

Addis Ababa University

School of Graduates Studies

Language Technology Program Unit

Master's Thesis

Title:

| Grammatical Sketch of Wolane based on Documentation of *Wolane*
Riddles

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| _____ September 2011

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Grammatical Sketch of Wolane based on and Documentation of *Wolane* Riddles

By

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A Thesis Submitted to the School of Graduate

Studies of Addis Ababa University in Partial

Fulfillment of the Master of Art in Documentary Linguistic and Culture

Addis Ababa University

Addis Ababa, Ethiopia

July 2011

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Approved by Board of Examiners:

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Abstract

The purpose of this thesis is to show basic description and theoretical explanations about Wolane with the theory of ~~minimalist~~ minimalist ??? has been employed.

This research has five chapters. The first chapter provides general remarks the statement of the research, objective of the research, significance, scope and method of the research has been treated.

The second chapter gives an over view of(a short account on conceptual and theoretical framework of the minimalist theory in general; Documentary linguistic and riddles in particular have been treated.

The third chapter provides Meta data of the research; in formants back ground, materials which was functioning for the research has been provided.

In the fourth chapter Wolane riddles and grammatical sketch, constituents have been described. Constituents are phonology, noun morphology. Wolane nouns are inflected for number, gender, definiteness and case. Number is marked by the morphemes – ččä and its allomorph –čä. Morpheme –ä and –te for masculine and feminine respectively. In addition in this language gender can be expressed by lexical items. Definiteness is expressed by –i and –y. –i occurs when the noun ends with

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consonant phonemes. -y occurs when the noun ends with vowels phonemes. However, indefiniteness is not morphologically marked in this language. Pronouns including personal, demonstrative and interrogative grouped in to source, purpose, instrumental, possessive and temporal have been discussed. Another focusing area of this chapter, an attempt has been made to look at the syntax of this language. Based on the analysis give the head of Wolane a NP is assumed to be -----
----- . Lastly an attempt has been made to look riddles of this language. According to their meaning riddles have been classified under 8 (eight) themes. Based on this the analysis process has been held. Chapter five contains the summary and conclusion of the study in brief.

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I would further like to thank my friends, Mulualem Yacob, Adane Feleke, Solomon Nigatu, and Savagadis Hadigo who have contributed a lot to the success of my study.

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Abbreviations and symbols

1	first person
2.	Second person
3.	Third person
Adj.	Adjective
An.	Answer of the question
C.	Consonant
Def.	Definite
Dat.	Dative
Emph.	Emphasis
F.	feminine
FTQ.	Free translation of the answer
FTQ.	Free translation of the question
Imp.	Imperfective
Loc.	Locative
M.	masculine
Neg.	Negative
Obj.	Object
P.	plural
Pass.	Passive
Pl.	Plural, plurative
Poss.	Possessive
Q.	question
Subj.	Subject
Sg.	Singular, singulative
V.	vowel
Voc.	Vocative
-	affix boundary
.	Separation of abbreviation-

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1. Introduction

1.1 Back-ground of the research

Wolane like, any other Ethiopian languages have a great treasure of oral traditions. The oral traditions reflect their views of life, their languages for the sake of survival and emotions (feelings) about their history. Wolane have numerous traditional verbal arts like, Folktales, riddles, cursing, blessings, legends etc. and perform in different ways: Regarding this, courlander(1975:1) states as: 'The myths, legends, epics, tales, historical poem, and countless other traditional oral literary forms of African people have been woven out of the substances of human experience.' In Wolane speech variety there is no sufficient written document and oral traditions. But very recently Meyer (2006) 'Descriptive Grammar of Wolane' and Abdulfetah (2001E.C) in Amharic version 'yägädäbano gutazär wolane Peoples culture' are concerned purely works. Wolanes are surrounded by different language variety speakers. This leads majority of the Wolane speech variety speakers to bi-lingual. Meyer (2006:17) 'Approximately 70,000 people speak Wolane. Almost all Wolane speakers below the age of 30 are multilingual.' And it may be pressurized for instinction of language and things which are embodied to the language. This is one point I WILL attempt to do in this thesis.

1.2 Statement of the problem

The main purpose of the field Documentary linguistic and culture is preserving the language and the culture for along period of time and, thus, to keep the language from endangerment and extinction.

Beside of its communicative function, language carries the culture and identity of its speakers. The preservation of this connection between a linguistic system and its social attribute is the main objective of the current project, which aims at the linguistic documentation and description of riddles in Wolane.

It has been noticed, that many Ethiopian languages are not sufficiently studied .Wolane is one of these languages .Although there are certain works concerned with

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the grammar and lexicon of Wolane (cf. Meyer 2006:20), the documentation of oral traditions as part of the Wolane culture is still lacking.

As the Wolane speaking people are surrounded by different communities, there is a certain pressure for them to become bi- or multilingual. Meyer (2006) stated that language and cultural contacts between neighboring communities influence each other within small bordering areas. In addition, the domination of Amharic and Oromo affects the Wolane language and culture.

1.3 Objective of the research

In this study the researcher tried to achieve the following objectives:

- To document riddles of the Mehal Amba variety of Wolane.
- To present a grammatical sketch of Wolane with focus on the documented riddles

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1.4 Significance of the study

The significance of the study is supposed to be multipurpose (dimensional). Firstly, it helped that reveal the psychological, ethical, artistic attitudes, beliefs the traditional wisdom of the Wolanes. Their ~~would~~-view, concept of justice, cultural norms and mode of thinking are hopefully, reflected in the riddles as they are repertoires of riddle experience. More over treasures of Wolane as, these treasures are in the way of in danger out due to the speedy of Oromo and Amharization processes.

- To come the specific point, the study contributes to the achievement of the objectives of the Ethiopian languages academy, whose duties are:

- To study oral literature at an advanced level since Ethiopian nationality language that have literature and those that don't ,have oral literature and since oral literature

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provides hints about the history, culture, beliefs, economic and social development of the nationality.

- To collect, record, study, analyze and translate the oral literature (verbal arts) of various nationalities.
- To select out the bad and good phenomena of the oral literature of each nationality and to publish in the book with the relevant analysis for the next generation
- The intended study has significant contribution to the documentation and Presentation of Oral literature in Wolane for the coming generation.
- The researcher tried to provide significant input for there researches on Wolane.

1.5 Scope of the study

The study is concerned with the speech variety Wolane spoken in Mehal Amba which is called kokir /Gedebano/. The research focuses only on the description and documentation of riddles and Grammatical Sketch of this Wolane Variety by applying the rules of Documentary Linguistics and culture.

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1.6 The informant

The data are collected from the informants, Zeynu Alemar, Keyar Mohammed, Kedir Alemar, kemerya Adem and Abdi Shemisu who are native speakers of the language and they lived in Wolane. To check the collected data weather it is correct or not, against further data elicited from other informants. The second data for this research is parts of oral literature which are riddles and folktales.

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1.7 Methods of the research

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The data for this research has been gathered in Kokir /Gedebano from native *Wolane* verity speakers who are also well narrators. The data has been gathered by eliciting the available oral literatures which is riddles.

The collected riddles have been classified based on their content. And, then, the researcher has tried to describe them. The second data item for this study is folktale which the researcher used it is as a text. The performance of this text has been documented and annotated audio visually. Further additional data has been gathered by participating, observation and selected interviews.

The research focuses on primary data collected by using the Swedish word lists and conjugations of major grammatical categories like, noun, adjective and verb. The data are collected from the informants, who are native speakers of the language and they lived in Wolane. To check the collected data weather it is correct or not, against further data elicited from other informants. The second data for this research is parts of oral literature which are riddles and folktales. Most of the riddles and folktales are recorded with digital camera audio visually. The record where takes place in side a closed class to avoided unnecessary sounds. Latter on the recorded riddles and tales are transcribed in IPA and translated in to English language. In order to maintain the local charm and flavor of the riddles and folktales to the nearest meaning as much as possible. Where there is shortage of direct equivalent meaning between Wolane and the target language 'English' the word in the source language is translated with explanatory phrases was taken up. But it doesn't mean that there was an absolute or fair translation has been held to their translation. Because, of the cultural difference

between the two languages. Regarding this, Nida (1998:89) states as “there is no absolute correspondence between the two languages, because no two languages are identical.”

The selection and translation of the riddles was followed by descriptive analysis and interpretation. The bases of riddles classification are varied. The second basis of classification is the frequency of motives within the frame of riddles. Consequently, the riddles that share a certain treasure or treasure in common are included in the same section (themes). Although, some riddles has been included in different, categories, since strict adherence to only one categorization proved to be unreliable.

The researcher has tried to illustrate according to the following major (themes)

- 1) Animal and there body part
- 2) Human body parts
- 3) Plants
- 4) Nature (Natural events)
- 5) Materials (home), food materials
- 6) Food items
- 7) Life situations
- 8) Man made (Artificial things).

The selected riddles are numbered sequentially, and reference has been made to these numbers in the process of analysis. After the analysis the conclusion, each of the conclusions has been drawn. All the riddles, selected for the study are presented in the Appendix in there English version (translation).

1.8

1.7 Problems what the researcher faced during data collection

During data collection the researcher has been encountered ~~the following a number~~ ~~problems of problems.~~ Among these, the major problem was related with ~~:-~~ ~~Because of the the~~ Ethiopian 2010 national election ~~where , there was attitudinal~~ ~~problems of~~ the woredanet and *Kebele* officials ~~of the study area had attitudinal~~ ~~problems towards the purpose of the research.~~ But, after days have gone the researcher ~~could has been~~ convinced ~~the my~~ and the data gathering process ~~was can~~ held.

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Chapter two

2.1 Literature Review

In *Wolane* there is only little literature available though there is much linguistic reality in relation to other Gurage speech varieties. Among the literatures I used the following more relevant reviews for this research.

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The first relevant work on Wolane is entitled descriptive Grammar of Wolane written by Meyer (2006). Concerning to the Classification, Bender (1976) is one of the important references to achieve classification of Wolane speech variety from other Gurage dialects.

Leslau (1979) 'Etymological Dictionaries of Gurage' is another important work for this research. The dictionary has three volumes. The first volume deals with the individual dictionaries of the twelve Gurage speech varieties Cheha Endogen, Inemor, Eža, Gogot, Mesqan, Muher, Silṭ'i, Sodo, Wolane and Zway.

Another important work for this research is, Edward Ullenderoff, (1955). The book entitled the Semitic language of Ethiopia. 'A Comparative Phonological Study.' And in this book he shows comparison of the Gurage speech varieties from the other Semitic language groups. Besides to the comparison, he identified and invents 30 consonant and 7 vowel phonemes for the whole Gurage languages.

Another relevant literature for this study is, Meyer(200:) in his work entitled 'Riddles as indicator of cultural and linguistic convergence in the Gurage region' in this journal he had collected verbal arts which are riddles from Wolane, Mixer and zay and he make descriptive and comparison is another important work. Wolf, Leslau (1992) has identified the Gurage Cluster as consisting of twelve dialects and sub-dialects such as, Gumer, Ineqor, and Ulbareg is reviews for this research. As different scholars indicated, around 6500 human languages exist in the world. But half of them are under treated of extinction. It leads the language to die with out having any fossil. In the other hand many of the rests are pressurized to come

endangered due to different reasons. . As such have in our country Ethiopia, many languages and cultures have encountered this chance.

What's so ever documenting the language is recording or collecting by extracting the sounds of speeches in the materials which audio or video recorders the utterances of the language for the sake of preserving and keeping the language for a long period of time. The recorded data's will be included the social constrictions of the communities. Himmelman (2002 :3) defines as 'language documentation would cover all registers and verities, social or local ;it would contain evidence for language as asocial practice as well as a cognitive faculty ;it would include specimens of spoken and written language; and so on.'

To solve this problem, before a few years ago, in different western Universities the department of documentary linguistics and culture had founded. When we come to Ethiopia, I can say it is to too infancy.

Beyond to keeping and preserving identities of human morals, it has a great contribution to transfer Knowledge and fossil for the coming generation. Concerning to the function, Himmelman (Ibid)

“Language documentation broadly conceived along these lines could serve a large variety of different users in, for example , language planning decisions, repairing educational materials, or analyzing a set of problems in syntactic theory. Users of multipurpose documentation would include the speech community it self, national and international agencies concerned with education and language planning, as well as

researchers in various disciplines (linguistics, anthropology, oral literature, etc.)”

Generally, documenting the language and cultures of the society helps to put fossil and revitalize things which are embodied to the society.

With regard to the function of documentation, Hemmelman (2002:9) defines as:

The aim of language documentation is to provide a comprehensive record of linguistic practices characteristics of a given speech community...This...differs fundamentally from...language description [which aims at the record of language as a system of abstract elements, constructions and roles.

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Further more, Lehmann (1999:12) states as follows;

In theory, documentation and description of a language are mutually interdependent, one, in fact, document a language in such a way that future linguists can drive a description front it ... and one should describe a language in such a way that future linguists can produce data on the basis of that...the documentation includes representation of the data, representation produced by the linguist, example a phonetic transcription, interlinear morpheme gloss, a translation, if this is so, then the documentation contains an analysis. It presupposes adscription and vice versa. For this reason it is

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neither nor advisable to separate the documentation from description'

~~2.2 Folklore~~

Riddles are categorized under the wider area of a wisdom is known as Folklore. There are many ambiguities concerning to the definition of folklore. In spite of these controversies, Stith Thompson (~~1988:303~~) states as:

'Although the word folklore is more than a century old, no exact agreement has been reached as its meanings. The common idea present in all folklore is that of traditions, some thing handed down from one person to another and presented either by memory or practice rather than written record. It involves the dances, songs, tales legends, and traditions, the beliefs and superstitions, and the proverbial sayings of the people every where, It also includes, study of customs, of traditional agricultural and domestic practices, types of building and utensils and traditional aspects and social organization. But for these latter aspects, there seems to be a general agreement to consider them when found in a primitive... society as part of ethnology rather than Folk lore. This latter division of labor is largely a matter of convenience and is not universally accepted. At least among literate

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peoples, the entire subjects mentioned above are considered as Folklore. Since all of them are truly traditional.'

-

From this definition, we consider that Folklore is a total genre of the society. But it doesn't have a clear demarcation. Concerning to the demarcation; Maria Leach (1950:33) has also presented some twenty definitions about Folklore. Among these, two of them can help us to show the ambiguities;

Folklore is the generic term to designate the customs, beliefs traditions, tales, magical practices, proverbs, songs, etc... in short the accumulated knowledge of a homogenous unsophisticated people, tied together not only by emotional forces which color their every day expression, giving it unity and individual distinction. In anthropological usage the term Folklore has come to mean myths legends, folktales, proverbs, riddles, verses, and variety of other forms of artistic expression whose medium is the spoken word. Folklores in all its forms thus defined is obviously related to literature which is but Folklore may never be written even in illiterate society and it may exist in societies which have no form related to music, the dance, and the graphic and plastic arts but different to medium of expression which is employed.

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Like any other society, the Wolane possess an invaluable fossil of oral Tradition such as Riddles, Oral poetry, Folk lore, Love songs, popular forms of Folk lore, etc.

~~2.2.1 Riddle~~

Riddles are parts of oral literature and which have a great contribution to broaden [widening] the thinking ability of a society. In almost all cultures of the world riddles play an important role in the day to day life. Belongs to this idea, Meyer (200- : 5). Riddles are more productive and have a wider range of function in non-literate societies.” But we know very little about the meaning and the use of riddles in local cultures .There remains too few detailed accounts on the application in the context of culture study. Every anthropologist, for whom every aspect of culture is a gist for mill, seems to have disregarded the study of riddles reflecting on this fact.

The performance and characteristics of the riddle may be different from society to society. It depends just on the societal development. Belongs to this idea, Meyer (200- : 5) states as “probably the different status of riddles in literate and non-literate societies affects the process of learning or creating riddles. Meyer (Ibid.) when culture or society changes due to social and socio economic circumstances, the content and the function of riddles will change. As we all know any things which are existing in the world is influenced for change. So, having this reality in mind it is true that, the riddles also pressurized for change. A good example for this is, Marana (1976:128) “when riddles in Finnish has lost its popularity and its social function due to modernization process like increasing literacy and mass media” can be a good Witness for this.

Although the definition of riddle attention is only on the ambiguities of originating, it has different and contradictory expression from the presence. Lately the expressions of riddles come to be considered without contradicting. Concerning to this, Meyer of George/ Dundes (1963:116)

“... [T]he riddles has defined as a traditional verbal expression which contains one or more descriptive elements, a pair of which may be in opposition: the referred of elements is to be guessed. Two general categories of riddles are (1) non opposition, in which there is no contradiction to be found [...], and (2) oppositional, in which at least one pair of descriptive element is in contradiction. The non oppositional riddles may be literal or metaphorical [...] opposition riddles are almost always metaphorical or combination of metaphorical and literal descriptions”

Beyond to sharpening and widening the thinking ability of a society, it also helps to considered things which are embodied in the real world. The way of the presentation of riddles is by questioning and answering. Through this process the responder (child) mind faces challenges to get the real answer the riddle. That is why it helps to develop children thinking capacity. Concerning to this, Zerihun (1996:38) stated that: Riddle is one of the verbal arts which are categorized under the oral literature which is presented (performed) between two individuals by questioning and answering. And it has a great contribution to make sharpening the children's thinking ability. Besides

of this, it helps to consider their environment, human being, animals, nature etc of the universal characters of the society. This type of oral literature seeks a great (special) IQ and ability to answer of the riddle which is performing by the individuals. Also he\ she has to be expected to know nature, human being character and the whole environmental activities. Riddle needs imaginary thinking. When the individual asks the answer of the riddle with in an abstract and secret method; the respondent will be expected to think and get the real answer of the riddle by comparing things which are embodied to the question (riddle).Most of the time, questions which are presented through riddles are performed with the relation of day to day activities of the society and things which are related to the environment. Through the game of riddle; human body parts, animals, plants, food and crops, home furniture, working tools and also geographical and environmental situations can be presented.

In addition, regarding to the function Marana (1976:131) believes that, riddles, describes riddling as a process in which the riddle poser uses his cognitive abilities to Create new riddles or to react to anew environment. Riddles can help for children to learn about their culture by associating and about things found in their environment. Such a game is important in developing the children's ability to speak and to sharpen their mental capacity. And this culture has educational value in passing tradition from generation to generation. Generally, it is one of the most important ways of teaching children in places where writing system is not yet held or developed. In addition Meyer (200-:3) defines as, 'riddle, which are an important part of oral art, represent a special type of social phenomenon. Language is used to transfer social constructions or concepts between individuals When in a region different communities have intense,

long lasting contacts with dominating each other .as is the case in the Gurage area their languages and cultures may converge over time.'

Chapter Three

3.3. Meta Data

In this section the researcher tried to give information about the data, the informant, the place, and the materials. The whole of the data where gathered during fieldwork the place where from Wolane jima and Mehal Amba (kokir Gedebano). The collected data has been written under the site of appendix by numbering and alphabetical orders including when the date recorded by giving the page number and item of the text.

Place of interview- kokir Gedebano

Table 1- Background about the informants

Name of informants	Age	Gender	Birth place	Member-ship	First language	Other language	Job title
Keyar Ahemed	28	masculine	Mehal Amba	Wolane	Wolane	Amharic	merchant
Zeynu Alemar	32	masculine	Mehal Amba	Wolane	Wolane	Amharic	merchant

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Kedir Alemar	16	masculine	Mehal Amba	Wolane	Wolane	Amharic	student
Kemerya Adem	17	feminine	Mehal Amba	Wolane	Wolane	Amharic	student
Abdi Shemisu	17	masculine	Mehal Amba	Wolane	Wolane	Amharic	student

CHAPTER FOUR

4.1. Wolane Socio-Linguistic Setting

4.1.1. The People

The Wolane language speaking people call them selves either Wolane or Gedebano.

The majority of Wolane people are Muslim religion followers. Only few are following the Orthodox Christian religion .The majority of Wolane lives in rural areas and make its livelihood in the agricultural sector. How ever, a few Wolane people are living in different areas of Ethiopia, concerning to this Meyer (2006) said that Wolane live approximately 160 km south of Ethiopian capital Addis Ababa at north eastern edge of the Gurage Zone. The Gurages are hard working people .How ever, the piece of land that belongs to each household is too small to feed the growing number of people in family. This forces peoples to do other business besides farming, such trade. As to their livelihood, Meyer (2006) remarked that the majority of Wolane

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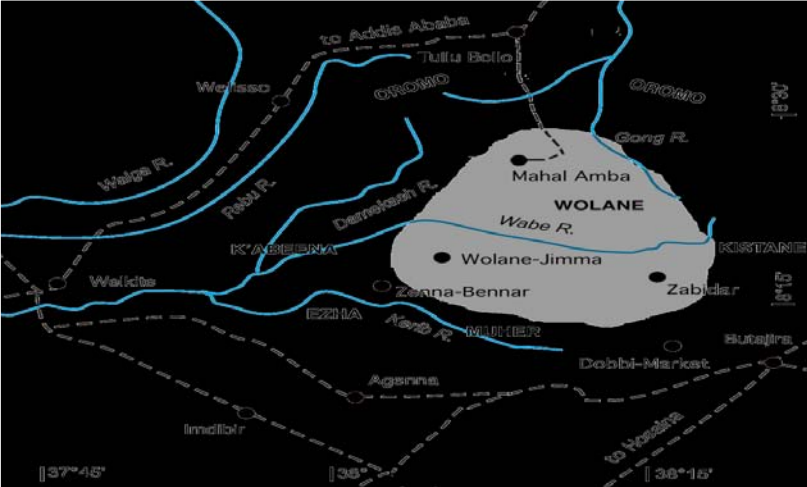
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territory lies about 2300 meter above sea level and it is very suitable for the cultivation of enset 'false banana' which is their staple food. In addition to this Wolane breed cattle. Recently, the Wolane people are cultivating teff. They are famous for the quality of butter and beef. Besides to the cultivation of *enset* and cattle breeding, Wolane plant *Catha edulis* for sale in Addis Ababa or for their own consumption, the first expatriate Wolane merchants in Addis Ababa Merkato where mainly sack traders Meyer (2006:44). Recently, the Wolane people are cultivating *teff*. In addition, concerning to their livelihood, Abdulfeta (2001E.C 31) Barley, Wheat, Beans. Oak, *te/ba* 'Linseed', misir 'Lentil', Coffee and Chat are their main products. Especially Chat is widely cultivated in the hot area of Wolane. Particularly, in the areas of Wolane which are 'Abejagay' and 'Gimmä' Wolane. And the Wolane finance Beauru earns birr.300, 000 a year from this taxation. Long years ago they were called 'Wolane' and had a central administration. Due to various reason the former administration was divided in to three main administrative parts, Sherka Gedeb, Wolane and Gedebano (Dinberu et al., 1988E.C64)

Concerning to their social relation, the Gurage people have along history of trade relationships with the people of the border village .Every market day people from the center and the border of Gurage zone flow to market place to buy what they need and to sale what they have produced. In turn the people of Gurage also stream to the neighboring villages during market days for the same purpose. As it the Wolane people are surrounded by speakers of different languages, like the Cushitic- speaking K'ebena and Oromo as well as the Semitic-speaking Eža, Muher , Mesqan and Kistane, with whom they practice and share different social activities (CF. Meyer(2006 :16).



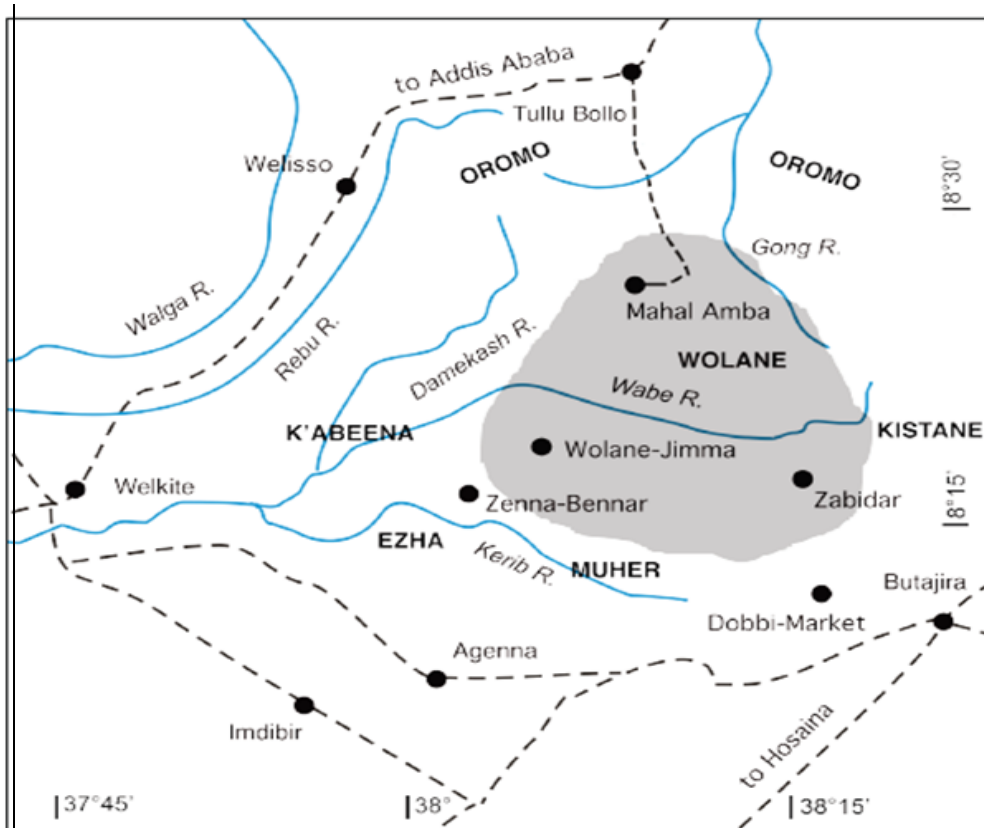
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Map 1 : Wolane speaking area

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Adapted from Meyer(2006:14) Descriptive Grammer of Wolane

Map of Wolane-speaking area and their neighboring

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— Adopted from Meyer (2006: 15) ~~Descriptive Grammar of Wolane~~

Besides to neighborhood, the Wolane and Silt'i peoples have nearly the same linguistics (speech varieties). But, there is a controversy on the variation of slit'i and Wolane. Some scholars argue that Silt'i and Wolane are mutually intelligible and consider them as speech varieties of the same language. Gutt, (1980:72). However, other like Drews (1996: 76) argued that despite the linguistic similarity of the two, the Wolane considers themselves as culturally different from silt'i. Meyer (2006:17) by adopting the arguments of Chumber and Trudgill (1980) argue that the distinction of

language and dialect is based on social and cultural, but not linguistic criteria and remarked that silt'i and Wolane should be treated as two distinct languages.

In the other side Abedalfeta (2001 E.c:24) considered that the 'Wolane and silt'i languages are the same because the Wolane and silt'i speakers can communicate each other without any translator. The only difference which is seen between them is dialectical words. This is also the universal character of any language.'

In my observation the population size and the territory of Wolane don't proportional. Wolane is a *woreda* which is found in the Gurage zone According to the Gurage public communication officer the territory of Wolane has 24 *Kebeles*. Abdulfeta (200.E.C:19) indicates that the land (territory) of Wolane lies on 54,500 hectares. According population census conducted in 1999 E.C by the Ethiopian National Statistics Authority, the population size of Wolane was 94,366. Based on this statistics Abdulfeta also indicates that, 2000 peoples live in one square kilo meter. This information shows that the people who live in Wolane are densely populated.

4.1.2 Classification of the Language

Wolane is classified as Afro-Asiatic Semitic, Ethio-Semitic. With Ethio-Semitic it belongs to the south Ethio-Semitic sub -division; in particular it is part of the Transversal branch in which it belongs of the East Gurage group. Now Wolane is spoken in the Gurage zone in the Southern Nations, Nationalities and Peoples regional state/SNNPR/. Wolane is one of Ethiopia's speech varieties, which is still under documented

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According to Bender (1976:29) Wolane is grouped in east Gurage together with Silfi Ulbareg, Inneqor and Zay. The position of Wolane in Ethio- Semitic is indicated as in the following figure:

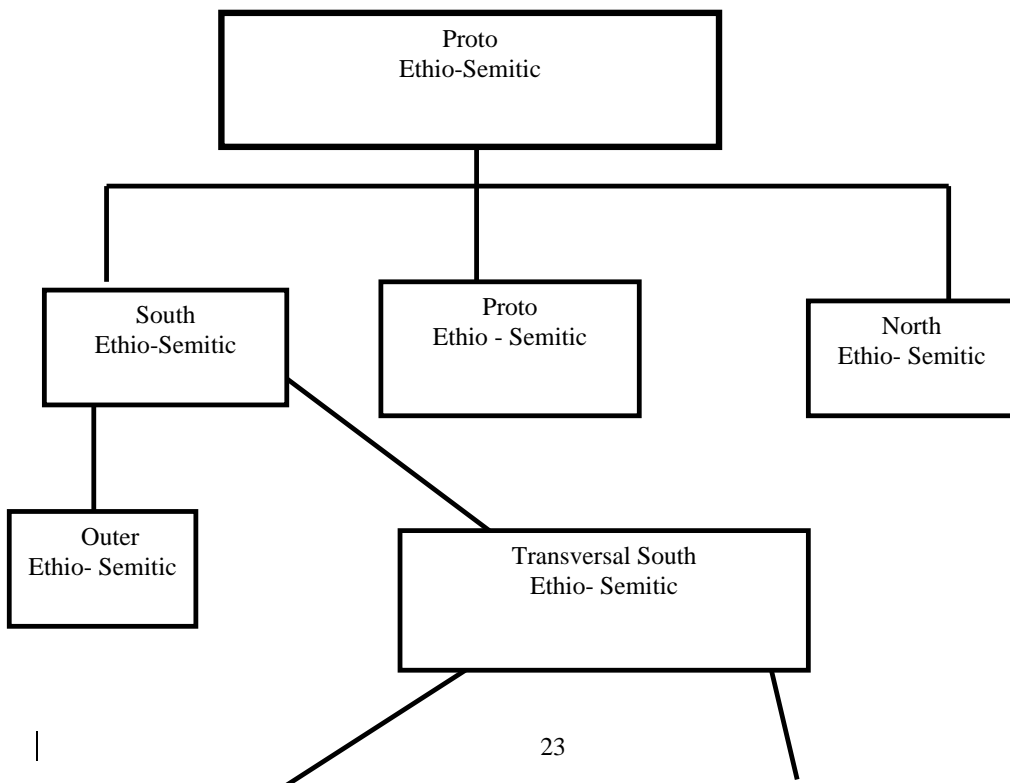
Figure 1

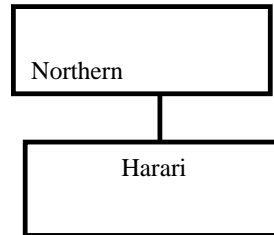
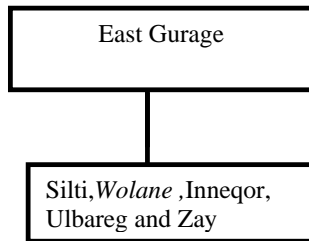
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Figure 1: Genetic Classification of Wolane

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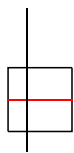




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Adapted from Bender (1976:29) Semitic Language

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The Wolane people speak Wolane which is one of the east's Gurage within South Ethio-Semitic. The language is used in day to day communication in Wolane wereda for different social purposes. The language is least studied to the most of the languages in the group. Wolane, in contrast with Silt'i is not used as a medium of instruction in primary school nor is it used in official administrative domains.

Most of the Wolane speech variety speakers can speak Amharic language. Meyer (2006:17) almost all Wolane speech variety speakers under the age of 30 are multilingual. Most often they speak Amharic as a second language which is used as the working language in the administration and means of instruction in primary schools.

~~4.2.4.1.3~~ Grammatical Sketch Based on Literature accompanied with examples from —the collected data

~~4.2.1.4.1.3.1~~ Phonology

Even though, the main objective of this project is to describe and document the grammatical sketch, and riddles of Wolane, it is important to demonstrate some basic concept a about Wolane speech variety sound system. Because it may helps giving information in advance about phonology helps to facilitate and understand the morphological process and description of Wolane.

In this part of the research, I tried to show the phonemic inventory and some morphological processes that are exhibited in the morphology of the language are also treated in this section.

~~4.2.2.4.1.3.1.1~~ Consonant Phoneme and vowel Phonemes

Meyer (2006: 23) identified 24 consonant and 7 Vowels phonemes. Among these -----are simple and there are some additional consonants which are founded in loan words and also.....

~~Table 2: Their place and Manner of articulation~~
~~Table 3: Their place and Manner of articulation~~

	Bilabial	labio-dental	alveolar	palatal	velar	glottal
Stop	p b		t d		k g q	ʔ
Nasal	m	n		ɲ		
Trill			r			

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Fricative	β	f[v]	s z	š ʒ	[x] h
Affricative				č j	
Ejective			t'	ç	ķ
Lateral			l		
Approximant	w			y	

The vowel Phonemes-

In Wolane, there are seven vowels with out there counter part. The following table shows the vowel phonemes of Wolane based on the position and height of tongue.

Table 3 : Vowel phonemes with their Postion and height of tangu,

Table 3; Postion and height of tangu

	Front	Center	Back
High	i	ĩ	u
Mid	e	a	o
low		ɑ	

Adapted from Meyer (2006:) Descriptive grammar of Wolane.

4.2.3.4.1.3.2 Noun Morphology

4.2.3.1 4.1.3.2.1 Noun

Noun is one of the lexical elements that are used as names of things, places, ideas etc. It can use as ahead in subject or object of position or sentence.

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~~4.2.3.2~~, ~~4.1.3.2.2~~ Noun Inflection

Regarding to this, Beard [2001:44] states as 'Inflection is categorical function of words in phrases with out altering their language. In Wolane nouns are inflected for different grammatical functions. The objective of this section is to show the grammatical functions of Wolane nouns. In Wolane nouns are inflected for gender, number, definiteness and case.

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~~4.2.3.3~~, ~~4.1.3.2.2.1~~ Number

In Wolane nouns can mark its plural morphologically in three types. The first type of plural is marked by suffixing -ččä and it allomorphs to noun stem. The second type is expressed by repeating the last consonant Cl of the noun stem in combination with a particular vowel pattern. The third type is by the formation of plural by suffixing -ččä is more productive than the others.

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~~4.1.3.2.2.2~~ Plural noun

~~4.2.3.3.1~~

Concerning to this section, in Wolane marker -ččä and its allomorphs there are morphemes which can indicate plurality. The morphemes are {-ččä}, {-i-ččä} and {-čä} which are suffixed to the noun. The following examples can illustrate this:

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~~4.2.3.3.2~~, ~~4.1.3.2.2.2.1~~ Plural marker - □□ä and its allomorphs

The plural marker - -ččä has phonologically conditioned allomorphs such as --ččä and -čä. The plural morpheme -ččä often occurs with nouns ending in heave syllable (that is cvcc) while -čä occurs in mono syllabic nouns (that is cvc).

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With regard to the plural marker -ččä the front vowel -i preceding the plural suffix represents the epenthetic vowel schwa in the environment of a palatal consonant.

Examples 1

mišt	'woman'	mištiččä	'women'
zimb	'fly'	zimbiččä	'flies'
wumf	'bird'	wumfiččä	'birds'

How ever, when a noun ends in alveolar consonant, which are homo organic with the palatal marker, that is t, d, c, c, mark their plural by the suffix -i-ččä even the last syllable is a heavy:

Example 2

	Gloss		Gloss
kämis	'dress'	kämisiččä	'dresses'
wonet	'termite'	wonetiččä	'termites'

As to plural marker allomorph-ččä, it occurs in mono-syllabic nouns except that the mono syllabic noun ends in alveolar consonant that is homorganic to č :

Example 3

Singular noun	gloss	plural noun	gloss
ʔaf	'mouth'	ʔafčä	'mouths'
çay	'clever'	çayčä	'clevers'
tuli	'worm'	tuličä	'worms'

Singular noun	gloss	plural noun	gloss
ʔaf	'mouth'	ʔafčä	'mouths'
çay	'clever'	çayčä	'clevers'

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tuli	'worm'	tuličä	'worms'
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Singular noun gloss plural noun gloss

?af 'mouth' ?afčä 'mouths'

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çay 'clever' çayčä 'clevers'

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tuli 'worm' tuličä 'worms'

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4.2.3.3.3 4.1.3.2.2.2.2 Plural by reduplicating the last consonant

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In wolane reduplication is another way of expressing plural. This method evolves the pattern CL-aCLO. The final vowel of the noun stem will be deleted when the plural marker is attached:

Example 4

Singular noun	gloss	Plural noun	gloss
bučo	'dog'	bučačo	'dogs'
wagi	'brother'	wagago	'brothers'
deheno	'buffalo'	dehenano	'buffalos'

4.2.3.3.4 4.1.3.2.2.2.3 Plural by combining reduplication and suffixation

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The other way of forming plural is by combining the suffix -ččä /-čä with the reduplication of the last consonant.

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~~4.2.3.3.5~~ ~~4.1.3.2.2.24~~ Plural formation by suppletion

Suppletive lexical entries are also used for plural formation in gender coding Tran's numeral nouns. Nouns such as miš 'man'(husband) mišt 'woman'(wife) usually express their plural by suppletive lexical entries such as aabacc 'men' and aandac 'women', respectively.

Thus, the combined plural marker is represented by CL-aCLCe;

Examples 5

aumi	'uncle'	aumamče	'uncles'
Çilo	'child'	Çilalče	'children'

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~~4.2.3.4~~ ~~4.1.3.2.2.2~~ Gender

Lyons (1968:283) defines gender as "categorization of nouns, pronouns and adjectives in to masculine, feminine and in few languages neuter base or whether a noun is considered as masculine, feminine or without sex respectively." In Wolane nouns can be masculine or feminine gender. In this speech variety nouns may be expressed by suffixing (morphologically marked for gender by syntactic relation of the verb, and by lexical item) or natural gender.

Gender distinction in Wolane is based natural sex. It is restricted to nouns referring to human beings and animals. Gender distinction for inanimate nouns is expressed by agreement morphemes which is 3sm marker suffixed on adjectives or demonstratives or on verbs. For animate nouns gender distinction is marked by agreement marker suffixed on a verb or by syntactical relation of the verb; the following structure

illustrates the syntactic relation of the verb agreement:

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Examples 6

baliəθ maʔ ät

baliq maʔ ä-t

elder come:pv:3sf.

baliəə maʔ ä

baliq maʔ (a)-ä

elder come:pv:-3sm

'An older come'

(Lexical Item (Natural Gender))

Example 7

Masculine	gloss	Feminine	gloss
1. abot	'father'	qäräd	'girl'
2. barä	'ox'	lam	cow
3. mofän	'young ox'	ändät	'mother'
4. därmä	'young horse'	anat	'ant'

sculine	ss	minine	ss
abot	'her'	räd	rl'
barä	'ox'		w
mofän	'young ox'	dät	mother'

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därmä	ung-horse'	†	mt'
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	Masculine	gloss	Feminine	gloss
1.	abot	'father'	gäräd	'girl'
2.	barä	'ox'	lam	cow
3.	mofän	'young ox'	ändät	'mother'
4.	därmä	'young horse'	anet	'ant'

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In Wolane independent personal pronouns show contrast between masculine and feminine gender in the second and third persons. The masculine gender is expressed by the morpheme {-a} and the feminine gender indicated by {-i} in both second and third singular pronouns.

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4.2.3.5 4.1.3.2.2.3 Case

Case is the grammatical category determined by the syntactic or semantic function of a noun. Therefore, case is one of the significant grammatical feature for which noun can be marked. Concerning to this, Anderson (1971:10) case asa "grammatical relation contracted by nouns which express the nature of their 'participation' in the 'process' or 'state' represented in the sentence (and/ or by phrase) and which are represented superficially in various fashion, including inflectionally and by pre and post position."

In Wolane noun can inflected or case such as accusative, genitive, dative, instrumental, ablative, and locative cases. And this case is shown by different relational affixes .The affixes are lä-, bä-, and tä- are used to express with relational having to do with time, location, case or modality.

4.2.3.5.1 4.1.3.2.2.3.1 Dative case

Concerning to this section, Palmer (1994:31) the dative case 'refers to entities', usually animates, that are indirectly affected by action of the verb." In Wolane the dative case marker is lä- which is prefixed for functioning for 'to, for 'marks a noun or noun phrase recipient of the verbal actions; i.e. it functions as dative markers:

Example: 8

däbbo lähawa wapteyta

däbbo lä-hawa- wab-t-ayte

bread DAT-hawa give:pv-3sm-o3sm

'She gave bread to lähawa

-

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4.2.3.5.2 4.1.3.2.2.3.2 Ablative ~~BLATIVE~~ Case ASE

Pei (1954□) defines this case as 'the case of noun, adjective, pronoun, or numeral denoting to source, agent or marks occasionally also time or place of an act accuracy etc'

In Wolane the ablative case marker morpheme is tä- which is prefixed to the noun and it encodes several meanings, basically expressing an ablative 'from' that is a movement away from a source:

Example 9

tägondär mä'ät

tä-gondär mä'ä-t

ABL-Gonder come: pv-3sf

'She came from Gonder'

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dočo yətərašana y tä afarn

dočo yətərašana -y tä-afar -n

pot made Def. Abl.Clay is

'Pot is made from clay'

gabari bänazəret matä

gabar -i bā- nəzəret mat-ä

farmer def. ABL-Nazeret come

'The farmer came from nazeret'

-
-

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~~4.2.3.5.3~~ ~~4.1.3..2.2.3.3~~ Accusative Case

Accusative case refers the case of noun used as direct object of a verb. Lyons (1968:290) defines the case as "accusative is used to make object of a transitive verb." Similarly, Comrie (1981:56), states 'in languages where grammatical roles are marked through inflections, the accusative case is described as being the direct object.'

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In Wolane accusative case is expressed with nominal's by the suffix ~~-nä~~, ~~it~~, it is restricted to the personal pronouns, the interrogative pronoun ma 'who' and proper names. When the accusative case marker ~~-nä~~ is strictly used it is not combined with the definite article .A marked accusative object is usually co-referenced by object agreement marker on the verb.

Example 10

Šafinä wodättäy

Šafi -nä wädäd -t -äy

Shafi -Acc. Love.-pv-3sf-o3sm.

'She loved Shafi'

ihenä wāk_ḥḥ

ihe -nä wāk -a -ḥḥ

O1s-Acc. Kick: PER-s3sm

'He kicked me'

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~~4.2.3.5.4~~ ~~4.1.3.2.2.3.4~~ Locative Case

Katamba (1973:257) defines locative case as "the case that indicates the location, direction or spatial orientation of event, state or action identified by the verb."

In Wolane, locative case is indicated syntactically by using different post position, such as, rer 'after', 'in'där 'which over' bā- is prefixed to the noun, and by lexical item uftluft "in front of" etc can mentioned.

Example 11

1. Wumfte bābazraf dār tögobəlatan

Wumf -te bā-bazraf dār tögobəlat -an

Bird ... loc. Tree loc. Sit

'The bird sat down on the tree'

-
-

2. bazrafi tãgari uftluftn

bazraf -i tã- gar -i uftluft -n

tree Def. . house Def. Loc. Verb (is)

'The tree is in front of the house'

-

3. bãrer worãbã yimaçan

bã- rer wãrãbã yi- maç-an

Loc.-rer hyena 3sm-came: IPV-AUX-NP.

'After wards a hyena will come'

—

4. bãmotu rer

bã- mot -u rer

Loc. Die : pv-3p after

'After they have died'

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4.2.3.5.5 4.1.3.2.2.3.4 Instrumental Case

Regarding to this section, Katamba (1993:24) states as "Marks a noun phrase denoting some entity which is used to perform the action indicated by the verb."

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In Wolane instrumental case is expressed by the morpheme *bä-* which prefixing to the noun.

Examples 12

1. *uhä däbdabe bäərəsas s'afä*

uhä däbdabe bä- ərəsas s'afä

he letter INST. Pencil write

'He wrote a letter with pencil'

2. *must'äfa bucoy bäbart wak'ay*

must'äfa buco -y bä- bart wäk'a -y

mustefa dog Acc. INST.stick bit 1s.

'Mustefa bit the dog with stick'

3. *miši wurbay bamasariya k'atäläy*

Miš -i wurba -y bä -masariya k'atälä-y

man Def. lion Def INST. Gun kill Def.

'The man killed the lion with gun'

In addition to the above illustration, there are different combinations to show case markers in this language. The combinations are:

When the relational noun *rer* 'behind' co-occurs with the locative prefix *bä-*, it conveys the meaning 'after':

Example 13

bā-rer wor_abā ylmaçan
bā-rer wā_abā y- maç -an
LOC-rer hyena 3sm- came: IPV-AUX-NP.
'After wards a hyena will come'

bāmotu rer
bā- mot -u- rer
LOC-die:pv-3p AFTER
'After they have died'

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When the relational noun rer 'be hind' co- occurs with the ablative prefix tā- ,it conveys temporal (time) expressions:

Example 14

taydo rerim
tā- ʔaydo rer- m
ABL-YEAR AFTER-DSC
'After a year'

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|
-
-

The modifying phrase wuftluft 'in front of' is most frequently used with ablative prefix tä-

Example 15

täg_{ar} wuftluft

tä- g_{ar} wuftluft

ABL-house FRONT SIDE

'In front of the house'

When the relational prefix bä- combines with the relational noun der 'top', it yields a meaning of location:

Example 16

bäb_{azra}f dār tägoßalt

bä- b_{azra}f dār tägoßal -t

LOC-tree YOP sit:pv-3sf

'He sat on the tree'

|
-

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When the locative marker bä- co-occurs with the relational noun woṭ 'share, turn', the meaning is 'instead of':

Example, 17

(1) bihe woṭ maṭ'a

|

bä- yihe woŋ maŋ a

LOC-1s TURN come:PV:3sm

'He came instead of me.'

~~4.2.3.6, 4.1.3.2.2.4~~ Article

Regarding to this sub-topic Crystal (1997: 112) defines as "Determiners are words which function as adjacent to noun phrase, definite and indefinite articles quantity or number and demonstratives are the main subject"

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~~4.2.3.6.1, 4.1.3.2.2.4.1~~ Definiteness

Definiteness refers to the grammatical function used to show whether the noun is known or unknown. In Wolane definiteness is marked by two allomorphs which are phonologically marked the allomorph -i is suffixed to a word when it ends with consonant while the allomorph -y occurs after a word that ends with vowel. This can be illustrated in the following table:

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Table 4: Definite markers of Wolane

Table 4; Definite markers of Wolane

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Noun	Gloss	Definite marker	Definite steam	Gloss
------	-------	-----------------	----------------	-------

barä	'ox'	-y	barä y	'the ox'
bučo	'dog'	-y	bučo y	'the dog'
gar	'house'	-i	gar i	'the house'
färüz	'horse'	-i	färüz i	'the horse'
gañña	'horse'	-y	gañña y	'the horse'
adan	'cat'	-i	adan i	'the cat'
boilaččo	'wedding'	-y	boilaččo y	'the wedding'
miš	'Man'	-i	miši	'the man'
Çilo	'boy'	-y	Çiloy	'the boy'

As we observed from the above table the morphemes {-y}, and {-i} are: the definite marker of Wolane.

4.2.3.6.2 ~~4.1.3.2.2.4.2~~ Indefiniteness

In Wolane there is no special morphological marker of indefiniteness

Examples 18

miš 'man' miš 'a man'

Çilo 'boy' Çilo 'a boy'

As can be seen the above examples Wolane doesn't express indefiniteness. However, the numeral 'one' is employed to function as indefinite marker.

Examples 19

ʔadde säb ma'ä

ʔadd säb ma'ä

one person come:pv-3sm

'A certain person comes'

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The numeral ʔadd ‘one’ can also be reduplicated to ʔaddadd to refer to several indefinite items:

Example 20

ʔaddaddi sãb

– ʔaddadd sãb

– ‘Some people’

Definite neutral agents of female and male gender are expressed by the morpheme $-\text{te}$ and by the basic definite article $-\text{y}$, respectively. When female nouns are marked as definite they always take the female\simulative marker $-\text{te}$ followed by the definite article $-\text{y}$:

Example, 21

	gloss		gloss
$\text{t}^{\circ}\text{o}^{\circ}\text{ãš}$	‘beggar’	$\text{t}^{\circ}\text{o}^{\circ}\text{ãš} -\text{te}$	‘the female beggar’
$\text{t}^{\circ}\text{o}^{\circ}\text{ãš}$	‘beggar’	$\text{t}^{\circ}\text{o}^{\circ}\text{ãš} -\text{y}$	‘the male beggar’

How ever, when the noun is feminine, the female gender marker $-\text{te}$ never occurs without the definite article $-\text{y}$:

Example 22

lam	‘cow’
lam-te-y	‘the cow’

In Wolane some nouns marks gender distinction by either suppletion or by additional suffix -t is not productive:

Examples 23

masculine	gloss	f eminine	gloss
miš	'man'	mišt	'woman\wife'
ʔbot	'father'	ʔindät	'mother'
aumi	'uncle'	ʔinadot	'aunt'
garezä	'boy'	ʔafto	'girl'
barä	'ox'	lam	'cow'

Wolane other nouns express gender distinction by adding the lexemes ʔaniyst or äiras for female and masculine gender respectively:

Example, 24

Feminine	gloss	masculine	gloss
ʔaniyst umar	'female donkey'	äiras umar	'male donkey'
ʔaniyst färäz	'female horse'	äiras färäz	'male horse'
ʔaniyst t'ay	'female sheep'	äiras t'ay	'male sheep'
ʔaniyst bučo	'female dog'	äiras bučo	'male dog'

~~4.2.3.7.4.1.3.2.3. Pronouns~~

~~4.2.3.7.1 — 4.1.3.2.3.1. Personal pronouns~~

In Wolane the personal pronouns in the unmarked form, as they occur in subject position, can be shown in the following table:

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Table 5: Personal pronouns in Wolane

Table 5: Personal pronouns in Wolane

Singular	plural
1 aihe/yihe	ainnä
2m ?ate	?atum
2f ?ašä	
3m auhä	auhun
3f aišä	

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As can be seen from the above table, personal pronouns, in Wolane, distinguish masculine and feminine gender in the singular but in the plural.

4.2.3.7.2 4.1.3.2.3.2: Demonstrative pronouns

Demonstrative pronouns in Wolane distinguish proximal (near) and distal (far). The demonstrative has a free and bound forms.

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Example 25

	Free form	Bound form
Proximal (near)	ainna	-i-
Distal (far)	?annä	-a-

The free morphemes occur when the demonstrative is used as the subject or accusative object:

Example 26

1.b ä inne yagadära gar-n
ainne yagadära gar-n
'this big house-cop:3sm.

'This is a big house'

2. ainne mäkinä mat'ä

ainne mäkinä mat'ä

that car come:pv-3sm

'That car comes'

In Wolane free demonstrative pronouns do not occur with relational prefix; rather the bound demonstrative pronouns (proximal -i-, distal -ä-) are used.

Example 27

lilli 'for this' lalli 'for that'

bibbi 'with this' babbi 'with that'

~~4.2.3.7.3~~ ~~4.1.3.2.3.3~~ Possessive suffixes

In Wolane possessive is expressed by a set of pronominal possessive suffixes which are attached to the possessed item. These suffixes are presented in the following table:

Table 6: Possessive suffixes in Wolane

1	-yä
2sf	-ahä
2sf	2sf
3sm	-ha after vowel
	-kä after consonant
3sf	-šä

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1p	-nnä
2p	-ahum
3p	-nim

4.2.4 ~~4.1.3.3~~ Adjectives

Regarding to this sub section Dixon (1982:58?) States as: 'value, age, color, and type normally have very restricted size involving from two to half a dozen words, according to the language. Dimensions usually involve a dozen or so words, rarely very many more. Physical property always involves at least several score items while; human property words can run in to hundreds'. Accordingly, adjectives in Wolane can be categorized in the manner shown in (1) bellow in to semantic fields.

A. Dimension

- | | |
|------------|-------|
| (1) bəzi | many |
| (2) käl | few |
| (3) ançər | short |
| (4) mägari | thick |
| (5) kəçin | thin |

B. Human propensity

- | | |
|-------|------|
| fäyä | good |
| t'ufi | bad |

C. Physical property

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Word	gloss
arbäsa	dirty
t'ul	clean
däräk	dry
t'äräy	wet
gältu	blunt
buli	sharp
burtu	strong
ğäbä	heavy
ḵäl	light

D. Color

Word	gloss
g umärä	white
burtukan	yellow
bušä	red
ḵut'älʔynät	green
t'em	black

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E. Age

ägis	new
rägä	old
čälo	child

In Wolane adjectives are inflected only for number, but it does not inflected for gender, definiteness, and case.

~~4.2.4.1~~ ~~4.1.3.3.1~~ Number

In this language, the plural form of adjective can be expressed like nouns by the morphemes - ččä and its allophones' -iččä and - čä which is suffixed to the adjectives.

In Wolane adjectives which ends with single consonant and which ends two consonant clusters; the plural is expressed by the morpheme -iččä.

Examples 28

Singular	Gloss	Plural	Gloss
furt'	small	furt'-iččä	smalls

But when the adjective ends with vowels, the plurality is expressed by the morpheme -ččä .The following adjectives can illustrate this:

Example 29

Singular	Gloss	plural	Gloss
gältu	blunt	gältu-ččä	blunts

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buli	sharp	buli –ččä	sharps
burtu	strong	burtu–ččä	sarongs
ǵäbä	heavy	ǵäbä –ččä	heavies

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In Wolane when the adjective forms with one syllable, plurality is expressed by the morpheme –čä.

Example 30

Singular	Gloss	Plural	Gloss
ʔem	black	ʔem–čä	blacks
ʔul	clean	ʔul–čä	cleans
käl	few	käl–čä	few
läb	fat	läb–čä	fats

In addition to this In Wolane number is expressed by fully reduplication:

Example 31

Singular	Gloss	plural	Gloss
läb	fat	läb läb	fats
ʔem	black	ʔem ʔem	blacks
gältu	blunt	gältugältu	blunts
bušä	red	bušäbušä	reds

4.2.4.2.4.1.3.4 Verb Morphology of Wolane

4.2.4.3 — 4.1.3.4.1 Agreement –morphemes on the verb

Like other Semitic a languages, *Wolane* is a pro- drop language, i.e., a verb can consist of the meaning of the sentence. In other words the syntactic elements in the sentence such as subject, object (direct and indirect), number and gender are represented on the verb.

4.2.4.3.1 — 4.1.3.4.2 Subject agreement marker

Subject agreement markers are verbal affixes which indicate the person, gender and number.

4.2.4.3.2 — 4.1.3.4.3 Subject agreement markers

Subject agreement markers on the perfective aspects

In the perfective verb, subject agreement markers are suffixations. The following table can illustrate this:

Person	Marker
1s	-hw
2sm	-hä
2sf	-š
3sm	-a
3sf	-t
1p	-nä
2p	-nwm

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Table 7

: Subject agreement markers on the perfective aspects

3p	-u
----	----

To illustrate it with some examples 32

Säbär-hw säbär-ku 'I broke'
 Säbär-nä 'we broke'

~~4.2.4.3.3~~ ~~4.1.3.4.4~~ Subject agreement markers on the imperfective verbs;

The subject agreement markers on the imperfective aspect are a combination of both suffixes and prefixes. This is summarized in the following paradigm table:

~~Table 8: Subject Subject agreement markers on the imperfective verbs,~~

~~Table 8; Subject agreement markers on the imperfective verbs~~

Person	marker
1s	y-
2sm	t-
2sf	t---i
2sm	y-

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2sm	t-
1p	y---nä
2p	t---u
3p	y---u

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As can be seen from the above paradigm 12sf and plural persons take both prefix and suffix (circum-fix) while the remains take prefix to mark subject agreement in the imperfective aspect.

Examples 33

Verb	gloss
y-säbr	'I break'
y-säbr-u	'they break'
y-säbr-nä	'we break'

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4.2.4.3.4 4.1.3.4.5. Subject agreement markers on the imperfective verbs

Object agreement markers on the verb

1.8.1.1.1 Object agreement markers are morphemes suffixed to a verb to refer to an adjunct.

The following paradigm table shows the direct object agreement markers:

Table 9 : Subject agreement markers on the imperfective verbs

Table 9; Subject agreement markers on the imperfective verbs

Person	morphemes
1s	-JJI

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2sm	-hä
2sf	-š
2sm	-y
3sf	-ytä
1p	-nä
2p	-hwm
3p	-ym

To illustrate this reality with a word:

Example 34

Wapkutä

wab -hw -ytä

give:pv-1s-o3sf

'I gave her'

~~4.2.4.4~~ ~~4.1.3.5~~ Syntax

Wolane, like any other Semitic languages of has Ethiopia, SOV sentence structure and is apro-drop language where a verb can fully express the meaning of a sentence.

Examples 35

mis-i Çärki kädädäi

mis -i Çärk -i kädäd -ä -i

man: DEF. cloth: DEF. tear: Agr.sub.suffix:Agr.Obj:suffix

'The boy tore the cloth'

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As can be seen from the above example, miš 'man' is subject Čärk' 'cloth' is the object and kädädä 'tear' is the verb which show the sov sentence structure of Wolane. Similarly, in the above example, the verb kädäd-ä-l 'tear' consists of the meaning of the whole sentence. Thus,

Example 36

kädädäj

kädäd —ä -j yy

tear: Agr. Subj. suffix:Agr.Obj.Suffix.

| 'He tore it'

As can be seen from the above example, kädäd-'tear' is the root of the verb to which the subject agreement morpheme -ä which refers to 3rdpsg. Masc.and object agreement morpheme -i which refers to 3rdsmasc. are suffixed to it. So, the verb consists of the root of the verb and the subject agreement markers.

~~4.2.4.4.1~~ ~~4.1.3.5.1~~ Phrase structure

~~4.2.4.4.1.1~~ ~~4.1.3.5.1.1~~ Noun phrase

The head of a noun phrase in Wolane, like any other Semitic languages, can be either a noun or a pronoun (personal or demonstrative).The head can be preceded or followed by several modifiers and determiners. The modifiers consist of nouns or adjectives while the determiners consist of Demonstrative pronouns, articles (definite and indefinite), number and accusative markers and possessive suffix. These determiners occur in two positions relative to the head. The demonstrative pronouns and the indefinite marker 'add'one' occur in pre-head position while the rest occur in post-head position.

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A single noun, in Wolane, is the minimal noun phrase. Īnžat ‘bee’, adän ‘cat’ or mišt ‘wife’ are examples of noun phrases. These nouns can be followed by determiners like definite –y or possessive suffix. The following example can illustrate it;

Example 37

Īnžati	Īnžatkä
Īnžat–y	Īnžat–kä
bee–DEF	bee–poss.
‘The bee’	‘His bee’

If the determiner is a demonstrative pronoun, it immediately precedes the head if there is no modifier. However, if there is a modifier precedes the head and the demonstrative pronoun is followed by the modifier.

Example 38

1. ĩnna gar

ĩnna gar–n

this house–copu.

‘This is a house’

2. ĩnna almaznt

ĩnna almaz–nt

this almaz–copu.

‘This is Almaz’

3. annä yägädärä gar

annä yä-gädärä gar

that big house

'That big house'

When a definite article occurs in a noun phrase, consisting of a head noun and a modifier, it is suffixed to the modifier, not to the head.

Example 39

yägädäry gar

yägädär -y gar

big- Def. house

'The big house'

When a possessive pronoun occurs in a phrase consisting of a head noun and a modifier, it is suffixed to the head noun.

Example 40

yägädär garšä

yägädär gar -šä

big house -poss:3s

'Her big house'

The accusative case marker in a noun phrase, consisting of a personal pronoun, or proper name, is suffixed to the respected nominals; therefore the position of accusative is not syntactically fixed.

| Example 41

1. ihenä wāk_{α,ɲ,ɲ}

ihe-nä wāk -α -ɲ,ɲ

O1s-Acc. Kick: PER- s3sm

'He kicked me'

2. innänä barä wabi_{ɲ,ɲ}

Īnnä-nä barä wab-i-ɲ,ɲ

This-Acc ox give:Juss-2sf-O1s ?

'Give me this ox'

|

4.3 4.1.4 Social and Economic Values of Wolane

A society can construct and perform its own social values in different ways. Regarding to this, Abdulfeta (2001:223-31) states about Wolane as follows:

The people of Wolane have economic and cultural values which have been enabled them to their peace and security. Among these cultural values werehe, 'qawe, 'coffee ceremony' melcho 'public meeting' ,qot ,Wäččä, 'usufruct', 'usufruct' guto, and jallo are some of the economic and cultural values of the society. Among

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the se social and economic values, the researcher has discussed about werehe and Wäččä, 'usufruct'.

Warihe ' ' – is a ceremony in which individuals who finished the daily task are supposed to attend this ceremony. It is a ceremony where the participants get knowledge and experience from the local elders, and exchange various in formations. Individuals who are expected to share their knowledge can be local elders, wealthy peoples, government officials and individuals who are popular among the society. Warihe ' ' is a meeting where participants exchange their experience, knowledge and information from the point view of other meetings. Warihe has the following unique characteristics. It gives equal opportunity to all participants with out age sex discrimination. All participants have equal chance in forwarding what they know. While a certain idea is razed and discussed in the meeting, children who have their own say can forward their opinion to the participants. The other characteristics that differentiate Warihe the other common meetings with that Warihe is colorfully decorated with coffee ceremony. It has been giving benefit to the society in exchange of information which enabled a society to avoid problems and to have common understanding to be against with problems that may attack the norms and values of the society. After some years back individuals have started to abuse the tradition of Warihe ' ' for their own interest which is for sabotage, mischief, and gossip. At the result of this, the social values and norms of Warihe ' ' have been vanishing.

- |
- |
Wäččä, 'usufruct' 'usufruct' is also a special social value which can help to use the cattle usufruct. Wäččä, 'usufruct' 'usufruct' is a common social value which gives to have a right to get privileges from this cultural wealth. Its social rule is, when a person who can't ability to buy a cattle; but he\she has cultural right to went and ask where peoples who have excess cattle and asked them to give him cattle for Wäččä, 'usufruct' 'usufruct' At this time when they are positive to give Wäččä, 'usufruct', they gave him a young cow or else cuff which starts to grazing grass. But the person who takes Wäččä, 'usufruct' has been accepted to raring properly that the young cow who takes for Wäččä, 'usufruct' 'usufruct' is as his own cattle. He gets privileges like, milk, manure etc from the castles. The first cattle which was given previously for Wäččä, 'usufruct' 'usufruct' is owe for the first wačča 'usufruct' sender. This social value gives a chance for peoples who don't have to have a usufruct or cattle.

4.3.1 Wolane Oral Tradition

Like any other society, the Wolane of Gurage possess an invaluable wealth of oral tradition such as, riddles, proverbs, funeral dirges, wedding ,work and melodic love songs, oral poetry ,nursery Rhys, folktales and other popular forms of folklores .How ever since, flak lore is wide subject, this paper doesn't intend to be an exhaustive attempt of Wolane flak-literature. Apart from touching up on some Wolane riddles for illustration, it is too confined to analysis of 52 (fifty two) riddles.

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Although the function and the performance of riddle is varied according to the living standard, feeding style, geographical strategy and weather condition of the environment; they can express properly the culture, beliefs, and rituals of a community which forms the riddles. Besides to express the identity of society, riddles also have a great contribution to keep the originality of a culture. As it is, Wolane riddles are formed to express the environmental situation and the social construction of Wolane community. I observed this reality in my Wolane field work experience.

Wolane riddles touches, the animal's life which are found like; humans, cat, dogs, hens, horses, goats, etc including their body parts and insects, such as; snakes, lice ants, bees etc are also included. In addition to this, cultural foods which are common and prepared by the society including food materials and home furniture, natural events and plants which are related to the day to day life of the society are considered. This indicates that, the riddle is one of the verbal arts which can express the social construction of the speech community. Based on the above fact the researcher has tried to put the Wolane riddles by categorized under their content and theme. Riddles can be categorized based on the content of their answer. Concerning to this, Maranda (1976: 135) 'riddles can classify according to the semantic field described by the answer. The semantic groupings were found house and house hold utensils, working tools ,and places,(out side house),food, body parts, animals and plants, natures and others.' As such for this study the researcher has collected 52 (fifty two) riddles which are different in content from the native speakers of Wolane. Based on this fact the researcher has attempted to put the Wolane riddles by categorizing according to their

content. The collected riddles are classified under eight (8) themes which are different in semantic groupings described by the answers. Those riddles are categorized under the following themes: Animal and there body part, Human body parts ,Plants, Nature ,Materials (home), food materials ,Food items ,Life situations Man made (Artificial) things.

In my field work experience, in Wolane I observed that the riddle can pose (present) at the day of morning and evening time especially before breakfast and dinner respectively Meyer (200 :6) The Occasion for riddling are the early evening hours, when day's work has been done, during coffee ceremonies or other informal meetings or which breeding cattle'

In Wolane, there are three steps or rules for riddling. Which are the beginning part, the second part, and the final part Wolane riddle which is posing between two peoples or riddlers' .During the first step the riddler he\she keeps the step of the riddle. During the pose of riddling when the solver knows the real answer of the riddle he\she has admired by the first riddler by saying like, älkä 'you know it.' But if he\she don't get the correct answer of the riddle, the first poser of riddle wants to ask the second riddler to give a market or place. The following examples can illustrate it:

Analysis

Material Arts

Although it depends on the life style, living standard, geographical strategy and environmental situation, a society can perform different cultural foods and feeding materials. These materials gets naming based on their own purpose and functions.

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Keeping it in mind, in Wolane feeding utensils (materials) are presented in the way of artistic performance with in Wolane riddles. The following examples can illustrate this:

5 Materials

28 Q šešt bollo bākollo

A. gawäzy

Ft. 'Three mules in a step slope'

~~Fta.~~ FTA.

29Q indät lämbär tīlät garäd libīrār libīrār tīlät

A wofiççe tāmāğe

Ftq 'the mother says lets stay, lets stay, the girl says lets fly lets fly'

FTA. 'Big and small mill stone'

30 Q yä -aboti gāññä çīnkä läwräbä

Ä wäzigäb

FTQ. 'my fathers horse is give its back for hyena'

Fta . 'Door'

32 Q tehe tibä äšš min yäkäsäššän

A. kāršš

Ftq 'you have eaten mine, what makes you thin'

FTA. 'Spoon'

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33Q. arot inngir äläy middey illwäde

A. aligä

Ftq 'it has four legs but it cannot cross a river'

FTA 'Bed'

35 Q. tinn yärisäku tinä yänbäsäku

A. mäsäriya

FTQ. 'when it sleeps like a dead body but when It stands up it looks like a lion'

FTA. 'Gun'

36 Q säb yäfare midi wudetey tabote

A inkutumä

FTQ. 'My unt crosses the fall which is afraid by every body'

FTA. 'Mixing stick'

37 Q. ançar miš särt äwärä fiziz

A. gimä

Ftq.

FTA.

41 Q ändät t'em c'älulčä gumäro

A ğäbäna täsin

Ftq 'The mother is black, but her children are white'

FTA. Kettle and cup

44 q šešt əngər təlītä lətälf mən kätäretä

Ä wämbär

Ftq 'she has three legs but she cannot walk'

FTA. 'Chair'

For further information see riddles which are recorded on the appendix, in theme number 06 (six) roll number 28– 45.

Human body parts

Observing the humans natural body creature; Wolane riddles have present in different ways and artistic performance. The following examples can illustrate it.

8. Q. Ənətati zıwablän zägbai zägäg balan

A. 'resä'

FTQ. The bee scattered

FTA. 'Dead body'

9 .Q. Säsä kuləbe bä wum gige

A. əsən

Ftq' thirty stones near in the side of mountain'

FTA. 'Teeth'

10. Q. howšt wä ti jtinzäzu jəmotuäl

A.

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FTQ. 'two brothers died with out saw each others'

FTA. 'Eye'

11. Q. gowä wusət' gäbäwä bäləkoçäj bäləkoçäj täfäJot ambeyn

A .dumi

FTA.

FTA. 'Hair'

For further information see the data which is presented on the appendix: in theme no 02 (two); roll no 8-11.

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Nature

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In this world there are different situations and phenomenon. Although its naming can be different according to the societal observation and ability. In the same way in Wolane this natural phenomenon's are observed and performed within Wolane riddles in a good verbal art. The following examples can illustrate this:

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17. Q. gar qirä bilwi garyärä qerä

A. äbärat

FTQ. 'When they ordered to keep house he keep the false banana'

Ftä . 'Ray'

18 Q. yä-äboyä bīrdlībs gey yäläbīsäl

A. sāmāy

FTQ. 'My father blanket covers a sky'

FTA . 'Sky'

19Q. inäge gar män yämeliyän

A. Çilmä

Ftq 'What looks like this country?'

Ftä . 'Darkness'

20 Q. bingwä tägoltä šänkurt tiet' t'ät

A. inkirfit

Ftq.'she sits on the way and peels onions'

Ftä 'obstacle'

21 Q binğiyä äytenzän bin äyträn

A häwä

Ftq it does not touch with hand it cannot seen with an eye

Fta. 'Air'

22Q. bušä burdu bälägädo

A. ğirä

FTQ. 'A red chopped meat in a whole'

Ftä . 'Fire'

23Q. äbotyä yä-wähäbän ğäbi sırım iliträs

A. sum

FTQ. 'A close which my father bought to me is not finished'

FTA. 'Name'

24 Q. gumärä t'eyičä bägänbo

A. kälbäžo

FTQ. 'many white sheep in a field'

FTA. 'Stars'

To get more information see the appendix: under theme no 04 (four) roll no-18-24.

Food Items

Although, it depends on the living standard and life style, a society can cultivate different crops based on the geographical strategy and weather condition of the environment. According to this, a society can prepare different food items (cultural foods) for the sake of survival. By sharing this reality, there are many cultural foods which are prepared and available with in Wolane community. These food items have observed and presented with one of the verbal arts, in riddle in the way of artistic performance. Besides to make mental sharpening and cognitive thinking ability; it helps to preserve and keep these cultural food items with their on flavor. The following Wolane riddles can be good examples;

48 q bibimäzär wo?au ?abiazrum wä?au mofän atweläi

A əssečče

FTQ. 'After one kicks it from this part and after one kick it from that part gets out a young ox'

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FTA. 'Butter'

49 Q. yānsāwā kārezā gar wāmti dārāsā

A. šāmit

FTQ. 'youngsters who lives in the cold area are closed the door and dancing'

FTA. 'A type of local alcohol' | beer |

50 q. ḡumut'mut' ḡāārād tāmāc'at |a- |ābād

A. bunu

FTQ. 'A beautiful girl comes from far'

FTA. 'Coffee'

51 q intāletā |etanz mən kātāretā

A baʔelā

FTQ. 'she has an eye but, what protects to see'

FTA. 'Bean'

For further information show the data's which are presented on the appendix: under theme no 06 (six)n roll no 28-21.

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Insects

According to the geographical and weather condition of the environmental situation, there are different insects which can exist. Regarding to this, the society gives naming for these insects. In Wolane different insects exist which have a different size, color, and behavior. By observing these realities, insects are presented or included with in

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Wolane riddles in the ways of artistic performances. The following examples can demonstrate this:

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2 Q. bušālam bāzomar

A. əmbab

FTQ. 'A red cow in the grass'

FTA. 'Snake'

3 Q. t'em lam gwarä gwarä

A. gondä

FTQ. 'A black cow around the house'

FTA. 'Ant'

4 Q. äbot bä- gar wäləd gar gar širkä bāmagal

A. ən3ät

FTQ. 'The father is in the house but the boy wonders village to village'

FTA. 'Bee'

5 Q. bä t'em go t'em lam

A. yādumi kumal

A.B. FTQ. 'A black cow in a back land'

FTA. 'Lice of hair'

To get further information see the appendix: under theme no 01(one) roll no 1-11.

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2.5.5 Conclusions and Recommendations

The objective of the research is to offer descriptive and theoretical account of the grammatical sketch and documentation of Wolane riddles.

In chapter one, general introductory remarks about statement of the study, objective, significance, scope, method of the study has been discussed.

In chapter two, the study gives brief description of the people, the language and theoretical frame works about the documentary linguistic and riddles in particular have been treated. The central idea of the minimalist theory is that grammar and riddles must be described in terms of the set of the theoretical and descriptive apparatus.

In chapter three, the Meta data's inputs which was functioning for this study has been discussed and clarified in brief .Including the informant's biography.

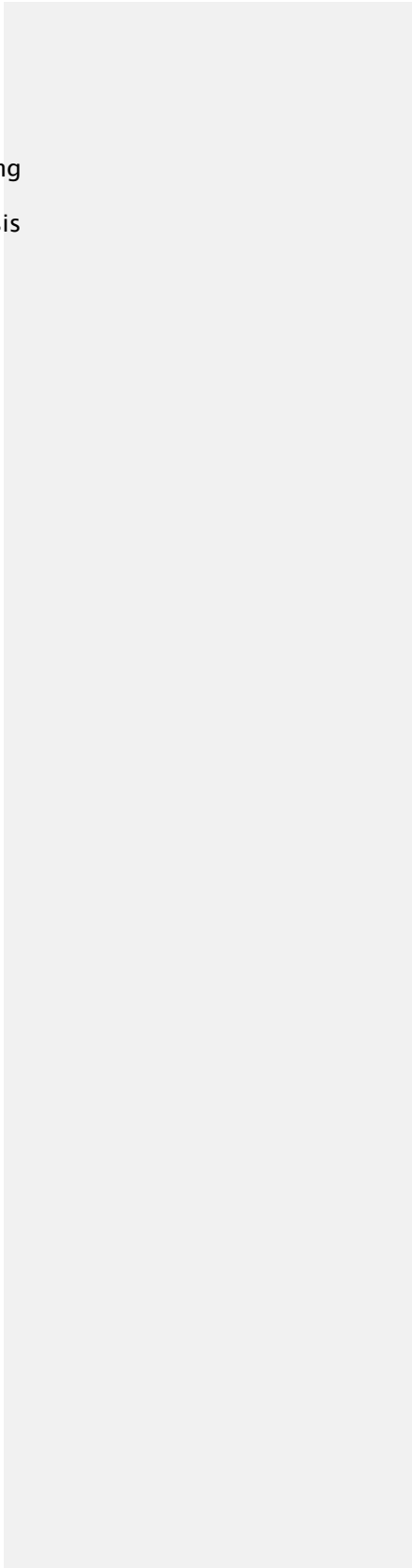
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In chapter four, on the main concern of the study, describes the grammatical sketch found in the language and documentation of Wolane riddles has been treated. In this chapter, Wolane phonology has been described. In this study, based on the findings 24 consonant and 7 vowel phonemes are identified. In Wolane all consonant phonemes except- ʔ and h has long counterparts including all the vowel phonemes Followed by phonology, which describes the morphology of noun in brief. In this study nouns are inflected for number, gender, definiteness and case. In this language number is marked by the morpheme -ččä and its allomorph -čä suffixed to the noun. In addition number can expressed by ----- duplicating. In this language gender has been marked by -a and -te for masculine and feminine respectively. In addition, gender can be expressed by the lexical items with out any morphological process. Definiteness has been marked by the morphemes -i and -y suffixed to the nouns. -i occur when the noun ends with consonant phoneme and -y occurs when the noun ends with vowels phonemes. However indefiniteness is not morphologically marked. Genitives, accusative, dative and instrumental case markers have been discussed in brief. Pronouns including personal, demonstrative and interrogative, Genitives are grouped into source, purpose, instrumental, possessive temporal which have been treated in sketch. Quantifiers are classified into definite and indefinite. Another focusing area of this chapter is an attempt has been to look at the syntax (verb morphology) of this language. Finally, the social and economic values of Wolane including their oral traditions have been discussed roughly.

Lastly, an attempt has been made to look Wolane riddles. According to their meaning the riddles have been classified under 8(eight) themes. Based on this the analysis process has been takes place standing to the minimalist theory.



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4.4.1 Wolane Riddle

Appendix -1



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ADJECTIVES
A Non derived

Comment [RM1]: not discussed as word class

.Word	gloss
.fäyā	good
t' ufi	bad
.Yägadarä	big
.furt'	small
.angäfä	elder
.bəzi	many
.käl	few
.ançər	short
.mägari	thick
.käçin	thin

b) Derived

.word	gloss
-------	-------

.arbäsa	dirty
.t'ul	clean
.däräk	dry
.t'äräy	wet
.gältu	blunt
buli	sharp
burtu	strong
ğäbä	heavy
qäl	light
t'uq	narrow
fäti	wide
ägis	new
rägä	old
busəl	ripe
manguari	rotten
bərd	cold
gof	empty
gäwä	foul
muli	'full'
läb	'fat'

Directions

Word	gloss
Ḳäḡḡ	right
gurä	left
tat	down
där	up
ruet	far
Ḳurbet	near

Colors

Word	gloss
burtukän	yellow
bušä	red
Ḳuṭ'älʔynät	green
t'em	black

Unclassified

|

word	gloss
huləm	all
adəm	none
gänä	other

Animals

Word	gloss
ri-ččä	animals
t'äfr	claw
gäššo	buffalo
azo	crocodile
wärabä	hyena
näwur	leopard
zänğero	monkey
wurbä	lion
umf	bird
kəf	feather

|

yarot	bat
ənɣaot	egg
wəruro	male chicken
ənəst əŋɕao	female chicken
əri-ččä	cattle
läm	cow
əzäə	calf
barä	ox
feɣ	goat
asä	fish
əmbab	snake
tule	warm
gonäd	ant
wonäte	termite
yäwonäte gar	termite hill
ənɣat	bee
käfo	behave
ufur	rat

Cloth

Word	gloss
ləbas	cloth
nāʔāla	light cape
gābi	thick cape
kāmis	dress
suriy	trousers
ķābātu	belt
itto	belt for women
çämä	shoes

Human body parts

Word	gloss
dongle	head
dumi	hair of head
ķāfāt	forehead
ənķučä	chin
inn	eye
ķərb	eyebrow

ʔaf	mouth
läfläf	lip
ärämät	tongue

Pronouns

Word	gloss
uhä	he
uššä	she
uhun	they p.com
uhun	they p.fem.
ihe	
əŋŋä	we, me and you
ätt	you sg.mas.
äšš	you sg.fem.
atum	youpl.com.
ätum	you pl. fem.
yämäw	you(polite)
atum	he\she(polite)

auhun

he\she(polite)

Phrases

Phrases

free translation

ənnä miš

this man

~~ənnä~~ əššä mišt

this woman

ənnä säb-ččä

those people

ənnä gar

this house

annä gar

that house

ənnä gar-ččä

those houses

~~əššä~~ läm

this cow

agentAgent

Word

Gloss

bəlätäŋnä

worker

därs

dancer

vəsäččan

drinker

vək'ätälä

killer

särk'äni

hunter

k'wuräk'wurä

smith

Abstract

Word

Gloss

gumärnät

whiteness

t'emnät

blackness

Utilities and houses

Word

gloss

gänzämo

small axe

mädošä

big axe

zärzärä

machete |siclel

golodo

knife

|

85

arb	spear
ḵārābo	drum
t'orənāt	war
wādāro	rope
bārt	stick
mət'ad	plate for baking bread
dəst	pot
doço	vessel
lastik	plate
sin	'small cup'
ḵārəše	'spoon'
məgəb	'meal'
t'abitä	'local bread'
fätäle	'thread'
mārf	'needle'
gändä	'living quarter'
gar	house
ongo	'local house'
wāzgäb	'door'
ənt'ərät	'fance'

|

Verbs

Word	gloss
täsalä	'ask'
wubälä	'bark'
täraʼä	'bathe'
çəŋnəti	'give birth'
näkäsä	'bite'
foge	'blow'
nädädä	'burn'
wähäbä	'buy'
säbarä	'break'
mät'ä	'come'
ḡireti	' cook '
sənäbäbä	'cough'
väläʔä \kəʔä	'count'
koçä	'cut'
däräsä	'dance'

motä	'die'
dedäaä	'dig'
säče	'drink'
bälä	'eat'
gäbä	'enter'
ķätälä	'kill'

Simple sentences

ənnä ragä mäkina-n

this old car -is

'this is an old car'

ənä ragä mäkina-n wäbä-ku

I old car give

'I bought this old car'

bäredä çəlo alitä

bäredä çəlo ali -tä

beautiful daughter has-3sf

'She has beautiful daughter'

mamo bāredā çəlošā agābā

mamo bāredā çəlo-šā agāb -ā

mamo beautiful child- mary-pve.

'mamo married her beautiful daughter'

Possessive pronouns

ənnā garin

ənnā gar- i- n

this house-DEF.Ogv.

'this is my house'

gara

gar - a

house-mās.

' your (mās.)house'

garaš

gar- aš

house-fem.

your(fem.) house

garkä

gar-kä

house-??????

'his house'

garšä

gar-šä

house-????

'her house'

garŋnä

gar-ŋnä

house-

'our house'

garahum

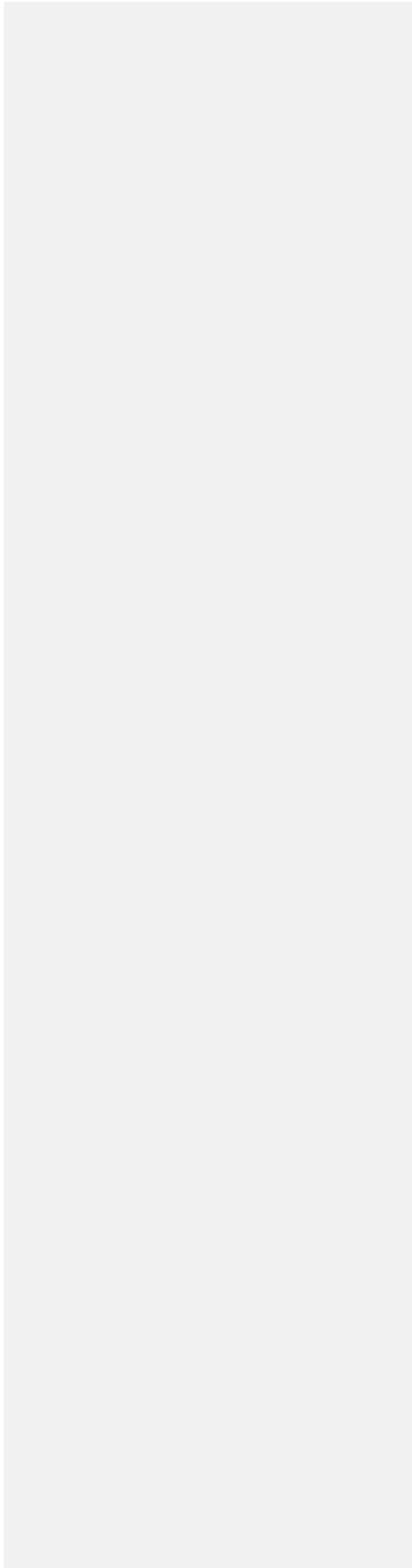
gar-ahum

house-2p.mas.

your(2p.com.) house

garnnim

gar -nnim



house 3p.com.

‘their (3p.com.)house’

färäzi

färäz-i

horse-poss.

‘my horse’

färäzašš

färäz-ašš

horse-2s.fem.

‘your(2s.fem.)horse’

färäzi

färäz-i

horse-3s.mäs.

‘His horse’

färäzššä

färäz-ššä

horse-3sf.

'Her horse'

gäḥḥäḥḥä

our horse

gäḥḥä-hum

your(2p.com.)horse ?

ḥḥungäḥḥä

their(3p.com.)horse

Sentence \ present tense

ihe nāgade ku

ihe nāgade-ku

I merchant-??????

'I am a merchant'

atte nāgadekä

atte nāgade-kä

you merchant-2sm.

'You (2sm.) are a merchant'

ašš nāgade+šš

ašš nāgade-+šš

you merchant-2sf.

'You (2sf) are a merchant'

uhä nāgaden

uhä nāgade-n

he merchant-ogv.

'He is a merchant'

išš nāgaden

išš nāgade-nt

she merchant-ogv. ??????

'She is a merchant'

iḥḥā nāgadenā

iḥḥā nāgade-nā

we merchant-??????

'We are a merchant'

atum nãgadekum

atum nãgade-kum

you merchant-?????????????

'You (2p.com.)are a merchant'

uhun nãgadenu

uhun nãgade-nu

they3p.com.merchant-?????????????

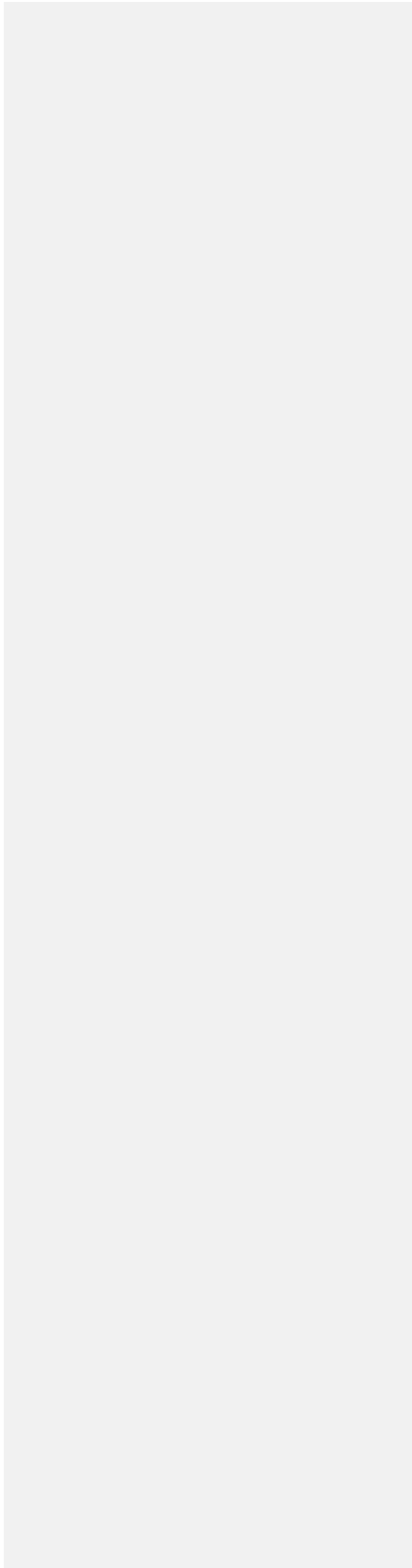
'They (3p.com.)are ä merchant'

ihe nãgadeallonku

ihe nãgade-allon-ku

I merchant-Neg.?????????????

'I am a merchant'



atte nāgadealonkā

atte nāgade-alo-n-kā

you merchant neg. ..verb...

'You (2sm.)are ä merchant'

ašš nāgadealonšš

ašš nāgade-alo -n-šš

you merchant neg.verb fem.

'You (2sf)are not a merchant'

uhä nāgade alon

uhä nāgade alo -n

he merchant Neg. verb

'He is not a merchant'

əšš nāgade allont

əšš nāgade-alo -n-t

she merchant

'She is not a merchant'

əŋŋä năgade alonă
əŋŋä năgade-alo-n -ă
we merchant Neg.....
' we are not a merchant'

atum năgade alonkum
atum năgade-alo -n -ku -m
'You merchant Neg.
'You (2p.com.)are a merchant'

uhun năgade allonu
uhun năgade-alo-n -u
they merchant Neg. ...
'They (3p.com.)are a merchant'

.....

Uhă făvă năgaden
Uhă făvă năgade-n
He good merchant is (verb)

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'He is a good merchant'

Uhn fävä nägadenu

Uhn fävä nägade-nu

They good merchant..

'They are a good merchant'

Uhun nägadenu

Uhun nägade-nu

they merchantnt are

'Are they merchants?'

att nägadekä

att nägade-kä

you merchant are(verb)

'Are you a merchant?'

Agro-suffixes

ihenä wäk'ann

ihe -nä wäk'a -ŋŋ

he .. hit ...

'He hit me'

ašši wäk'ašš

ašš -l wäk'a -šš

.....

'He hit you (2sf.)'

uhä n wäk'a-y

†ššänä wäk'itä ?

†šša-nä wäk'itä

'He hit her'

†ŋŋanä wäk'anä

†ŋŋa-nä wäk' -a-nä

us ... hit masc. ...

'He hit us'

atunä wäk'a

atunä wäk'a

'He hit you92p.com.)

yeteserä

Perfective

läihe färädäŋŋ

lä-ihe färädä-ŋŋ

for me judge

'He judged in my favor'

läatte färädäbikä

lä-atte färädä-bi-kä

'He judged in your favor(2sm.)'

~~Läašš~~-läašš färädäšš

~~Lälä~~-ašš färädä-šš

'He judged in your favor(2sf)'

~~Läuhä~~-läuhä färädäni

~~Lälä~~-uhä färädä-ni

For he judge

'He judged in his favor'

~~Liššä~~-liššä färädänite

~~Liššä~~-liššä färädä-ni-te

'He judged in her favor'

~~Läiṅṅä~~-läiṅṅä färädänä

~~Lälä~~-iṅṅä färädä-nä

'He judged in our favor'

~~Ljä~~-atum frädänkum

~~Lälä~~-atum frädä-n-kum

'He judged in your favor (2p.com.)'

Lāuhun-lāuhun fārādānim

Lālä-uhun fārādā-nim

'He judged in your favor(3p.com.)'

Related clauses;Obligation,possesion

ihē gar alā-n

Uhā wašt alätäy

Uhā wašt alätä-y

he sister has ...

'He has a sister'

Uhā hwet lam-ččä aluy

Uhā hwet lam--ččä alu-y

He two cow pl. hās →1sm

'He has two cows'

ihē hidot aläbəŋ

ihē hidot aläb-ə-n

I go bee 1s.

'I have to be go'

ihe nāgade nābārku \allnābārəku

ihe nāgade nābār-ku \all -nä bār ə-ku

I merchant was ...Neg.

'I was a merchant / was not a merchant'

Uhä gar nābaräy\allnābaräy

Uhä gar nābār -ä-y\all -nä barä-y

He house wäs Neg. wäs ...

'He has ä house /häsnət '

Ihe hedotalläbɪŋ\llənābaräbɪŋ

Ihe hedot allä-b-ɪ-ŋ\llənābaräbɪ-ŋ

I go have... ..

'I have to go'

Demonstrative Pronouns

a Near /far

1. İnnä gar_n

İnnä gar-n

this house-copu.

'This is a house'

2. İnnä almaz_{nt}

İnnä almaz-nt

this almaz-copu.

'This is Almaz'

3. Ännä yägädärä gar_n

Ännä yägädärä gar

That big house?

'That big house'

4. Ännä káčçin çilon

Ännä káčçin çilo-n

this thin boy-cop

'This is a thin boy'

ənnä mamon

ənnä mamo-n

this mamo -Og.v

This is Mamo

ənnäte almaznt

ənnä-te almaz-nt

this almaz-Copu

This is Almaz

ənnä-ččä ababayo kăbädä nu

ənnä--ččä ababa-yo kăbädä -nu

these pl. äbebe -conj. Kebede -copu.

'These are Abeba and kebede'

ənnä-ččä abäbayo zăharanu

ənnä--ččä abäba-yo zăhara-nu

these pl. abebä nd zehärä

'These are Abeba and zehar

ənnä -ččä almaz yo kăbädä nu
ənnä- -ččä almaz_ yo kăbädä -nu
these pl. Almaz conj. Kebede verb
'These are Almaz and kebede'

1. äinne yägädärä gar
äinne yägädärä gar-n
'this big house-cop:3sm.
'This is a big house'

2. äinne măkinä mät'(ä)-ä
äinne măkinä mät'(ä)-ä
That car come:pv-3sm
'That car comes'

ənnä lamte
ənnä lam-te
this cow fem.
'This is a cow'

ənnä barän

ənnä barä-n

this ox is

'This is an ox'

ənnä barä-ččä gədədərnu

ənnä barä--ččä gədədər-nu

these ox pl. big(fät)

'these are big oxen'

ənnä lam-ččä gədədərnu

ənnä lam--ččä gədədər-nu

these cow pl. big(fat).....

'These are big cows'

1. ihenä wākä_{1,1,1}

ihe-nä wāk-ä_{1,1,1}

O1s-Äcc. Kick:PER-s3sm

'He kicked me'

2. innänä barä wäbiñ

İnnä-nä barä wäb-i-_{NP}

This-Acc ox give:Juss-2sf-O1s

‘Give me this ox’

Case

Instrumental case

1.uhä däbdabe bäärəsas s’afä

uhä däbdabe bā-ərəsas s’afä

he letter INST. Pencil write

‘He wrote a letter with pencil’

2. must’äfa bucoy bābärt wāk’ay

must’äfa buco -y bā-bärt wāk’a -y

mustefä dog Acc. INST.stick bit

‘mustefä bit the dog with stick’

3.Miši wurbay bāmäsariya k’ätäläy

Miš -i wurba -y bā -mäsariya k’ätälä-y

Män Def. lion ... INST. Gun kill

'The man killed the lion with gun'

4.Uhä bäri bä wun wäk'ay

Uhä bär -I bä- wun wäk'a -y

He door Äcc. INST. Stone kill ...

'He hit the door with stone'

Locative case

1. miši bægarn

miš -i bä -gar -n

man Def.loc.house verb(is)

'the man is in the house'

2. Wumfte bäbazraf där tägobəlatan

Wumf -te bä -bazraf där tägobəlat -an

Bird ... loc. Tree loc. Sit

'The bird sat down on the tree'

3. bāzrafi tǎgari uftluftn

bāzraf -i tǎ -gar -i uftluft -n

tree Def. .. house Def. loc.verb(is)

'The tree is in front of the house'.

bā-rer worǎßǎ ylmāçǎn

bā-rer wǎrǎbǎ y-māç-ǎn

LOC-rer hyenǎ 3sm-cǎme:IPV-ÄUX-NP.

'after wards a hyena wiil come'

2. bāmotu rer

bā- mot -u rer

LOC-die:pv-3p ÄFTER

'After they have died'

Dative case

1.Uhä läbucoy bäsär wabäy

Uhä lä -bucō -y bäsär wabä -y

He DÄT.dog Def.meat give ...

'He gave meat to the dog'

2.ihe mäs'afi lähawa wabkute

ihe mäs'af -i lä -hawa wab -ku -te

I book Acc. Det. Häwä give

'I gave the book to Hawa'

3.ihe läabotyä çärk'i wähabəkuŋŋ

ihe lä abot _yä çärk'i wähabə ku -ŋŋ

I Dät. Fäther .. cloth buy

'I bought cloth to my father'

4.Çiloy lä miši mäy wabäy

Çilo-y lä - miš -i mäy wabä-y

Boy Def.DÄT.män wäter give ...

‘The boy gave water to the man’

Uhä lämiši mæg b wabäy

Uhä lä -miš -i mæg b wabä-y

He Dat.man Def. food give ...

‘He gave food to the man’

Accusative case

1.anbäsäy baräy bäläy

anbäsä -y barä -y bälä -y

lion Def. ox Äcc.eät ...

‘The lion bitten the ox’

2.mäkinay bucoy algäçäy

Mäkina -y buco -y al -gäçä -y

Car Def.dog Äcc.neg.crush ..

‘The car does not crush the dog’

3. Kāmal dəcay bālay

Kāmal dəca –y bāla –y

Kemäl potato Acc.eat...

‘kernal eat the potato’

Text- 3

Fälktäle –1

yä-wärabä wä əmwär

əmwär bəçfä tə-təbäl hulām wärabä yanzetän. ti-yazetä əznəšä ta ?anat
wärabä-mä əznešä ti-ta?an k’är yəməsliyani yə-färetan hulām gən yə-mäçä
tə-təbäl hulām wärabä yanzetän. ti-yazetä əznəšä ta ?anat wärabä-mä əznešä
titanzäy wan yä-färetä məsäletani gən add nägä lätgädälinä bāletäy
babim tägadalot yə-dəgadalənä nəbär gən k’äršä yatefäran baletä
bābim ənäy k’är allon əzən-i-n tā-aatəlägäfətä aateretäy babim
dəsbälä yāhun bāletä tā-gadalu wärabäy gädäletä bädäršo təsä?alä k’ätäletani
gən bäsəəršä bälätä yäläyän.

‘Hyena and Donkey’

“The hyenā usuāly sāv the donkey the plāce where in the low lānd āreā grāzing ā gräss. When the hyenā looks to the donkey she stānds up her eār ās ā horn. The hyenā wās āfrāid That her eārs seem to him ā horn. But the hyenā ālwāys cāme to her. When the donkey sāv the hyenā, she usuāly stānds up her eārs ās ā horn. Becāuse of this the hyenā ālwāys āngry ānd went bāck. This situātion mākes the donkey to consider ānd think That the hyenā is āfrāid of her. But, once up on ā time the donkey āsked the hyenā to plāy with him .He answered That , it wās well ānd god but your horn is too hārd to cross. Lātely, she ānswered to him you see ‘this is not ā horn it is my eār’ so, don’t worry. When the hyenā sāv this reālity he wās very glād ānd hāppy. Āt this movement the hyenā gāve permission to pās or cross the donkey nēār to him. Becāuse of getting this opportunity the hyenā hād lying down on the ground ānd killed the donkey. Fināly, the hyenā āte the meāt of the donkey. ”

~~Fālk tālE-2~~

~~adān wā əfur~~

~~adān wā əfur ənguwā ti hedu adəngā bingwā tārāhabu babim
 adān t'ārā nāhābālay əfur-i fāriyani gən gudāligādn bālāy
 babəm yəhn bālāni gən gudati gāgāduān i. adān ha
 əfur garādā ha lā həgyā wabājn bālāy babim yāhun bālā
 garād kāwabā y bāločā lā māče tābābāluwani lātəsəsə bālu bābim
 tə-təmāçi mən tə hu wahum bālāy. babim ənk' ənk'əlāt tərāhabnā
 bā fāyā medā bāl y .bābim bāloç i ġeği yā yābāl i kābālwā
 tārāhabu nam čalnan lāgādā kārenan yəçim čalənan lāgādā
 kārenan bālā y.~~

~~-
-~~

-
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-
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-

Fälk täle 2

adän wä ofur

cät con. Rät

'cät änd rät'

adän wä ofur əngu wä tihedu adəngä bingwä tərəhabu babim adän
 cät con. Rät räod went meet come cäll pv. then cät
 'cät änd rät went to wäy meet togetheränd the cät cälled the rät come to him
 cät änd rät go to äwäy meet come cäll him then
 cät

t'ärä nāhābälāy ofuri färiyani gən gudäligädn bälāy babəm
 yəhn bälāni gən gudati gägäduän-i. adän ha ofur
 garädä ha lä həgyä wabəññ bälāy babim yəhun bälä garäd
 käwabä-y bälöçä lä mäçē tábäbäluwani lätəsəsə bälü bābim tə
 təmäçi mən tə hu wəhum bälāy. babim ənək' ənk'əlät tərəhabnä
 bā-fäyā medä bäl-y .bābim bälöç-i ğeği yä yäbäl-i kābāla.
 ofurim inam çalnan lägädä kärenan yəçim çalənan lägädä
 kärenan bälä-y.

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Animals and their body parts — 1. Animals and their body parts

1 Q. yä gädärä miš dugədə wät'ä abu balät'ärä

A. wururo

| ~~Ftq.~~ FTQ. 'big man called him by saying Ababa the place where in the field.'

| ~~Fta.~~ FTA. 'Coke'

2 Q bušälam bāzomar

Ä əmbab

| ~~Ftq.~~ FTQ. 'Ared cow in the grass'

| ~~Fta.~~ FTA. 'Snake'

3 Q t'em lam gwarä gwarä

Ä gondä

| ~~Ftq.~~ FTQ. 'A black cow around the house'

| ~~Fta.~~ FTA. 'Ant'

4 Q äbot bä- gar wäləd gar gar širkä bāmagal

Ä ənzät

| ~~Ftq.~~ FTQ. 'The father is in the house but the boy wonders village to village'

| ~~Fta.~~ FTA. 'Bee'

5 Q. bā t'em go t'em lam

A. yādumi kumal

~~Ftq.~~ FTQ. 'A black cow in a back land'

~~Fta.~~ FTA. 'Lice of hair'

6 Q. mwält mwält bā r t ärot ärot mide

A. jä-läm t'ub

~~Ftq.~~ FTQ. in the day time it is a stick, in the night time it is a river

~~Fta.~~ FTA. 'Breast of a cow'

7 Q. hulām gən täreret tijänz jälfan

A. yā fey gonjä

Ftq.. 'when it goes it always back'

~~Fta.~~ FTA. 'tail of goat'

2. Human body parts

8 Q. ənzati zwablan zägbai zägäg balan

A. 'Resä'

~~Ftq.~~ FTQ. The bee scattered

~~Fta.~~ FTA. .. 'Dead body'

9 Q. säsä kuləbe bā wum gige

A. əsən

Ftq' thirty stones near in the side of mountain'

~~Fta.~~ FTA. .. 'Teeth'

10. Q. hwošt wä ti jtinžäzu jəmotuäl

A.

~~Ftq.~~ FTQ. 'two brothers died with out saw each others'

Fta. 'Eye'

11. Q. gowä wusət' gäbäwä bələkoçäj bələkoçäj täfäjot ambejn

A .dumi

FTq.

~~Fta.~~ FTA. 'Hair'

3. Plants

12 Q. ängər iřšä sänketo dumeřšä balteto

Ä . aməl

Ftq ' her leg is ten, but her hair seems enough oldies''

~~Fta.~~ FTA. ' cabbage'

13. Q. abo tirä j mäřək'älä hämət'ə

A. řiyä

~~Ftq.~~ FTQ. 'A father who become enough old age, he creates eye dirty'

~~Fta.~~ FTA. 'A fruit of false banana'

14 Q bərbərə täletə imf litil mīn kətəretə

A. šumburä

~~Fteq.~~ FTQ. 'what is difficult to sneezing if she has a nose'

~~Fta.~~ FTA.

15 Q bibi jägo bälkuj äänäšä mən wäsädəy

A. däbäüälä

~~Fteq.~~ FTQ. 'Which I put here, what takes it there?'

~~Fta.~~ FTA. 'Pumpkin'

16. Q. gumärä läm mājä ətÖd

A. ərəiso

~~Fteq.~~ FTQ. 'A red cow which can't cross ariver'

~~Fta.~~ FTA. 'salt'

4. Nature

17. Q gar qirä bilwi garyärä qerä

Ä äbärat

~~Fteq.~~ FTQ. 'When they ordered to keep house he keep the false banana'

Ftä . 'Ray'

18 Q. yä-äboyä bïrdlïbs gey yäläbïsä

A. sämäy

~~Ftq.~~ FTQ. 'My father blanket covers a sky'

FTä . 'Sky'

19Q. ïnäge gar män yämeliyän

A. Çilmä

Ftq 'What looks like this country?'

Ftä . 'Darkness'

20 Q. bingwä tägoltä šänkurt tiet t'ät

A. ïnkïrfit

Ftq.'she sits on the way and peels onions'

Ftä 'obstacle'

21 Q binğiyä äytenzän bin äyträn

A häwä

Ftq it does not touch with hand it cannot seen with an eye

Fta. 'Air'

22Q. bušä burdu bälägädo

A. ğirä

~~Ftq.~~ FTQ. 'A red chopped meat in a whole'

Ftä . 'Fire'

23Q. äbotyâ yâ-wähäbâñ gäbi sîrîm îliträs

A. sum

Ftq.

Fta. 'Name'

24 Q. gumärä t'eyičä bägänbo

A. kälbäžo

Ftq 'many white sheep in a field'

Ftä . 'Star'

~~5~~-Living situations

25 Q bilikärây bilikärây täfägot ämbiᵛᵛä

A. -betän

~~— Ftq. FTQ.~~

~~— Fta. FTA.~~ 'Marriage (life)'

26 Q. yäset' o sîr bilikärây bilikärây täfägot ämbiᵛᵛä

A. beytän

Ftq

~~Fta. FTA.~~ 'Life (marriage)'

27Q bibi yawur iwaryu wabii gabo fonča bälä

A. wäri

~~Fta. FTQ.~~ 'what I through from here is distributed with wabi river'

Ftä . 'Moon light'

~~6~~ Materials

28 Q šest bollo bakollo

A. gawäzy

Ft. 'Three mules in a step slope'

~~Fta. FTA.~~

29Q indät lämbär tilät garäd libirär libirär tilät

A wofičçe tämäğe

Ftq 'the mother says lets stay, lets stay, the girl says lets fly lets fly'

~~Fta. FTA.~~ 'Big and small mill stone'

30 Q yä äboti gänjä çinkä läwräbä

Ä wäzigäb

~~Ftq.~~ FTQ. 'my fathers horse is give its back for hyena'

Fta . 'Door'

31 Q. bilänzä yänzä_{ḥḥ}nän tilehäy yänbe_{ḥḥ}nän

A. çäl

~~Ftq.~~ FTQ.

~~Fta.~~ FTA. 'Shadow'

32 Q tehe tibä äšš min yäkäsäššän

A. käršš

Ftq 'you have eaten mine, what makes you thin'

~~Fta.~~ FTA. 'Spoon'

33Q. ärot inngir äläy middey illwäde

A. äligä

Ftq 'it has four legs but it cannot cross a river'

~~Fta.~~ FTA. 'Bed'

34 Q liğgi lä äbuhä woäää

Ä mäkäät tint

~~Ftq.~~ FTQ. 'A boy kicks his father'

~~Fta.~~ FTA.

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35 Q. t_{ij} yärisäku tinä yänbäsäku

A. mäsäriya

| ~~Ftq.~~ FTQ. 'when it sleeps like a dead body but when it stands up it looks like a lion'

| ~~Fta.~~ FTA. 'Gun'

36 Q. säb yäfare midi wudetey tabote

A inkutumä

| ~~Ftq.~~ FTQ.

| ~~Fta.~~ FTA. 'Mixing stick'

37 Q. äncçär miš särt'äwärah fiziz

A. gimä

Ftq.

| ~~Fta.~~ FTA.

38 Q. bulä färäh bägärah

A. kaniçä

Ftq 'A white horse in a false banana'

| ~~Fta.~~ FTA.

39 Q. yä indäti yito bilämärdäy bilämärdäy täfäğot ambe t_{ij}

A. zänä

Ftq.

~~Fta. FTA.~~ 'Road'

40 Q ärot kånänä yändirän mält yīnān

Ä wädäro

Ftq.....

~~Fta. FTA.~~ 'Rope'

41 Q ändät t'em c'älulčä gumäro

Ä ġäbāna täsin

Ftq 'The mother is black, but her children are white'

~~Fta. FTA.~~

42 q bägubält ätnät salimä baräwt ätčadat märemä

Ä—A wäfic'e tämäġi

— Ftq

~~Fta. FTA.~~

43 ~~q—Q~~ väġäräd lubam bāzəlamwe bayr təhedat

Ä—A zänt'älä

Ftq 'The wise woman has gone during rain and sun

~~Fta. FTA.~~ . 'Umbrella'

44 ~~q—Q~~ šešt əngər talitə lətälf mən kätäretä

— ÄA wämbär

Ftq 'she has three legs but she cannot walk'

—Fta. FTA. . ‘Chair’

45 q—Q abot mätäyo wäld abäros

Ä mäkäzo

Ftq ‘A father is single lonely many, but his daughter is many’

—Fta. FTA. . ‘A core of house’

46 q əte mädinā tāmārdāt bā arbā zāt’ānā

Ä kārābo

Ftq

—Fta. FTA.

47 —qQ badešādāl wāt’ātā yādešādāl aḡāti

A kibārit

Ftq ‘she gets out from her mother stomach but, she beats her mother stomach again’

Ft a ‘match’

48 —qQ bibimāzār wo?au ʔabiazrum wā?au mofān atwelāi

A əssečče

Ftq. FTQ. ‘After one kicks it from this part and after one kick it from that part gets out a young ox’

—Fta. FTA. . ‘Butter’

49 q—Q yānsāwā karezā gar wāmti dārāsā

A šāmit

Ftq 'The youngsters from the 'dega' region close the door and dance?

~~Fta: FTA.~~ ' A type of local alcohol' | beer |

50 ~~qQ.~~ qumut'mut' gaarad tamac'at la- labad

A. buno

~~Ftq: FTQ.~~ 'A beautiful girl comes from far'

~~Fta: FTA.~~ 'Coffee'

51 q intaletä letanz män kätäretä

A ba?elä

~~Ftq: FTQ.~~ 'she has an eye but, what protects to see'

~~Fta: FTA.~~ . 'Bean'

8 Man made or artificial things

52 Q. ya-abot-i aitto bälämräy täfägot amben

A. zänä

~~Ftq: FTQ.~~

~~Fta: FTA.~~ 'Road'

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STATEMENT OF DECLARATION

I Gashaw Demelew, declare that this study entitled as "Grammatical Sketch of Wolane based on Documentation of *Wolane* Riddles", is my own work. I have carried out independently the research work with the guidance and support of the research advisors. This study has not been submitted to any degree/diploma in this or any

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other institution. It is done in partial requirement of the M.A Degree in Documentary Linguistic and Culture.

Declared by:

Name Gashaw Demelew

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Declaration

This thesis is my original work and all sources of materials used for the thesis have dually been acknowledged:

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