumcision, etc. They kept this privilege during the following eight years. The remnant of the people belonged to the Dalkanà, who were considered as belonging to an inferior social degree, until the coming of the next *gada*. In recent times these traditional customs have been disappearing little by little.

#### *The habitat of the Gede'o people*

The Gede'o people live in the southern part of Ethiopia, in the Sidamo administrative region, at 38° longitude and 5°- 6° latitude north of the equator. The territory occupied by them extends approximately 23.000 km<sup>2</sup>. The statistics give their number at approximately 800.000, but the population is constantly increasing and in some areas the territory is densely populated. The Gede'o earn their living mainly by farming on small plots of land. In some parts of the territory the soil is fertile for coffee growing, which is the primary cash crop. The staple food grown by the Gede'o is ensete or *wasa*, as it is called by them. They also grow small, seasonable crops, such as corn, beans, peas, cabbage and sugar cane. Most of the animals raised by the Gede'o are sheep and goats, as there is not much grazing land available for cattle.



## I. The noun

1. The *gender* of the noun in Gede'o is determined either by the sex or its use.

nouns of *masculine* gender

*anna* father

*abbo* uncle

*aro'ò* husband

*diina* enemy

*biso* body

nouns of *feminine* gender

*ama* mother

*adàda* aunt

*arè* wife

*dubarricco* girl

*çubbo* sin

Some nouns have the same form for the masculine and for the feminine; in these cases the masculine gender of the noun can be recognized by its ending *-i* in the nominative case (sing. and pl.), whereas the noun of feminine gender does not change its ending.

*belto* m. son

*belti* the son

*belto* f. daughter, the daughter

*dayyo* m. brother

*dayyi* the brother

*dayyo* f. sister, the sister

*akka'ò* m. grandfather

*akka'i* the grandfather

*akka'ò* f. grandmother, the grandmother

*manjicco* m. man

*manjicci* the man

*manjicco* f. woman, the woman

Some nouns have the feminine gender even when used for the masculine sex (*anno* f. child [m., f.], *harre* f. ass).

◇ The Gede'o language utilises a particular morphological category, that here is called «gender», to oppose natural genders (*i.e.* sex) and to strengthen the number opposition (see further on). This process is usually called polarisation and implies a

syntactic accord with the adjective and verb. Relicts of formants related to natural gender are perhaps conserved, cfr. *aroʔ* «marito» / *arè* [< \**areʔe*; cfr. sidamo *aroo* / *aree*] «wife» and the pron. pers. III s. *isoʔo* / *iseʔe*. Note also the changing of the final vowel of the lexeme in the nominative into *-i*.

2. *Definition* of the noun. As it has already been explained, only nouns of masculine gender change their ending into *-i* in the nominative case. There is another way of defining the noun, by adding to it *-ki* for the masculine and *-ti* for the feminine gender. This definition corresponds to the article. These endings become *-ka*, *-ta* in the accusative and *-ke*, *-te* in the other cases.

<i>anni-ki-nna dagèn</i>	and the father ( <i>anna</i> ) came
<i>ama-ti-nna daggèn</i>	and the mother came
<i>dayyi-ki-nna dagèn</i>	and the brother came
<i>dayyo-ti-nna daggèn</i>	and the sister came
<i>dayyuwi-ki-nna dagèn</i>	and the brothers came

◇ The opposition of the determining formants *-k* / *-t*, plays a role of the greatest importance in the morpho-syntax of the Gede'o language.

3. *Plural* of nouns. The plural of nouns is not largely used in Gede'o.

a. There is a form that can be considered as the regular plural, with the ending in *-ùwa*.

<i>anna</i> m. father	<i>annuwa</i> m.
<i>ama</i> f. mother	<i>amuwa</i> f.
<i>arè</i> f. wife	<i>aruwa</i> f.
<i>aro'ò</i> m. husband	<i>aro'uwa</i> m.
<i>jaalo</i> m.f. friend	<i>jaaluwa</i> m.f.

b. Other plural forms come from Oromo and are always fem. in the plural:

<i>daddalanjo</i> m. merchant	<i>daddalano</i> f.
<i>mooḍalco</i> m. thief	<i>mooḍalshe</i> f.
<i>barsisanjo</i> m. teacher	<i>barsisano</i> f.
<i>baratanjo</i> m. pupil	<i>baratoole</i> f.

c. Many nouns have a pl. (collettive) form, to which corresponds a sing. of unity:

<i>manjo</i> m.f. human being	<i>manna</i> m. men, people
<i>dubarricco</i> f. girl	<i>dubarra</i> (and <i>dubarruwa</i> ) m.
<i>wolco</i> m.f. dog	<i>worsha</i> m.
<i>faḍacco</i> m.f. horse	<i>faḍado</i> m.f.
<i>lukkicco</i> f. hen	<i>lukko</i> f.
<i>çiicco</i> m.f. bird (< * <i>ciḷicco</i> )	<i>çi' a</i> f.

d. Some nouns have a plural / collective from a different root:

<i>manjo</i> f., <i>manjicco</i> f. woman	<i>melalle</i> f.
<i>belto</i> m.f. son, daughter	<i>oose</i> f. children
<i>anno</i> f. child	<i>oose</i> f.

◇ Three are the classes of the number: a) individual singular, b) non-individual (or categorial) singular, and c) plural. The first is formed by *-(i)cco* (*-co* after sonorants; ex. *manḥa* human being *manco* the man) from the non-individual singular, indicates an identified or identifiable single unit, whereas the categorial has always a collective value, and therefore can have a semantic value akin to the plural: *dubarricco* (the girl, that particular girl, is singing), *dubarra* (girl in general / girls in general loves / love ornaments), *dubarruwa* (the girls of the village, etc.). In general there is accordance of number between noun and verb, but the accordance between a plural and III pers. sing. is accepted. The forms quoted under b) are of a composite origin; it seems that the pl. in *-oole* is of Oromo origin, but it has acquired a remarkable diffusion, even though its use does not seem foreseeable. The use of *-uwa* does not change the gender, whereas the relation individual : non-individual singular – plural



implies almost always the polarization. The polarization takes place also in the relation between the singular of nouns of relation / agent in *-anjo* and the categorial (ex. *daddalanjo* merchant in respect to *daddalano*; cfr. *daddala* to trade).

## II. The adjective

The adjective usually precedes the noun. It is obtained in different ways. Some adjectives have the following form (from Oromo):

<i>dureessa</i> m.	<i>dureette</i> f. rich
<i>hojjameessa</i> m.	<i>hojjameette</i> f. tall
<i>ça'icca</i> m.	<i>ça'itte</i> f. clean
<i>ɖukkullicca</i> m.	<i>ɖukkullitte</i> f. sick

Many adjectives determine their gender by adding *-ki* for the masculine and *-tti* (often *-tti*<sup>i</sup>).

<i>eloki</i> m.	<i>elotti</i> f. good
<i>fayyaki</i> m.	<i>fayyatti</i> f. healthy
<i>qeerraki</i> m.	<i>qeerratti</i> f. long
<i>jabaki</i> m.	<i>jabatti</i> f. strong
<i>shiiṭṭoki</i> m.	<i>shiiṭṭotti</i> f. small, little
<i>lumoki</i> m.	<i>lumotti</i> f. much, many

Many adjectives are obtained from the 3 pers sing. m. or f. of the verb, by adding the ending *-ki* m. and *-tti* f. (accus. *-ka*, *-tta*; *-ke*, *-tte* for the other cases). This form is properly a relative pronoun (cfr. III, 7).

<i>ege'na afeeki</i> m.	<i>ege'na afeetti</i> f. clever
<i>eeyyaaki</i> m.	<i>eetaatti</i> f. loving
<i>ajajemaaki</i> m.	<i>ajajendaatti</i> f. obedient

Some adjectives having a negative meaning are obtained by inserting the negative particle *ba*:

<i>elobaaki</i> m.	<i>elobaatti</i> f. bad
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Few adjectives have a form for the plural. Many plural-collectives nouns used for persons and animals take the adjective in the sing. masculine; other plural nouns, that become feminine, take the adjective in the sing. feminine:

<i>jabaaki faḩacci</i> the strong horse	<i>jabaaki faḩadi</i> the strong horses
<i>elobaaki belti</i> the bad boy	<i>elobaaḩi oose</i> the bad boys
<i>eloki manjicci</i> the good man	<i>eloki manni</i> the good people

Some adjectives have a special form for the plural:

<i>shiiḩo</i> small, little	<i>shiiḩaramma</i>
<i>qeerra</i> long, tall	<i>qeerraramma</i>
<i>danca</i> beautiful	<i>dancoole</i>
<i>lumò</i> big	<i>lumolla, lumollamma</i>
<i>diimmo</i> red	<i>diimmollà, diimmollamma</i>
<i>hanja</i> green	<i>hanjallamma</i>
<i>dureessa</i> m. <i>dureette</i> f.	<i>dureeyye</i>

Note: *ḩukkullicca* m. *ḩukkullitte* f. sick, pl. *ḩukkulliyye* and *ḩukkubaaleeyye*.

◊ The Gede'o adjectives have the characteristic of indicating the gender accordance with the noun to which they refer by means of the formants *-ki* / *-ḩi* (*lumoki, jabaa-ki, fayya-ki*, etc.); these are the same formants used for the relative. Other gormants like those in *ḩukkullicca, dureessa, ḩaicca*, etc. are almost certainly Oromo borrowings.

### III. Pronouns

#### 1. Simple personal pronouns

	Nominative	Accusative
I	<i>ani</i>	<i>anee</i>
you	<i>ati</i>	<i>atee</i>
he	<i>isi</i>	<i>isoo</i>
she	<i>ise</i>	<i>isee</i>
we	<i>no'o</i>	<i>no'oo</i>
you	<i>ha'no</i>	<i>ha'noo</i>
they	<i>insa'ne</i>	<i>insa'nee</i>

◇ The pronouns in the accusative *anee*, *atee*, etc. derive from *aneʔe*, *ateʔe*, forms that are still used.

The personal pronoun can be stressed by adding to it the particle *-te* (*ante*, *atete*, *isote*, *isete*, *no'ote*, *ha'note*, *insa'nete*): *isoo ante sa'ànnon* I am superior to him (boasting); *no'ote isoo sa'nànnon* we are superior to him. It can be stressed also by adding *-nni*: *afo'o isikenaa'ni fuldèṭṭa kulà no'onni lanqènnen* we ourselves have heard the words that have come out of his mouth  
*isoo qorrè; isi oosetè kadèmmabaatṭè*,<sup>1</sup> *isinni haaso'à dande'aan* ask him; as he is not a child, he can answer for himself

2. The *possessive pronouns* are obtained by adding to the simple form the particle *-ki* for the masc. and *-ṭi* for the fem., both for the sing. and pl.

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<sup>1</sup> Also *kada gopàmmatṭè*.

my, masc.	my, fem.
<i>anki</i>	<i>an̄i</i>
<i>atiki</i>	<i>atīṭṭi</i>
<i>isiki</i>	<i>isīṭṭi</i>
<i>iseki</i>	<i>isēṭṭi</i>
<i>no'oki</i>	<i>no'ōṭṭi</i>
<i>ha'noki</i>	<i>ha'nōṭṭi</i>
<i>insà'neki</i>	<i>insà'ēṭṭi</i>

This pronoun can precede or follow the noun which it accompanies.

*anni anki* my father (nom.)

*isiki abbi* his uncle (nom.)

*atīṭṭi dayyo* your sister (fem. sing., nom.)

*isīṭṭi barsisanoole* his teachers

The endings *-ki* and *-ṭṭi* become *-ka*, *-ṭṭa* in the acc. and *-ke*, *-ṭṭe* in the other cases.

### 3. Reflexive pronoun

- a. *ani umò aningè alfànnon* I find for myself  
*ati umò atingè alfitàtton* you find for yourself  
*isi umò isingè alfaan*  
*ise umò isengè alfitaan*  
*no'ò umò no'ongé alfinànnon*  
*ha'no umò ha'nongé alfitinan*  
*insà'ne umò insà'nengé alfinaan*

*ani umò aningè abīṭṭànnon* I hold (for myself)

*insà'ne umò insà'nengè abīṭṭinaan* they hold (for themselves)

*ha'nò umì ha'nonginnin e''itinabaan, e''à hasaakanna e''abaassha hoyyitina'nèn* you yourselves will not go in, and you are stopping those who are trying to go in

b. The pronoun *ifi* is also used:

*ani ifi'a miḍa eebbilshânnen* I warm up my food for me

*Marta, Marta, ati lumotte yaanè'ni rakkattatten, ifinnà rakkissâten* Martha, Martha!

You are worried and troubled over so many things!

Note also the following form of the refl. pron.: *ani umi ankinni atiba'à dagonna'à geènneke manjobaan* I am not worthy to come to you in person (litt.: «I myself to you to come that suits him a person am not»).

◊ The auto-benefactive expression *ani umò aningè? alfânnon* «I find for myself (lit.: head)» contains a personal pronoun reinforced by *-n-ki > -ngi* in the oblique case. In the example quoted at the end of § 3 *ani umi anki-nni* «I myself, exactly I» is a strengthened expression that literally means «I and my head». *ifi* is a reflexive pronoun that is used for all the persons, sing. and pl.: *isi ifi'à miḍa eebbilsha'nen* «he warms up his food»; *no'ò ifi'à seemma hi'ḍinannen* «we buy clothes for ourselves». *ifi* is regularly constructed with pospositions, ex. *ani ifi'à* «I for myself». About the properly reflexive expressions, constructed with a particular form derived from the verb, cfr. XI, 2; there is also the possibility of syntagmatic expressions, ex. *ani umò ani-n-ga ansheḍânnen* «I wash myself».

#### 4. Demonstrative pronouns

Masculine	Feminine
<i>kunni</i> (nom.) this, these	<i>tinni</i>
<i>konne</i> (other cases)	<i>tenne</i>
<i>ikki</i> (nom.) that, those	<i>itti</i>
<i>okkone</i> (other cases)	<i>ettene</i>

The construction of the demonstrative pronoun follows the rules of the adjective with the noun to which it refers (cfr. II). In particular with nouns in the plural the pron. dem. sing. masc. *kunni* is used a) with pl. Collectives that are treated as masc. as *dubarra* m.

girls, from *dubarricco* f., *manna* m. men, people, from *manjo* m. f. man, human being, *worsha* m. dogs, from *wolco* m. f.; b) with nouns in the pl. in *-uwa* of masc. gender, as *dayyuwa* from *dayyo* m. f. brother, sister, *jaaluwa* m. from *jaala* friend m. f.

The pron dem. sing. fem. *tinni* is used with nouns in the plural of fem. gender, as *melalle* f. women, from *manjo*, and with nouns that in the plural are considered of fem. gender; these plurals are of Oromo origin: *daddalano* f. merchants, from *daddalanco* m.; *mooḍalshe* f. thieves, from *mooḍalco* m.; *barsisano* f. teachers, from *barsisanjo* m.; *baratoole* f. pupils, from *baratanjo* m.

◊ See what has been said above about the polarization; *daddalano* does not derive from *daddalanco* (as *barsisanjo* does not derive from *barsisano*, etc.), these are collectives from which the singular has been derived.

### Examples

#### a) Demonstrative adjective

*kunni manji anke annàn* this man is my father

*tinni dubarricco anṭe beltòn* this girl is my daughter

*kunni belti anke beltòn* this boy is my son

*kunni manjicci anke aro' òn* this man is my husband

*kunni wolci ankèn* this dog is mine

*ani konne belto eeyyaannen* I love this boy

*tinni manjo (manjicco) anṭe amàn* this woman is my mother

*tinni sayya lumoṭṭe adò uutaan* this cow gives a lot of milk

*ani tenne manjicco jibbànnon* I hate this woman

*tinni manjicco anṭe arèn* this woman is my wife

*ani konne manjinni welt hujaannen* I work with this man

*ani barannòtika minè konne beltinni welt me'' aannen* I go to school with this boy

*ani anṭa seemma tenne manjicconni welt anshànnon* I wash my clothes with this woman

*ani konne dubarruwinni welt geebànnon* I play with these girls

*kunni dubarruwi anṭe dayyùwan* these girls are my sisters

*tinni melalle sodaattà'nen* these women are afraid

*ani konne dubarruwa eeyyaabo'non* I don't like these girls

*ani oyyò anṭe dayyuwanni welt me''ànnon* I go to fetch water with my sisters (*oyyo* place where there is water)

*isi tenne melalle gargarèn* he has helped these women

*ikki manjicci hujetè me''à'nen* that man is going to work

*ikki belti hadò isikè ajajemabaan* that boy doesn't obey his parents

*ikki wolci me''à'nen* that dog is going away

*ikki faḍacci yo'òssha jabakèn* that horse is very strong

*ani konne manna hujè insà'neṭṭe'ni gargaarènnen* I helped these men in their work

*itti manjicco seemma iseṭṭà borçeṭṭà'nen* that woman is washing her clothes

*itti dubarricco ama iseṭṭà gargartaan* that girl helps her mother

*itti sayya diidi giddo arsò ittà'nen* that cow is eating grass in the field

*itti reḥço mitte beltanjò affe'èn* that goat has one kid

*barsisano ettene baratoole barsissà'nen* the teachers are teaching those pupils

*insà'ne anè ettenè melàllen welt gargarro'à dangèn* they came to help me with those women

#### b) Demonstrative pronoun

*kunni anke jaalike wolcòn* this is my friend's dog

*kunni elobaake baratticcàn* this is a bad student

*ikki atikè jaalòn* that is your friend

*tinni anṭe baratoolèn* these are my students

*ikki nugusinke wottaddaruwàn* those are the king's soldiers



*ikki olla' i giddo elokè dannuwàn* those are the best judges in the village

*tinni anfe dayyòn* this is my sister

*tinni ati eetaattàtfe dubarriccobaan* this is not the girl whom you love

*itti olla' infe melàllen* those are the women of the village

*itti olla' i giddo yo' òssha danca dubarruwàn* those are the most beautiful girls in the village

Note. There is also the following form of the plural dem. pronoun:

*kunniri* (nom.), *konnera* (acc.) these; *ikkiri*, *okkonera* those.

*konnera waalle me' inùn* let these (men) go!

*kunniri ati anee ergitetteffa egènne' èn* these know that you have sent me

### c) Demonstrative adverbs

*kabà* here

*kunnisè* here it is! (showing something)

*okkò* there

*ikkisè* there it is!

*ani kabà he òaannen* I am living here

*anki jaaluwi aninni welt kabà geembaan* my friends play here with me

*ballò, kabà daggè aninni welt ofò' li* please come here and sit with me

*ani kabà lumoqiçò turaabo' non* I will not stay here a long time

*ani okkò marè anka jaaluwà uudaannen* I go there and see my friends

*anè okko' ni ye' aa' neki àyyete* who is calling me from there?

*gootta ballo, uutèttaki maallaqi kunnisè* sir, here is the money that you gave me

*kabà' ni Bete Kristianetiba' à me'' à' nèki àyyete?* who is going from here to the Church?

*isi duucci woddà kaba' ànna okko' à me'' aan* he is always going here and there

*atiki minì kabatèn* your house is here

*no' oki hadì okko' à me'' èn* our family has gone there

*ballò, okkò martè anka jaalo ye' i* please, go there and call my friend

## 5. Interrogative pronouns

<i>ayye</i> m.f. who?	<i>ayyete, aate</i> who is it?	<i>ayyemanna</i> pl. who?
<i>hoonte</i> m.	<i>heente</i> f. which?	
<i>huuni</i> m.	<i>heeni</i> f. which one? (when answering questions)	
<i>me' e</i> m.f. how many?	<i>me' ele</i> how many times?	
<i>maa, maacco</i> what?	<i>maiki</i> with what?	<i>maacosi</i> what is that? (pointing to something)
<i>mo</i> or...? (in disjunctive interrogative propositions)		
<i>hiittèki</i> m.	<i>hiitteppi</i> f. how much? how many?	
<i>hiittèqicò</i>	how much? till what? <i>hiittèqicò' ni, haaniquicò' ni</i> till when?	
<i>hiitta</i> how?	<i>hiitte woddà</i> when?	
<i>haano, haanote</i> when?	<i>haba</i> where?	
<i>mayè, maè</i> why?	<i>aetaa</i> how?	

Note. In interrogative sentences the *n* at the end of the verbs and also of the verb “to be” is dropped.

## Examples

*ikki belti àyyete?* who is that boy?

*itti manjicco àyyete?* who is that woman?

*atinni welt barannotike minè me' à' nèki àyyete?* who goes to school with you?

*anka buddena àyyete itè?* who has eaten my bread?

*atibà àyyete dagè?* who has come to you?

*sayyicco mooqèki àyyete?* who has stolen the cow?

*ayyinni welt geebbaatte?* with whom do you play?

*ayyinni welt barannotika minè me' itaatte?* with whom do you go to school?

*sa' issitè eetaatteki atiitte dayyomo, atike dayyo?* whom do you love more, your sister or your brother?

*atiki eloki jaaluwi ayyemanna?* who are your best friends?

*ayyinni welt hujetè me' itaatte?* with whom do you go to work?

*shittoti ayye shiè?* whom has the robber killed?

*konne lamena' ni atiki dayyi hoonte?* which of the two boys is your brother?

*tenne melaallena' ni atiiṭi ama heente?* which of these women is your mother?

*konne faḍadonaa' ni muddàmaki hoonte kadèṭṭa ege'nebo'non* I do not know which one of these horses is more swift

*ani' à eloke kadaaki qorsi hoonte kadeṭṭa egendette?* do you know which medicine is good for me?

*no' oba' à dagà' nèki lami manni ayyèmannà?* two men are coming toward us: who are they?

*dagaan hiyyemeki wabeekicci atetemo, yookin wele heqqe' nanno?* are you the prophet of whom it is said that he will come, or shall we await another one?

*Yohannesiki Tīmḳati Magenokenaa' nitemo manjokenaa' nite?* was John's Baptism from God or from man?

*iima me' è urjè heṭṭe?* how many stars are there in the sky?

*atike barannotike minè' ni me' è baratoole heṭṭè?* how many students are there in your school?

*me' è manna telco dikko' à me' è?* how many people have gone to the market today?

*mitte anga' ni me' è qubba heṭṭè?* how many fingers are there on one hand?

*atike minè' ni me' è yanna manni bukk hiyyà?* how often do people assemble in your house?

*barrate' ni me' elè itaatto?* how often do you eat during the day?

*oose atiiṭi hiitta heṭṭè? ajajendà' ne mo? ajajendà' nebaa?* how are your children? are they obedient or not?

*hiitta heṭṭe bullenni tenne furno giissitette?* with what kind of flour have you baked this bread?

*Mageninṭi mangiste mainke fakkeenninni leellishenda? yokin maiki welt qiṭṭeessanno?* what is the Kingdom of God like? what shall I compare it to?

*atiki anni habà heḩè?* where is your father?

*atiki dayyuwinna dayyuwa habà he'nè?* where are your brothers and sisters?

*ati ta' à haba' à me' itaatte?* where are you going now?

*yebenò habà galdette?* where did you sleep last night?

*tinni melaalle haba' ni dagga' ne?* where do these women come from?

*bereke atike jaalin welt habà martinè?* where did you go yesterday with your friend?

*ani habà me'' aannettà egendette?* do you know where I am going to?

*ise habà' ni daggattà egendeboḩon* you don't know where she comes from

*maa hiteette?* what did you say? *maa hitaatta?* what do you say?

*mayè yettaatte?* why are you calling?

*ayyè yettaatte?* whom are you calling?

*ye' aannengi heḩebaan?* I am not calling anybody

*maacco hassaatte? maa hassinà' ne?* what do you want (sing./pl.)

*maiki tṣaaffaatte?* with what do you write?

*maiki ittaatte?* with what do you eat?

*mayè iitta assitaatte?* why do you do like that?

*ikki maacco? huuni?* what is that? which? (m.)

*itti maacco? heeni?* what is that? which? (f.)

*habà me' itaatte?* where are you going to?

*me'' ànnenbi<sup>2</sup> heḩebaan* I am going nowhere

*atiki summi ayyete? atiki anniki summi ayyete?* what is your name? what's your father's name?

*ilendetteki haanote?* when were you born?

*anè uuddotto' à haano daggatto?* when will you come to see me?

*ta'a yanna me' è geltè? ta'a jaane saatèn, saddeeta saatèn* what time is it now? it is 6 o'clock, 8 o'clock

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<sup>2</sup> -*nbi* is a strengthening form; *bi* nom. of *ba* place to which.

*atè maacco dībà' ne? anè dībà' neki shombokèn, godobì giddo* what illness have you? I am sick in my lungs, in the stomach

*dībà' nèbi habate? atè dībacci maacco?* where do you feel pain? what ails you?

*elagoppeṫṫeki haani' ni ke'issè' naate<sup>3</sup>?* how long have you been ill?

*muddeṫṫa yaane duucca egendeboṫṫoki atèn çalla? hiyyèn. Yesusinna: Maaccosi? hiyyèn* are you the only one who does not know all things that have happened? And Jesus said: what is that?

*Roomekè Qeesaari' à gibrà kaffalà hasissamò hasissabaa? gabbarrannomò gabbarrabò' no?* is it necessary to pay taxes to the Caesar of Rome, or is it not? should we pay or shouldn't we?

#### 6. Indefinite pronouns

*ayyinna* m.f. (nom.)                      *ayyenna* (acc.) anybody, nobody

*duucci, duuccingi* (m., f.; nom.)    *duucca* (acc.) all, everybody

*feḏeki* m., *feḏeṫṫi* f. (nom.) whosoever, who ever is

*mittisiki* m. f. whoever

*ebelo, ebelu* m. f. So-and-so (*ebelo* is used for an unknown person; *ebelu* for a known, but not mentioned person)

*wele* other                                      *weli welin* among each other

From the verb *kada* to be, to become:

*kadeki, kadengi* (nom.; m.)              *kadeka* (acc.) whosoever

*kaddenṫi* (nom.; f.)                        *kaddenṫa* (acc.)

*kadeki*, etc. follows an Amharic form: Perfect 3 Sing. m. or f. of the verb *kada*, with the simple or strengthened Pron. Rel.

<sup>3</sup> See IX, 2, n, Note 1: *ke'issè'na* Past Ger. with *-na*, that becomes *-aa*, because of the interrogative form, *-te* verb 'to be', without *-n*, in the interr. form.

## Examples

*ayyinna anè uudo' à dagabaan* nobody comes to see me  
*kadengi belti dikko' à me'' à nettà egendette?* do you know whether anybody is going to the market?  
*duuccingi manni duroommo' annà gammado' à hasàn* everybody wants to be rich and happy  
*ani ha' noṭṭe oddonaa' ni ayyenna eeyyabo' non* I don't like anybody among you  
*ayyinna aninni welt hujo' à hasà' nèki heḍole kuldotta' à dandettatto?* can you tell me whether anybody wants to work with me?  
*ayyinna atinni welt heḍo' à eloka heduma afeki heḍebaaṭṭa ege' nennen* I know that nobody is willing to live with you (litt.: has good intention to live...)  
*telco kadengi manji ḍugaandin dagà' nèṭṭà ege' nennen* I know that somebody will surely come today  
*ani solo' weennen, kaddenṭa mi ḍà ani' à uuwwe* I am hungry; give me anything to eat  
*kadengi manji aniba' à dagaa woddà hoyyitoṭṭe!* anyone who comes to me do not forbid him!  
*melaalletiṭṭe oddonaa' ni dikko' à kaddenṭi me' itaṭṭa egendette?* do you know whether anyone among the women is going to the market?  
*kadèkanna shiltòttolè, lumotte ḍubbon* whomsoever you kill, it is a big sin (litt.: if you kill anybody, it...)  
*ebelù anè uudo' à dagèn. Ebelù uudennen* So-and-so has come to see me. I have seen So-and-so  
*duuccingi manni edò eloqiḍò kadi; duuccingi manni atè eeyyaan* behave well in front of everybody, and everybody will love you  
*isi feḍeṭṭe yaane' anna sodaatabaan* he is not afraid of anything  
*feḍeki manji kabà ofo' loqqe!* let nobody sit down here!

*mittisiki tennè shiitpamma oosenaad'ni mittekanna guggufaccisètti, çubbo hujiseppi manni'ni lumoka daamma goobakè'ni uggu' deppi abbayyatè'ni hunemele woyyaan*  
 anyone who gives scandal to one of these little ones and causes him to sin, it would be better for him to be thrown into the sea with a millstone tied around his neck  
 Note the following indefinite pronouns, whose use should also be mentioned:

*ifittin* by myself, by yourself...    *qofin, qofittin* alone  
*çalla*<sup>4</sup> alone (nom. *çalli*)        *duuwwin, duuwwitti* empty handed, naked; fem.: not pregnant (woman); also *duuwwi:pi*.

*reefin* just, exactly now

### Examples

*isi isitpa hujè ifittin huuçaan* he does his work by himself  
*isè isetpa seemma ifittin ansheppaan* she washes her clothes by herself  
*no'ò no'okà ficcà ifittin huçinaannon* we work our field by ourselves  
*isì qofittin (qofin) dagèn* he has come alone  
*telco no'ò minè qofinni he'nènnen* today we are alone in the house  
*qofinni he'nanno woddà addà hunjabò'non* when we are alone we cannot work properly  
*isitpi dayyo qofittin (qofin) daggebaan* his sister has not come alone  
*anin çalli itènnen* only I ate (note the euphonic -n)  
*isèn çalli itèn* only she ate  
*no'òn çalli indènnen* only we ate  
*daabbon çalla itènnen* I have eaten only bread  
*isè shoole oose çallà affe'èn* she has only four children  
*isi duuwwinni (duuwwittin) heçèn* he is naked  
*isè duuwwittin heçtèn* she is naked (but: *isè duuwwinni heçtèn* she is not pregnant)

<sup>4</sup> The preceding word usually takes an euphonic -n.

*no' ò duuwwìn (duuwwittin) he' nènnon* we are naked  
*ani duuwwittè anga' ni higè dagennen* I have come empty-handed  
*ani reefìn dagennen* I came just now  
*isè reefìn daggen* she has come just now  
*insa' ne reefìn dangen* they have come just now

## 7. Relative pronouns

a. The Relative pronoun and Sentence is obtained by adding the particle *-ki* for the masculine (acc. *-ka*, indirect case *-ke*) and *-tɕi* (*-tɕa*, *-tɕe*) for the feminine, to the Present or Past Tense of the verb, that drops the final *-n*.

Sometimes the particle *-ki*, *-tɕi* is omitted, the meaning being clear. Sometimes to stress the meaning, the ending *-ngi* m. *-nɕi* f. replaces *-ki* and *-tɕi* (see the similar ending used for numerals, nouns and adjectives: VIII,1)

In the negative form the Relative Pronoun is attached to the negative of the verb, that drops the ending *-n*. As with the relative adjective the feminine singular of the relative is used for the plural.

### Examples

[The examples that follow will be better understood after the verb has been studied]

*ayyete ikki manji no' òba' à daga' neki?* who is that man who comes toward us?

*manjicco ta' a daggà' nètɕi anɕe amàn* the woman who is coming now is my mother

*berekè qorsà a' ñitemmaɕɕi rertèn* the woman who received the medicine yesterday has died

*elosshe faarsità' neɕɕi dubarricco anɕe dayyon* the girl who sings so well is my sister

*aro' okè' ni ulfeessendaɕɕi arè gammaddaan* the wife who is honoured by her husband is happy



*ati gandettaki belti gattowali laqèn* the boy whom you have beaten has asked for forgiveness

*manjicco ati shorritettaꞑi lumossha hiyyeettetèn* the woman whom you sent away is very poor

*lumotꞑà add uutaatꞑi sayya lumokè horè fulcitaan* the cow that gives much milk is precious

*ficci ati huççitettaki lumotꞑi miqà uuwwaan* the field that you have tilled will give much harvest

*lumossha ꞑaannateꞑinna nabbabbe ꞑi baratoole, edi' à ise ꞑꞑe he qo' à eloꞑꞑe kaddaan* the pupils who have studied and read much will be successful in their future life

*dikkò' ni hirènnaꞑi lukkicco mitte quupe ildèn* the hen that I bought at the market has laid one egg

*oose ajajendaki hadi lumossha gammadaan* the parents whose children are obedient are very happy

*eeyyendinèꞑꞑe oose, ha' nokè hadonaa' ni a' qitineka ajajà duucci woddà ajajemme* dear children, obey always the orders that you have received from your parents

*bogà isekà eetaatꞑi oose lumossha ꞑaannatè olla' à isekà gargartaan* the boys who love their country, having studied very hard, help their neighbour

*ani ilemenna bogi lumossha boojjeessaan, ta'a kin heqanneki bogi eebbakèn* the country where I was born is very cold; the country where I live now is warmer

*ganzabà insà' nekà qeerabaaki manni duroomaan* people who do not waste their money will become rich

*siyara wilihcabaakinna (ha' wabaakinna) maccessacco<sup>5</sup> ha' wabaaki manni duucci woddà fayyakè kadaan* men who do not smoke and do not drink liquors shall always be healthy

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5 For *maccessacco* and similar relative forms see sub c.

*dargaggeessi belti afesshanni*<sup>6</sup> *me''aaki elagopaan, hadokannà gammaccisabaan (yaadisaaan)* a young man who goes to prostitutes will become sick and will dishonour his family

*sa'eka agenjo uuwwendetti belto anṭe shiqatṭe jaalòn* the girl who was betrothed last month is my dear friend

*dubarricco ati aatṭettatti anṭe jaalotṭe dayyòn*<sup>7</sup> *isenna addatendette arenna elotṭe amà kaddaan. Magenì ise' à lumotṭa oose uuwwo!* the girl whom you have married is my friend's sister; she will be a good mother. May God give her many children!

*wodi'ì konne laganaa'ni ya'aaki qulliccakè kademmabaatṭe ha'witinoqqe!* the water that flows from this river is not clear; do not drink it!

*atena'ni hirennaṭṭi qulpu'me bobbammaṭṭe*<sup>8</sup>, *hunènnen* the fish that I have bought from you smells bad; I threw it away

*Magenì no'o' à uuwweṭṭà yanna elotṭa hujè hunja'ni sa'issiyyò hasissaaan* we must spend the time that God gives us doing good deeds

*hujabaaki itoqqe!* he who does not work let him not eat!

*reebaaki mitte halcacco*<sup>9</sup> *afe' èn* he who has not died has still something to hope

*aro'ì arè ulfeessabaaki elobaake manjòn* the husband who does not respect his wife is a bad man

*arè aro'ò ulfeessitabaatṭi, oose toattabaatṭi, woqqasendaan (yowwendaan)* the wife who does not respect her husband, who does not take care of her children is to be blamed (cursed)

*hujemebaaki ficci midà uuwwabaan* the field that has not been worked will not give its harvest

*hadokè ajajendabaatṭi oose bogà isekènna taqqandabaan* the pupils who do not obey their parents will not be useful to their country

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<sup>6</sup> Lit.: as he knows, as he likes. The exact translation should be *sharmuṣinba'a*.

<sup>7</sup> 'friend' is here feminine.

<sup>8</sup> *boba* to stink, smell bad; *isiki fooli bobaan* his breath stinks.

<sup>9</sup> See sub c.

*tenne yaane barateccinni udumi' à, mitte belto okkonè afemmangà<sup>10</sup> itèn, worabeessi*  
 having got used to this thing, (the hyena) ate even that son, whom (the father) had.

b. For persons there is also a special Plural form of the Relative Pronoun: *-ri* for the nom. and *-ra* for the acc.; these particles are attached to the verb without the final *-n*.

### Examples

*anke hadò kade' èri dagèn* those who are my family have come

*baratè' baari* those who have not studied

*mannakè hiyyemàri Mageninte oosen* those who are called men are God's children

*isi hadò isikè kade' èra eeyyabaan* he does not love those who are his family

*Gootti Yesusi iitta hiyyè hiissèn: ha' nò shollari...* Our Lord Jesus answered saying: you hypocrites...

*Yesusi shoole qul' me abiddaara ye' èn* Jesus called four fishers

*insa' nena' ni mitti mitti bayyi' ni dangeraan* some of them have come a long distance

*Yesusi Mageninke minè' ni daddalaara fulcèn* Jesus drove out the merchants from God's house (litt.: those who trade in...)

c. Another very common form of the Relative is obtained by adding *-cci* for the Nom., *-cco* for the Acc., to the Verb in the Present, Future and Past tense. The verb drops the final *-n*.

*ani itannocci elokèn* whatever I eat is good

*ati littattècci elokèn* whatever you eat is good

*isi itaacci elokèn* whatever he eats is good

*isè ittaacci elokèn* whatever she eats is good

*no' ò indannocci elokèn* whatever we eat is good

---

<sup>10</sup> See VIII, note 1.

*ha' no ittinacci elokèn* whatever you eat is good  
*insà' ne indaacci elokèn* whatever they eat is good  
*ha' wennacci elokebaan* what I have drunk is not good  
*ani hujannocco ati eetaboŋŋon* you don't like what I do  
*insa' ne no' ò hinannocco eenabaan* they do not like what we say  
*affinecco duucca gurgurtineŋŋi maallaqa hiyyeeyete uuwwe* sell your possessions and  
 give to the poor  
*Petrosinna: kunnà no' ò anfennecco duucca waallè, atee hordonfènnen, hiyyèn* Peter  
 said: «Look, we have left all we had and have followed you  
*isè kin hiyyeettende<sup>11</sup> kaddè, mitteconnà gatissebaangi, afecco duucca uutèn* but she,  
 being poor, has given everything without sparing anything

d. There is also another form of the Relative Pronoun, that in its meaning comes very near to a Participle; it is obtained from the Present and Past tense, 3 Persons, sing. and plural, in the short, simple form, without the suffixes, by adding *-mma* and the particles *-ki*, *-ŋŋi*. The Relative form *-cci*, *-cco* can also be added to *-mma*.

### Examples

*hirammani ayyete?* who is the ruler?  
*hujammaki m., hujammaŋŋi f.* the worker  
*gurgurammaki, gurgurtammaŋŋi* the seller  
*geebammaki, geebbammaŋŋi* the player  
*eeyyammaki, eetammaŋŋi* the lover

The plural has the following forms:

*hujamanna* (sing. *hujaka*) the workers (acc.), *hujammaka manna*  
*qulŋŋu' me abidamma manna* fishers

---

<sup>11</sup> *-nde* strengthening form.

*qaṭṭaremmaki manni* the engaged men (nom.)

Note. In some instances, particularly in the past tenses, the relative keeps the desinence of the verb *-mma*, dropping the final *-n*. Compare the particle *-mma* inserted also in the Verb, Causal Mood (IX, 3, c).

### Sentences

*qulṭu'me abidamma manni kin oboletenaa'ni dirrinè qulṭu'me abindacco anshe'namman* the fishermen had come out of the boat and were washing the nets

*qulṭu'me abiṭṭinammacco darbè* let down your net for a catch

*manni ha'nò kaqantabà iyyemará woddà, hirammakinna galcammaki edò: maa hinè hiissinanno? hitinè rakkattinoqqe!* when you are brought before synagogues, rulers and authorities do not worry about what you will answer

*kunni hiyyeessi itammabaa'ni ibbaaṭṭa miqà ito'à hulcà'nemmàn* this beggar was longing to eat what fell from the rich man's table

*insa'neṭṭi oddonaa'ni lumossha yaaddè ooṭṭà'nemmatṭi melalletemmàn* from among them there were women who were weeping, being very grieved

*okkò bukki hiyyè heḍemma manni duucci kaddeṭṭa yaane uundè woddà, yaaddoti qomà insa'neṭṭa ga'ninà'ni hadi'à hingèn* the people who had gathered there having seen all things that took place, with sorrow went home beating their breasts

*insa'nennà hirbangè'ni abiṭṭinammacco*<sup>12</sup> *waalleṭṭi hordonfèn* at once they left their nets and followed him

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<sup>12</sup> Lit.: that by means of which they were catching fish.

#### IV. The Verb 'to be' with a Nominative Complement

The Gede'o language has no special verb corresponding to the verb *to be* (to be good, to be sick). There are instead some particles, that are added as suffixes to the noun, adjective, pronoun, verb and adverb to render the meaning of the verb to be. The particles are *-ken(i)* for the m. and *-ten(i)*, *-tten* for the f. In other cases *-n* (*-ni*) is added to the noun and adjective, both masculine and feminine. These particles have a final *i* sound, that cannot be easily heard when people speak. These particles translate the verb 'to be' in the Present, Future and Past Tenses. The words to which *-ken*, *-ten*, *-tten* or *-n* are added are always in the absolute, undetermined case.

*Notes.* If a noun, possessive pronoun or adjective already ends with the particles *-ke* and *-tte* that are used to determine its gender, only *-n* is added (e.g. *shiiṭṭoke* m., *shiiṭṭotte* f. > *shiiṭṭoken* / *shiiṭṭotten*).

If anything is added to the Nominative Predicate *-ken*, *-ten*, *-tten* (as *malè* but, *baan* not, etc.) the *-n* is dropped. The final *n* is always dropped in the Interrogative and Exclamative form.

*ettene yanna'ni ha'no'à uwwendaatṭà kulà haaso'we; ha'no'ni galè haaso'aaki*  
*Ulfinnà Qulliccake malè, ha'notebaan* at that time say whatever is given to you; for it is not you speaking, but the Holy Spirit who abides in you

1. The particle *-ken(i)* is used for nouns, adjectives and possessives pronouns in the masculine gender; it is used for the sing. and also for the masculine Plural-Collective of some nouns that indicate persons and animals (ex. *dubarri* girls, *laluwi* cows). The nouns and adjectives to which *-ken* is added must be independent and not determined by an accompanying adjective or possessive pronoun.

## Examples

*ori qeerraken* the road is long  
*dubbarri dancuwaken* the girls are beautiful  
*wodi' i çà' iccaken* (or: *qulliccaken*) the water is clean  
*ababi diimmoken* the flower is red  
*buni ðilloken* coffee is black  
*laluwi golâloken* the cows are white  
*anni anki jabaken* my father is strong  
*anki dayyuwi lumollaken* my brothers are big  
*maşâfi* (Amharic) *isiken* the book is his  
*harricci iseken* the donkey is hers

Note. Sometimes the particle *-ken* is attached also to a verbal form to stress its meaning. In such cases the particle *-ken* includes also the meaning of the relative pronoun.

*insa' neki arò' uwì jabaate hujaaken* their husbands are hard workers  
*jaaluwi no' oki addatemè' ekèn* our friends are faithful  
*isi konne naapuwa shiekèn* he has killed these enemies  
*firinka galdumà gibè, me'' ànnèkèn* hating to stay with relatives, I am going away (lit.: I am one who is going away)

2. The particle *-ten* is used for nouns and adjectives of feminine gender, that are not accompanied and determined by another word. The particle *-ten* is used for the sing. feminine and also for nouns in the plural form that become of feminine gender (ex.: *daddalano* merchants, *qeesoole* priests). If a word ends with *-te*, only *-n* is added.

## Examples

*dubarricco hojjameettetèn* the girl is tall  
*daddalano dureeyetèn* the merchants are rich  
*dannuwi beekkoletèn* the judges are wise  
*haqqe qeerrarammatèn* the trees are high  
*ta'a jaane saatèn*<sup>1</sup> now it is 6 o'clock

Notes. 1. Sometimes also the particle *-ten* is attached to a verbal form, to stress its meaning.

*atinà haba'ni e''itette? kaba'ni baneten, hiyyen*<sup>2</sup> and you from where have you come in? from here (have I come in) having opened, said he

It can also be used attached to a pronoun and to a preposition:

*mooḍalci isotèn* he is the thief

*ha'nò moromabaaki duucci ha'nonni weltiten* everyone who does not contradict you is with you

The particle *-ten* must be used for proper nouns:

*mitti mitti Tammaqanjo Yohannesitèn, weli kin Eliasitèn, hina'nèn* some people say:

He is John the Baptist, others say: He is Elijah

2. Note also the following forms, where *-ten* becomes *-den* (with *-n* inserted); this form seems to have an emphatic tone.

*oose atitṭe no'ondèn* we are your children

*ate dadenneki anendèn* it is I who have created you

---

<sup>1</sup> *saate* hour

<sup>2</sup> The *-na* of *atina* is an interr. form; *baneten* can be Rel. from the verb *bana* or from the Adj. *bane* open.



*isinna kin likkendèn* it is really true

3. The particle *-tten* is used for the feminine in the following cases:

a. attached to a verbal feminine form;

*ta'anna no'oki anniṭṭi karra geltattèn* now our father's property is enough (litt.: reaches)

*fattashiyyo hasissattèn* it is necessary to examine

*barsisano ege'na afe'ettèn* the teachers are clever (lit.: have intelligence)

b. it is used with adjectives and possessives pronouns ending with *-tte*, that indicate the feminine gender; here also *-n* is added.

*ama elottèn* the mother is good

*seemma diimmoṭṭèn* the cloth is red

*anṭi lekka harumattèn* my leg is short

*harso hanjattèn* the grass is green

*sayyicco golalottèn* the cow is white

*ille shiiṭṭottèn* the eye is small

c. for the same reason *-tten* is used with possessives pronouns ending with *-tte*, which indicate that what is possessed is of fem. gender; in this case only *-n* is added.

*lukkicco isettèn* the hen is hers

*baratoole no'oṭṭèn* the pupils are ours

4. The simple *-n(i)* is used with nouns of m. and f. gender, singular and plural, when they are accompanied by a defining word; the syllable formed by *n* is very slightly accentuated.

*isi eloke manjon* he is a good man

*insa'ne eloke mannan* they are good people

*isè danca dubarriccon* she is a beautiful girl

*isi ege'na afèke barsisanjon* he is a clever teacher

*insa'ne ege'na affeṭṭe barsisanon* they are clever teachers

*isi ajajemake gargarsanjon* he is an obedient servant

*insa'ne ajajendamte gargarsanon* they are obedient servants

*barsisanjo ballo, kunni belti ani' à mitten<sup>3</sup> çallan* master, this child is the only one to me

As can be seen from the preceding examples, the word preceding the one determined by *-n* is in the indirect case.

5. For the Past Tense the particle *-mman* is added to *-ken*, *-ten*, *-ṭṭen*, which drop the final *-n*. The syllable *mman* is slightly accentuated.

*kunni lukkotiki kormi qaronticcakèmmman<sup>4</sup>* this cock of the hens was cunning

*ikki mininna bulgotikemman* and that house was of the ogre

*haqicci kunni yo'ossha lumokemman* this tree was very high

*anke jaaliki wolci addatame'èkemman* my friend's dog was faithful

*anke jaaliṭṭi oose eloṭṭemman* my friend's children were good

*manninki<sup>5</sup> lakkossinnà onde kumà geaakemman<sup>6</sup>* and the number of the people was 5000

*daddalanjinki faḍacci muddamàkemman* the merchant's horse was swift

*isi qaraaḥotinke waanniconnà dureessa manjomman* he was a chief tax collector and a rich man

*okko'ninnà shiṭṭoqiçò sa'eṭṭi welè lamè dayyuwa afèn; insa'nennà Yaqobinna Yohannesitemman* and when he had gone a little farther he saw two other brothers; they were James and John

---

<sup>3</sup> The *-n* is euphonic and is used before the glottalized *ç*.

<sup>4</sup> See IX, Conj. of Past Tenses, e, f, g.

<sup>5</sup> For euphonic *-n* before *-ki* see VI, 1.

<sup>6</sup> Simple form of the verb *geà* to reach.

6. The Negative form of the particles that translate the verb 'to be' is obtained for the Present Tense by adding to the affirmative form the negative particle *baan*, before which the preceding *n* is dropped.

*tinni amuwa lumossha elottebaan* these mothers are not very good

*daddalano dureeyyetebaan* the merchants are not rich

*laluwi golalokebaan* the cows are not white

*dannuwi beekkoletebaan* the judges are not wise

*haqqe qeerrarammatebaan* the trees are not high

*harricco muddandaŋtebaan* the donkey is not swift

*tinni ha' noŋte lukkobaan, anŋe malè* this is not your hen, it is rather mine

*yoon ani ta' à atikebaan* therefore now I am not yours

For the negative in the Past Tense the negative particle *baan* is added to the form of the Past Affirmative, which drops the final *-n*.

*anke dayyiki jaali elobaakemmabaan* my brother's friend was not bad

*anke jaaliŋi oose elotteemmabaan* my friend's children were not good

◊ In synthesis: in the Gede'o language the copula is substantially rendered by *-k* : *-t* / *-t't'* in the indirect case (*-e-*), to which the particle *-n* is added; as it has already been seen, in many cases it is sufficient to indicate the copula. One should note that the indirect case is regular in the nominal predicate, ex. *kunn-i manj-i ank-e annà-n* this man is my father.

## V. Greetings

### (*nage' à weli weli aaqa*)

A common greeting word when meeting somebody is *asshàm* «welcome». This word should properly be used when meeting somebody carrying a burden, but it is generally used when meeting somebody.

At any time of the day

Q. *ati nage' ange?* (*fayyande?*) are you in peace? (good health?)

A. *ani nage' ange(n), atinâ?* I am alright, and you?

When meeting people after some time

*hitta geltatte?* how are you? (lit.: how have you reached this time?)

*nage'ingin turtette?* (pl. *turtinè?*) have you passed this time in peace?

In the morning

Q. *nage'ingin galdette?* (pl. *galdinè*) or *hitta galdette?* *galdumi nage' ange?* how have you spent the night?

A. *nage' ange* or *nage' akèn* I have spent the night in peace

Q. *baqàdqiki (baqàdgingin) galdette?* have you spent the night at ease?

In the afternoon

Q. *nage'ingin hossette?* (pl. *hossinè*) or *nage'indin, baqàqindin hossette?* how have you spent the day?

Q. *hositi nage' ange?* the time of the day was in peace?

A. *nage' aken, atina?*

More complete greeting at any time

*oosuwa, haduwi, annuwi, amuwa, dayyuwi, dayyuwa, firi duucci baqàqange / nage' ange / bacconde?* the children, the household, the fathers, the mothers, the brothers, the sisters, all the relatives are they at ease / in good health?

To say good bye in the morning

*nage' iki hosi* (pl. *hosse*) may you spend the day in peace

*nage' iki he fi* be in peace, at your ease

*nage' iki me''i, nage' inka ora me''i* go in peace, go along a peaceful road

To say good bye in the afternoon

*nage' iki gali* (pl. *galle*) may you spend the night in peace

· Visiting a sick person (*elagope manjo*)

Q. *hitta galdette?* how have you spent the night?

A. *elònge(n), elokè galènnen* I have spent the night well; or: *fowwi hiyyè galènnen* I have spent the night better; or: *foorènnen* I feel better, *fayyènnen* I am alright

Q. *hitta heffette?* how are you?

A. *elònge(n)* well

Q. *hitta fowwi assebà?* is it not better?

A. *shiiṭṭqiçò elònge* a little better

Saying good-bye to the sick

*Mageni atee maaro* may God have mercy on you!

*Mageni atee fowwi asso* may God let you be better!

*Mageni atee gargàro* may God help you!

Visiting a lying-in woman

Q. *tee<sup>1</sup> ilanco*

A. *hee*

Q. *yoyya* congratulations! This Oromo (Gujji) word is repeated 3 times.

*nage' ingin buttà geltètte?* Lit.: have you reached the ground peacefully?

*bagà haanjàke hocco'ni ofoldette* I congratulate that you are lying on the green leaves (that used to be spread to place on them the child)

Q. *maa ildinè?* whom have you brought forth? *maa alfitinè?* what have you got? (a male or a female)

---

<sup>1</sup> It is usually the way of attracting the attention of a friend of fem. sex: for the masc. *koo*.

A. *labbakà* a male; *dubarra* a girl

*mannà ha'no' à Magenì fisshìsho uddeesso* may God let the child grow up and be perfumed<sup>2</sup>!

When visiting a family where somebody has died

Q. *alàyyo heqèn(ni)*<sup>3</sup> – *keppètte* (Pl. *heppinè*)? are you in good condition, free from a shock, fear (*alayyo*)?

A. *heqèn – heqènnen* I am living, enjoying life

Q. *Magenì ha'no' à hedèka uuwoo* may God give you what He thinks (better), that is: may God give you another child.

A. *isònde ege'nèn* He Himself knows (better)

Some useful sentences

*Gede'inka afò haasottatto?* do you speak Gede'ò?

*ani shiiṭṭo shiiṭṭokà ege'nènnen* I know only a little bit

*ta'a Gede'inka haaso' à baratànnen* now I am studying Gede'o

*eloqiçò laqannòssha laana haaso' i* speak slowly so that I can understand well

*haaso' akè muddandoṭṭe* don't speak hastily!

*muddantè haasottòṭṭe laqabo' non* I cannot understand because you speak hastily

---

<sup>2</sup> The two imperative verbs come from Oromo.

<sup>3</sup> From the verb *heqà* to live; *alayyo* is a name of masc. gender and means «shock, surprise».

## VI. Genitive, Dative, Accusative

1. As the Genitive is used very largely in Gede'o, it deserves a longer explanation. The possessor or owner takes the suffixes *-ki*, *-tti*, that are the same for the Possessive pronoun and the Relative pronoun. What belongs to or is possessed by the owner can be of m. or f. gender. If what belongs to is of m. gender, the possessor takes the suffix *-ki*; if what belongs to is of f. gender, the possessor takes the suffix *-tti*. The possessor itself must be defined, either by an accompanying adj. or possessive pronoun, numeral, etc., or, if it is alone, changing its ending into *i* (Nom.) if it is of m. gender, adding *-ti*, if it is of f. gender. Nouns ending in *i* insert an euphonic *n* before taking the suffixes *-ki*, *-tti*; in this case *tti* become *-ti*. This euphonic *n* is met also in other cases, for instance in nouns, numerals, etc. preceding *çalla* 'only', e.g. *tommen çalla* only ten. Any word preceding the noun defined by *-ki*, *-tti* takes the indirect case.

◊ Briefly, the genitive syntagm is considered as a unity: therefore the vowel of the formant varies according to the syntactic role that the syntagm bears and so it appears as *-i* in the nom., *-a* in the accus., *-e* in the oblique case and in the nominal predicate.

### Examples

*anke anniki summi Ebelotèn; ançe amaki summi Mariamitèn* the name of my father is So-and-so; the name of my mother is Mariam

*anke dayyiṭṭi arè onde oose ildèn* my brother's wife has born 5 children

*ançe areṭṭi dayyò soddomanna onde woggàn; isè siila'wite'èn* my wife's sister is 35 years old; she is pregnant

*anke jaaliki belti tommennà sallanè woggàn* my friend's son is 19 years old

*anŋe dayyoŋŋi belto mitta dargaggeessi' à uuwvende' èn* my sister's daughter is engaged to a young man (litt.: has been given to...)

*anke miniki çufani çufeme' èn / baneme' èn* the door of my house is closed / open

*Mageninki ajaji tommekèn* God's commandments are ten

*duuddo Mariami Yesus Kristosii, Mageninka Belto ildèn* the Virgin Mary gave birth to Jesus Christ, the Son of God

*atike olla'ika summa balleessitoŋŋe / balleessitinoqqe* (pl.) do not slander<sup>1</sup> your neighbour

*Mageninka summa çariki / tolanga yeŋŋoŋŋe* do not call God's name falsely / in vain

*lalinki maali itatee elokèn; harretiki gogi okolè giissatee taqqamaan* the meat of the cow is good to eat; the skin of the donkey serves to make drums

*manjinki hedumi Mageninŋe uuwwàn* man's intelligence is a gift of God

*arisshotiki ifi barratè' ni ifaan; agenjinki ifi hasshà ifaan* the light of the sun illuminates during the day; the light of the moon illuminates during the night

*hiyyeeyyetitti ità insà' ne goddissabaan* the food of the poor does not satiate them

*anni atikikanna amatitŋika summa ani' à kuli* tell me your father's and your mother's names

*anni atikitŋi seemma haaroŋŋèn; amatitŋi kin dullattetèn* your father's suit is new but your mother's frock is old

2. Dative Case. It is usually obtained by adding 'a to the noun, adj., pronoun, etc. If the noun preceding 'a is of m. gender, it takes the ending -i. The particles -ke(e) for the m. and -te(e) for the f. are also used. In such a case the preceding noun or adj. remains in the absolute case. The two particles are pronounced rather long.

Especially with verbs like 'to tell, to say' the Dative case is expressed with -ni (see VII,1).

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<sup>1</sup> Litt.: spoil the name.



◊ *-ke / -te* are the determining particles in the indirect case; the indirect case is also used for the possessive elements that determine the syntagm in the dative.

### Examples

*bereke ati' à uuwwennaftà haarotta seemma ayyi' à uutette?* to whom did you give the new clothes that I gave you yesterday?

*ançe dayyo' à uuwwènnen; isè duuwitte hettemmaftèe, boojjotte roqonsitàmman* I gave it to my sister, because she was almost naked and was shivering with cold

*magannete, atiba' à daggattè hiyyeeyye' à shiiftocco uuwwi* please give something to the poor who come to you

*no' ò hiyyeeyyete uunonnolè, Magenì no' o' à ñibba angà uuwwaan* if we give some aid to the poor, God will reward us a hundredfold

*ettene manjicco' annà oose isettee shiiftotta furno uuwwi* give some bread to that woman and to her children

*isò laqakee duucci' à Magenì halsinacco uuwwaan* God gives his aid to those who ask him

*manni jaalali insa' neftà jaaluwa insa' nekee leellishà hasissaan* people must show their love for their neighbours

*hujati sayyakee arsicco uuwwaan; sayyikinnà adotannà maala isi' à uuwwaan* the farmer give grass to his cows; and the cows give milk and meat to the farmer

*Magenì buttatee arisshotikà ifannà teena ergaan; no' ò shaqqunte no' oftà Magenòkee leellishiyyò hasissaan* God sends sunshine and rain to the earth; we must show our gratitude to God

*tenne birre duucca anke belti' à ayyete uuwwe?* who has given all this money to my son?

*ançi jaalo (f.) danca qamisè ançe dayyo' à uutèn* my friend has given a beautiful frock to my sister

*reeki manjinna amatee mittekemman* and the dead man was the only son of his mother

3. Accusative. The Accusative of nouns and adjectives is represented by the noun, adjective in the original form, without any change in the last vowel. Adjectives that define their gender by adding *-ki* m. and *-tti* f. change these endings in *-ka*, *-tta*. The accusative ending of adjectives and possessive pronouns is regularly taken by the word immediately preceding the Verb; other preceding adjectives and possessive pronouns usually take the indirect case (*-ke*, *-tte*).

Proper nouns in the accusative prolong their final vowel (ex.: *Yesusii*, *Yohannesii*). In general all words in the accusative are pronounced with the accent on the last vowel.

The Accusative is used also for the Vocative:

*ante bello, addè atitti atee fayyisse'èn* oh my daughter, your faith has saved you

The Accusative is also used with the verbs *heɗa* to be and *kada* to become.

A movement toward a place is sometimes translated with the simple accusative.

### Examples

*anɗi dayyo haarotte seemma affe'èn* my sister has a new dress

*Yesusi Ya' iròsike minibà gee woddà, Pɛprosii, Yohannesii, Yaqòbii, beltotikà annannà ama malè, weli ayyinna isinni weli e''o' à or e''io' à faqqadebaan* when Jesus arrived at Jairus' house, he would not let anyone go in with him, except Peter, John and James and the child's father and mother

Sometimes the particles *-ke*, *-te* are put at the end of a word in accusative to stress it: *lumoka maallaqa balleessitottolè; hiyyeessake kaddatton* if you spend much money, you will become poor

*Yesus Kristosi iimannà buttà hunnate afe'èn* Jesus Christ has all power in Heaven and earth

*jeedaluwi balete afe'èn, çi' uwatinna minekè affe'èn* foxes have holes, birds have nests

4. Use of the particl *-te*. Besides its use in the Dative and Accusative (see. VI, 2, 3):

a. It is used with the verb *hiyya* 'to say, call' to indicate a proper noun.

*sumni Jabotè manji duulo duulèn* a man called Jabo went for an expedition

b. It is used with the Infinitive to indicate the scope; in this case, *-te* is pronounced long.

*tenne hujè assè woddà woraabeessi lumoqiçò raaretti, bagedò abideetti, shiyyotee shorriccò ke'issèn* when the hyena did that, having shouted loudly and having seized the spear, he began the pursuit to kill (it)

*insa'nennà me''atee ke'nèn* and they started to go

*iimiki anni ha'noki mangiste uwwiyyotee faqqade'èn* your heavenly father has been pleased to give you the kingdom

c. It is used with nouns depending on the verbs *kada* 'to become', *heça* 'to be', *fakkaata* 'to seem'; in this case it is pronounced short.

*insa'ne kin tinni yaane oojjote fakkaatte'nà addantebaan* but they did not believe, this thing seeming to them like a day dream (of the woman)

*tenne' à atè'ni heçèki ifi dukkanate kadabaassha heqqeçi* be careful that the light that is in you does not become darkness

*Qaana hiyyemaake qacca'ni jilate heçtemman* there was a wedding in the town of Cana

d. It is used in interrogative forms, instead of *-ten*, that has dropped the *-n* in the interrogative.

*dagaan hiyyemèki wabeekicci atetè?* are you the prophet of whom it is said that he will come?

## VII. Postpositions

All postpositions are put after the noun to which they refer. With most postpositions the preceding noun must be defined by the ending *-i*, if it is of m. gender, by adding *-te* / *-ti* if it is of f. gender.

1. To translate the *Place in which* the postposition *giddo* is added to the noun or pronoun. If the noun is of m. gender, it must be defined by the ending *-i*, if it is of f. gender by adding *-ti* to the noun.

The particle *-ni* can also be used, attached to the noun or to the accompanying pronoun. With this particle the noun of m. gender does not change its ending into *-i*. But if the noun is not already defined by an accompanying adjective or possessive pronoun or genitive, the particle *-ke* for m. nouns and *-te* for f. nouns is inserted before *-ni*.

To indicate the *place in which* sometimes the simple particle *-ki* / *-ti* can be used.

### Examples

*dukkanati haasottineppi duucca ifakè' ni laqendaan* what you have said in the dark will be heard in the daylight

*no' ò shiipoke minì giddo he'nànnen; ati lumoke olla'ni heppattèn* we live in a small house; you live in a big village

*no' ò Bete Kristianeti giddò kaqaccotee bukki hinannon* we assemble in the Church to pray

*atike boga' ni lumossha boojeessan; anke boga' ni eebba eebbaan* in your country it is very cold; in my country it is warmer

*anga aiiṭṭe' ni maa affette?* what have you in your hands?

*iimate' ni lakko' èn<sup>1</sup> dabap<sup>2</sup> urjuwa he<sup>tt</sup>èn* in the sky there are innumerable stars  
*no' oki Gootti duucci woddikà minè no' o' à iimate' ni qitteessèn* our Lord has prepared  
 for us an eternal dwelling in heaven  
*buttate' ni he' nannoqico' ni rakkatemmè rennannon; iimate' ni gammassho malè rakkò*  
*(yaaddo) he<sup>tt</sup>ebaan* while we live on earth we suffer and we shall die; in Heaven there  
 shall be only happiness and no sorrow

2. To translate the *Place to which* the particle *-ba'a / -baa* is added to the noun or pronoun. The noun of m. gender changes its ending in *-i* and sometimes adds also an euphonic *n / m* before *-ba'a*. The noun of f. gender can be defined by adding *-te*. Sometimes the particle *-ni* can be used (see. 1): in this case the noun of m. gender does not change its ending into *-i*.

Sometimes the dative form *-'a* can also be used and sometimes the simple indirect case (Acc.).

### Examples

*ta'a ani rakè hadi' à me''annon; hadi anki anè heqqà'nen* now I must go home quickly;  
 my parents are waiting for me

*soodo okkone olla' à'ni marè, hadò ankà uudànnon* tomorrow I will go to that village  
 and visit my relatives

*o' mi soodo<sup>3</sup> hadi' à higè, barannotika minè me''annon* the day after tomorrow I will  
 come back and go to school

*atike minibaa'ni Bete Kristianete qicò'ni hiitteke orà?* How long is the road from your  
 house to the Church?

---

<sup>1</sup> he counted.

<sup>2</sup> *daba* to be difficult, impossible. Pres. 3, s. m. and *-ttè* referred to *urjuwa; lakko' èn* «he counted», litt. he could not count them.

<sup>3</sup> The day before yesterday *and* the day after tomorrow.

*o' mi soodo dikko marè lumocco hirènnen* the day before yesterday I went to the market and bought many things

*muddandè me'' i; kadà goppole, barannotikà minè yannate' ni geltaboṭṭon* walk quickly, otherwise you will not reach the school in time

*atiki dayyi haba' à me'' à' ne? isi barannotikè minè me'' à' nen* where is your brother going to? He is going to the school

Note. As it can be seen in the last two sentences, the Genitive preceding the Accusative can be *-ka / -ke*.

3. To translate the *Place from which* the particle *-naa' ni* is attached to the noun or pronoun. The noun doesn't change its ending to *-i*, but remains in the absolute case. If the noun to which *-naa' ni* is attached is not already defined by an accompanying adjective or possessive pronoun, it inserts *-ke* for the m. and *-te* for the f. before *-naa' ni*. Sometimes the particle *-ni* can be used to translate the *place from which*, but in this case if the noun to which *-ni* is added is of m. gender, it changes its ending to *-i*.

### Examples

*insa' nenna orangè' ni he' nè somakenaa' ni fayyinèn* and going along the road they were cleansed from the leprosy

*haba' ni daḡgaatte? ani olla' à ankenaa' ni dagaannen* where do you come from? I come from my village

*ani bayyike boganaa' ni dagaannen* I come from a country far away

*barannotikè minenaa' ni daganno woddà, hadi' à me'' è, hadò ankà gargarànon* when I come from school, I go home and help my parents

*Gootti no' oki Yesusi iimi' ni dageṭṭi no' ò fayyisèn* our Lord Jesus came from Heaven to redeem us

*kunni elagopèki manji Dilli' ni dageṭṭi, uudèmo' annà akkamemo' à laqa' nen* this sick man has come from Dilla and asks to be visited and treated

*ta' a yanna saŋte' èn; diipi' ni keŋteŋteŋi hujee (hujetibaa) me'' i!* it is already late; get up from your bed<sup>4</sup> and go to work!

*no' oke jaalike minenaa' ni ta' a reefi (= ta' a kunni) dangènnen* we have just come from our friend's house

*oyyi' ni daga' nèki dubarri wode' è ba' e de' èn* the girls come from the river<sup>5</sup> carrying water

*anki dayyi çitakenaa' ni haqqè giiratè dukè dagaan* my brother comes from the forest carrying wood for the fire

*baratoole barannotikè minenaa' ni dagge' èn* the pupils have come out of the school

*manni Bete Kristianetenaa' ni haano fulà?* when do the people come out of the Church?

*anki dayyi mini' ni me'' e' èn* my brother has gone out of the house

*elobaaki hafuuri afo' okenaa' ni fulaaki maa adaga' ni geessisaŋta egendeboŋŋò?* do you not know what damage a bad word which comes out of the mouth can produce?

*qalbe no' oŋŋenaa' ni eloŋŋinna elobaatti hujè fuldaan* good and bad deeds come out of our heart

*mini' ni fula' neka hafuura laqènnen* I hear a voice coming out of the house

Some idiomatic sentences: at the right / left

*midda* right / *bita' a* left

*anŋi dayyo anke midda' ni ofolde' èn* my sister is sitting down at my right side

*anki dayyi barannotikè mini' middi darre' ni minè ijaa' de' èn* my brother has built his house at the right side of the school

*atiŋŋe amà bita' i gami' ni ofo' le' èki ayyete?* who is sitting at the left side of your mother?

<sup>4</sup> Litt.: from your sleeping (*diipa*).

<sup>5</sup> Litt.: from the place where there is water (*oyyò*).

*lumotta hujè no'otta midditte anganni hunjànnon* we do most of our work with our right hand

*ikki manji bita'itte lekka'ni madate afe'èn* that man has a wound in his left leg

*atiṭṭe midditte ille'ni puri heḍèn* there is a speck in your right eye

#### 4. How to use *bira, biri'ni* 'near, behind' as a postposition

*Bira* is originally a noun of m. gender and follows the noun to which it refers: if this noun is of m. gender it takes the definite Nominative case ending *-i*; if it is of f. gender, it takes the ending *-ti*.

*anke minì birà lumoke buninni wo'mèke ficca heḍèn* behind my house there is a field with (litt.: full of) many coffee trees

*Bete Kristianeti birà anke dayyiki minì heḍèn* behind the Church there is my brother's house

*ikki belti manjiccoti biri'ni me''a'nèki iseke beltòn* that child walking behind the woman is her son

*okkone haqicci birà ofoldeṭṭi manjicco anṭe dayyòn* the woman sitting behind that tree is my sister

*lali no'oke minì birà arsoḍ qeeda'nèn* the cattle are grazing the grass behind our house

*ani shiiṭṭoke mine'ni Bete Kristianeti birà heḍennen* I am living in a small house near the Church

*anki anni wodi'ì birà heḍèke ficca'ni huja'nen* my father works in a field near the river

*anṭi jaalo ani birà ofoldè seemma isetta goppita'nen* my friend (f.) is sitting near me and sews her frock

*magannete, martè anke minì birà heḍèka haqicco kari* please, go and cut the tree that is near my house

#### 5. How to use *oddo, oddo'ni* 'middle, in the middle' as a postposition



As *oddo* is a noun of f. gender, the preceding word, to which it refers, agrees with it in the f. gender (see Genitive)

*anki minì ficcinṭe oddo' nitèn* my house is in the middle of the field

*lali ficcinṭe oddo' ni arso' qeeda' nèn* the cows are eating the grass in the middle of the field

*mininṭe oddo' ni indannocco ra' isse' nannoṭṭe giira heṭṭèn* in the middle of the house there is the fire on which we cook our food

*iiti dubarricco iseṭṭe jaaluwaṭṭe oddo' ni sirbita' nèn* that girl is dancing in the middle of her friends

*albinṭe oddo' ni sanò heṭṭèn* in the middle of the face there is the nose

*Gootti no'oki Yesus Kristosi geeḑetiṭṭe oddo' ni ofo'le çaqasà'ninnà insa'nè qorà' nemmàn* our Lord Jesus Christ was sitting in the middle of the elders, listening to them and putting questions to them

#### 6. How to use *edo, edi' ni* 'in front of, before' as a postposition

As *edo* is a noun of m. gender, it follows the rule of *birà*, with m. nouns ending in *-i* and f. with *-ti*.

*ani minì edò ofo' lannen* I sit in front of the house

*anki minì barannotikè minì edi' nitèn* my house is in front of the school

*mini isiki edi' ni ikki çança' nèki manji ayyete?* who is that man who is talking loudly in front of his house?

*ani Bete Kristianeti edò ofo' lè, meṣaafa nabbabànnen* I sit down in front of the Church and read a book

#### 7. How to use *hunda* 'under' as a postposition

It follows the rules of *birà*.

*ani konne haqicci hundà ofo' lè, hafura a' dannen* I sit under this tree and take some rest

*didalleessa*<sup>6</sup> *woddà haqqeti hundà ofo'là eloṣṣeabaan. Banqo haqiccoke'ni ibbeṣṣi hundà heḩemmakà manna shilto' à dandettan* during a storm it is not good to sit under a tree. A lightning might fall upon the tree and kill those who are under the tree  
*ille no' oṣṣi tulloti hundà heṣṣèn; afo'ì no' oki kin sanoti hundà heḩèn* our eyes are under the forehead; our mouth is under our nose

Note also the use of *butta* 'earth, soil; under'.

*ani butta ajajannoke wottaddaruwa afènnen* I have soldiers under me, to whom I give orders

#### 8. *iima, hana* 'on, upon'

If the noun to which they refer is not accompanied by a defining pronoun, it takes the ending *-i* for the m. gender and *-te* for the f. The suffix *-ni* can also be used (see VII,1)

*ḩicco haqqete'ni iima heṣṣè ḩanḩita'nèn* a bird is chirping in the trees

*qamalè haqqete'ni iima uttaḩda'nèn* the monkey is jumping in the trees

*okkone haqicco'ni iima da'mè gumma qoḩànnon* I will climb up that tree and collect the fruit

*ettene haqqe'ni heṣṣeṣṣa ḩi' à uuddotta' à dandettatto?* can you see the birds up those trees?

*umò atike'ni maa dukkette? umò anke'ni usurrà haqqetike giiratè dukènnen* what do you carry on your head? I carry a bundle of firewood on my head

*no'oke boga'ni labballi a'uracco umoke'ninna dugummote'ni dukaan; melalle kin dudduroke'ni ba'eṣṣaan* in our country men carry burdens on their heads or on their shoulders; but women carry the burdens on their back

*kunni dubarri wodi'inṣa odolco duddurò insa'neke'ni ba'e'nè danga'nen* these girls come home carrying the jar of water on their back

*okko' à marrè uundaa woddà, ama insa'neṣṣe'ni hanà goga lalinka gombe'na anfèn* having gone there, when they looked, they found that they had (lit.: somebody had)

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<sup>6</sup> 3 m. s. impers. Present.

sewn a cattle hide around their mother

9. Use of the noun–adverbs *qarqara* ‘near, on the border’ and *wido* ‘beyond’

The noun to which they are added takes the definite case with ending *-i*; if it is of f. gender, it takes the defining particle *-ti*.

*barannotiki minì duuccinbarò me' inanneki olla' in<sup>7</sup> qarqaratèn* the school where we go every day is near the village

*Yesusi baratoole isittà: abbàyyati widò foonfo, hiyyen* Jesus said to his disciples: ‘Let us go to the other side of the lake’

*Yesusi hobolotì abbàyyati widi' à higè woddà, lumoki manni isibaa bukki hiyyèn* when Jesus had again crossed over by boat to the other side of the lake, a large crowd gathered around him

*shiiṭṭṭi anṭi belto reoti qarqarà heṭṭèn* my little daughter is near death

*anke dayyiki mini orin<sup>7</sup> qarqaratèn* my brother’s house is near the road

*melalle wodi' in<sup>7</sup> qarqara ofoldè haasotta' nèn* the women are sitting near the river and talking

10. *welti, welt* ‘with’

*Welt(i)* is put after the noun or pronoun: these take a final *-n* (*-nni*). If the noun is of m. gender its final vowel becomes *-i*.

Sometimes the particles *-n*, *-nn-*, *-nni* are used alone without *welt(i)*. Sometimes the particle *welt* is simply attached to the noun, that has been defined by *-ki* / *-ti*.

*Yesusi amatinnà dayyuwiki baratooletinnà welt Qefernahomi ba' à dirrèn* Jesus with his mother, brothers and disciples went to Capernaum

*ayyinni welt barannotikà miné me' itaatte? ani anke sasi dayyuwinni welt me'' aannen* with whom do you go to school? I go with my 3 brothers

*anke anninni welt ficci giddò hujaannen* I work in the field with my father

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<sup>7</sup> *-n* is euphonic.

*no'o jaaluwi no'okin welt geembaannen* we play with our friends  
*ankà minè jaani hujatinni welt ijaarànnen* I build my house with 6 workers  
*itii melalle isette jaaluwanni welt dikko' à me' itaa' nèn* those women go to the market  
 with their friends  
*ama anjin welt indacco qiitteessànnen* I prepare the food with my mother  
*itii dubbarricco olla'inke dubbarrinni welt faarsitaan, sirbitaan* that girl sings and dances  
 with the girls of the village  
*soodo no'oke barsisanjinni welt elagopèka baratanjo uundonna' à marraannon*  
 tomorrow we shall go with our teacher to visit a pupil who is sick  
*mine ankà anke dayyuwinni welt ijaarènnen* I have built my house with my brothers  
*soodo anke shooli dayyuwinni walti Bete Kristianete me' ànnon* tomorrow I go to the  
 Church with my 4 brothers  
*anji dayyuwa giiratiŋa haqqè iyyedaggo' à isette jaaluwanni welt me' itèn* my sisters go  
 to fetch firewood with their friends  
*bereke anì hasshiŋa ità anke akka' inninnà anŋe akka' onni welt itènnen* yesterday I ate  
 my dinner with my grandfather and my grandmother  
*ani lalò yaasonna' à anke dayyi shiittokinni welt me' ènnen* I went to pasture the cattle  
 with my little brother  
*Yesusi Faasikinŋa ità baratooleti walti itèn* Jesus ate the meal of Easter with the  
 disciples

#### 11. -nni 'with' (instrument, manner)

-nni is added to the noun, adjective and possessive pronoun. If the noun is of m. gender, it changes its ending into -i. Also the particle -ki for the m. and -ti for the f. can be used to indicate the instrument, manner. The noun to which -ki is attached keeps its ending -i.

*hujati buttinà qotiyyoti daddaraan* the farmer ploughs the soil with his oxen  
*anki anni qoçeti haqqè kukkutaan* my father cuts the wood with the hatchet

*hujatì buttinà qottotì kooan* the farmer ploughs the soil with the plough  
*no'ò mannakee shaqunteti haasonnonnolè manni no'ò eeyyaan* if we speak to the  
 people in a gentle manner, people will love us  
*duuccinṭa yaane muddamiki hujjottolè, baṭṭe<sup>8</sup> muddaan* if you do everything in a  
 hurry, it shall be lost  
*hujè no' oṭṭà nage' iki hunjonnoḷè eloke orinni birrànnon* if we do our work calmly, we  
 shall finish it in the best way!  
*ha'nonaa'ni hedumikinna rakkoti woggà isiṭṭe'ni mitte barra lebo' à dande'aaki*  
*ayyete?* who of you by thinking and worrying can add a single day to his life?  
*Mageni no'òkike gargarsinni duuccinṭa rakkò injifantànnon* with our God's help we  
 will overcome all difficulties  
*lekka no' oṭṭinni me'inànnon, anga no' oṭṭinni hunjànnon, ille no' oṭṭinni uundànnon,*  
*afo' i no' okinni haasonnànnon* we walk with our feet, we work with our hands, we see  
 with our eyes, we talk with our mouth  
*Magenò no' okannà olla' à no' oka qalbe no' oṭṭi duuccinni eenànnon* we love God and  
 our neighbours with all our heart  
*lumoke hafuurinni faarsitoṭṭe* do not sing with a loud voice!  
*anè hunnatì ḍiibboṭṭe* do not push me with violence

## 12. -ssha, -nsha 'as, like'

This particle is attached to nouns and pronouns. If the noun is m., it must have the definite ending *-i*; if it is f., it takes the defining particle *-ti*.

*anenna atissha duuccin gecco<sup>9</sup> uudonna' à ba' eṭṭè leellishi* having taken me (on your back), show me that I may see everything like you  
*bisikinna bageṭṭi renshinsha kadaan* the body having become rigid, he becomes like a dead man

<sup>8</sup> Past Ger. 3 f. s. from *ba'a* to perish.

<sup>9</sup> 'what happens', from *gea* to arrive.

*annotissha kadè Mageninta mangiste a' qabaaki haranga aagabaan* anyone who will not receive the Kingdom of God like a little child will never enter it  
*manjo duucca umi atikissha assitè eeyyi* love every man as yourself!

## VIII. The numerals

	Cardinal	Ordinal
1	<i>mitte</i>	<i>mittiki, mittiṭṭi; taakka - taakkaki, taakkaiṭṭi</i>
2	<i>lame</i>	<i>langa - langaki, langaiṭṭi</i>
3	<i>sasè</i>	<i>sakka - sakkaki, sakkaiṭṭi</i>
4	<i>shoole</i>	<i>sholga - sholgaki, sholgaiṭṭi</i>
5	<i>onde</i>	<i>ondi - ondiki, ondiṭṭi</i>
6	<i>jaane</i>	<i>jaa - jaaki, jaiṭṭi</i>
7	<i>torbaane</i>	<i>torbaa - torbaaki, torbaiṭṭi</i>
8	<i>saddeeta</i>	<i>saddeeti - saddeetiki, saddeetiṭṭi</i>
9	<i>sallanè</i>	<i>sallani - sallaniki, sallaniṭṭi</i>
10	<i>tomme</i>	<i>tommiki; kuḍaniki, kuḍaniṭṭi</i> (also <i>kurnesso - kurnessoki, kurnessoṭṭi</i> )
11	<i>tommenna mitte</i>	
12	<i>tommenna lame</i>	
13	<i>tommenna sasè</i>	
20	<i>digdama, diddama</i>	<i>diddamèssu -ki, -ṭṭi</i>
21	<i>diddamanna mitte</i>	
22	<i>diddamanna lame</i>	
30	<i>soddooma</i>	
40	<i>afurtamà</i>	
50	<i>shantamà</i>	

60	<i>jaatamà</i>	
70	<i>torbattamà</i>	
80	<i>saddeettamà</i>	
90	<i>sagaltamà</i>	
100	<i>qibba</i>	<i>qibbiki, qibbiṭṭi</i>
500	<i>onde qibba</i>	
1000	<i>kumà</i>	

Distributives ('all four, five' etc.)

	Masculine		Feminine	
	Nominative	Accusative	Nominative	Accusative
1				
2	<i>lamingi</i>	<i>lamenga</i> 'both'	<i>laminṭi laminṭa</i>	
3	<i>sasingi</i>	<i>sasenga</i>	<i>sasinṭi</i>	<i>sasinṭa</i>
4	<i>shoolingi</i>	<i>shoolenga</i>	<i>shoolinṭi</i>	<i>shoolinṭa</i>
5	<i>ondingi</i>	<i>ondenga</i>	<i>ondinṭi</i>	<i>ondinṭa</i>
6	<i>jaaningi</i>	<i>jaanenga</i>	<i>jaaninṭi</i>	<i>jaaninṭa</i>
7	<i>torbaaningi</i>	<i>torbaanenga</i>	<i>torbaaninṭi</i>	<i>torbaaninṭa</i>
8	<i>saddeetingi</i>	<i>saddeetanga</i>	<i>saddeetinṭi</i>	<i>saddeetinṭa</i>
9	<i>sallaningi</i>	<i>sallanenga</i>	<i>sallaninṭi</i>	<i>sallaninṭa</i>
10	<i>tommingi</i>	<i>tommenga</i>	<i>tommiṭṭi</i>	<i>tommiṭṭa</i>

Notes. 1. The ending *-ngi, -nṭi* is used also for the nouns, adjectives, adverbs and verbs in the Relative form, to indicate totality or to stress the meaning.



2. The numerals take the noun in the sing. or in the Collective form, *not* in the plural.

3. The suffix *-le* is used, attached to numerals, to indicate 'times': *mittelè* once, *lamelè* twice, *saselè* three times, etc.; *me' lè?* how many times?

### Examples

*olla' ake' ni mitti manji reen; mitte manjicco rertèn* one man / one woman in the village has died

*sasi manni weli welin gunguma' na uudènnen* I have seen three men quarrelling among themselves

*shoole baratoole barannotikè miniba' à me' ita' nèn* 4 pupils are going to the school

*ondi dubarri barannotikè mini qarqara geeba' nèn* 5 girls are playing near the school

*torbaani dubarri oyyò me'' a' nèn* 7 girls are going to fetch water

*sallani manni bagedimba' à me'' èn* 9 men have gone to the war

*ati me' è woggà? ani tommennà lamè woggàn; atinà?* how old are you? I am 12 years old; and you?

*ani ati' à edisannon; ani tommennà torbaane woggàn* I am older than you (lit.: I precede you); I am 17 years old

*Yesusi filefçi baratoole tommennà lametèn* the Apostles whom Jesus chose were 12

*diddamà birrè ani' à liqeessitotta' à dandettato?* can you lend me 20 birr?

*waawwoti, tommèn çalla liqeessannon; wele tomme atike jaalona' ni liqeesseçì* no, I will lend you only 10; you borrow the other 10 from your friend

*ikki manjicci lumossha dureessakèn: soddomannà onde lalò, afurtamà geçebò, afurtamannà*

*onde re' enna diddamannà ondè harrè afe' èn* that man is very rich: he has 35 cows, 40 sheep, 45 goats and 25 donkeys

*no'offe kifilè' ni shantamà baratoole heffèn; mittembà no'oke barannotikè minè' ni jaane qibba baratoole heffèn* in our class there are 50 pupils; all together in our school there are 600 pupils

*ani jabaate hujennattè sasè qibbannà shantamà birrè alfennèn* I have worked very hard and have earned 350 birr

*kumà birrè geesisannoftè hujànnon* I will continue to work till I gain 1000 birr

*barra barra' ni qibbà sa'aaki elagopeki manni akkamemo' annà uudemo' à dagaan; nersoletinna insa' ne hansèka qorsà insa' ne' à uutaan* every day more than 100 sick persons come to be seen and treated: the nurses give them the medicine that they need

*iima heffetti erganna lumoffe kaddemattè, laakkonne qaqqanbabaan* the Angels in Heaven being so many, it is impossible to count them

*kunni orì atike minibaa' ni Bete Kristianetiba' à hiitteeqiçò? muddamé me'' onnole, lamè saatennà wolakkakèn* how long is the road from your house to the Church? if I walk quickly, it takes me two hours and a half

*buttate' ni heðèke mannanaa' ni gamisì gammadaan, gamisì gammadabaan* half of the people in the world are happy, half of them are unhappy

*kunni baratticci no'oke barannotikè minenaa' ni taakkakèn* this pupil is the first in our school

*barannotikè mine' ni fukukkurè assine' nà, ani langakemmàn, ati shoogakè fuldèttèn; shooki<sup>1</sup>!* (or: *shooki ate' ni kado!*) we made a race competition in our school and I was the second; you arrived the fourth: shame on you!

*Gootti no'oki no'o' à kulèmmasshàn: ediki udumikè kadaan, udumiki edikè kadaan* our Lord told us : the first shall be the last and the last shall be the first

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<sup>1</sup> *shooko* 'shame'.

◊ The Gede'o language utilises two numeric systems; the one that has been above quoted, and the Guji system that is reserved for all the operations that in any way are related to the market; this is an evident indication of the deep influence exercised by the Oromo on the Gede'o society. For the reader's benefit, the Guji numbering system is here quoted:

1 *tokko*                      6 *ja'a, jaani*

2 *lamàn*                      7 *torbaan*

3 *sadin*                      8 *saddeeti*

4 *afuri*                      9 *sagàli*

5 *shanan*                    10 *kuḍani*

Beginning from 20, all tens are taken from Guji.

## IX. The Verb

1. Assimilation of the last consonant of the Verbs before the suffixes with *t, n*. If the stem of the verb ends with two consonants, the vowel *i* is inserted before *r, n*. The changes that take place with the last consonant of the stem and *t, n* of the suffixes are the following

 $b + t \rightarrow bb$  $b + n \rightarrow mb$  $\text{ç} + t \rightarrow \text{çç}$  $\text{ç} + n \rightarrow n\text{ç}$  $d + t \rightarrow dd$  $d + n \rightarrow nd$  $q + t \rightarrow \text{tt}^1$  $q + n \rightarrow 'n$  $f + t \rightarrow ff$  $f + n \rightarrow nf$  $g + t \rightarrow gg$  $g + n \rightarrow ng$  $j + t \rightarrow jj$  $j + n \rightarrow nj$  $k + t \rightarrow kk$  $k + n \rightarrow nk$  $l + t \rightarrow ld$  $l + n \rightarrow ll$  $m + t \rightarrow nd$  $m + n \rightarrow mm$  $n + t \rightarrow nd$  $n + n \rightarrow nn$  $' + t \rightarrow \text{tt}$  $' + n \rightarrow 'n$  $p + t \rightarrow pp$  $p + n \rightarrow np$  $q + t \rightarrow qq$  $q + n \rightarrow nq$  $r + t \rightarrow rt$  $r + n \rightarrow rr$  $s + t \rightarrow ss$  $s + n \rightarrow ns$  $sh + t \rightarrow ssh$  $sh + n \rightarrow nsh$  $t + t \rightarrow tt$  $t + n \rightarrow nd$  $\text{t} + t \rightarrow \text{tt}$  $\text{t} + n \rightarrow nt$ 

Note. As it has been seen, before the *n* of the first pl. Person of the verb, the metathesis takes place; the *n* is put before the last letter of the verb's stem.

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<sup>1</sup> Reflexive verbs ending with *ç*.

## 2. Conjugation of the Verb<sup>2</sup>

At the base of the conjugation of the verb there are two simple forms, one for the Present-Future Tense, one for the Past Tense. To these simple forms the suffixes are added to obtain various Tenses and Moods.

### Basic Form

	Present-Future	Past Tenses
<i>ani</i>	<i>barata</i>	<i>barate</i>
<i>ati</i>	<i>baratta</i>	<i>baratte</i>
<i>isi</i>	<i>barata</i>	<i>barate</i>
<i>ise</i>	<i>baratta</i>	<i>baratte</i>
<i>no'ò</i>	<i>baranta</i>	<i>barante</i>
<i>ha'nò</i>	<i>barattina</i>	<i>barattine</i>
<i>insa'ne</i>	<i>baranta</i>	<i>barante</i>

### a. Present tense (definite) I study now

		Negative
<i>ani</i>	<i>barataannen</i>	<i>baratà bo'non</i> (or <i>be'non</i> )
<i>ati</i>	<i>barattatten</i>	<i>barattà botton</i>
<i>isi</i>	<i>barata'nèn</i>	<i>barata'ne baan</i>
<i>ise</i>	<i>baratta'nèn</i>	<i>baratta'ne baan</i>
<i>no'ò</i>	<i>barantaannen</i>	<i>barantà bo'non</i>
<i>ha'no</i>	<i>barattina'nèn</i>	<i>barattina'ne baan</i>
<i>insa'ne</i>	<i>baranta'nèn</i>	<i>baranta'ne baan</i>

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<sup>2</sup> From the verb *barata* to learn, to study.

## b. Future tense and undetermined Present

## Negative

I usually study, I will study

*ani baraiannon*

*same as negative of definite Pres.*

*ati barattatton*

*isi barataan*

*ise barattaan*

*no'ò barantànnoh*

*ha'no barattinaan*

*insa'ne barantaan*

Notes. 1. At the end of the verbal forms, after the *n*, a semi-mute *i* can sometimes be heard. In all verbal tenses and moods, present, future and past, the final *n* is always dropped in the Interrogative and Exclamative form, and also whenever a particle is added to the verb.

2. The Present Tense is used for actions that take place in the present time, that is to say, in a well defined present time. The Future Tense is used for actions that take place in the future and also for actions that take place usually, or that happen in an undetermined present time. This form of the verb is used in the proverbs.

To better define the time when an action has taken place and has been completed in the Past, the following indication will help. Beginning from the recent Past time and going back to the most remote time, the following are the tenses:

c. Perfect Definite – Conclusive, for an action that has taken place in a recent time and its consequences or results are shown as continuing in the present time.

d. Perfect Absolute, for actions that have taken place in a recent past time without any indication of its consequences and results.

e. Imperfect, for actions that have taken place, or were taking place in an undetermined past time.

f. Imperfect Progressive. This form is parallel to the preceding one and indicates the duration of the action in the Imperfect Past time. It is obtained by adding *-mman* to the Imperfect, that drops its final *-n*.

g. Past Perfect, for actions that have taken place in a time more remote than the Imperfect time.

h. Pluperfect Progressive. This form is parallel to the preceding one and indicates the continuity of the action in the past time. It is obtained by adding *-mman* to the Past Perfect, that drops its final *-n*.

c. Perfect Definite – Conclusive

Negative

I have studied and the results are known

*ani barate'ènnen*

*barate'è bo'non*

*ati baratte'ètten*

*baratte'è boʔtton*

*isi barate'èn*

*barate'è baan*

*ise baratte'èn*

*baratte'è baan*

*no'ò barante'ènnen*

*barante'è bo'non*

*ha'no barattine'èn*

*barattine'è baan*

*insa'ne barante'èn*

*barante'è baan*

d. Perfect Absolute

Negative

I studied

*ani baratènnen*

*baratè bo'non*

*ati barattètten*

*barattè boʔtton*

*isi baratèn*

*baratè baan*

*ise barattèn*

*barattè baan*

*no'ò barantènnen*

*barantè bo'non*

*ha'no barattinèn*

*barattinè baan*

*insa'ne barantèn*

*barantè baan*

## e. Imperfect

I was studying in that time

*ani baratànnan**ati barattàttan**isi baratàmman**ise barattàmman**no'ò barantànnan**ha'no barattinàmman**insa'ne barantàmman*

## Negative

*baratanna baan**barattatta baan**baratamma baan**barata' nemmabaan**barattamma baan**baratta' nemmabaan**barantanna baan**barattinamma baan**barattina' nemmabaan**barantamma baan**baranta' nemmabaan*

## f. Imperfect Progressive

I had been studying in the past time

*ani baratànnamman**ati barattattamman**isi baratà' nemman (baratammamman)**ise barattà' nemman (barattammamman)**no'ò barantànnamman**ha'no barattinà' nemman (barattinamman)**insa'ne barantàmmamman*

Note. With the same meaning ('I was spending my time studying) can be used also the

Gerund with *heçà*: *ani baratà' ni heçennan*.



## g. Past Perfect

I studied

*ani baratènnan**ati barattèttan**isi baratèmmnan**ise barattèmmnan**no'ò barantènnan**ha'no barattinèmmnan**insa'ne barantèmmnan*

## Negative

*baratènnabàn**barattèttabàn**baratèmmabàn**barattèmmabàn**barantènnabàn**barattinèmmabàn**barantèmmabàn*

## h. Pluperfect Durative

I had studied in the very past time

*ani baratennammàn**ati barattettamman**isi barate'èmmnan**ise baratte'èmmnan**no'ò barante'ènnan**ha'no barattine'èmmnan**insa'ne barante'èmmnan*

## Negative

*baratennammabàn**barate'ènnammabàn*

## i. Imperative

*barato**barati**baratowwàl**barattowwàl**baranto**baratte*

## Negative

*baratonnoqqe**barattoqqe**baratoqqe**barattoqqe**barantonnoqqe**barattinoqqe*

*barantowwàl*

*barantoqqe*

Notes. 1. The Imperative Negative can be stressed by adding a final *-n*:

*jabaati, ooɸɸɸɸèn* cheer up, don't cry!

*hega' usshotè' ni e'' isshotte(ni)* do not bring us into temptation!

For the third pers. sing. of the Imperative the shorter form *baratò* m., *barattò* f. is also used: *soodisò!* let Him (i.e. God) cause to dawn!

2. Some peculiar forms of the Imperative:

a. instead of the simple *me''i* go! the form *me'ità* is also used;

b. instead of the third persons *me''owwàl, me'itowwàl, me'inowwàl*. other special forms are used, often in answering a question: *me''ùn, me'itùn, me''inùn*.

*isi me''à?* does he go? *eet, me''ùn!* yes, let him go!

c. *ko...yeɸɸà!* you (sing.), call (him)!

d. *rakkinè idagginà!* hurry up, bring (him)! (pl.)

e. note the irregular forms *amo* (sing.), *amme* (pl.) come!; *ya* (sing.), *yawwe* (pl.) take, seize!; *faradaqqa* let him judge! (< *farada*); *mee sodaati* (sing.), *mee sodaatte* (pl.) don't be afraid!

l. The verbs ending with two consonants (for example *deebo'wa* to be thirsty, *hoyya* to forbid, *yowwa* to curse, *oddo'wa* to dress oneself) insert the vowel *i* before *t* and *n*.

*ani seemma anɸa oddo' wànnen* I put on my dress

*ati seemma atiɸɸa oddo' witàtten*

*isi seemma isiɸɸà oddo' wa'nèn*

*ise seemma iseɸɸa oddo' wita'nèn*

*no' ò seemma no' oɸɸà oddo' winànnen*

*ha' no seemma ha' noɸɸà oddo' witina'nèn*

*insa' ne seemma insa' neɸɸà oddo' wina'nèn*

m. Gerund contemporaneous to the action of the principal sentence is formed from the basic form of Present-Future Tense with the ending *-ni* or *-na*, the first if the subject of the principal and dependent sentence is the same, the second one if the two subjects are different.

*ani barata'ni haaso' à bo'non* while I study, I don't talk

*ani barata'na haasottinoqqe!* while I study, don't talk!

n. Gerund Past. It precedes the action of the principal clause and has two forms;

I Form: is derived from the basic form of Past tenses with the ending *-'* (*baratè'*, *barattè'*, *baratè'*, etc.): having I studied, etc. Often the ending is not pronounced.

II Form: is derived from the Perfect Absolute, without the final *-n* and with an ending *-tt(i)*. So we have *ani baratènnett(i)*, *ati barattettett(i)*, *isi baratettett(i)* etc.: having I studied, etc.

Notes. 1. The Gerund Past can take as the Gerund contemporaneous the endings *-na* and *-ni* for actions that take place in the past (for example: *tinni kulà lumoqiçò isoo gammaccisse'na*...this speech having given him great joy...). The Gerund, contemporaneous and past, can take also the ending *-nni* added to *-ni*, *-na*.

2. Sometimes the Gerund Past Form II is accompanied by the particle *yonnà*.

o-p. Progressive Present and Past are composed forms, formed by the Gerund contemporaneous and the verb *heða* 'to be': *ani barata'ni heðènnen* I am studying; *ani barata'ni heðennàn* I was studying.

q. The Infinitive can be expressed by different forms: very common is the verbal stem plus the suffix *-a*, for ex. *barata* to study, or the suffix *-iyyo* (> *baratiyyo*) and also *-cco*. The most common form is *barata*; but also the other forms are used: *uuda* 'to see, look at' > *uuda*, *uudiyyo*, *uusscho*. *abida* 'to hold' > *abida*, *abidiyyo*, *abìssho*. *rea* 'to die' > *rea*, *reyyo*. Not all the verbs have the three forms; the form *-cco* sometimes has the meaning of the noun: *kaçata* 'to pray' > *kaçacco* 'prayer'. The Reflexive verb (see

after) has the ending *-çça*: *ansheçça* ‘to wash oneself’ > *ansheçça*, *heqqeçça* ‘to be careful’ > *heqqeçça*. The Passive form has the Infinitive in *-a*: *fannisemà* ‘to be crucified’.

*ani' à hujà a" urtaan* for me to work is heavy

*okko' à me" a (me" iyyo) hasissaan* it is necessary to go there

*fayyunte alfatee ità (itiyyo) hasissaan* to have health it is necessary to eat

*ani baratà hasànnon* I want to study

*ani baracco eeyyànnen* I like to study

*ani' à baratiyyo elòtæn* for me it is good to study

#### r. Dubitative – Optative – Jussive Form.

The meaning of this form is exhortative, indirect imperative; when employed in an interrogative sentence, it assumes a dubitative meaning (examples from *barata* study, *injifata* win, *holla*<sup>3</sup> be proud, boast): shall I boast? may I boast?

<i>ani</i>	<i>baratunnùn</i>	<i>injifatunnùn</i>	<i>hollunnùn</i>
<i>ati</i>	<i>barattuttùn</i>	<i>injifattuttùn</i>	<i>hollituttùn</i>
<i>isi</i>	<i>baratùn</i>	<i>injifatùn</i>	<i>hollùn</i>
<i>ise</i>	<i>barattùn</i>	<i>injifattùn</i>	<i>hollitùn</i>
<i>no' ò</i>	<i>barantunnùn</i>	<i>injifantunnùn</i>	<i>hollinunnùn</i>
<i>ha' no</i>	<i>barattinùn</i>	<i>injifattinùn</i>	<i>hollitinùn</i>
<i>insa'ne</i>	<i>baratùn</i>	<i>injifantùn</i>	<i>hollinùn</i>

There is also a composite form, equivalent in meaning, obtained from the Relative Form of the Future Tense (without final *-n*) plus *kada* to become: *ani baratannoke kadunnùn*, *ani injifatannoke kadunnùn*, *ani hollannoke kadunnùn*.

<sup>3</sup> Note the insertion of the euphonic *-i*.

*tenne' à: Ebelicco seeriki ku'le, anè injifatùn, hiyyeṭṭi, a' qeṭṭi itè birèn, me'' èn*  
therefore, having 'So-and-So spoken according to the custom, let him come and  
overcome me!', he took (the venisom) ate it all and went away

*ani itànnoke kadunnùn?* shall I eat? (or: *itunnùn?*)

*ha' no' ni assemèki beessisi Tirosi' ninnà Sidona' ni asseme' eele aaddè aange' ummadù*  
if the miracles which have been performed in you had been performed in Tyre and  
Sidon, they would have turned from their sins

*Mageninṭi mangiste iitta heqeri' ate kaddemaṭṭè, oose waalle, aniba' à dàggun(i),*  
*hoyyitinoqqe!* let the children come to me and do not stop them, because the kingdom  
of God belongs to such as these!

*tenne hiyyecci buddeena gompennaṭṭeete kaddùn?* this that he has said, is it because we  
have no bread?

s. The Optative - Jussive Form in interrogative sentences can drop the *-n* and lengthen  
the final vowel *-uu*. So, for example, we have

*ani itunnuu* have I perhaps eaten?

*ati ittottuu*

*isi ito' uu*

*ise itto' uu*

*no' ò indonnuu*

*ha' no ittino' uu*

*insa' ne indo' nuu*

*kunni manji deḡange' ni beekkiccakè kaduu?* is this man perhaps the prophet?

*insa' nennà tenne yaane' ni yaandeṭṭi: ante kadunnuu? hina' ni qoobbi qoobbiki qorrèn*  
they were saddened by this thing and one by one they asked him 'Am I perhaps?'

*manjinki belti dagaa woddà buttate' ni addè afuu?* but will the Son of Man find faith on  
earth when he comes?

*hedimaronga Kristòsite kadù?* could he be perhaps the Messiah?

*tenne' à baratoole: manji midà isi' à iyyedage' uu? weli welin hitèn* the disciples started asking among themselves 'Could somebody have brought him food?'

## Exercises on Chapter IX, n. 2

### The Tenses of the Verb

#### b. Future Tense

The Future Tense is largely used, not only for a properly future action, but also for actions that take place habitually.

*duucci woddà no' òka anna Magenò hansannoŋɛ̀ yaane' à ka ðantannon* every time that we are in need, we pray to God, our Father

*duucci woddà eloŋɛ̀ ama oose iseŋɛ̀ toattaan; isè itissaan, seemma insa' neŋɛ̀anna borçitaan, Mageninke ora' ni barsissaan* a good mother takes always good care of her children; she feeds them, washes their clothes and educates them in God's way

*no'oke boga' ni mitte manjo ildoole jaane agenjo minè turtaan; tenne yanna' ni isè ilàncote hiyyendaan, mannakè' ninna leellitabaan* in our country a woman who has given birth to a child stays at home for 6 months; during this time she is called *ilanco* (puerpera); she doesn't meet with other people

*no'oke hakimetikè mine' ni nersoole barrate' ni saddeettami qiçò ðukkubaleeyye a' ðitaan; insa' ne uuddaan, hansammakà qorsanna uutaan* in our clinic the nurses receive every day about 80 patients; they see them and give them the medicine they need

*soodi lumoke Gootinke ayyaana kademmatte, Bete Kristiane me'' ànnon* tomorrow is a big feast day of Our Lord: I will go to Church

*eloŋɛ̀ oose duucci woddà diiŋɛ̀ woddannà diiŋɛ̀ ni keŋɛ̀ woddà Magenò kaŋɛ̀ttaan; ità ittà woddà Magenò galatèffattaan* good boys and girls pray every day, when they go to bed and when they get up in the morning; they thank God every time that they eat meals

## c. Perfect Definite

The perfect Definite is used when the action is stressed, well defined in time and in some way continues in its consequences.

*anfi dayyo anke midda'ni ofolde'èn* my sister is sitting at my right

*anki dayyi barannotikè minì middì darre'ni minè ijaa'qe'èn* my brother has built his house at the right side of the school (and the house is there)

*anfe areffi dayyo soddomannà onde woggan; ise siila'wite'èn* my wife's sister is 35 years old; she has conceived

*anfe dayyoffi bello mitti dargaggeessi'à uuwvende'èn* my sister's daughter is engaged to a young man

*anke miniki çufanì çufeme'èn / baneme'èn* the door of my house is closed / open (it has been closed / open)

*reebaaki mitte halcacco afe'èn* he who has not died has something to hope for

*isi kabà heçebaàn, ke'e'èn* he is not here; he has risen

## d. Perfect Absolute

*sallanì worabeessinna mitti neenqi duulo me'inèn* nine hyenas and a lion went for an expedition

*tomme lalò boojjinènnen* we have caught ten cows

*nage'angè dangènnen* we have come peacefully

*abbàyyati widi'à fonfo, hiyyèn* he told them 'Let us go across to the other side of the lake'

*butiki bininci mitte barra mari'ateffi itaacco hasito me''èn; mittelconnà alfinebaangi lumofa yanna elonnèn* one day the animals of the country having made a consultation went to find something to eat; they toiled a long time without finding anything

*dayyotè' ninna mareffi tenne duucca haaso'èn; isenna kin: marànnon hiteffi martèn* he having gone, he told all these things to his sister; and she, having said 'I go' she went

## e - f. Imperfect

*iiddotì anshita' ni umi isekikè ordiccinni baassitamman lekka isiṭṭà sunqita' ni shittò iissitamman(i)* washing his feet with her tears, she was drying them with her hair, kissing them and pouring perfume on them

*wabeekkolenaa' ni mitti reotena' ni ke' e' èn hina' nemman* they were saying 'someone of the prophets has come back to life'

*worshikinna daga' ni madà isiṭṭà arraappammàn* the dogs came and licked his sores

*isi Yesusi hoonte kadeṭṭa uudo' à hasaamman* he was trying to see who Jesus was

*Yesusi me" à' ni he ḡe' na manni duucci seemma insa' neṭṭà orake' ni fannà' nemman* as Jesus was going on, people spread their clothes on the road

*Yesusi barra barrà' ninni Mageninke mine' ni barsisammàn* every day Jesus taught in the temple

*Yesusi abisshotee elotta yanna heqqe' nammàn* they looked for an opportunity to seize Jesus

*qeesooletiṭṭi waannole Yesusi' ni lumoqiçò diinda' nemman* the chief priests were accusing Jesus of many things

*no' ò kin Isra' eli fayyisaaki isotèn, hinè halcinànnan* but we had hoped that he was the one who was going to redeem Israel

## g. Past Perfect

*ani Yohannesika gooba woṭsennàn, yoona tenne duucca yaane assaan* I have caused to cut John's neck, therefore he does all these things

*lumoṭṭi wabeekkole ha' nò uuddineṭṭa uushshotee halcinammàn, kin uundebaan* many prophets had wished to see what you see, but they did not see

*mitti balla' i metswàte kaḡata' ni orìn qarqarà ofo' lemmàn* a blind man was sitting by the road asking for alms

*fasisake hiyyemaaki ṭaltinki ayyaani ulfeessemaaṭṭi barra shiqqemmàn* the day in which the feast of the Unleavened Bread, called Passover, is celebrated had arrived



*kunni Aihudinke nugusàn hitaṭṭa Yesusikè umì iima masqalete'ni uggìnèmma* they had put an inscription on the cross above Jesus' head that said 'This is the king of the Jews'  
*Galila he ḡemma woddà haaso'eṭṭa kassi hiyye* remember what he told when he was in Galilee

*hakimetibaa'ni hakimetibaa me''atì lumoqiçò rakkatteṭṭinna maallaqa duucca birtè'èmma* she having suffered a great deal going from one doctor to another had spent all her money

*anka beltò atiba' à iyyedagènnan* I have brought my son to you

m. Gerund Contemporaneous

*lumoṭṭa yaane haasonna'ni yowwina'nemmàn* they were insulting him, saying many other things

*eebbisa'ninni heḡè insa'nena'ni gargari higeṭṭi iimi' à fulèn* while he was blessing them, he was separated from them and went up to heaven

*hafùri atiki lumoqiçò gammaccisa'na laqènnen* I have heard your voice while it was pleasing very much

*labbà belti haqicco da'meṭṭi uudà woddà, bayyà mini wili' la'na uudèn, afèn* the boy having climbed on the tree, when he looked around, he saw at a distance a house smoking

*isi miniba' à maraa woddà, ise qalqalloti giddo heṭṭe'nà afèn* when he went home, he saw that she was inside the skin-bag

*isinna yaada'ni wirr hiyyè, woldinge Magenibà mareṭṭi isinni afemèn* and he, being sorrowful and having turned back, having gone to the previous God, he met him

n. Gerund Past I-II

Examples on the Gerund, the action of which precedes the action of the principal clause.

*miniba' à hingè dangè woddà gargarsanji fayyèna anfèn* when they came back to the house they found that the servant was healed

*Petrosi giirati qarqarà ofo' le' nà mitte dubarricco uuddèn* while Peter was sitting near the fire a girl saw him

*baratoole duuccannà waaldeṣṣi baqattèn* all the disciples, having deserted him, fled  
*lumoki worabeessi mufateṣṣi: ke" è, anee iyyemarrè, hiyyeṣṣi, insa' nè lolèn* the big hyena having become angry and having said 'Get up, bring me (there)', scolded them  
*tenneṣṣè ke' neṣṣi insa' nennà marrèn* therefore having stood up, they too went  
*isinna mitti lukkicci kormi dalla' i iima ofo' leṣṣi baroda' nà laqeṣṣi isi birà shiqèn* and he having heard a cock, (that was) sitting on a hedge, crowing, came near it  
*mitte garbitte Petrosi giira guba' la' nà uuddeṣṣi, ḡappi hitè uuddeṣṣinna: atinna Nazrètike Yesusinni welti heṣṣettaan, hitèn* a servant girl having seen Peter warming himself, looking closely at him, said 'You also were with Jesus of Nazareth'

#### o. Negative of the Verb

*maqaṣṣo atikà duucca kaffaldè birtèboṣṣòki usurrinke minenaa' ni fuldaboṣṣoṣṣa kulaannen* I tell you, you will not get out of the prison until you have paid the last penny

*mitte gummanna alfebo' non* I have not found any fruit

*konneccinni kayyi' à atike beltò hiyyemonnà hasissabaan* I am no longer worthy to be called your son

*Mageninṣi Mangiste daggaaki manni heqqeḡammaqiḡò' nitebaan* (the way) in which God's Kingdom come is not in the way people are waiting

*haaso' i isikiṣṣi misṣirè sho' ondemmaṣṣè maa hiyyote kaddeṣṣa egennèmmabaan* the meaning of the words was hidden from them, and they did not know what he was talking about

*ati uggiteboṣṣokannà atikè kadèbaaka a' ḡitattokè rokkeboṣṣokannà bukk assitattokè marartè affeboṣṣòke manjò kaddeteṣṣà ege' nè sodaatenneṣṣèten* it is because I was afraid of you, because you are a hard man; you take what is not yours and reap what you did not sow

*kunni manji reotee geessissaaṭṭa yaanennà assebaan* this man has done nothing that deserves death (lit.: that leads to death)

*illè affine'èn, uuddinabaa? manshà affine'èn, laqqinabaa? hittà kassi goppinà?* you have eyes and fail to see? you have ears and fail to hear? why don't you remember?

*Peṛosi haaso' a' neṭṭa ege' nemmabaan* Peter did not know what he was saying

### 3. Various Moods deriving from the Tenses of the Verb

In general Moods are obtained with particular suffixes.

#### a. Final Mood

The Final Mood is obtained by adding *-à* (Form I) or *-ssha* (Form II): the first Form has a particular paradigm (jussive - intentional) and is used for all tenses

*ani baratonna' à* in order that I learn

*ati barattotta' à*

*isi barato' à*

*ise baratto' à*

*no' ò barantonna' à*

*ha' no barattino' à*

*insa' ne baranto' à*

*ani baratonna' à barannotikà minè me'' ànnen* I go to school to study. This Mood, stressed by the particle *-ten* (see IV, 2), can be used with final meaning to express the intention to do something: *ani baratonna' atèn* I am going to learn, I have in mind to learn.

The II Form is derived from the paradigm of the Future (without *-n*)

*ani baratannossha* in order that I learn

*ati barattattossha*

*isi baratassha*

*ise barattassha*  
*no'ò barantannossha*  
*ha'no barattinassha*  
*insa'ne barantassha*

*ani baratannossha anni anki ajajammàn* my father was ordering me to study

The Negative form is very similar to the Negative form of Present definite:

*ani baratàbo'nossha*  
*ati barattàbo'nossha*  
*isi baratabaassha*  
*ise barattabaassha*  
*no'ò barantabo'nossha*  
*ha'no barattinabaassha*  
*insa'ne barantabaassha*

*ani baratàbo'nossha anni anki hoyyà'nemmàn* my father was forbidding me to study

#### b. Causal Mood

It indicates the cause and reason of an action. It is obtained by adding *-tɛ* to the verb in the various tenses: the verb drops the final *-n*.

So we have, for example, in the Present *ani baratannetɛ anni anki gammadaan* my father is happy because I study (*ati barattattetɛ, isi barata'netɛ*, etc.); in the Past progressive *ani baratannaɛtɛ anni anki gammadaan* my father is happy because I was studying (*ati barattattatɛ, isi barata'nemmatɛ* [or *baratammattɛ*], etc.); in the Perfect Absolute *ani baratennetɛ anni anki gammadaan* my father is happy because I studied (*ati barattettetɛ, isi barateɛtɛ*, etc.); in the Past Perfect, from *kula* to say, tell, *ani kulennaɛtɛ, ati kuldettatɛ, isi kulemmaɛtɛ, ise kuldemmaɛtɛ, no'ò kullennaɛtɛ, ha'no kuldinemmaɛtɛ, insa'ne kullemmaɛtɛ*.

The Negative of the Causal Mood is formed joining to the verbal form without *-n*, the negation *-baa-* and the suffix *-ttè*: for example the Imperfect negative ‘because I was not studying’ is *baratanna(n) + -baa(n)- + -ttè > baratannabaattè*.

Another way of making the Negative of the Causal Mood is by adding to the Infinitive of the verb the auxiliary verb *gopa* ‘to miss, to fail to’. The Causative suffix *-ttè* is added to *gopa*.

*ani baratà gopennettè* because I did not study

*ha' no baratà goppinettè* because you did not study

The following form is also often used; its meaning, according to the context, can be causal, hypothetical, dubitative

*ani manjò itannettinni, bininci faradowwàl* because I am, as people think, if I am, suppose that I am, one who has eaten the man, let the animals give a sentence.

### c. Other Moods

Note the following paradigm, used especially with the verb *hiyya* to say, to tell, but used also with other verbs in the Present tense with a Past meaning:

<i>ani</i>	<i>hiyyànnalè</i>	<i>daggèttèn</i>	litt.: I having told, you have come
<i>ati</i>	<i>hitàttalè</i>	<i>dagèn</i>	
<i>isi</i>	<i>hiyyàmmalè</i>	<i>daggèttèn</i>	
<i>ise</i>	<i>hitàmmalè</i>		
<i>no' ò</i>	<i>hinànnolè</i>	<i>dagginèn</i>	we having told, you have come
<i>ha' no</i>	<i>hiinammalè</i>		
<i>insa' nè</i>	<i>hinàmmalè</i>		

This form is used especially by elders when telling stories.

*qofitti duulo marè, aaḍe dagannolco gopenne woddà, duwwitti marannalè, atè itànnon*  
I have gone hunting and having caught nothing to bring back, having gone home empty-handed, I'll eat you!

*ta' à kàn isikà beltò itenneṭṭeqqà, anè shiyyotee shorrammalè, atibà baqatènnen* but now precisely because I have eaten his son, having he pursued to kill me, I have run to you

*beltikinna: ani moorebe'non; oojjote yebenò manji atee abida'nèn hiteṭṭi oojjo gandammalè, annakè'ni kulannolè, anni sho'ondetteṭṭi badda'atè'ni hosi hiyyammalè, dagenneṭṭi kabà diipennèn malè, moorebe'non hiyyèn* and the boy said 'I have not stolen; in a dream last night, a dream having come to me (beaten me) and told me: a man will catch you; when I told this to my father, having he told me "Spend the day hidden in the bush", I having come, I have slept here, but I have not stolen'

#### d. Verb in the Objective case

The Objective clauses in Gede'o are built with a particular verbal Mood, derived from the tenses with the ending *-ṭṭà*<sup>4</sup>: a sentence as 'you know that I study' is *ani baratanneṭṭà ati egendèṭṭen*. The paradigms of the Present objective, positive and negative, are the following

	Objective	Negative
<i>ani</i>	<i>baratanneṭṭà</i>	<i>baratabo'noṭṭà</i>
<i>ati</i>	<i>barattatteṭṭà</i>	<i>barattaboṭṭoṭṭà</i>
<i>isi</i>	<i>baratà'neṭṭà</i>	<i>barata'baaṭṭà</i>
<i>ise</i>	<i>barattà'neṭṭà</i>	<i>baratta'baaṭṭà</i>
<i>no'ò</i>	<i>barantanneṭṭà</i>	<i>barantabo'noṭṭà</i>
<i>ha'no</i>	<i>barattinà'neṭṭà</i>	<i>barattina'baaṭṭà</i>
<i>insa'ne</i>	<i>barantà'neṭṭà</i>	<i>baranta'baaṭṭà</i>

Other tenses are built in the same manner.

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<sup>4</sup> The particle *-ṭṭè* in Accusative.

e. To translate the preposition 'as' indicating manner, when it governs a verbal clause, the particle *-sshan* is added to the governed verb; if anything is added to the verb, the particle becomes *-ssha*.

*ani atè gorsannesshan assi!* do as I suggest to you!

*yaane kin ati hitetesshan kaddomalè, ani hiyyenesshan kaddoqqe* but let it be as you have said, and be it not as I have said

f. Chapter XIII will present the use of the Conditional Mood in conditional sentences. To indicate that a condition in the past could not be fulfilled, the following Mood is also used, which seems to contain the idea of regret for an unaccomplished wish:

*ani itè' unnadù* I would have eaten

*ati ittè' uttadù*

*isi itè' ummadù*

*ise ittè' ummadù*

*no' ò indè' unnadù*

*ha' no ittinè' ummadù*

*insa' ne indè' ummadù*

*ani buddena alfennelè itè' unnadù* had I found bread, I would have eaten

### Exercises on Chapter IX, n.3

#### The Moods of the Verb

##### a. Final Mood (I)

*maa uuddino' à bagò bogà' ni fuldinè?* whom have you gone to see in the desert ('dry place')?

*mitti hujati gumma façaaso' à fulèn* a farmer went out to sow the seed

*gumma gummissè-woddà weynetitte gummanaa'ni isi' à iyyedago' à gargarsanjo hujatùwimbà ergèn* when it produced the fruit he sent a servant to the workers to bring him from the fruit of the vineyard

*konne mittenna ati' à uunonna' à dangènnen* we have come to give you even this one

#### b. Final Mood (II)

*Yesusinna «Amme, anee hordoffe, ani mannà abiddinassha assànnon» hiyyèn* come, follow me - Jesus said - and I will make you fishers of men (litt.: that you catch men)

*durrisuwikinna isi ayyete kadeṭṭa egennemàn, kaddo malè haasonnassha faqqadebaan* the devils knew who he was, but he did not allow them to talk

*tenne yaane ayyi' anna haasottaboṭṭossha heqqeḍi* see that you don't tell this to anyone

*Yesusii uudè woddà, lekkati hundà ibeṭṭi: shiiṭṭoṭṭi anṭi belto reoti qarqarà heṭṭèn; fayyitaasshanna heḍoti heṭṭaassha magarnetèn daggè anga atiṭṭa dirirsi, hiyyè kaḍatèn*

seeing Jesus he fell at his feet and pleaded earnestly with him: my little daughter is dying; please, come and put your hand on her so that she will be healed and live

*elobaaka ulfinnà fulcinaassha baratoole atiṭṭà laqènnan* I asked your disciples to drive out the bad spirit

#### c. Causal Mood

*Aihudinṭi waannole Yesusi haaso' èki fakkeenni insa' nè tuqa' neke kaḍeṭṭa egennette abindo' à hansaamman* the leaders of the Jews looked for a way to arrest him, because they knew that the parables that Jesus had spoken regarded them

*torbaaningi dayyuwi qoobbi qoobbiki aa' nemmaṭṭe, yoona reotena' ni ke' naa woddà hoone' à aretè kaddà?* at the resurrection whose wife will she be, since the seven were married to her in turn?

*duuccinṭa yaane edisè kulennaṭṭe, yoona heqqe' ḍè* so be on your guard, because I have told you everything ahead of time

*yanna haanotè kaddèṭṭa egendinemmabaṭṭe, heqqe' ḍè, jabaatte* as you don't know when the time will come, be on your guard, be alert!



*ille insa'neppi mugiki goppemmatte, diimpe'nà afèn* as their eyes were heavy with slumber, he found them sleeping

*tennenna hiyyecci qeesooletippi waannole Yesusii sa'issitè uutèki gaabbetitè kaddeffa ege'nemmatpetèn* his saying that was because he knew that it was out of envy that the chief priests had handed Jesus over to him

Verbs with *-ten* ('to be')

*baratoole: barsisanjo ballo, yoona mundonnaatèn hita'ni Yesusii ke'issitèn* the disciples woke him up saying 'Master, we are about to die!' (or *mundonna'atèn*).

*hirbange'ni telco teeni gano'atèn* all of a sudden today it is going to rain

*tinni kaddecci matsaafinfi kulà muddaasshatèn* this has happened so that the Scripture be fulfilled

Verbs with *-sshan* 'as'

*Nohiitte yanna'ni kaddemmasshàn, manjinki belti dagà woddà ittan kaddaan* just as it was in the days of Noah, so it will be when the Son of Man will come

*laminfi baratoole martepfi duuccinfi yaane qitpe Yesusi hiyyemmasshàn kadde'nà anfèn* the two disciples went off and found everything just as Jesus had told them

*anni anki anee waannonsemmasshàn, aninna ha'nò waannonsànnon* just as the Father has given me the right to rule, so I will give you the same right

*Yesusi Muuseke seeripfi barsisano barsissammasshate kaddebaaki, ege'na afèke manjishsha barsisaamman* Jesus was teaching them as a man who has authority, not as the teachers of Moses' Law were teaching

*isinna baratèmmasshan barsisaamman* and as was his custom he taught them

*ha'no'à kulennasshàn welè duuccannà: jabaatte hiyyànnon* as I said to you, I say to everyone: watch!

## X. The Verb To Have and other classes of verbs

### 1. The Verb to Have

To translate the verb *to have* the Gede'o use the verb *afa*, in the simple form, or *alfa* in the Middle<sup>1</sup> form. *afa* originally means 'to find' and therefore to translate the verb 'to have' in the Present, the Perfect definite of *afa* must be used

'Present' (in fact, Perfect Absolute)			Negative
<i>ani</i>	<i>afènnen</i>	I have	<i>afèbo'non</i>
<i>ati</i>	<i>affètten</i>		<i>affèboṡṡòṡṡòn</i>
<i>isi</i>	<i>afe'èn</i>		<i>afèbaan</i>
<i>ise</i>	<i>affe'èn</i>		<i>affèbaan</i>
<i>no'ò</i>	<i>anfènnen</i>		<i>anfebo'non</i>
<i>ha'no</i>	<i>affine'èn</i>		<i>affinebaan</i>
<i>insa'ne</i>	<i>anfe'èn</i>		<i>anfebaan</i>

'Past' (in fact, Past Perfect)			Negative
<i>ani</i>	<i>afennàn</i>	I had	<i>afennabaan</i>
<i>ati</i>	<i>affettàn</i>		<i>affettabaan</i>
<i>isi</i>	<i>afemmàn</i>		<i>afemmabaan</i>
<i>ise</i>	<i>affemmàn</i>		<i>affemmabaan</i>
<i>no'ò</i>	<i>anfennàn</i>		<i>anfennabaan</i>
<i>ha'no</i>	<i>affinemmàn</i>		<i>affinemmabaan</i>
<i>insa'ne</i>	<i>anfemmàn</i>		<i>anfemmabaan</i>

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<sup>1</sup> Used to stress a benefit for the actor / possessor.

*tenne woggà eloṭṭe miḍà alfànnon* this year I shall have a good harvest

*anga atiṭṭè' ni maa affette?* what have you in your hand?

*tenne woggà hujjèttabaattè miḍà alfitàboṭṭon* you shall have no harvest, because this year you have not worked

*isi isike minè' ni maa afe' è?* what has he in his house?

*ani eloṭṭe arennà onde oose afènnen* I have a good wife and 5 children

*anki jaali aretanna oosetanna afebaan* my friend has no wife and no children

*me' è lalò affette? ani sasè lalò çalla afènnen; kin ani lamè harrennà mitte faḍacco afènnen* how many cows have you? I have only 3 cows, but I have 2 donkeys and one horse

*anki anni maallaqà afèbaan; kin ba'lake ficcà afè'en* my father has no money, but he has a large field

*anki barsisanji dancà matsaafa afè'en* my teacher has a beautiful book

*anṭi dayyo haaroṭṭe seemma affe' èn; kin iseṭṭi jaalo dullattetannà daddarendeṭṭe seemma affe' èn* my sister has a new dress, but her friend has an old and tattered dress

*maallaqà alfà yo' ossha taqqandaan; kin eloṭṭà ege' na alfà saṭṭaṭṭen (= saṭṭaan)* it is useful to have some money, but it is better to have a good intelligence

*anṭi ama barra barrà' ninnin ildaattè onde lukko affe' èn* my mother has 5 hens that lay some eggs every day

*anṭi belto, saṭṭèṭṭa woggà heerundeṭṭi, danca aro' ò affe' èn* my daughter, who married last year, has a beautiful husband

*no' ò lamè angà, lamè lekkannà mitte afo' ò anfènnen* we have two hands and two feet, but only one mouth

*atike afo' ò giddo me' e issò affètte? ege' ne bo' non; haranga lakko' ennabaan* how many teeth have you in your mouth? I don't know; I never counted them

*no' ò shiiṭṭoke minè anfènnen; kin ba'lunteti no' ò geèn* we have a small house, but it is large enough for us

*me'e birre affette? ani tomme birre çalla afènnen; ante oose'à mitte mitte miqà hirànnon* how many birr have you? I have only 10 birr; I will buy some food for my children

*sattètta woggà jaane lalò afènnan; kin lamì reèn; mitte gurgurènnen; ta'a sasè çalla afènnen* last year I had 6 cows, but two have died; I have sold one and now I have only 3 cows

*ta'a ani shoole oose afènnen; kin daggaтта woggà wele anno alfonna' à halcànnen* now I have four children, but I hope to have another child next year

*ikki belti annan çalla afe'èn; ama isitti sattètta woggà rertèn* that boy has only the father; his mother died last year

*itti dubarricco amannà anna affe'èn; ise kin dayyokannà dayyò affebaan* that girl has her mother and father, but she has no brother nad no sister

*annakanna ama afèнна woddà gammadànnan; ta'a insa' ne rennèn; ani hiyyeessakèn* when I had my mother and father I was very happy; now they have died and I am orphan

*itti geerco oose affebaan; duucinji rertèn; qofin he tpen* that old woman has no children; they have all died; she is alone

*anki mini çufanannà lamè meskote afe'èn* my house has one door and two windows

*ani mitte qotto, lamè zappannà mitte qoçè afènnen; konne hiqinni<sup>2</sup> huççànnon* I have one plough, two hoes and one hatchet; with these tools I can do my work

*no'ò haaso' akèнна itatee afo'ò anfènnen; ulaccotee mitte sanò anfènnen; uusshotee lamè illè anfènnen; lamè angà hujetee anfènnen; no'ò lamè lekka marenshtatee anfènnen* we have a mouth for talking and eating; we have one nose to smell; we have two eyes for seeing; we have two hands for working and two feet for walking

*sattètta woggà affèttaki danci faqacci habà he dè? gurgurènnen* where is the beautiful horse that you had last year? I have sold it

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<sup>2</sup> hiqà tool

*shiiṭṭoka maallaqa ani' à uutotta' à affatto<sup>3</sup>? yaadànnon, telco mitteconna afèbo' non*  
 have you some money to give me? I am sorry; today I have nothing  
*itti dubarricco lamè danca manshatitta worqe affe' èn* that girl has two beautiful ear-  
 rings  
*ise worqetiṭṭe qubè affe' èn; ise lamè sageetto affe' èn* she has a golden ring; she has  
 also two bracelets  
*tinni bello danca albà affe' èn; qee' ḡo ise marendà woddà uuddaan* this girl has a  
 beautiful face; the boys look at her when she walks along the road  
*no' ò mitte angà' ni onde qubba anfènnen; mittembà tomme qubba anfènnen* we have  
 five fingers in each hand; altogether we have ten fingers  
*Yesu Kristosi iimanna buttà hunnate afe' èn* Jesus Christ has all power in heaven and  
 earth  
*Gooti no' oki no' o' à hiyyèmmashàn, iima gammashotikennà duucci woddikè minè*  
*alfinànnon* as our Lord promised us, in Heaven we shall have a pleasant and eternal  
 dwelling

## 2. Some Verbs of large use

### a. *heḡa* to be, exist.

It is conjugated as a reflexive verb.

	Perfect (with the meaning of Present)	Negative
<i>ani</i>	<i>heḡènnen</i> I am, I live	<i>heḡè bo' nòn</i>
<i>ati</i>	<i>heṭṭèttèn</i>	<i>heṭṭè boṭṭòn</i>
<i>isi</i>	<i>heḡèn</i>	<i>heḡè baan</i>
<i>ise</i>	<i>heṭṭèn</i>	<i>heṭṭè baan</i>
<i>no' ò</i>	<i>he' nènnen</i>	<i>he' nè bo' nòn</i>
<i>ha' no</i>	<i>heṭṭinèn</i>	<i>heṭṭinè baan</i>
<i>insa' ne</i>	<i>he' nèn</i>	<i>he' nè baan</i>

<sup>3</sup> Here the verb 'to have' is translated with the Present of *afa*.

	Past Perfect		Negative
<i>ani</i>	<i>heɕennàn</i>	I was	<i>heɕennabaan</i>
<i>ati</i>	<i>heɕettàn</i>		<i>heɕettabaan</i>
<i>isi</i>	<i>heɕemmàn</i>		<i>heɕemmabaan</i>
<i>ise</i>	<i>heɕemmàn</i>		<i>heɕemmabaan</i>
<i>no'ò</i>	<i>he' nennàn</i>		<i>he' nennabaan</i>
<i>ha' no</i>	<i>heɕɪnemman</i>		<i>heɕɪnemmabaan</i>
<i>insa' ne</i>	<i>he' nemmàn</i>		<i>he' nemmabaan</i>

	Gerund Present		Gerund Past
<i>ani</i>	<i>heɕa' ni</i>	I being	<i>heɕè</i> I having been
<i>ati</i>	<i>heɕta' ni</i>		<i>heɕè</i>
<i>isi</i>	<i>heɕa' ni</i>		<i>heɕè</i>
<i>ise</i>	<i>heɕta' ni</i>		<i>heɕè</i>
<i>no'ò</i>	<i>he' na' ni</i>		<i>he' nè</i>
<i>ha' no</i>	<i>heɕɪna' ni</i>		<i>heɕɪnè</i>
<i>insa' ne</i>	<i>he' na' ni</i>		<i>he' nè</i>

	Imperative		Negative
<i>ani</i>	<i>heɕò</i>		<i>heɕonnoqqe</i>
<i>ati</i>	<i>heɕì</i>		<i>heɕɔɔɕe</i>
<i>isi</i>	<i>heɕowwàl</i>		<i>heɕoqqe</i>
<i>ise</i>	<i>heɕowwàl</i>		<i>heɕoqqe</i>
<i>no'ò</i>	<i>he' nò (he' nonnowwàl)</i>		<i>he' nonnoqqe</i>
<i>ha' no</i>	<i>he' ðè</i>		<i>heɕɪnoqqe</i>
<i>insa' ne</i>	<i>he' nowwàl (he' nò)</i>		<i>he' noqqe</i>

b. *kada* to become

	Future	
<i>ani</i>	<i>kadànnon</i>	I become, I shall be
<i>ati</i>	<i>kaddàtton</i>	
<i>isi</i>	<i>kadan</i>	
<i>ise</i>	<i>kaddan</i>	
<i>no'ò</i>	<i>kandannon</i>	
<i>ha'no</i>	<i>kaddinan</i>	
<i>insa'ne</i>	<i>kandan</i>	

	Past Perfect		Negative
<i>ani</i>	<i>kadènnan</i>	I was	<i>kadèнна баан</i>
<i>ati</i>	<i>kaddèttan</i>		<i>kaddetta баан</i>
<i>isi</i>	<i>kademman</i>		<i>kaddemma баан</i>
<i>ise</i>	<i>kaddemman</i>		<i>kaddemma баан</i>
<i>no'ò</i>	<i>kandènnan</i>		<i>kandèнна баан</i>
<i>ha'no</i>	<i>kaddinèmman</i>		<i>kaddinèmma баан</i>
<i>insa'ne</i>	<i>kandèmman</i>		<i>kandèmma баан</i>

	Gerund Present		Gerund Past
<i>ani</i>	<i>kada'ni</i>		<i>kadè</i>
<i>ati</i>	<i>kadda'ni</i>		<i>kaddè</i>
<i>isi</i>	<i>kada'ni</i>		<i>kadè</i>
<i>ise</i>	<i>kadda'ni</i>		<i>kaddè</i>
<i>no'ò</i>	<i>kanda'ni</i>		<i>kandè</i>
<i>ha'no</i>	<i>kaddina'ni</i>		<i>kaddinè</i>
<i>insa'ne</i>	<i>kanda'ni</i>		<i>kandè</i>

	Dubitative – Optative	Infinite
<i>ani</i>	<i>kadunnùn</i>	<i>kadà</i>
<i>ati</i>	<i>kadduttùn</i>	
<i>isi</i>	<i>kadùn</i>	
<i>ise</i>	<i>kaddùn</i>	
<i>no'ò</i>	<i>kandunnùn</i>	
<i>ha'no</i>	<i>kaddinùn</i>	
<i>insa'ne</i>	<i>kandùn</i>	

c. *uuda* to see, to look at

Present	Imperative	Negative
<i>ani uudànnen</i>		
<i>ati uuddàtten</i>	<i>uudi</i>	<i>uuddoŕte</i>
<i>isi uuda'nen</i>		
<i>ise uudda'nen</i>		
<i>no'ò uundànnen</i>		
<i>ha'no uuddina'nen</i>	<i>uudde</i>	<i>uuddinoqqe</i>
<i>insa'ne uunda'nen</i>		
Infinite		
<i>uuda, uudiyyo, uussho</i>		

3. Verbs with some peculiarities: *eeyya* to love, like, *hiyya* to say, tell

These verbs drop *yy* before *t, n* of the suffixes of the verb

a. *eeyya*

	Present
<i>ani</i>	<i>eeyyànnen</i>
<i>ati</i>	<i>eetaattten</i>
<i>isi</i>	<i>eeyyà'nen</i>
<i>ise</i>	<i>eetà'nen</i>



no'ò eenaannen  
 ha'no eetina'nen  
 insa'ne eena'nen

	Perfect (Indefinite)		Perfect (definite)
ani	eeyyènnen	I loved	
-ati	eetèttèn		
isi	eeyyèn		eeyye'èn
ise	eetèn		eete'èn
no'ò	eenènnen		
ha'no	eetinèn		eetine'èn
insa'ne	eenèn		eene'èn

	Gerund Present		Gerund Past
ani	eeyà'ni		eeyyè
ati	eetà'ni		eetè
isi	eeyyà'ni		eeyyè
ise	eetà'ni		eetè
no'ò	eenà'ni		eenè
ha'no	eetinà'ni		eetinè
insa'ne	eenà'ni		eenè

## b. hiyya

	Present		Negative
ani	hiyyànnen	I say	hiyya bo'non
ati	hitàttèn		hita boʻʻon
isi	hiyyà'nen		hiyya baan
ise	hità'nen		hita baan

<i>no'ò</i>	<i>hinànnen</i>	<i>hina bo'non</i>
<i>ha'no</i>	<i>hitinà'nen</i>	<i>hitina baan</i>
<i>insa'ne</i>	<i>hinà'nen</i>	<i>hina baan</i>

## Perfect Indefinite

<i>ani</i>	<i>hiyyènnen</i>	Negative <i>hiyye bo'non</i>
<i>ati</i>	<i>hitètten</i>	<i>hite boʻʻon</i>
<i>isi</i>	<i>hiyyèn</i>	<i>hiyye baan</i>
<i>ise</i>	<i>hitèn</i>	<i>hite baan</i>
<i>no'ò</i>	<i>hinènnen</i>	<i>hine bo'non</i>
<i>ha'no</i>	<i>hitinèn</i>	<i>hitine baan</i>
<i>insa'ne</i>	<i>hinèn</i>	<i>hine baan</i>

## Imperative

<i>ani</i>	<i>hiyyò</i>	Negative <i>hiyyonnoqqe</i>
<i>ati</i>	<i>hiyy(i)</i>	<i>hitoʻʻe</i>
<i>isi</i>	<i>hiyyowwàl (hiyyò)</i>	<i>hiyyoqqe</i>
<i>ise</i>	<i>hitowwàl (hitò)</i>	<i>hitoqqe</i>
<i>no'ò</i>	<i>hinonnowwàl</i>	<i>hinonnoqqe</i>
<i>ha'no</i>	<i>hiyye</i>	<i>hitinoqqe</i>
<i>insa'ne</i>	<i>hinowwàl (hinò)</i>	<i>hinoqqe</i>

Note. The conjugation of *uwwa* 'to give' is similar to that of *hiyya*: the *ww* is dropped before *n, t*.

## Present Indetermined - Future

<i>ani</i>	<i>uwwànnon</i>
<i>ati</i>	<i>uutàtton</i>
<i>isi</i>	<i>uwwaan</i>
<i>ise</i>	<i>uutaan</i>

*no'ò uunànnon*

*ha'no uutinaan*

*insa'ne uunaan*

Note. Other verbs with the stem in *yy,ww* are conjugated regularly; note however the insertion of an euphonic *i* before *n, t*. From *yowwa* 'to insult' we have *yowwànnon*, *yowwitàtton*, *yowwaan*, *yowwitaan*, etc.; from *hoyya* 'to forbid' *hoyyànnon*, *hoyyitàtton*, *hoyyaan*, *hoyyitaan*, etc.

c. The verb *hiyya* 'to say', added to many words, that often have an onomatopoeic sound, makes many new verbs with an intransitive meaning. If *hiyya* is replaced by *assa* 'to do' the meaning becomes transitive.

*sammi hiyya* to be silent

*sammi assa* to cause to be silent

*ça'li hiyya* to be silent

*diniqi hiyya* to be surprised

*hann hiyya* to keep one's mouth open upwards

*qopp hiyya* to spring up

*poroporò assa* to shake

*qapp hiyya* to make a sharp sound; to cut sharply

*falaqq hiyya* to look at sternly

*ɽarr assa* to make a sound with the mouth or with the anus

*wirr hiyya* to turn aside

*parr assa* to cut sharply

*holli kunni mitte boonci welt, qapp hiyyeɽi, manjo konne giddo buqeɽèn* this (tree called 'holla') from all sides clapped and seized inside it this man

*tenne' à ganè, parr assè, quufo ɽarr assè, Jaabo gididi'ni fulcèn* therefore having sharply struck, with a fart, he took Jaabo from inside (the tree)

*beltotiki hadi diniqi hiyyèn* the girl's parents were surprised

*Herodisi Yesusi asseɽa duucca laqeɽi, mekki hiyyèn* Herod having heard all the things that Jesus had done was confused

d. Verbs, the stem of which is represented by only one vowel (*i, e*) and insert *l, r* before *t* and *n* before *n*.

I. *shia* to kill; *fīa* to sweep

	Present	Perfect
<i>ani</i>	<i>shiànnen</i>	<i>shiènnen</i>
<i>ati</i>	<i>shiltàtten</i>	<i>shiltètten</i>
<i>isi</i>	<i>shià'nen</i>	<i>shièn</i>
<i>ise</i>	<i>shiltà'nen</i>	<i>shiltèn</i>
<i>no'ò</i>	<i>shinnànnen</i>	<i>shinnènnen</i>
<i>ha'no</i>	<i>shiltinà'nen</i>	<i>shiltinèn</i>
<i>insa'ne</i>	<i>shinnà'nen</i>	<i>shinnèn</i>
	Gerund Past	Infinite
<i>ani</i>	<i>shiè</i>	<i>shià</i>
<i>ati</i>	<i>shiltè</i>	
<i>isi</i>	<i>shiè</i>	Imperative
<i>ise</i>	<i>shiltè</i>	<i>shiwwe</i> (II pers. pl.)
<i>no'ò</i>	<i>shinnè</i>	
<i>ha'no</i>	<i>shiltinè</i>	
<i>insa'ne</i>	<i>shinnè</i>	

II. In the same way are conjugated *gea* to reach, be enough, and *daa* to grind, mill.

	Future	Gerund Past
<i>ani</i>	<i>geànnon</i> I will reach, be enough	<i>geè</i>
<i>ati</i>	<i>geltàtton</i>	<i>geltè</i>
<i>isi</i>	<i>geaan</i>	<i>geè</i>
<i>ise</i>	<i>geltaan</i>	<i>geltè</i>

<i>no'ò</i>	<i>gennànnon</i>	<i>gennè</i>
<i>ha'no</i>	<i>geltinaan</i>	<i>geltinè</i>
<i>insa'ne</i>	<i>gennaan</i>	<i>gennè</i>

III. *rea* to die

	Future
<i>ani</i>	<i>reànnon</i>
<i>ati</i>	<i>rertàtton</i>
<i>isi</i>	<i>reaan</i>
<i>ise</i>	<i>rertaan</i>
<i>no'ò</i>	<i>rennànnon</i>
<i>ha'no</i>	<i>rertinaan</i>
<i>insa'ne</i>	<i>rennaan</i>

IV. The Verb *alàyya* to be alarmed, frightened, combines the dropping of *yy* before *t, n* and the insertion of *l* before *t*.

	Present - Future	Gerund Past
<i>ani</i>	<i>alayyànnon</i>	<i>alayyè</i>
<i>ati</i>	<i>alaltàtton</i>	<i>alaltè</i>
<i>isi</i>	<i>alayyaan</i>	<i>alayyè</i>
<i>ise</i>	<i>alaltaan</i>	<i>alaltè</i>
<i>no'ò</i>	<i>alannànnon</i>	<i>alannè</i>
<i>ha'no</i>	<i>alaltinàn</i>	<i>alaltinè</i>
<i>insa'ne</i>	<i>alànnaan</i>	<i>alannè</i>
	Imperative	Negative
<i>ani</i>	<i>alayyo</i>	<i>alayyonnoqqe</i>
<i>ati</i>	<i>alayyi</i>	<i>alaltottoqqe</i>

<i>isi</i>	<i>alayyowwàl</i>	<i>alayyoqqe</i>
<i>ise</i>	<i>alaltowwàl</i>	<i>alaltoqqe</i>
<i>no'ò</i>	<i>alannonnowwàl</i>	<i>alannonnoqqe</i>
<i>ha'no</i>	<i>alaltinowwàl</i>	<i>alaltinoqqe</i>
<i>insa'ne</i>	<i>alannowwàl</i>	<i>alannoqqe</i>

#### Infinitive

*alayya, alayyiyyo*

e. Example of a verb that ends with a vowel, that is prolonged before the suffixes *t, n*:  
*ɸoà* to explode (intr.), *moà* to reign. See also *ko'a* to dig (4).

#### Future

<i>ani</i>	<i>ɸoànnon</i>
<i>ati</i>	<i>ɸootàtton</i>
<i>isi</i>	<i>ɸoaaan</i>
<i>ise</i>	<i>ɸootaaan</i>
<i>no'ò</i>	<i>ɸoonànnon</i>
<i>ha'no</i>	<i>ɸootinaan</i>
<i>insa'ne</i>	<i>ɸoonaan</i>

This paradigm is followed by the verb *deɸà* to forget, neglect, that has the stem ending in *ɸ* (*ani deɸànnon*, *ati deetàtton*, etc.).

#### 4. Verbs the stem of which ends with -'

The verbs the stem of which ends with -'' insert *i* before the suffixes (ex. *me''à*, *e''à*).

The verbs that end with -' do not follow a common rule. Some assimilate the consonant -' with *t*, that becomes *tt*. The -' remains before *n* (ex. *ke'a*). In other verbs -' before *t, n* is absorbed in the preceding vowel, that becomes long (ex. *ko'a*). In other verbs the -' is assimilated only to *t*, that becomes *tt* (ex. *haaso'a*).

*me''* à to go

	Present	Imperative
<i>ani</i>	<i>me'' aannen</i>	<i>me'' ò</i>
<i>ati</i>	<i>me'' itàtten</i>	<i>me'' ì</i>
<i>isi</i>	<i>me'' aa'nèn</i>	<i>me'' owwàl</i>
<i>ise</i>	<i>me'' ita'nèn</i>	<i>me'' itowwàl</i>
<i>no' ò</i>	<i>me'' inànnen (menannen)</i>	<i>me'' ino</i>
<i>ha' no</i>	<i>me'' itina'nèn</i>	<i>me'' è</i>
<i>insa' ne</i>	<i>me'' ina'nèn</i>	<i>me'' inowwàl (menowwàl)</i>

*e''* à to go in

	Present	Gerund Past	Infinite
<i>ani</i>	<i>e'' aannen</i>	<i>e'' è</i>	<i>e'' à, e' iyyò</i>
<i>ati</i>	<i>e' itàtten</i>	<i>e' itè</i>	
<i>isi</i>	<i>e'' aa'nèn</i>	<i>e'' è</i>	
<i>ise</i>	<i>e' ita'nèn</i>	<i>e' itè</i>	
<i>no' ò</i>	<i>e' inànnen</i>	<i>e' inè</i>	
<i>ha' nò</i>	<i>e' itina'nèn</i>	<i>e' itinè</i>	
<i>insa' ne</i>	<i>e' inà' nen</i>	<i>e' inè</i>	

*ke' à* to get up, to stand up; *sho' à* to hide; *sa' à* to pass, excel; *ɔ' à* to be extinguished; *ra' à* to become ripe (fruit), old (man).

*sa' à* to pass, to excel

	Future
<i>ani</i>	<i>sa' ànnon</i>
<i>ati</i>	<i>sa' àtton</i>
<i>isi</i>	<i>sa' àn</i>
<i>ise</i>	<i>sa' àn</i>
<i>no' ò</i>	<i>sa' nànnon</i>

*ha' no saɸɸinàn*  
*insa' ne sa' nàn*

*ke' à* to get up, to stand up

Present		Imperative
<i>ani</i>	<i>ke' ànnen</i>	<i>ke' ò</i>
<i>ati</i>	<i>keɸɸàtten</i>	<i>ke' ì</i>
<i>isi</i>	<i>ke' a' nèn</i>	<i>ke' owwàl (ke' ò)</i>
<i>ise</i>	<i>keɸɸa' nèn</i>	<i>keɸɸowwàl (keɸɸò)</i>
<i>no' ò</i>	<i>ke' nannen</i>	<i>ke' no (ke' ino)</i>
<i>ha' no</i>	<i>keɸɸina' nèn</i>	<i>ke'' we</i>
<i>insa' ne</i>	<i>ke' na' nèn</i>	<i>ke' nowwàl</i>

*sho' à* to hide; *ko' a* to hoe, to dig

Present		Imperative	Present
<i>ani</i>	<i>sho' ànnen</i>		<i>ko' ànnen</i>
<i>ati</i>	<i>shoɸɸàtten</i>	<i>sho'' we</i>	<i>kootàtten</i>
<i>isi</i>	<i>sho' a' nèn</i>		<i>ko' a' nèn</i>
<i>ise</i>	<i>shoɸɸa' nèn</i>		<i>koota' nèn</i>
<i>no' ò</i>	<i>sho' nannèn</i>		<i>koonànnen</i>
<i>ha' no</i>	<i>shoɸɸina' nèn</i>		<i>kootina' nèn</i>
<i>insa' ne</i>	<i>sho' na' nèn</i>		<i>koonà' nen</i>

*ye' a* to call

Infinitive

*ye' a, ye' iyyo, ye' injo*



For *ko'a* 'to dig' see also the conjugation of *ɸoa* under 3, e, with which it coincides in many persons of the conjugation.

*haaso'à* to talk

	Present	Imperative
<i>ani</i>	<i>haaso'ànnen</i>	
<i>ati</i>	<i>haasottàtten</i>	
<i>isi</i>	<i>haaso'à'nen</i>	
<i>ise</i>	<i>haasottà'nen</i>	
<i>no'ò</i>	<i>haasonnànnen</i>	
<i>ha'no</i>	<i>haasottinà'nen</i>	<i>haaso'wè</i>
<i>insa'ne</i>	<i>haaso'nà'nen</i>	

Notes

1. The verb *dande'à* 'can, to be able' follows the same conjugation.
2. Note the defective forms of the verb 'to come'; Imperative: *amo* (2 pers. s.), *amme* (2 pers. pl.) come!; Gerund Past: *amminè*. These forms are used also to stress another verb: *amo uudi* look here!; *amminè uudde* look here! (pl.)

## XI. Derived forms of the Verb

### 1. Causative of the Verb

The Causative form of the Verb is obtained by adding to the stem one of the following suffixes: *s, is, iss, sis, ish, ess, cc*. Some Verbs assimilate the last consonant with the suffix of the Causative, as *aassa* to cause to go back (< *aaga*) or *bussa* to light the fire (< *buba*).

Some causative forms

<i>e''isha</i>	to cause to go in	<	<i>e''ya (e''a)</i> to go in
<i>me'' isshà</i>	to cause to go	<	<i>me''à</i>
<i>borçisa</i>	to cause to wash clothes	<	<i>borça</i>
<i>ijaarsisa</i>	to cause to build a house	<	<i>ijaara</i>
<i>ununsa</i>	to suckle another woman's child	<	<i>unu'na</i>
<i>sa'issa</i>	to cause to pass	<	<i>sa'a</i>
<i>ko'isa</i>	to cause to hoe, dig	<	<i>ko'a</i>
<i>oddeessa</i>	to dress somebody	<	<i>oddo'wa</i>
<i>eebbisa oreebbisshà</i>	to heat	<	<i>eebba</i>
<i>shorrisha</i>	to drive away	<	<i>shorra</i>
<i>araarsa</i>	to reconcile (by somebody else)	<	<i>araara</i> to reconcile
<i>ibisa</i>	to cause to fall	<	<i>iba</i>
<i>ha'wisa</i>	to give to drink	<	<i>ha'wa</i>
<i>laqisa</i>	to let hear	<	<i>laqa</i>

Notes.

Some Verbs of movement have a peculiar Causative form, to signify that somebody has gone or come bringing, carrying something: *imara* or *iyyèmara* to go and carry something, to take away, from *mara* to go; *iyyaaga* to bring back, from *aaga* to go

back; *idaga* or *iyyədaga* to bring, from *daga* to come back; some verbs have a double causative, *iyyədagisa*, from *daga*.

*ballo, anṭa suume çalla ettene dunkaaneba' à e' ishenneṭṭi, shiiṭpoqiçò eebirshonna' à ani' à faqqadi* please, allow me to introduce only my lip inside that tent and warm it up a little

*mufè yo' oṭṭi bowwa' akè' ni ibissaan* a bad anger causes to fall us in a precipice  
*orake' ni mini heqebà geaa woddà, goreṭṭi wode' è anè ha' wissè, hiyyèn* along the road, having come to a place where there was a house, having gone aside, he said 'Give me some water to drink'

*ballo, ettenè atikà hafuura elokà mitte yanna laqisi, hiyyèn* please, let me hear once that beautiful voice of yours!

*iti belto oose anshatènna oddeessatee ama isetṭà gargartaan* that girl helps her mother to wash and dress the children

*ama belto isetṭà annakee itacco eebbissho' à ajajjèn* the mother told her daughter to heat up the food for her father

*ani ama anṭa: anè ha' wisi hiyyènnen; isenna adò ha' wonnaa uutèn* I asked my mother to give me something to drink and she gave me some milk

*anki anni shoole mannà minè ijaarsisèn* my father asked 4 men to build his house

*isi keessumà hadi' à iyyemarèn* he has accompanied the guest to his house

*konne horè hadi' à iyyedagi* drive these cattle home

*anki anni dikko' ni indacco iyyedagaan* my father will bring food from the market

## 2. Reflexive form of the Verb

The Reflexive form (or autobenefactive) of the verb indicates that the subject does something for himself. There are various ways of obtaining the Reflexive.

a. The most common is to add *-eḍ* to the stem of the verb. *ḍ* becomes *-ṭṭ-* before *t* and *-'n-* before *n*.

*ansheḍa* to wash oneself (< *ansha* to wash), *ooḍa* to weep

	Present definite	Future
<i>ani</i>	<i>ansheḍānnen</i>	<i>ooḍaannon</i>
<i>ati</i>	<i>ansheḥḥānnen</i>	<i>ooḥḥānton</i>
<i>isi</i>	<i>ansheḍā'nen</i>	<i>ooḍaan</i>
<i>ise</i>	<i>ansheḥḥā'nen</i>	<i>ooḥḥaan</i>
<i>no'ò</i>	<i>anshe'nānnen</i>	<i>oo'nānnon</i>
<i>ha'no</i>	<i>ansheḥḥā'nānen</i>	<i>ooḥḥānaan</i>
<i>insa'ne</i>	<i>anshe'nā'nen</i>	<i>oo'naan</i>

In the same way are conjugated, for example, *aaḍa* to marry, *heqqeḍa* to guard oneself (< *heqqa* to guard), *giisseḍa* to put in order, prepare (< *giissa* to arrange), *fulceḍa* to take out (< *fula* to go out), *asseḍa* to make (< *assa* to make), *ergeḍa* to send (< *erga* to send), *ugguḍa* to put, place (< *ugga* to put), *borceḍa* to wash one's clothes (< *borca* to wash), *liqeesseḍa* to borrow (< *liqeessa* to lend), *ununseḍa* to suckle one's child (< *unu'na*, *ununsa*), *shiiḥḥeḍa* to be smaller, etc.

b. Other verbs change a consonant of the stem

<i>goppa</i>	to sew one's clothes	< <i>goba</i>
<i>huḥḥa</i>	to work in one's field	< <i>huja</i>
<i>ijaa'ḍa</i>	to build one's house	< <i>ijaara</i>
<i>abiḥḥa</i>	to hold for oneself	< <i>abida</i>

c. Other verbs insert the letter *-l-* in the stem

<i>dulka</i>	to carry one's burden	< <i>duka</i>
<i>gatilsa</i>	to save oneself	< <i>gatisa</i>
<i>eebbilsha</i>	to warm oneself	< <i>eebba</i>
<i>ha''ilsha</i>	to kindle the fire	< <i>ha''isha</i>

Note the following reflexive forms:

<i>fi' la</i>	to choose for oneself, to comb o.	< <i>fila</i>
<i>i' la</i>	to beget (said of the father)	< <i>ila</i> to give birth to (said of the mother)
<i>da' wa</i>	to grind, mill for oneself	< <i>daa</i>
<i>ege' ði, ege' ðe</i>	Imperative form: look here! (litt.: wait)	

◊ These examples are of the same type as those quoted under b; the reflexive suffix is probably *-'*, that is either put before, as in the examples here quoted, or modifies the final consonant of the verbal theme.

#### Exercises

*ani anfa seemma borçeðannen* I wash my clothes

*gorsa gorsa diipi' ni ke' nè, anshe' nè, oddo' winànnon* every morning we get up from bed, wash ourselves and put on our dress

*ta' a yanna saffe' èn; raki, anshe' ði, oddo' witè, ittè, barannotika minè me'' i* it is late; hurry up!, wash yourself, put on your clothes, eat and go to school

*bisò atikà anshe' ðèttabaattè turòttettèn; me'' itè anshe' ði* you are dirty, because you have not washed your body; go and wash yourself

*tinni manjicco isettà anno ununseppa' nen* this woman suckles her child

*ani umò aningè fi' lànnon* I comb my hair

*ise umò isengè fi' litaan* she combs her hair

*no' ò ma' ni' ni<sup>1</sup> ke' nenne' ði albà anshe' nànnon* we get up from bed and wash our face

*ganzabà alfènnentinnin, lamè sayya hi' dānnon* as soon as I have money enough, I'll buy two cows

---

<sup>1</sup> *ma' na* bed

*anki belti barannotikè minenaa'ni dagentinnin, dikko erge dannon* as soon as my boy comes back from the school, I'll send him to the market

*itteboŋŋi anga atitta anshe di* before you eat wash your hands

*ama anno isetta ununseŋŋebaangi edisse ununa anshe çaà hasissàn* the mother must wash her breast before she suckles her child

*sano atitta maarrabeti abitti (infi hiyyi) malè, anga atittinnitebaan* blow your nose with the handkerchief and not with your hands

*ittetteccinni udumà issò riqqà (ça assà) hasissaan* after you have eaten, it is necessary to clean your teeth

*çaamma uggu' dité dikko me''i* put on your shoes and go to the market

*bereqè dikko marè torbaatitta miqà hi' dennen* yesterday I went to the market and bought my food for the whole week

*anga atitti mundataa' nèn; ça' itte qarqenni usu' di* your hand is bleeding; bind it with a clean piece of cloth

*melalle umò isekà lumossha heqqettaan (umò isekà ga'nitaan)* women take great care of their hair

*ani' à heqo isittà sa' issè uuwwaaki gatilsaan* whoever loses his life for my sake will save it

*anki dayyi minè ijaa' dèn* my brother has built his house

*ficca atikà huççitòtolè, eloŋŋe miqà alfitàton* if you till your field, you shall have a good harvest

*ani woggati aii' à shiitte dannon* I am younger than you

*ani ifi' à miqà eebbilshànnen* I warm up my food

*ani bisò ankà giirate'ni eebbilshànnen* I warm myself near the fire

### 3. Passive of the Verb

The Passive of the Verb is obtained by adding to its stem *-em*. The conjugation is regular; the consonant *m* with *-t / -n* of the suffixes becomes *nd / mm*.

*ebbisa* to bless

Future		Past Perfect
<i>ani</i>	<i>ebbisemànnon</i> I shall be blessed	<i>ebbisemènnan</i> I was blessed
<i>ati</i>	<i>ebbisendàtton</i>	<i>ebbisendèttan</i>
<i>isi</i>	<i>ebbisemaan</i>	<i>ebbisemèmman</i>
<i>-ise</i>	<i>ebbisendaan</i>	<i>ebbisendèmman</i>
<i>no'ò</i>	<i>ebbisemmànnon</i>	<i>ebbisemmènnan</i>
<i>ha'no</i>	<i>ebbisendinaan</i>	<i>ebbisendinèmman</i>
<i>insa'ne</i>	<i>ebbisemmaan</i>	<i>ebbisemmèmman</i>

*Magenoke'ni ebbisendotta' à hassottolè ajajà isikà heqqi* if you want to be blessed by God, obey his commandments

*ikki belti hadinka maallaqà mooremmaṭṭè, annake'ni yoowwemèn* that boy has been cursed by his father because he has stolen the money of the family

*hujemeke ficcanaa' ni lalò shorri* drive away the cattle from the sown field

Notes. 1. The Passive is used also for the Reciprocal form: ex., *lolema* to quarrel with  
 2. The 3 pl. person of the active verb is very often used to replace the Passive: *elobaake manjinni welt indeṭṭi ità godobà ibbabaan* the food that they have eaten (= that has been eaten) with a bad man does not go down to the stomach

#### 4. Intensive form of the Verb

This form indicates an action that is done repeatedly, many times: it is obtained by repeating the first syllable of the original verb (*kukkuta* to cut repeatedly, < *kuta*; *mammarema* to go here and there, < *mara*).

*bagedò mirmifata'ni, bagedò du' ḍulfateṭṭi, manni ofo' leba' à gongà woddà, mooḍacci manni gididi'ni qoṭṭ hiyyeṭṭi baqatèn* shaking the spear and levelling it (towards the

man), as he ran towards the place where the people were sitting, the thief sprang up from among the men and ran away

*harretiṣṣa mansha kukkuteṣṣi itè birèn* he tore to pieces the ear of the donkey and ate it all

*ikki woddì iimi' ni ibeṣṣi çaṣṣabè reèn* suddenly he fell down, broken to pieces and died  
*mansha poroṣorò assiteṣṣi, ganga' nitèn* she shook her ear and beat it repeatedly

*amà insa' nè ildèmmaṣṣà gogakenaa' ni tinkeṣṣi, buuriki lumoṣṣà barra ḡi' ḡimbeṣṣi fayyinsèn* having they released from the hide the mother, who had given birth to them, having rubbed her with butter for many days, they healed her

*minekenaa' ni minimbà mammarendinoqqe!* don't move round from one house to another!

#### 5. Composite Forms of the Verb

The Causative, Reflexive, etc., forms of the verb can be found in the same verb.

*heḡò isiṣṣà uuwwaaki duucci fayyilsaan* whoever gives his life will save it

*Yesusiṣṣe seemma' ni iṣà ibilsineṣṣi qoodemmèn* having cast lots for Jesus' clothes they divided them among themselves



## XII. Use of the Verb in Temporal Sentences

1. To translate 'before I...' and 'without' in the Past Tense the following paradigm is used: Gerund Past + Negative-ki (> -gi). *ani baratè bo'nongi anni anki reèn* before I studied my father died (and: *ati barattè' boʻʻngi, isi baratè baangi*, etc.).

*barannotikà minè me'' itè boʻʻngi edissè albakannà anga atitta ansheqi* before you go to school wash your face and your hands

*dii ppè boʻʻngi edissè lekka atitta ansheqi* before you go to bed wash your feet

*dikko' à me' itè boʻʻngi ke' issittetteʻʻà hujè birà hasissaan* before going to market you must finish the work that you have started

*anee uuddotta' à daggè boʻʻngi (boʻʻtò) edidarrè lumossha ela gopènnan* before you came to see me I was very sick

*ià ke' issitè boʻʻngi edidarrè kaqacco ka qattè Magenò galateeffatì* before you eat say your prayers and thank God

*ani barannotikè minenaa' ni higè bo'nongi anki jaali me'' èn* my friend had left before I came back from school

*arishho e'' itè baangi muddammè hujè no' oʻʻta birà hasissaan* we must haste and finish our work before the sun sets

*isi arishho fuldè baangi diipi' ni ke' aan* he gets up from bed before the sun rises

*anni kunni «anki belti solo' wè itèn» hiyyeʻʻi lolebaangi waalèn* this father having said 'my son has eaten (it) because he was hungry' he let him (go) without reproaching him

*rakkè, teeni ganè baangi hadi' à me'' i* hurry up, go home before it rains

2. To translate 'till, until I...', 'before I...' in the Present tense there are two forms, a) with the word *qiço' ni* and the coordination between two verbs in the same tense, the first of which without final -n; b) the coordination between two verbs in the same

tense, but the first of which with the suffix *-tte*. *ani gopanno*<sup>1</sup> *qiço'ni hujànnon* I will work till I am tired, or *ani gopannotte hujànnon*; for the Past tense: *ani gopenne qiço'ni hujènnen* I worked till I was tired.

*kumà birra geessisannotte hujànnon* I will work till I earn (litt.: reach) 1000 birr

*ani birannotte daggotte* don't come before I finish

*ha'no birtinotte ani dagàbo'non* I will not come till you finish

*ta'a kaba heqèkitte oddonaa'ni Magenintfi mangiste daggaatta uundette reò geltabaari mitti mitti he'nèn* there are some here who will not die (litt.: death will not reach them) until they have seen the Kingdom of God

*higè dagannotte konne maallaqinni daddalle* put this money to work until I come back  
*ta'anni ke'issè Magenintfi mangiste daggaa qiço'ni tenne weinetitte gummatte çimmaaqa'ni ha'wabo'non* beginning from now on I will not drink of the juice of wine until the Kingdom of God comes

*jabaatti diidallo keffetti wodi'ì hobolote'ni wo'maa qiço'ni dambala'ì hobolò ganà ke'issèn* a furious wind came up and the waves began to beat the boat so that it was nearly swamped

*mitti mitti Magenintfi mangiste lumotte hunnanni daggà woddà uundà qiço'ni reabaari heqèn* there are some who will not die till they see the Kingdom of God come with power

*manjinki belti reotena'ni ke' à qiço'ni tennè uuddinetta ayyi'anna kuldinoqqe!* don't tell anyone what you have seen until the Son of Man has risen from the dead

3. The particle *-ccinni* with the preposition *uduma (udumi'a)* is added to the Perfect of the verb to translate 'after...'. The Perfect drops its final *-n*. Sometimes the verb *ka'a* to get up, to finish, is used with the Past Gerund of the verb.

*ati hadi' à higgetteccinni udumà, no'oke boga'ni lumotti diidallo keffèn* after you went home, a big storm came in our country

---

<sup>1</sup> *gopa* to be unable, to be tired.

*anni isiki reeccinni udumà, ikki belti baalagiccake kadèn; anninka ganzabà bireccinni udumà, hiyyeessake kadèn* after his father died, that boy became a rascal; having finished all the money of his father, he became very poor  
*itè ke' è hujè me'' ànnon* after having eaten I go to work  
*itè keffòttolè hafuura a' di* after you have eaten, go to rest  
*hujè ke' ònnolè hadò me'' è hafuura a' qannon* after having worked in the field (lit.: if I finish the work), I go home and take some rest

4. To translate 'since...' with a temporal meaning the particle *-fìnni* and sometimes *-ccinni* is added to the Perfect of the Verb. In some instances *baangi.....* is used with the Perfect. The verb drops the final *-n*.

*anki anni reeffinni torbaane woggà saffèn* since my father died seven years have passed

*anè uuddottaa (= uuddotta'a) daggettefìnni maa assita' ni heffetta?* what have you been doing since you came to see me?

*anno anfi ununà waaldeccinni, duuccinfa miqà ità ke' issitèn, jabaatteffe kadda'nen* since my child has stopped sucking, it has started to eat all kinds of food and is becoming strong

*konne qorsa a' dennefìnni, fayyunte alfènnen; dibo ane' ni leellita' nebaan* since I took this medicine I am very well; I do not feel any pain

*ha' wò waalennefìnni, bowwo' ò afèbo' nòn* since I have stopped drinking liquors I have no headache

*siyara wililca waaldettefìnni, lumoqiçò ittàtten, eloŋte fayyunte affettèn* since you stopped smoking cigarettes, you eat more and are in good health

*anfi jaalo (fem.) dayyo anke' ni heerundeccinni uudè ege' ne bo' non* I have not seen my friend since she married my brother

*sila' wennefìnni kunni saddeetike agènjon (or heerundeŋfìnni)* since I have become pregnant this is the eighth month

*teeni ganè baangi, jaani agenji sa'èn; buttinikinna lumossha bagèn* six months have passed since it has not rained; the land is very dry

*tinni yaane duucci hujendeɸɸinni tinni sakkaffe barràn* this is the third day since all this took place (lit.: has been done)

*tinni dibo ke'issiteɸɸinni hitteɸɸe yanna?* how long is it since this sickness began?

5. The particle *-nɸɸinnin(ni)* is added to the Perfect of the verb (which drops its final *-n*) to translate 'as soon as...':

*daggettenɸɸinnin(ni) hujè me'inànnon* as soon as you come we will go to work

*geaaka ganzabà alfènnenɸɸinnin, etene dubarricco barannotike miniba menanna woddà ege'nennaɸɸà auɸànnon* as soon as I get enough money I will marry that girl whom I know since we were going to school

*teeni ganenɸɸinnin muddammè hadi' à menènnen (= me'inènnen)* as soon as it started to rain we hurried home

*anki belti barannotike minenaa'ni dagenɸɸinnin, dikko ergeɸànnon, mitte mittecco indacco hiro' à* as soon as my child comes back from school I will send him to the market to buy some food

*ganzabà alfennenɸɸinnin, lamè sayya hi' ɸànnon* as soon as I have money I will buy two cows

6. To translate 'when...' the preposition *woddà* is put after the verb in the tense that is needed by the meaning. As always, when something is added to the verb, this drops the ending *-n*.

*baranno anɸà biranno woddà, eloɸɸè hujè halsànnon* when I finish my studies I will look for a good job

*aaɸaatto woddà lumoki ganzabà hasisàn; tenne' à jabaatte hujì, ganzabà atikà teertoɸɸe* when you marry you need a lot of money, therefore work hard and do not waste your money

*anki jaali anè uudo' à dagè woddà, hadò heçennabaan; akka' ò anka uudonnaa (= uudonna' à) me''ènnan* when my friend came to visit me I was not at home; I had gone to visit my grandfather

*feeni ganè woddà dikko' ni hadi' à dagaannan; shamènnen* when it rained I was coming home from the market; I got drenched

*atii ilendette woddà ani baranno birènnan* when you were born I had finished my studies .

*mitte barra reccotinnà geçecco orà me'ina'nà, bogi hasshà woddà, lumoke haqicco' ni da'minèn* one day, while a goat and a sheep were going along the road and it became dark, they climbed upon a high tree

### XIII. Conditional sentences

#### 1. Conditional - Possible

The verb of the protasis has a particular paradigm and the postposition *-le* 'if' added; the apodosis verb has the Tense needed by the context.

<i>ani</i>	<i>dagonno-le</i>	<i>anè a' òtatto?</i>	if I come will you accept me?
<i>ati</i>	<i>daggotto-le</i>	<i>atè a' òànnon</i>	if you come, I will accept you
<i>isi</i>	<i>dagoo-le</i>	<i>isò a' òànnon</i>	if he comes, I'll accept him.
<i>ise</i>	<i>dagoo-le</i>	<i>isè a' òànnon</i>	if she comes, I'll accept her
<i>no' ò</i>	<i>dangonno-le</i>	<i>insa' ne no' o a' òinaa?</i>	if we come, will they accept us?
<i>ha' no</i>	<i>dagginoo-le</i>	<i>ha' no a' òinànnon</i>	if you come, we'll accept you
<i>insa' ne</i>	<i>dangoo-le</i>	<i>insa' nè a' òinànnon</i>	if they come, we'll accept them

The Negative is obtained by adding to the Infinite the auxiliary Verb *gopa* to miss, be unable to, according to the preceding paradigm.

<i>ani</i>	<i>dagà goponnole</i>	<i>ati yaaddàtton</i>	if I do not come, you will be sad
<i>ati</i>	<i>dagà goppottole</i>	<i>ani yaadànnon</i>	if you don't come, I shall be sad
<i>isi</i>	<i>dagà gopoole</i>	<i>ani yaadànnon</i>	if he doesn't come, I shall be sad
<i>ise</i>	<i>dagà goppoole</i>	<i>ani yaadànnon</i>	if she doesn't come, I shall be sad
<i>no' ò</i>	<i>dagà gomponnole</i>	<i>insa' ne yaandaan</i>	if we don't come, they shall be sad
<i>ha' no</i>	<i>dagà goppinoole</i>	<i>no' ò yaadànnon</i>	if you don't come, we'll be sad
<i>insa' ne</i>	<i>dagà gompoole</i>	<i>no' ò yaadànnon</i>	if they don't come, we'll be sad

## 2. Conditional - Impossible

The Protasis has the Perfect Definite plus *-le*; before the postposition the verb drops its final *-n*. The Apodosis has the Past Imperfect (I form) if its action is in the Present time, the Past Perfect if the action refers to the Past. .

*ani wodi' i giddo ibènnelè reà reànnan* if I had fallen into the river I would have died

*ati wodi' i giddo ibbettelè reà rertàttan*

*isi wodi' i giddo ibe'elè reà reàmman*

*ise wodi' i giddo ibbe'elè reà rertàmman*

*no'ò wodi' i giddo imbennelè reà reannannàn*

*ha' nò wodi' i giddo ibbine'elè reà rertinàmman*

*insa'ne wodi' i giddo imbe'elè reà reannàmman*

Note 1. According to the particular meaning, instead of the Perfect Definite (*ibe'elè*) the Perfect Absolute (*ibele*) can be used.

The Negative is obtained in a similar way as above 1., in the form of the Possible Negative, but with the Perfect Definite in the Protasis: the Apodosis has either the Past Imperfect or the Past Perfect.

*ani wodi' i giddo ibà gopènnelè sate ança hunannabaan* if I had not fallen into the river  
I would not have lost my watch

*ati wodi' i giddo ibà goppettelè umi atiki henqemammabaan* if you have not fallen into  
the river your head would not have been broken

*isi wodi' i giddo ibà gope'elè reàmmbabaan* if he had not fallen into the water he would  
not have died

*ise wodi' i giddo ibà goppe'elè rertammabaan* if she had not fallen into the river she  
would not have died

*no'ò wodi' i giddo ibà gompennelè lekka no'oççi henqendammbabaan* if we had not  
fallen into the river our legs would not have been broken

*ha'no wodi' i giddo ibà goppine'elè maallaqi ha'noki ba'ammabaan* if you have not  
fallen into the river your money would not have been lost

*insa'ne wodi' i giddo ibà gompe'elè rennamabaan* if they have not fallen into the river they would not have died

Note 2. A special Conditional Mood has been mentioned above (IX, I): this also can be used in conditional sentences of the Impossible type, Past Tense.

*elagopennecco kaddèle, konne qorsà ha'we'unnadù* (or: *elagopennelè, konne qorsà ha'wànnan* if I had been sick, I would have drunk this medicine

Note 3. The following form of Conditional is used in some parts of the Gede'o area (for instance in Bule): *ani ate bagediki otenne'ya* (or: *otenne'e'à; or otennelè) ati rertattan* if I had hit you with the spear you would have died

*ani otenne'ya*

*ati ottette'ya*

*isi ote'e'ya*

*ise oute'e'ya*

*no'ò ontenne'ya*

*ha'no ottine'e'ya*

*insa'ne onte'e'ya*

*aniba'à daggottolè indaacco iyyedagi* if you come to me, bring something to eat

*addà tanna'à goppottolè, edi'à gaabbitàtton* if you don't study diligently, you will regret it in the future

*anke jaalinni afèmonnolè hadi'à dagassha ye'ànnon* if I meet my friend I will invite him to my house

*ficca atikà huççitottolè eloṭṭa miḩà alfitàtton* if you till your field you will have a good harvest

*lumoṭṭa adò atike lalonaa'ni alfitotta'à hassottolè, lumoṭṭa badda'à (arsò) itisi* if you want to get much milk from your cows, give them plenty of grass to eat

*birà sa'issitè ittottolè godobì atiki ga'maan* if you eat too much you shall have a stomachache



*ati siyara wililca waala goppottolè harumaſſe yanna'ni rertàttòn* if you don't stop smoking you shall die in a short time

*ise geaa qiçò'ni ità goppòle annotee ununà affabaan* if she doesn't eat enough, she shall have no milk to suckle her child

*ganzabà insa'nèka qusa gompoole hiyyeeyete kandaan* if they don't save their money, they shall become poor

*hakinticci* (or: *dottoricci*) *yannate'ni dage'èle ama anſi rertammabaan* if the doctor had come in time, my mother would not have died

*aaðennelè lumotta oose alfonna'à dande'annan; yaane kin aaðe bo'non, qofin heqànnen* if I had married I could have many children; but I did not marry and I live alone

*anni anki reà gopèle, ani lumoqiçò dureessake kadànnan* if my father had not died, I would have become very rich

*maetiſſe yanna'ni rokkettelè<sup>1</sup>, ta'à eloſſe miqà alfitàttan* if you had sown the seed after the rainy season, now you could have got a good harvest

*anè wode'ekena'ni foossà (fulcà) goppettelè, dugaandin reènnan* if you had not drawn me out of the river, I would surely have died

*ani oosummate'ni addà çanna'ennelè, ta'a eloſſe hujè alfànnan* if I had studied when I was young now I could have found a good job

*ani eloſſa saate afènnelè, barratiſſa saate ege'nannan* if I had a good watch I would know the time at each hour of the day

*makiina afènnelè, Addis Abebà me''annan; makiina afè bo'non, hadò turiyyò hasissaan* if I had a car I would go to Addis Abeba; but I have no car and must stay at home

*Marta Yesusii hitèn «anke Gotta, ati kabà heſſettelè, anki dayyi reàmmabaan»* Marta said to Jesus 'my Lord, if you had been here my brother would not have died'

*anki dayyi yannate'ni Ospitala me''e'èle, reàmmabaan* if my brother had gone to the Hospital in time, he would not have died

---

1 *maè* time for sowing; *rokà* to sow.

*manshà<sup>2</sup> afe'e' à firinṭa gibammabaan, ille afe'e' à balè no' oṣṣe'ni dagammabaan, onnà<sup>3</sup> afe'e' à bagedò okkò uurriseṣṣi dagammabaan* if he had had ears he would not have hated his relatives; if he had had eyes he would not have come to our hole; if he had had a heart, he would not have come leaving his spear there

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<sup>2</sup> *mansha* 'ear' has also the meaning of 'reputation, renown'; this meaning explains the first part of the sentence.

<sup>3</sup> *onna* f. heart; *onne* f. courage.

## XIV. Comparative, Superlative, 'except'

### 1. The Comparative - Superlative

For the Comparative the particle *irra* more, put after the noun or pronoun, is sometimes used: the word preceding *irra* is in the Nominative, except the case when it must be in the Accusative. *manni'ni* is also used in the same way as *irra*. These two particles are used also with verbs, that drop the *n* of the ending. More often the Comparative is obtained by using some verb that implies the meaning of 'more', as *sa'a* to excel, to go beyond.

*okkonè manjiṭṭi mudatiṭṭi bifà siretiṭṭi irra elobaatte kaddaan* the last condition of that man becomes worse than the first one

*dureessi manji Mageninte mangiste'ni e''etti irra, gaali marfètike qo'anaa'ni<sup>1</sup> sa'èle sholleṭṭaan* it is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God

*atike hujatiki damozi atike abbike hujatika damoza sa'aan* the salary of your workers is higher than the salary of your uncle's workers

*oosetiṭṭi ege'na hadi insa'nekiṭṭà geltabaan* the intelligence of the children does not reach the intelligence of their parents

*amatiki unuuni sayyintà adò annotè sa'aan* the mother's milk (litt.: breast) is better for the child than the milk of the cow

*iso'ò ante sa'annon* I am superior to him, better than he

*yanna lumossha worqetena'ni saṭṭaan* time is more precious than gold

*ani annakè irrà amate eeyyàannon* I love my mother more than my father

*ati'à irrà isò (or: isi) woyyàn* he is better than you

---

<sup>1</sup> *qo'a* hole.

*ani irrà he qò isifà eeyyaaki duuccci balleessaan* whoever loves his life more than me will lose it

*oddò ha' noŕŕenaa' ni duuccingè shiifte qaaki isi duucciningenaa' ni sa' ake kadaan* he who is least among you all shall be the greatest

*lamè angà affè baŕŕabaaŕte giira' ni hunendetteŕŕi manni' ni kotticçakè kaddè heqotibaa aaggetteŕŕa woyyaan* it is better for you to enter life maimed than with two hands to be thrown into the fire that never goes out

*gubataaka tolcannà welè tolca Magenokee shiqishà manni' ni konnè lamè ajajuwa heqqeççatè saŕŕaan* to observe these two commandments of God is more important than to offer to God burnt offerings and other offerings (*gubà* to burn, tr.; *gubata* to burn, intr.)

The Gede'o has no special form for the Comparative of Minority; circumlocutions are used:

*ani atikenaa' ni shiifte qaake maallaqa afènnen* I have less money than you (that is less).

*ani atissha dureessakebaan (duròmabo' non)* I am less rich than you

## 2. 'except'

The word *malè* is put after the noun to which it refers: the noun and the accompanying adjective and pronoun take the Accusative case.

*duuccinŕi oose, anka dayyo malè, barannotika minè me' itaan* all the boys, except my brother, go to school

*duuccinŕi melalle, anŕa ama malè, dikko' à me' itèn* all the women, except my mother, have gone to the market

*duuccingi dubarri, anŕa dayyo malè, faarsa' nen; ise kin filta' nen* all the girls are singing, except my sister; she is sweeping

*duuccingi lalì, anka lalò malè, ŕilloken; anki golaloken* all the cows are black, except my cow, that is white

*ani duuccinɗa ità, bunò malè, eeyyànon; bunò ha'wabo'non* I like all kinds of food,  
except coffee; I do not drink coffee

*wabeekicci Yerusalemiini malè, wele boonco'ni reiyò hasissabaan* no prophet can  
die outside Jerusalem

## Names of the parts of the human body and phraseology

Here is a list of the most common words that designate the parts of the human body. It is very important to know the gender of the nouns; that will help to use the Nominative Case for the masculine gender and to add the proper form of the adjective for the masculine and feminine. Nouns of feminine gender don't change their ending.

*umo*, m. head

*ordicco*, m. hair

*tullo*, f., *tullicco*, m. forehead

*ille*, f., *illicco*, m. eye

*gaara*, m. eyelash

*sano*, f. nose

*boqo*, f. cheek

*mansha*, f. ear

*afo'ò*, m. mouth

*arrabo*, m. tongue

*isso*, f., *issicco*, m. -- tooth

*suume*, f. lip

*arèda*, m. chin, beard

*gooba*, m. neck

*quçe*, f. occiput

*dugummo*, f. shoulder

*hirrè*, f. arm

*boba*, f. armpit

*çiqilè*, f. elbow, forearm

*anga*, f. hand

*qubicco*, m. finger

*abuguddò*, f., *abuguddicco*, m. thumb

*qe'ya*, m. nail

*ba'linca*, m. palm

*goomara*, m. larynx

*esènna*, f. esophagus

*qoma*, f. chest

*lappe*, f. sternum

*çinacca*, m. rib

*onnà*, f. heart

*shombo*, m. lung

*ununa*, m. breast

*tiqò*, f. liver

*duddurò*, m. back

*godoba*, m. stomach

*ma'çuma*, f. intestine

*ufiüffa*, f. bladder

*dolla*, m. buttock

- teeḍe*, f. anus  
*gudèda*, m. thigh  
*gulubo*, m. knee  
*sarba*, f. calf  
*lekka*, f. foot  
*tinṭa*, m. heel  
*faana*, f. sole  
*shi'na*, f. urine  
*isi shi'na'nèn* he urinates  
*ani shi'natee marànnen* I go to urinate  
*çilo*, m. excrement  
*ani çilànnen* I evacuate my bowels  
*çilokee marànnen* I go to evacuate  
*anee boowwasisà'nèn* I have a headache  
*(boowwo*, f. headache)  
*anee issò ðibbà'nèn* I have a toothache  
*anee qufaasisà'nèn* I have a cough  
*anee honqosshà'nèn* I feel sick  
 (vomiting)  
*anee godobì ga'mà'nèn* I have a stomachache  
*ille ðibbà'nèn* my eyes ache  
*addà uudabo'non* I cannot see well  
*mi'no*, m. penis (vulgar)  
*boshore*, f. vulva (vulgar)  
*fudo*, f. vulva (vulgar)  
*labballinka bisò*, m. penis (polite)  
*melàlletika bisò*, m. vulva (polite)
- qoshà*, m.; *shoggora*, m. foreskin  
*naqa*, m. sperm  
*omborokke*, f. testicle  
*sape*, f. pubic hair  
*muruçço*, m., *murço*, m. clitoris  
*harku'me*, f. syphilis  
*labballinka (melàlletika) dukkuba*, m.  
 gonorrhoea  
*ebelicco jilà ofo'le'èn* So and So has  
 been circumcised (jilà banquet on such  
 an occasion) *ebelicco jilà ofolde'èn* the  
 same (woman)  
*turì leelle'è?* has the dirt appeared? Did  
 you have your menses? (or: *adafè dag-  
 ge'è?* has the dirt come?)  
*belti dubarricco urèn* the boy has de-  
 flowered (pierced) the girl  
*tinni dubarricco gurrà affe'èn* this girl  
 has a good name (she is virgin)  
*tinni dubarricco wo'matèn* this girl is  
 full, intact (said on the first night)  
*tinni dubarricco gurrà affebàn*, or:  
*wo'matebàn* this girl is not virgin.  
*tenne dubarriccoki ununi gungute'èn*  
 this girl's breasts are solid and upright  
 (she is beautiful)  
*ani ettenè dubarricco butànnon* I will  
 abduct that girl

*ani ettene dubarricco aaqonna' à kara-*  
*tànnen* I am asking to marry that girl  
*ani aaqànnon* I will marry (says a man)  
*ani heerumannon* I will marry (says a  
 girl)  
*ati aaʔʔabòʔʔo?* don't you marry?  
 (talkung to a boy)  
*ati heerundàbòʔʔo?* don't you marry  
 (talking to a girl)  
*aro'ò*, m. husband  
*arè*, f. wife  
*ise isette ginàn* she is the second wife  
 with regard to her (first wife)  
*insa'nè isette ginòlen* they are wives of  
 second order with regard to her.

*isè isiʔʔee muttàran* she is his first wife  
*isi isekè muttàran* he is her first  
 husband  
*belti unu'nàn* the child sucks  
*ama unùnsitàn* the mother suckles a  
 child  
*ama unùnseʔʔàn* the mother suckles her  
 child  
*isi yabàbulà'nèn* he fornicates  
*ise yabàbuldà'nèn* she fornicates  
*yabàbuldòʔʔe* do not fornicate! ; Pl.  
*yabàbuldinòqqe*  
 [note: *no'o qodemmannon* we share  
 something / *no'ò qodemmannon* we  
 have sexual intercourse

### Explanation of some words in the Proverbs

(See following pages)

- |                                                     |                                                  |
|-----------------------------------------------------|--------------------------------------------------|
| 3 <i>odicca</i> , m., <i>oditte</i> , f., chatterer | 17 <i>baassa</i> , verb = to dispute in tribunal |
| 4 <i>qoonjo</i> , m. gourd                          | 19 <i>haarso</i> , m = rainy season              |
| 5 <i>fiʔeessa</i> , m., dew                         | <i>bonò</i> , m = dry season                     |
| 11 <i>furda</i> , m, = fat (adj.)                   | 20 <i>goddà</i> , m.= satiety, grace, gift       |
| <i>arre</i> , f., white hair                        | <i>solo'ò</i> ,m. hunger                         |
| 13 <i>gorfa</i> , m. cow's hide                     | 22 <i>qoçà</i> , m. = to collect, scraping       |
| 14 <i>maqò</i> m. = advice, consultation            | <i>qollò</i> , f. = storeplace, heap             |
| 16 <i>orda</i> , m. . cow's hair                    | 23 <i>neenqa</i> , m. = lion                     |



- qisa* = to snatch, to pull
- 24 *amalà*, m = character
- 28 *qe' è, qee*, f = compound
- giisseḩa* = to prepare
- 29 *furdinna*, m. = fatness
- ḩuufo*, m = fart
- 31 *godo*, f . a great number, many (in the family)
- 32 *elà* = to be suitable, comfortable
- 34 *firà*, m, relative
- lolo*, m, = quarrel
- ḩorroqa*, f. = worm
- 38 *gala' à*, f. food provisions
- maka* = to mix
- 40 *hari' à*, f. = companion, companions
- 47 *kipata* = to wait for, to rely upon
- 48 *donna*, m. = a greedy person
- 49 *godda*, m. satisfaction
- maràta* = to be mad; *maràcca*; caus. to cause to be mad
- 53 *qubicco*, m. finger
- 55 *ula' ullà*, f. = leech
- 56 *kuuba*, m. a kind of waasa, obtained from the ensete, but not properly seasoned; in a short time it will be spoiled
- 58 *hifata*, m. a person who gets soon angry
- dallò*, f = the best flesh on the animal's neck .
- 59 *ḩaffa' à*, f. = swamp
- ba' nè*, f. = extinction
- 60 *baada* = a steady, permanent place
- 63 *hillensa*, m. hare
- sulà* to proceed, to go on
- yo' à* = to be bad
- 64 *guggufata* to run swiftly and stumble
- ḩiisa* = to rest under a tree (animals)
- 65 *oià* = to pierce
- 69 *sobò*, m. = falsehood
- 72 *badino*, f = curse
- ḩaqqaba* = to attain, reach ( geà )
- Sayings
- 3 *buquna* = to become rotten
- biqila* = to germinate
- 4 *horè*, m. = cattle
- roga*, m = tribe, race

## Second part: proverbs and tales

### Proverbs

1. *Annà sa' ànnon hiyyà' ni* <sup>1</sup>*belti ordà duugèn* while the son was saying «I will excel my father», he tanned hides.
2. *Ise' à ijaarra' nanni pudè shoṭṭèn*<sup>2</sup> while they were building the house for her, she hid the rope (-made of fibres of ensete<sup>3</sup>. Meaning: laziness is condemned.
3. *Odicci orì giddò wiisaan* the chatterer works the field near the road.
4. *Dugaatee* <sup>4</sup>*qoonji rassà enqèn (shièn)* with the truth the gourd broke the hard stone.
5. *Ḍurumma fiṭeessakèn* riches are (like) the dew (last a short time)
6. *Meeṭṭè ifi' à çaansettebaangi*<sup>5</sup> *gaḍò çaansitèn* the tree called zenbabà without protecting itself from the rain, protects the outsider.
7. *Gowwi goddeboonci' ni aagabaan* the silly does not come back from the place where he has satiated himself.
8. *Gowwi dollakè* <sup>6</sup>*fakkànaan* the silly grows fat on his buttock.
9. *Shollàṭṭi uweenne qomate*<sup>7</sup> *luqqataan* the despicable monkey called gureza tears out the hair from its breast.

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<sup>1</sup> IX, 2, m.

<sup>2</sup> X., 4, b

<sup>3</sup> In this proverb and in many others the 3rd person pl. of the Active form of the Verb is used in sentences that in our languages are better translated with the Passive. «While they were building the house» = «While the house was being built». (XI, 3, Note 2). In Proverbs and similar gnomic sentences the final N of the verb is often dropped, as it happens with the interrogative and exclamative form and in the negative before -bà.

<sup>4</sup> liter. to the truth (VI,2)

<sup>5</sup> XII,1

<sup>6</sup> Accus. of relation

<sup>7</sup> VI,2

10. *Ellè ante amaṭṭà haakennèn; fiṭeessin<sup>8</sup> woddà, qomatè' ni<sup>9</sup>, ṭeeni woddà duddurokè' ni*  
<sup>10</sup>I don't understand my mother's love: in the time of the dew (she keeps me) under her breast, in the time of rain (she keeps me ) on her back!

11. *Ba' oti<sup>11</sup> woddà furdakè' ni; itati woddà arretikè' ni* at the time of (carrying) the burden, (the turn) is on the strong one; at the time of eating (the turn) is on the white hairs. Meaning: privileges are for the elders.

12. *Moromà yo' òṭṭi lolakè iyyèdaggaan<sup>12</sup>* a bad quarrelling brings enmity (especially in meetings with too much talking).

13. *Gowwikinna gorfī mittekèn* the silly and the untanned hide are the same

14. *Qarotee<sup>13</sup> maqò ke' nabaan<sup>14</sup>* they don't stand up to give an advice to the wise. Meaning: the wise does not need advice.

15. *Indabaake<sup>15</sup> maalanà' ni allàtte hoyyinabaan* they don't forbid the bird of prey from meat that is not eaten, that cannot be eaten. Meaning: it is not necessary to advice one who does not accept advices.

16. *Gowwakee<sup>16</sup> gorfī seemmatèn* to the silly the untanned hide is a suit. Meaning: the stupid will accept anything.

17. *Gowwakèenna yarake baassaaki (lolemaaki<sup>17</sup>) manji galatà afèbaan<sup>18</sup>* the man who disputes with the silly and the fearful has no praise

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<sup>8</sup> -n euph.: VI, 1

<sup>9</sup> VII,1

<sup>10</sup> VII,1

<sup>11</sup> Like *itati*., noun of fem. gender defined by *-ti*.

<sup>12</sup> Caus.( XI, 1, Note)

<sup>13</sup> Dative (VI, 2)

<sup>14</sup> X, 4

<sup>15</sup> Relat. indirect case from *indabaan* they do not eat. (III,7)

<sup>16</sup> Dative (VI, 2)

<sup>17</sup> Relat. from *lolemaan* Passive-Recipr. (XI, 3)

<sup>18</sup> Verb to have (X, 1)

18. *Harrè sodaante ogobè gannà*<sup>19</sup>? *qarò sodaante gowwakè'ni geembà? jabakà sodaante yarà geembà?* being afraid of the donkey, do they beat the hide that is under the load? Being afraid of the wise, do they joke with the silly? Being afraid of the young strong man, do they joke with the fearful?

19. *Haarso fulcèka*<sup>20</sup> *wode'è bonò yowwinaan* during the dry season they curse the water that he has taken out during the rainy season. Meaning: Don't despise the benefactor.

20. *Goddì woddà uurrèt*<sup>21</sup> *darbatè solo'ì woddà quppanè hasaan* what he has thrown away standing up, during the time of satiety, he will look for it during the time of hunger squatting down.

21. *Elobaaŋŋi arènnà elobaaki belti firiki welti lolcisaan* a bad wife and a bad son cause to quarrel with the relatives.

22. *Qoçi*<sup>22</sup> *qollò sa'abaa*<sup>23</sup> *gowwakè'ni kullètŋi yaane aaggabaa* scrapings do not go beyond (do not fill) the storeplace; the thing that they have said to the silly does not go into (his head)

23. *Nenqi reoole, meyyàŋŋe*<sup>24</sup> *gogà ñissaan* if the lion dies every female will pull the hide

24. *Amali yo'òki (elobaaki) anniki welt lolcisaan* a bad character causes to quarrel with the father

25. *Amali yo'òki firì giddi'ni* <sup>25</sup>*fulcaan* a bad character causes to go away from the relatives

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<sup>19</sup> Like *geembà*, 3 Pl. Pres.Tense, Interrog. without ending *-n* (IX, 2, note 1)

<sup>20</sup> Relat. from *fulcèn*, 3 sing. Perfect

<sup>21</sup> Like *darbatè'*, *quppanè'*, Gerund-Past (IX, 2, n)

<sup>22</sup> *qoça* «what is collected after the harvest; tortoise»

<sup>23</sup> Like *aaggabaa*, Present Negative (*sa'abaa*, *aaggabaan*)

<sup>24</sup> *meyyàŋŋe* «female, esp. woman». Here in the Indir. case, not *meyyàŋŋi*, because it means in general any woman.♣

<sup>25</sup> VII,3

26. *Keessumma*<sup>26</sup> *gowwà egendè*<sup>27</sup> *aaggabaa* a silly guest does not come back of his own will (knowing). Meaning: he will spend the night where he is.
27. *Harumà manjiŕŕi qalbè harumàŕŕèn* the heart of a short man is short (short of stature and with a short patience)
28. *Qeetanna*<sup>28</sup> *qalbè annake giisseŕaan* the compound of the house and the heart (mind) beautify the father (the owner)
29. *Furdinni ŕuufo hoyyabaan* fatness does not keep away the fart
30. *Ebelò haano*<sup>29</sup> *mitte afo'ò haaso'à?* When does So-and-So speak only the same thing? (the same mouth)? Meaning he is double-tongued.
31. *Godò giddi'ni gowwà gompabaa*<sup>30</sup> (*gompabaan*) from among many (children) a silly one will not be missing
32. *Yaane mammàssibelò eldabaan* a conversation without proverbs is not beautiful
33. *He'nè he'nè*<sup>31</sup> *hinoolenna*<sup>32</sup> *reò gattabaan* even if one says 'we are, we are (at long last)' death shall not remain (from happening)
34. *Firinki lolinnà maalinŕi çorroqa mittetèn* the quarrel of the relatives and the worm of the meat are the same thing
35. *Firi lolemaŕŕa*<sup>33</sup> *malè, araaremaŕŕa anfabaan* (people see) the relatives quarrelling, but do not see them reconciling
36. *Illetènnà jaaloke*<sup>34</sup> *shiiŕŕònte*<sup>35</sup> *geltaan* to the eye and to the friend (the thing) is enough in the little. Meaning: a little thing is enough to convince the eye and the friend

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<sup>26</sup> *Keessumma* is fem.

<sup>27</sup> Gerund Past (IX, 2.n)

<sup>28</sup> *qeeta*, from *qe'è* 'compound of the house' + *-ta*, defining article (I, 2)

<sup>29</sup> when?

<sup>30</sup> 3 Pl. Present from *gopa* 'to miss, not find'

<sup>31</sup> Third Pers. Pl. of Gerund-Past (X, 2, a)

<sup>32</sup> *hinoole* Condit. Period, 3 Pl. from *hiyya* to 'say

<sup>33</sup> *lolemaŕŕa, araaremaŕŕa* (IX, 3, d), Objective Mood

<sup>34</sup> *Illetè', jaaloke*, Dative (VI,2)

<sup>35</sup> VIII, Note

37. *Miitinɸi madà mitteke qarassissabaa* the wound of one (person) does not hurt another person
38. *Elobaake manjinni welt gala' à makkòɸɸe*<sup>36</sup> don't mix the provisions for the journey with a bad man. Meaning: it will cause quarrelling
39. *Elobaake manjinni welt indèɸɸ*<sup>37</sup> *ità godobà ibbabaan*<sup>38</sup> the food that they have eaten with a bad man does not go down to the stomach.
40. *Weli godobà egendebaaɸɸi*<sup>39</sup> *hari' à, futi hitèɸɸe*<sup>40</sup> *malkà' ni kakattaan*<sup>41</sup> companions who do not know each other swear at every river where they come across
41. *Dayyo shaqqaɸɸi dayyoke silà' witèn*<sup>42</sup> a too tender sister conceives (lit.:has conceived) from the brother (lit.: to the)
42. *Faɸacci ɸimqatin*<sup>43</sup> *barò kadèbaaki*<sup>44</sup> *haani' à*<sup>45</sup> *kadà?* a horse that (cannot be used) for the day of Baptism, for when will it be?
43. *Keessummatè kaddèbaaɸɸi aro' oke kaddà?* (the wife) that is not (good) for the guest will she be (good) for the husband?
44. *Gaɸi' ni dagèki minikà shorrèn* he who has come from outside drove out the (owner) of the house
45. *Goddinoole*<sup>46</sup> *rennàcco*<sup>47</sup> *fakkaatabaan* if they become satiated, it does not seem to them that they will die.

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36 *maka* «to mix»

37 *Indèɸɸ(i)* Rel. from 3rd Pl. Gerund-Past

38 *iba* «to go, come down»

39 Rel. f. from 3rd Pl. Perf. of *ege'na* to know (-welì to agree with)

40 «to meet» (X, 3, b, c)

41 *kakata* «to swear»

42 *Sila'wa* «to conceive»

43 *-n* euph. (VI, 1)

44 Rel. Neg. from *kada*; Perf.

45 *haani' à* to when? from *haana* when? (III, 5)

46 Condit. from *godda* (XIII,1)

47 Relat. (III, 7, c)

46. *Solo' winool*<sup>48</sup> *goddinàcco*<sup>49</sup> *fakkaattabaan* if they are hungry, it does not seem to them that they will become satiated.
47. *Eloke oo'nool*<sup>50</sup>, *indiddo dagà turtabaa (kipattabaan)* if they weep for a good (man) tears will not wait to come
48. *Donni firà afebaa (-aan)* the greedy does not find relatives
49. *Goddì yo'òki maraaccè*<sup>51</sup> *gaḍò galcaan*<sup>52</sup> too much satiety having caused madness causes to spend the night outside
50. *Mufè yo'òḥḥi bowwa'akè'ni ibissaan*<sup>53</sup> too much anger causes to fall in a ravine
51. *Elobaaki jaali elobaake amalà barsisaan* a bad friend teaches bad conduct
52. *Oosetinna meyyaḥḥinni*<sup>54</sup> *geebaaki* <sup>55</sup>*manji shiiḥḥokèn* the man who jokes with children and women is little (despicable)
53. *Mitti qubicci albà anshabaan* one finger does not wash the face.
54. *Sa'èke agenji' à ijaa' qinabaan* they don't build a house for the past month
55. *Sayyi afo'ì ifikinni ha'wè ulà'ulla a'qè*<sup>56</sup> the cow having drunk with its own mouth has taken the leech
56. *Qinshà' ninna* <sup>57</sup>*honsè'na kuubi golà' labaan* although they spend the day rubbing the wasa (that is black) it shall not become white
57. *Ani ifi' à dutaabò' non, ha' no' anni dutaannen, hiyyè worshi* the dog said: I do not bark to myself, but to you

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48 Condit. from *solo'wa* «to be hungry» (XIII, 1)

49 Rel. (III, 7, c)

50 Condit. (XIII, 1) from *ooda* Refl. (XI, 2, a)

51 Caus. from *maraata* «to be mad»

52 *galca* Caus from *gala* «to spend the night» (XI, 1)

53 Caus. from *iba* «to fall»

54 *meyyaḥḥe* (See Prov. 23)

55 *geeba* «to play, joke»

56 Here *a'qè* is for *a'qèn*; in Proverbs and similar sentences the Verb often drops the ending -n, as it happens for the Interr., Exclam., etc.

57 Like *honsè'na*, Gerund, contemp and Past, from *qishà, hosa* (IX, 2, m)

58. *Hifati*<sup>58</sup> *dalloti darbataan* the angry throws (making use of) the flesh that is on the neck of the bull. Meaning he will do silly things, like throwing the best flesh (to drive away somebody)

59. *Ba'nè geltè*<sup>59</sup> *çaffa' à bobbè*<sup>60</sup> the swamp being near to dry up (be finished), it smelt bad

60. *Baalagè*<sup>61</sup> *baadà affebaan* a boorish fellow does not find a place

61. *Gonginètte*<sup>62</sup> *goddinabaan* having they run (because they have run) they do not become satiated

62. *Laana marra'ninni*<sup>63</sup> *Shawà gennaan* going slowly they (can) reach Showa. Meaning: in the past time people had to walk very long distances

63. *Eldoo1e*<sup>64</sup> *sulanno*<sup>65</sup>, *yoçtoole fulanno*, *hiyyè hilleensi* if it will be convenient (for me), I will continue; if it will be bad (for me), I will go out

64. *Guggufattètti çiiisètta*<sup>66</sup> *ke'issitèn* (the gazelle) that has run away, has caused (the animals that were sleeping) to get up

65. *Otèke*<sup>67</sup> *eli*<sup>68</sup>, *goshèke yo'i*, *hitè çaddo* to the one who has pierced be good, to the one who has drawn out (the spear) be bad, said the porcupine. Meaning: said of somebody who praises those who hurt him and blames those who help him. Another reading says: *Otèke eldò*, *goshèke yoçtò*, *hitèn Geela (Geelatiçta otensha)* to the one who has pierced, let it be good; to the one who has drawn out (the spear), let it be bad, said

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58 Nom. of *hifata* «angry»

59 Gerund Past from *geà* «to reach, come to»

60 Perf. 3 Pers.fem. from *boba* «to stink», here for *bobbèn* (See 55)

61 fem. gender

62 Causal Mood (IX, 3, b)

63 Rel. Gerund Contemp. with *-nni* attached to it (IX, 2, m)

64 Like *yoçtoole*, Condit. 3 pers. sing. from *ela / yo'a* «to be good» / «to be bad»

65 *Sulanno*, *fulanno*, without *-n* (IX, 2, Note1), as *hiyyè*.

66 Rel. Pron., Nom. Acc.; *çiiisa* «to rest» (only for animals)

67 *otèke'*, *gosheke'*, Rel., Indirect Case, Dative

68 *eli*, *yo'i*, see 63; here Imperat. 2 Person; in the following reading the same verbs in the Imperat. 3 Pers. fem.



Geela.(the piercing of Geela). Geela, according to Gede'ò tradition, is a ghost of female gender that has one eye and one foot; they say that it does not smoke and therefore the Gede'ò smoke to keep it away!

66. *Ṭeeḍe yo' òṭṭi anna gaḍò galcitaan*<sup>69</sup> a bad buttock causes its owner to spend the night outside (because he has to do his needs very often: said of one who has a bad character)

67. *Tomme shorrèki mittekanà abidabaan* he who pursues ten, will not catch one

68. *Dugà*<sup>70</sup> *boonco goppèn* the truth did not find a place

69. *Neenqinṭa reò addattinòqqe*<sup>71</sup>! *melàlletikè sobò' ni deḍettinòqqe!* do not believe the lion's death! do not neglect (do not be cheated by) the women's falsehood!

70. *Me'' atè' ni*<sup>72</sup> *sonbèka*<sup>73</sup> *orà, aaggatè' ni shookisan* (on) the road in which they lied in (their) going, it will cause to be ashamed in (their) coming back.

71. *Elòṭṭe ità' ni elobaacci*<sup>74</sup> *ibèn, hinaake mammàssa heḍèn* in the good food something bad has fallen (an idiom that people say)

72. *Mageni a' ḍèṭṭa badinò*<sup>75</sup>, *eebba ḍaqqabbabaan, hinaan* the curse that God has accepted shall not be reached by a blessing ( a blessing shall not reach it.)

73. *Karratiki anni qarummati*<sup>76</sup> *mooḍalco abiṭṭèn*<sup>77</sup> the owner of the property caught the thief by cleverness.

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<sup>69</sup> Caus. of *gala* «to spend the night»

<sup>70</sup> *Dugà* is fem. *goppèn*, 3rd fem.Sing. of Perfect, from *gopà* «to miss, to be tired»

<sup>71</sup> Like *deḍettinòqqe*, Imper. Neg. 2 Pl. from *addata* «to believe»; *deḍa* «to be uncaring»

<sup>72</sup> *me''à, aaga*, Infinite, with the defining *-te* and *'ni* «in» (VII, 1)

<sup>73</sup> Rel. Accus.from 3 Pl. Perf. of *soba* «to lie»

<sup>74</sup> «something bad»; here Nom.

<sup>75</sup> *Badinò* fem. *ḍaqqaba* «to reach, come to»; here Negat. Pres.

<sup>76</sup> *-ti* indicates the means (VII,11)

<sup>77</sup> 3 fem. Perf. from *abiḍa* Refl.«to seize»

## SAYINGS

- 1 *Dureessinṭi oose goddà gibbè, anninṭa gorsà laqà goppè garboolete kandèn* The children of the rich man having disliked satiety, having missed to listen to the father's advice, became slaves.
2. *Sidèṭṭannà Çurbeṭṭà dugà kuli, hità' ni geeḍe gorsitaan* Tell (testify) the truth of Side and Curbe! advice the elders, quoting (this story). [These 2 false witnesses became blind!]
3. *Gowwa gorsèki, buqundèṭṭa miḍà rokèki manji laming mitteḱè; buqundèṭṭi miḍà biqildabaan, gowwi gorsinè' nà' aagabaan, gowwakè' ege' no tarbatèn* The man who has given advice to the silly, the man who has sown seed that has rotten, both are the same; the rotten seed will not germinate, the silly does not come back, having advised him. To the silly intelligence is a slope.
- 4.<sup>78</sup> *Allalànjo afebaaki hori, çufanà afebaaki minì, anna affebaṭṭi oose, aro'ò affebaṭṭi melàlle, gorsa afebaaki rogi, mitòma afebaaki olla'i, kunni jaaning mittekèn.* the cattle that have not a shepherd, a house that has no door, children who have not the father, women who have not husband, the notable who has no advice, a village that has not unity, these six things are the same.
5. *Anninna amatitṭe oddò' ni ege' nèki<sup>79</sup> beltì ileman.* from the father and mother (among many children) one who knows shall be born. A wise child shall be born.

<sup>78</sup> There are many rel.pronouns in the negat. form; *rogi*, nomin. of *rogà*, a person who has reached a certain degree in the Gede'ò social structure.

<sup>79</sup> Rel. from Perfect of *egé'na* «to know».

6. *Gorsinàna laqabaaki, kulle'nà afabaaki manji, bowwa'i qarqarà minè ijaaréki, manjinke fakkeennan<sup>80</sup>: baaje<sup>81</sup> fula-baa<sup>82</sup>, shorrè<sup>83</sup> qaqqababaan.* one who does not listen while they advise, one who does not understand having told (him) is the likeness of a man who has built the house on the border of an abyss: having run away, he (cannot) get away, having pursued he will not reach.

*Ba'è afemèka belto ( Lk. 15, 11-32 )* The son who was lost and found again  
 11. *Lebettinna<sup>84</sup> Yesusi iitta hiyyèn: mitti manji lamè oose afemman<sup>85</sup>.* And Jesus said: There was a man who had two sons;  
 12 *Maa'nicci anna: Abbabba, karrà atiittenaa'ni<sup>86</sup> qoobbo ankà ta'anni ani' à uuwwi<sup>87</sup>, hiyyèn. Tenne' à anni karrà lamè oose' à qoodèn.* and the younger of them said to his father: 'Father, give me the share of property that falls to me'. And he divided his living between them.  
 13. *Shiiṭṭette barra udumà maa'nicci qoobbo isikà gurgu' dèṭṭi,<sup>88</sup> maallaqà abiiṭṭeṭṭi, bayyi' à me''èn<sup>89</sup>. Okkonna maallaqa duucca tolanga teerèn.* Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living.

80 The *n* indicates the verb to be (IV, 4).

81 Gerund Past

82 = *fulabaan*, Neg. Present of *fula* «to get out, away».

83 Gerund Past of *shorrà* «to pursue».

84 IX, 2, n

85 X, 1

86 VII, 3

87 Imper.

88 IX, 2, n; Reflex.

89 X, 4

14. *Maallaqa duuccanna birè woddà*<sup>90</sup> And when he had spent everything, a  
*okkone bogà'ni lumoki solo'ì* great famine arose in that country, and he  
*e' yemmaṭṭè rakkatèn.* began to be in want.

15. *Rakkotiṭṭe daafenni okkone bogikè* So he went and joined himself to one of  
*mannanaa'ni mittimbà shiqqi hiyyèn;* the citizens of that country, who sent  
*manjikinna booyetike allalisanjo assèn.* him (into his fields) to feed swine.

16. *Beltikinna solo'ì jabaatemmaṭṭè*<sup>91</sup> And he would gladly have fed on the pods  
*booye ittammaconaa'ni*<sup>92</sup> *itè godobà* that the swine ate; and no one gave him  
*isikà wonsheḍo' à halcà' nemmàn; kin* anything.  
*konnenni middè uuwwaki*  
*heḍemmabaan*<sup>93</sup>.

17. *Okkone woddà belti balleessa isiṭṭà* But when he came to himself he said:  
*kassi hiyyèṭṭi*<sup>94</sup> *iitta hiyya'ni yaadèn:* 'How many of my father's hired servants  
*anni ankikè minè'ni qaṭṭarendè' hujjà'-* have bread enough and to spare but I pe-  
*nèṭṭi*<sup>95</sup> *gargarsano buddeena ittè'* rish here with hunger!'.  
*goppe' na*<sup>96</sup> *gatà' nèn; ani kin kabà so-*  
*lo' iki reḍnnaatèn*<sup>97</sup>.

18. *Ke'e*<sup>98</sup> *anni ankiba' à marennèṭṭi*<sup>99</sup>: I will arise and go to my father and I will  
*Abbabba, Mageninna ali edò balleessèn-* say to him, 'Father, I have sinned against  
*nen;* heaven and before you;

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90 XII,6

91 from *jabaata*: IX, 3, b

92 III, 7, c

93 X 2, a

94 X, 3, c

95 Rel. from *hujja* «to work».

96 From *gopa*

97 IX, 3, a

98 X,4

99 IX, 2, n

19. *konneccinni kayyi' à atike beltò* I am no longer worthy to be called your  
*hiyyèmonnaa*<sup>100</sup> *hasissabaan; kaddo malè* son; treat me as one of your hired ser-  
*gargarsano atiffenaa' ni mittinsha*<sup>101</sup> *anè'* vant".

*assi, hiyyànnon.*

20. *Tenne' à'ke' ètti annimbà me" èn. An-* And he arose and came to his father. But  
*nikinna bayya heqè' nà*<sup>102</sup> *beltò uudèt-* while he was yet at a distance, his father  
*te*<sup>103</sup>, *mararètte*,<sup>104</sup> *isiba' à gongèn; han-* saw him and had compassion, and ran and  
*qqètti sunqedèn*<sup>105</sup>. embraced him and kissed him.

21. *Beltikinnà: Abbabba, Mageninnà ai* 21. And the son said to him "Father, I  
*edò balleessènnen; konneccinni kayyi' à* have sinned against heaven and before  
*atiké beltò hiyyèmonnaa hasissabaan,* you; I am no longer worthy to be called  
*hiyyèn.* your son".

22. *Anni kin gargarsano isiṭṭà ye' eṭṭe*<sup>106</sup> But the father said to his servants "Bring  
*iitta hiyyèn: Rakkinetti*<sup>107</sup> *eloṭṭa seemma* quickly the best robe, and put it on him;  
*iyyedagginèṭṭi*<sup>108</sup> *oddeesse*<sup>109</sup>, *qubic-* and put a ring on his hand and shoes to  
*cokè' ni*<sup>110</sup> *qubè, lekkatè' ninnà çaamma* his feet;

*ugge.*

23. *Coomèka*<sup>111</sup> *kormanna iyyedaggi-* and bring the fatted calf and kill it, and let  
*nèṭṭi dulle*<sup>112</sup>; *indo, gammando*<sup>113</sup>, us eat and make merry;

<sup>100</sup> from *hiyyà* (IX, 3, a)

<sup>101</sup> *mitti* «one», *-sha* «like»

<sup>102</sup> from *heḍa* (IX, 2, m)

<sup>103</sup> IX, 2, n

<sup>104</sup> IX, 2, n

<sup>105</sup> Reflex. from *sunqa* «to kiss»

<sup>106</sup> from *ye'a* «to call» (IX, 2, n)

<sup>107</sup> from *raka* «to hurry» (IX, 2, n)

<sup>108</sup> from *daga* Caus. (X, 1, Note)

<sup>109</sup> Imper. 2 Pl.

<sup>110</sup> «in the finger...in the foot» (VII, 1)

<sup>111</sup> Rel. Accus. from *çooma* «to be fat» (III, 7)

<sup>112</sup> from *dula* «to kill an animal»; Imper. 2 Pl.

24. *mikniatikinna, kunni anki belti* for this my son was dead and is alive  
*reemmàn<sup>114</sup>, ta'a heḡotì heḡèn; ba'em-* again; he was lost and is found'. And  
*màn<sup>115</sup>, afemèn<sup>116</sup>.* Gammasshotanna they began to make merry.  
*ke'issinèn.*
25. *Okkone woddà angafì belti hujetee* Now his elder son was in the field; and as  
*ficci gididi' à fulèmman<sup>117</sup>.* *Higè'<sup>118</sup> dagè* he came and drew near to the house, he  
*woddà<sup>119</sup> sirbinka hafura laḡèn.* heard music and dancing.
26. *Gargarsanotena'a'ni mitte ye'èṭṭi* And he called one of the servants and  
*Maacco<sup>120</sup> yaane? hiyyè<sup>121</sup> qorèn<sup>122</sup>.* asked what this meant.
27. *Gargarsanjikinna: Dayyi atiki higè* And he said to him, "Your brother has  
*agemmaṭṭetèn<sup>123</sup>; anni nage'iki afe'èṭṭe* come, and your father has killed the fatted  
*çooméka korma dulèn, hiyyèn.* calf, because he had received him safe and  
 sound".
28. *Angafikinna mufatèṭṭi<sup>124</sup>: mini' à* But he was angry and refused to go in.  
*e''àbo'non<sup>125</sup>, hiyyèn. Tenne' à anni* His father came out and entreated him,  
*gaḡi' à fulèṭṭi, e''àssa<sup>126</sup> kaḡatèn.*

113 Imper. 1 Pl. from *ita* «to eat», *gammada* «to rejoice».

114 Past Perf. from *rea* «to die» (IX, 2, g)

115 Past Perf. from *ba'a* «to perish» (IX, 2, g)

116 IX, 2, d: Perf. Absol.; Passive from *afa* «to find»

117 Past Perf. (IX, 2, d) from *fula* «to come out»

118 IX, 2, n

119 XII, 6

120 «what?»; *yaane* «thing»

121 X, 3, c

122 *qora* «to ask»

123 from *daga* «to come» (IX, 3, a); lit.: it is because he has come back.

124 from *mufa* «to get angry» (IX, 2, n)

125 Pres. Neg. of *me''à* «to go» (X, 4)

126 IX, 3, a: Final Mood.

29. *Beltikinna annakee iitta hiyyè hiis- but he answered his father, “Lo, these  
sen: uudi<sup>127</sup>, tenne woggà duucca atee many years I have served you, and never  
gargarènnen<sup>128</sup> ajajà atikanna gibe<sup>129</sup> disobeyed your command; yet you never  
ege'nebo'non; yoona jaalùwi ankinni gave me a kid, that I might make merry  
gammadannòssha<sup>130</sup> mitte beltanjonà with my friends.  
ani' à uute<sup>131</sup> egendeboṭṭòn<sup>132</sup>;*

30. *Kunni atiki belti karrà atiṭṭa shar- But when this son of yours came, who  
muṭṭaṭṭè<sup>133</sup> melàllenni welt ṭṭeere<sup>134</sup>, has devoured your living with halrlots,  
higè woddà, çoomaka korma duldèt- you killed for him the fatted calf!”  
ten<sup>135</sup>.*

31. *Annikinna iitta hiyyen: Anke belto And he said to him, “Son, you are always  
ballo, ati duucci woddà aninni welt with me, and all that is mine is yours.  
heṭṭetèn<sup>136</sup>; anke kadècci<sup>137</sup> duucci ati-  
kèn<sup>138</sup>.*

127 Imper. 2 Pers. Sing.: «look!»

128 from *gagara* «to serve», here Perf. Absol.

129 from *giba* «to refuse»; lit.: I don't know to have refused.

130 from *gammada* «to rejoice» (IX, 3, a; Final)

131 Gerund Past from *uwwa* «to give»

132 Perf. Negat., IX, 2, from *ege'na*.

133 Adj. fem. from *sharmuṭa* «to commit impure deeds

134 Ger. Past from *ṭṭeera* «to squander».

135 Perf. Abs. (IX, 2, d) from *dula* «to kill an animal»

136 X, 2, a

137 Rel. (III, 7, c)

138 IV, 1: «is yours»

32. *Kunni atiki dayyi reëmma<sup>139</sup>, ta'a* It was fitting to make merry and be glad,  
*heḡoti<sup>140</sup> heḡèn, ba'èmma, ta'a afemèn.* for this your brother was dead and is  
*Tenne'à lumôssha gammadonnaa<sup>141</sup> ha-* alive; he was lost and is found".  
*sissaan.*

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139 See note 116.

140 «in life»: VII, 11

141 IX, 3, a; from *gammada*



- Dureessa manjonna hiyyeessa Alazarii*<sup>1</sup> The rich man and the poor Lazarus  
(Lk.16, 19-31)
19. *Lebèttinna*<sup>2</sup> *Yesùsi iitta hiyyèn: Di-* Continuing (his talk) Jesus said so: there  
*immòtta harrenna qa'laṭṭa seemma oddo'* - was a rich man, who was clothed in pur-  
*waaki*<sup>3</sup> *mitti dureessi manji heḍemmàn*<sup>4</sup>. ple and fine linen and who feasted sump-  
*Isinna barra-barrà'ninnin gammadà'ni* tuously every day.  
*ṭoo'mamummat*<sup>5</sup> *heḍammàn*<sup>6</sup>.
20. *Bisi duucci mado'è*<sup>7</sup> *mude'èki*<sup>8</sup> *Ala-* And at his gate lay a poor man named  
*zarite*<sup>9</sup> *hiyyemaaki*<sup>10</sup> *mitti hiyyeessi kin* Lazarus, full of sores,  
*dureessi manjiṭṭe hulà'ni diipaam-man*<sup>11</sup>.
21. *Kunni hiyyeessi itammabaa'ni*<sup>12</sup> *ib-* who desired to be fed with what fell from  
*baṭṭa*<sup>13</sup> *miḍà ito'à*<sup>14</sup> *halcà'nemman*<sup>15</sup>; the rich man's table; moreover the dogs  
*worshikinna dagà'ni madà isiṭṭa arra-* came and licked his sores.  
*appaamman*<sup>16</sup>.

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<sup>1</sup> -ii is Accus. (VI, 3)

<sup>2</sup> IX, 2, n; from *leba* «to add»

<sup>3</sup> Rel. (III, 7) from *oddo'wa* IX, 2, l.

<sup>4</sup> X, 2

<sup>5</sup> «pleasant life», with -ti (VII, 11).

<sup>6</sup> Imperf. (IX, 2, e)

<sup>7</sup> Gerund Past (IX, 2, n) from *mada'à* «to be ulcerated»

<sup>8</sup> Rel. Pron. (III, 7, a) from *muda* «to be finished»

<sup>9</sup> For -te see VI, 4, a

<sup>10</sup> Rel. Pron. from Passive of *hiyya*, «who was called».

<sup>11</sup> IX, 2, e; Imperf.

<sup>12</sup> < *itamman* Imperf. (IX, 2, e) and *ba* «place; where» (VII, 3)

<sup>13</sup> Rel. Pron. fem. Acc. (III, 7, a) from *iba* «to fall»

<sup>14</sup> IX, 3, a

<sup>15</sup> IX, 2, f; from *halca* «to desire».

<sup>16</sup> IX, 2, e

22. *Okkoneccini udumà hiyyeessi manji* The poor man died and was buried. The  
*reèn. Ergaññatinna Abrahami birà a' dī-* rich man also died and was buried;  
*tèn<sup>17</sup>. Iitan dureessi manjinna reètti<sup>18</sup>*  
*moogemèn<sup>19</sup>.*
23. *Baṭṭabaṭṭe<sup>20</sup> giirà' ni rakkatà' ni heḍè,* and in Hades being in torment, he lifted  
*toggi hiyyè, Abrahami birà heḍeka<sup>21</sup>* up his eyes, and saw Abraham far off and  
*Alazarii uudèn.* Lazarus in his bosom.
24. *Hafürakanna lummisètti<sup>22</sup> iitta hiy-* And he called out, "Father Abraham, have  
*yèn: Abrahami anna ballo, maganne-* mercy upon me, and send Lazarus to dip  
*tèn<sup>23</sup>! anee marari; kaba giira giddo lu-* the end of his finger in water and cool my  
*moqiçò rakkataannen; qubicco isikà wo-* tongue, for I am in anguish in this  
*de' ekè' ni<sup>24</sup> lasshi assè<sup>25</sup>, arrabò ankà* flame".  
*shansho' à<sup>26</sup> Alazarii ergi.*

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17 Perf. Abs. from *a' ḍa* «to take»

18 Gerund Past from *reà*.

19 Pass. from *mooga* «to bury».

20 Rel. Pron. fem. from *ba'a* «to be finished»; here negative, «that shall not end».

21 Rel. Pron. Acc. mas. from *heḍa* «to be».

22 Gerund Past from *lummisa*, Caus., «to make big»

23 «for God's sake»

24 *wode'e* «water», here «in water», VII, 1.

25 Gerund Past from *lasshi assa X*, 3, c.

26 IX, 3, a: «to moisten».

25. *Ibrahami iitta hiyyèn: Anke beltò, ati buttaitiṭṭe<sup>27</sup> heḍo'ni<sup>28</sup> lumoṭṭa eloṭṭa yaane alfite<sup>29</sup>, gammaddettaṭṭà<sup>30</sup> kassi hiyyi<sup>31</sup>; Alazari kin rakkotè'ni heḍemàn<sup>32</sup>. Tenne' à ta' a isi kabà gammadaan, ati rakkattatton.* But Abraham said “Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish.

26. *Tenne duuccanaa'ni ha'noṭṭennà<sup>33</sup> no'oṭṭe<sup>34</sup> oddo'ni lumoke gongomà heḍèn; tenne' à ha'nobaa'ni<sup>35</sup> no'oba' à, no'obaa'ni<sup>36</sup> ha'noba' à foofo' à<sup>37</sup> dan-de'aaki<sup>38</sup> heḍebaan<sup>39</sup>.* And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us”.

27. *Dureessikinna iitta hiyyèn: Anna ballo, magannetèn! Alazarii anni ankikè miniba' à ergi;* And he said, “Then I beg you, father, to send him to my father’s house,

28. *Okko'ò onde dayyuwa afennaṭṭe<sup>40</sup>, in-sa'ne kaba' à konne rakkotike boonciba' à dangabaassha<sup>41</sup> marè kulo' à<sup>42</sup>.* for I have five brothers, so that he may warn them, lest they also come into this place of torment.”

27 < *butta* «earth», *-ti* (definition of fem. noun), *-ṭi* (Indirect case), ending used to obtain an adjective from a noun: «earthly, of the earth».

28 *heḍo* «life» (VII, 1); here «in the life»

29 Ger. Past of the Refl. *alfa* «to find for oneself».

30 Object. of Past Perf. (IX, 3, g)

31 Imperat. (X, 3, c)

32 Past. Perf.

33 III, 2

34 III, 2

35 «from you», VII, 2, with *baa*, *ba' à*.

36 «toward us», VII, 2.

37 «to cross, to pass through», IX, 3, a.

38 Rel. Pron.: «who can».

39 X, 2, a.

40 IX, 3, b, Causal of *afènnan* Past Tens: «as I have».

41 IX, 3, a: «so that they do not come».

29. *Abrahami kin: Insa' ne' à Muusekinna* But Abraham said, "They have Moses and  
*wabeekkolùwatiki*<sup>43</sup> *matšaafi heqèn; in-* the prophets; let them hear them."  
*sa' ne lanqowwàt*<sup>44</sup>, *hiyyèn.*
30. *Dureessi manjinna: Abrahami, anna* And he said, "No, father Abraham; but if  
*ballo, tinni geltabaan*<sup>45</sup>; *kin mitti manji* someone goes to them from the dead,  
*reotena' ni ke' è marètti kulèlè*<sup>46</sup>, *yaan-* they will repent."  
*dètti aaddè aangaan*<sup>47</sup>, *hiyyèn.*
31. *Abraminna: Muusekinna wabeekko-* He said to them, "If they do not hear Mo-  
*lùwatiki matšaafi hiyyaaṭṭà laqà gomp-* ses and the prophets, neither will they be  
*ole*<sup>48</sup>, *mitti manji reotena' ni ke' è kulo-* convinced if someone should rise from  
*ole, addantabaan*<sup>49</sup>, *hiyyèn.* the dead".

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42 IX, 3, a: «to tell».

43 from *wabeekkiicca* «prophet», pl. *wabeekkoole* or *wabeekkoluwa*, *-ti* (fem.), *-ki* (VI, 1)

44 Imper. 3 Pl. from *laqa* «to hear, to listen to».

45 Negat. Pres. of *geà* «to reach, to be enough» (X, 3, d).

46 Condit. (XIII, 1).

47 3 Pl. from *aaga* «to come back», here «to be converted».

48 Condit. 3 Pl. from *gopa* (XIII, 1).

49 3 Pl. Pres. Future Negat. from *addata* «to believe».

*Çiiccotikanna lamalcinka mammàssa*The story of the bird and the rat<sup>1</sup>

1. *Manji huççètt e<sup>2</sup> miqà giddò çiiocco minè ijaarte<sup>3</sup> qupè ildè<sup>4</sup> ququssitèn<sup>5</sup>.* A bird having made its nest (house) among the grains that a man had cultivated, and having laid eggs, it hatched them.
2. *Manjicci tinni miqà raftèt<sup>6</sup> woḥiy-yotee<sup>7</sup> geltaa<sup>8</sup> woddà, soodo çirannon hiyyè haaso'è woddà, çiiocco tinni Magenimbaa martèt<sup>9</sup>:* When this man, these grains being ripe and having reached (the time) for cutting them, said 'tomorrow I will cut them', this bird having gone to God it told him:
3. *Magenò anke, oose anṭà habà uggaan-no<sup>9</sup>? manjicci miqà soodo çirannon hiyye'èn, hitèt<sup>10</sup> kuldèn<sup>10</sup>.* 'My God, where shall I put my children? That man has said: Tomorrow I will cut the grains'.
4. *Magenikinna: çiiacci-lamalci soodisow-wàl<sup>11</sup> hiyye'è? hiyyèt<sup>11</sup> laqèn.* And God asked, saying: 'Has the bird-rat said: Let (him, God) make daybreak?'

<sup>1</sup> According to Gede'ò traditions, there is a bird that with its chirping causes dawn to come out. There is a rat, called *ajò*, that, if it crosses a road in the morning, before a person has passed along it, will die on the spot. The bird and rat are put together, as one being; the chirping of the bird is like God's voice that calls man to the daily work. Hence the story.

<sup>2</sup> Rel. Pron. indirect case, from *huçça*, Reflex. of *huja*, «to work in one's field»

<sup>3</sup> Past Ger. from *ijaara* «to build a house».

<sup>4</sup> Past Ger. from *ila* «to bring forth children».

<sup>5</sup> Perf. Absol. of the Intens. Verb.

<sup>6</sup> Rel. Pron. fem. from *ra'a* «to be ripe» (X, 4)

<sup>7</sup> Inf. from *woḥa* «to cut, to harvest» and Prep. *-tee* (VI, 4, b).

<sup>8</sup> Simple form from *geà* «to reach» (X, 3, d)

<sup>9</sup> Fut. Interr. without *-n* < *ugga* «to place».

<sup>10</sup> Perf. Abs. 3 fem. from *kula* «to tell».

<sup>11</sup> Imper. 3 sing. from Caus. *soodisa* «to make daybreak».

5. *Waawwo, hitètti kuldèn, – Rakkat-toŕte*<sup>12</sup>, *miḍà woṭabaan, hiyyètti çiiçco-tee*<sup>13</sup> *haaso'èn. çiiçco gammaddà' ni oose-tibaa*<sup>14</sup> *aagèn*<sup>15</sup>. it answered saying: No. – don't be worried; he will not cut the grains – God told the bird. The bird went back to its ones rejoicing.
6. *Higgenna barra-barra giddò mitte barra: Soodo çiiçci-lamalci*<sup>16</sup> *soodisò*<sup>17</sup>, *miḍà itti baŕŕeŕrà*<sup>18</sup> *woṭànon, hiyyèn.* Again, one day after many days (the man) said: 'Tomorrow let the bird-rat make daybreak, I will cut the harvest that (now) is spoiled.
7. *Çiiçcotinna*<sup>19</sup>: *Anke Magenò, soodo miḍà woṭànon, hiyyèn; hitta kadan-no*<sup>20</sup> *hitètti, martè qortèn.* And the bird, having gone to God, asked him, saying: "He has said: 'Tomorrow I cut the grain'; how shall I be?"
8. *Magenikinna: çiiçci-lamalci soodi-sowwàl hiyyè' e*<sup>21</sup> *Hiyyètti qorèn. - Eet, hitètti kuldèn.* And God asked saying: «Has the bird-rat said: 'Let him cause to be daybreak?'» - 'Yes', it answered.
9. *Rakkè*<sup>22</sup> *atiŕŕa oose welè boonci' à hiisseŕi*<sup>23</sup>, *hiyyètti kulèn.* 'Make haste, transfer your children to another place', said God.
10. *Ikki woddì oose iseŕŕà welè boonci' à a' çiièŕi*<sup>24</sup> *yonna godaandèn.* Immediately it changed residence having taken its children to another place.

<sup>12</sup> Imper. Neg. 2 Sing. from *rakkata* «to worry»

<sup>13</sup> Dat. with *-tee*.

<sup>14</sup> «towards the children»

<sup>15</sup> 3 fem. Sing. Perf. Absol. from *aaga* «to go, come back»

<sup>16</sup> To be read together; here *çiiçco* becomes masc.

<sup>17</sup> Imper. 3 Sing., instead of *soodisowàl* (IX, 2, i, note 2).

<sup>18</sup> Rel. Pron. Accus. from *ba' à* «to perish».

<sup>19</sup> *-ti* defining Particle, like an article (I, 2).

<sup>20</sup> Fut. of *kada* «to become», without *-n* because of Interr.

<sup>21</sup> Perf. Defin. without *-n* because of Interr.

<sup>22</sup> Ger. Past from *raka* «to make haste».

<sup>23</sup> Imper. from *hiisseŕa*, from *hiissa* «to answer, cause to return».

<sup>24</sup> Ger. Past from *a' da* «to take», here with the prep./ adverb *yonna*, that can be omitted.

11. *Manjiccikinna okkone barò miqà* And the man on that day (time) cut his  
*isiṭṭà çirèn.* harvest.

*Dugaatikanna qarinka fakkeenna*

## The likeness of the Truth and Falsehood

1. *Geeḍe mammàka<sup>1</sup>-woddà iitta hitaan:* The elders quote a proverb, saying like  
*qari moèṭṭe<sup>2</sup> rakkisammalè<sup>3</sup> mari' attèṭṭi<sup>4</sup>* that: Falsehood having become king and  
*lamè fakkeenna giissitèṭṭi<sup>5</sup> orakè' ni uggi-* causing distress, having they consulted,  
*taassha<sup>6</sup> weli-welin aaggèn<sup>7</sup>.* having prepared two likenesses, they  
 agreed to put them along the road.
2. *Lamè qalqallo mitte lumokà, mitte* Having taken two skinbags, a big one  
*shiiṭṭoka qalqallo aattèṭṭi<sup>8</sup>, lumòṭṭe qalqal-* and a small one, having filled the big one  
*lò' ni hiçaçè wonshitèṭṭi<sup>9</sup> afo' ò usurtèn<sup>10</sup>.* with straw, they closed the mouth.
3. *Shiiṭṭòṭṭe qalqallo' ni maanca uggitèt-* Having put into the small one a mixture  
*ṭi<sup>11</sup> afo' ò usurtèṭṭi, laminga qalqallo ora-* of sand and having closed the mouth,  
*kè' ni fulcinètṭi<sup>12</sup>, ori giddò ugginètṭi* having taken out both skinbags and hav-  
*mitte geerco okko' ò fakkeenna manna-* ing put them along the road, having elec-  
*kè' ni kulaaka<sup>13</sup> mellinètṭi<sup>14</sup>, gamakè' ni* ted an old man, who would explain the  
*ori qarqarà<sup>15</sup> ofò' linshèn<sup>16</sup>.* likeness to the people, they made him sit  
 on the side of the road.

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1 «to tell a proverb»

2 «to reign», here Gerund Past II.

3 IX, 3, c: from *rakkisa* «to trouble, disturb», «because it disturbed».

4 «to consult», Gerund Past II.

5 «to prepare», Gerund Past II.

6 *ugga* «to put», IX, 3, a.

7 *aaga* («to come back») *weli-welin* «to agree».

8 Gerund Past II from *aaḍa* «to take».

9 *wonsha* «to fill».

10 *usura* «to tie».

11 *ugga* «to put».

12 *fulca* «to take out», Causat. of *fula*, Gerund Past II.

13 Rel. Pron. mas. Accus. from *kula* «to tell».

14 Gerund Past II from *mella* «to elect».

15 VII, 9.

16 Perf. Absol. from *ofò'lisha*, Caus. of *ofò'la*, «to make sit down».



4. *Orà me'' àki<sup>17</sup> manni dagà' ni, tennè lamè qalqallo uurrèffi<sup>18</sup> uudà' ni<sup>19</sup>: Kunni maacco? Mae' à assinècco<sup>20</sup>? hiyyà' ni weli-welinni qora' nà, gamakè' ni ofo' lèki geerci dagà' ni mannakè' ni fakkeenna konnè kula-woddà: Lumoŋte qalqallokà konnè uudde, qaraken, ke' issè<sup>21</sup>, hiyyaan; manjikinna ke' issaan.* People coming along the road, standing and looking at the two likenesses, saying: “What is this? what for has it been made?”, asking one another, the old man who was sitting on the border coming and explaining to the people the likeness would say: “Look at this big skinbag, it is falsehood, raise it up”. The people would raise it up.

5. *Shiitŋòŋte qalqallokàнна ke' issè hiyyaan. Ke' issina-woddà, heente<sup>22</sup> saŋŋà<sup>23</sup>? hiyyèffi qorà-woddà, konne shiitŋòŋte qalqalloki a'' uraaki<sup>24</sup> hitèffi, ŋ ugaatikanna ŋarinka fakkeenna kuldà' ni, ŋarà diqqeessiteffi<sup>25</sup> ardakè' ni barsissèn<sup>26</sup>, hità' ni geeŋe mammàkkaan.* And he says: “Raise up the small skinbag”. As they raised it up, we could ask saying: “Which one excels (in weight)?”; “It is this small one that is heavier”, would they answer explaining the likeness of the truth and of the falsehood; so blaming falsehood, they were giving a lesson to the people; saying this the elders quote this proverb.

17 Rel. Pron. mas. Nomin. from *me'' à* «to go» (X, 4).

18 Gerund Past II from *uurra* «to stand».

19 Gerund Contemp. from *uuda* «to see, look at».

20 Rel. Pron. from *assa* «to make» (III, 7, c).

21 Imperat. from *ke' issa* «to raise up».

22 «which one?»

23 Future Tense from *sa' a* «to pass, excel» (X, 4).

24 Rel. Pron. mas. Nomin. from *a'' ura* «to be heavy».

25 Gerund Past II from *diqqeessa* «to blame, disapprove».

26 Perf. Absol. 3 fem. Sing. from *barsisa* «to teach».

*Qeerancinkanna manjinka mammàssa.* The story of the leopard and the man,

1. *Qeeranci manjinta re'è itammalè<sup>1</sup>, re' e-tiki<sup>2</sup> hadi qeeranca shio'à<sup>3</sup> bagediki<sup>4</sup> shorra'nà<sup>5</sup> qeerancikinna baqata'ni<sup>6</sup>, so'à uṭṭeḍaake<sup>7</sup> manjò'ni<sup>8</sup> fulèn.* The leopard having eaten (because he had eaten) a man's goat, the family of the goat pursuing with the spear the leopard to kill it, the leopard running away arrived to a man who was threshing barley.

2. *Manjicco qeeranci iitta hiyyèn: Ballo, anee shinno'à shorrina'nèn, anee sho'p<sup>9</sup>, hiyyeṭṭi kaḍatèn.* The leopard said to the man: "Please, they are pursuing me to kill me, hide me"; saying so he pleaded him.

3. *Manjiccikinna miḍa asseḍaake gootarrà'ni e"ishèṭṭi<sup>10</sup> sho'èn. Shorramma manninna<sup>11</sup> shorrà'ni dagèn.* The man hid it having introduced it into the granary where he was putting the grain. The men who were pursuing came.

<sup>1</sup> IX, 3, c «eating, having eaten, because. it had eaten».

<sup>2</sup> «of the goat» (VI, 1).

<sup>3</sup> IX, 3, a

<sup>4</sup> «with the spear» (VII, 11, Instrument).

<sup>5</sup> «to pursue»

<sup>6</sup> «to run away»

<sup>7</sup> Reflex., «to thresh one's grains».

<sup>8</sup> VII, 1

<sup>9</sup> Imper. from *sho'à* «to hide» (X, 4).

<sup>10</sup> Gerund Past, II, from Causat. *e"isha* «to cause to go in».

<sup>11</sup> Rel. Pron. (III, 7, d).

4. *Manjicco miɗa utteɗa'nèka*<sup>12</sup>: *Meà*<sup>13</sup> Having they asked the man who was  
*qeeranci kaba'à dagebaa*<sup>14</sup>? *hineɗi lan-* threshing the grain, saying: "Has perhaps  
*qammalè*<sup>15</sup>, *dagebaan*, *afebè' non*<sup>16</sup>, *hiy-* a leopard come hereto?" he kept it hidden,  
*yeɗi sho'èn*. saying: "It has not come; I have not seen  
it".
5. *Mannikinna gopèɗi aagèn*. *Yoona* The men, not having found it, went back.  
*manjicci qeeranca: Manni gopeɗi*<sup>17</sup> *aa-* Therefore the man having said to the  
*ge'èn*<sup>18</sup>, *fuldettèɗi*<sup>19</sup> *me"i*, *hiyyammalè*, leopard: "The men, having missed (you)  
*qeeranci fulèɗi: Atee' itànnon hiyyèɗi*, have gone back", having come out, go,  
*sho'èke manjiccò'ni ke'èn*<sup>20</sup>. the leopard having come out, attacked the  
man who had hidden it, saying : "I eat  
you".
6. *Manjiccikinna: Atee' sho'è*<sup>21</sup> *gatisen-* And the man having asked it, saying: Be-  
*nettee*<sup>22</sup> *anee ittatto? hiyyeɗi laqàmmalè*, cause I have saved you, hiding you, you  
*qeeranci: galati heɗebaan*<sup>23</sup>, *itànnen*, eat me? The leopard said: "There is no  
*hiyyèn*. gratitude, I eat (you)".

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12 Rel. Pron. Acc.

13 «perhaps?»

14 Interr. without final *-n*.

15 from *laqa* «to ask»

16 = *afebò'non* «I have not seen».

17 Gerund Past II from *gopa* «to miss, not to find».

18 Perf. Definite «they have gone» therefore you are safe.

19 Gerund. Past II from *fula* «to go out».

20 Perf. Abs. from *ke'à* «to get up» (here: against).

21 Ger. Past I.

22 Gerund Past II from *gatisa* «to save».

23 Neg. of *heɗa* «to be».

7. *Manjiccikinna: Atee gatisennekà<sup>24</sup> manjo ittatteffinni<sup>25</sup>, manjikinna binenci duucci faradowwàl hiyyèn. Qeerancikinna: elottèn<sup>26</sup>, faradàqqa<sup>27</sup>! hiyyèn.* The man said: “Since you (want) to eat a man who has saved you, all the men and the animals shall judge”. The leopard said “It is good, let them judge!”
8. *Manjinna bininci duucci qitfo' e'nà<sup>28</sup> manjicci ku' lèn<sup>29</sup>, iitta hiyyà' ni: Qeeranca konnè shinno' à<sup>30</sup> shorrina' nà, anì miqà uṭṭeḍa'nà<sup>31</sup> dagèṭṭi, anee sho' i hiyyammalè, miqàtike gootarà' ni<sup>32</sup> isoo sho' è gatisànnalè, ta' a lubbo fulèṭṭi<sup>33</sup> atee itànno malè, me" àbe' non<sup>34</sup>, hiyyèn, hiyyèṭṭi fulèke<sup>35</sup> ilaala' ni<sup>36</sup> ku' lèn manjicci.* All the men and animals being ready, the man spoke, saying like that: “While they were pursuing this leopard to kill it, having it come to me, while I was threshing the grain, having told me: ‘Hide me!’, having I saved it, hiding it in the granary of the grains, now having it saved its life, he has said: ‘I don't go, I will eat you’; the man told this to the people that had gathered.
9. *Qeeranca lanqammalè: Eeti, hiyyèn. Faradde ta' a lamingi hinèn.* Having they questioned the leopard, it said: “Yes (it is true)”. So both said: “Now bear the sentence”.

<sup>24</sup> Rel. Pron. m. Accus. from *gatisa* «to save».

<sup>25</sup> «since you want to eat».

<sup>26</sup> «it is good» (IV, 3, c).

<sup>27</sup> *farada* is a special form of Imperative with *-qqa*, a particle used to stress.

<sup>28</sup> Past Ger. I from *qitfo' à* «to be ready», with *-na*.

<sup>29</sup> Perf. Abs. from *ku' la*, Reflex. of *kula* «to tell».

<sup>30</sup> IX, 3, a

<sup>31</sup> Ger. Contemp. from *uṭṭeḍa* «to thresh one's grains».

<sup>32</sup> place in which (VII, 1).

<sup>33</sup> Lit.: having come out (with his) life.

<sup>34</sup> *-be' non* = *-bo' non* «I do not go».

<sup>35</sup> Rel. Pron. Dative from *fula* «to get out».

<sup>36</sup> *ilaala* m. «world, country, people»

10. *Welì binencuwì: No'oo bagediki bir-rà' nèki<sup>37</sup> insà' netebaa<sup>38</sup>? itaaṭṭèn<sup>39</sup>, itowwàl, hinèn.* The other animals said: "Are they not the ones who exterminate us with the spear? It is to be eaten, let it eat!"
11. *Binenci giddi' ni qamalè çalla gattem-màn<sup>40</sup>. Qamalè maa hitè? Ati qeeranca habà shoṭṭettèṭṭi<sup>41</sup> gatissète<sup>42</sup>? hitèṭṭi, manjicco qortèn.* From among the animals only the monkey had remained. What did the monkey say? It asked the man, saying: "Where have you hidden the leopard and saved it?"
12. *Manjicci kin: Konne gootarà'ni sho'ènnen<sup>43</sup>, hiyyen. Qeerancakanna: Ati' ànna ittandè<sup>44</sup>? hiteṭṭi laqqèn.* The man said: I hid it in this granary. They asked the leopard: and for you, is it exactly like that?
13. *Eeti, hiyyèn qeeranci. Qamalè kin: Tinni yaane sobokèn, gootari duuccim-bà<sup>45</sup> duudakèn<sup>46</sup>, habà'ni e" isshette<sup>47</sup>? Atinà habà'ni e" itette? hitèn. Kabà'ni banetèn<sup>48</sup>, hiyyèn.* "Yes", said the leopard. But the monkey said: "This thing is a lie; the granary is closed from every side; from where have you let it in? and you, from where have you gone in?" "Having I opened from here", said (the man).

<sup>37</sup> Rel. Pron. 3 Pl. from *bira* «to finish, exterminate».

<sup>38</sup> < *insa'ne-te(n)-baa(n)*

<sup>39</sup> IV, 3: «it is to eat, to be eaten», Infin. with *-ṭen*.

<sup>40</sup> Past Perf. from *gata* «to remain».

<sup>41</sup> Gerund Past II from *sho'a* «to hide».

<sup>42</sup> Perf. Abs. from *gatisa*, Causat., «to save».

<sup>43</sup> Perf. Absol. from *sho'a* «to hide».

<sup>44</sup> «is it like that?» (IV, 2, Note 2), without *-n* because it is Interr.

<sup>45</sup> «from every side»; *-ba* indicates the place (VII, 2).

<sup>46</sup> *Duuda* «closed»; also «deaf and dumb».

<sup>47</sup> Perf. Absol. from Causat. *e"isha* «to cause to go in»; from *e"à* «to go in».

<sup>48</sup> From *banè'* Gerund Past I «having I opened» and *-ten*, particle that translates the verb to be.

14. *Qamalè qeeranca: E"i, uudo<sup>49</sup>, hitèn. Qeerancikinna e"ien<sup>50</sup>. Manjicco kin: çufi<sup>51</sup>, hitèn, uudo; çufèn.* The monkey said to the leopard: "Go in, let me see". The leopard went in. To the man it said: "Close, let me see"; He closed.

15. *Yoona reaaki<sup>52</sup> baletè'ni heqè'na<sup>53</sup>, shiaaki<sup>54</sup> bagedò afè'na, maata<sup>55</sup> kulàno? hitèn qamalè; hinaake<sup>56</sup> mammasa<sup>57</sup> heqen<sup>58</sup>.* "Therefore he who is going to die being in the hole, he who is going to kill holding the spear, what shall I say?". This was the conclusion of the monkey, and this is a proverb that is being told.

*Lamè melàllenna mitte aro'ò*

Two women and one husband

1. *Mitti aro'i'à lamè melàlle heqtemmàn<sup>59</sup>. Laminta melàlle waaleffi<sup>60</sup> aro'i duulo me"ètti<sup>61</sup> turè'na, mitte lumoçti arè lamè oose labballòn çalla ildèn.* One husband had two women. The husband having left the two women, having gone to an expedition and having waited (to come back), the one wife who was older gave birth to two male children.

<sup>49</sup> Imperat. 1 Person «let me see».

<sup>50</sup> Perf. Absol. from *e"à* «to go in».

<sup>51</sup> Imper. from *çufa* «to close».

<sup>52</sup> Rel. Pron. from *rea* «to die».

<sup>53</sup> Gerund Contemp. from *heqa* «to be».

<sup>54</sup> Rel. Pron. from the verb *shia* «to kill».

<sup>55</sup> «what?»

<sup>56</sup> Rel. Pron. from *hiyya* (*hinaan* 3 Pers. Plur. Future); Indirect Case (being it a word preceding the Accus.; VI, 3).

<sup>57</sup> Accus. with *heqa* (VI, 3).

<sup>58</sup> Perf. Absol. with the meaning of Present from *heqa* «to be».

<sup>59</sup> Imperf. of *heqa* that translates the verb «to have».

<sup>60</sup> Gerund Past II from *waala* «to leave», *me"à* «to go».

<sup>61</sup> See prec. note.

2. *Tinni ilà goppemmati<sup>62</sup> laminta oose* That one who had not brought forth, hav-  
*axxi<sup>63</sup>, qoonji mitti giddo uggite<sup>64</sup>* ing taken the two children, having put  
*abbàyya giddò hundèn.* them in a gourd, she threw them into (a  
 big) river.
3. *Aro'ì duulokenaa'ni<sup>65</sup> aagà-woddà, ga-* When the husband came back from the  
*dabò afo'okè'ni issite<sup>66</sup>: arè atitti ildèt-* expedition, the wife who had not brought  
*ta<sup>67</sup> oose ittè birtèn, hitte<sup>68</sup> kuldèn.* forth) having smeared the blood (of the  
 puerpera) on her mouth, she told him:  
 Your wife has eaten and finished the chil-  
 dren, that she had brought forth.
4. *Tenne' à aro' i lumoqiçò aretè' ni aare<sup>68</sup>,* Therefore the husband having got very  
*tenne' à sayya dulè<sup>69</sup>, gogì shamokin-* angry with the wife, he killed a cow, hav-  
*ni<sup>70</sup> gobè<sup>71</sup> waalèn.* ing sewn her (under) the wet skin, he left  
 her.

<sup>62</sup> Rel.Pron. of Past Perf. of *gopa* «not to have».

<sup>63</sup> Past Gerund.II from *aaça* «to take», *ugga* «to put».

<sup>64</sup> See preced. note.

<sup>65</sup> «from the campaign» (VII, 3) from *duulo. aaga* «to come back» (XII, 6).

<sup>66</sup> Gerund Past II from *issa* «to smear, anoint».

<sup>67</sup> Rel.Pron. Fem.Acc. from *ila* «to bring forth».

<sup>68</sup> Gerund Past I from *aara* «to get angry».

<sup>69</sup> Gerund Past II from *dula* «to kill an animal».

<sup>70</sup> adj. m. «wet».

<sup>71</sup> Gerund Past II from *goba* «to sew».

5. *Konne qonjo wodi' i a' dè me'' a' nà mitte* The water having taken the gourd, while  
*welè manjicco alfitètti<sup>72</sup>, a' dītè, bandè<sup>73</sup>* it was going (flowing) another woman  
*wudda-woddà, lamè oose labballin çalli* having found (it), having taken it and  
*giddò heḍe' nà<sup>74</sup> uuddètti gammaddà' ni ha-* opened it, when she looked, she saw that  
*dī' à iyyaqitetti<sup>75</sup> nosseḥḥèn<sup>76</sup>.* there were the two male children. Being  
 very happy she brought them home and  
 brought them up.
6. *Tenne lamintè oosekà summa ye' nà-* When they called the name of these two  
*woddà<sup>77</sup> «qonji giddiḥḥe oose» hinà' ni ye'-* children they called them saying: The  
*nà' nemmàn<sup>78</sup>.* children (that were) inside the gourd.
7. *Tenne'à oose itti noppitā' ni<sup>79</sup>: Kunni* Therefore those children while growing  
*summi maè? hiḥḥi qortèn<sup>80</sup>. Manni kin* up, they asked saying: “What is this  
*ha' nò wodi' i giddi' ni anḥèn<sup>81</sup>, hinèḥḥi kul-* name?” The people answered saying:  
*lèn.* “They have found you in the water”.

72 Ger. Past II from *alfa* «to find for. oneself».

73 Ger. Past I, 3 sing. fem. from *bana* «to open».

74 Gerund Contemp. from *heḍa* «to be».

75 Ger. Past II of the Caus. Reflex. from *aaga*, Caus. *iyyaaga*, Refl. *iyyaqa* (XII, 1, Note).

76 Perf. Abs. from *nosseḍa* Refl. «to bring up».

77 XII, 6; from *ye'a* «to call».

78 Imperf. Progress.

79 Gerund Contemp. from *noppa* «to grow up».

80 3 sing. fem., used with Plural, from *qora* «to ask».

81 Perf. Absol. from *afa* «to find»



8. *Tenne' à bogi-bogi' ni*<sup>82</sup> *wodi' i ikki aa-* Therefore, while they were going and ask-  
*qe*<sup>83</sup> *dagèmmakà*<sup>84</sup> *orà*<sup>85</sup> *qorta' ni martà* ing from place to place along the road,  
*woddà*<sup>86</sup>: *Worshakee*<sup>87</sup> *ɔɔɔ uuwwe*<sup>88</sup>, along which the water, having taken  
*worshi ɔɔɔ itè*<sup>89</sup> *egè' ne*<sup>90</sup>? *ama oose it-* them, had arrived: they asked, saying:  
*tè egendè? hità' ni qortèn.* “Give roasted grains to the dogs, have

ever dogs eaten roasted grains? has ever a  
 mother eaten (her) children?

9. *Okkò-widò ittèn hina'nèn*<sup>91</sup> *hineɕɕi* (People) said to them: “They say that  
*kullèn. Okko' à marrè uundà-woddà, ama* over there a mother has eaten. Having  
*insa'neɕɕè' ni hanà*<sup>92</sup> *gogà lalinka gom-* gone there, while they were looking, they  
*bè' na*<sup>93</sup> *affèn.* found that they had sewn a hide of cow  
 upon their mother.

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82 «place»

83 Ger. Past I

84 Rel. Pron. Accus. from *daga*.

85 «road»

86 from *mara* «to go» (XII, 6).

87 Dative

88 Imper. from *uuwwa* «to give».

89 itè m., ittè f., Ger. Past I, «I having eaten».

90 Perf. Abs. 3 sing. m. (without *-n*; Interr.).

91 Pres. from *hiyya* «to say» (X, 3).

92 «upon»

93 Ger. Contemp. from *goba* «to sew».

10. *Tee manjicco, maè iitta assinè<sup>94</sup>? hi-  
teppi qorta-woddà: oose lamè lakkò<sup>95</sup> i-  
lennetta<sup>96</sup> ginà<sup>97</sup> anpi aatfe<sup>98</sup> hundè<sup>99</sup>,  
itte'èn<sup>100</sup> hitè aro'oke'ni kulde-woddaà a-  
ro'ì anee iitta assèn, hiteppe oose tenne  
qortemmaffe'ni<sup>101</sup> kuldèn.*

“You woman, why have they done so to you?” having they asked this, she told them: “The two twin children that I had brought forth, my companion wife, after having taken them and thrown them, when she told to the husband ‘she has eaten them’ the husband did to me like that; she told that to those children who had asked her.

11. *Yoon oose tinni lamè insà'nee hundemmaffe<sup>102</sup> langatta<sup>103</sup> ama, balè undèppi<sup>104</sup>,  
goobiki buttà mooggèppi<sup>105</sup>,  
lalò tikà<sup>106</sup> lumokà isè'ni gandèn<sup>107</sup>.*

Therefore these two children, having dug a hole, and having buried from the neck down the second mother who had thrown them, they drove a big herd of cattle upon her.

94 Perf. Absol. (without *-n*; Interr.).

95 «twin»

96 Rel. Pron. fem. Accus. from *ila* «to bring forth»

97 More wives of a husband are *ginà* to each other.

98 Ger. Past I from *aaða* «to take».

99 Ger. Past I from *huna* «to throw»

100 Perf. Definite from *ita* «to eat».

101 Rel. Pron. of Past Perf. from *qora* «to ask», with *-ni* used with verbs ‘to say’ etc. (VI, 2).

102 Rel. Pron. of Perf. Past of *huna* «to throw».

103 Fem. Acc. «second»

104 Ger. Past II, from *uma* «to dig».

105 Ger. Past 3 fem. Sing. from *mooga* «to bury».

106 «herd»

107 Perf. Abs. 3 fem. Sing. from *gana* «to beat, drive the cattle».

12. *Lalì isè hirbessè<sup>108</sup> shièn. Amà in- The cattle having trampled upon her, sà'ne ildemmaṭṭà gogakenaa' ni tinkèṭṭi<sup>109</sup> killed her. Having untied from the hide buuriki<sup>110</sup> lumoṭṭà barra ḡi' ḡimbèṭṭi<sup>111</sup> the mother who brought them forth, and fayyinsèn. having anointed her with butter for many days, they healed her.*

*Mitte qee' ḡiccinkanna dubarriccoṭṭa aaḡa* The marriage of a boy and a girl

1. *Mitte qee' ḡicci aaḡeccinni<sup>112</sup> udumi' à A boy, having married had a child. Ac- uumatèn<sup>113</sup>. Manni galammashàn<sup>114</sup> cording to the custom of the country, the anno eebbiso' à<sup>115</sup> dageki<sup>116</sup> eebbiseccin people having come to bless the child, af- udumi' à: Lalinṭa eege abiṭṭè<sup>117</sup> fulaa- ter they had blessed him, having they said ke<sup>118</sup> kadowwàl<sup>119</sup>, hinaa-woddà, issh (as a good wish to the child ): “Having he hiyyen. seized the tail of the cows, let him go out (let him be a shepherd). (The father) said: “Alright”.*

<sup>108</sup> Ger. Past I from *hirbèssa* «to trample over».

<sup>109</sup> *tika* «to untie».

<sup>110</sup> *-ki* indicates the instrument, manner (VII, 11).

<sup>111</sup> *ḡi' ḡiba* is an Intens. verb «to anoint repeatedly».

<sup>112</sup> XII, 3; from *aaḡa* «to marry » (take a girl).

<sup>113</sup> *uumata* «to beget (said of the father)».

<sup>114</sup> Imperf. of *gala* «to live» and *-shàn* «according to».

<sup>115</sup> IX, 3, a; from *eebbisa* «to bless».

<sup>116</sup> Ger. Past I of *daga* «to come» and *-ki*.

<sup>117</sup> Gerund Past I from the Refl. *abiṭṭà* «to seize».

<sup>118</sup> Rel. Pron. indirect case.

<sup>119</sup> Imper. from *kada* «to become».

2. *Okkoneccin udumi' à langa barò anno laattò*<sup>120</sup> *tennè aaqèppi, sayyinte eegè' - ni*<sup>121</sup> *usurèppi*<sup>122</sup>, *horè bobbaasèn.* After that, on the following day, the father having taken this newly born child and having tied him to the tail of the cows he sent him to pasture (the cows).
3. *Tenne' à lalinte*<sup>123</sup> *eege elqàнна kayyi' à*<sup>124</sup> *wirr assà' nemmaqqè*<sup>125</sup>, *ikki woddì anno tinni rertèn.* Therefore, as the cows were shaking their tails this side and that side, this child died immediately.

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<sup>120</sup> *Laatto*, said of a newly born child.

<sup>121</sup> *eege*, f. «tail».

<sup>122</sup> Ger. Past II from *usura* «to tie».

<sup>123</sup> «of the cows», indirect case.

<sup>124</sup> *elqà* «towards there»; *kayyi' à* «towards here».

<sup>125</sup> Causal mood; IX, 3, b.

*Qoçinkanna<sup>1</sup> joletika<sup>2</sup> haaso' à*

The talking of the tortoise and of the hawk.

1. *Mitte barra jolè iima joldà' nà<sup>3</sup> qoci uudètti, Tee...jolè, hiyyètti ye' èn<sup>4</sup>. Isenna kin: Hee<sup>5</sup>...hitèn.* One day a tortoise having seen a hawk that was hovering in the sky, it called it saying: "You, hawk!" And it said: "Yes".
2. *Ançe dayyo ballo, magannetèn<sup>6</sup>, anènna atissha<sup>7</sup> duuccin geecco<sup>8</sup> uudon-na' à<sup>9</sup> ba'ette<sup>10</sup> leellishi, hiyyètti kaçatèn.* "Oh my sister, please, having taken me upon you, show me, that I may see everything just as you!", it asked it saying this.
3. *Isenna kin: Anì atee hitettesshàn<sup>11</sup> a' d'annon, ani uudennelco<sup>12</sup> duucca uudetelcinni-udumi' à, hollituttùn<sup>13</sup>? hitètti qortèn.* And it asked saying: "As you have said, I will take you, but after you have seen all that I see will you pride yourself?"

<sup>1</sup> *qoçà*, m. «tortoise».

<sup>2</sup> *jole*, f. «small bird of prey».

<sup>3</sup> Gerund Contemp. f. from *jola* «to fly, hover».

<sup>4</sup> *ye' à* «to call».

<sup>5</sup> Way of answering to one who calls.

<sup>6</sup> «please», from *Maganne* and *-tèn*.

<sup>7</sup> «like you».

<sup>8</sup> from *geà* «to reach», «whayever can be reached».

<sup>9</sup> from *uuda* «to see» (IX, 3, a).

<sup>10</sup> Gerund Past II from Reflex. *ba'eça* «to carry on the back».

<sup>11</sup> «as you have said» (VII, 12).

<sup>12</sup> = *uudennecco* or *uudennelco* Rel. Pron. (III, 7, c).

<sup>13</sup> from *holla* «to pride oneself» (IX, 2, r).

4. *Anṭe dayyo, hollabò' non<sup>14</sup>, hiyyèn. Amo ta'a, lekka anṭa giisseṭṭè<sup>15</sup> ga' mi<sup>16</sup>, iima marèmmanno-woddà duucca osol-dotṭè<sup>17</sup>, hitèṭṭi heqqeḍaassha<sup>18</sup> kuldèn.* “My sister, said it, I will not pride myself”. “Come on, seize tightly my feet with your mouth; and it told it, that it might be careful, “Do not smile, wherever we fly in the sky”.
5. *Iimi' à marènsha<sup>19</sup> ke' issinèṭṭi<sup>20</sup>, marremmà-woddà, uudè ege' nebaalco<sup>21</sup> uudemmaṭṭe, marè ege' nebaaba<sup>22</sup> maremmaṭṭe<sup>23</sup>, osò' licco<sup>24</sup> ke' issèn.* Having started to fly around in the sky, while they were flying, as they were flying to where it had never gone and was seeing what he had never seen, it started to smile.
6. *Lekka iseṭṭà suume woçç hità<sup>25</sup>-woddà ikki woddà iimi' ni ibèṭṭi çaççabè<sup>26</sup> reèn.* As its lips left the feet of it, on that instant, having fallen from high, it died having gone to pieces.

<sup>14</sup> Pres. Neg. from *holla*.

<sup>15</sup> Gerund Past II from Reflex *giiseḍa* «to be ready, to do something well».

<sup>16</sup> «seize with the teeth!».

<sup>17</sup> Imper. Negat. from *osò'la* «to laugh».

<sup>18</sup> from Reflex. *heqqeḍa* «to be careful» (IX, 3, A).

<sup>19</sup> «the going», from *mara*.

<sup>20</sup> Gerund Past II from *ke'issa* «to begin».

<sup>21</sup> From *ege'nèn* Perf. Absol. without *-n* (because it is followed by the negat. *-baa*) and *-lco* = *-cco* Rel. (III, 7, c), «places that he had never seen».

<sup>22</sup> See prec. note; *-ba* «place where to».

<sup>23</sup> Causal Mood, Past Tense (IX, 3, b) from *marema*, Recipr. from *mara* «to go».

<sup>24</sup> Infin. of *osò'la* «to laugh».

<sup>25</sup> «to let drop, to let go», from *hiyya* (X, 3, c).

<sup>26</sup> Intens. Verb, Gerund Past I.

*Reccotanna*<sup>27</sup> *gerecco*

## The goat and the sheep

1. *Mitte barra reccotinna gerecco orà me'inà'nà*<sup>28</sup> *bogì hassha*<sup>29</sup>-*woddà lumoke haqiccò'ni da'minèn*<sup>30</sup>.

One day the goat and the sheep going along the way, when the country became dark, they climbed upon a high tree.

2. *Haqicci kunni yo'òssha lumokeman*<sup>31</sup>. *Tenneṭṭe*<sup>32</sup> *binincinki hadì duucci firì-firingìn*<sup>33</sup> *hassha hassha ya'â*<sup>34</sup> *ofò'là'nemmàn*<sup>35</sup>.

This tree was very high. Therefore all the family of the animals, relatives by relatives, every evening, were sitting down for the conversation.

3. *Bukki hineṭṭa*<sup>36</sup> *yaane*<sup>37</sup> *hayyo*<sup>38</sup> *gaa-facco*<sup>39</sup> *ke'issinèn. Konne woddà gerecco alàyyiki*<sup>40</sup> *roqonsitèṭṭi*<sup>41</sup> *butti'â*<sup>42</sup> *ibba*<sup>43</sup>-*woddà,*

The sages began the discussion (about the) matter for which they had gathered. At this moment the sheep, out of fear, having begun to tremble, having fallen to the ground,

<sup>27</sup> *recco*, f., -*ti*.

<sup>28</sup> Gerund Contemp. from *me''a*.

<sup>29</sup> *hassha* «to become dark».

<sup>30</sup> Perf. Absol. 3 pl. from *da'ma* «to climb».

<sup>31</sup> IV, 5

<sup>32</sup> «for this»

<sup>33</sup> *fīra* «relative».

<sup>34</sup> «recreation, conversation»

<sup>35</sup> Imperf. Progress. from *ofò'la* «to sit down» (IX, 2, f).

<sup>36</sup> Rel. Pron. fem. Accus. from *hiyya*.

<sup>37</sup> f., «matter, thing».

<sup>38</sup> Coll. f. «sages».

<sup>39</sup> Infin. from *gaaṭa* «to ask, discuss».

<sup>40</sup> *alayyo* m. «fright, terror», -*ki* (manner: VII, 11).

<sup>41</sup> Gerund Past II, 3 Pers. fem. sing.

<sup>42</sup> VII, 2: «downwards»; *butta*, m. «earth, ground».

<sup>43</sup> XII, 6; from *iba* «to fall».

4. *recco iima heṣṣemmaṣṣi*<sup>44</sup>: *Yoon lu- the goat that was above, having said with*  
*mònga abidi*<sup>45</sup>, *lumònga abidi! hitèṣṣi* loud voice: “Well, seize the big one,  
*ṣanṣita*<sup>46</sup>-*woddà, binincinki waannuwi* seize the big one!”, all the elders of the  
*duuccingi butta heḑèmmaki baqatè*<sup>47</sup> *lug-* animals that were on the ground ran away  
*gèn*<sup>48</sup>. all of them.

5. *Okkone woddà insà'ne reccotinna ge-* At that time both, the goat and the sheep,  
*rècco lamingi lubbò gantèṣṣi*<sup>49</sup> *langa* having had their life safe, on the follow-  
*barò*<sup>50</sup> *orà insa'neka me''à ke'issinèn.* ing day they started to go their way.

*Firinṭa laqabaake*<sup>51</sup> *manji' a gorsa.*

Advice for a man who does not listen to  
his relatives

1. *Manjicci mitti firinṭa mari'è laqabaaki* There was a man who did not listen to  
*yookin eeyyabaaki*<sup>52</sup>, *olla'inkà*<sup>53</sup> *gorsa* (or: did not like) the advice of the relati-  
*a'ḑabaaki*<sup>54</sup>, *manjiki galabaaki*<sup>55</sup> ves, who did not receive the advice of the  
*heḑemmàn.* neighbours, who did not spend the night  
with human beings.

44 Rel. Pron. fem. 3 Sing. from Past Perfect of *heḑa* «to be».

45 Imper. from *abida* «to seize».

46 XII, 6; from *ṣanṣa* «to shout».

47 Gerund Past I from *baqala* «to run away».

48 *lugga*, a verb used to translate 'to the last, no one remaining'.

49 Gerund Past II from *gata* «to remain».

50 «on the following day».

51 Rel. Pron. Neg. from *laqa* «to listen to».

52 Rel. Pron. Neg. from *eeyya* «to like, love».

53 *olla'à* «neighbourhood, neighbour»

54 Rel. Pron. Neg. from *a'ḑa* «to receive».

55 Rel. Pron. Neg. from *gala* «to spend the night».



2. *Tenne' à barra-barra giddò bogà waa-lètti<sup>56</sup>, manjo gibètti<sup>57</sup>, firà gibètti bogi'-ni fulà'ni mitte manjinni afemèn<sup>58</sup>; kunni afemaaki manjinna worabeessakèn.* Therefore one day, having left the country, having disliked human persons, having disliked the relatives, going out of the country, he met a certain person. This person, whom he met, is the hyena.
3. *Worabeessi kunninna: Koo...manjo, habà martaatte<sup>59</sup>? hiyyètti qorèn. Manjinka gorsa gibè ke' è<sup>60</sup>, olla' inka gorsa gibè, firinkà galdumà gibè me'' ànnèkèn<sup>61</sup>, hiyyè haaso' èn.* This hyena: "Oh you man, where are you going to?" saying this asked him . "Having I disliked man's advice, having disliked the neighbour's advice, having disliked the coexistence with the relatives, I am going away", he told her.
4. *Tenne' à firintanna olla' intà, manjinta gibèka gorsaake mannà heqèn<sup>62</sup>; ke' i<sup>63</sup>, okkò marro<sup>64</sup> hiyyè hiissen.* (The hyena) gave him an answer saying: "There are persons who give advice to him who has disliked the relatives, the neighbours and the persons; get up!, let us go there!".

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56 Gerund Past from *waala* «to leave».

57 Gerund Past from *giba* «to dislike».

58 Perf. Absol.Pass. Recipr. (XI, 3, note 1)

59 from *mara* «to go», without *-n* (IX, 2, note 1).

60 «it is that I have disliked»

61 from *me'' ànnen* and *-ken*: «I am going» (X, 4).

62 «there is» X, 2, a; for the Accus. *manna* with *hedà* see VI, 3.

63 Imper. from *ke'a* (X, 4, b).

64 Imper. 1 Pl. from *mara*.

5. *Hiyyèmmasshàn*<sup>65</sup> *manjiccikinna worabeessi lamekè kandè*<sup>66</sup> *me" à ke' issinèn*<sup>67</sup>. *Marrè marrè*<sup>68</sup> *hina woddà, worabeessinte balebaa gennèn.* According to what she said, the man and the hyena, being two, started to go Keeping on going and going, they arrived at the hyena's den.
6. *Worabeessikinna: Bagedò konnè okkò uggitè e" i mini' à, hiyyè hiissen.* And the hyena answered saying: "Having placed this spear there, go into the house.
7. *Manjicci kunninna bagedò hulatè' ni*<sup>69</sup> *uggudèt*<sup>70</sup>, *worabeessinke minè' ni e" ièn*<sup>71</sup>. And this man having placed his spear at the entrance, he went into the house of the hyena.
8. *Firinñannà olla' inça gibe' èke*<sup>72</sup> *manjòn*<sup>73</sup>: *gorse*<sup>74</sup>, *hiyyà' ni*<sup>75</sup> *minikè hadò isikè' ni kula woddà, illetanna manshà itan onnà ani' à ugge*<sup>76</sup>, *hiyyà' ni me" èn.* "(He is) a man who has disliked the relatives and neighbours; advice him"; so saying, she told to the people of her family: "Put aside for me the eyes and the ears and so also the heart"; saying this she went away.

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65 VII, 12

66 Gerund Past from *kada* «to become»: «with two». For the Accus. see VI, 3.

67 Perf. Abs. from *ke'issa* «to start», Caus. of *ke'a* «to get up».

68 Ger. Past 3 Pl. from *mara*.

69 «entrance»

70 Gerund Past Reflex. from *ugga* «to place».

71 X, 4, from *e" à* «to go in».

72 Rel. Pron. with *-ke(n)* «he is».

73 IV, 4

74 Imper. 2 Pl.

75 «saying».

76 Imper. 2 Pl.

9. *Tenneṭṭè baletè'ni e'' è woddà<sup>77</sup> ikki woddi<sup>78</sup> worabeessi isoo iè<sup>79</sup> birèn<sup>80</sup>. Manshatanna illè ittan onnà idagemma-ke<sup>81</sup> deeticci'a<sup>82</sup> ugginèn.* Therefore, when (the man) went into the den, immediately the hyenas having eaten him, finished everything. They put aside the ears and eyes and so also the heart for the one who had discovered him and brought him.
10. *Mitti kin worabeessi marema'ni<sup>83</sup> hose'èki<sup>84</sup> daga woddà, sasinco konnè uddèṭṭi, ito' à a' dā woddà, Ebeliccokèn hi-neṭṭi hoyyinèn.* But one hyena, who had spent the day roaming about, having come back and having seen these three things, when she took them to eat them, they forbade her saying: "They are of So-and-So (hyena).
11. *Tenne'à: Ebelicco seeriki<sup>85</sup> ku'lè'<sup>86</sup> anee injifatun(i)<sup>87</sup> hiyyèṭṭi, a' dèṭṭi, itè birèn.* Therefore, having she said: "So-and-so, having spoken according to custom, let her overcome me!" having taken the three things, she ate them all.

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77 «when he went in».

78 «on that instant».

79 «having eaten».

80 «he finished».

81 Rel. Pron. from Caus. of *daga* (XI, 1, Note) with *ke*, Dat.

82 *deeticca* «the man who first finds the prey»

83 Ger. Pres. of Recipr. *marema* from *marā* «to go».

84 Rel. Pron. from *hosa* «to spend the day».

85 «according to custom», VII, 11.

86 Ger. Past of *ku'la* Reflex. of *kula*.

87 IX, 2, r.

12. *Me'' emmaki*<sup>88</sup> *dagètti: Ani' à ugge, hiyyennecci*<sup>89</sup> *habà heqè*<sup>90</sup> *hiyyètti laqa woddà, illetanna manshà onnatanna afekebaan*<sup>91</sup>, *hiyyè hiissèn.*

Having arrived (the hyena) who had gone and having asked: "Where is what I told you to put aside for me?" (the hyena who had eaten) answered saying: "He had no eyes, no ears, no heart".

13. *Tinni maa hiyyate? - Mansha afe' e' à*<sup>92</sup> *firinça gibammabaan; ille afe' e' à balè no' oñtè' ni dagammabaan, onnà afe' e' à bagedò okko uurrisètti dagammabaan*<sup>93</sup> *hiyyètti hiissèn.*

"What does this mean?" - (and the same) answered saying: "Had he had ears, he would not have disliked the relatives; had he had eyes, he would not have come to our hole; had he had heart, he would not have placed there his spear".

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<sup>88</sup> Rel. Pron., III, 7, d.

<sup>89</sup> Rel., III, 7, c.

<sup>90</sup> Interr. without *-n*.

<sup>91</sup> «to have», Neg. with Rel. (X, 1).

<sup>92</sup> Condit. (XIII, 2, note 3): «had he had».

<sup>93</sup> Imperf. Neg. in the Condit., XIII, 2.

## The animals go to confession and receive a penance

*Buttiki bininci duucci itaacco harsà fulèn.* All the wild animals of the earth went out to search for something to eat.

1. *Buttiki bininci mitte barra mari' atètti<sup>1</sup>, itaacco<sup>2</sup> hasitò<sup>3</sup> me' èn.* One day the animals of the earth having made a consultation, went to look for something to eat.

2. *Mittelconnà<sup>4</sup> alfinebaangi<sup>5</sup> lumotta yanna elonnen<sup>6</sup>. Mitte barra insa' nètte oddonaa' ni mitti ke' ètti, mitte hedumà shiqishèn<sup>7</sup>.* They tired themselves for many days without finding anything. One day one among them stood up and presented a proposal.

3. *Tenne barraqiçò' ni indannolco<sup>8</sup> alfine-bo' nòki<sup>9</sup> solo' iki fannisemènnen<sup>10</sup>; oddo<sup>11</sup> no' oñenaa' ni<sup>12</sup> mitti lumotta çubbò hujetee<sup>13</sup> malè, iitta gompannabaan<sup>14</sup>.* “We have been crucified by hunger, we who have tired ourselves till this day without finding anything to eat. It (must be) because somebody among us has committed a big sin, otherwise we would not be so tired (for nothing)”.

<sup>1</sup> *mari'ata* «to take advice in a meeting».

<sup>2</sup> «what they eat», Rel. (III, 7, c).

<sup>3</sup> Inf. of *hasa* «to look for».

<sup>4</sup> *mittelco* = *mittecco* «nothing».

<sup>5</sup> «without finding», from *alfa* Reflex. (XI, 2).

<sup>6</sup> Perf. Abs. from *elo' à* «to tire oneself».

<sup>7</sup> Perf. Abs. from *shiqisha* Caus. «to present».

<sup>8</sup> Rel. from *ita* «to eat» (III, 7, c).

<sup>9</sup> Rel.

<sup>10</sup> Pass., «to be crucified».

<sup>11</sup> «the middle».

<sup>12</sup> VII, 3.

<sup>13</sup> Ger. Past II with *-tee* before *malè* (XIV, 2).

<sup>14</sup> Imperf.

4. *Tenneṭṭe' mitti mittingin hunjenneṭṭà* “Therefore”, said he, “let each one of us, *ḥubbo tari-taringin aadde aango*<sup>15</sup>, turn by turn, make penance (confess) for *hiyyèn*. the sins that we have committed”.
5. *Duuccingi yaane tennè gammadèṭṭi*, Everybody having (accepted) with pleasure this thing, they sat down to give a sentence. *seera uuwwiyotee*<sup>16</sup> *ofo' linèn*.
6. *Edisèṭṭi*<sup>17</sup> *yonnà mitti neenqi iitta* In the first place a lion told his sin *hiyyà'ni ḥubbo kulèn: Mitte barra mitti* saying like that: “One day a cow that had *maseeni dalla' à enqèṭṭi*<sup>18</sup> *fulèka*<sup>19</sup> *alfen-* not yet brought forth, having broken the *nèṭṭi*<sup>20</sup> *itennèn. Tinni ḥubbote kaddoo-* hedge, having I found it, that had come *le*<sup>21</sup> *kulle hiyyèn*. out, I ate it”, and he add: “Tell if it is a sin”.
7. *Worabeessikinna ke' èṭṭi*<sup>22</sup>: *Mitte ba'ò* The hyena having stood up, said: “One *a'urèṭṭa*<sup>23</sup> *faḍ àcco afennèṭṭi itennèn.* day having I found a horse, with a very *Tinni ḥubbote kaddòle anè'ni hitinaaṭṭa*<sup>24</sup> heavy burden, I ate it; tell me if it is a *hiyye, hiyyèn*. sin”.

15 Imper. 1 Pl. from *aaga* «enter into penance (*aadde*)».

16 Inf. of *uuwwa* «to give», with *-tee* (VI, 4, b).

17 Ger. Past II (IX, 2, n) with *yonnà*, that could be omitted.

18 Ger. Past II from *enqa* «to break».

19 Rel. Acc. from *fula* «to go out».

20 Ger. Past II (IX, 2, n).

21 Condit. from *kada*.

22 Ger. Past II, «having stood up».

23 Rel. fem. Acc. from *a'ura* «to be heavy».

24 Rel. fem. Acc. from *hiyya*.

8. *Qeerancikinna tarà isikè'ni ke'èffi iitta* Also the leopard standing up in its turn  
*hiyyèn: Mitte barra mitte goronte recco* said so "One day having I found a goat  
*allalisanjokenaa'ni baṭṭèṭṭi<sup>25</sup> allallamma-* that had not yet brought forth, that had  
*ke<sup>26</sup> raaqi giddò shafà ittà'na<sup>27</sup> alfennèṭṭi* gone astray from the shepherd and was  
*itennèn.* eating leaves in the wood, I ate it
9. *Tinni çubbotè'ni lakko'endòle<sup>28</sup> kulle,* Tell whether this is considered a sin; I am  
*ha'nò hitinaaṭṭa<sup>29</sup> a' donnaa<sup>30</sup> giisseqè'<sup>31</sup>* ready and waiting to receive what you  
*heqqeḍaannen<sup>32</sup>, hiyyèn.* will tell.
10. *Gatèmmaki bininci duucci tara tarà* All the remaining animals, standing up  
*ke'na'ni<sup>33</sup> çubbò insà'neṭṭà kulleccin* in their turn, after they had told their  
*udumi' à, harretinna tara-isekè'ni keṭṭèṭṭi,* sins, also the donkey having stood up in  
*hollà isettà ke'issitèn<sup>34</sup>.* its turn, told (started) its deed of bravery:

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25 Rel. fem. from *ba'a* «to perish, go astray».

26 Rel., III, 7, d.

27 Ger. Contemp. from *ita*.

28 Condit. Pass. fem. from *lakko'em* «to be counted».

29 Rel. fem. from *hiyya*.

30 Or -*a' à*, IX, 3, a.

31 Ger. Past, Reflex.

32 Refl.: «I wait».

33 Ger. Contemp. from *ke' à* «to stand up; to start», X, 4.

34 Perf. Abs. Caus. from *ke' à*.

11. *Isenna mitte barra gootti fe' è' nà<sup>35</sup> me" à' ni<sup>36</sup> deranga manji mittin afe-mètti<sup>37</sup> haaso' akee' ni<sup>38</sup> uurrè-woddà, shiittoqiçò edì' à sa' ennètti<sup>39</sup> badda' à iten-nèn, hitètti kuldèn.*

and it told: "One day the master having put on me the burden, while he was going, having met by chance a man, while he was standing (busy) in his speech, I having passed a little bit forward, ate the grass.

12. *Seerinki<sup>40</sup> waannuwi ke' ètti: Masen-demmàtti<sup>41</sup> dalla' à enqitèmma<sup>42</sup>, recco allalisanotenaa' ni baftè' fuldèmma<sup>43</sup>. Fe' anjo ba' ò goppètte kaddòle, çubba-aleeyye insà' nète malè', ha' nò çubbò affinebaan<sup>44</sup> hinètti hasisaaka seera wontèn.*

The elders of the tribunal having stood up, (gave the following sentences): "The goat that had not brought forth, had broken the fence and had gone out and was lost from shepherds - (as for the horse) loaded with a heavy load that made it tired, (in these cases) the sinners are those (people), you have no sin"; saying this, they pronounced the necessary sentence.

13. *Yaane kin harriccotiitti çubbo lu-mottèn; qofin heftètte<sup>45</sup> fattashiyyò hasis-saatten, hinètti shiittoçta yanna turrèn.*

"But the sin of the donkey is big; it needs a special examination; and they waited for some time.

<sup>35</sup> Ger. Past with *-na* from *fe' à* «to put a burden on a beast» (IX, 3,m).

<sup>36</sup> Ger. Contemp.

<sup>37</sup> Ger. Past from *afemà*, Pass. Refl., «to meet»

<sup>38</sup> «in talking», VII, 1.

<sup>39</sup> Ger. Past II, IX, 2, n.

<sup>40</sup> «of the law (*seera*)».

<sup>41</sup> Rel. fem., III, 7, d.

<sup>42</sup> Past Perf. from *enqa*.

<sup>43</sup> Past Perf. from *fula*.

<sup>44</sup> «to have», Neg.

<sup>45</sup> Rel. fem. from *hedà*



14. *Okkoneccin udumi' à: Goota atikà* After that they said: “Because you have  
*heqqitewoffoongi*<sup>46</sup> *me' itettèffi, badda' à* gone without waiting for your master,  
*itennèn hitetteffi kuldettaffe, lumòffe* and because you have said that you have  
*çubbo kaddemmaffe, reotikà seera ati' à* eaten the grass, this being a big sin, we  
*wontènnen, hinèffi, ettenè çubbo isette' ni* have decided for you the death penalty”;  
*wontemmaffe, ikki woddì mudatikà seera* having they sentenced on that sin of its,  
*uunemmaffe, abindeffi, harriccotanna* having given this final sentence, on the  
*mitte mitte yanna kukkutineffi, maala* spot having they seized the donkey and  
*qoodemmaffi indèn.* having for some time cut it down, they  
 ate it having distributed its flesh.

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<sup>46</sup> = *heqqiteboffoongi*, XII, 1.

*Mitti manji lumotta abekattumma<sup>1</sup> ege' -* There was a man who had a complete  
*nemmaki heqemman.* knowledge of advocacy

1. *Mitti manji haaganà fuletti abekattumma haaso' à' na<sup>2</sup>, mitti weli abekatticci hegà uushò<sup>3</sup> shiqisheppi<sup>4</sup> : Urjè iimittiki lakkòssi me' èke? buttininpi oddò habaté? hiyyetti hegà uudèn.* A man having gone to the meeting, while he was talking (exercising) the profession of advocate, another advocate having presented a test, tempted him saying: "How much is the number of the stars of heaven? Where is the middle of the earth?"

2. *Afà gopoole<sup>5</sup> lumotta murà uuwwaassha<sup>6</sup> haaso' à aangèn<sup>7</sup>. Afoole<sup>8</sup> kin hegà uudemmakinnà<sup>9</sup> lumotta murà uuwwaassha lumoki manji giddo haaso' à aangemman.* They agreed that if he did not know, he would pay big penalty; but if he knew, the tempter would give a big penalty; they agreed among many people (as witnesses).

3. *Kunni laqememmak<sup>10</sup> wabeekicci abekatticci hadi' à agètti, mininpi amà hashiptà ità shiqisshà-woddà, yaaddotena' ni ketpetta<sup>11</sup>, ità gibèn.* This clever advocate who had been tempted, having gone home, when the house mother presented the supper, he did not want to eat, being caught in his thoughts.

1 From Italian «avvocato».

2 Gerund Contemp.

3 «temptation», from *hega* «quality, essence of a person» and Infin. of *uuda* «to see».

4 Gerund Past II from Caus. *shiqisha*.

5 Condit. Neg. (XIII, 1).

6 Final Mood from *uuwwa* «to give».

7 = *weli aaga* «to agree».

8 Condit. (XIII, 1).

9 Rel.

10 Rel. Pass. from *laqemà* «to be questioned».

11 Rel. fem. from *ke' à* : «by the reason of».

4. *Maè ità gopp atteki? hitètti laqqèn. Waawwoti, itàbo' non<sup>12</sup>, hiyyètti haa-so' èn. Lumoqiçò laqqè rakkiseccin<sup>13</sup>-udumi' à, tennè barra kaddètta<sup>14</sup> yaane duucca kulèn.* She asked him: "Why is it that you don't want to eat?" He answered saying: "No, I do not eat". After she had pressed him and asked many times, he told all that had happened in that day.
5. *Okkone woddà: Tennaata<sup>15</sup> yaaddè'<sup>16</sup> ità gibbàtto? iti, ta'a atè'ni kulànnon, hitèn. Okkone woddà isshì hiyyètti itèn.* At that time she said: "Is it for this that being you sad, you do not eat? Now eat and I will tell you". At that time he said yes and ate.
6. *Ite-ke'eccinni-udumi' à<sup>17</sup>: iimiitti urjè me' etè hiyyèmmaṭṭè, ṭaafè kintaaliki<sup>18</sup> saffartè' dundè<sup>19</sup>, làkko' i hiyyi. Buttininṭi oddo habatè? hiyyèmmaṭṭè<sup>20</sup>, siqqo-tikà marçà buttinakè'ni ottètṭi<sup>21</sup>, kabatèn hiyyi, hitètti kuldèn.* After he had eaten, she told him: "As he has asked 'how many the stars of the sky are', after you have measured a quintal of tief and strewn it, tell him: 'count it!' As he has told you 'where is the centre of the earth', having you stuck the iron end of your stick in the ground, tell him 'here it is!'.

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12 Pres. Neg.

13 Caus. from *rakkisa* «to trouble, press» (XII, 3).

14 Rel. fem.

15 = *tenne' àta* «is it for this?».

16 Ger. Past from *yaada* «to be worried».

17 «after he had finished (*ke' à*) of eating».

18 *-ki* indicates instrument, manner (VII, 11).

19 Ger. Past of *duna* «to strew».

20 Causal Mood

21 Ger. Past II from *ota* «to pierce».

7. *Tinni kulà lumoqiçò iso'ò gammacci-* This discourse having pleased him very  
*sè'na*<sup>22</sup>, *manni giddo marètti: urjètki* much, having gone to the men's meet-  
*lakkaòssi tenne raafètte*<sup>23</sup> *likkèn; lakko'i;* ing, he showed (gave answer) saying:  
*buttininfi*<sup>24</sup> *oddo tenne siqqo otennètte*<sup>25</sup> "The number of the stars is like this tief,  
*oddòn, hiyyètti, manninçe oddò'ni egè'ni-* count it! The middle of the earth is where  
*shèn*<sup>26</sup>. I have pierced with this stick!"

8. *Okkone woddà mannikinnà:* At that time the men said: "It is true!"  
*ɖugaanden*<sup>27</sup>, *hiyyè haaso'èn. Tenneɖè* For this reason the advocate who had  
*hegà uudemmakei abekatticci lumòtta murà* tempted gave a big penalty to the one  
*yookin kaasà hegà uudemmakee*<sup>28</sup> who had been tempted.  
*uuwwèn.*

*Miiti manjicci lamè oose afemmàn*

A man had two sons

1. *Angafi belti annà isikè ergemabaan*<sup>29</sup>, The elder son does not serve his father,  
*anninka horèнна allalabaan*<sup>30</sup>; *anna waa-* does not pasture the father's cattle; hav-  
*lètti*<sup>31</sup> *bayyatee*<sup>32</sup> *godaanèn*<sup>33</sup>. ing left the father, having gone far away,  
 he went to live in another country.

<sup>22</sup> Ger. Past with *-ni*.

<sup>23</sup> «that of the tief» (VI, Gen.).

<sup>24</sup> Gen from *butтина* (VI).

<sup>25</sup> Rel. fem. from *otènnen*, Perf. Abs. of *ota*.

<sup>26</sup> Perf. Abs. of Caus. *ege'nisha*, from *egena* «to know».

<sup>27</sup> Like *likken*, from the verb «to be» (IV, 2).

<sup>28</sup> Rel. Pass.: «he who is tempted».

<sup>29</sup> Neg. from *ergemaan*, Pass. from *erga* «to send on an errand».

<sup>30</sup> Neg. Pres. from *allala* «to pasture the cattle».

<sup>31</sup> Ger. Past II from *waala* «to leave, abandon».

<sup>32</sup> Ger. Past I from *bayyata* «to go far away».

<sup>33</sup> Perf. Absol. from *godaana* «to go to stay in another place».

2. *Ma' nicci belti kin annakee ergemàn,* But the younger son serves the father,  
*annakee hujään, allalaan; anna isika waa-* works for the father, pastures (the cattle);  
*lebaangi<sup>34</sup>, anni çimeṭṭi<sup>35</sup> reò geè-* having not left his father, having the  
*woddà<sup>36</sup>, anni ma' nicco belto iitta* father become old and being near to die,  
*hiyyèn:* the father said like that to the younger  
 son:
3. *Anke belto, horatennècco<sup>37</sup> duucca atè* “My son, all my property (will be only  
*malè, dayyi atiki qoodemabaassha<sup>38</sup>; ho-* yours), but your brother shall not share  
*ratennècci duucci atike kadowàl hiyyèn.* it.” He said: “All that is my property be  
 for you!”
4. *Ma' nicci belti kin annà isikà iitta* But the younger son said so to his father:  
*hiyyèn: Anna anke, dayyi anki atikè an-* “My father, my brother is your elder son,  
*gafa beltòn<sup>39</sup>; ani maa' nakèn<sup>40</sup>.* I am the younger one;
5. *Isi atee toàcco<sup>41</sup> gopeṭṭinnà<sup>42</sup> ajajema-* although he has failed to assist you and  
*tanna<sup>43</sup> giboole<sup>44</sup>, angafà atikee; isi' à* has refused to obey, he is your elder son!  
*geaaka<sup>45</sup> qoobbo hoyyettottè<sup>46</sup>, hiyyettè* Do not deprive him of the share that goes  
*anna gorsèn.* to him.”; with these words he advised his  
 father.

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34 XII, 1

35 Ger. Past II from *çima* «to become old».

36 XII, 6: from *gea* «to reach».

37 Rel. Pron. (III, 7, c) from *horata* «to rear (cattle)».

38 Negat. Pass. Recipr. from *qoodema* «to share» (IX, 3, A).

39 IV, 4

40 IV, 1

41 Inf. of *toata* «to visit, assist (parents)».

42 Ger. Past II from *gopa*.

43 Infin. Pass. of *ajaja* «to command».

44 Condit. from *giba* «to refuse» (XIII, 1).

45 Rel. Pron. Acc. from *gea*.

46 Imper. Neg. from *hoyyeda*, Reflex. of *hoyya*.

6. *Anni kin: Anṭa karra isì a' ḏabaan<sup>47</sup>, hiyyèṭṭi mufatèn. Kaddo<sup>48</sup> malè ma' nicci belti annà isikà gorsèn, iitta hiyyà'ni:* But the father got angry saying: "He shall not take my property!"; this notwithstanding the younger son advised his father saying:

7. *Ani' à shiiṭṭokà qoobbo uuwwi, dayyo ankee çaalèka<sup>49</sup> qoobbo isi' à uuwwi; kin ani' à uutàttokè<sup>50</sup> qoobbo'ni eebba atiṭṭa lebbetteṭṭi, shiiṭṭ ongà ani' à uuwwi, hiyyèṭṭinna<sup>51</sup> ma' nicci belti annà gorsèn, kaḏatèn.* "Give me a small share, but give to my brother a bigger share; but having added your blessing to the share that you give me, give me the small (share)!"; having said this, the younger son gave an advice to his father and begged him.

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47 Neg. Present from *a' ḏa* «to take».

48 Imper. 3 Sing. fem. from *kada* «be it!».

49 Rel. Pron. Accus. m. from *çala* «to be more, excel»

50 Rel. Pron. m. indirect case, from *uuwwa* «to give» (X, 3, b, note 1).

51 Ger. Past II from *hiyya*.

8. *Anni ma'nicci belti hiyyèffa*<sup>52</sup> The father having heard what the younger  
*laqèffi*<sup>53</sup>: *Isshi tà kaddowàl*<sup>54</sup>; *yaane kin* son had said, (answered): "Well now, let  
*ati hitètteshaan*<sup>55</sup>, *ati' à uuwwaneki*<sup>56</sup> it be (so); but, as you have said, may  
*duuccin-gecci*<sup>57</sup> *horowàl*<sup>58</sup>; *haarso bonò* everything that I give you multiply; your  
*atiki ilowàl*<sup>59</sup>; *belti atiki atee gargaro-* (property) may bring forth during the  
*wàl*<sup>60</sup>, *hiyyèffi*, *atiki qoobbi konnetèn*<sup>61</sup>; rainy season and the dry season; let your  
*konnè dayyi atiki dagoole*<sup>62</sup> *isi' à uuwwi*, brother help you; this is your share.  
*hiyyèffi anni reèn*. When your brother comes, give him this;  
 having said this, the father died.
9. *Okkoneccinni udumà angafi belti an-* After that the elder brother having heard  
*ninça reò laqèffi heđebooncì' ni*<sup>63</sup> *dagèn*. (news) of the father's death, came from  
 the place where he was.
10. *Annakee oođeccinni udumà*<sup>64</sup> *ma'-* After he had wept for the father, he asked  
*nicco dayyo laqèn, qoobbo isikà. Ma' nic-* his brother (to give him) his share. The  
*ci dayyi mitttelconnà gatisèbaangi*<sup>65</sup> *an-* younger brother, without keeping back  
*gafakee anninça uuwwa bukk assèffi* anything, having put together the father's  
*uuwwèn*. gifts, gave them to the elder (brother).

<sup>52</sup> Rel. Pron. fem. Accus. from *hiyya*.

<sup>53</sup> Ger. past II, from *laqa* «to hear».

<sup>54</sup> Imper. 3 fem. Sing. from *kada*: «let it be!».

<sup>55</sup> IX, 3, i; from *hiyya*.

<sup>56</sup> Rel. Pron. Nomin. from *uuwwa*.

<sup>57</sup> Rel. Pron. from *geà* «to reach, belong to»; III, 7, c.

<sup>58</sup> Imper. from *hora* «to multiply (cattle)».

<sup>59</sup> Imper. from *ila* «to beget».

<sup>60</sup> Imper. from *gargara* «to help».

<sup>61</sup> IV, 2, Note 1.

<sup>62</sup> Condit.; XIII, 1.

<sup>63</sup> «from the place where he was».

<sup>64</sup> XII, 3; from *oođa* «to weep».

<sup>65</sup> XII, 1, from *gatisa* «to retain».

- 11 *Dayyi angafi gammada'ni isi' à geècco<sup>66</sup> a' deccinni udumà<sup>67</sup> aagèn. Ma' niccinki hori horèn.* After the elder brother had taken his share with ioy, he went back. The cattle of the younger brother multiplied.
12. *Ardakè'ni ma' nicci belti lumoka ul-finnà alfà' nin<sup>68</sup> lumossha jaalatemèn<sup>69</sup>. Angafi kin horikinna mudèn, wele karranna baṣṣèn<sup>70</sup>, lumossha yaadèn.* The younger brother finding much honour among the people, he was much loved. But as for the elder one, his cattle were extinguished, the other property was lost, he was very sorry.
13. *Yaane kin ma' niccco dayyo isika, anni qoobbò hoyyeda'nà<sup>71</sup>, uuwwi hiyyeṣṣi annà kadatèṣṣi uuwwisèmmaka<sup>72</sup> gaabbetṣi<sup>73</sup>, shio' à hedèn.* But he thought of killing his younger brother, feeling envy (having received) what had been given him, after (the younger brother) had begged his father to give him the share, although the father was refusing.
14. *Dayyi angafi ma' niccimbà dageṣṣi maa hiyyè? Anke dayyo, yoona karrate kaddole<sup>74</sup>, anni no' oki no' o' à uuwwe' èn<sup>75</sup>.* The elder brother having come to the younger one, what did he say? “My brother, with regard to the property, our father has given it us”.

<sup>66</sup> Rel. Pron. from *geà* (III, 7, c).

<sup>67</sup> XIII, 3.

<sup>68</sup> Ger. Contemp. from *alfa*, Reflex. of *afa* «to find».

<sup>69</sup> Perf. Absol. Pass.

<sup>70</sup> Perf. Absol. 3 fem. from *ba' à* «to be lost».

<sup>71</sup> Ger. Contemp. from *hoyyeda* «to refuse» (Reflex.).

<sup>72</sup> Rel. Pron. Accus. from *uwwisa*, Causat. of *uwwa* «to give».

<sup>73</sup> Ger. Past II from *gaaba* «to envy».

<sup>74</sup> «if it is»; Condit.

<sup>75</sup> Perf. Defini. from *uwwa*.



15. *No'ò ta'a hansannècci<sup>76</sup> midda<sup>77</sup> callàn. Tenne' à gala' à giisseqi<sup>78</sup>, aninna aagennètti<sup>79</sup> gala' à giisseḡànnon, hiyyètti angafi ma' niccokè' ni kulèn.* “What we want now is only to kill. Therefore prepare your provisions, I, too, having gone (home), will prepare my provisions”; this said the elder brother to the younger.
16. *Ma' nicci kin middakee kadacci<sup>80</sup> hoone<sup>81</sup> bininca kadeḡḡa<sup>82</sup> laqèn. Adamò marrennètti<sup>83</sup> neenqa, boobilò adansinànon<sup>84</sup>, hinèn.* The younger brother asked which animals would be for the killing. They said: “Having gone hunting, we will hunt the lion and the elephant.”
17. *Yoona angafi itti me' inaḡḡi<sup>85</sup> barra geluḡḡe<sup>86</sup>, hadi' à aageḡḡi<sup>87</sup>, wodarò ga' - nèn<sup>88</sup>.* Therefore the elder (waiting) for the day to come in in which they would go, having gone home, made (twisted) a rope.
18. *Ma' nicci dayyinna gala' à giisseḡèn; barra geltammalè<sup>89</sup>, dagèn angafi. Yoona adamò me' inèn.* The younger brother prepared the provisions; having the day arrived, the elder came. So they went hunting.

<sup>76</sup> Rel. Pron. Nom. from *hasa* «to want» (III, 7, c).

<sup>77</sup> «right (hand)», also «honour of a man's (or lion's) killer».

<sup>78</sup> Imper. of Reflex. *giisseḡa* «to prepare for oneself».

<sup>79</sup> Ger. Past II from *aaga* «to go back, go home, enter».

<sup>80</sup> Rel. Pron. Nom. from *kada* (III, 7, c).

<sup>81</sup> Pron. Interr.: «which?»

<sup>82</sup> Object Case, from *kada*.

<sup>83</sup> Ger. Past II from *mara* «to go».

<sup>84</sup> *adansa* «to go hunting».

<sup>85</sup> Rel. Pron. fem. Nom. from *me' a*.

<sup>86</sup> XII, 2, b: from *geà*, «till it arrived».

<sup>87</sup> Ger. Past II from *aaga*.

<sup>88</sup> Perf. Absol. from *ga' na*.

<sup>89</sup> Fem. 3 sing. from *geà*.

19. *Qeerraaka orà marreccinni udumà<sup>90</sup>, bowwa'ì giddo wode'è uudètti<sup>91</sup>, angafì dayyi maa hiyye? Gala'a atifta kabà tilki-nànnon<sup>92</sup>; aninna abiyyənnèki<sup>93</sup> konnetèn, hiyyətti wodarò tikètti<sup>94</sup>, hirakè'ni usu' qètti<sup>95</sup>, ma' nicco dayyo: Anee abidi, hiyyətti bowwa'ì giddo maretti, wode'è qoonjoke'ni inkilètti, dayyi harkisà'na fulèn.*

After they had gone a long way, having seen water at the bottom of a cliff, what did the elder say? “We untie here your provisions; and this is what I have taken”; having said this, having unfolded the rope and tied it to the side (to his own side) he said to his younger brother “Hold me!”; then having gone to the bottom and having drawn water in the gourd, he came up, the brother pulling the rope.

20. *Gala'atàнна indèn<sup>96</sup>; wode'ekànna ha'winèn<sup>97</sup>. Langayyəanna angafì dayyi ma' nicco dayyò: Tari atikèn(i); anì wodarò abidànnon, atì qoonjo a' qüettetti wol-disshànni anì inkilennesshànni<sup>98</sup> inkili, hiyyətti, wodarò hirakè'ni usuretti bowwa'ì giddi' à dirrisèn.*

They ate the provisions and drank the water. For the second time the elder said to the younger brother: “It is your turn; I will hold the rope, you having taken the gourd, as before, draw water as I have drawn it”. Having said this, having tied the rope to his side, he let him down to the bottom of the cliff.

<sup>90</sup> XII, 3, from *mara*.

<sup>91</sup> Ger. Past II from *uuda* «to see».

<sup>92</sup> *tilka*, Reflex. from *tika* «to untie».

<sup>93</sup> Rel. Pron. Nom. from *abiyyə* «to hold»

<sup>94</sup> Ger. Past II from *tika*.

<sup>95</sup> Ger. Past II from *uusufa* «to tie».

<sup>96</sup> Perf. Absol. from *ita* «to eat».

<sup>97</sup> Perf. Absol. from *ha'wa*

<sup>98</sup> From *ikila* «to draw water».

21. *Angafi kin wodarò abidè'nà<sup>99</sup> ma'-* But the elder holding the rope, the younger having gone and descended to the bottom of the cliff, before he reached the water, on the instant the elder let go the rope, the younger brother being on the verge of drowning in deep water, the elder having left went home.
- nicci marètti<sup>100</sup>, bowwa'i gididi'à dir-*  
*retti<sup>101</sup>, wode'è geebaangi<sup>102</sup>, angafi*  
*dayyi wodarò woççi assètti<sup>103</sup> hiyyè-*  
*woddà, ma'nicci dayyi wode'è di'motè'ni*  
*liṭètti<sup>104</sup> hiyyà-woddà, angafi dayyi waa-*  
*leṭṭinnà<sup>105</sup> aagèn<sup>106</sup>.*

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<sup>99</sup> Gerund Contemp. from *abida* «to hold».

<sup>100</sup> Gerund Past II

<sup>101</sup> Gerund Past II from *dirra* «to descend».

<sup>102</sup> XII, 1: from *gea* «to reach».

<sup>103</sup> «to let go, to drop»

<sup>104</sup> *liṭa* «to drown»

<sup>105</sup> Gerund Past II from *waala* «to leave».

<sup>106</sup> Perf. Absol. from *aaga* «to go back».

22. *Haddò marèttiinna, maa hiyyètti haa-* Having gone home what did he say? He  
*so' è<sup>107</sup>? Dayyò anka boobili abidetti* told to the family: an elephant having  
*shièn<sup>108</sup> hiyyètti hadokè'ni haaso'èn.* seized my brother, has killed him. The  
*Wode'ekè'ni reàssha<sup>109</sup> darbemèki<sup>110</sup>* younger brother who had been thrown  
*ma'nicci dayyi reebaangi<sup>111</sup>, anni isikiitti* into the water to die, without dying, the  
*eebbanna dugà weli heŋŋe'nà<sup>112</sup> welin-* blessing and truth of his father being  
*gi<sup>113</sup> manni laloke wode'è toaaki<sup>114</sup> da-* with him, the other men having come to  
*gètti, wodi'ì giddo e''ià woddà<sup>115</sup>, wodarò* collect water in a vessel, when they ente-  
*afètti, harkisè woddà, wodi'ì giddi'ni ree-* red into the water, having found the rope,  
*baangi fulcinèn<sup>116</sup>. Fuleccinni udumà,* when they drew it, they took him out of  
*fulcemmaki<sup>117</sup> manni iso qorèn.* the water, before he died. After they had  
 come out, the people who had drawn him  
 out asked him.

107 Perf. Absol. from *haaso'a* «to tell» without *-n* because it is Interr.

108 Perf. Absol. from *shia* «to kill».

109 Final Mood; from *rea* «to die».

110 Rel. Pron. Nom. from *darba* «to throw».

111 XII, 1

112 Gerund Contemp. from *heŋa*.

113 From *weli* «other»; VIII, Note.

114 Rel. Pron. Nomin. from *toa* «to collect water in a vessel».

115 XII, 6 from *e''à*.

116 *fulca* «to cause to go out», Causat. from *fula*.

117 Rel. Pron. m. Nom. from Past Perf.

23. *Isinna dayyi angafi assècco*<sup>118</sup> *duucca* And he told all that the elder brother had  
*haaso'èn. Mannikinna isinni welti isikè* done. And the people having gone with  
*hadibaa*<sup>119</sup> *mareffi, tenne duucca haason-* him to his family, and having told all  
*nammalè*<sup>120</sup> *ardikinna: Anni isikiŕŕe dugà* this, the people thanked God, saying the  
*aassitèn*<sup>121</sup> *, hinèŕŕi Magenò galatèffantèn.* truth of his father has turned him back  
*Angafi dayyi kin hiyyummatè' ni reen hi-* (from death). But the elder died in pover-  
*naan.* ty, (people) say.

118 Rel. Pron. (III, 7, c), «what he had done».

119 VII, 2, «toward his family».

120 IX, 3, F, from *haaso'â*: «having he said, when he said».

121 Perf. Abs. fem. from *aassa* «to cause to go back, return», Caus. of *aaga* «to go back».

*Ilemèttinni<sup>1</sup> sobò haaso'abaaki<sup>2</sup> manji* There was a man who did not tell lies  
*hedemmàn* since he was born

1. *Kunni sobò haaso'abaaki manji mitte* This man who never told lies, one day as  
*barra, jaalùwi isikiŋte oddo'ni kaddeŋtenna<sup>3</sup>* they were in the middle of his friends,  
*kaddoole<sup>4</sup>, anì sobò haaso'abò'non hiyyà* saying he: "I do not tell lies", a friend  
*woddà, jaaluwì giddi'ni mitti jaali* from among his friends, having heard  
*laqemmaŋte<sup>5</sup>* (this), on a day after many days

2. *galje-galje<sup>6</sup> giddo mitte barra dagètti,* having come, said (of) his spear that he  
*abiŋte'ekà<sup>7</sup> isikà bagedò: Kunni bagedi* was holding "This spear is mine",  
*ankè, hiyyèn*

3. *isinna kin, sobò haaso'àbo'non* he, because he had said 'I don't tell lies',  
*hiyyemmaŋte, ifinga<sup>8</sup> bagedò woççi as-* having let drop his own spear, having let  
*sètti, a' dè me" o' à waale'nà, a' dè me" èn.* (him) go, having taken it, he went, hav-  
 ing taken it.

4. *Higgèнна lumoŋa yanna turreccinni* Again, having waited a long time, having  
*udumi' à<sup>9</sup>, higgèнна dagètti, habillè* come again, he said (of) the big knife  
*huçça' nekà<sup>10</sup>: Ankè, hiyyèn.* with which he was working: "It is mine",

5. *Isinna kin moromebaangi<sup>11</sup> isi' à waa-* he without quarrelling, having let it to  
*le'nà, a' dètti me" èn.* him, he went having taken it.

<sup>1</sup> XII, 4

<sup>2</sup> Rel. m.

<sup>3</sup> Rel. fem.

<sup>4</sup> Condit. with temporal meaning, «being».

<sup>5</sup> Causal Mood

<sup>6</sup> «space of time», from the verb *gala*.

<sup>7</sup> Rel. m. Acc. from *abiŋtə* «to seize for oneself», Reflex.

<sup>8</sup> Pron. Refl. Accus.; III, 3, b.

<sup>9</sup> XII, 3:

<sup>10</sup> Rel. Acc., «with which he was working».

<sup>11</sup> XII, 1

6. *Ittan lumoṭṭe barràn udumi' à sakkattanna dagèṭṭi, mininṭa arè isittà: Tinni manjo anṭèn, anà woççi i assi, hiyyemmalè<sup>12</sup> woççi assè'nà, a' d èṭṭi me"eccinn udumi' à<sup>13</sup>, mitte barra he-dèṭṭi<sup>14</sup> sholgaṭṭà dagoole<sup>15</sup>, bogà waali, hiyyaan, yookin oose waali hiyyaan; ten-ne' à anee maa fulcà<sup>16</sup>?*

So, after many days, having come for the third time, having he said (of) his wife: "This woman is mine, let her to me!", having he left her, having he taken her, after he had gone, having he considered one day: "If he comes for the fourth time, he will tell me: 'leave to me the place', or "leave to me the children". Therefore who will rescue me?"

7. *hiyyèṭṭi, lamènṭa oose a' dèṭṭi, orà lumokà me"è-me" è<sup>17</sup> hiyyèṭṭi, lumoki wodi' i birà geà-woddà<sup>18</sup>, oose dandètte<sup>19</sup> fuldabaake<sup>20</sup> wode' è kadèmmaṭṭe*

Having he said this, having he taken his children and having gone a long, long way, having he reached much water (a big river), being the water (so much) that the children could not cross it

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12 IX, 3, F

13 XII, 3

14 Ger. Past I of *heda* «to consider».

15 Condit., XIII, 1.

16 Pres. Interr. without *-n* from *fulca*, Causat. of *fula*.

17 Ger. Past I from *me" à* «having he gone and gone».

18 from *gea* «to reach».

19 Ger. Past I.

20 Rel. Indirect Case from *fula*.

8. *mitte belto lumo-gamikà<sup>21</sup> dulkeṭṭi<sup>22</sup>, wode' è fulcèṭṭi<sup>23</sup>, langaṭṭà gatèmmakà<sup>24</sup> aado' à<sup>25</sup> daga-woddà, oddondè' ni wodi' i isò a' dè me" èn<sup>26</sup>.*

having taken upon himself one son, the big one, and having taken him out of the river, when he came back the second time to take the one who had remained, just in the middle of the (river) the water took him away.

9. *A' dè' sa' eccinni' udumi' à<sup>27</sup>, shièbaan-gi<sup>28</sup> lubbondin<sup>29</sup> fulèn. Okko' nìn me" à' ni garbummà aago' à<sup>30</sup>, nugusinke minibaa me" èn.*

After it had taken him and passed down, he went out alive, without (the water) killing him. From there walking on, he went to the king's house to enter his service.

10. *Marè gea woddà ergatà' ni<sup>31</sup> lumoṭṭa barra tureccìn udumi' à, summa isikanna Isshiate hiyyeṭṭi-nugusikinna fulcèn<sup>32</sup>.*

Having gone, when he reached (the king's house) after he had passed a long time, the king gave him a name, calling him Issità (Yes-man).

21 «the big one»

22 Ger. Past II, Reflex.

23 Ger. Past II; IX, n.

24 Rel. m. Acc. from *gata* «to remain».

25 From *aaḍa*, Reflex., «to take for oneself»; IX, 3, a.

26 «the water took him and went down».

27 From *sa' à* «to pass»; XII, 3.

28 From *shia* «to kill»; XII, 1.

29 «alive», from *lubbo* «soul», 'in his soul'.

30 from *aaga* «to go in»; IX, 3, a.

31 Ger. Contemp. from *ergata* «to serve».

32 Caus. from *fulà*.



11. *Okkoneccìn udumi' à: Isshità hiyyè ye' ètti<sup>33</sup>, amo, erga mari, ani atee erganobaa<sup>34</sup> hiyyèn. Isinna: Isshì hiyya-woddà: Martettètti<sup>35</sup>, Magenò: ani mitte bogà çalla hiranno<sup>36</sup>? bogà duucca moyannossha<sup>37</sup> lebaassha<sup>38</sup>, kuli, hiyyètti, Magenimbaa mari hiyyèn.* After that, having called him, saying Isshità, he told him: “Come, go on an errand, to where I send you. And he: “Alright”, having said, (the king) told him: “Having gone, tell to God: ‘Shall I govern only one territory? Tell him to add to me the whole country, that I may govern it.
12. *Isshitàнна Magenimbaa me" à ke' is-sèn<sup>39</sup>. Me" à' nin garbittè daamma daltan-nettinni<sup>40</sup> afeme<sup>41</sup>-woddà: Koo... Isshità, habà martàtte? hitè laqqè-woddà,* Isshità started to go to God. While he was going, having he met a maid servant who was grinding at the millstone, she asked him saying: “You, Isshità, where are you going to?”
13. *Magenimbaa ergà marànnen, hiyyèn. Ise kin: anaanna kuli; daamma dayà' nin<sup>42</sup> çallà heqàno? daammakenaa' ni anee fulci-tabòtto<sup>43</sup>? hitettètti kuli, hitèn.* He answered saying: “I go to God for an errand”. And she told him: “Tell him also for me: ‘Shall I grind alone at the millstone? Are you not getting me out of the grinding-stone?’”.

33 Ger. Past II from *ye' à* «to call»

34 «to where I send you».

35 Ger. Past II from *mara*.

36 *hira* «to govern».

37 From *moya, moa* «to rule, to be king»: IX, 3, a.

38 From *leba* «to add»; IX, 3, a.

39 Perf. Abs. from *ke' issa* «to start

40 Rel. fem. from *da' a* «to grind», also *daa*.

41 *Afema* Pass. Recipr. from *afa*.

42 *daa' nin*, Ger. Contemp.

43 Neg. Pres. Interr. without *-n* from *fulca* «to take out».

14. *Isshi hiyyà'ni sa'eccin udumi'à, got-tinkè hori'à oka'à haama'neke<sup>44</sup> manjinni afemèn.* Having he said yes and passed on, he met a man who was cutting the grass for the cattle of his master.
15. *Isi kin: Koo..Isshità, habà martàtte? hiyyètti laqèn. Magenimba'à ergà marànnen<sup>45</sup>, hiyyèn.* And he asked him, saying: "You, Isshità, where are you going to?" He said: "I go to God for an errand."
16. *Isinna kin: Anaanna<sup>46</sup> iitta hitet-tètti<sup>47</sup> kuli, hiyyèn: Ani duucci woddà oka'àn<sup>48</sup> çallà haamà'ni<sup>49</sup> heqàanno? hitettètti kuli, hiyyèn.* And he said: Also for me tell him like that: "Shall I live only cutting grass?"
17. *Isinna: Isshi hiyyètti, isi biri'ni<sup>50</sup> sa'ètti<sup>51</sup> me"èn.* And he, having said "Yes", went on passing on from him.
18. *Sholgaçanna mitte sayyinni bogà huçça'nèke<sup>52</sup> manjinni afemà-woddà<sup>53</sup>: Koo..Isshità, habà martàtte? hiyyètti qorèn.* For the fourth time when he met a man who was working (in the field) with only one animal, this asked him: "You Isshità, where are you going to?"
19. *Isinna: Ergà Magenimaa marànnen, hiyyèn. Anaanna iittatettètti<sup>54</sup> kuli, hiyyèn: Mitte sayyinnin çallà huççaanno? lebo'à kuli, hiyyèn.* And he answered: "I go to God for an errand". And (the other) said: "Tell him also for me like that: "Shall I work with only one cow? Tell him to add to me".

44 Rel. Pron. Indir. Case, from *haama* «to cut grass».

45 Pres. from *mara*.

46 «and for me»

47 Ger. Past II from *hiyya* «to say».

48 -n, VI, 1.

49 Ger. Cont. from *haama* «to cut grass».

50 «from near him»

51 Ger. Past II from *sa'a* «to pass».

52 Rel. Pron. Indir. Case from *huçça* «to work for oneself», Reflex. of *huja*.

53 XII, 6; from *afema*, Pass. Recipr. from *afa*.

54 Contracted from *iitta hitettètti*.

20. *Isshì hiyyètti sa'èn. Ondiṭṭàнна lamè qotiyyònni<sup>55</sup> huçça' nekinni afemà-woddà: Koo...Isshità, habà martàtte? hiyyètti qorèn.* Having answered "Yes", he passed on. For the fifth time having found one who was working with two oxen, this asked him: "You Isshità, where are you going to?"
21. *Ergate Magenimbaa marànnen, hiyyèn. Anaanna iittate<sup>56</sup> kuli: Mitte qotiyyonnin çallà huççàнно? hitè, lebo' à kuli, hiyyètti kulèn.* He answered: "I am going to God for an errand"; (the other) told him: "Also for me tell (to God) like that: "Shall I work with only one pair of oxen? Tell him to add to me".
22. *Isinna: Isshì hiyya' ni sa' eccin udu-mi' à, jaatṭa shoole lalinni huççà' nèke manjinni afemèn. Koo...Isshità, habà martàtte?, hiyyètti qorèn.* Having he said "Yes", after he had passed on, for the sixth time he met a man who was working with four animals. And this asked him: "You Isshità, where are you going to?"
23. *Isinna hiissètti<sup>57</sup>: Gottinṭa ergà Magenimbaa marànnen, hiyyèn. Anaanna iitta hitetètti kuli: Shoole lali çallinnin huççà' ni heḍ àнно? saddeetakè assitawoṭṭò<sup>58</sup>? hiyyètti,* And he answered saying: "I am going to God for an errand of (my) master". "Tell him also for me like that: "Shall I live working with only four animals? Shall you not make (them) eight?"
24. *isinna: Isshì hiyyà' ni sa' eccin udu-mi' à, torbaṭṭa Mageniki<sup>59</sup> afemèn<sup>60</sup>.* and he saying "Yes", after he had passed on, on the seventh turn he met God.

<sup>55</sup> «pair of oxen»

<sup>56</sup> Contracted from *iitta hitè'* «saying so».

<sup>57</sup> Ger. Past II from *hiissa* «to answer».

<sup>58</sup> = *-boṭṭò*. Negat. Pres. Interr. without *-n*.

<sup>59</sup> «with God», VII, 10.

<sup>60</sup> Pass. Recipr. of *afa*.

25. *Koo..Isshità, habà martàtte? hiyyè laqà-woddà, Magenimbaa ergà marànnen hiyyèn.* “You Isshità where are you going to?” he asked him and the other answered: “I am going to God for an errand.
26. *Isi kin: Mainṭa<sup>61</sup> ergà? hiyyà' ni qorà-woddà, tennè orake' ni<sup>62</sup> kaddeṭṭanna<sup>63</sup> gotti ergèṭṭa<sup>64</sup> duuccinṭa haaso' èn.* And when God asked, saying: “What kind of an errand?” he told him all that had happened along the road and (the errand) for which his master had sent him.
27. *Okkoneccìn-udumi' à kulen. Iittatà' -ni<sup>65</sup> higi, hiyyèn. Higeccinni-udumi' à: Shoole lalinni huççammakà<sup>66</sup>, shooli okkonenninni jabaatte huççi, hitè, kuli, hiyyèn.* After that God talked. He said: “Go back saying this. (So) after he had started going back, (God) told him: “Tell to the one who is working with four animals: ‘take courage and work with these four.
28. *Laminki huççammakè, lamè lebènnen<sup>67</sup>, shoolekè assènnen, a' ñiutetteṭṭi kuli, hiyyèn.* To the one who works with two tell him: ‘I add two, and make them four, take them’.
29. *Mitte sayyinni huççammakè, langa assènnnen, a' ñiutetteṭṭi huççi, hiyyi, hiyyèn.* To the one who is working with one animal, tell him: ‘I make them two, having taken them, work’.
30. *Gottinke hori' à oka' à haamamma-ke<sup>68</sup>: hori itebaangi<sup>69</sup>, ite' èn<sup>70</sup> hitàttaṭṭa sharrè aiiṭṭà waali, hitettèṭṭi kuli, hiyyèn.* To the one who cuts the grass for the cattle of his master, tell him: ‘Give up that cheat of yours, who say that they have eaten, without them having eaten.’

61 «of what? of which?», Gen. of *maa*, Interr. Pron.

62 «along the road», from *ora* (VII, 1).

63 Pron. Rel. fem. from *kada* «what had happened».

64 Rel. Pron. fem. from *erga* «to send».

65 Contracted from *iitta hità' ni* «saying like that».

66 Rel. Pron. masc. from *huçça* «to work for oneself», III, 7, d.

67 *leba* «to add».

68 Rel. Pron. masc. Indirect case from *haama* «to cut grass, etc.», III, 7, d.

31. *Garbitte giüttetee*<sup>71</sup> *daammà daltam-* To the maid-servant who grinds for her  
*maffe*<sup>72</sup>: *æerte*<sup>73</sup>-*birtè*<sup>74</sup> *birènnen hitàt-* mistress, tell her: 'Stop with your lie,  
*taka*<sup>75</sup> *atikà dabà waali, hitettètti kuli,* saying: 'I have finished (whereas) you  
*hiyyèn.* have just finished to scatter!'
32. *Nugusà atee ergemmake'ni*<sup>76</sup> *martet-* Having gone to the king who has sent  
*tètti: Moshi*<sup>77</sup> *anna atikè! hiyyi, hitè haa-* you on (this) errand, tell him: 'I don't  
*so'i*<sup>78</sup>, *hiyya-woddà, dagètti, tenne hiyya-* know your father!' Speak to him like  
*woddà, nugusì tenne laqètteri* that". Having (God) told him (this), hav-  
*barçumakenaa'ni ibètti*<sup>79</sup> *reèn.* ing he come back when he told this (to  
the king), the king having heard this, he  
fell from his chair and died.
33. *Okkone woddà isi reeccin udumi' à*<sup>80</sup> Then, after he (the king) had died, he  
*boonco isikè'ni nugusake kadètti*<sup>81</sup> *iso* (Isshità) inherited him, having become  
*qaalèn*<sup>82</sup>. king in his place.

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69 From *ita* «to eat»; XII, 1.

70 Perf. Definite.

71 «for her mistress», Dat. with *-tee*.

72 Rel. Pron. fem. (III, 7, d) from *da'a, daa* «to grind» (X, 3, d).

73 Ger. Past I from *æera* «to squander».

74 Ger. Past I from *bira* «to finish».

75 Rel. Pron. masc. from *hiyya*.

76 Rel. Pron. with *-ni* used for the Dative (VI, 2).

77 «I ignore, I don't know», isolated form used espec. in cursing, as here: «Tell your father: I don't know(you)!».

78 Imper. from *haaso' à* «to tell».

79 Ger. Past I from *iba* «to fall».

80 «after he had died», XII, 3.

81 Ger. Past II from *kada*.

82 Perf. Abs. from *qaala* «to inherit».

34. *Lumoŋa yanna hireccinni*<sup>83</sup>-*udumà'* After he had ruled for a long time (his  
*haaroki nugusì ilemèn, hinèŋgi haason-* children) having heard (people) who said:  
*neŋŋà*<sup>84</sup> *laqqeccinn udumi' à, Isshità wodi' i* 'A new king has been born, the children  
*a' dèmma*<sup>85</sup> *barò, widonnà kayyà gat-* who had remained that side, and this side  
*temmaŋgi*<sup>86</sup> *oose haaro nugusà laqeffà' ni* (of the river) on the occasion that the  
*ashgarumma (garbumma) aaggo' à*<sup>87</sup>, *an-* water had taken (and carried away) Isshità,  
*nake kadèŋga egendebaangi*<sup>88</sup>, *laqè' na' ni*<sup>89</sup> having (the two children) heard (news) of  
*isiba' à dangèn.* the new king, in order to enter into (his)  
 service, without knowing that he was  
 their father, they came to him.

35. *Minè aangecinni-udumi' à*<sup>90</sup>, *lumoŋa* Having gone into the house (of the king),  
*yanna erganta' ni turre' nà*<sup>91</sup>, *insà' neete* after they had passed a long time serving,  
*kandèŋga ege' nèŋgi, ifi birà shiqq asseŋèŋgi* (the king) having known that they were  
*barra mitte annà insà' neke kadèŋga egen-* they (his children), having put them near  
*naŋŋanna*<sup>92</sup> *haankaŋga*<sup>93</sup> *hegà*<sup>94</sup> *uudo' à,* himself, one day (with the intention of)  
 tempting them to see whether they knew  
 that he was their father or they did not  
 recognise him,

83 *hira* «to reign»

84 Object. case: «that they said».

85 Past Perf. from *a' da* without *-n* because followed by *barò*.

86 Rel. Pron. fem. from Past Perf. of *gata* «to remain».

87 From *aaga* «to enter», IX, 3, A.

88 From *ege' na*, XII, 1.

89 «asking (informations)»

90 From *aaga* «to go in», XII, 3.

91 Ger. Contemp. from *tura* «to wait, pass the time».

92 Obj. case, IX, 3, G.

93 Obj. case, IX, 3, G, from *haaka* «to ignore».

94 *hega* «quality of a person» with *uuda* «to see» means «to tempt».

36. *seemma fulceḍḍi*<sup>95</sup>: *Amme, anka* having undressed himself, he caused them  
*biso anshè, hiyyèṭṭi shiqishèn.* to come near and said: 'Come, wash my  
body'.
37. *Insà'nenna hiyyèmmasshàn*<sup>96</sup> *bisò* And they; as he had said, while they were  
*isikà anshina'nà*<sup>97</sup>, *madà duddurokè'ni* washing his body, seeing they a wound  
*edi-woddà woteme'nà*<sup>98</sup> *uunda'ni*<sup>99</sup> (in which) he had been beaten in the past  
*noppine'èka*<sup>100</sup> *gadaneessa anfèṭṭi: Kunni* on his back, having recognised the scar  
*no'òke anna, wodi'ì a'ḍe'na* (knowing which) they had grown up,  
*gompennaken*<sup>101</sup>, *hinà'ni gammandà'ni* (they said): 'This is our father, whom we  
*sunqe'nà'ni, isinna kin: likkendèn*<sup>102</sup>, did not find when the water (river) took  
*ani ha'nòke annàn(i)*<sup>103</sup>, *hiyyà'ni, mitte* him away', being full of joy, and kissing  
*afinugusakè assè shuumèn*<sup>104</sup>; *mittekè* him; he said: 'I am your father, it is  
*dajjazmashummà uuwwèṭṭi lummisèn*<sup>105</sup>. true'; (then) he made one of them the  
king's speaker and to the other he gave  
the title of *dejjasmac*.

95 Ger. Past II from *fulceḍa* «to undress».

96 From *hiyya*, IX, 3, H.

97 Ger. Contemp. from *ansha* «to wash».

98 Ger. Past I, with *-na'* added from *wota* «to cut»; here Passive.

99 Ger. Contemp. from *uuda*.

100 Rel. Pron. masc. Acc. from *noppa* «to grow up», lit. «seeing which they had grown up»

101 Past Perf. from *gopa* «to miss, not find», with *-ken*: «he is the one whom we did not find».

102 IV, 2, note 2.

103 «I am your father»; IV, 4.

104 Perf. Abs. from *shuuma* «to elect to a dignity».

105 Perf. Abs. from *lummisa* «to make big, to honour» (Caus.).





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