Mesqan folktales:
A contribution to the documentation of
the Mesqan language

A thesis submitted to the School of Graduate Studies of Addis Ababa University in partial fulfillment of the requirements for the degree of Master of Art in Linguistics

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Lastly, I offer my regards and blessings to all of those who supported me in any respect during the completion of the project.

Alemayehu Getachew
Abstract

The Mesqan are one of the diverse Ethno-linguistic clusters in Ethiopia whose language and oral traditions are not well-studied. So in order to fill such a gap I select 14 folktales and document it. The concept of documentary linguistics introduced to our notion presently it meant that production of a lasting, multipurpose record of a language. In order to meet such results, I collect about 55 folktales from 7 informants, of 60 minute by means of audio and video recording. Then I employed different software to digitalize it. These are audio and video converter, audacity, virtual-dab, praat and elan.

Lastly, using these selected folktales and other linguistic data I understand same grammatical skeleton of the language. Some of these sketches were described in previous studies, but some are described by the researcher. As a result of this I learned that Mesqan doesn’t have number marker.

In conclusion, the target of this study is documenting Mesqan speech events and based on this to provide a grammatical sketch of the language. Few B.A students of Addis Ababa University and some foreign scholars have already studied some linguistic features. However, these studies do not provide a full description of the language. So this one fill some gap too.
Abstract

The Mesqan are one of the diverse Ethno-linguistic clusters in Ethiopia whose language and oral traditions are not well-studied. So in order to fill such a gap I select 14 folktales and document it. The concept of documentary linguistics introduced to our notion presently it meant that production of a lasting, multipurpose record of a language. In order to meet such results, I collect about 55 folktales from 7 informants and the recording complete 60'. I used audio and video recording, then I employed different software in order to export to digital part and document are :- audio and video converter, audacity, virtual-dab, praat and elan.

After all, using these selected folktales and other linguistic data I understand same grammatical skeleton of the language. Some of these sketches were described in previous studies, but some are described by the researcher. As a result of this I learned that Mesqan doesn’t have number marker.

In conclusion, the target of this study is documenting Mesqan speech events and based on this to provide a grammatical sketch of the language. Few B.A students of Addis Ababa University and some foreign scholars have already studied some linguistic features of the Mesqan language. However, these studies do not provide a full description of the language.
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1, 2, 3  first, second, third person

ACC  accusative case
BEN  benefactive
COP  copula
DAT  dative case
DCM  declarative clause marker
DEF  definite article
ej   ejective
f    feminine
FOC  focus
GEN  genitive case
IMP  imperative mood
INST instrumental case
IPV  imperfective aspect
JUS  jussive mood
LOC  locative case
m    masculine
MAL  malefactive
o    object
p    plural
PV   perfective aspect
REL  relative clause marker
s    singular
vd   voiced
vl   voiceless
VN   verbal noun
1 Introduction

1.1 General remarks on language and people

Living place is approximately 130 km south of Addis Ababa, the capital city of Ethiopia, and 65 km east of Wolkite, the administrative center of the Gurage Zone.

Mesqan is said to have no dialects (Getu 1976). It is used mainly for oral communication; it has no script and it is not used in schools or for administrative purposes. The people who speak Mesqan live in one Woreda, called Mesqan Woreda, around Butajira town in the Gurage Zone of the Southern Nations, Nationalities and Peoples’ Regional State (SNNPRS). The Mesqan speaking area is bordered by Kistane to the North, Silt’i to the South, Dobbi and Muher to the northwest and Mareqo to the East.

The exact number of Mesqan speakers is not known, but the total number of people in the former Mesqan and Mareqo Woreda amounts to 227,135. (CSA 1994: 71) Today the Mesqan Woreda comprises 41 farmer’s associations (called k‘äbäle in Amharic), and one minor municipality, Butajira. According to ELRC (2005:20), the total number of ethnic Mesqan is 25,000. Chora (2002 E.C.:8), however, estimates the total number of Mesqan speakers to amount to 251,090 among whom 85,784 are male but 165,306 female speakers; this number include the Dobi. Mesqan is the dominant group in the Woreda but there are also people from Silt’e, Amhara, Tigre, Oromo and Sebat Bet Gurage who live in peaceful coexistence with the Mesqan (Chora 2002 E.C.: 8)

The life of the Mesqan is based on agriculture and trade. Their staple diet is based on anset ‘false banana’. The most popular local foods which are considered parts of Mesqan's culture include k’otf’o ‘food prepared from the pith of the false banana’, cheese, cabbage, row meat. Most of the Mesqan people are followers of the Islamic faith.

The total territory of Mesqan is 50,177 hectare situated between 1840 – 3200 m altitudes above sea level (Chora, 2002 E.C.: 9). The climate in the Mesqan Woreda divides the territory into two agro-ecological zones. Approximately twenty percent of the territory
belongs to the temperate zone; the remaining eighty percent are in the moderate zone (Chora 2002 E.C.: 9). The Woreda is well known for its fertile soil and conducive atmosphere for living and investment activities.

The origin of the word Mesqan is explained with reference to the religious war between Christians and Muslim led by Ahmed Gragn in the 16th century. Ato Fetu, one of my Mesqan consultants (cf. section 3), reports that Ahmed Gragn named the people Mesqan according to the Amharic name mesk’el’cross’ when he came across a priest holding such a cross in his hands. Denberu et al. (1988 E.C.: 16), in contrast, report that the name Mesqan originated from the name of the Meskele Eyesus Church which was built in today’s Bidara Farmers’ Association in Mesqan Woreda at the end of the medieval period. This church was destroyed by Ahmed Gragn. According to Ato Fekadu Asore, one of my Mesqan consultants (cf. section 3), however, some elders are of the opinion that this church was destroyed by Hasen Enjamo, i.e., not by Ahmed Gragn, at the end of the 18th century during his religious endeavor to convert the people of Mesqan to Islam.

Formerly, the Mesqan speaking community is said to have comprised eight major subgroups in Meskan called summut sɛngɑ mɛsk’ɑn ‘eight oxen (of) Mesqan’. They are Teker, Mika’elo, Wirib, Aborat, Enat (Emm) Meskan in the Bidara area, and the Embor (fɛra gezɛɲɲ), Tebon and Goyban (Denberu at al. 1988 E.C.: 32). Today’s Mesqan are subdivided into 62 groups which originate by intermingling with new-comers from different parts of Ethiopia which consequently settled in the area. Denberu et al. (1988 E.C.: 32) categorize the settlement and intermingling process of the Mesqan into three periods. Finding of platted rocks in the Mesqan area indicates the presence of ancient people. In relation to this, Lapiso (1982 E.C.: 191-92) is of the opinion that ancient paintings and the history of Egyptians, Greeks, Romans and Arabs clearly indicates that people with a certain knowledge of agriculture and related activates were present in southern Ethiopia 4,000 years ago. However, no clear information is available about the identity of the people who lived there before the 14th century. Shack (1969: 98) states that an army which was led by Emperor Amde Tsion settled in a place which is now called Gurage in the 14th century. It
was at this time that the different tribes of Gurage including Mesqan came into existence (Denberu et al. 1988 E.C.: 35-36). Emperor Zera Ya'qob, who was one of the emperors of North Ethiopia during the Solomonian dynasty in the 15th century, took over the place of Amde Tsion and continued to strengthen Ethiopia as a centralized state. For this reason, the emperor came to the Gurage area with many of his relatives and followers who later settled there. Consequently, the following Mesqan subgroups are said to be descendents from the followers of Zera Ya’qob: Yesinano (found in Imbor), Odana and Inde (Denberu et al. 1988 E.C.: 37). During the 16th century, Imam Ahmed Gragn declared a war to the Christian emperors of Ethiopia but finally was defeated by them. His followers, too, settled in the Mesqan area to expand Islam and to diminish Christianity.

1.2 Statement of the problem

The Mesqan are one of the various Ethno-linguistic groups in Ethiopia whose language and oral traditions are not well-studied. In particular, the genre of folktales is virtually unstudied. Folktales are on the verge of extinction due to intense mutual contacts with the neighboring speech communities, which cause that the use of the Mesqan language is more and more restricted to only a few domains.

1.3 Objectives

The objective of this study is to document Mesqan folktales in their actual performance. Based on the transcribed, glossed, translated and annotated folktales, selected grammatical aspects of the language are described. In addition, archiving of natural Mesqan speech is one of the major objectives.

1.4 Scope

The scope of this project is restricted to documenting the folktales of Mesqan. Other types of oral traditions are not part of this project.
1.5 Significance

The significance of the project has several facets. Firstly, it reveals the psychological, ethical and artistic attitudes as well as the beliefs and the traditional wisdom of the Mesqan. The Mesqan’s concepts of justice, mode of thinking and survival mechanism are reflected in the folktales, as they are part of the group experience. Secondly, the project records specimen of the oral treasures of the Mesqan, which are in the process of disappearing due to language contact. Thirdly, this project will hopefully support further linguistic and cultural research in collecting, analyzing, standardizing and revitalizing little-known Ethiopian language.

1.6 Documentary linguistics

Language documentation is concerned with the production of a lasting, multipurpose record of a language. The pragmatic explication of “lasting, multipurpose record of a language” sets on the assumption that it is possible and useful to compile a database for a very broadly defined subject matter (a language) without being guided by a specific theoretical or practical problem in mind which could be resolved on the basis of this database (Himmelmann 2002: 8).

The major reason why linguists have to engage with the idea of multipurpose documentations is the fact that a substantial number of the languages still spoken today are threatened by extinction. Since it is impossible to check data with native speakers or to collect additional data sets of an extinct language, creating lasting, multipurpose documentation is thus seen as a major challenge in language documentation (Himmelmann 2002: 10).

The aim of language documentation is to provide a comprehensive record of the language practices and characteristics of a given speech community (Woodbury 2003: 35). The goal is not a short-term record for a specific purpose or interest group but a record for generations and user groups whose identity is still unknown and who may want to explore
questions not yet raises at the time when the language documentation was compiled (Himmelmann 2002: 12).

Language documentation is different from language description in three fundamental ways. First, language documentation aims at record of linguistic practices and traditions of the speech community while languages description aims at the record of a language with language being understood as a system of abstract elements, constructions and rules which constitute the invariant structures of the utterance observable in a speech community. Secondly, within the descriptive framework data collection is ancillary to the analysis of the language system. However within the documentary framework, aspects of various approaches to languages – including descriptive linguistic – are unified. The third major difference is within the descriptive framework, primary data are just means to analyze the language system. However within the documentation framework primary data are of major concern and presenting as many primary data with as much analytical information is possible (Woodbury 2003: 43).

Documentation is based on a broad variety of approaches to languages, each combining various well-established frameworks which are relevant to the completion of the language documentation. Compiling language documentation data, involves at least the following four steps (Woodbury 2003: 35-6 and Himmelmann 2002: 14):

A. Decisions about which data to collect and include in the documents
B. The actual recording of the data
C. Transcription, translation and commentary
D. Presentation for public consumption and publicity accessible storage

In addition, the following issues should also be considered or discussed in documentary linguistics (Himmelmann 2002: 14-16):

A. Limits to documentation due to language right. According to recent thoughts in linguistics, the rights of the contributors and the speech community should be given priority over scientific interests.
B. The parameters for the selection of communicative events should determine the kind and the number of events to be included. As many and as varied communicative events as one can record, transcribe and translate can be included in language documentation.

C. The quality of data depends on how the data were gathered and compiled. Thus evaluation and development of data gathering procedures are important areas of practical and theoretical inquiry within documentary linguistics.

D. Further issues can be addressed which might include how communities can be actively involved in the design of a concrete documentation procedure from the very beginning to end; how the technical problems passed by the language documentation such as the choice of an appropriate recording and presentation technology, problem of archiving and maintaining documents, and the problem of providing and controlling access to documents.

In terms of the number of speakers, Mesqan is a relatively healthy language (cf.1.2). Nevertheless it is to a certain extent endangered due to contact with neighboring speaker-communities, urbanization, and due to the advancement of technology, the Mesqan became bilingual with different languages and they are dropping many cultural practices. At the same time, they are not using their languages for education or administration. This shows that Mesqan plays only a restricted role within the society. Therefore, the language must be documented and described. So in order to meet this goal, I collected around 15 folktales to help to document the Mesqan language in general.

2 Methodology

2.1 Data collecting method

The methods used for gathering the necessary data are elicitation of folktales, focus group discussion and interview. The interview is an important way of gathering information on subjects, patterns of narration, etc. which the observation alone could not provide. In
addition, a focus group discussion with key informants was undertaken in order to strengthen and clarify the data, which were previously gathered.

In all cases, the researcher used the Olympus digital sound recorder 3500 for audio recording, Sony Handy Cam 4.0 mega pixels for taking photos and videos, and an exercise book for taking notes.

2.2 Data analyzing method

At the beginning, the researcher collected folktales. After each of the collection session, transcription into IPA and editing took place manually with the help of native-speaker consultants.

After returning from the field, the collected data and information were annotated for further linguistic analysis and for the classification of the folktales. Then the researcher applied different software packages for the presentation of a 10% of the collected data for documentation. First the researcher converted the audio data from the WMA format to the WAV format with the help of Audacity. Secondly, the audio documents were transcribed with the help of Keyman and aligned with the text in Praat. Thirdly, the collected video MTW format were converted to the AVI format in order to edit and mix it with the audio WAV format via Virtual Dub in order to export it to Elan. Lastly video and audio data were edited for the final documentation in Elan.

With regard to the grammatical analysis, the approach followed by the researcher is partially taking the works of Abduljebar (1988) and Getu (1976) as the base for the description, which was then enhanced by the data collected. All examples provided in this thesis were collected by the researcher. Further, grammatical phenomena that were not discussed in previous works, like noun and pronouns part from the morphology are taken up in this thesis by the researcher.

In the section on folktales, the researcher focuses on their classification regarding contents and the types of characters.
3 Metadata

My Mesqan informants were:

1. Ato Diliy Awel
   Born in Mesqan Woreda (Dobena Bati Kebele Gebere mahaber), 42 years old, fluent in Mesqan and Amharic, merchant

2. Sheh Ahmedin Sheh Surur
   Born in Mesqan Woreda (Yetebon Kebele Gebere mahaber), 71 years old, fluent in Mesqan and Amharic, farmer

3. Haji Mustefa Beyan
   Born in Mesqan Woreda (Beresaw Bati Kebele Gebere mahaber), 54 years old, fluent in Mesqan and Amharic, farmer and worker in the Mosque

4. W/ro Nurya Andeta
   Born in Mesqan Woreda (Yetebon Bati Kebele Gebere mahaber), 45 years old, fluent in Mesqan and Amharic, merchant and housewife

5. Ato Kemal Hamza
   Born in Mesqan Woreda (Embur Bati Kebele Gebere mahaber), 45 years old, elder and farmer, fluent in Mesqan and Amharic

6. Ato Fetu Muzeyn
   Born in Mesqan Woreda (Butajra), 30 years old, lab-technician, good in Mesqan and fluent in Amharic

7. Ato Fekadu Asore
   Born in Mesqan Woreda (Yetebon) merchant, fluent in Mesqan and Amharic

Folktales were collected from Butajira town and its surrounding rural kebeles.
4 Review of literature on Mesqan

4.1 Genetic classification of Mesqan

Mesqan is an Ethio-Semitic language belonging to the Western Gurage sub-group. Mesqan is usually considered to be sub-group on its own. For example, Leslau (1969) classified Mesqan as one of the dialects of Gurage. Hetzron (1972) grouped Mesqan under West Gurage.

*Figure 1: Position of Mesqan in West Gurage (adopted from Hetzron 1972: 119)*


Getu (1976) and Abduljebar (1988) are partially the foundations for the following grammatical sketch of Mesqan.
4.2 Grammatical sketch of Mesqan

4.2.1 Phonology

According to Abduljebar (1988), Mesqan has the following consonants and vowels.

*Table 1: Consonant phonemes*

<table>
<thead>
<tr>
<th></th>
<th>Labial</th>
<th>Alveolar</th>
<th>Palatal</th>
<th>Velar</th>
<th>Glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Stop</strong></td>
<td>VL.</td>
<td>b b&lt;sub&gt;w&lt;/sub&gt;</td>
<td>t</td>
<td>k, k&lt;sub&gt;w&lt;/sub&gt;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>VD.</td>
<td>d</td>
<td>g, g&lt;sub&gt;w&lt;/sub&gt;</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ej.</td>
<td>t&lt;sup&gt;’&lt;/sup&gt;</td>
<td>k&lt;sup&gt;’&lt;/sup&gt;, k&lt;sub&gt;W&lt;/sub&gt;</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Affricate</strong></td>
<td>VL.</td>
<td>tʃ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>VD.</td>
<td>dʒ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ej.</td>
<td>tʃ&lt;sup&gt;’&lt;/sup&gt;</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Fricative</strong></td>
<td>VL.</td>
<td>f, f&lt;sub&gt;w&lt;/sub&gt;</td>
<td>s</td>
<td>f</td>
<td>h, h&lt;sub&gt;w&lt;/sub&gt;</td>
</tr>
<tr>
<td></td>
<td>VD.</td>
<td>z</td>
<td>ʒ</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Nasal</strong></td>
<td>m m&lt;sub&gt;W&lt;/sub&gt;</td>
<td>n</td>
<td>n</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Lateral</strong></td>
<td></td>
<td></td>
<td>l</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Flap</strong></td>
<td></td>
<td></td>
<td>r</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Approximant</strong></td>
<td>w</td>
<td>j</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Mesqan has 30 consonant phonemes comprising seven labials, eleven alveolars, four palataals, six velars and two glottals. The labials and the velar/glottals occur as plain vs. palatalized consonant. Mesqan has seven vowel phonemes.
Table 2: Vowel phonemes

<table>
<thead>
<tr>
<th>FRONT</th>
<th>CENTRAL</th>
<th>BACK</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>HIGH</strong></td>
<td>$i$</td>
<td>$o$</td>
</tr>
<tr>
<td><strong>MID</strong></td>
<td>$e$</td>
<td>$ɛ$</td>
</tr>
<tr>
<td><strong>LOW</strong></td>
<td></td>
<td>$a$</td>
</tr>
</tbody>
</table>

4.2.2 Morphology

4.2.2.1 Noun

A noun in Mesqan can be inflected for number, gender, case and definiteness.

4.2.2.1.1 Number

Semantically, Mesqan distinguishes between singular and plural number. Number is indicated either grammatically on the verb or lexically by pairs of supplementary nouns for singular vs. plural entities. Thus, Mesqan has no distinctive number marker attached to nouns. Nouns without context can refer to both, singular and plural referents:

List 1: Simple nouns

<table>
<thead>
<tr>
<th>noun</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>sann</td>
<td>‘tooth/teeth’</td>
</tr>
<tr>
<td>amar</td>
<td>‘donkey(s)’</td>
</tr>
<tr>
<td>fek’</td>
<td>‘goat(s)’</td>
</tr>
<tr>
<td>ferez</td>
<td>‘horse(d)’</td>
</tr>
<tr>
<td>degg</td>
<td>‘calf/calves’</td>
</tr>
<tr>
<td>e’t’e</td>
<td>‘sheep (Sg/Pl)’</td>
</tr>
</tbody>
</table>

The number of a noun is indirectly reflected in the syntactic relations with the verb or copula.

(1)  a. ferez–u  b. ferez–no  
     horse-COP.3sm  horse-COP.3pm  
     ‘It is a horse.’  ‘They are horses.’
(2)  a.  \textit{fek}'-i \textit{tʃɛɲɲe-m}  \\
    goat-DEF come.PV.3sm-DCM  \\
    ‘The goat has come.’  \\

  b.  \textit{fek}'-i \textit{tʃɛɲɲo-m}  \\
    goat-DEF come.PV.3pm-DCM  \\
    ‘The goats have come.’

In a few cases, number is indicated lexically in Mesqan. Consider the examples below:

\textit{List 2: Supplementary nouns in singular and plural number}

\begin{center}
\begin{tabular}{ccc}
\textbf{SINGULAR} & \textbf{PLURAL} \\
ɛrrədʒdʒ & 'boy' & dengɑ & 'boys' \\
məss & 'man' & gɛmmejɑ/gɛmme & 'men' \\
məʃt & 'woman' & ənəʃʃəttɑ & 'women' \\
\end{tabular}
\end{center}

Number can also be indicated by unspecific quantifiers, like \textit{baʒɛ} ‘many’, \textit{k'ɛl} ‘small’ or \textit{ɑtʃəm} ‘few’. These quantifiers can occur with countable nouns and uncountable nouns:

(3) \textit{baʒɛ} \textit{fek'}  \\
    many goat  \\
    'many goats'

(4) \textit{k'ɛl} \textit{bjet}  \\
    small house  \\
    'a few houses'

(5) \textit{ɑtʃəm} \textit{sɛr}  \\
    few grass  \\
    'some grasses'

\textbf{4.2.2.1.2 Gender}

Mesqan can distinguish between masculine vs. feminine gender with animate nouns; inanimate nouns are treated grammatically like masculine nouns. Mesqan, like other West Gurage languages and North-Ethiosemitic languages distinguish between masculine vs. feminine gender also in the second and third person plural (see 4.2.2.2). Gender is usually not marked on the noun itself. Instead a verbal agreement marker or specific adjectives modifying the noun indicate its gender.
Most animate nouns in Mesqan can refer to both genders, i.e. they are inherently unmarked for gender. If it is necessary to distinguish between masculine or feminine gender, the adjective modifiers *tebat* 'male' or *ansat* 'female' are used.

**List 3: Gender marking of animate nouns by adjective modifiers**

<table>
<thead>
<tr>
<th>Neutral Gender</th>
<th>Masculine Gender</th>
<th>Feminine Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>fek</em> ‘goat(s) (m/f)’</td>
<td><em>tebat fek</em> ‘he-goat’</td>
<td><em>ansat fek</em> ‘she-goat’</td>
</tr>
<tr>
<td><em>gija</em> ‘dog(s) (m/f)’</td>
<td><em>tebat gija</em> ‘he-dog’</td>
<td><em>ansat gija</em> ‘she-dog’</td>
</tr>
<tr>
<td><em>et’e</em> ‘sheep (Sg/Pl) (m/f)’</td>
<td><em>tebat et’e</em> ‘he-sheep’</td>
<td><em>ansat et’e</em> ‘she-sheep’</td>
</tr>
</tbody>
</table>

Only a few animate nouns in Mesqan are inherently marked for either gender. Most of them are given in List 4:

**List 4: Inherently gender-marked animate nouns**

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ab</em> ‘father’</td>
<td><em>deku</em> ‘mother’</td>
</tr>
<tr>
<td><em>gobbe</em> ‘brother’</td>
<td><em>ettemm</em> ‘sister’</td>
</tr>
<tr>
<td><em>errədʒdʒ</em> ‘boy’</td>
<td><em>gerɛd</em> ‘girl’</td>
</tr>
<tr>
<td><em>bora</em> ‘ox’</td>
<td><em>ɛram</em> ‘cow’</td>
</tr>
</tbody>
</table>

### 4.2.2.1.3 Case

Nouns in Mesqan can be inflected for case by suffixation. There are different kinds of cases, such as nominative, accusative, dative, instrumental, genitive, etc. The nominative case is the unmarked case.

Nouns in the accusative case are marked by the suffix *-ɲɲɑ*.

(6) *ahmed* *jaf-t-i* *errədʒdʒ-ɛŋna wekka-m*
Ahmed GEN.you.sf-FOC-DEF boy-ACC hit.PV.3sm-DCM
‘Ahmed has hit your boy.’

(7) *gerɛd* *fek’-i-ɲna* *wekkatf-əw*
girl goat-DEF-ACC hit.PV.3sf-o3sm
‘A girl hit the goat.’
Note that all accusative marked nouns in the above examples are definite (for definiteness see List 5).

Dative and genitive cases are both marked by the prefix *je-* as shown in the following examples:

\[(8) \quad bjet-i-\eta \quad seja-m\]
\[\text{house-DEF-ACC} \quad \text{buy.PV.3sm-DCM}\]
\[\text{‘He has bought the house.’}\]

\[(9) \quad jahmed \quad ab!\]
\[\text{je-ahmed} \quad \text{ab!}\]
\[\text{DAT-Ahmed} \quad \text{give.IMP.2sm}\]
\[\text{‘Give it to Ahmed!’}\]

\[(10) \quad jiija \quad ab!\]
\[\text{je-ija} \quad \text{ab!}\]
\[\text{DAT-I} \quad \text{give.IMP.2sm}\]
\[\text{‘Give it to me!’}\]

\[(11) \quad je-huti \quad fek-'u\]
\[\text{GEN-he} \quad \text{sheep-COP.3sm}\]
\[\text{‘It is his sheep.’}\]

\[(12) \quad je-dземal \quad bet-u\]
\[\text{GEN-Jemal} \quad \text{house-COP.3sm}\]
\[\text{‘It is Jemal’s house.’}\]

Genitive and dative case can only be distinguished in context. While the genitive prefix is attached to noun modifiers of a head noun, the dative marker is prefixed to a single nominal constituent.

Nouns in Mesqan are marked by the prefix *be-* for the locative and instrumental case.

\[(13) \quad be-b"ek'la\]
\[\text{INST/LOC-mule}\]
\[\text{‘by/on a mule’}\]
(14) **be-bora**
INST/LOC:ox
‘by/on an ox’

(15) **bɛdʒ**
INST/LOC:hand
‘by/on (a) hand’

(16) **begɑr**
INST/LOC:foot
‘by/on (a) foot’

Usually the context is sufficient enough to distinguish between locative and instrumental case; ambiguity occurs only in isolation.

### 4.2.2.1.4 Definiteness

According to Crystal (1997:34), it distinguishes the uses of nouns, definite and the indefinite article.

In Mesqan, however, indefiniteness is not marked on a noun. Bare nouns are usually considered to be indefinite. The definite article is the suffix -i.

**List 5: Indefinite and definite nouns**

<table>
<thead>
<tr>
<th>INDEFINITE</th>
<th>DEFINITE</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. bjet</td>
<td>bjeti</td>
</tr>
<tr>
<td>b. erradʒdʒ</td>
<td>erradʒdʒi</td>
</tr>
<tr>
<td>c. sɛb</td>
<td>sebi</td>
</tr>
<tr>
<td>d. maʃt-</td>
<td>maʃti</td>
</tr>
<tr>
<td>e. edʒ</td>
<td>edʒi</td>
</tr>
<tr>
<td>f. fek’</td>
<td>fek’i</td>
</tr>
<tr>
<td>g. bora</td>
<td>boraj</td>
</tr>
<tr>
<td>h. ɛt’e</td>
<td>ɛt’ej</td>
</tr>
</tbody>
</table>

The definite article is uttered as the vowel [i] when the noun ends in a consonant (cf. List 5a-f) but as approximant [j] when the nouns ends in a vowel (cf. List 5g-h). Note that the definite article can also be attached to personal pronouns (cf. example (6)).
4.2.2.2 Pronouns

4.2.2.2.1 Independent personal pronouns

Mesqan has the following independent personal pronouns:

Table 3: Independent personal pronouns

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ija</td>
</tr>
<tr>
<td>2M</td>
<td>ahe</td>
</tr>
<tr>
<td>2F</td>
<td>afi</td>
</tr>
<tr>
<td>3M</td>
<td>huti</td>
</tr>
<tr>
<td>3F</td>
<td>hiti</td>
</tr>
</tbody>
</table>

Note that the second and third person plural pronouns are also used to address an individual politely.

When independent personal pronouns occur as complement to a copula, they are always followed by the suffix -tt which seems to function as focus marker.

(17)  je-ija-tt-u
Gen-I-FOC-COP.3sm
‘It is mine.’

(18)  ija-tta-n-ku
I-FOC-COP-1s
‘It is I.’

(19)  je-gered-i-w.
GEN-girl-DEF-COP.3sm
‘It is the girl’s.’

When simple nouns function as complement to the copula, as in (19), the suffix -tt is never attached to them.
4.2.2.2 Possessive pronouns

Possession in Mesqan can be expressed in two ways: (a) by the independent personal pronouns marked for genitive case or (b) by possessive suffixes attached to noun possessed.

(20) je-ḥanno bora-w
GEN-they.m ox-COP.3sm
'It is your ox.'

(21) bet-ɛnna-w
house-my-COP.3sm
'It is my house.'

The full paradigm of the possessive suffixes is given in Table 4.

Table 4: Possessive pronoun suffixes

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1  -ɛnna</td>
<td>-ɛnna</td>
</tr>
<tr>
<td>2M -aḥɛ</td>
<td>-aḥu</td>
</tr>
<tr>
<td>2F -aʃ</td>
<td>-aḥɑrna</td>
</tr>
<tr>
<td>3M -ɛhut(a)</td>
<td>-ɛhɑnno</td>
</tr>
<tr>
<td>3F -ɛta</td>
<td>-ɛhɑnɛma</td>
</tr>
</tbody>
</table>

Note that the possessive suffix pronouns of the second person are identical to the corresponding independent personal pronouns (see Table 3).

4.2.2.3 Emphatic or reflexive pronouns

The emphatic pronouns are formed from the nouns nebs ‘soul’ or ᐃrɑs ‘self’ to which the possessive suffix pronouns are attached, as in the following examples:

(22) ija ᐃrɑs-ɛnna ᐃfɛnne-hu
I self-my come.PV-1s
‘I myself came.’
The reflexive pronouns, too, are formed from the nouns nebs ‘soul’ or eras ‘self’ with possessive suffixes.

(25) ija nebs-enpa e-tannok
    I soul-my 1s-hang.IPV
    ‘I will hang myself’.

(26) af nebs-af k’et’t’er-f
    you.sf soul-your.sf kill.PV-2sf
    ‘You killed yourself.’

Emphasis on the possessor of an item can be expressed by using the noun gezza ‘own’ as modifier to the possessed noun that, in turn, is marked by the possessive suffixes to indicate the possessor:

(27) je-gezza bet-enpa
    GEN-own house-my
    ‘my own house’

(28) je-gezza fek’-ahε
    GEN-own goat-your.sm
    ‘your own goat’

An alternative construction for emphasizing the possessor of an item is using the noun nebs ‘soul’ followed by possessive suffixes as modifier to the possessed noun:

(29) je-nebs-enpa bet-u
    GEN-soul-my house-COP.3m
    ‘It is my own house.’
The indefinite pronoun *k'una* 'single' followed by possessive suffixes is used to express the concept of ‘alone’:

(31)  
$$ \textit{k'una-huta} $$  
alone-his  
‘he alone’

### 4.2.2.4 Indefinite pronouns

The following indefinite pronouns are frequently used in Mesqan:

**List 6: Indefinite pronouns**

- **atṭam**  
  ‘one, nothing’
- **attatt**  
  ‘everyone’
- **k'unam**  
  ‘single’
- **k'unak'una**  
  ‘everyone’
- **gəbətt**  
  ‘half’
- **ənnəm**  
  ‘all’
- **mʷənnəm**  
  ‘whichever, whoever’
- **engʷod**  
  ‘other’
- **ebelo**  
  ‘so-and-so’
- **əkki**  
  ‘such’

Some of these indefinite pronouns can be followed by possessive suffixes to indicate specific portions of a group of entities:

(32)  
$$ \textit{ənnəm-ənna} $$  
all-we  
‘all of us’

(33)  
$$ \textit{gəbətt-ahu} $$  
half-you.pm  
‘half of you’
4.2.2.2.5 Interrogative pronouns

The following interrogative pronouns occur in Mesqan:

List 7: Interrogative pronouns

Simple pronouns

- mʷa 'who'
- mʷamʷan 'who (p)'
- ṃen 'what'
- etti 'which'
- mɛtʃɛ 'when'

Complex pronouns

- bɛmən 'how'
- jemən 'why'
- manajnet 'what kind'
- yɛmanahɛrge 'how often'
- mək'ɑr 'what thing'
- ette 'where'
- jemʷa 'whose'
- tɛmʷa 'with whom'

When the interrogative pronoun mʷa appears in a copula clause, the copula has the form -nni, but not -n in the 3sm.

(35) mʷa-nni?
    who-COP.3sm
    'Who is it/he?'

4.2.2.3 Verb

In Mesqan, verbs can occur in the perfective or imperfective aspect in the indicative mood, or in the jussive or imperative mood. The perfective aspect indicates that an verbal action is completed while the imperfective aspect denotes incomplete actions. All verbs are inflected for person, number and gender with reference to their subjects (Getu 1976: 14).
In addition, a number of suffixes attached to Mesqan verbs can establish a reference to the direct object or to adjunct arguments.

### 4.2.2.3.1 Verb conjugations

#### 4.2.2.3.1.1 Perfective

Verbs in the perfective aspect are conjugated by a set of suffix pronouns which are shown on the root *sbr* ‘break’ in the following list:

**List 8: Conjugation of a perfective verb**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>sɛbbɛr-hu</td>
<td>'I broke'</td>
</tr>
<tr>
<td></td>
<td>break.PV-1s</td>
<td></td>
</tr>
<tr>
<td>(b)</td>
<td>sɛbbɛr-hec</td>
<td>'you (sm) broke'</td>
</tr>
<tr>
<td></td>
<td>break.PV-2sm</td>
<td></td>
</tr>
<tr>
<td>(c)</td>
<td>sɛbbɛr-fi</td>
<td>'you (sf) broke'</td>
</tr>
<tr>
<td></td>
<td>break.PV-2sf</td>
<td></td>
</tr>
<tr>
<td>(d)</td>
<td>sɛbbɛr-ɛ</td>
<td>'he broke'</td>
</tr>
<tr>
<td></td>
<td>break.PV-3sm</td>
<td></td>
</tr>
<tr>
<td>(e)</td>
<td>sɛbbɛr-ɛf</td>
<td>'she broke'</td>
</tr>
<tr>
<td></td>
<td>break.PV-3sf</td>
<td></td>
</tr>
<tr>
<td>(f)</td>
<td>sɛbbɛr-ne</td>
<td>'we broke'</td>
</tr>
<tr>
<td></td>
<td>break.PV-1p</td>
<td></td>
</tr>
<tr>
<td>(g)</td>
<td>sɛbbɛr-hu</td>
<td>'you (m) broke'</td>
</tr>
<tr>
<td></td>
<td>break.PV-2pm</td>
<td></td>
</tr>
<tr>
<td>(h)</td>
<td>sɛbbɛr-hama</td>
<td>'you (f) broke'</td>
</tr>
<tr>
<td></td>
<td>break.PV-2pf</td>
<td></td>
</tr>
<tr>
<td>(i)</td>
<td>sɛbbɛr-o</td>
<td>'they (m) broke'</td>
</tr>
<tr>
<td></td>
<td>break.PV-3pm</td>
<td></td>
</tr>
</tbody>
</table>
As it can be observed from the above list, the person, number and gender markers are the following morphemes (cf. Getu 1976: 16).

Table 5: Subject pronouns with perfective verbs

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>-hu</td>
<td>-ne</td>
</tr>
<tr>
<td>2M</td>
<td>-he</td>
<td>-hu</td>
</tr>
<tr>
<td>2F</td>
<td>-fi</td>
<td>-homa</td>
</tr>
<tr>
<td>3M</td>
<td>-ɛ</td>
<td>-o</td>
</tr>
<tr>
<td>3F</td>
<td>-ɛtʃ</td>
<td>-ɛma</td>
</tr>
</tbody>
</table>

Note that the subject suffix pronouns for the 1s and the 2pm are identical in shape, namely -hu.

The negative of the perfective is formed by attaching the prefix an- to the affirmative perfective verb, as shown in List 9.

List 9: Conjugation of a negated perfective verb

(a) **an-sebber-hu** ‘I did not break’
    NEG-break.PV-1s

(b) **an-sebber-he** ‘you (sm) did not break’
    NEG-break.PV-2sm

(c) **an-sebber-fi** ‘you (sf) did not break’
    NEG-break.PV-2sf

(d) **an-sebber-ɛ** ‘he did not break’
    NEG-break.PV-3sm

(e) **an-sebber-ɛtʃ** ‘she did not break’
    NEG-break.PV-3sf

(j) **sebber-ema** ‘they (f) broke’
    break.PV-3pf
(f)  *an-sebber-ne*  
NEG-break.PV-1p  
‘we did not break’

(g)  *an-sebber-hu*  
NEG-break.PV-2pm  
‘you (pm) did not break’

(h)  *an-sebber-həma*  
NEG-break.PV-2pf  
‘you (pf) did not break’

(i)  *an-sebber-o*  
NEG-break.PV-3pm  
‘they (m) did not break’

(j)  *an-sebber-ema*  
NEG-break.PV-3pf  
‘they (f) did not break’

4.2.2.3.1.2 Imperfective

Verbs in the imperfective aspect are conjugated by a set of combined pre- and suffixes which are shown on the root *sbr* ‘break’ in the following list:

List 10: Conjugation of an imperfective verb

(a)  *ɛ-sebǝr*  
 parsed as: 1s-sebǝr-IPV
‘I break’

(b)  *tǝ-sebǝr-ø*  
 parsed as: 2-sebǝr-IPV-sm
‘you (sm) break’

(c)  *tǝ̠-sɛbir*  
 parsed as: 2-sebǝr-IPV-sf
‘you (sf) break’

(d)  *jə-sebǝr-ø*  
 parsed as: 3-sebǝr-IPV-sm
‘he breaks’

(e)  *tə-sebǝr-ø*  
 parsed as: 3sf-sebǝr-IPV
‘she breaks’

(f)  *nə-sebǝr-ne*  
 parsed as: 1p-sebǝr-IPV-1p
‘we break’
The imperfective base of the root *sbr is sɛbr; the vowel ǝ which sometimes occurs in this base is an epenthetic vowel. The feminine marker in the 2sf is the suffix -i which is affects the pronunciation of preceding vowels. Note that the prefix in the above example mainly denotes person but the suffix gender and number. As it can be observed from the above example, the person, number and gender markers are the following (cf. Getu 1976: 16):

**Table 6: Subject pronouns with imperfective verbs**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ɛ- /-n-</td>
</tr>
<tr>
<td>2M</td>
<td>t-</td>
</tr>
<tr>
<td>2F</td>
<td>t-...-i</td>
</tr>
<tr>
<td>3M</td>
<td>j-</td>
</tr>
<tr>
<td>3F</td>
<td>t-</td>
</tr>
</tbody>
</table>

The negative of the imperfect is formed by adding the prefix /-an/ to the positive conjugation. (Getu 1976: 24).

### 4.2.2.3.1.3 Jussive and Imperative

Verbs in the jussive and imperative mood are conjugated by a set of combined pre- and suffixes which are similar to that of a imperfective verbs, as shown on the root *sbr ‘break’ in the following list:
List 11: Conjugation of a jussive/imperative verb

(a)  `nǝ-sbǝr`  
    `1s-break.JUS`  
    'Let me break'

(b)  `sǝbr-ø`  
    `break.IMP(2sm)`  
    'break (sm)!

(c)  `sǝbi`  
    `break.IMP.2sf`  
    'break (sf)!

(d)  `jɛ-sbǝr-ø`  
    `3-break.JUS-sm`  
    'Let him break'

(e)  `tǝ-sbǝr`  
    `3sf-break.JUS`  
    'Let her break'

(f)  `nǝ-sbǝr-ne`  
    `1p-break.JUS-1p`  
    'Let us break'

(g)  `sǝbr-o`  
    `break.IMP-(2)pm`  
    'break (pm)!

(h)  `sǝbr-ɛma`  
    `break.IMP-(2)pf`  
    'break (pf)!

(i)  `jɛ-sbr-o`  
    `3-break.JUS-pm`  
    'Let them break'

(j)  `jɛ-sbr-ɛma`  
    `3-break.JUS-pf`  
    'Let them (f) break'

As it can be observed from the above example, the person, number and gender markers are 
the follows:
Table 7: Subject pronouns with jussive/imperative verbs

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>n-</td>
<td>n-...ne</td>
</tr>
<tr>
<td>2M</td>
<td>(t-)</td>
<td>(t-)...o</td>
</tr>
<tr>
<td>2F</td>
<td>(t-)...i</td>
<td>(t-)...ma</td>
</tr>
<tr>
<td>3M</td>
<td>je-</td>
<td>je-...o</td>
</tr>
<tr>
<td>3F</td>
<td>t-</td>
<td>je-...ma</td>
</tr>
</tbody>
</table>

Note that in the imperative the person marker t- does not occur in the affirmative. It occurs only in the negative.

The jussive base is also used to form the verbal noun. In this case, the jussive base is preceded by the prefix \( \text{wɛ-} \).

\[(36) \quad \text{we-sbar} \]
\[\text{VN-break} \]
\[\text{‘to break’} \]

4.2.2.3.2 **Marking of direct objects on the verb**

The direct object of a clause can also be referred to by object pronouns suffixed to the verb (transitive). In this case, the actual object may be an overt noun or only expressed by the suffixed object pronouns. The forms of the object pronouns with the verb \( \text{wekka} \) ‘he hit’ are as follows:
List 12: Object pronoun suffixes

(a) /wɛkkɑ–ɛ–i–m/~[wɛkkem]'hit me'
      hit.PV.3sm-o1s-DCM

(b) wekka-nnahe–m  'he hit you (sm)'
      hit.PV.3sm-o2sm-DCM

(c) wekka-nnaʃǝ–m  'he hit you (sf)'
      hit.PV.3sm-o.2sf-DCM

(c) wekkʷɑ–nna–m  'he hit him'
      hit.PV.3sm-o3sm-DCM

(d) wekka-nna–m  'he hit her'
      hit.PV.3sm-o3sf-DCM

(e) wekka-nne–m  'he hit us'
      hit.PV.3sm-o1p-DCM

(f) wekka-nnahu–m  'he hit you (pm)'
      hit.PV.3sm-o2sm-DCM

(g) wekka-nnahəma–m  'he hit you (pf)'
      hit.PV.3sm-o2sf-DCM

(h) wekka-nno–m  'he hit them (m)'
      hit.PV.3sm-o3pm-DCM

(i) wekka-nnema–m  'he hit them (f)'
      hit.PV.3sm-o3pf-DCM

3sm objects are marked by a combination of the suffix -nn and the feature labialization which will be realized on one of the consonants of the verb root.

Note that in the imperfective, the object suffix pronouns may have different forms, as, for instance -he instead of -nnahe for 2sm objects.
(37)  jo-weka-he
3sm-hit:IPV-o2sm
‘he hits you’

4.2.2.3  Marking of adjunct arguments on the verb

4.2.2.3.1  Benefactive adjuncts

Benefactive adjuncts refer to individuals to whose favor or advantage the verbal action is fulfilled. They are marked by a suffix -n followed by the suffix pronouns which partially also mark direct objects.

List 13: Benefactive adjunct suffix pronouns

the benefactive-person (n-)

(a)  fɛrrɛd-ɛ-n-i  
    judge.PV-3sm-BEN.1s  ‘he judged to my favor’

(b)  fɛrrɛd-ɛ-n-he  
    judge.PV-3sm-BEN.2sm  ‘he judged to your (sm) favor’

(c)  fɛrrɛd-ɛ-n-f  
    judge.PV-3sm-BEN.2sf  ‘he judged to your (sf) favor’

(d)  fɛrrɛd-ɛ-n-ɛ  
    judge.PV-3sm-BEN.3sm  ‘he judged to his favor’

(e)  fɛrrɛd-ɛ-n-ne  
    judge.PV-3sm-BEN.1p  ‘he judged to our favor’

(f)  fɛrrɛd-ɛ-n-hu  
    judge.PV-3sm-BEN.2pm  ‘he judged to your (pm) favor’

(g)  fɛrrɛd-ɛ-n-həma  
    judge.PV-3sm-BEN.2pf  ‘he judged to your (pf) favor’
(h) \textit{fɛrrɛd-ɛ-n-o} \quad \text{‘he judged to their (m) favor’}
\quad \text{judge.PV-3sm-BEN.3pm}

(i) \textit{fɛrrɛd-ɛ-n-ɛma} \quad \text{‘he judged to their (f) favor’}
\quad \text{judge.PV-3sm-BEN.3pf}

### 4.2.2.3.3.2 Malefactive adjuncts

Malefactive adjuncts refer to the idea of ‘against, to the disadvantage of’. These adjuncts are marked on verbs by the suffix -b followed by the suffix pronouns which partially also mark direct objects.

**List 14: Malefactive adjunct suffix pronouns**

Malefactive – person (b-)

(a) \textit{fɛrrɛd-ɛ-b-i} \quad \text{‘he judged to my detriment’}
\quad \text{judge.PV-3sm-MAL.1s}

(b) \textit{fɛrrɛd-ɛ-b-hɛ} \quad \text{‘he judged to your (sm) detriment’}
\quad \text{judge.PV-3sm-MAL.2sm}

(c) \textit{fɛrrɛd-ɛ-b-ʃ} \quad \text{‘he judged to your (sf) detriment’}
\quad \text{judge.PV-3sm-MAL.2sf}

(c) \textit{fɛrrɛd-ɛ-wɛ} \quad \text{‘he judged to his detriment’}
\quad \text{judge.PV-3sm-MAL.3sm}

(d) \textit{fɛrrɛd-ɛ-b-a} \quad \text{‘he judged to her detriment’}
\quad \text{judge.PV-3sm-MAL.3sf}

(e) \textit{fɛrrɛd-ɛ-b-nɛ} \quad \text{‘he judged to our detriment’}
\quad \text{judge.PV-3sm-MAL.1p}

(f) \textit{fɛrrɛd-ɛ-b-hu} \quad \text{‘he judged to your (pm) detriment’}
\quad \text{judge.PV-3sm-MAL.2pm}

(g) \textit{fɛrrɛd-ɛ-b-həma} \quad \text{‘he judged to your (pf) detriment’}
\quad \text{judge.PV-3sm-MAL.2pf}
Note that the actual pronouns for benefactive and malefactive adjuncts are the same. They differ only in the way that the suffix -n precedes the benefactive but the suffix -b the malefactive.

(38)  jə-fɛrdɔ-b-i
3sm-judge.IPV-MAL-o1s
‘he judges to my detriment’

(39)  jə-fɛrdɔ-n-i
3sm-judge.IPV-BEN-o1s
‘he judges to my favor’

The existential verb nɛno ‘there is’ can also occur with benefactive or malefactive suffix pronouns to denote a beneficiary or an obligation.

(40)  nɛne-n-i
exist.3sm-BEN-o1s
‘it is for me’

(41)  nɛne-b-i
exist.3sm-MAL-o1s
‘I have to’

4.2.3 Remarks on syntax

The order of constituents in a Mesqan sentence is subject object verb (SOV).

(42)  gerɛd-i_subject  fek’-i-ŋŋa_object  wɛkkatf-ɔw_verb
girl-DEF goat-DEF-ACC hit.PV.3sf-o3sm
‘A girl hit the goat.’

As subject agreement is obligatory expressed by pronominal affixes on the verb, known subject need not to be referred to by independent personal pronouns. If these pronouns occur in a clause, they usually put emphasis on the subject.
In a noun phrase, a modifier precedes its head noun.

(43) \[ \text{je-mot-ɛ} \quad \text{bora} \quad \text{a33ɛ-hu} \]
\[ \text{REL-die.PV-3sm} \quad \text{ox} \quad \text{see.PV-1s} \]
\[ 'I saw an ox which died.' \]

The definite article \(-i/-j\) is suffixed to the modifier not to the head noun in complex noun phrases:

(44) \[ \text{je-tagged-ɛ-j} \quad \text{ɛrrəd3dz} \quad \text{mot-ɛ} \]
\[ \text{REL-be_imprisoned-PV-3sm-DEF} \quad \text{boy} \quad \text{die.PV-3sm} \]
\[ 'The boy who was imprisoned died.' \]

The prefix \(jɛ-\) as marker of verbs in relative clauses occurs only with perfective verbs. If the relative clause is headed by an imperfective verb, it simply precedes its head noun without any marker.

(45) \[ \text{je-tagged-i} \quad \text{ɛrrəd3dz} \quad \text{tfɛnne} \]
\[ \text{3sm-be_imprisoned.IPV-DEF} \quad \text{boy} \quad \text{come.PV.3sm} \]
\[ 'The boy who is imprisoned came.' \]

Furthermore, if the relative clause verb in the perfective aspect is preceded by a case marker, the relative verb marker \(jɛ-\) is also omitted:

(46) \[ \text{ke-tfɛnne} \quad \text{mass \ ɡe} \]
\[ \text{with-(REL)come.PV.} \quad \text{man \ together} \]
\[ 'together with the man who came' \]

In conclusion, the target of this study is documenting Mesqan speech events and based on this to provide a grammatical sketch of the language. Few B.A students of Addis Ababa University and some foreign scholars have already studied some linguistic features of the Mesqan language. However, these studies do not provide a full description of the language.
Folktales

4.3 General overview on studies of folktales

The term folktale bears may different definitions that literary scholars have not agreed on yet. This is evidenced by Coffin and Cohen (1966:1) who stated, “The word folktale is not clearly defined in English usage. Rather it has always been a general term referring to the many types of traditional narratives known to the folk.” However in spite of its vagueness and ambiguity, attempts have been made to define, classify and describe the term. Finnegans (1970: 2) described it as the prose narrative genre of oral literature. Shaw (1972:163) considered folktale as traditional narrative originating in and among people. It is one major part of oral tradition. Others consider folktale to be an inclusive term which covers all traditional prose narratives like legends, myths, fairy tales, fables and others. For example, Cathy (1984) writes about folktales as follows: “Folktales are stories that grow out of the lives and imaginations of the people, or folk. They are a form of traditional literature which began as an attempt to explain and understand the natural and spiritual world.” Abrams (1981:67) explains folktales as a short narrative in prose, of unknown authorship, which has been transmitted orally. Folktales include myths, fables, and tales of heroes. Reaver (1962) categorized all traditional prose tales, fairy tales, fables myths, anecdotes, narrative jokes and stories about stupid man under different forms of folktales.

With regard to Mesqan up on the collected data, there are no different kinds of narrations like legends, myths, fairy tales, fables, etc. Therefore, the researcher considers all kinds of narration in Mesqan as folktale.

Folktales are believed to be performed in every community. The characters may include animals, human beings, ghosts, monsters, angles; gods, etc. Characters in narratives can be denoted by proper nouns (a particular name) or collectively by common nouns. Characters in a single narrative can sometimes be of two or more kinds. This it to say that some narratives have human beings and animals as characters but other might contain monsters.
or angles. It is common to find the attribution of human beings, like the ability to speak and communicate, on animals and other character types. Most folktales mention the interaction of human beings with inanimate objects and animals. Characters in folktales reveal both the strong and the weak side of human beings and direct to the deserved direction. They represent people with their wisdom, ability, and other human qualities and behaviors.

The time and place where folktales are narrated seem to vary from society to society, evening hours when people are not engaged in daily routines sitting near the fireside or in the moonlight seem ideal and convenient setting for storytelling.

There is no single and consistent way of classifying folktales (Fekade 1991). However folklorists try to classify tales on the basis of various factors including form, character, context, function, and other distinctive features. I decided to choose the method described by Okpewhu (1992) to classify the Mesqan folktales because he provides an easily applicable classificatory system. Okpewhu (1992: 181 – 182) reviewed the different classifications of folktales and concluded that most folktales were classified in four ways. First, folktales can be classified according to the characters in them (animals, humans, or fairies). This classification is highly criticized as it undermines the human characteristics of fairies and animals. Moreover it makes it difficult to classify folktales which have the three character types together. Second, folktales can be classified according to their purpose revealed in the content, i.e., either as moralistic or didactic. Third, characteristic features of the folktales can be used for classification, like trickster tales, dilemma tales, historical tales and origin tales. The fourth way of classification is based on the context yielding moonlight tales, divination tales and hunters’ tales.

4.4 The pattern of Mesqan folktales

In Mesqan, the term for folktale is tʃɛrɛtɑ according to Ato Diliya Awel. He and other informants used a phrase which contained the word tʃɛrɛtɑ at the end of their narration: jemesk’an tʃɛrɛtaw ‘This is a Mesqan tale’. On the other hand, Ato Kemal Hamza assumes that the term muzahara ‘talk’ may also denote a folktale. The researcher understood
*muzahara* as denoting an ordinary talk among people about their life, but *tfere ta* always refers to a narration by a person to an audience.

According to Ato Fetu, Mesqan folktales have their own beginning and ending. He said that at the beginning the narrator starts by saying *nawdohe tfere ta* ‘let me tell you a tale’ and the audience replies *awdemaha nafta* ‘let me stop working’. Then the narrator starts the main story by saying *bedre gizje* ‘ones upon a time’. At the end of the folktale, the narrator finishes by saying *binna wenet behono k’ọnafj* ‘through our (mouth) butter through their (mouth) louse’.

I select fourteen folktales from which I collected. Nine of them use a human being as character, four of them animals, and one folktale a human being and animals. With regard to the purpose of the folktales, didactic narrations are predominant, only some are moralistic.

In the following, I present the classification of the Mesqan folktales I collected according to Okpewhu’s (1992) four classificatory strategies. Table 8 below summarized the characters of each tale.

*Table 8: Characters in Mesqan folktales*

<table>
<thead>
<tr>
<th>No of the tale</th>
<th>Category</th>
<th>Characters</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tale 1</td>
<td>People</td>
<td>mother, her son and his mother-in-law</td>
</tr>
<tr>
<td>Tale 2</td>
<td>People</td>
<td>wise man and foolish man</td>
</tr>
<tr>
<td>Tale 3</td>
<td>People</td>
<td>charming man and a passive man</td>
</tr>
<tr>
<td>Tale 4</td>
<td>People</td>
<td>mother, her daughter and her son-in-law</td>
</tr>
<tr>
<td>Tale 5</td>
<td>People</td>
<td>two poor men and a rich man</td>
</tr>
<tr>
<td>Tale 6</td>
<td>People</td>
<td>landlord, a man and a woman</td>
</tr>
<tr>
<td>Tale 7</td>
<td>People</td>
<td>wizard and a man</td>
</tr>
<tr>
<td>Tale 8</td>
<td>Animals</td>
<td>monkey and lion</td>
</tr>
<tr>
<td>Tale 9</td>
<td>Animals</td>
<td>monkey and lion</td>
</tr>
<tr>
<td>Tale 10</td>
<td>People</td>
<td>man, his wife and his mother</td>
</tr>
<tr>
<td>Tale 11</td>
<td>People’</td>
<td>man and women</td>
</tr>
<tr>
<td>Tale 12</td>
<td>People</td>
<td>mother and her daughter</td>
</tr>
<tr>
<td>Tale 13</td>
<td>People and Animals</td>
<td>man, tiger, hunters and ape</td>
</tr>
<tr>
<td>Tale 14</td>
<td>Animals</td>
<td>hyena, lion, wild animals and monkey</td>
</tr>
</tbody>
</table>
The purpose and the content of the tales are given in Table 9.

**Table 9: Purpose of Mesqan folktales**

<table>
<thead>
<tr>
<th>No of the Tale</th>
<th>Purpose</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tale 1</td>
<td>didactic</td>
<td>concerning the use of horrible words</td>
</tr>
<tr>
<td>Tale 2</td>
<td>didactic</td>
<td>concerning how being thoughtlessness yields suffering</td>
</tr>
<tr>
<td>Tale 3</td>
<td>didactic</td>
<td>concerning how intelligence helps to communicate easily with anybody</td>
</tr>
<tr>
<td>Tale 4</td>
<td>didactic</td>
<td>concerning how to fix up what was done before</td>
</tr>
<tr>
<td>Tale 5</td>
<td>moralistic</td>
<td>concerning the effect of pending main issues</td>
</tr>
<tr>
<td>Tale 6</td>
<td>didactic</td>
<td>concerning how things can evolve against our intention</td>
</tr>
<tr>
<td>Tale 7</td>
<td>didactic</td>
<td>concerning an unbalanced way out of a crisis</td>
</tr>
<tr>
<td>Tale 8</td>
<td>didactic</td>
<td>concerning subjects who overlook who you are</td>
</tr>
<tr>
<td>Tale 9</td>
<td>didactic</td>
<td>concerning honesty and reliability</td>
</tr>
<tr>
<td>Tale 10</td>
<td>didactic</td>
<td>concerning the need of readiness for anything</td>
</tr>
<tr>
<td>Tale 11</td>
<td>moralistic</td>
<td>concerning habits followed everywhere</td>
</tr>
<tr>
<td>Tale 12</td>
<td>didactic</td>
<td>concerning the difference of outlook</td>
</tr>
<tr>
<td>Tale 13</td>
<td>didactic</td>
<td>concerning that being cooperative may push you down</td>
</tr>
<tr>
<td>Tale 14</td>
<td>didactic</td>
<td>concerning the consequence of friendship beyond stage</td>
</tr>
</tbody>
</table>

The characteristic features of the folktales, i.e. whether they are trickster tales, dilemma tales, historical tales or origin tales, are given in Table 10.

**Table 10: Specific features of Mesqan folktales**

<table>
<thead>
<tr>
<th>No of the Tale</th>
<th>Characteristic Features</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tale 1</td>
<td>problem tale</td>
</tr>
<tr>
<td>Tale 2</td>
<td>problem tale</td>
</tr>
<tr>
<td>Tale 3</td>
<td>trickster tale</td>
</tr>
<tr>
<td>Tale 4</td>
<td>problem tale</td>
</tr>
<tr>
<td>Tale 5</td>
<td>unclassified</td>
</tr>
<tr>
<td>Tale 6</td>
<td>problem tale</td>
</tr>
<tr>
<td>Tale 7</td>
<td>trickster tale</td>
</tr>
<tr>
<td>Tale 8</td>
<td>trickster tale</td>
</tr>
<tr>
<td>Tale 9</td>
<td>trickster tale</td>
</tr>
<tr>
<td>Tale 10</td>
<td>problem tale</td>
</tr>
<tr>
<td>Tale 11</td>
<td>trickster tale</td>
</tr>
<tr>
<td>Tale 12</td>
<td>problem tale</td>
</tr>
<tr>
<td>Tale 13</td>
<td>trickster tale</td>
</tr>
</tbody>
</table>
The fourth way of classification focuses on the context of the folktales. The question arising now is whether the context of the narration time or the storyline should be considered. The narration time is the time at which the society narrates the folktales. The storyline time, in contrast, is concerned with the time at which the narrated event takes place. With regard to Mesqan, the narration time, as I mentioned in chapter two the Mesqan are not using their language for education or administration. The Mesqan language plays only a restricted role in the society. In addition, technology and urbanization change the lifestyle of the society. One of the changes concerns the time and place of story narration. In early times, the Mesqan were narrating folktales after the sunset under a big tree adjacent to their home. At present days it depends on the situation (Dily Awel). Therefore, I collected all stories by creating artificial settings. As to the storyline context, any story has its own setting depending on its content. The Mesqan folk tales have thus different settings according to their contents. Most of the stories start by saying *bedre giziye* 'ones up on a time' using an unspecified place, as indicated in the following table:

*Table 11: Storyline context of Mesqan folktales*

<table>
<thead>
<tr>
<th>Tale</th>
<th>Time</th>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tale 1</td>
<td>night</td>
<td>At his mother-in-law’s home</td>
</tr>
<tr>
<td>Tale 2</td>
<td>night and the next day</td>
<td>wise man's home and trial</td>
</tr>
<tr>
<td>Tale 3</td>
<td>morning to sunset</td>
<td>walkway in a place where others collect crops</td>
</tr>
<tr>
<td>Tale 4</td>
<td>morning</td>
<td>daughter's home</td>
</tr>
<tr>
<td>Tale 5</td>
<td>sunset to the morning of the coming day</td>
<td>rich man’s home</td>
</tr>
<tr>
<td>Tale 6</td>
<td>daytime</td>
<td>man walking on a steep reaching a house and resides there</td>
</tr>
<tr>
<td>Tale 7</td>
<td>daytime</td>
<td>wizard’s home</td>
</tr>
<tr>
<td>Tale 8</td>
<td>daytime</td>
<td>unknown place</td>
</tr>
<tr>
<td>Tale 9</td>
<td>three days</td>
<td>lion’s home</td>
</tr>
<tr>
<td>Tale 10</td>
<td>daytime</td>
<td>ego’s mother’s home</td>
</tr>
<tr>
<td>Tale 11</td>
<td>middle of the night</td>
<td>home</td>
</tr>
<tr>
<td>Tale 12</td>
<td>daytime</td>
<td>ego’s mother’s home</td>
</tr>
</tbody>
</table>

36
<table>
<thead>
<tr>
<th>No of the Tale</th>
<th>Time</th>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tale 13</td>
<td>daytime</td>
<td>walkway to the market and to the jungle</td>
</tr>
<tr>
<td>Tale 14</td>
<td>daytime</td>
<td>home and jungle</td>
</tr>
</tbody>
</table>
5 Summary and conclusion

In this chapter, the major points raised in the preceding chapters are summarized. Mesqan has 30 consonant phonemes. These phonemes are the labials $b, b^w, m, m^w, w, f$ and $f^w$; the alveolars $t, d, t', s, z, l, r$, and $n$; the palatals: $\/j, d\check{z}, jf, f, j$, $\check{n}$ and $j$; the velars: $g, g^w, k, k^w, k'$ and $k^w$; the glottals $h$ and $h^w$. Mesqan has seven vowel phonemes: $i, e$ are front vowels; $a, e$ and $a$ are central vowels; $u$ and $o$ are back vowels.

Mesqan nouns can be inflected for gender, number, case and definiteness. There is no overt number marker on nouns; instead number is expressed syntactically on the verb. There are also a few nouns which are lexically marked for either plural or singular. Masculine or feminine gender of animate nouns in Mesqan is distinguished grammatically. The gender is not marked on the noun or its modifiers but syntactically by the use of agreement pronouns on the verb. Nouns denoting animals do not distinguish between masculine and feminine. However, with some animals, gender can be distinguished by gender-indicating modifiers. Nouns in Mesqan can be marked as definite by the morpheme $-i$; indefiniteness is either not marked or expressed by quantifiers.

In Mesqan, the nominative case is unmarked. Nominative subjects are distinguished by their initial position and by verbal agreement. Accusative case is marked by the morpheme $-ɲɲa$, dative and genitive cases are marked by the morpheme $je$-. Nouns in Mesqan language are marked by the morpheme $bɛ$- for instrumental case.

The personal pronouns and agreement markers in Mesqan distinguish between feminine and masculine gender in singular and plural. Possession is normally expressed by possessive suffixes or, alternatively, as a genitive construction involving the independent personal pronouns. The verbal system is based on aspect which basically distinguishes between perfective and imperfective aspect. There is no morphologically present-tense marker in Mesqan. The order of constituents in a Mesqan sentence is Subject Object Verb, as in most Ethiosemitic languages.
Mesqan is until now a scarcely documented language whose transfer to the next generation is unsafe. The oral literature of Mesqan is highly influenced by neighboring languages. Most of the Mesqan youngsters are not able to narrate their own oral literature in Mesqan. This shows a high level of endangerment. Therefore all the concerned bodies should support the documentation and description of the Mesqan language and the Mesqan speaking community should be concerned to teach their children in their mother tongue Mesqan.
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Collection of Selected Folktales

This section includes transcribed and glossed Mesqan Folktales. Tale 1 is a story about a foolishness. Tale 2 describes the foolish man who was accused of crime. Tale 3 is about wise and foolish. Tale 4 is about wise answer of the man to his mother-in-law. Tale 5 is about the use of coming(being)early is better than spending(staying)the night. Tale 6 describes as things can happen in contrast to what we say. Tale 7 describes about a person who looks for a solution from wizard. Tale 8 about a Monkey who wants to pick up a louses from the hair of the Lion. Tale 9 about the Monkey who looks food for his wife since she gave birth. Tale 10 about a woman who daresn’t know how to perform household chores. Tale 11 about the habit which can be never dies. Tale 12 describes about the mother who looks her douter usually young. Tale 13 describes as wise is not only human binges. And Tale 14 about a friendship among Hyena and Lion.

For the selected texts the researcher use a four-line transliteration: in the first line I represent the Mesqan sentence as it is recorded, in the second line I indicate morpheme boundaries, in the third line translation of lexemes and glossing of grammatical morphems is given, the fourth line contains a free-translation of the whole sentence. But the remaining texts are three-line transliteration: with no glossing. At the end of each story there is an abridgment.

Tale-1: A Horrible Speaker

This story was told by Dilly Awel, January 2010, Butajira, Ethiopia

001. balik’ jabr k’ar jenefsepsa gewwa jelek’anni
    balik’ ja-br k’ar je-nefs-eppa gewwa je-lek’ anni-i
    old person 3-say.IPV.sm PRP GEN-soul-my fool DET-have-Sf
    besəb gewwa nədak’ jabr k’ar
    nenne
    be-ṣəb gewwa nə-dak’ ja-br k’ar nenne-e
    LOC-man fool 1s-pleas.JUS 3-say.IPV.sm PRP exist-3sm

‘An old person said having may own fool let me pleased speaking others fool.’

002. balik’ beqesəppenna jeqesəppenna jemesk’an ḏeretaw
    balik’ be-qesəp-enna je-qesəp-enna je-mesk’an ḏereto-w
    old person LOC-state-our GEN-state-our GEN-mesqan tale-COP.3sm

‘This was our state Mesqan’s tale.’

003. əmm jerredʒdetə jamatita
    əmm je-ɛrredʒ-detə je-amat-i-ɛta
    mother GEN-son:her GEN-mother in low-DEF-her
A mother sent her son to his mother-in-law and told him not to say anything.

When you speak, what it comes out from your mouth is a horrible thing.

As he reached he did as he was told to do, He preserved himself from talking and sit-down.
'Then the mother-in-law asked him why he is not talking to her.'

007. ɑj   dakko   tənətʃɛɲɲ   dakkọɲɲa   attətʃ’tʃ’awet   
aj   dokko   ta-na-tʃɛɲɲ   dakkọ-ɲɲa   an-ta-tʃ’awet-Ø
CON   mother   SUB-1pcome.JUS   mother:my   NEG-2-play.IPV-sm
aʃahe   jəmest   jəbərɛt-e   səlɛhɛnɛ
mouth-your.2sm   3-horeble.IPV-sm   DAT-say.PV.3sf-1s   reach.PV.3s-be

'He told her about what his mom told him about his rude language and that he was told not to speak.'

008. ɛrrədʒdɛɲɲa   ahɛm   təheɲɲahe   hənom
errədʒdʒ-ɛɲɲa   ahe-m   tah-ɛɲɲa-he   hano-m
son-my   you:DCM   child-my-COP.2sfare   they(m)-DCM

təheɲnano   hiti-m   dakw kê-ahɛja   ijam

tah-ɛɲɲa-no   hiti-m   dakw kê-ahɛ-ja   ijo-m
child-my-COP.3pm   she-DCM   mother-your-COP.3sf   I-DCM

dakw kê-ahɛnɛmɛ   teʃ’tʃ’awet   gəddɛnɛnɛhɛ
dakw kê-ahɛnɛmɛ   te-ʃ’tʃ’awet   gadd-e-nenn-ahɛ
mother- their(f)   3-play.JUS.sm   problem-n o-exist-you

'tobun   
ta-bun   
3sf-say.IPV

'But the mother-in-law told him to see her as his mother too and to speak freely with her.'

009. beberɛtʃ’tʃ’uma   t’ɛk’oŋŋet   ɔk’i   bɛmudʒdʒadʒdʒa

Few minutes later he saw children playing around fire to make themselves hot inside, one of them has a really big head.'

('He asked his mother-in-law that the kid got her ass on his head.'

'The mother-in-law told him that he was indeed a bad speaker and that it was a good idea not to say anything.'

'This was our state's tale.'
A mother sent her son to his mother-in-law and told him not to say anything, because he was a horrible speaker. He went there and did as he was told to do. Then the mother-in-law asked him why he is not talking to her. He told her about what his mom told him about his rude language and that he was told not to speak. But the mother-in-law told him to see her as his mother too and to speak freely with her. Few minutes later he saw children playing outside, one of them has a really big head. He told his mother-in-law that the kid got her ass. The mother-in-law told him that he was indeed a bad speaker and that it was a good idea not to say anything.

Tale-2: A story concerning how being thoughtlessness yields suffering

This story was told by Dilly Awel, January 2010, Butajira, Ethiopia

001. 

<table>
<thead>
<tr>
<th>gewwa</th>
<th>ba33e</th>
<th>ajnetu</th>
</tr>
</thead>
<tbody>
<tr>
<td>fool</td>
<td>meny</td>
<td>kind-CUP.3sm</td>
</tr>
</tbody>
</table>

‘There are different kinds of fool.’

002. 

<table>
<thead>
<tr>
<th>dare</th>
<th>mass</th>
<th>bed3ef^er</th>
<th>kɛɛfɛɛfɪm</th>
</tr>
</thead>
<tbody>
<tr>
<td>long a go</td>
<td>man</td>
<td>LOC:council</td>
<td>accus.PV-3pm-DCM</td>
</tr>
</tbody>
</table>

‘Ones upon a time a foolish man was accused of crime.’

003. 

<table>
<thead>
<tr>
<th>jatt</th>
<th>zenga</th>
<th>jehare</th>
<th>balik’e</th>
</tr>
</thead>
<tbody>
<tr>
<td>je-ott</td>
<td>zenga</td>
<td>je-harɛ</td>
<td>bulik’e</td>
</tr>
<tr>
<td>GEN-one</td>
<td>intellect</td>
<td>DAT-know.PV.3sm</td>
<td>old man</td>
</tr>
<tr>
<td>50</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
'Went to an old wise man.'

004. bemass are əki əki koffeʃẹm

bedʒef'er

be-mass ar-e əki əki koffeʃ-e-m be-dʒef'er

INST-man go.PV-3sm such such accus.PV-3pv-1s-DCM LOC-council

jabwɛɛpẹnew ebelo kessẹsem mọni

je-əb*wɛɛpẹnew əbi-e əkẹyẹs-kẹ əkẹyẹs kẹbbẹlẹ

GEN-out-my-3sm somebody accus.PV.3pm-1s-DCM what

jek'ele mọni nəber jabbọno

je-tk'ele man nà-ber jà-bban-o

DAT:better.PV.1s what 1s-say.JUS 3-say.IPV.sm-3pm

'He told to the wise man as he was accused of crime, but as he doesn’t know what to reply.'

005. behi metsem za mass awak'ino

be-hi metsem za mass awak'i-no

LOC-this any way that man wise-DEF-3pm

'The old man is too wise.'

006. zi bewareke zi ber zi bewareke

zi be-war-e-ke zi ber zi be-war-e-ke

this LOC-go.PV-3sm-SUB this say.PV.3sm this LOC-go.PV-3sm-SUB

zi ber zi bewareke zi ber

zi ber zi be-war-e-ke zi ber

this say.PV.3sm this LOC-go.PV-3sm-2sm this say.PV.2sm

barom

bar-o-m

say:PV-3pm-DCM
‘If they ask this you have to answer this. If they ask this you have to answer this. If they ask this you have to answer this.’

007. timehoroj  
\textit{ti-mehr-o-i}  
SUB-conseltIPV-3pm-DEF  
\textit{aderom}  
\textit{ader-o-m}  
stay the night.PV-3pm-DCM  
\textit{jemenagi}  
\textit{je-menag-i}  
DAT:next day:DEF

\textit{k’unamme}  
\textit{te-t’t’abɛt’om}  
\textit{jɛdʒɛfɛr}  
\textit{wer-o}  
k’unamme  
te-t’t’abɛt’o-m  
je-dʒɛfɛr  
wer-o  
together  
be-.hold.PV-3pm-DCM  
DAT-council  
go.PV-3pm

‘They spent the night before his trial giving advice and went together, the next day.’

008. bewerohanno  
\textit{be-wer-o-hanno}  
LOC-go.PV-3pm-they(m) that  
za  
balik’i  
old man-DEF  
tesebi  
tese-b-i

\textit{tak’elak’elom}  
\textit{tfonnom}  
ta-k’elak’e-o-m  
tfon-n-o-m  
be-mix.PV-2pm-DCM  
come.PV-3pm-DCM

‘When they reached, the wise man went and sits with the audience.’

009. huti  
\textit{huti}  
3sm  
LOC-steat  
DAT-face-Af  
\textit{begepp}  
\textit{jәfte}  
\textit{k’weemem}  
\textit{za}  
huti  
je-gɛɲɲ  
je-ft-e  
k’weem-em  
za

\textit{bemekeroj}  
\textit{ajnet}  
\textit{jebaroj}  
\textit{annomhu}  
bemek-o-j  
aqnet  
je-bar-o-j  
annam-hu  
LOC-advic-PV-3pm-3ms wey  
DAT-say.PV3pm-3sm  
all-Af

\textit{fɛdʒdɛm}  
\textit{fodʒdɛ-m}  
finish.PV-3sm-DCM

‘The foolish man stand in front of the trial and said everything as he was advised.’

010. bezngjehanno  
\textit{be-zngjehanno}  
\textit{angweɛd}  
\textit{jedebre}  
\textit{tɛhɛnoj}  
zor
When he finished wants to add and turned to his relative.'

011. imam barem man nəber barem
imam bar-ɛ-m man nə-ber bar-ɛ-m
N say.PV-3sm-DCM what 1s-say.JUS say.PV-3sm-DCM

'He asked, "Imam, what shall I say now.'

012. higzeje metfem gewwaw za təbroj
hi-gzeje metfem gewwa-w za t-br-o-j
at this-point any way fool-COP.3ps that SUB-say.PV-3pm-3sm
jaderø k'ar bɛsɛb jaherboje
je-ɔdɛr-o k'ar bɛ-sɛb je-aherboje
DAT-stay the night.PV-3pm thing DAT-man GEN-infront of

akka barenge
akka bar-ɛ-nge
such say.PV-3sm-SUB

'At this instant the wise man noticed that as he is embarrassing in front of public.'

013. jezi sɛb en jebre ber jezi sɛb
je-zi sɛb en je-br-e ber je-zi sɛb
GEN-this men eye DAT-eat.PV-1s say.PV.2sm GEN-this men

en jek'ɛmt'ole ber baroj jaburi
en je-k'ɛmt'ol-e ber bar-o-j ja-buri
eye DAT-crunch.PV-1s say.PV.2sm say.PV.-3pm-3sm 3-say.JUS-pm

'The man told him to say "let me live in shame for the rest of my life.'

A foolish man was accused of a crime to a traditional court named 'Jɛfɔr' and the ceremony was called 'awtfatfi'. He was related to one of the traditional judges. So they spent the night
before his trial giving an advices and telling what to answer in the court. The next day, the foolish man said everything he was told and turned to his relative asked, “Imam, what shall I say now” The man replied, him to say “let me live in shame for the rest of my life”

Tale-3: A story concerning how intelligence helps to communicate

This story was told by Dilly Awel, January 2010, Butajira, Ethiopia

<table>
<thead>
<tr>
<th>001.</th>
<th>gepenena</th>
<th>aiju</th>
<th>nenne</th>
<th>gewwam</th>
<th>janehema</th>
</tr>
</thead>
<tbody>
<tr>
<td>geppe-nna</td>
<td>aju</td>
<td>nenn-e</td>
<td>gewwa-m</td>
<td>je-ane-hema</td>
<td></td>
</tr>
<tr>
<td>country-our</td>
<td>wise</td>
<td>exist-3sm</td>
<td>foolish-DCM</td>
<td>DAT-there is-you</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>aijum</th>
<th>nenne</th>
</tr>
</thead>
<tbody>
<tr>
<td>aiju-m</td>
<td>nenn-e</td>
</tr>
<tr>
<td>wise-DCM</td>
<td>exist-3sm</td>
</tr>
</tbody>
</table>

‘In a country like wise exist foolish exists to.’

<table>
<thead>
<tr>
<th>002.</th>
<th>jezenga</th>
<th>balet</th>
<th>jehar</th>
<th>seb</th>
<th>abdelam</th>
<th>batfo</th>
</tr>
</thead>
<tbody>
<tr>
<td>je-zenga balet</td>
<td>je-har</td>
<td>seb</td>
<td>abdelam</td>
<td>batfo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>DAT-play</td>
<td>smart</td>
<td>DAT-know</td>
<td>men</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>bowezengj</th>
<th>zenga</th>
<th>tahir</th>
<th>sebeg</th>
<th>jaggobaba</th>
</tr>
</thead>
<tbody>
<tr>
<td>bo-wezengj</td>
<td>zenga</td>
<td>te-ohir</td>
<td>sebeg</td>
<td>jaggobaba</td>
</tr>
<tr>
<td>by-VN-play</td>
<td>play</td>
<td>LOC-know</td>
<td>men-CON</td>
<td>3-ommunicate,JUS.pm</td>
</tr>
</tbody>
</table>

‘A person who knows a lot can communicate with others easily.’

<table>
<thead>
<tr>
<th>003.</th>
<th>wet</th>
<th>mass</th>
<th>ema</th>
<th>tajaro</th>
<th>ajuji</th>
<th>zenga</th>
</tr>
</thead>
<tbody>
<tr>
<td>wet</td>
<td>mass</td>
<td>ema</td>
<td>t-jar-o</td>
<td>aju-i</td>
<td>zengo</td>
<td></td>
</tr>
<tr>
<td>two man</td>
<td>road</td>
<td>SUB-3-go.PV-pm</td>
<td>wise-DEF</td>
<td>play</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>joharie</th>
<th>mass</th>
<th>jezajehu</th>
<th>ebelo</th>
</tr>
</thead>
<tbody>
<tr>
<td>ja-har-e-i</td>
<td>mass</td>
<td>je-zaj-chu</td>
<td>ebelo</td>
</tr>
<tr>
<td>3-know.PV-sm-OBJ</td>
<td>man</td>
<td>DAT-other-your</td>
<td>somebody</td>
</tr>
</tbody>
</table>

‘A charming man and a passive man were walking together; the charming man didn’t like the silence and said you?’

<table>
<thead>
<tr>
<th>004.</th>
<th>wej</th>
<th>tore</th>
<th>wej</th>
<th>nat‘oraha</th>
<th>jebunge</th>
</tr>
</thead>
<tbody>
<tr>
<td>wej</td>
<td>t-or-e</td>
<td>wej</td>
<td>na-t-or-he</td>
<td>ja-bun-ge</td>
<td></td>
</tr>
<tr>
<td>or</td>
<td>carry-me</td>
<td>or</td>
<td>l-carry-you</td>
<td>3-say.IPV.sm-Af</td>
<td></td>
</tr>
</tbody>
</table>

| 54 |
‘One of us should carry the other.’

005.  

\[
\begin{align*}
\text{man} & \quad \text{etf’t’orhe} & \text{ahem} & \text{egor} & \text{nennenahe} \\
\text{what} & \quad \text{is-carry-you} & \text{you-DCM} & \text{foot} & \text{exist-you} \\
\text{ijam} & \quad \text{egor} & \text{nenne} & \text{k’unamme} & \text{na-werpne} \\
\text{I-DCM} & \quad \text{foot} & \text{exist-l} & \text{together} & \text{1-go.IPV-p} \\
\text{ahenem} & \quad \text{man} & \text{etf’orhe} & \text{jobunm} \\
\text{NEG-be-DCM} & \quad \text{what} & \text{l-carry-you} & \text{3-say.IPV.sm-DCM} \\
\end{align*}
\]

‘The passive quiet man replied, “Both of us have two legs. What is the need of carrying each other?”

006.  

\[
\begin{align*}
\text{awha} & \quad \text{metfem} & \text{johare} & \text{sebhem} & \text{etf’t’abweppen} \\
\text{then} & \quad \text{any way} & \text{3-know.PV-sm} & \text{men-Af-DCM} & \text{be dizzy} \\
\text{tajaro} & \quad \text{tajaro} & \text{ehwam} & \text{azmera} \\
\text{SUB-3-goPV-pm} & \quad \text{SUB-3-goPV-pm} & \text{then-DCM} & \text{crop} \\
\text{jeselawe} & \quad \text{kijabefag} & \text{jebek’ele} & \text{meder} \\
\text{DAT-ready.PV-3sm} & \quad \text{there-fenugreek} & \text{DAT-sprout.PV-3sm} & \text{land} \\
\text{selom} & \quad \text{sel-o-m} & \text{reach.PV-3pm-DCM} \\
\end{align*}
\]

‘They walked for a while and saw crops ‘fenugreek’ ready to be collected.’

007.  

\[
\begin{align*}
\text{ebelo} & \quad \text{jobun} & \text{zi} & \text{azmera} & \text{selom} \\
\text{somebody} & \quad \text{3-say.IPV.sm} & \text{this} & \text{crop} & \text{ready.PV-3sm-DCM} \\
\end{align*}
\]
The charming wise man asked again, “Do you think this crop is ready?”

008. masso nebasa man ajnet sebnah\(e\)
mass-o neb-sa-a man ajnet seb-n-h\(e\)
man-COP.2sm soul-you what kind men-OBJ-COP.2sm
zi tataznam s\(e\)km wz\(j\)
zi t-ta-\(z\)-n-m sel-\(e\)-m wz\(j\)
this SUB-be-see.PV.OBJ-DCM ready.PV-3sm-DCM or

The other man answered, ‘Why are you asking something we both see together.’

009. zi gena anh\(e\)n\(e\) j\(o\)bun eh\(w\)am
zi gena an-h\(e\)n\(e\) ja-bun eh\(w\)a-m
this still NEG-be 3-say.IPV.sm then-DCM
(jangeb\(w\)nna\(h\)e\(m\)) harem
je-an-geb\(w\)-nna\(h\)e-m har-\(e\)-m
DAT-NEG-understand-you-DCM know.PV-3sm-DCM

He said “it is not ready” (though he couldn’t understand the question)

010. ank’k\(u\)s b\(w\)ar\(e\)-\(n\)-\(m\) t\(j\)-ar-o t\(j\)-ar-o
quit say.PV-3sm-SUB-CDM SUB-3-go.PV-pm SUB-3-go.PV-pm
t\(j\)-ar-o eh\(w\)a-m azmera jene\(f\)eb\(w\)-\(o\)
t\(j\)-ar-o eh\(w\)a-m azmera jene\(f\)eb\(w\)-\(o\)
SUB-3-go.PV-pm then-DCM crop 3-collect.JUS-pm
meder sele
meder sel-\(e\)
land ready.PV-3s
'They kept quiet and continued waking, then they reached a place where people are collecting crop.'

011. behi  massi  azomerahut  jenesaw
be-hi  mass-i  azam-cra-ehut  je-nes-w
LOC-this  man-DEF  crop-his  3-collect.JUS.sm

'In that place, they saw a farmer collecting crops.'

012. ebelo  bwarenzi  azmera  jezi  jemassiw
ebelo  b-war-e-n-zi  azmera  je-zi  je-mass-i-w
somebody  say.PV-3sm-OBJ-this  crop  DAT-this  GEN-man-DEF-Af

jeneschuta  wej  jehuti  anhene  jabun
je-nès-chuta  wej  je-huti  an-hène  ja-bun
DAT-soul-his  or  DAT-he  NEG-be  3-say.IPV.sm

'Do these crops belong to the farmer?' The wise charming man asked.

013. ere  məso  taw  atagawde
ere  mas-o  taw  an-ta-gaw-d-e
ow  man-COP.2pm  stop.PV.3sm  NEG-confuse.PV-2sm

'Please don’t confuse me.'

014. nɛbsahe  man  weberahe  zi  nɛbauhu  anhɛn
nɛbs-ahɛ  man  we-ber-ahɛ  zi  nɛbs-ahu  an-hɛn
soul-your(s) what  VN-say.PV-your(s)  this  soul-your(p)  NEG-be

tetttɔɔm  tinesa  tetttɔɔm
t-t-t-ɔɔ-m  ti-nɛs-a  t-t-t-ɔɔ-m
SUB-FOC-see.PV.3sm-CDM  2-collect.IPV-sm SUB-FOC-see.PV.3sm-CDM

jehuti  wej  jehuti  ahhene  təbre
je-hutı  wej  je-hutı  an-hénɛ  ta-br-e
DAT-he  or  DAT-he  NEG-be  2-say.IPV.sm-me

'The passive man who doesn’t have much communicating skill answered
"What happened to you? Is this not his crop? You are looking at the man with
the crops. How silly of you to ask this."'

015. zi  jenesbahe  anhen  azmeraw  jenesa  jəbun
zi  je-nɛbs-ahe  an- hen  azmera-w  ja-nɛs-a  jə-bun
this  DAT-soul-he  NEG-be  crop-3sm  3-collect.IPV.3sm  3-say.IPV.sm
'The passive man couldn’t understand and said “this man said, what he is collecting is not his crop?”'

‘They continued their journey and they saw a dead man in a casket.’

‘“Does this man died?” The wise man asked.’

‘His partner again replied to the wise man “are you crazy? What happened to your soul? What kind of person you are?”’
As you are observing they are taking within the casket to the funeral, so why
you are asking me either he is alive or not.'

'Don't confuse me. Why you are confusing me?'

'Finally, it was time for them to depart so the wise man said, “As you didn’t
get any of the things I was talking to you, I would like to explain them to you
before we depart.’
'When I suggested that we should carry each other I meant we should talk to each other;'

023.  hwetalɛɲɲema  zi  azmara  selam  wej
hwetalɛɲɲema  zi  azmara  selam  wej
second  this  crop  ready.PV.3s-DCM  or

ansela  jɛbakhwe  etʃ'ɾ  bwanen  jasela
an-sel-a  jɛ-bak-hu-ahe  etʃ'ɾ  bwan-en  ja-sela
NEG-ready.PV.3s  LOC-say.PV-3sm-you  fens  if-exist  3-ready.IPV.sm

etʃ'ɾ  jenene  k'ar  behene  ere  jat'ɛfoj
etʃ'ɾ  je-nene  k'ar  be-hene  ere  ja-t'ɛf-o-i
fens  NEG-exist  thing  LOC-be  cattle  SUB-distroy.IPV.3pm-DEF

ere  jɛbroji  esela  webrɔɛɲɲa
ere  jɛ-br-o-i  e-sela  we-br-ɔɛɲɲa
cattle  SUB-etet.IPV.3pm-DEF  NEG-ready.PV.sm  VN-say-COP.1s

'when I asked you if the crop was ready I meant if it has a fens it will be ready for grazing if not it will be destroyed by cattle;'

024.  sostaleɲɲema  massi  azmera  tinesa
sost-aleɲɲ-ema  mass-i  azmera  tines-a
therd  man-DEF  crop  SUB-collect.IPV.3sm

jɛzonej  zi  azmera  jehuti  wejs  jehuti
je-ɔz-ne-i  zi  azmera  je-huti  wejs  je-huti
When I asked if the man owned the crops, I meant to ask if he didn’t have a loan; it will be his own, if he does have a loan it will not be his own. He is going to pay back for his loan.

025. 

When I asked if the man owned the crops, I meant to ask if he didn’t have a loan; it will be his own, if he does have a loan it will not be his own. He is going to pay back for his loan.
A charming man and a passive man were walking together. The charming man didn’t like the silence. So he said, “One of us should carry the other.” The passive quiet man replied, “Both of us have two legs. What is the need of carrying each other.” They walked for a while and saw crops ready to be collected. The charming wise man asked again, “Do you think this crop is ready?” the other man answered, “Why are you asking something we both see together.” They continued their journey and saw a farmer with crops. “Do these crops belong to the farmer?” The wise charming man asked. The passive man who doesn’t have much communicating skill answered, “You are looking at the man with the crops. How silly of you to ask this.” Before their time of departure, they saw a dead man in a casket. “Does this man died?” the wise man asked and his partner again told him not to ask about events that he already knows. Finally, it was time for them to depart so the wise man said, “As you didn’t get any of the things I was talking to you, I would like to explain them to you before we depart. When I suggested that we should carry each other I meant we should talk to each other; when I asked you if the crop was ready I wanted to know if it was strong enough to be taken; when I asked if the man posed the crops, I meant to ask if he didn’t have a loan; and lastly I asked whether the man died or not because I wanted to know if he had any children.” He explained all this and splitted saying good bye.

Tale-4: A story concerning how to fix up what was done before
This story was told by Dilly Awel, January 2010, Butajira, Ethiopia

001. zim mɛret bɛgeba zim ɛram betfɛŋne
zi-m mɛret bɛ-geba zi-m ɛram be-tfɛŋ-ne

k’elbeŋna feja ahhene barenam bwɛre
k’elb-ɛŋna feja ah-hɛnɛ bar-ɛna-m bwa-ɛ

‘Since this cow got a calf and this month begins my heart is not functioning well.’

002. məʃt jamaketa bet weretʃfom jɛgerɛdetɑ məss bet
məʃt je-amak-etɑ biet wer-etʃf-m je-ɡɛrɛ-de-tɑ mass bet

weretʃfom sanebetʃfom temetʃfɛnam tfonatʃfom
weretʃf-m sanebetʃf-m temetʃf-ɛnɛ-m tfonatʃf-m

‘Once a mother went to her daughter’s house and stayed for few days.’

003. bɛhi bijaʒ bilaʒ amɑtt tɑr k’ar enne
beh-i bi-jaʒ bilaʒ amɑtt tɑr k’ar enne

‘Her son-in-law didn’t like her stay in their house.’

004. bɛbet ɛram jɑlb ɛrədʒdʒi məʃʃətɛhu jɑnɛtʃ mɛsɛrnɛm
be-bet ɛram ja-lb ɛrədʒdʒi məʃʃət-ɛhu jɑnɛtʃ mɛsɛrnɛ-m

degg fɛtɑm tijɑt’ob ɛram tijɑt’ob tɑt’but’neʃ neʃʃ
degg fet-ɑ-m ti-jɑ-t’ob ɛram ti-jɑ-t’ob ta-t’but’neʃ neʃʃ

degg təbotʃť’oni jəbɔna
degg tə-botʃ’ti-ni ja-bɔ-n-a

‘One early morning, as usual, the man began milking the cows. A few minutes later he asked help from his wife who wasn’t there at that time.’

005. degg t’ebot’tonɛm tijalb tijalb məʃʃətɛhu mɛsɛretʃ’um
degg t’eb-ot’-ɛnɛ-m ti-jalb ti-jalb məʃʃət-ɛhu mɛsɛretʃ’-u-ɛm

gɛrɛ nebsɛhw zi dاكتواب bet enɛnna jəbɔnɔ
gɛrɛ nebsɛh wy zi dاكتواب bɛt enɛn-n-a ja-bɔn-a

‘His mother-in-law offered help. As he didn’t look up, he thought it was his wife and said, “Didn’t your mother have a house?”’

63
Once a mother went to her daughter’s house and stayed for few days. Her son-in-law didn’t like her stay in their house. One early morning, as usual, the man began milking the cows. A few minutes later he asked help from his wife who wasn’t there at that time. So his mother-in-law offered help. As he didn’t look up, he thought it was his wife and said, “Didn’t your mother have a house?” She replied, “She got a house, it is a heart she doesn’t have.” He was shocked to find out that it was his
mother-in-law whom he talked to. He then turned his container upside down and started milking. She asked him why he was milking the wrong way. He answered, “Mom, since this cow got a calf and this month begins my heart is not functioning well.”

Tale-5: A story concerning the effect of pending main issues

This story was told by Dilly Awel, January 2010, Butajira, Ethiopia

001. tadderɛ jafɛdzɛrɛ jɔbl jɛgeɲɲɛnɛ sɛb
tɛ-adderɛ je-afɛdzɛrɛ ja-bl je-geɲɲɛnɛ sɛb

‘Coming (Being) early is better than spending (staying) the night!’

002. metɛm attɛ sɛb jɛwɛrɔ k’ar mɔtɑtbaʃɛ jɛwɛrɔ
metɛm at-tɛ sɛb je-wɛr-o k’ar mɔtɑtbaʃɛ je-wɛr-o

k’ar tɛznɛgɛm nɔzɛnɛgɛ ɬɛnɔf tɪbbuŋ
kəlməʃɛ
k’ar te-znɛg-e-m na-znɛg-e ɬɛnɔf ti-bbuŋ  kəlməʃɛ

‘Some individual focus on the other matter than their objective; day and night passed away without accomplishing his objective.’

003. jɛjɛ su bɛnɛm mɔsɛ jɛtɪ mɛɾɛhu bet
je-ju sɛb ne-bam mɔsɛ je-att-l mɛɾɛhu bɛt

fɛɛz ʃɛtɛbut’ fɛɛ
fɛɛz ja-t’ɛbut’ fɛɛ

‘Once a man went as long way to a rich relative to borrow a horse.’

004. fɛɛz ʃɛtɛbut’ fɛɛ bɛwɛrɛ addɛrɛ ɛɾbɑt
fɛɛz ja-t’ɛbut’ fɛɛ bɛ-wɛr-e addɛr-ɛ ɛɾbɑt
He spent the night there.

He got up in the morning and had breakfast and coffee.

Another man came while these two men were having coffee and said "good morning."

The rich man replay and asked him why he is coming?

And the man asked if he could borrow a horse from the rich man.
The rich man agreed to give him his horse. The man who travelled all the way to this relative the day before said, “I came here to ask you if you could borrow your horse to me. So you shouldn’t lend to this stranger.”

Coming (Being) early is better than spending (staying) the night! Once a man went as long way to a rich relative and spent the night there. He got up in the morning and had breakfast. Another man came while these two men were having coffee and asked if he could borrow a horse from the rich man. The rich man agreed to give him his horse. The man who travelled all the way to this relative the day before said, “I came here to ask you if you could borrow four horse to me. So you shouldn’t lend to this stranger.” The rich man replied, “This stranger asked me first and I said; Yes”. I can’t break my promise. Being early is better than spending the night” He added. “You came yesterday, had dinner and breakfast with me. What took you too long to ask what you’ve come for?”
Tale-6: A story concerning how things can evolve against our intention
This story was told by Dilly Awel, January 2010, Butajira, Ethiopia

001. ɑtɑttge   jɛgʷɛta   zɛnɡa   jɛbʷarɨhɛm   jɑɡfɔrm
at-att-ge   je-gʷɛta   zɛnɡa   je-bʷar-i-hɛ-m   ja-gfɔr-m

jɑbʷarɨhɛmat   jɑʃʃɛkɔt
jɑ-bʷar-i-hɛ-m-at   jɑʃʃɛkɔt
’Things happen in contrast to what we say.’

002. məss   ɑnnɑɲɲɛ   tiwɛt’a   tijar   tijar   k’et’em
məss   ɑnnɑɲɲɛ   ti-wɛt’-a   ti-jar   ti-jar   k’et’-e-m
'Once a man was walking on a steep and got too tired.'

003. begbatm tfonnam
be-gbat-m tfonn-a-m

'He set same where.'

004. gwejta k'et'hum zi annaŋŋe zi nafjɑ
gwejta k'et'-hu-m zi annaŋŋe zi nafjɑ

ɛwɛt'awɛ k'ar name bare tf'obuʃʃ
ɛ-wɛt'-a-wɛ k'ar nam-e bar-e tf'obuʃʃ

'He asked God to give him something that can take him up to the steep road.'

005. titʃ'obuʃʃ jakabiwiwtan balabbat əmar
tʃ'ɛɲɲɛwɛm
ti-tʃ'obuʃʃ je-akabab-i-w-tan balabbat əmar tʃ'ɛɲɲ-ɛw-ɛm

jawet'ɑ sew temekɑ əki zor barem
tiəɡ za
ja-wet'-ɑ sew te-mekɑ əki zor bare-m ti-əɡ za

məss tfonnam rekɛb-wɛn
məss tfonn-a-m rekɛb-w-ɛn

'Unfortunately, the land lords of the villagers were looking for a person who can carry his foal to take it up to the heel. When he turned back the land lord saw the man who is walking up and asked him to carry a foal and take it up to the steep.'

006. behi ebelo baren t'ɛranne att bəaren rot'ɛm
werɛm
beh-I ebelo baren t'ɛr-anne att bəar-ɛn rot'-ɛ-m wer-ɛ-m

'The landlord called him to come. Say yes and went.'

007. neff zi derma t'orɔmahe zi annaŋŋe awt'a barem
neff zi derma t'or-m-ahe zi annaŋŋe awt'-a bare-m

'The land lord of the villagers ordered him to carry a foal and take it up to the steep.'
'He did what he was told to do. "O God! I asked you to give me something that can take me up to the steep road. But to the opposite you gave me something to be taken by me;"

'When he reached to the top; He became too tired.'

'He left the foal and entered to a house.'

'Asked a woman inside the house to make coffee for him.'
"The woman prepared coffee at that instant the man said "let me bless you.""

012. $\text{hotm} \ a\text{-tekkær-tʃʃ-m} \ \text{dʒɛba} \ \text{barɛtʃʃ-m} \ \text{duwwa}$

sekkat \ təbun

"The woman set the ready coffee and its materials in front of him and asked for his blessing."

013. $\text{balebɛtaʃ} \ \text{nenne} \ \text{wej} \ \text{jəbənəhe}$

"The man than asked if her husband is outside the city."

014. $\text{jɛsɛb} \ \text{ɡɛɲɲ} \ \text{wɛrɛm} \ \text{anɛteŋɲe} \ \text{bətbun} \ \text{eɡe}$

"She said, "Yes." and asked for a blessing again."

015. $\text{bej} \ \text{məsəʃʃ} \ \text{bɛweɡɛret} \ \text{jɛjɛgba} \ \text{bɛweɡɛret}$

"The man started to curse instead. He said, "Let your husband stay longer; or have some accidents like car crush; or something bad happens to him."

016. $\text{wa} \ \text{məsso} \ \text{təmɛrəkˈɔŋŋ} \ \text{bahum} \ \text{duwwa}$

"The woman was surprised and asked why he is saying those things. Though she prepared coffee to obtain blessing"
'He told her to keep quit.'

018. 

'Atattge jegʷejta zenga joglebet'

at-att-ge jegʷ-ejta zenga ja-glebet'

'Said "Things happen in contrast to what we say."'

019. 

Ekwa bezi annappe tənnətʃʃən k'ət't⁴ohum

ekwa be-zi annappe tənn-tʃən k'ət't⁴-hu-m

'When I was walking on a steep I got too tired.'

020. 

غوْجا ل ٍئا نافا اوسطٍام كةَر نامء تاننبون

غوْجا ل ٍئا نافا اوسطٍ-ام كةَر نامء تاننبون

غوْجا ٍأفتٍتُررَام اوسطٍان كةَرابة

غوْجا ٍأفتٍتُرر-رِم اوسطٍان كةَرابة

'I asked God to give me something that can take me up to the steep road. But to the opposite he gave me something to be taken by me.'

021. 

jatattage jegʷοjta zenga jatgelebbet'

ja-at-att-ge jegʷ-οjta zenga jat-gel-ebbet'

'He said "Things happen in contrast to what we say."'

022. 

əkʷus be

əkʷus be

'He told her to keep quit.'

023. 

ekekutu jobbana hige za k'una dżebe

e-kekut-u ja-bbana-a hi-ge za k'una dżebe

k'awa jafelatʃu tefodʒim za beseb

k'awa je-a-fel-afʃ-u te-fodʒi-m za be-seb

geɲɲ jewøre mass kətʃf barem sela

gəɲɲ je-wər-e mass kətʃf bər-e-m sel-a

'He told her about his travel, his prayer and what happened to him in contrast to what he prayed for. Speaking about such things the husband came from his trip safe and well.'

024. 

zomu ambbakʃ woj

za-mu am-bbakʃ woj

'I told you said the gust.'

025. 

atattge jegʷejta zenga əkkətu

atattге jegʷ-ejta zenga əkkətu
‘Your husband came from his trip safe and well.’

Once a man was walking on a steep and got too tired. He asked God to give him something that can take him up to the steep road. Unfortunately, the villagers asked him to carry a foal and take it up to the steep. He did what he was told to do. When he reached to the top, he left the foal and entered to a house. He asked a woman inside the house to make coffee for him. The woman made coffee and asked for his blessing. The man than asked if her husband is outside the city and she said, “yes” and asked for a blessing again. The man started to curse instead. He said, “Let your husband stay longer; or have some accidents like car crash; or something bad happens to him.” The woman was surprised and asked why he is saying those things. He told her about his travel, his prayer and what happened to him in contrast to what he prayed for. He said, “Things happen in contrast to what we say.” Speaking about such things the husband came from his trip safe and well.
This story was told by Sheh Ahmedin Sheh Surur, January 2010, Butajira, Ethiopia

001. att mass kutena bebet tak'ew
att mass kutena be-bet te-ak'ew
one man chicken LOC-home be-ill

'Once a man’s chicken got sick'

002. bst'am titak'iw jet'enk'waj (isfegorej) bet
bet'am ti-te-ak'iw je-tenk'waj (je-figorej) bet
very SUB-be-ill DAT-magician home

barem were man bənəʃekurne
bar-ε-m wer-ε man bə-νəʃekur-ne
sayPV-3sm-DCM go.PV-3sm what REL-1p-do.IPV-1p

feja-w barem isfegorej bet werem
feja-w bar-ε-m je-figorei bet wer-ε-m
good-COP.3sm sayPV-3sm-DCM DAT-magician-DEF home go-heCDM

bisel
bi-sel
when-reach.PV.3sm

'Ask what he should do to get it cured'

003. kuténana tak'ij mən bənəʃekurne fejaw
kutena-em te-ak'i man bə-na-ʃekur-ne feja-w
chiken-my be-ill what REL-1p-do.IPV-1p good-COP.3sm

004. fegworɛj t'ak'ur bok'at'e agubwanem
figworɛj t'ak'ur bok'a-te agub-wa-nɛ-m
magician-DEF black white-sheep bring.PV- COP.3sm-CDM

bare
bar-ɛ
sayPV.3sm

'The Wizard answered, "You should sacrifice a black spotted sheep, and your
hen will be fine."'

005. aja ahema je k'utena et'e bedʒdžehu
aja ahema je-keutena et'e be-ɛdʒde-hu
ow so DAT-chicken sheep LOC-hand-1s
'O for a chicken could I have to sacrifice sheep?'

Once a man's hen got sick and took it to a wizard to ask what he should do to get it cured. The wizard answered, “You should sacrifice a black spotted sheep, and your hen will be fine.”

Tale-8: A story concerning subjects who overlook who you are

This story was told by Sheh Ahmedin Sheh Surur, January 2010, Butajira, Ethiopia
‘The monkey ripliod "I drank akol today, but when I drink *“chat hawza”
temorow I will pick it up”’

004.  jetʃ’at  hawzama  akwam  nene  bware
je-tʃ’at  hawza-ma  a-kw-a-m  nɛnɛ  bwar-ɛ

‘His friends told him that there were enough drinks and chats if he really
wanted to try.’

005.  jetʃ’at  hawza  tfɛɲpɛm  setfɛm
je-tʃ’at  hawza  tʃɛɲ-pɛ-m  setʃɛ-m

‘They bring “chat hawza” So got drunk.’

006.  banbsaże  beɡunɛno  tʃ’orɛm  k’amal  k’ɛmele  age
be-ɑnbsa-je  be-ɡunnɛn-o  tʃ’or-ɛ-m  k’ɑmɑl  k’ɛmɛl-e  ɑge

‘The monkey went to a lion to pick up louses.’

007.  anbesa  bek’una  edʒdʒ3  awɛrɛdɛn  əke
anbesa  be-k’un-a  edʒdʒ3  a-wɛrɛdɛn  ək-e

jaʃʒənge  zangera  ware  bek’unam  edʒdʒ3ɛwta
jaʃ-n-ge  zangera  war-ɛ  be-k’un-a-m  edʒdʒ3ɛwt-a

behɛrɛ  k’ɔtɛɾɛn  bare
be-hɛr-ɛ  k’ɔtɛɾ-ɛn  bar-ɛ

‘The lion realized that something is on his body. He saw the monkey, cut him
into pieces and ate him.’

A monkey said that he could pick up louses from a lion’s hair when he got drunk and chew enough
chat. His friends told him that there were enough drinks and chats if he really wanted to try. So he
chews chat, got drunk and went to a lions head to pick up louses. The lion realized that something is
on his body. He saw the monkey and cut him into pieces and ate him.

*Chat hawza* is a kind of drink which can be pripaerd from chat by boiling the water and the leafe of
the chat like tee

Tale-9: A story concerning honesty and reliability

This story was told by Sheh Ahmedin Sheh Surur, January 2010, Butajira, Ethiopia
001. jezangera  məft  tf'ɛɲtfəm
je-zangera  məft  tf'ɛɲ-tf-m

‘A wife of a monkey’s gave birth.’

002. jezangera  məft  saletʃ'ɛɲɲetu  seberem  jatʃɛɲɲe  werem
je-zangera  məft  sa-ɛ-tʃ'ɛɲɲ-ɛtu  sebər-ɛ-m  ja-tʃɛɲɲ-ɛ  wer-ɛ-m

‘Then the male monkey went to search of food for his wife.’

003. bèbet  enne  anbesa  məft  tf'ɛɲɲetəm  sebbɛrɛm
bè-bjet  ennɛ  anbesa  məft  tf'ɛɲɲ-ɛt-m  sebbɛrɛ-ɛ-m

jatʃɛɲɲinajə  tefekajə  zangira  geba
ja-tʃɛɲɲ-i-na-je  te-fek-a-jə  zangjira  geb-a

‘The male lion was out for hunting. Since his wife was gave birth, so the
monkey went to the lion’s hous.’

004. feja  wallim  woj  bare
feja  wall-i-m  woj  bar-ɛ

‘He asked her "how are you”’

005. feja  walhu
feja  wal-hu

‘She replayed "fine”’

006. tf'ɛɲ rif  woj  marijam  taf'tawtəf  bɛmən  inff
tf'ɛɲ-i-f  woj  marijam  ta-təf'awt-ʃf  bɛ-mən  inff

bɛmən  tənebri  fejanʃʃ  woj
bɛ-mən  tə-nebri  fejə-nʃʃ  woj

‘Are you gave berth? Let sent Mariyam be with you! He asked by what you
are living? Are you ok?’

007. ekkəmu  mwɑnhwahum
ekk-mu  mwɑn-hwa-hum

‘Yes I am, who are you?’

008. abɛgɑz  zangero  jəbruɲɲe
abɛgɑz  zangjero  ja-bru-ɲɲe

They colled me patriot monkey.’
009. ahutu abegaz zangero jəbruka
ahu-tu absgaz zangjero jəbr-u-ka

‘They call you patriot monkey?’

010. ekk
ekk

Yes

011. te gomellel barege teməseta jəbeza
tə gomələl bær-ə-ge te-məs-setə ja-be-zə

k’aru hanəbam
k’ar-u han-ə-ba-m

‘When he move here and their it simes for her that he looks better than her hasuband’

012. fodowahu jemn mult’ henem bartzom tesaletfu
food-wa-hu jə-mn mult’ hen-e-m bar-ɛtəm te-səl-ɛtə-fu

‘She asked him what happened to his ass as it didn’t have any hair on it.’

013. fodonja bet’erek kwəretfon annanəŋge arbəŋnahe
food-ɲɲə be-t’ərɛk kwerət-fon ənn-əŋ-e arbəɲ-ənə-he

ɛtwagajo ar ənəŋge bet’erek jəfənəhe
ɛt-wa-ga-jo ar ənn-əŋ-e be-t’ɛrɛk əfənə-he

fodonja temellet’em
food-ɲɲə te-mellet’-ɛ-m

‘He answered, “As I am a warrior, I always sit on horses and mules. I never even put clothes on them’

014. enahu jenk’ar jəło henem
en-əh-u jən-k’ar jəl-o hen-e-m

‘What happened to your eyes as they were red and partial saited?’

015. arb ek’ew anəŋ jəwegwəŋ ēwegwəŋ
arb e-k’ew an-əŋ ja-wegw-əŋ ē-wegw-əŋ

batt edʒəŋ an-tש ebrəm arbē k’aŋhuweŋ
batt edʒ-əŋ an-tʃe e-br-əm arb-e k’aŋ-hu-wə-ŋ
‘The monkey answered it is because he is in fear for every war not to be attacked.’

016. t’əfrahu jemən atlat’oj
t’əfr-ahu jem-ən at-lat’-oj

‘She asked why his nails are too long.’

017. jakisa titmet’səbi weσafet efeje annar
je-a-kisa ti-tmet’s-bi we-safet efeje an-nar

bezam meder egedm e’t’ebutʃ’
be-zam meder egedm e-t’ebutʃ’

‘He said in case something is ripped while he was on the horse, his nails would help him to sew.’

018. a kk arbeŋεhu barɛtʃu
akk arbeŋ-ε-hu bar-ɛ-tʃu

‘ “She said “Rily you are a patriot”’

019. ekk ekk
ekk ekk

‘Yes yes’

020. məss jek’k’inə jezangira məʃət barɛťʃəm
məss je-k’k’in-a jezangira məʃət barɛ-tʃə-m

‘She said “any body could be jeles of sech a huseband”’

021. wallhum gebba anbesa tʃəpunk
wall-hum gebb-a anbesa tʃəpunk

‘The mail lion returned from hunting.’

022. bazena tʃəpunk bazi bet ekwa wɛddel səb
baz-ə-na tʃəpunk-ə-m baz-i bjet ekwa wɛddel səb

‘When the lion came back, she told him everything about what the monkey had told her.’

023. baj mwa
baj mwa

Who?

024. wɛddel məss
weddel mass

‘Honerd man’

-025. mwa jəburi

mwa jə-bur-i

‘What is his name?’

026. abegaz zangero jəburi

abegaz zangero jə-bur-i

‘They colled him patriot monky.’

027. mon barrenaff

mon barr-en-aff

What did him tolds you?

028. aki ki ki ki foda hem jemn temelet’em

aki ki ki ki food-ah-em je-mn te-melet’e-m

bonbur bet’erek kor tjonahum anange

ban-bur be-t’erek’ kor tjon-ahu-m an-ang-e

arbeɲɲɛhw bare

arbeɲɲ-ɛhw bar-e

‘Yes ow ow ow when I asked him "why your ass bekam bold"he riplied me as he is a warrior, he always sit on horses and mules. He never even put clothes on them.’

-029. enafjahe jemafjulo henem bonbur arb ek’ejw bare

enafj-a-he je-ma-fjul-o hɛn-em bon-bur arb e-k’ejw bar-e

‘When I asked him about one of his eyes he answered me because he is in fear for every war not to be attacked.’

030. t’orfafjahe ban bun wosaf tja anasse ok kém

t’orf-fj-a-he ban-bun wosaf-tj-a anass-e ak kém

ēsēfuē bare

ē-sēf-w-e bar-e
‘I asked him “why your nails are too long?” He answered me that if in case something is ripped while he was on the horse, his nails would help him to sew.’

031. *girmamogesewta*  
    *tidenk’*  
    *titazoj*  
    *gunehu*  
    *ehwa*  

032. *metse*  
    *ba*  

‘He has amazing grees, he said as he will visit me soon.’

033. *sɛstɛ*  
    *ɛtʃɛɲɲɛ*  
    *bare*  

‘When did he say?’

034. *bej*  
    *fejahw*  
    *barem*  
    *sənebbetɛ*  
    *wəttizanhehɛm*  

035. *tʃ’eɲɲo*  
    *mɑrijɑm*  
    *tatʃ’awtʃ’f*  
    *weɡeretm*  
    *sənebtaʃʃəm*  
    *woj*  

‘The next day, the lion hid and waited for the monkey.’

036. *ekk*  
    *fejammoŋu*  
    *fejahu*  

037. *bɛmənəŋf*  
    *b’ɛnaʃʃəm*  
    *weʃ*  

‘Let sent Mariyam be with you! Haw is you the all past deyes?’

038. *bɛrtʃ’umɑ*  
    *ɑwɛnɛnm*  
    *beza*  
    *bɛrtʃ’uma*  
    *gwɛmm*  
    *tebɛʃʃe*
He found a stool and set their, the lion appeared suddenly into the room.

The monkey drop his excrement in the stool

When he drops his excrement in the stool he become scared to death and set in the ground.

Why you come to my house?

It is unknowingly, it is unfortunet'

"What hapend to your eyes?"

The monky drop his excrement in the stool

When he drops his excrement in the stool he become scared to death and set in the ground.

Why you come to my house?

It is unknowingly, it is unfortunet'

"What hapend to your eyes?"
"My eyes are red as I steal a lot of 'koch o's' and eat them; at that taim they thorow nafe on my eyes."

045. food-ənʃʃ

"What happened to your ass?"

046. k'ərɛr k'ərɛr an-ənge bɛmn etʃon-ə

begelim ənntʃə bɛmən enntʃon-ə

"My ass has no hair because I sit on a stone, day and night to wait for something to steal;"

047. t'əffəraf

t'əffar-əf

What happened to your neals?

048. bek'ɑ semone wedənaj biftewətajki biftetaj

bɛk'ɑ sɛmon-e  wɛdən-a-j  bif-te-taj

jɛbɛrɛm tɛntɛnɛm jɛwɛdɛn semone

jæb-ɛr-m tɛntɛnɛm je-wɛdɛn sɛmon-e

jewɛdɛnemwan ehwa

ej-wɛdɛn-em-wan -ɛhwə

'The monkey explained again, "my nails are too long so that it would be easier to use them in stealing."

049. jewɛdɛnemwanu jɛmən semonu kijəm bahuʃʃəm

je-wɛdɛn-em-wan-u  je-mən  sɛmon-u  kij-a-m bah-uʃʃ-m

jəbænnə

jæb-an-ne

'The lioness asked him where all his grace has vanished and he answered "It was before the lion came."'

050. ameʃkədə ziga atraʃʃ fulok barem

weṭ't'am

ameʃkədə zig-a atraʃʃ fulok barem weṭ't-a-m
A wife of a lion gave birth and a monkey went by to visit while the male lion was out looking for food. He appeared to be a very graceful patriot. He entered to the room and talked to the lioness. She asked him what happened to his ass as it didn’t have any hair on it. He answered, “As I am a warrior, I always sit on horses and mules. I never even put clothes on them.” The lioness continued to ask what happened to your eyes. And answers other question to in the contrary she appointed him other day and told her appreciation about the guest to her husband. In the other day her husband hides himself and was whiting to the Monkey. After the Monkey inters to the house the lion followed and closed the door internally. Lastly when the Monkey notices that the mail lion in the house he become afraid of and cause of this his gracefulness disappeared.
Tale-10: A story concerning the need of readiness for anything

This story was told by W/ro Nurya Andeta, January 2010, Butajira, Ethiopia

001. mass errədʒdʒetan gereda tfɛŋɛm weberu
   merat  atfɛŋɛm

   ‘The man got married and took his wife to his mother.’

002. botləha bətiwwɛdɑm attəm k’al tahire
   ñutʃtʃalɛtʃ jɑnhɛrɛtʃtʃəge

   ‘The mother tried to teach her daughter-in-law how to perform household chores. However the daughter-in-law didn’t seem to catch any of them.’

003. gereddeŋŋa bekoṭew jalek’otʃ begodʒɛ baretfjəm
   bareta amati weberu ahwam nəzebəru

   ‘The man’s mother finally asked. “Where had you been raised, in a hall or in a bird’s nest in which people wouldn’t live?”’

The man got married and took his wife to his mother. The mother tried to teach her daughter-in-law how to perform household chores. However the daughter-in-law didn’t seem to catch any of them. The man’s mother finally asked. “Where had you been raised, in a hall or in a bird’s nest in which people wouldn’t live?”
Tale-11: A story concerning habits followed everywhere

This story was told by Dilly Awel, January 2010, Butajira, Ethiopia

001. metjem wudo amel jeseb bet
     metjem wudo amel je-seb bet
     86
"A habit never dies!"

002. mass baze net werem (te bertfeselam) doledg jeseb
mass be-a zem-et wer-e-m(te-bertf-eselam) daledg je-seb

003 jewe leba sebhe ma feja tefsebwerim egor at'ebum erbat
je-weleb-a seb-he-ma feja-te-tsebwer-i-m egor at'eb-u-m erbat

tegeder abonem befeja meddor mente tfe'f'anem tede
a-bon-em be-feja meddor mente tfe'f-an-em te-geder

"Once a man went to some place for a visit."

004. metfem amel wudo gobbett mosar
metfem amel wudo gobbett mosar

mossi behenehema metfem ajanahu edenbat'bi
be-hene-hema metfem ajan-ahu e-denbat'bi

sus nebsew maffat jowed jemaffat nenne
nebs-e-w maffat jo-wed je-maffat nenne

"He has a bade habit, when he interd to the room he foces on ladies, so he like ladies very mach."

005. hozge onaffota jegederemahema aszem
hoz-ge onaffota je-geder-em-ahema asze-m

"He noticed where the ladies went to sleep."

006. zoje azemenema tegeder
zo-je azem-enema te-geder

"He noticed and sleept."

87
Late at night about 2:00 A.M, he went to them naked.

The ladies were expecting him as he was known by this habit.

While he was in the middle of the room, they turned on the light.

He was ashamed to be seen naked, so he bowed saying, "Alah is great!"

They asked him what he was doing

He told them that he is having 'Solat' (a prayer).

They said what kind of Solat' was there at that time of night.
He answered, “It’s solat for naked.”

A habit never dies! Once a man went to some place for a visit. There, they welcomed him warmly. They washed his legs, gave his dinner, did everything he needed and took him to sleep. He noticed where the ladies went to sleep. Late at night about 2:00 a.m, he went to them naked. The ladies were expecting him as he was known by this habit. While he was in the middle of the room, the turned on the light. He was ashamed to be seen naked, so he bowed saying, “Alah is great!” They asked him what he was doing. He told them that he is having ‘Solat’ (a prayer). They said what kind of solat was there at that time of night. He answered, “It’s solat for naked”

Tale-12: A story concerning the difference of outlook

This story was told by Dilly Awel, January 2010, Butajira, Ethiopia
‘Samtaims mother simse her douter is too young to get married.’

002. ənɛnge  təhɛ  təmɛsəra
an-ange  tah  tamesar-a

‘she usually asiumes her as a kid.’

003. ɑtt  kɛnɛ  jɛza  təhɛ  məss  jətʃ'ok'əsəje  tʃənɛm
att  kene  jeza  tah  mass  jat'ok'as-je  tʃən-em

amatɛta  gerɛdɛf  nemmone  jəbɾoja
amat-eta  gered-af  nemmone  ja-br-o-ja

‘Men from the village asked her to marry off her girl.’

004. bɛhi  gɛrɛdɛɲɲa  təhɛjɛ  ɑnɛsɛlɛf  ɑnɛbhu  təбир
be-hi  gerede-nna  tah-je  an-sel-atf  ani-bh-u  ta-bbar

‘The woman refused to let her daughter marry any one, becous she is to kid.’

005. həʃge  gɛrɛd  sɛmətʃtʃəm  wɑlɛtəbɑm  jəmmi
həʃge  gered  sematʃtʃ-m  waletab-a-m  je-amm-i

‘The girl heard what her mother told them, but she was unhappy as she really wanted to get married.’

006. ɑtt  kɛnɛ  ɑnbər  tətʃtʃɛkrɛ  bɛkwɛlit  ɑrɛt'ɛtʃtʃəm
att  kene  anbar  ta-tʃtʃek-re  bkwelit  arret'tʃetʃm

tətʃtʃɛkrəm
ta-tʃtʃekram

‘One day the girl had a lot of spinach and staffed it into a small pot.’

007. bɛza  kwelelit  ənk'wus  bareʃtʃəm  təhera  təheji
be-za  kwelelit  ank'wus  bar-ʃtʃ-m  ta-hera  ta-heji

geredi  weberu
gered-i  we-ber-u

‘She kip quit and adds the spinach in to the pot.’

008. tətk'ɛt'k'  təhera  tətk'ɛt'k'  təhera
ta-tk'et'k'  ta-hera  ta-tk'et'k'  ta-hera

‘She pushed the spinach.’

009. tətk'ɛt'k'  əmm  təʒna  gere  zi  kwelelit  etʃel
‘The mother looked and told her that the pot is too small to hold all the spinach.’

‘The girl said to her mother, “There is no such thing as a small girl and small pot!”’

‘Her mother understand that her douter herd about refusal of marege and she understud why her douter character becam different.’

Samtaims mother simse her douter is too young to get married. ‘She usually asiumes her as a kid.’ ‘Men from the village asked her to marry off her girl.’ ‘The woman refused to let her daughter marry any one, becous she is to kid.’ ‘The girl heard what her mother told them, but she was unhappy as she really wanted to get married. One day the girl had a lot of spinach and staffed it into a small pot. ‘She kip quit and adds the spinach in to the pot.’ ‘She pushed the spinach.’ ‘The mother looked and told her that the pot is too small to hold all the spinach.’ ‘The girl said to her mother, “There is no such thing as a small girl and small pot!”’ ‘Her mother understand that her douter herd about refusal of marege and she understud why her douter character becam different.’
Tale-13: A story concerning that being cooperative may push you down

This story was told by Dilly Awel, January 2010, Butajira, Ethiopia

001. metfem bəlt’ besèb bətʃfa tehən
      bawrem nɛnɛ

metfem bəlt’ bə-seb bətʃfa te-hən be-awre-m nɛnɛ

‘Wise is not only human binges but animals to.’

002. dərɛ səwotʃ (bəʒɛ məss) otʃfa wet’om zogara tijər sɛlo
     dərɛ səw-otʃ(bəʒɛ məss) otʃfa wet’-o-m zogara tijər sɛl-o

‘Ones up on a time people went out for hunting and got a tiger.’

003. za zogara nebs t’ebwet’emn tisej məss zər
     za zogara nebs t’ebwet’-emn ti-sej məss zər

jaʃɛnte səlatʃfa t’ebbet’em tegebe jər
mosso
ja-jemt-e səlatʃfa t’ebbet’-e-m te-gəb-e jər məss-o

səwotʃf jək’ɛt’roɲɲ jəssədədəɲɲo attrəfe
səw-otʃf jə-k’ɛt’r-oɲɲ jə-as-sədəd-oɲɲ-o at-trəf-e

‘They started chasing the tiger. The tiger met someone while he was running. He begged the man for help.’

004. jəgwetɑ bɛrərmɑhɛ attrəfe
     jə-gwetɑ bɛr-rəm-ahe at-trəf-e

‘Help me you will get the reward from heaven.’

005. əndɛmno səbotʃə jəbunhəm u tɛhetɛləɲəm
     ənd-e-m-nə səb-otʃə jə-bun-həm tɛhetɛ-ləɲəm
ja’k’ɛt’roɲ
and-e-m-nə səb-otʃə jə-bun-həm tɛhetɛ-ləɲ-m jə-k’ɛt’r-oɲ

‘People went after me and they are going to kill me.’

006. wi ijjə bɛm nətrafhe jəbun tibun bezi
     wi ijjə bɛ-m-nə-traf-he jə-bun tį-bun bezi

səlatʃfahe hərəma jezərhəma eɡədəmahe t’ore jəbun
səlatʃfa-he hərə-ma je-zə-rəhma e-ɡədəmə-he t’or-e jə-bun
The man asked how he could help. The tiger asked the man to put him in his sack.

The man did that and the tiger was able to escape from the hunters.

Hi man did you see tiger?

I didn’t see, I’m going to the market.

After the hunters left the tiger asked either they passed or not.

He said yes.

Make me free and let me downward.

He make free and put it downward.
'After a while the tiger came out of the sack and set on the man's head.'

016. manu jeman tegunneneɲɲaje wet'ahe jabun

'man-u je-man te-gunnen-εɲɲa-je wet'-ahe ja-bun

'he asked it "why you set at my head"'

017. eberahefew jabun

e-berah-e-jew ja-bun

'It said "in order to eat"'

018. we ere man təbere nebs t'ebet'ėnəhem jegweta

we ere man ta-ber-e nebs t'ebet'-e-nahe-m je-gweta

beromahe at-trafe bakeshwom ehwa jeswerohem tεsalhem

berom-ahe at-traf-e bak-esam-ehwa je-wer-o-hem te-sal-he-m

fेतakhḛm wεwεr tigebahε begunneneɲɲ

fetak-he-m wεwεr ti-gebab-he be-gunnen-εɲɲ wet'a-he-m

təbere ekk bej tεwebrahe jafte seb jεfrədεnε
ta-ber-e ekk bej te-we-brah-e ja-ft-e seb je-frade-ne

'The man said that he doesn't deserve to be treated like that after all what he
doesn't have for him. So the man asked it before you start eating me it is better
having animal's judge.'

019. mwanam jefrədεnε

mwon-m je-frade-ne

'Anybody can judge us.'

020. mwa jefrəd

mwə je-frəd

'Who can judge?'

021. hwetm k'emele jafrɛndanohɛma jəsmamo

hwe-tm k'emele jafrɛnd-no-hɛma ja-smam-o

'Both said "Ape can judge us"'

022. jek'emeleji wɛrom
They went to the Ape.

"The man said for the Ape "the tiger approach in my way and asked me to prevent him from the hunters who are following him; finally I put it in the sack""

After they passed I make it free from the sack and it said "let me eat you" and put itself in my head.

Judge me or judge on him?

The tiger is correct.

Yours is correct to.

The Ape said to the tiger "could you down from his head"

It stands on the soil.

The Ape asked "how was at first"
'I was like this.'

032.  
\[ \text{Jehan} \quad \text{Bwarenam} \quad \text{Bujenem} \]
\[ jɛ-hən \quad bwar-en-m \quad buj-enɛ-m \]

'It said this and Irs to the sack.'

033.  
\[ \text{Akk} \quad \text{Henahum} \quad \text{Akk} \quad \text{Aggedhum} \quad \text{Akk} \quad \text{Tabun} \quad \text{Bane} \quad \text{Jabona} \]
\[ akk-ɪ \quad hɛn-ɑhu-m \quad akk-ɪ \quad agged-hum \quad akk-ɪ \quad tɑ-bun \quad bɑnɛ \quad ja-bbɔn-a \]

'I did like this and tied it like this and so so.'

034.  
\[ \text{Bagwedenhema} \quad \text{Feja} \quad \text{Hema} \quad \text{At'bekim} \quad \text{Egwgwudʒ} \quad \text{Barɛfu} \]
\[ bɛ-agwed-en-hɛmɑ \quad feja \quad hɛmɑ \quad a-t'ɓək'm \quad egwgwudʒ \quad bɑr-ɛfů \]

'The Ape said "you did good, make it tight"'

035.  
\[ \text{Bagwedenhema} \quad \text{Behi} \quad \text{Dula} \quad \text{T'ebet'hem} \quad \text{Ahene} \quad \text{Baretfu} \]
\[ bɛ-agwed-en-hɛmɑ \quad bɛ-hi \quad dula \quad t'ebɛt'-hɛm \quad a-hene \quad bɑr-ɛfů \]

'So the tiger got in to the sack; the man tied him. the Ape said "bait it using this 'dulla'"'

036.  
\[ \text{Ekk} \quad \text{Bej} \quad \text{Men} \quad \text{Iwdahe} \quad \text{Hajj} \quad \text{K'et'k'at'ni} \quad \text{Baretfu} \quad \text{Jaburi} \]
\[ ekk \quad bej \quad men \quad i-wdahɛ \quad hajj \quad k'ɛt'k'ɑt'-ni \quad bɑr-ɛfů \quad ja-bur-i \]

'She said the man "Now, he is all yours and you can do whatever you like to do." The man was excited.'Wise is not only human binges but animals to.' Ones up on a time people went out for hunting and got a tiger.' They started chasing the tiger. The tiger met someone while he was running. He begged the man for help.' 'Help me you will get the reward from heaven.' 'People went after me and they are going to kill me.' The man asked how he could help. The tiger asked the man to put him in his sack. 'The man did that and the tiger was able to escape from the hunters.' 'Hi man did you see tiger?' I didn't see, I'm going to the market.' 'Wise is not only human binges but animals to.' Anybody can judge us.' 'Who can judge?' 'Both said "Ape can judge us"' 'They went to the Ape.' 'The man said for the Ape "the tiger approach in my way and asked me to prevent him from the hunters who are following him; finally I put it in the sack"' 'After they passed I make it free from the sack and it said "let me eat you" and put itself in my head.' 'Hi man did you see tiger?' 'Yes, I saw it.' 'Make me free and let me downward.' 'He make free and put it downward.' 'After a while the tiger took permission to come out of the sack and set on the man's head.' 'He asked it "Why you set at my head?"' 'It said "in order to eat."' The man said that he doesn't deserve to be treated like that after all what he has done for him. So the man asked it before you start eating me it is better having animal's judge.' 'Anybody can judge us.' 'Who can judge?' 'Both said "Ape can judge us"' 'They went to the Ape.' 'The man said for the Ape "the tiger approach in my way and asked me to prevent him from the hunters who are following him; finally I put it in the sack"' 'After they passed I make it free from the sack and it said "let me eat you" and put itself in my head.' 'Judge me or judge on him?' 'The tiger is correct.' 'Yours is correct to.' 'The tiger said to the Ape "could you down from his head?"' 'It stands on the soil.' 'The Ape asked "how was at first?"' 'The tiger is correct.' 'Yours is correct to.' 'The tiger said to the Ape "could you down from his head?"' 'It stands on the soil.' 'The Ape asked "how was at first?"' 'I was like this.' 'I did like this and tied it like this and so so.' 'The man did you did good, make it tight?"' 'So the tiger got in to the sack; the man tied him. the Ape said "bait it using this 'dulla'."' 'She
said the man “Now, he is all yours and you can do whatever you like to do.” The man was excited.’

Tale-14: A story concerning the consequence of friendship beyond stage

This story was told by Dilly Awel, January 2010, Butajira, Ethiopia

001. bedre goze urba əna gotfe merih jənəbro
bedre goze urba əna gotfe merih ja-nebr-o

‘Once up on a time Hyena and Lion were living together.’

002. mərihɛno ənk’unəja tinebr tinebrom gozat gezum
merih-e-no an-k’una-ja ti-nebr ti-nebr-o-m gozat gez-u-m

‘When they live together they bay things.’

003. anbesa (urba) bora sihɛm gotfɛ erɛm
anbesa (urba) bora sihɛ-m gotfɛ erɛm sihɛ-m

k’unə bet tinebro tinebro jəgotfɛ erɛm jətʃ’ɛɲ
k’unə bjet ti-nebr-o ti-nebr-o je-gotfɛ erɛm ja-tʃ’ɛɲ

‘One day the lion bought an ox, and the hyena bought a cow. After a long time the hyena’s cow gave birth’

004. jəgotfɛ erɛm beyɛnɛhɛmə urbajɨ ijiatu
je-gotfɛ erɛm be-tʃ’ɛɲ-ɛ-hɛmə urbajɨ iji-ɬatu

bora ɬə tf’ɛɲɛ barem ɬeramiz anfwa
bora-je tf’ɛɲɛ-ɛ barɛ-m je-ɛram-iz anfwa wesədɛ-m
‘But the lion denied. He said that it’s his oxen that gave a birth and took same blood from the cow put on the oxen stomach.’

‘After a little verbal fight; they agreed to take the case to the animals’ court and get justice.’

‘They called every wild animal and explained the situation.’

‘All the wild animals except a monkey were there. As they are more afraid of the lion than the hyena, they all reached to a decision that it was the lion’s ox that gave birth and that he deserved to have the calf.’
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'the monkey arrived few minutes after the decision had been made.'

010. k'emele bank'e kesem tʃɛɲɲem za urba
k'emele bank'e kesem tʃɛɲɲ-e-m za urba

matʃe asɔnn ja ɔŋguri tʃɛnom ja
matʃe asɔnn ja ɔŋgur-i tʃen-o-m ja

tifɛrdoni aselema k'ɛɲʃəm jəbl
ti-fɛrd-o-n-i asel-e-ma k'ɛɲ-ef-m jə-bl

'the lion asked here angrily about why she wasn’t there earlier.'

011. matʃeba bek'emele je urba atomatsbis aferəna
matʃe-ba be-k'emele je urba atomatsbis afer-ana

sɛme telegsədem watatu təsef banehu təbun
sɛme te-geled-e-m watatu tə-sef ban-chu ta-bun

'she told them that she was late because the sky and the earth got ripped and that she was sewing them.'

012. zijo dʒaŋma temɛte dɛrɛsɛm afer əna sɛme
zij-o dʒaŋ-ma te-temɛte dɛrɛsɛ-m afer əna sɛme

jɛgelɛde anfo
jɛ-gele-dɛ anfo

'the lion shouted at her and asked since when it was possible for the sky and earth to be ripped.'

013. jamahe temɛte dɛrɛsɛm bora tʃɛɲɲe baretʃəm
je-ama-hɛ te-temɛte dɛrɛsɛ-m bora tʃɛɲɲ-e baretʃəm

fɛrɛddetom bɛtʃɛfor tɛsektɛʃə jəburi
fɛrɛdd-et-o-m be-tʃɛfor te-sek'tɛʃ jə-buri

'she replied saying since and ox started to give birth.'

014. k'emelek'i balɔt' banem jɛbalt' zenga bejajənt
k'emele-k'i balɔt' ban-e-m jɛ-balt' zenga be-jajənt

ba33 ar ʃəfɛrd sub ən ʃəntɛt tɛsektɛleʃə
ba33 ar ʃəfɛrd sub ən ʃəntɛt tɛ-sek'tɛleʃ
‘It is known that the monkey is wise; after she give justice japed on the tree.’

A hyena and a lion were friends. One day the lion bought an ox, and the hyena bought a cow. After a long time the hyena’s cow gave birth, but the lion denied. He said that it’s his oxen that gave a birth. After a little verbal fight; they agreed to take the case to the animals’ court and get justice. They called every wild animal and explained the situation. All of the wild animals except a monkey were there. As they are more afraid of the lion than the hyena, they all reached to a decision that it was the lion’s ox who gave birth and that he deserved to have the calf. The monkey arrived few minutes after the decision had been made. The lion asked her angrily about why she wasn’t there earlier. She told them that she was late because the sky and the earth got ripped and that she was sewing them. The lion shouted at her and asked since when it was possible for the sky and earth to be ripped. She replied saying since and ox started to give birth.
Ato Kemal Hamza a teacher (one of My informant)

Sheh Ahmedin Sheh Surur (farmer and merchant he is one of my informant)
Ato Fetu Muzeyn and his family (one of my informantes)

Haji Mustefa Beyan (farmer and worker in the Mosque) he is one of my informant
Ato Diliy Awel

Born in Mesqan Woreda (Dobena Bati Kebele Gebere mahaber) he is fluent in Mesqan and Amharic, Merchant and he is one of the main informant.
# APPENDIX

The word list is organized alphabetically with the following order: Mesqan to English:

- a, e, i, u, o, a, tʃ, tʃ', d, f, g, h, k, k', l, m, n, s, t, w, j, z & ʒ

<table>
<thead>
<tr>
<th>Mesqan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>01.    ab</td>
<td>N father</td>
</tr>
<tr>
<td>02.    abc</td>
<td>V give</td>
</tr>
<tr>
<td>03.   afIRADJ</td>
<td>short</td>
</tr>
<tr>
<td>04.  afefwanomV</td>
<td>spit</td>
</tr>
<tr>
<td>05.  aförN</td>
<td>fence</td>
</tr>
<tr>
<td>06.  aferN</td>
<td>earth</td>
</tr>
<tr>
<td>07.  afeteV</td>
<td>scratch</td>
</tr>
<tr>
<td>08.  afoteteV</td>
<td>cough</td>
</tr>
<tr>
<td>09.  afuteteV</td>
<td>V sneeze</td>
</tr>
<tr>
<td>10.  afweŋpeV</td>
<td>rest</td>
</tr>
<tr>
<td>11.  afdzgeV</td>
<td>sweep</td>
</tr>
<tr>
<td>12.  ahcPN</td>
<td>you(SG,FEM)</td>
</tr>
<tr>
<td>13.  ahuPN</td>
<td>you(PL,M)and (polite SG,M)</td>
</tr>
<tr>
<td>14.  ahomaPN</td>
<td>you (PL,F)</td>
</tr>
<tr>
<td>15.  agaN</td>
<td>water</td>
</tr>
<tr>
<td>16.  agebaV</td>
<td>married</td>
</tr>
<tr>
<td>17.  akɛrN</td>
<td>N stomach</td>
</tr>
<tr>
<td>18.  ak'k'emnV</td>
<td>sick, be...</td>
</tr>
<tr>
<td>19.  alemetN</td>
<td>N tongue</td>
</tr>
<tr>
<td>20.  ameṣTADJ</td>
<td>five</td>
</tr>
<tr>
<td>21.  ananpeN</td>
<td>H hill</td>
</tr>
<tr>
<td>22.  anfuN</td>
<td>bird</td>
</tr>
<tr>
<td></td>
<td>fe-anfu bjet nest</td>
</tr>
<tr>
<td>23.  anfuNA</td>
<td>N nose</td>
</tr>
<tr>
<td>24.  angatʃaN</td>
<td>cat</td>
</tr>
<tr>
<td>25.  angetN</td>
<td>neck</td>
</tr>
<tr>
<td>26.  angetʃaN</td>
<td>yoke</td>
</tr>
<tr>
<td>27.  ank'ofoN</td>
<td>spoon</td>
</tr>
<tr>
<td>28.  ank'waN</td>
<td>egg</td>
</tr>
<tr>
<td>29.  ankhehɛADJ</td>
<td>it is not</td>
</tr>
<tr>
<td>30.  ankjeADJ</td>
<td>back</td>
</tr>
<tr>
<td>31.  annatN</td>
<td>aunt 'sister of mother'</td>
</tr>
<tr>
<td>32.  ansabbN</td>
<td>uncle 'brathers of father'</td>
</tr>
<tr>
<td>33.  ansatADJ</td>
<td>female</td>
</tr>
<tr>
<td>34.  angatN</td>
<td>guts</td>
</tr>
<tr>
<td>35.  arbN</td>
<td>shield</td>
</tr>
<tr>
<td>36.  arbaADJ</td>
<td>forty</td>
</tr>
<tr>
<td>37.  arbatt (arbamatt)</td>
<td>forty one</td>
</tr>
<tr>
<td>38.  arbesaADJ</td>
<td>dirty</td>
</tr>
<tr>
<td>39.  arbetADJ</td>
<td>four</td>
</tr>
<tr>
<td>40.  arengwadeADJ</td>
<td>green</td>
</tr>
<tr>
<td>41.  aret'ɛV</td>
<td>cut</td>
</tr>
<tr>
<td>42.  asoN</td>
<td>fish</td>
</tr>
<tr>
<td>43.  asørADJ</td>
<td>ten</td>
</tr>
<tr>
<td></td>
<td>a.  asrahwet twelve</td>
</tr>
<tr>
<td></td>
<td>b.  asramwet fifteen</td>
</tr>
<tr>
<td></td>
<td>c.  asrarbeto fourteen</td>
</tr>
<tr>
<td>44.  asrasbebat</td>
<td>seventeen</td>
</tr>
<tr>
<td></td>
<td>a.  asrasdošest sixteen</td>
</tr>
<tr>
<td></td>
<td>b.  asrasommut eighteen</td>
</tr>
<tr>
<td></td>
<td>c.  asrasost thirteen</td>
</tr>
<tr>
<td></td>
<td>d.  asratt eleven</td>
</tr>
<tr>
<td>45.  asrazet'e</td>
<td>nineteen</td>
</tr>
</tbody>
</table>
046. asotɑ V smell
047. assijɛm V sell
048. aʃi PN you(SG,F)
049. aʃet N spider
050. atebɛt N finger
051. at-ebw i V bathe
052. aʃom N bone
053. aʃiøj N wood
054. atmɛrɛ V teach
055. att ADJ one
056. attatt ADJ some,certain,several
057. attattage ADJ sometimes
058. attam ADJ no one, nothing
059. azgɑled N belt 'for woman'
060. azebɛɲɲa N person of wedding
061. æzɛ V see

\[\text{\textbf{e}}\]

062. æddəjej N river
063. æd N arm,hand
064. bɛ - æd 'by hand'
065. egar N foot
   a. satɛ-egar foot
   b. be - egar 'by foot'
066. engwod N others
067. eram N cow
   a. je-mammo eram Mammo’s cow
068. ere N cattle
069. ereɡeim V throw
070. errdyd N child, son, boy
071. etem N sister
072. etɛ N sheep
   a. aŋɛst etɛ’sheep (female)
   b. tebat etɛ’sheep (male)'

\[\text{\textbf{i}}\]

073. ifom ADJ few
074. ifon N face
075. imbakyɛ N sualivu
076. inban N tear
077. inna PN (1st PPL)
078. ira ADJ wet
079. -ți BM thes

\[\text{\textbf{u}}\]

080. urba N lion
081. -u BM is

\[\text{\textbf{e}}\]

082. ebɛlo PN you somebody, so and so
083. en N eye
   gəbt en N pupil
   kərəbn N eyebrow, eyelid, eyelash
084. enne V no
085. erez ADJ light
086. essɛbe V think
087. ette V where
088. etti V which

\[\text{\textbf{o}}\]

089. otʃa ADJ hunter

\[\text{\textbf{a}}\]

090. əkki PN such
091. əkki əkki ‘such…such’
092. əmar N donkey
093. əman N stone
094. əmm N mother
095. andodɛɛ N snake
096. əŋfottay N women
097. ənɔss ADJ younger
100. ənɔm N ear
098. əntar N stick
099. ənəm N ear
0100. ətabbo N aunt sister of father
0101. əjia PN (1st P,P,S)

\[\text{\textbf{b}}\]

0102. bare V say
0103. baʃan N red
0104. **bolat'** ADJ clever
0105. **benna** V eat
0106. **beni** N thigh
0107. **bessele** V be cooked
0108. **je-bessele** V ripe
0109. **bettet** ADJ wide
0110. **b33** ADJ many
0111. **bjet** N house
0112. **je-bjet ab** father of the house
0113. **je-bjet amm(garem** mother of the house
0114. **bora** N bull 'ox'
0115. **be - bora** 'by ox'
0116. **buli** ADJ sharp
0117. **but'o** N orphan
0118. **bwa\'la** N mule
0119. **be - bwa\'la** 'by mule'
0120. **tfenpe** V come
0121. **f\'ore** N worm
0122. **f\'onnav** sit
0123. **tfenpe** V give birth 'animal'
0124. **tfenpet** V give birth 'person'
0125. **tfe\'t** N sun
0126. **dak'e** V laugh
0127. **danna** N jaw bone (molar tooth)
0128. **defena** N nape
0129. **dager** N fur, hair of head
   a. **je-daggar etfe** pin which holds
   b. the handle of the plow and the
   c. plowshare
0130. **degg** N calf
0131. **daggar** N plowshare
0132. **dek** N mother
0133. **deen** belly
0134. **deret** N chest
0135. **derrere** V dance,sing
0136. **djenga** N children, boys
0137. **fant'uno** N tail
0138. **feja** ADJ good
0139. **ferez** N horse
0140. **fek'** N goat
0141. **anost fek'** 'goat (female)'
0142. **tebat fek'** 'goat (male)'
0143. **fuk'ene** V whistle
0144. **fur** N rat
0145. **gabet** ADJ half
0146. **geder** ADJ new
0147. **gefan** V push
0148. **gelii** ADJ cold
0149. **gelii** ADJ long
0150. **gemmeje** N men
0151. **gonhar** N forehead
0152. **genez** N waist
0153. **gered** N girl, daughter
0154. **gered** N girls,daughters
0155. **gewwa** ADJ empty
0156. **gozah** N domestic animal
0157. **gezon** big axe
0158. **giye** N dog
0159. **anost giye** 'dog (female)'
0160. **tebat giye** 'dog (male)'
0161. **gjejjer** V vomit
0162. **gobbe** N brother
0163. **gojia** ADJ empty
0164. **goga** N leather strap which is
     a. the rods against the oxen's
b. neck, skin

gola N small wooden crosspiece

a. at the top of the yoke

golodo N knife

gonda N ant

gotte\textsuperscript{\textastriped} V pull

gunaf\textsuperscript{\textastriped} N chin

gunnen N head

0165. ganda N pull

0166. k\textsuperscript{\textastriped} N knife

0167. gond\textsuperscript{\textastriped} N ant

0168. gunaf\textsuperscript{\textastriped} N chin

0169. gunnen N head

0170. guraf ADJ left

0171. gurɛt N basket

0172. gurz ADJ old

0173. gurz\textsuperscript{\textastriped} an old car

0174. gwaf\textsuperscript{\textastriped} hungary,be...

0175. gwaf\textsuperscript{\textastriped} N God

0176. gwaf\textsuperscript{\textastriped} N hyena

0177. gwulb\textsuperscript{\textastriped} N knee

0178. haf\textsuperscript{\textastriped} ADJ fifty

a. haf\textsuperscript{\textastriped}\textsuperscript{\textastriped} ADJ fifty one

0179. haf\textsuperscript{\textastriped} N he(polite)

0180. haf\textsuperscript{\textastriped} V know

0181. haf\textsuperscript{\textastriped} N liver

0182. haf\textsuperscript{\textastriped} N elbow, arm

0183. haf\textsuperscript{\textastriped} N they(PL,F)

0184. haf\textsuperscript{\textastriped} N they(PL,M)

0185. haf\textsuperscript{\textastriped} PN she

0186. haf\textsuperscript{\textastriped} PN she

0187. haf\textsuperscript{\textastriped} N elbow, arm

a. haf\textsuperscript{\textastriped} N they(PL,F)

b. haf\textsuperscript{\textastriped} N they(PL,M)

0188. haf\textsuperscript{\textastriped} PN they

0189. haf\textsuperscript{\textastriped} PN they

0190. haf\textsuperscript{\textastriped} PN he

0191. dzenaf\textsuperscript{\textastriped} ADJ thick

0192. dzoaf\textsuperscript{\textastriped} N whip

0193. dzuaf\textsuperscript{\textastriped} ADJ blunt

0194. kaf\textsuperscript{\textastriped} N wing

0195. kelbe\textsuperscript{\textastriped} N star

0196. kaf\textsuperscript{\textastriped} N mouth,lip

0197. kere\textsuperscript{\textastriped} N drum

0198. kaf\textsuperscript{\textastriped} N drum

0199. kale\textsuperscript{\textastriped} N vessel small

0200. kum\textsuperscript{\textastriped} N cap made from hide

0201. kum\textsuperscript{\textastriped} N chicken

0202. kwaf\textsuperscript{\textastriped} V dig

0203. kaf\textsuperscript{\textastriped} N cactus

0204. kaf\textsuperscript{\textastriped} V plant

0205. kaf\textsuperscript{\textastriped} ADJ thin

0206. kaf\textsuperscript{\textastriped} N spear

0207. kaf\textsuperscript{\textastriped} ADJ small

0208. kaf\textsuperscript{\textastriped} ADJ right

0209. kaf\textsuperscript{\textastriped} N horn

0210. kaf\textsuperscript{\textastriped} N rods of the plow

which press against

the oxen's neck

0211. kaf\textsuperscript{\textastriped} N rods of the plow

0212. kaf\textsuperscript{\textastriped} N buttocks

0213. kaf\textsuperscript{\textastriped} N buttocks

0214. kaf\textsuperscript{\textastriped} ADJ none

0215. kaf\textsuperscript{\textastriped} ADJ near

0216. kaf\textsuperscript{\textastriped} ADJ rotten

0217. kaf\textsuperscript{\textastriped} N frog

0218. kaf\textsuperscript{\textastriped} N frog

0219. kaf\textsuperscript{\textastriped} V stand

0220. kaf\textsuperscript{\textastriped} N navel

0221. kaf\textsuperscript{\textastriped} N Adam's apple
0221. *ləb* N heart
0222. *ləbas* N cloth
0223. *ləkon* N ‘trouser ’indigenous’

**m**
0224. *mərɛʃɑ* N plow/plough
0225. *mɛtʃɛ* N when
0226. *mədad* N plate for baking bread
0227. *megada* N machete
0228. *mək’ɑ* N what thing
0229. *mɛləkɑmm* ADJ ‘beautiful’
  a. *mɛləkɑmm* təhɛ ‘beautiful girl’
0230. *mɛm* N shoulder
0231. *mən* N ‘what’
  a. *je-мон* N why
  b. *je-monaharge* N how many, how often
0232. *mənɑjənɛt* N ‘what kind’
0233. *mɛndɛr* N ‘living quarter’
0234. *mɛrf* N needle
0235. *məss* N ‘husband,man’
0236. *mɑf* N ‘wife,woman’
0237. *mɛt’ɛk* N loin
0238. *metijɛ* N ‘grandparents ’of father’
0239. *mɛto* ADJ ‘hundred’
0240. *mezzɛnɛ* V ‘count’
0241. *mət’t’ɛk’* N ‘loin’

**mwa**
0242. *mwa* N who
  a. *te-mwa* N ‘with whom, with who’
  b. *je-mwa* N whose
0243. *mwak*’ ADJ ‘hot’
0244. *mwamwan* N whom ‘PL’
0245. *mwana* N ‘uncle ’brother of mother’
0246. *mwɛte* V ‘die’

**n**
0247. *nəb* N ‘honey bee’
0248. *nəbe* N ‘plow beam’
0249. *nɛdɛdɛ* V ‘burn’
0250. *nɛf’ɛ* ADJ ‘white’
0251. *nək’* ADJ ‘elder’
0252. *nɛn* ADJ ‘up’
0253. *nɛnne* V ‘has’
0254. *nəfe* N hill

**r**
0255. *ruke* ADJ ‘far’

**s**
0256. *sanka* N door
0257. *sasa* ADJ ‘thirty’
  a. *sasatt(sasamatt)* ADJ thirty one
0258. *sɛb* N ‘person’
0259. *səb* ADJ ‘seventy’
0260. *səbat* ADJ ‘seven’
  a. *səbatt(səbamatt)* ADJ seventy one
0261. *sɛbɛrɛ* V ‘broke’
0262. *sədəst* ADJ ‘six’
0263. *səfwan* V ‘sew’
0264. *sɛhɑnɑ* N ankle
0265. *sɛlɑ* ADJ ‘sixty’
  a. *səlɑsatt(səlamatt)* ADJ sixty one
0266. *sɛmɑnjɑ* ADJ ‘eighty’
  a. *səmanjatt(səmanjamatt)* ADJ eighty one
0267. *səsɑ* N heaven
0268. *səmu* ADJ ‘eight’
0269. *sɛndɑ* N ‘knife for the cultural food ’kotch’
0270. *sənɑ* N ‘tooth’
<table>
<thead>
<tr>
<th>Page</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>0273.</td>
<td>sɛr</td>
<td>N grass</td>
</tr>
<tr>
<td>0274.</td>
<td>sɛrɛbɑ</td>
<td>N calf</td>
</tr>
<tr>
<td>0275.</td>
<td>sɛrɛk'ɛ</td>
<td>V steal</td>
</tr>
<tr>
<td>0276.</td>
<td>sijɛ</td>
<td>V buy</td>
</tr>
<tr>
<td>0277.</td>
<td>sɔrɛr</td>
<td>N stool</td>
</tr>
<tr>
<td>0278.</td>
<td>sost</td>
<td>ADJ three</td>
</tr>
<tr>
<td>0279.</td>
<td>sotanαm</td>
<td>V smell</td>
</tr>
<tr>
<td>0280.</td>
<td>sɑt</td>
<td>N beehive</td>
</tr>
<tr>
<td>0281.</td>
<td>sɛbe</td>
<td>N wedding</td>
</tr>
<tr>
<td>0282.</td>
<td>sɛkkɛtɛ</td>
<td>V make, work</td>
</tr>
<tr>
<td>0283.</td>
<td>fɛm</td>
<td>N name</td>
</tr>
<tr>
<td>0284.</td>
<td>fɛmɛ</td>
<td>V hide</td>
</tr>
<tr>
<td>0285.</td>
<td>fɛgobɛt</td>
<td>N beard</td>
</tr>
<tr>
<td>0286.</td>
<td>fɛnnɛm</td>
<td>V want</td>
</tr>
<tr>
<td>0287.</td>
<td>tɑggɛdɛ</td>
<td>V tie</td>
</tr>
<tr>
<td>0288.</td>
<td>tɛbat</td>
<td>ADJ male</td>
</tr>
<tr>
<td>0289.</td>
<td>tɛggedɛrɛ</td>
<td>V sleep</td>
</tr>
<tr>
<td>0290.</td>
<td>tɛnakesɛv</td>
<td>V fight 'persons'</td>
</tr>
<tr>
<td>0291.</td>
<td>tɛt</td>
<td>ADJ down</td>
</tr>
<tr>
<td>0292.</td>
<td>tɛwagom</td>
<td>V fight 'animals'</td>
</tr>
<tr>
<td>0293.</td>
<td>t'ɛba</td>
<td>N plain land</td>
</tr>
<tr>
<td>0294.</td>
<td>t'ɛbwɛt'ɛv</td>
<td>V hold</td>
</tr>
<tr>
<td>0295.</td>
<td>t'ɛfər</td>
<td>N claw, fingernail</td>
</tr>
<tr>
<td>0296.</td>
<td>t'ɛjɛk'ɛ</td>
<td>V ask</td>
</tr>
<tr>
<td>0297.</td>
<td>t'ak'ur</td>
<td>ADJ black</td>
</tr>
<tr>
<td>0298.</td>
<td>t'ɛk'wɛnŋe</td>
<td>V hide</td>
</tr>
<tr>
<td>0299.</td>
<td>t'ɛlil</td>
<td>ADJ clean</td>
</tr>
<tr>
<td>0300.</td>
<td>t'ɛnək'αn</td>
<td>N moon</td>
</tr>
<tr>
<td>0301.</td>
<td>t'ɛnkarα</td>
<td>ADJ hard</td>
</tr>
<tr>
<td>0302.</td>
<td>t'ɛrek'adj</td>
<td>ADJ dry</td>
</tr>
<tr>
<td>0303.</td>
<td>t'ubɔja</td>
<td>N brist</td>
</tr>
<tr>
<td>0304.</td>
<td>t'uk'</td>
<td>ADJ narrow</td>
</tr>
<tr>
<td>0305.</td>
<td>tahe</td>
<td>N child, daughter</td>
</tr>
<tr>
<td>0306.</td>
<td>wak'jem</td>
<td>V swim</td>
</tr>
<tr>
<td>0307.</td>
<td>wɔ-bare</td>
<td>V bark</td>
</tr>
<tr>
<td>0308.</td>
<td>wɛdde</td>
<td>ADJ loved</td>
</tr>
<tr>
<td>0309.</td>
<td>wɛdɛl</td>
<td>ADJ big</td>
</tr>
<tr>
<td>0310.</td>
<td>wɛdɛrɛ</td>
<td>N rope</td>
</tr>
<tr>
<td>a.</td>
<td>je-wɛfa</td>
<td>N leather strap which fastens the beam and the plowshare</td>
</tr>
<tr>
<td>0311.</td>
<td>wɔdo</td>
<td>ADJ bad</td>
</tr>
<tr>
<td>0312.</td>
<td>wɛfa</td>
<td>N iron ring which holds the plowshare to the plow beam</td>
</tr>
<tr>
<td>0313.</td>
<td>wɛhe</td>
<td>N cheek</td>
</tr>
<tr>
<td>0314.</td>
<td>wɔje</td>
<td>N honey</td>
</tr>
<tr>
<td>0315.</td>
<td>wɛkkəv</td>
<td>V hit</td>
</tr>
<tr>
<td>0316.</td>
<td>wɛmɛre</td>
<td>N leather strap used to tie the yoke to the plow beam</td>
</tr>
<tr>
<td>0317.</td>
<td>wɛnge</td>
<td>N local house</td>
</tr>
<tr>
<td>0318.</td>
<td>wɛnt</td>
<td>N handle of the plow</td>
</tr>
<tr>
<td>0319.</td>
<td>wɛrɛ</td>
<td>V go</td>
</tr>
<tr>
<td>0320.</td>
<td>wɛrɔfɛ</td>
<td>N hip</td>
</tr>
<tr>
<td>0321.</td>
<td>wɔrro</td>
<td>N male chicken</td>
</tr>
<tr>
<td>0322.</td>
<td>wɛssαn</td>
<td>N small axe</td>
</tr>
<tr>
<td>0323.</td>
<td>wɛf</td>
<td>N termite</td>
</tr>
<tr>
<td>0324.</td>
<td>wɛt'tɛk'ɛ</td>
<td>V fall</td>
</tr>
<tr>
<td>0325.</td>
<td>wɔzat</td>
<td>N sweat</td>
</tr>
<tr>
<td>0326.</td>
<td>jəlekt'ɛn</td>
<td>step father</td>
</tr>
<tr>
<td>0327.</td>
<td>jalek'et</td>
<td>N step mother</td>
</tr>
<tr>
<td>0328.</td>
<td>jɛrɛz</td>
<td>ADJ heavy</td>
</tr>
<tr>
<td>0329.</td>
<td>zɑngjerα</td>
<td>N monkey</td>
</tr>
<tr>
<td>0330.</td>
<td>zəmb</td>
<td>N fly</td>
</tr>
<tr>
<td>0331.</td>
<td>zɛt'ɛnα</td>
<td>ADJ ninety</td>
</tr>
<tr>
<td>a.</td>
<td>zɛt'ɛnatt(zɛt'ɛnatt)</td>
<td>ADJ ninety one</td>
</tr>
<tr>
<td>0332.</td>
<td>zogαrα</td>
<td>N leopard</td>
</tr>
</tbody>
</table>
3
0333. "$\textit{get e} \text{ ADJ} \text{nine}"

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